mido waawii
Pular!

LEARNER’S GUIDE TO PULAR (FUUTA JALLON)

Includes 9 Competences & 4 Texts 🐰 Funny Pictures 🤖 Dialogues
Vocabulary 📚 Phrasebooks 📚 Grammar 🔴 Exercises 🎁 Cultural Notes
Reference Tables 🞅 Historical Background 🗞 Unsolicited Advice
Contents

Introduction

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

Competences

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

Texts

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

Reference Tables

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

Find more free Peace Corps Language Material at LiveLingua.com
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, Baaja, 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 Pular, 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 Fulbe: 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 islamized 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 Jalonde. 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.
in Fougoumba, and seven other provinces (dive) with a certain amount of autonomy. Labe quickly became the wealthiest and most powerful of these, expanding its borders to the north and west until it encompassed an area nearly as long as the rest of the kingdom put together.

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

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

The French were able to establish themselves in all the surrounding areas long before they made any headway in the Fuuta. They were finally able to capitalize on internal power struggles, and on Labe’s hopes for greater autonomy. In 1896, at the battle of Pore-Daka, the French, along with the armies of Alfa Yaya, chief of Labe, defeated the last Almaami, 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 peeking at the vocabulary list. In the vocabulary lists, we’ve tried to be comprehensive; don’t be intimidated. The lists are intended to serve as a reference, and you shouldn’t feel that you need to memorize every word right away. Sometimes the essential beginners’ vocabulary is highlighted; focus on this, then learn more of the vocabulary when you can.

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

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

**Tips on learning Pular at post**

Not everyone has the benefit of months of intensive language training before arriving at
post; even if you did have this training, you will need to continue to put effort into learning the language on your own once you’re at your site.

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

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

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

Focus on comprehension rather than production. Once you can understand a certain percentage of what is being said, you will begin to make much more rapid progress. You will come to speak correctly without having to think about the grammar involved, because you already have an ear for what “sounds right.”

When you do speak Pular, don’t be afraid to make mistakes. Focus on getting out whatever message it is you want to communicate. In fact, it is better if your Pular is a little broken, because this indicates that you are learning, and prompts the other person to speak slowly and be patient with you.

Focus on vocabulary rather than grammar. Your priority is to communicate, not to speak elegantly. You can get by with a minimum of grammar; “me want water” is understandable and unambiguous. Without vocabulary, you can neither speak nor understand.

Use mnemonic tricks to learn many words quickly: associate a Pular word with a similarly-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 Fulåe 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
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 *dolt*) 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 Fulɓe 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 ou Tinndi e Taali e Haala Pular*, Wednesdays at 11:00 p.m. is often good). Even better, give people a topic and have them talk into a tape recorder; and
then transcribe (see "Tips on learning Pular at post," above)

Here are some other sources of text:

- **Diallo, Abdalla. Taalii.** 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 Fil Alsilaamaaku (History of the Islamic State).** This is a transcription made by Barrie Evans of an oral history of the Islamic state of the Fuuta Jallon. The English translation is included, which makes it a very useful study tool; and the story itself is fascinating.

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

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

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

**About this edition**

This is the second edition of this book. The first was written by Alfa Oumar Kona Balde, 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](http://www.ibamba.net/pular); the authors’ email addresses are given below.

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

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

**Herbert Caudill**
herb@ibamba.net

**Ousmane Besseko Diallo**
besseko@yahoo.fr

`Conakry, Guinea, July 2000`
## Overview

<table>
<thead>
<tr>
<th>VOCABULARY</th>
<th>GRAMMAR</th>
<th>CULTURAL NOTES</th>
<th>KEY WORDS</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Basic greetings</td>
<td>• Spelling and pronunciation</td>
<td>• Respect</td>
<td>ko</td>
</tr>
<tr>
<td>• Questions to which “Jam tun” is the correct answer</td>
<td></td>
<td>• Women and Islam</td>
<td>wonaa</td>
</tr>
<tr>
<td>• Alternatives to “Jam tun”</td>
<td></td>
<td>• Body language</td>
<td></td>
</tr>
<tr>
<td>• Taking leave</td>
<td></td>
<td>• Greetings during prayertime</td>
<td>waa</td>
</tr>
<tr>
<td>• Polite words</td>
<td></td>
<td>• The Will of God</td>
<td>waa</td>
</tr>
<tr>
<td>• Useful phrases for the beginner</td>
<td></td>
<td>• Living up to your predecessor</td>
<td>waa</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>COMPETENCES</th>
<th>TEXTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Occupations</td>
<td>• Phrasebook: Holidays</td>
</tr>
<tr>
<td>• Nationalities &amp; ethnicities</td>
<td>• Phrasebook: Funerals</td>
</tr>
<tr>
<td>• Social roles</td>
<td>• Phrasebook: Weddings</td>
</tr>
<tr>
<td>• Phrasebook: Introductions</td>
<td>• Phrasebook: Naming ceremonies</td>
</tr>
<tr>
<td>• A couple of handy words</td>
<td>• Time words</td>
</tr>
<tr>
<td>• C’est madame … ou mademoiselle?</td>
<td>• Numbers over 100</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>COMPETENCES</th>
<th>TEXTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Family Members</td>
<td>• Phrasebook: Food, drink, &amp; basic needs</td>
</tr>
<tr>
<td>• Phrasebook: Lost and found</td>
<td>• Phrasebook: Lost and found</td>
</tr>
<tr>
<td>• Numbers (Up to 99)</td>
<td>• Phrasebook: Places &amp; Things</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>COMPETENCES</th>
<th>TEXTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Some good interjections to know</td>
<td>• Numbers (Up to 99)</td>
</tr>
<tr>
<td>• Nouns: A starter kit</td>
<td>• Phrasebook: Food, drink, &amp; basic needs</td>
</tr>
<tr>
<td>• Verbs: A starter kit</td>
<td>• Phrasebook: Health</td>
</tr>
<tr>
<td>• Prepositions</td>
<td>• Physical traits</td>
</tr>
<tr>
<td>• Phrasebook: Places &amp; Things</td>
<td>• Asking questions</td>
</tr>
<tr>
<td>• More useful lines for the beginner</td>
<td>• Essential everyday objects</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>COMPETENCES</th>
<th>TEXTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Some stative verbs</td>
<td>• Phrasebook: Lost and found</td>
</tr>
<tr>
<td>• Some active verbs</td>
<td>• Phrasebook: Weather</td>
</tr>
<tr>
<td>• Some adjectives and adverbs</td>
<td>• At the taxi park</td>
</tr>
<tr>
<td>• Food nouns</td>
<td>• Phrasebook: Traveling</td>
</tr>
<tr>
<td>• Essential everyday objects</td>
<td>• Asking questions</td>
</tr>
<tr>
<td>• Asking questions</td>
<td>• Essential everyday objects</td>
</tr>
<tr>
<td>• Phrasebook: Food, drink &amp; basic needs</td>
<td>• Essential everyday objects</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>COMPETENCES</th>
<th>TEXTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Nouns: Gore and disease</td>
<td>• Phrasebook: Traveling</td>
</tr>
<tr>
<td>• Verbs: Sickness and pestilence</td>
<td>• Gift at ceremonies</td>
</tr>
<tr>
<td>• Possibly</td>
<td>• Gifts at ceremonies</td>
</tr>
<tr>
<td>• Body parts: Things you only have one of</td>
<td>• Gifts at ceremonies</td>
</tr>
<tr>
<td>• Body parts: Things you have two or more of</td>
<td>• Gifts at ceremonies</td>
</tr>
<tr>
<td>• Phrasebook: Describing people</td>
<td>• Gifts at ceremonies</td>
</tr>
<tr>
<td>• Phrasebook: Health</td>
<td>• Gifts at ceremonies</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>COMPETENCES</th>
<th>TEXTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Merchandise</td>
<td>• Introduction to inflexes</td>
</tr>
<tr>
<td>• Verbs</td>
<td>• The asserted perfective and imperfective</td>
</tr>
<tr>
<td>• Nouns</td>
<td>• Active verbs, stative verbs</td>
</tr>
<tr>
<td>• Numbers over 100</td>
<td>• Demonstratives</td>
</tr>
<tr>
<td>• Measures</td>
<td>• Visiting the sick</td>
</tr>
<tr>
<td>• Phrasebook: Food, drink, &amp; basic needs</td>
<td>• Are you better?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>COMPETENCES</th>
<th>TEXTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Verbs</td>
<td>• Cewði aala!</td>
</tr>
<tr>
<td>• Adverbs</td>
<td>• How to bargain</td>
</tr>
<tr>
<td>• Directions</td>
<td>• When not to bargain</td>
</tr>
<tr>
<td>• Phrasebook: Lost and found</td>
<td>• Cewði aala!</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>COMPETENCES</th>
<th>TEXTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Verb</td>
<td>• Gifts and village hospitality</td>
</tr>
<tr>
<td>• Phrasebook: Time</td>
<td>• Bush-taxi travel</td>
</tr>
<tr>
<td>• Days of the week</td>
<td>• duwugol</td>
</tr>
<tr>
<td>• Prayer times</td>
<td>• suusugol</td>
</tr>
<tr>
<td>• Nouns</td>
<td>• hulugol</td>
</tr>
<tr>
<td>• Time words</td>
<td>• hulugol</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>COMPETENCES</th>
<th>TEXTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Phrasebook: Naming ceremonies</td>
<td>• The simple imperative</td>
</tr>
<tr>
<td>• Phrasebook: Weddings</td>
<td>• Saying “when”</td>
</tr>
<tr>
<td>• Phrasebook: Funerals</td>
<td>• Putting things into sequence</td>
</tr>
<tr>
<td>• Phrasebook: Holidays</td>
<td>• The associative infix -id-</td>
</tr>
<tr>
<td>• Time words</td>
<td>• The associative infix -oy-</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>COMPETENCES</th>
<th>TEXTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Talking about the past</td>
<td>• The simple imperfective</td>
</tr>
<tr>
<td>• Class pronouns</td>
<td>• Saying “when”</td>
</tr>
<tr>
<td>• The alative pronoun</td>
<td>• Putting things into sequence</td>
</tr>
<tr>
<td>• The narrative verb form</td>
<td>• The associative infix -id-</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>COMPETENCES</th>
<th>TEXTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>• The short question form</td>
<td>• The simple imperfective</td>
</tr>
<tr>
<td>• Haray and Hara</td>
<td>• Saying “when”</td>
</tr>
</tbody>
</table>

Find more free Peace Corps Language Material at LiveLingua.com
<table>
<thead>
<tr>
<th>THEME</th>
<th>TITLE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>THEME TITLE PAGE</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>GREETINGS</strong></td>
<td>No wa’i?</td>
<td>1</td>
</tr>
<tr>
<td><strong>INTRODUCTIONS</strong></td>
<td>Wonaa mi Faranseejo, dey!</td>
<td>7</td>
</tr>
<tr>
<td><strong>FAMILY</strong></td>
<td>Beyngure nden no e jam?</td>
<td>13</td>
</tr>
<tr>
<td><strong>PLACES &amp; THINGS</strong></td>
<td>Ko hondun nii?</td>
<td>23</td>
</tr>
<tr>
<td><strong>FOOD</strong></td>
<td>Beydu seeda!</td>
<td>33</td>
</tr>
<tr>
<td><strong>BODY</strong></td>
<td>No butti seeda?</td>
<td>43</td>
</tr>
<tr>
<td><strong>SHOPPING</strong></td>
<td>Duytu seeda!</td>
<td>55</td>
</tr>
<tr>
<td><strong>TRAVEL &amp; DIRECTIONS</strong></td>
<td>Enee, Porto! A majju?</td>
<td>67</td>
</tr>
<tr>
<td><strong>DAILY ACTIVITIES</strong></td>
<td>Hunde kala e saa’i mun.</td>
<td>79</td>
</tr>
<tr>
<td><strong>CEREMONIES</strong></td>
<td>Dennaboo, dewgal, faatunde.</td>
<td>87</td>
</tr>
<tr>
<td><strong>FABLE</strong></td>
<td>Fii nafa jeyeede.</td>
<td>97</td>
</tr>
<tr>
<td><strong>USEFUL ADVICE</strong></td>
<td>Ko beyngure kala haani andude fit laabal.</td>
<td>103</td>
</tr>
<tr>
<td><strong>ORAL HISTORY</strong></td>
<td>Almaami sakkitoro on.</td>
<td>107</td>
</tr>
</tbody>
</table>
No wa’i?
(What’s up?)

Salminagol mawbe (Greeting an old person)

On jaraama.
Tanna alaa?
Jam tun.
Awa, en jango.
En jango, si Alla jabi.

Salminagol sukaajo (Greeting a young person)

A jaraama.
Jam tun. No wa’i?

Golle den no marsude?
No marsude seeda.

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

Find more free Peace Corps Language Material at LiveLingua.com
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

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

### Taking leave

<table>
<thead>
<tr>
<th>Expression</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oo-o³</td>
<td>Bye!</td>
</tr>
<tr>
<td>En jango.</td>
<td>See you tomorrow.</td>
</tr>
<tr>
<td>En bimbi.</td>
<td>See you in the morning.</td>
</tr>
<tr>
<td>En ontuma.</td>
<td>See you later.</td>
</tr>
<tr>
<td>En āiqlorna.</td>
<td>See you today.</td>
</tr>
<tr>
<td>En kikiiide.</td>
<td>See you this afternoon.</td>
</tr>
<tr>
<td>En jemma.</td>
<td>See you tonight.</td>
</tr>
<tr>
<td>Si Alla jaab.</td>
<td>God willing.</td>
</tr>
<tr>
<td>A jaraama, naani?</td>
<td>Thanks, hear?</td>
</tr>
<tr>
<td>Ŧallen e jam.</td>
<td>Let’s pass the day in peace.</td>
</tr>
<tr>
<td>Hiiren e jam.</td>
<td>Let’s pass the evening in peace.</td>
</tr>
<tr>
<td>Waalen e jam.</td>
<td>Let us sleep well.</td>
</tr>
<tr>
<td>Beloden e jam.</td>
<td>Let us sleep well. [respectful]</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Expression</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tanna alaa ton?</td>
<td>Is there no evil there? ¹</td>
</tr>
<tr>
<td>Tanna alaa gaa?</td>
<td>Is there no evil here?²</td>
</tr>
<tr>
<td>Byengure nden no e jam?</td>
<td>Is the family well?</td>
</tr>
<tr>
<td>Faybë ben no e jam?</td>
<td>Are the children well?</td>
</tr>
<tr>
<td>Boobo on no selli?</td>
<td>Is your baby healthy?</td>
</tr>
<tr>
<td>Honno beynu maa wadi?</td>
<td>How is your wife doing?</td>
</tr>
<tr>
<td>Golle den?</td>
<td>[And your] work?</td>
</tr>
<tr>
<td>Paykoy koy?</td>
<td>[And] the children?</td>
</tr>
<tr>
<td>A walli e jam?</td>
<td>Did you sleep in peace?</td>
</tr>
<tr>
<td>On belikë e jam?</td>
<td>Did you sleep in peace? [respectful]</td>
</tr>
<tr>
<td>On hallë e jam?</td>
<td>Have you spent the day in peace?</td>
</tr>
<tr>
<td>On hiirë e jam?</td>
<td>Have you spent the evening in peace?</td>
</tr>
<tr>
<td>Hida e jam?</td>
<td>Are you well?</td>
</tr>
<tr>
<td>Kori hidon e jam?</td>
<td>I hope you are well? [respectful]</td>
</tr>
<tr>
<td>Onon le?</td>
<td>And you?</td>
</tr>
</tbody>
</table>

### Polite words

<table>
<thead>
<tr>
<th>Expression</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hii-hi</td>
<td>Yes.</td>
</tr>
<tr>
<td>Eyyo</td>
<td>Yes.</td>
</tr>
<tr>
<td>O’o.</td>
<td>No.</td>
</tr>
<tr>
<td>O’owooye.</td>
<td>No.</td>
</tr>
<tr>
<td>A jaraama.</td>
<td>Thank you.</td>
</tr>
<tr>
<td>Awa.</td>
<td>OK.</td>
</tr>
<tr>
<td>Accëe hakke.</td>
<td>Please excuse me.</td>
</tr>
</tbody>
</table>

### Useful phrases for the beginner

<table>
<thead>
<tr>
<th>Expression</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pular an lanni!</td>
<td>That’s all the Pular I know!</td>
</tr>
<tr>
<td>Mi waawataa Pular buuy.</td>
<td>I don’t speak much Pular.</td>
</tr>
<tr>
<td>Mido waaw! Pular seeđa tun.</td>
<td>I speak Pular small-small.</td>
</tr>
<tr>
<td>Mi faamaal.</td>
<td>I don’t understand.</td>
</tr>
<tr>
<td>Mido ekitaade.</td>
<td>I am learning.</td>
</tr>
</tbody>
</table>

³ Have a native speaker say o’o (roo) and then oo-o (goodbye) to see the difference in intonation.

⁴ 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.
### Grammar

**Spelling and pronunciation**

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

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

The velar 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 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 Fulbe use a form of Arabic script to write Pular; if you need to communicate in writing with people, and feel up to a challenge, have someone teach you the letters. It’s not that hard and it can earn you a lot of respect.

---

\(^1\)The 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: 1) because American learners are more likely to be familiar with the ñ already, from Spanish; 2) because we find it easier to write by hand; and 3) because we always get ñ mixed up with e.

<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>awdī (seed)</td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>boy</td>
<td>baabā (father)</td>
<td></td>
</tr>
<tr>
<td>ē</td>
<td>è</td>
<td>ëyñu (wife)</td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>cello</td>
<td>coggu (price)</td>
<td>ty</td>
</tr>
<tr>
<td>d</td>
<td>dog</td>
<td>dānkii (bed)</td>
<td></td>
</tr>
<tr>
<td>dë</td>
<td>dātal (path)</td>
<td>dh</td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>pet</td>
<td>esiraañwo (in-law)</td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>girl</td>
<td>gataal (prayer mat)</td>
<td></td>
</tr>
<tr>
<td>h</td>
<td>house</td>
<td>hankki (yesterday)</td>
<td></td>
</tr>
<tr>
<td>ì</td>
<td>ski</td>
<td>lnnde (name)</td>
<td></td>
</tr>
<tr>
<td>j</td>
<td>jump</td>
<td>jungo (hand or arm)</td>
<td>dy, di</td>
</tr>
<tr>
<td>k</td>
<td>kite</td>
<td>kosan (soor milk)</td>
<td></td>
</tr>
<tr>
<td>ë</td>
<td>leg</td>
<td>lëkkii (tree)</td>
<td></td>
</tr>
<tr>
<td>mb</td>
<td>amber</td>
<td>mbœewa (goat)</td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>note</td>
<td>nebben (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>ngayuurii (lion)</td>
<td></td>
</tr>
<tr>
<td>nj</td>
<td>enjoy</td>
<td>njaatigi (friend)</td>
<td></td>
</tr>
<tr>
<td>ñ</td>
<td>sing</td>
<td>nari (beauty)</td>
<td>nh</td>
</tr>
<tr>
<td>ñë</td>
<td>mouse</td>
<td>¬ññññ (old person)</td>
<td></td>
</tr>
<tr>
<td>o</td>
<td>open</td>
<td>o’wooye (no)</td>
<td></td>
</tr>
<tr>
<td>ëë</td>
<td>path</td>
<td>puydoo (laz-person)</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>teew (meat)</td>
<td></td>
</tr>
<tr>
<td>u</td>
<td>tutu</td>
<td>unirgal (pestle)</td>
<td>ou</td>
</tr>
<tr>
<td>y</td>
<td>yellow</td>
<td>yeesso (oosy)</td>
<td></td>
</tr>
<tr>
<td>yë</td>
<td>yiiyan (blood)</td>
<td>yh</td>
<td></td>
</tr>
</tbody>
</table>

---

\[^3\]Competence 1 [ GREETINGS ]
EXERCISES

A. Sounds like…

- Have someone pronounce the following sets of words; notice the stressed/non-stressed consonants (b/bb, etc.) long/short vowels (a/aa, etc.), and normal/funky consonants (b/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 be spicy)
   haååagol (to prevent)
4 sokkugol (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)
   yåwugol (to climb)
10 moyya (well [adv.])
   moyyaa (bad [adj.])
11 yettugol (to greet)
   yettugol (to take)
12 duudegol (to be numerous)
   duudegol (to long for)
13 wallugol (to help)
   waalugol (to pass the night)
14 faatagol (to die)
   faatagol (to seek refuge)
15 sellugol (to be healthy)
   sellugol (to turn)
   seeukugol (to cut into strips)
16 si’ugol (to leak)
   siwiugol (to pour)
17 daddagol (to go in single file)
   radagol (to chase away)
18 huuluugol (to be afraid of)
   huulugol (to take aim)
19 ilugol (to sneeze)
   ilugol (to flow)
20 jaabagol (to reply)
   jaabagol (to welcome)
21 habugol (to fight)
   haååagol (to be fed up)
22 finugol (to wake up)
   fänugol (to flower)
23 lubugol (to lend)
   luülugol (to stink)

B. Matching

- Match each Pular sentence with its closest English equivalent.

<table>
<thead>
<tr>
<th></th>
<th>a</th>
<th>b</th>
<th>c</th>
<th>d</th>
<th>e</th>
<th>f</th>
<th>g</th>
<th>h</th>
<th>i</th>
<th>j</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>d</td>
<td>a</td>
<td>b</td>
<td>c</td>
<td>d</td>
<td>e</td>
<td>f</td>
<td>g</td>
<td>h</td>
<td>i</td>
</tr>
<tr>
<td>2</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

CULTURAL NOTES

Body language

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

Greetings during prayertime

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

Find more free Peace Corps Language Material at LiveLingua.com
C. Translation drill

Write the closest equivalent in Pular.

1. Good morning.
   On belike e jam?
2. See you later.
3. How is work going?
4. Thanks be to God.
5. How’s it going?
6. See you tonight.
7. Thanks.
8. Is the baby well?
9. How are the kids?

D. Fill in the blanks

Complete the following dialogue.

A jaraama.
Tanaa _ _ _ _ ?

No marsude _ _ _ _ _ _ _ _ _ _ ?

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 neeåaali gaa.
I just got here.

Miðo ekitaade.
I’m learning.

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

Miðo ekitaade haala Faransi taho.
I need to learn French first.
E. Write your own

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

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 Fuuta as in most of the world, women have a harder time than men getting respect and being taken seriously outside traditional feminine roles. Although white women receive more respect simply for being white, and in some cases are treated as honorary men, they will still likely find that they are accorded less respect than their male peers.
Wonaa mi Faranseegojo, dey!
(No, I'm not French!)

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

Ko honno innetedë?
Ko Susan mi innete.

An, ko a Faranseegojo?
O'owooye. Min, ko mi Amerikenjo.

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

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

Ko honno innetedë?
Ko Salyu mi innete.

Yettooore maa?
Ko Bah mi yetettee. An le?

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

Ko honto e Timbo?
Ko jannoowo Anglee. An kadi, ko a jannoowo?

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

G'mang, ko xoluajo?
Ko mi jannoowo Anglee. An kadi, ko a jannoowo?

O'o, ko mi xoluajo.
# Occupational and Social Roles Vocabulary

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>jannoowo</td>
<td>jannoobe</td>
<td>teacher</td>
</tr>
<tr>
<td>jangoowo</td>
<td>jangoobe</td>
<td>student</td>
</tr>
<tr>
<td>lekkoljo</td>
<td>lekkolbe</td>
<td>student</td>
</tr>
<tr>
<td>dofturjo</td>
<td>dofturbe</td>
<td>doctor</td>
</tr>
<tr>
<td>ñawndoowo</td>
<td>ñawndoobe</td>
<td>healer; doctor</td>
</tr>
<tr>
<td>lando</td>
<td>lambe</td>
<td>chief</td>
</tr>
<tr>
<td>defoowo</td>
<td>defoobe</td>
<td>cook</td>
</tr>
<tr>
<td>remoowo</td>
<td>remoobe</td>
<td>farmer</td>
</tr>
<tr>
<td>baylo</td>
<td>waylube</td>
<td>blacksmith</td>
</tr>
<tr>
<td>almaamijo</td>
<td>almaamiibe</td>
<td>imam</td>
</tr>
<tr>
<td>yeeyowo</td>
<td>yeeyoobe</td>
<td>seller</td>
</tr>
<tr>
<td>njulaajo</td>
<td>njulaabe</td>
<td>merchant</td>
</tr>
<tr>
<td>ño’oowo</td>
<td>ño’oobe</td>
<td>tailor</td>
</tr>
<tr>
<td>garankeejo</td>
<td>garankeebe</td>
<td>leatherworker</td>
</tr>
<tr>
<td>ñamakalaajo</td>
<td>ñamakalaabe</td>
<td>praise singer (griot)</td>
</tr>
<tr>
<td>golloowo</td>
<td>golloobe</td>
<td>worker</td>
</tr>
<tr>
<td>feetuðo</td>
<td>feetube</td>
<td>crazy person</td>
</tr>
<tr>
<td>waiñoowo</td>
<td>waiñoobe</td>
<td>hunter</td>
</tr>
<tr>
<td>karamokojo</td>
<td>karamokoobe</td>
<td>marabout; teacher</td>
</tr>
<tr>
<td>ngaynaako</td>
<td>ngaynaabe</td>
<td>herdsman; teacher</td>
</tr>
<tr>
<td>volonterjo</td>
<td>volonterbe</td>
<td>volunteer</td>
</tr>
<tr>
<td>tutoowo leddd</td>
<td>tutoobe ledd</td>
<td>tree-planter</td>
</tr>
<tr>
<td>volonterjo</td>
<td>volonterbe</td>
<td>volunteer</td>
</tr>
<tr>
<td>cellal</td>
<td>cellal</td>
<td>health volunteer</td>
</tr>
<tr>
<td>yimoowo</td>
<td>yimoobe</td>
<td>singer</td>
</tr>
<tr>
<td>fijoowo</td>
<td>fijoobe</td>
<td>actor; player</td>
</tr>
<tr>
<td>dogoowo</td>
<td>dogoobe</td>
<td>runner; athlete</td>
</tr>
<tr>
<td>meniiyeejo</td>
<td>meniiyeebe</td>
<td>carpenter</td>
</tr>
<tr>
<td>polisiijo</td>
<td>polisiibe</td>
<td>policeman</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>pullo</td>
<td>fulbe</td>
<td>Peuhl</td>
</tr>
<tr>
<td>pullo-fuuta</td>
<td>fulbe-fuuta</td>
<td>Guinean Peuhl</td>
</tr>
<tr>
<td>maninkajo</td>
<td>maninkabe</td>
<td>Malinké</td>
</tr>
<tr>
<td>sosoojo</td>
<td>sosooe</td>
<td>Soussou</td>
</tr>
<tr>
<td>forestieejo</td>
<td>forestieebe</td>
<td>Forestier</td>
</tr>
<tr>
<td>portojo</td>
<td>portoobe</td>
<td>White</td>
</tr>
<tr>
<td>baleejo</td>
<td>baleebe</td>
<td>Black</td>
</tr>
<tr>
<td>gine’enjo</td>
<td>gine’enbe</td>
<td>Guinean</td>
</tr>
<tr>
<td>amerikeenjo</td>
<td>amerikeenbe</td>
<td>American</td>
</tr>
<tr>
<td>faranseejjo</td>
<td>faranseeebe</td>
<td>French</td>
</tr>
<tr>
<td>senegaleejjo</td>
<td>senegaleeebe</td>
<td>Senegalese</td>
</tr>
</tbody>
</table>

## Nationalities & Ethnicities

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>pullo</td>
<td>fulbe</td>
<td>Peuhl</td>
</tr>
<tr>
<td>pullo-fuuta</td>
<td>fulbe-fuuta</td>
<td>Guinean Peuhl</td>
</tr>
<tr>
<td>maninkajo</td>
<td>maninkabe</td>
<td>Malinké</td>
</tr>
<tr>
<td>sosoojo</td>
<td>sosooe</td>
<td>Soussou</td>
</tr>
<tr>
<td>forestieejo</td>
<td>forestieebe</td>
<td>Forestier</td>
</tr>
<tr>
<td>portojo</td>
<td>portoobe</td>
<td>White</td>
</tr>
<tr>
<td>baleejo</td>
<td>baleebe</td>
<td>Black</td>
</tr>
<tr>
<td>gine’enjo</td>
<td>gine’enbe</td>
<td>Guinean</td>
</tr>
<tr>
<td>amerikeenjo</td>
<td>amerikeenbe</td>
<td>American</td>
</tr>
<tr>
<td>faranseejjo</td>
<td>faranseeebe</td>
<td>French</td>
</tr>
<tr>
<td>senegaleejjo</td>
<td>senegaleeebe</td>
<td>Senegalese</td>
</tr>
</tbody>
</table>

## Key Words

- ko wonaa: Are you a teacher? Yes, I am a math teacher.
- Kanko, ko o Amerikenjo? Is he an American? O'oo, wonaa o Amerikenjo. No, he is not American.
- Ko o Faranseeno. He is French.

## Competition 2: Phrases


## Handy Words

- kadi: also
- tigi tigi: truly, specifically

## C’est Madame … ou Mademoiselle?

- A couple of handy words
- MEn    WOMEn
**GRAMMAR**

**Personal pronouns**

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

- **Min, ko mi jannoowo.** *Moi, je suis professeur.* *Me, I am a teacher.*
- **An, ko a jangoowo.** *Toi, tu es élève.* *You, you are a student.*

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

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

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

- **A jaraama.** Hello (familiar)
- **On jaraama.** Hello. (respectful)
- **On jaraama.** Hello. (to two or more people)

### SUBJECT & INDEPENDENT PRONOUNS

<table>
<thead>
<tr>
<th>PERSON</th>
<th>ENGLISH</th>
<th>SUBJECT</th>
<th>INDEPENDENT</th>
</tr>
</thead>
<tbody>
<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>

<table>
<thead>
<tr>
<th>PERSON</th>
<th>ENGLISH</th>
<th>SUBJECT</th>
<th>INDEPENDENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1ST PERSON EXCLUSIVE</td>
<td>we excluding the listener</td>
<td>men</td>
<td>menen</td>
</tr>
<tr>
<td>1ST PERSON INCLUSIVE</td>
<td>we including the listener</td>
<td>en</td>
<td>enen</td>
</tr>
<tr>
<td>2ND PERSON</td>
<td>you</td>
<td>on</td>
<td>onon</td>
</tr>
<tr>
<td>3RD PERSON</td>
<td>they</td>
<td>be</td>
<td>kanbe</td>
</tr>
</tbody>
</table>

### EXERCISES

**A. Getting to know you**

- Complete the following dialogue.

  - **Ko honno inneteđa?** __________.
  - **Ko a jannoowo?** __________.
  - **Ko Alfa mi innete.**
  - **Ko a Amerikenjo?** __________.
  - **Hii-hi,** __________.
  - **O'o, wonaa mi jannoowo. Ko mi dofturjo. A jombaama?** __________.
  - **O'o,** __________.
  - **An le, a jombi?** __________.
  - **Hii-hi,** __________.
**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’il, ko mi Gine’enjo.*
   - no: *O’, wanda mi Gine’enjo ko mi Senegaleejo.*

2. Kanko, ko o jannoowo Angle?
   - yes: ________________________________
   - no: ________________________________

3. An, ko a Pullo-Fuuta?
   - yes: ________________________________
   - no: ________________________________

4. Kamåe, ko åe Senegaleeåe?
   - yes: ________________________________
   - no: ________________________________

5. Onon, ko on Amerikenåe?
   - yes: ________________________________
   - no: ________________________________

6. Menen, ko men Fulåe?
   - yes: ________________________________
   - no: ________________________________

7. An, ko a lando?
   - yes: ________________________________
   - no: ________________________________

8. Kanko, ko o almaamiljo?
   - yes: ________________________________
   - no: ________________________________

9. Kamåe, ko åe yeeyooåe?
   - yes: ________________________________
   - no: ________________________________

10. An, ko a mawåo?
    - yes: ________________________________
    - no: ________________________________

11. Min, ko mi jiwo?
    - yes: ________________________________
    - no: ________________________________

12. Kanåe, ko åe rewåe?
    - yes: ________________________________
    - no: ________________________________

13. An, ko a debbo?
    - yes: ________________________________
    - no: ________________________________

14. Onon, ko on sukaaåe?
    - 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 seriously; play along with the joke. If someone really wants to propose, they will do it privately or through someone else.

The proposal:

*Mido faala jombeede.*

I want to marry you.

How to “accept”:

*Awa, mi salataako.*

OK, that’s fine.

*Ko honto tege an woni?*  
Where’s my dowry?

*Dun no faandi.*  
That’s not adequate.

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

Some gentle refusals:

*Mido mari moodi.*  
I have a husband.

*Mi yottaama.*  
I’m already taken.

*Mi andaa maa.*  
I don’t know you.

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

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

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

*Mi falaaka maa.*  
I don’t like you.

*Hida kaani.*  
You’re ugly.

*Hida faandi.*  
You’re small.

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

*Ko mawåo mi faala.*  
I want an old man.

Find more free Peace Corps Language Material at LiveLingua.com
C. Name that profession

Write the Pular word for each of the following characters’ profession.

CULTURAL NOTES

Last name games

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

For example, a Barry might call a Sow a thief (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 sanakuyagal game with enthusiasm; this is usually good for laughs. Others are uncomfortable making jokes about slavery and the Fulbe social hierarchy.
D. Me, Me, Me

- Write a paragraph in which you introduce yourself.

E. Matching

- Connect the question with the answer:

   1. Ko Lynne mi innet. Ko honno innetédāaa?
   - Ko Diallo mi yettete.

   2. Tanaa alaa?
   - O’o, ko mi tutoowo ledde.

   3. An ko a jannoowo?
   - O’o, ko mi Maninkaajo.

   4. A jombaama?
   - O’o, mi jombaaka taho.

   5. Ko a Pullo?
   - Ko Saliu mi innet.

   6. Ko Faransi iwuðaa?
   - Ko mo mi Labe.

   7. Ko honno yettetedāaa?
   - Hii-hi, mi jombii.

   8. No marsude?
   - Ko mo mi Tutoowo leddë.

   9. Ko mo a honto?
   - O’o, ko mi Maninkaajo.

   10. A jomšii?

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.

Competence 2 [ INTRODUCTIONS ]
Beyngure nden no ejam?  
(Is your family well?)

Miñan an Bubakar (My little brother Bubakar)

Ko hombo nii?
Ko miñan an nii.
Ko honno o innetee?
Ko Buubakar o innete. Ko men neenegotoobe.
Ko duubi jelu o mari?
Ko duubi nogay o mari.
Ko honðun o gollata?
Ko o jannoowo.
Ko miñiraabe njelo maruðaa?
Ko miñiraabe tato mi mari.

Beyngure an (My family)

Find more free Peace Corps Language Material at LiveLingua.com
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
- **miinan** 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
- **beynugu** 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
- **mawbe** 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
- **gido** friend

**Numbers (Up to 99)**

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

- **Amerikende tato** three Americans
- **duubi tati** three years

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

- **Amerikende njelo** how many Americans
- **duubi jelu** how many years

**Numbers (From 100 Up)**

The numbers from 100 up are on page 56.

**Phrasebook: Introductions**

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

- **Ko bombo nii?** Who is that?
- **Ko Saliou nii.** That is Saliou.
- **Ko koto an nii.** That is my older brother.
- **Ko miiraaabe njelo marudaan?** How many younger siblings do you have?
- **Ko miiraaabe tato mi mari.** I have three younger brothers.
- **Ko duubi jelu marudaan?** How old are you?
- **Ko duubi nogay e jeetati mi mari.** I am twenty-eight years old.
- **Ko duubi jelu 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 beynu Yunuusa.** Jariatou is Younoussa’s wife.

---

**ANCIENT WISDOM OF THE FULBE**

Wata boobotihun harjan gala; ko ko kun maydaa.

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

**Possessive pronouns**

The possessive pronoun follows the noun:

Ko baaba an nii. *That is my father.*

It can be replaced by a person’s name:

Ko baaba Aamadu nii. *That is Amadou’s father.*

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

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

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

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

**EXERCISES**

A. Fun with numbers, part 1

- Write out the following numbers in Pular.

1. 33 *cappande tati e tati*
2. twelve
3. 43
4. twenty-nine
5. 2
6. fifteen
7. 34
8. seventy
9. 85
10. 20
11. fifty-nine
12. ten
13. 13
14. sixty-five
15. 7
16. 22

**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 biååe nogayo.* *(They say he has twenty children).*

We’ll see other uses of *woo* later.
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 wadi? (HOW IS YOUR WIFE DOING?)
   B: Himo e jam. (SHE IS WELL)

2. mawbe maa
   A:
   B:

3. miñan maa
   A:
   B:

4. Ayssatu
   A:
   B:

5. neene Sulayman
   A:
   B:

6. beynguure maa
   A:
   B:

7. kotiraåe ån
   A:
   B:

8. faybe maa
   A:
   B:

9. moodi maa
   A:
   B:

10. baaba men
    A:
    B:

C. Field work
- 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.

- 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.
E. Questions & answers

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

1. Cerno, ko kotiraabr Ñelô mari?

2. Mamadu, ko rewbe Ñelô mari?

3. Aysata, ko ñibbe Ñelô mari?

4. Mamadu, ko ñibbe Ñelô mari?

5. Issa, ko rewbe Ñelô mari?

6. Hawa, ko miñiraabr Ñelô mari?

7. Cerno, ko baabagootoob Ñelô mari?

F. Fun with numbers, part 2

Write the following numbers in ciphers.

1. nogay e jeenay 25
2. gooto 3
3. cappande tati e jeetati 4
4. nogay e jeetati 5
5. sappo 6
6. cappande jeetati e tati 7
7. nogay 8
8. cappande jeenay e jeenayo 9
9. tati 10
10. sappo e jeenay 11
11. jeefidi 12
12. cappande jeefidi 13
13. cappande jeetati e go’o 14
14. cappande nay e ñido 15
15. jeenay 16
16. cappande jowi

CULTURAL NOTES

Age

Traditionally, the Fulbe don’t make a big deal out of birth-dates, and it is not unusual for someone not to be sure exactly how old they are.
G. How many of them are there?

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

1. four  
   Ko åe nayo. (THERE ARE FOUR OF THEM)

2. three

3. ten

4. one

5. seven

6. nine

7. twenty

8. fifty

9. thirty-five

10. fourteen

H. Fill in the blanks

Complete the following dialogue:

A: Ko ........................ ben maa innetee?
B: Ben an .........................

A: Ko honno neene ................ innetee?
B: Yumma .........................

A: ........ kotiraabe ........................ marudaa?
B: ........................ gooto.

A: ........................ gollataa?
B: ........................ remoowo.

I. Put the family back together

Reconstruct a family tree based on the following information:

Aliu e Harissatu ko mawɓe Kajatu.
Mamudu ko soro Alfa e Sellu.
Kajatu e Baata ko miɓiraɓe Jan.
Samba ko baaba Sori.
Alfa e Idrissa ko baabagotoɓe
Idrissa ko taanira Assiatu.
Sori ko denɗan Sellu.
Añaa e Bataa ko siinaɓe.
Sellu e Alfa ko bijɓe Bataa.
Jan ko kaawu Sellu.
Habi ko neene Sori.
Moodi Baata ko biddo Assiatu.
Baaba moodi Habi ko Mamudu.
Salu ko bappa Idrissa.
Miɓan Kajatu ko beynu Sajo.
Moodi Habi ko miɓan Salu.
Moodi Añaa ko koto Samba.
J. Translation drill

Put the following into Pular.

1. How many (younger) brothers and sisters do you have?
   Ko mëëraaɓe njelo mëëdaa?

2. How old are you?

3. I have three (older) sisters.

4. He is fifty-three years old.

5. This is his younger brother.

6. How old is their father?

7. Who is that?

8. Karim’s mother is a cook.

9. His grandmother is Susu.

10. My father has four wives.

11. I am twenty-eight years old.

12. Saliu is Ablaye’s older brother.

13. What is his big sister’s name?

14. My maternal uncle is a carpenter.

15. My grandfather’s name is Cerno Aliu.
K. Describe this family

- Give them names and occupations, and tell how they are related.
**Competence 4 [ PLACES & THINGS ]**

**Ko hondun nii?**
*(What’s this?)*

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

Leemuneere nden no ka hoore deftere.

Deftere nden no ka ley karambol.

Caabilje den no ka takko deftere.

**Ko honto Fatu woni?** *(Where is Fatu?)*

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

---

**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>saakuju din bag</td>
</tr>
<tr>
<td>danki kin</td>
<td>danu den beet</td>
</tr>
<tr>
<td>tablo on</td>
<td>tablooju din blackboard</td>
</tr>
<tr>
<td>deftere nden</td>
<td>defte den book</td>
</tr>
<tr>
<td>siyon on</td>
<td>siyonje den bucket</td>
</tr>
<tr>
<td>jultere nden</td>
<td>julu den chair</td>
</tr>
<tr>
<td>lakre on</td>
<td>lakreeje den chalk</td>
</tr>
<tr>
<td>nagge ngen</td>
<td>na'i din cow</td>
</tr>
<tr>
<td>baafaal ngal</td>
<td>baafu den door</td>
</tr>
<tr>
<td>mbeewa mban</td>
<td>be'i din goat</td>
</tr>
<tr>
<td>labi kin</td>
<td>ladde den knife</td>
</tr>
<tr>
<td>kayee on</td>
<td>kayeeji din notebook</td>
</tr>
<tr>
<td>karambol ngol</td>
<td>karambi din pen</td>
</tr>
<tr>
<td>jiifa on</td>
<td>jiifa ji din prayer mat</td>
</tr>
<tr>
<td>gatal ngal</td>
<td>gate den room, house</td>
</tr>
<tr>
<td>suudu ndun</td>
<td>cuudi din school</td>
</tr>
<tr>
<td>lekkol ngol</td>
<td>lekkoju din sheep</td>
</tr>
<tr>
<td>baalii ngi</td>
<td>baali din</td>
</tr>
<tr>
<td>wudere nden</td>
<td>gude den sheet</td>
</tr>
<tr>
<td>dolokke on</td>
<td>dolokkaa ju din shirt</td>
</tr>
<tr>
<td>padal ngal</td>
<td>pade den shoe</td>
</tr>
<tr>
<td>mboddi ndin</td>
<td>bole den snake</td>
</tr>
<tr>
<td>saabunde nden</td>
<td>ca' be den soap</td>
</tr>
<tr>
<td>saare nden</td>
<td>leede den tree</td>
</tr>
<tr>
<td>leggal ngal</td>
<td>maadii ji din wall</td>
</tr>
</tbody>
</table>

Verbs: A starter kit

| yahugol | go |
| arugol | come |
| jonnugol | give |
| yettugol | take |
| wattugol | put |
| daragol | stand |
| joodagol | sit |
| yaawugol | climb |
| cippagol | get down |
| ombegol | close |
| udditugol | open |
| yaltugol | 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 honðun nii? | What is this? |
| Ko karambol nii. | This is a pen |
| Ko honto Saajo woni? | Where is Saajo? |
| Saajo no Maamun. | Saajo is in Mamou |
| Saajo no ka maakiti. | Saajo is at the market |

More useful lines for the beginner

| Ko hondom dun inne te e Pular? | What’s this called in Pular |
| Ko honno “livre” inn te e Pular? | How do you say “book” in Pular |
| Ko hondom woni “fijugol”? | What does “fijugol” mean |
| Halree doy. | Speak slowly |
| Fillitee. | Please repeat |

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 illaabha illallaha. | (stronger oath; literally, “There is no god but Allah.”) |
| pellet. | truly |

Ancient Wisdom of the Fula

Labi lesataa falawal mun.
A knife can’t carve its own handle.

Find more free Peace Corps Language Material at LiveLingua.com
**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.

**Some Sample Plurals**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>pullo on</td>
<td>fulbe ben</td>
<td>Pullo</td>
</tr>
<tr>
<td>fello ngon</td>
<td>pelle den</td>
<td>hill</td>
</tr>
<tr>
<td>kodo on</td>
<td>hobbe ben</td>
<td>guest</td>
</tr>
<tr>
<td>mboddi ndin</td>
<td>bolle den</td>
<td>snake</td>
</tr>
<tr>
<td>lewru ndon</td>
<td>lebbi din</td>
<td>month</td>
</tr>
<tr>
<td>finkaari ndin</td>
<td>pinkaaje den</td>
<td>rifle</td>
</tr>
<tr>
<td>otowal ngal</td>
<td>otooje den</td>
<td>car</td>
</tr>
<tr>
<td>dolkke nden</td>
<td>dolkaaji din</td>
<td>shirt</td>
</tr>
<tr>
<td>karambol ngol</td>
<td>karambi din</td>
<td>pen</td>
</tr>
<tr>
<td>ngesa miban</td>
<td>gese den</td>
<td>field</td>
</tr>
<tr>
<td>paykun kun</td>
<td>paykoy koy</td>
<td>child</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 (leemuneere nden).

**Nouns: An overview of the class system**

English has no noun class system. French has two classes: masculine and feminine. Every noun falls into one class or the other, and words that modify the noun must agree with its class: articles (*le* livre, *la* table), adjectives (*un* bon livre, *une* bonne table), demonstratives (*ce* livre, *cette* table) and so on.
Pular has 24 classes. This sounds scary, but it’s not really that complicated: as with French, with a little practice it’s easy to guess what class a noun belongs to. While some classes are associated with certain meanings, it’s often easier to learn noun classes by the sound of the words. Let’s look at some of the most important classes (an exhaustive summary is on page 114).

- **on, ben**

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

- gorko **on** the man
- portojo **on** the white person

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

- Bik **on** the pen
- maakii **on** the market

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

- kaaba **on** the com

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

- worbe **ben** the men
- portooben **ben** the white people

- **den, din**

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

- defte **den** the books
- bareej **din** the dogs

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

- **kun, koy**

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

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

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

- paykoy **koy** the small children
- pootihoy **koy** the small jars

- **Other classes**

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

**Articles**

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

- gorko a man
- gorko **on** the man

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

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

**Examples of Nouns in Other Classes**

<table>
<thead>
<tr>
<th>on, ben</th>
<th>den, din</th>
<th>nden, ndin, ndun</th>
<th>ngen, ngon, ngun</th>
<th>ngal, ngel, ngii, ngol</th>
<th>mban</th>
<th>kun, koy</th>
<th>dan, dun</th>
</tr>
</thead>
<tbody>
<tr>
<td>on, ben</td>
<td>den, din</td>
<td>nden, ndin, ndun</td>
<td>ngen, ngon, ngun</td>
<td>ngal, ngel, ngii, ngol</td>
<td>mban</td>
<td>kun, koy</td>
<td>dan, dun</td>
</tr>
</tbody>
</table>
| (Please don’t bother memorizing this list.)

Find more free Peace Corps Language Material at LiveLingua.com
Verbs: An overview

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

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

| THREE TYPES OF VERBS |
| INFINITIVE | EXAMPLE | MEANING |
| -ugol | yahugol | to go |
| -agol | jooðagol | to sit |
| -egol | faalegol | to want |

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.

**IMPERATIVE VERB ENDINGS**

<table>
<thead>
<tr>
<th>2nd PERSON SINGULAR</th>
<th>2nd PERSON PLURAL</th>
<th>1st PERSON PLURAL (INCLUSIVE)</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (an)</td>
<td>you all (onon)</td>
<td>we (enen)</td>
</tr>
<tr>
<td>-ugol</td>
<td>-u</td>
<td>-ee</td>
</tr>
<tr>
<td>-agol</td>
<td>-o</td>
<td>-ee</td>
</tr>
<tr>
<td>-egol</td>
<td></td>
<td>-oden</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 Yahlen! Let's go!
- jooðagol Jooðe! 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
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 saku an.

3. Ko honto baaba men woni?

4. Ko honto deftere maa woni?

5. Ko honto suudu mo’on woni?

6. Ko honto moodi an woni?

7. Ko honto faybe makko woni?

B. Where the heck… (part two)
Give a reasonable question for each of the following answers.

1. Oto amen no ka 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 ðen no ka nder jiifa an.

2. hodo

3. danki

4. buruure

Competence 4 [ PLACES & THINGS ]
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>hurgo</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>linetiiji</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>caangol</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>keliraawo</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>nges</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>maakiti</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>coonci</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>kulloy</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>dowdi</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>juulirde</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>mafe</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>naange</td>
<td></td>
</tr>
</tbody>
</table>

**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.
   
   **Karamble den no ka taabal.**
   
   **THE PENS ARE ON THE TABLE.**

2. Mbeeawa mban no ka ngesa

3. Lekkoljo on no ka nder suudu.


5. Nariiru ndun no ka dow maadi.

7 Kođo an ko Faranseęjo.

8 Siyo on no ka yaasi.

9 Paykun kun no ka hoore leggal.

10 Danki kin no ka takko maadi ndin.

E. He’s not here

Contradict the following statements, then translate.

1 Moodi an no ka suudu.
   Moodi an alaa ka suudu.
   MY HUSBAND IS NOT AT HOME.

2 Beyngu maa no ka an.

3 Bareeru ndun alaa ka ley taabal.

4 Himo ka makk-o.

5 Na’i maa din alaa ka buruure.

6 Hibé Pita.

7 Paykoy koy alaa ka an.

8 Be alaa ka suudu.

9 Cerno no Maamu.

10 Fatumata alaa Labe.

Find more free Peace Corps Language Material at LiveLingua.com
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 “siladere” 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.
   Ombu baafal ngal.
   Ombee baafal ngal.

2. Bring the knife.

3. Open the book.

4. Sit on the table.

5. Look at the board.

6. Climb on top of the table.

7. Leave the room.

8. Write on the blackboard.

9. Get down from the wall.

10. Wait.

11. Come in.

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 jaraama!
Ko tool! Naatu.

On jaraama, Bappa Abdul.

Åeydu seeda!

Aru, soyyen! Joodol!
Mido weela!
Awa, al barka.

Hida andi mafe tiga?
Hi-hi, mido yidi mafe tiga buy!

Fiiri ndin no weli haal! Ko hombo defi?
Ko beyengu an Aysatu defi.
Himo waawi defugol, kaa?
Himo waawi, dey!

Ka Otel (At the Restaurant)

Mido weela. Fiiri no woodi?
Hi-hi, fiiri e mafe suppu no woodi. Lacciri e kosan kadi no woodi.

Foorinie no woodi?
Mido yidi foorinie e mafe suppu.
Awa, addu lacciri e kosan.

O-o? Mi haari tef!

O-o! Mi haari tef!

Al barka!
Barka’alla.

Waabarka.

Fiiri maaro tun mi defi.

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

Find more free Peace Corps Language Material at LiveLingua.com
Some stative verbs

- andugol: know
- bendugol: be ripe or ready
- bubudugol: be cold
- donegol: be thirsty
- faalegol: want
- hawjugol: be in a hurry
- jogagol: hold
- leetugol: be late
- marugol: have
- moýýugol: be good
- ooøugol: be sleepy
- ronkugol: be tired
- waawugol: be able to (do something well)
- weelegol: be hungry
- welugol: taste good
- wonugol: be
- wulugol: be hot
- yiðugol: like
- yonugol: be enough

Some active verbs

- beydugol: add, increase
- defugol: cook
- haarugol: be full
- hebugol: obtain
- hirtagol: eat dinner
- hiwragol: greet
- hirtagol: live (somewhere)
- ittugol kojo: eat breakfast
- iwugol: come from
- lootagol: wash
- ñamugol: eat
- soýýugol: eat lunch
- yarugol: drink
- ñakkugol: munch, bite

Some adjectives and adverbs

- moýýa: well
- buy: a lot
- seeda: a little
- tun: only

Food nouns

- bantara: cassava
- basalle: onion
- biraadan: milk
- bireedi: bread
- boofo: egg
- buudi: papaya or squash
- gerto: chicken
- jakatu: bitter eggplant
- kaaba: corn
- kaccu: lemon/lime
- kobokobo: eggplant
- kosan: sour milk
- lacciri: corn couscous
- landan: salt
- liýýi: fish
- maafe kon: sauce
- maafe haako: leaf sauce
- maafe suppu: "soup" sauce
- maafe tiga: peanut sauce
- maaro kon: uncooked rice
- ñiiri: cooked grain
- nami: hot pepper
- ndiyan: water
- neeban: oil
- piya: avocado
- powabar: pepper
- pompiteeri: potato
- putee: sweet potato
- salaadi: lettuce
- suu: cabbage
- sukkar: sugar
- taku: okra
- tamaati: tomato
- teew ngun: meat
- tiga: peanut

Essential everyday objects

- pileeti: plate
- kuyer: spoon
- furseeti: fork
- labi kin: knife
- taasi: cup
- huro: latrine
- kuri: kitchen hut
- tande: gravel yard
- galle: family compound

Asking questions

- hondun: what
- hombo: who
- fii hondun: why
- honde tuma: when
- jelu: how much/how many (objects)
- njelo: how many (people)
- honto: where

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 tooji!: Welcome! (Be seated.)
- Albarka: Thank you. (God bless you.)
- Barka'alla: You are welcome.
- No weli!: It tastes good!
- Welaal!: It tastes bad!
- Mi haari: I'm full.
- Miðo faala…: I want…
- Mi falaaka…: I don't want…
- Mi welaal.: I'm not hungry.
- Mi welaak.: I'm not hungry.
- Mi donda.: I'm thirsty.
- Mi dondaak.: I'm not thirsty.
- Miðo faala yahude ka hurgo: I need to go to the bathroom.
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)
Ñiri 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.

Mido weelaa. I am hungry. (from weelegol, to be hungry)
Ñiri ndin no metti. The food tastes bad. (from mettugol, to taste bad)

<table>
<thead>
<tr>
<th>STATIVE VERB ENDINGS</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>

Here are some examples with the negative stative endings:

Mi andaa 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 pronouns and the no particle

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

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

Himo waawi Pular. He can speak Pular.
Bubakar no waawi Pular. Bubakar can speak Pular.
Mido weelaa. I am hungry.
Portojo on no weelaa. The Porto is hungry.

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

No moyfi! (That’s) good!

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

Maafe kon welaa. The sauce is not good.
Mi weelaka. I am not hungry.
Moyfyaal. (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 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.
I am the one who went to the market today.

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

Ko homde tuma yahuda 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>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>mi ... -i</td>
<td>mi ... -ii</td>
<td>mi ... -aa</td>
</tr>
<tr>
<td>you</td>
<td>... -uda</td>
<td>... -ida</td>
<td>... -ada</td>
</tr>
<tr>
<td>he/she</td>
<td>o ... -i</td>
<td>o ... -ii</td>
<td>o ... -aa</td>
</tr>
<tr>
<td>we (incl)</td>
<td>... -uden</td>
<td>... -iden</td>
<td>... -aden</td>
</tr>
<tr>
<td>we (excl)</td>
<td>men ... -i</td>
<td>men ... -ii</td>
<td>men ... -aa</td>
</tr>
<tr>
<td>you (pl)</td>
<td>... -udon</td>
<td>... -idon</td>
<td>... -adon</td>
</tr>
<tr>
<td>they</td>
<td>be ... -i</td>
<td>be ... -ii</td>
<td>be ... -aa</td>
</tr>
</tbody>
</table>

EXAMPLE (yahugol)

ko ka maakiti mi yahi
it is to the market I went

ko ka maakiti yahuda
it is to the market you went

ko ka maakiti o yahi
it is to the market she went

ko ka maakiti yahuden
it is to the market we went

ko ka maakiti men yahi
it is to the market we went

ko ka maakiti yahudon
it is to the market you went

ko ka maakiti be yahi
it is to the market they went

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

Ko hombo defi hiri ndin? Who cooked the food?
Ko beyngu an deli. My wife cooked it.
Ko homde tuma hewtu-den? When did we arrive?
Ko e dix-heures hewtu-den. We arrived at ten o’clock.
Ko honto juudida? Where did you sit?
Ko ddu mi juudidi. I sat here.
Ko ndiyan fala-don? What do you all want?
Ko ndiyan men fala-aa. We want water.

Fasting and Ramadan

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

Some Portos choose to fast for one or several days, as a gesture of solidarity. If you’re not fasting, be as discrete as possible about eating or drinking during the day. If you can’t help eating in front of others, here are a few responses to the inevitable Eene, Porto, a hoorataa? ("Hey, Porto, aren’t you fasting"): MI alaa hoorude. I’m not fasting. MI wawaali. I couldn’t hack it. Wonaa mi juulo. I’m not Muslim.

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!
Hida kaani kas! You are very ugly!
Dan ndiyan no wojji cos! That water is totally red!

There’s a lot of regional variation—for instance, some say Mi haari tew. Most intensifiers are used with one and only one stative verb: cos can only be used with 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 faaalada ñaamugol? (rice and peanut sauce)

3. Ko honto faalaðon yahugol? (Dakar)

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

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

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

7. Ko hombo woni feyngu makko? (Amadu’s little sister)

8. Ko honto be iwi? (Senegal)

9. Ko honto be yahi? (Alfa’s place)

10. Ko hombo woni lando Amerik? (Bill Clinton)

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

12. Ko honto faalaðaa hodugol? (Fuuta Jallon)

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

---

SOME INTENSIFIERS

- åendi: very ripe
- laabi: very clean
- yoyi: very clever
- raawri: very white
- feewi: very straight
- wuli: very hot
- selli: very healthy
- tuuri: very dirty
- buubi: very stinky
- buubii: very cold
- bayll: very black

---

KEY WORDS

yo - wata

Consider these sentences:

Yo åe aru! They must come! (I want them to come!)
Yo mi addu ndiyan? Shall I bring water?
Himo faala yo a loot. He wants you to bathe.
Woo yo a yahu. (She said) you should go.

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

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

Wata be aru! They must not come! Let them not come!

It is often used in proverbs.

Wata gerto yaw ko hoccate. A chicken shouldn’t sneer at what it gathers. (“Beggars can’t be choosers.”)
Dinner’s almost ready

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

Some polite ways to decline:

Mi haari.
I’m full.

Ko joomi 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>1 arugol</td>
<td>aru!</td>
</tr>
<tr>
<td></td>
<td>wata a aru!</td>
</tr>
<tr>
<td>2 waalagol</td>
<td></td>
</tr>
<tr>
<td></td>
<td>wata on aru!</td>
</tr>
<tr>
<td>3 yahugol</td>
<td></td>
</tr>
<tr>
<td>4 joodagol</td>
<td></td>
</tr>
<tr>
<td>5 naatugol</td>
<td></td>
</tr>
<tr>
<td>6 cippagol</td>
<td></td>
</tr>
<tr>
<td>7 lootagol</td>
<td></td>
</tr>
<tr>
<td>8 wallugol lan</td>
<td></td>
</tr>
<tr>
<td>9 wonugol ton</td>
<td></td>
</tr>
<tr>
<td>10 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.

3 Ko ñeyngu an woni jannoowo anglee.

4 Ko ka hoore fello o hodh.

5 Ko ñuwi nogay o mari.

6 Ko kambe faalaa yarugol.

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

D. No, it’s not

Negate the following sentences.
1 Portojo on no andi buruure nden.

Portoj on andaa buruure nden.
2 Mi welaaka.

Mido weela.
3 Faatu no yidi amugol.
4 Midi faala yahugol ton.
5 Himo mari kaalisi buy.
6 Baafal ngal no ombii.
7 Hiñe dondaa.
8 Portobe ben no faala ńaamugol.
9 Maafe suppu no welli.
10 On andaa laawol ngol.

11 Feneeter on udditaaki.

12 Aliu no faala yarugol leemune.

13 Bareeru maa ndun falaaka yarugol.

14 Himo yidi baabagotooɓe makko.

15 No moyi.

16 Men falaaka jangugol hande.

17 Jannoowo an no andi matematiik.

18 En maraa neɓan buy.

19 Miñan maa no mari coonci buy.

20 Leemuneere nden welaa.

E. Baby please don’t go

Contradict the following commands, then translate.

1 Yahu ka maakiti.

Wata a yahu ka maakiti.

DON’T GO TO THE MARKET.

2 Wata en jangu hande.

Jangen hande.

LET’S STUDY TODAY.

3 Yahee fijugol ka yaasi.

4 Wata on udditu defte den.

5 Wata en yahu amugol.

6 Jooɗo takko an doo.

7 Habboden Saliu.

Find more free Peace Corps Language Materail at LiveLingua.com
9 Wata en joođo Labe.

10 Fittee suudu ndun.

11 Wata on udditu baaafal ngal.

F. Where the heck?

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

1. Ko honto miñan maa woni? (America)
   Himo Ameriki. O allaq Ameriki.

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

3. Ko honto biddo makko woni? (school)

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

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

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

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

No åutti seeða?  
(Midónawisi)

*Steve, a jaraama!  
No marsude?*

Hii-hi, no marsude seeda.  
(Mido nawni)

*Ko hormun 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 aaffya on.*

*Amiina, a jaraama.*

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

Mamadu no fandi, no dolni.  
(Mamón wëldëni)

Mamadu no mari hakkil.  
(Mamón hëkkili)

Himo welti.  
(Hëmmhelënti)

Mamadu no moyyi.  
(Mamón moyëni)

Aliu no juuti, no lo’ i,  
(no sewi)

Ali no njandi hoore.  
(Alihëm n-showi)

Himo monii.  
(Hëmmmoni)

Ali moyaa.  
(Ali moyëni)

**Hoore nden (The head)**

*sukkundu ndun*  
(lewërekëntëndëni)

*yiitëre nden*  
(gite den)

*niire nden*  
(ni’ë den)

*yeeso ngon*  
(ynëm na si)

*hondu ndun*  
(kolle di)

*yowru ndun*  
(noppë di)

*kinal ngal*  
(nëkkal nga)

*hundukkko kon*  
(kon këntëkkal)

*dengal ngal*  
(yëngal nga)

**Bandu ndun (The body)**

*daande nden*  
(dëntëndëni)

*hoore nden*  
(lo Merëndëni)

*ley nalki*  
(gëntëntëni)

*reedu ndun*  
(yënu enëntëni)

*jungo ngon*  
(yëngon jëntëntëni)

*bernde nden*  
(bëntëndëni)

*koynngal ngal*  
(koon nëkkal nga)

*teppere nden*  
(tëpëntëndëni)

*teppere nden*  
(tëpëntëndëni)

**In this chapter**

**Vocabulary**

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

**Grammar**

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

**Cultural Notes**

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

**Key Words**

- waawugol
- wonugol

Find more free Peace Corps Language Material at LiveLingua.com
Nouns: Gore and disease

- nawnaare: sickness
- ñawndoowo: healer, doctor
- cellal: health
- labutana: hospital
- lekki: medicine
- palu: malaria
- jonte: malaria
- jalbi: worms
- ñaw giggol: sexually transmitted illness
- feti: measles
- puýe: bumps
- dogu reedu: diarrhea
- muusu: pain
- durma: cold
- barme: wound
- åullal: abscess
- jalbi: worms
- ñaw giggol: sexually transmitted illness

Body parts: Things you only have one of

- hoore: head
- reedu: stomach
- daande: throat, neck
- yeeso: nгон: face
- sikkugol: run
- koyðe: leg
- teppere: sole of foot
- tonndu: lip
- hannu: blood
- gurii: skin
- åandu: body
- åaawo: 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>yîtere</td>
<td>gite</td>
</tr>
<tr>
<td>jungo</td>
<td>juude</td>
</tr>
<tr>
<td>hondu</td>
<td>kolli</td>
</tr>
<tr>
<td>walbo</td>
<td>balbe</td>
</tr>
<tr>
<td>koyngal</td>
<td>koyde</td>
</tr>
<tr>
<td>fowre</td>
<td>bobi</td>
</tr>
<tr>
<td>niire</td>
<td>niïye</td>
</tr>
<tr>
<td>howru</td>
<td>koppi</td>
</tr>
<tr>
<td>nowru</td>
<td>noppí</td>
</tr>
<tr>
<td>yî’al</td>
<td>yî’e</td>
</tr>
<tr>
<td>newre</td>
<td>neve</td>
</tr>
<tr>
<td>teppere</td>
<td>teppe</td>
</tr>
<tr>
<td>tondu</td>
<td>toni</td>
</tr>
</tbody>
</table>

Verbs: Sickness and pestilence

- nangugol: catch
- wondugol: be with
- muusugol: hurt
- naawndugol: be sick
- dogugol: run
- sikkugol: think, believe
- taýugol: cut
- barmugol: wound
- buttugol: be better (Lit. cool down)
- helugol: break
- ñaabegol: have pinkeye
- durmegol: have a cold
- soofugol: urine
- bu’ugol: defecate
- tutugol: vomit
- maayugol: die
- dojjugol: cough
- qatugol: bite (mosquito, snake)

Possibility

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

Phrasebook: Health

- Ko hondu musaus maa? What hurts you?
- Ko hono no 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 fowu. He has no brain at all.
- Himo njandi hoore. He has a big head.

Phrasebook: Describing people

- Ko honðun muusay maa? What do you have?
- Ko honðun nangu maa? What is this?
- Ko honðun waðu maa? What’s wrong with you?
- Hoore an nden no musuðe lan. It’s my head that hurts.
- Mido wondi e jalbi. I have worms.
- Goddun qatii lan. Something bit me.
- Bandu an ndun no wuli. I have a fever.
- No nulki seeða? Are you better?
- No nulki seeða? Are you better?
- A jayti seeða? Are you better?
- Yo Alla åeydu aafiya. May God bring you peace.

Physical traits

- rawnuugol: be light-skinned
- bawlugol: be dark-skinned
- newugol: be thin
- sembugol: be fat
- juutugol: be tall
- rabbidugol: be short
- hawrugol: be average
- labegol: be beautiful
- kaanugol: be ugly
- newyugol: be old
- weltagol: be happy
- komidugol: be stupid
- yöyugol: be clever
- moýýugol: be good
- bonugol: be bad
- dolnuugol: be strong
- lo’ugol: be weak
- arsikegol: be lucky
- njandugol: be big
- tandugol: be small
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>SUBJECT</td>
</tr>
<tr>
<td>I</td>
</tr>
<tr>
<td>you</td>
</tr>
<tr>
<td>he/she</td>
</tr>
<tr>
<td>we (incl)</td>
</tr>
<tr>
<td>we (excl)</td>
</tr>
<tr>
<td>you (pl)</td>
</tr>
<tr>
<td>they</td>
</tr>
</tbody>
</table>

Here are some examples:

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

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

Exception 0: -u + lan = -an (imperative)

<table>
<thead>
<tr>
<th>wrong:</th>
<th>right:</th>
<th>give it to me!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jonnu lan!</td>
<td>Jonnan!</td>
<td></td>
</tr>
<tr>
<td>wrong:</td>
<td>right:</td>
<td>Pass me some water to drink.</td>
</tr>
<tr>
<td>Okkoru lan!</td>
<td>Okkoran!</td>
<td>ndyan mi yara.</td>
</tr>
<tr>
<td>right:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Exception 0: -ay + ma = -ete (future: see page 57)

<table>
<thead>
<tr>
<th>wrong:</th>
<th>right:</th>
<th>I will beat you!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mi piyay ma!</td>
<td>Mi pijetye!</td>
<td></td>
</tr>
</tbody>
</table>

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.)
Perfective (complete actions):

- **Himo yahi ka saare.** He is gone to town. (stative)
- **O yahi ka saare.** He went to town. (narrative)
- **O yahi ka saare.** He did go to town. (asserted)
- **O yahali ka saare.** He didn’t go to town. (negative)
- **Ko ka saare o 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)
- **O yahay ka saare.** He will go to town. (future)
- **O yahataa ka saare.** He won’t go to town. (negative)
- **Ko ka saare o 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 o yahi) changes the meaning of the verb form. A complete table of endings is given on page 109.

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

The focused imperfective

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

- **Ko honto o yahata?** 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>I</td>
<td>mi ... -ata</td>
<td>mi ... -oto</td>
<td>mi ... -ete</td>
<td>ko ka maakiti mi yahata it is to the market I will go</td>
</tr>
<tr>
<td>you</td>
<td>... -ataa</td>
<td>... -oteda</td>
<td>... -etea</td>
<td>ko ka maakiti yahataa it is to the market you will go</td>
</tr>
<tr>
<td>he/she</td>
<td>o ... -ata</td>
<td>o ... -oto</td>
<td>o ... -ete</td>
<td>ko ka maakiti o yahi it is to the market she will go</td>
</tr>
<tr>
<td>we (incl)</td>
<td>... -aten</td>
<td>... -oteden</td>
<td>... -ete-den</td>
<td>ko ka maakiti yahaten it is to the market we will go</td>
</tr>
<tr>
<td>we (excl)</td>
<td>men ... -ata</td>
<td>men ... -oto</td>
<td>men ... -ete</td>
<td>ko ka maakiti men yahata it is to the market we will go</td>
</tr>
<tr>
<td>you (pl)</td>
<td>... -aton</td>
<td>... -otodon</td>
<td>... -eteon</td>
<td>ko ka maakiti yahaton it is to the market you will go</td>
</tr>
<tr>
<td>they</td>
<td>be ... -ata</td>
<td>be ... -oto</td>
<td>be ... -ete</td>
<td>ko ka maakiti be yahata it is to the market they will go</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.

Mido ñaamude. I am eating.

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

Mi alaa ñaamude. I am not eating.

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

PROGRESSIVE VERB ENDINGS

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PERFECTIVE</th>
<th>IMPERFECTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>FOCUS/STATIVE</td>
<td>NEGATIVE</td>
</tr>
<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:

Mido sooðude bireedi. I am buying bread.
Himo lootaade. He is washing himself.
Men alaa cippaade ka oto. We’re not getting out of the car.
Himo moo reede 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:

Mido faala yahude. I want to go.
Mido faala yahugol. 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 each of the following questions.

1. Ko hon'dun woni e muusude maa?
   * Ko hoore an nden woni e muusude lan.

2. Ko hon'dun yettudaa?

3. Ko yonte nangumaa?

4. Ko hoore nden muusay maa?

5. Ko hon'dun nangumaa?

6. No fuuti see'da?

7. Yo Alla beydu aafiya.

8. Bandu maa no wuli?


10. Hida wondi e jalbi?

---

**CULTURAL NOTES**

Visiting the sick

The Fulbe, like most people, like to be visited when they are sick. It is nice to bring food or other gifts. In case of an extended illness involving an hospital stay and/or the purchase of medicine, a gift of money is appropriate.
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 buut 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>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>h</strong></td>
<td>hondu</td>
<td><strong>finger</strong></td>
</tr>
<tr>
<td><strong>2</strong></td>
<td>fowre</td>
<td><strong>b’ye</strong></td>
</tr>
<tr>
<td><strong>3</strong></td>
<td>howru</td>
<td><strong>toni</strong></td>
</tr>
<tr>
<td><strong>4</strong></td>
<td>jungo</td>
<td><strong>teppe</strong></td>
</tr>
<tr>
<td><strong>5</strong></td>
<td>koyngal</td>
<td><strong>nopp</strong></td>
</tr>
<tr>
<td><strong>6</strong></td>
<td>newre</td>
<td><strong>n’te</strong></td>
</tr>
<tr>
<td><strong>7</strong></td>
<td>nowru</td>
<td><strong>newe</strong></td>
</tr>
<tr>
<td><strong>8</strong></td>
<td>niire</td>
<td><strong>koli</strong></td>
</tr>
<tr>
<td><strong>9</strong></td>
<td>teppere</td>
<td><strong>kopp</strong></td>
</tr>
<tr>
<td><strong>10</strong></td>
<td>tonndu</td>
<td><strong>koyde</strong></td>
</tr>
<tr>
<td><strong>11</strong></td>
<td>walbo</td>
<td><strong>juude</strong></td>
</tr>
<tr>
<td><strong>12</strong></td>
<td>y’al</td>
<td><strong>bobi</strong></td>
</tr>
<tr>
<td><strong>13</strong></td>
<td>yiitere</td>
<td><strong>balbe</strong></td>
</tr>
</tbody>
</table>

### E. Boring grammar drill, part one

Put the following sentences into the progressive:

1. Ko ka saare o yahata.
   *Himo yahude ka saare.*

2. Ko reedu makko muusata mo.


4. Ko mafe hakko mi ñaamata.

5. Ko koto makko piyete.

6. Ko ka labutaani mi gollata.

### F. Questions, questions

Give reasonable answers to the following.

1. Ko honto be ñaamata?
   *Ko ka njatiqube mabbe be ñaamata.*

2. Ko honto be yahata?

3. Ko honde tuma yahaten?

4. Ko hombo addata ñiiri din?

5. Ko hombo woni e yimude?

6. Ko hondun habbotoden?
7 Ko hondun o jalata?

8 Ko hombo windata letet on?

9 Ko honto mi joodoto?

10 Ko honðun woni e muusude ma?

11 Ko hombo woni e arude too?

12 Ko hombo woni yobaali?

13 Ko honto be woni e yahude?

14 Ko hombo woni yidaa mafe tiga?

15 Ko hombo defata hiraande nden?

16 Ko hondun be yarata?

17 Ko honto loototodaa?

18 Ko hombo o woni e hiwraade?

G. Boring grammar drill, part two

Focus the underlined word using woni.

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

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

3 Bubakar andaa Porto.

4 Hiåe darnude lekkol ton.

5 Baaba an yidaa mafe haako.

6 Ngal baafal ombaaki taho.

7 Miðo ñaamude lacciri e kosan.
H. Object pronouns

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

1. They are thrashing him. (beppingol)
   - Hiße 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. (acchuugol)
7. His knee is hurting him. (muusugol)
8. Don’t bite me. (yakeingol)
9. Give me the rice. (okkorgol)
10. Give them their books. (jonnugol)
11. Can you cure me? (ñaawndugol)

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?
4. Ko ndiyen tun o faala.
5. Ko takko an o joodii.
7. Ko honde tuma artudaa?
8. Ko honto yahuðon?
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 Hiåe weltii; njaatigi mafëe ______________.
5 Ali no moyỳfi, kono Amadu ____________.

L. Field work

1 Ask someone about their health or about the health of a family member. Take notes; report back to class.

2 Describe a relative or friend to someone else. Ask them to describe someone they know. Look for new words.

CULTURAL NOTES

Attitudes towards the body

Some random observations:
- Picking one’s nose in public is OK.
- Holding hands is not sexual; men hold hands with men, women with women, men with women, all in a friendly manner.
- Breasts are not erotic.
- Fat = prosperous, healthy, attractive.
- Skinny = poor, sick, ugly.
- Every illness is probably malaria.
- Contagion is not understood.
Duytu seeda!
(Come down a little!)

Soodugol bāgi (Buying cloth)

On jaraama!
Leppi alaa. Ko mbasan e waksi tun mi mari.
Addu oo mbasan mi ndaara.
On jaraama! Hidon mari leppi?
Ko oo doo faaladaa, kaa ko oo daa?
Ko oo daa mi faalaa. Komplee on ko jeluu?
Komplee on ko guluuji sappo.
Eel no satti. Duytu seeda.
Awa, addu guluuji jeenay e temmedde jowi.
Accu guluuji jeenay, mi sooday.
Awa, addu kaaliisi.
Awa, a jaraama, naani!

Soodugol siyo (Buying a bucket)

A jaraama, Porto!
On jaraama, mawbe. Oo siyon ko jeluu?
Ko oo doo mi faala. Fii soodugol ko jeluu?
Fii soodugol ko guluuji tati e temmedde jeetati.
On duytataa seeda?
Awa, yobu guluuji nayi e temmedde jowi.
Awa, on jaraama.
### Merchandise

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

### Measures

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

### Verbs

<table>
<thead>
<tr>
<th>Verbs</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>soodugol</td>
<td>buy</td>
</tr>
<tr>
<td>yeeyugol</td>
<td>sell</td>
</tr>
<tr>
<td>ndaarugol</td>
<td>look</td>
</tr>
<tr>
<td>sattugol</td>
<td>be difficult, expensive</td>
</tr>
<tr>
<td>duytugol</td>
<td>come down, reduce</td>
</tr>
<tr>
<td>tandoogol</td>
<td>be small</td>
</tr>
<tr>
<td>subagol</td>
<td>choose</td>
</tr>
<tr>
<td>marugol</td>
<td>have, save</td>
</tr>
<tr>
<td>jogagol</td>
<td>have, hold</td>
</tr>
<tr>
<td>ñawlagol</td>
<td>lend</td>
</tr>
<tr>
<td>ñobugol</td>
<td>pay</td>
</tr>
<tr>
<td>sensugol</td>
<td>change</td>
</tr>
<tr>
<td>landagol</td>
<td>ask</td>
</tr>
<tr>
<td>haldugol</td>
<td>negotiate</td>
</tr>
<tr>
<td>termugol</td>
<td>bargain</td>
</tr>
</tbody>
</table>

### Nouns

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>yeeyoowo on</td>
<td>seller</td>
</tr>
<tr>
<td>soodoowo on</td>
<td>buyer</td>
</tr>
<tr>
<td>makiti on</td>
<td>market</td>
</tr>
<tr>
<td>luumo ngon</td>
<td>weekly market</td>
</tr>
<tr>
<td>bitiki on</td>
<td>store</td>
</tr>
<tr>
<td>coggu ngun</td>
<td>price</td>
</tr>
<tr>
<td>mbuudii ndin</td>
<td>money</td>
</tr>
<tr>
<td>kaali on</td>
<td>money</td>
</tr>
<tr>
<td>cewdi din</td>
<td>change</td>
</tr>
</tbody>
</table>

### Numbers over 100

<table>
<thead>
<tr>
<th>Numbers over 100</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>teemedere</td>
<td>one hundred</td>
</tr>
<tr>
<td>teemedde jowi</td>
<td>five hundred</td>
</tr>
<tr>
<td>vuluure</td>
<td>one thousand</td>
</tr>
<tr>
<td>guluji jowi</td>
<td>five thousand</td>
</tr>
<tr>
<td>guluji diidu e temedde</td>
<td>two thousand seven hundred and fifty</td>
</tr>
<tr>
<td>juudidi e cappande jowi</td>
<td>Where could I get flour?</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Phrasebook: Food, drink, &amp; basic needs</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tamaati on ko jelu?</td>
<td>How much are the tomatoes?</td>
</tr>
<tr>
<td>Mido faala soodude tamaati</td>
<td>I want to buy tomatoes.</td>
</tr>
<tr>
<td>Ko basaaale mi faala</td>
<td>It’s onions that I want.</td>
</tr>
<tr>
<td>No satti.</td>
<td>That’s expensive.</td>
</tr>
<tr>
<td>Fii soodugol ko jelu?</td>
<td>How much is it really?</td>
</tr>
<tr>
<td>Duytanan seeđa</td>
<td>Come down a bit for me.</td>
</tr>
<tr>
<td>On duytaataa seeđa?</td>
<td>Won’t you come down a little?</td>
</tr>
<tr>
<td>Beydu seeđa</td>
<td>Give me a little more.</td>
</tr>
<tr>
<td>No moyfi.</td>
<td>That’s good.</td>
</tr>
<tr>
<td>Mido yiidayi dun</td>
<td>I like that.</td>
</tr>
<tr>
<td>A maraa cewdi wuluure?</td>
<td>Don’t you have change for a thousand?</td>
</tr>
<tr>
<td>Maaro no woodi?</td>
<td>Is there rice?</td>
</tr>
<tr>
<td>Maaro aiaa.</td>
<td>There is no rice.</td>
</tr>
<tr>
<td>Maaro no woodi.</td>
<td>There is rice.</td>
</tr>
<tr>
<td>Hidon jogii saa bunde</td>
<td>Do you have soap?</td>
</tr>
<tr>
<td>Mi jogaaki saa bunde</td>
<td>I don’t have soap.</td>
</tr>
<tr>
<td>Mido jogii saa bunde</td>
<td>I do have soap.</td>
</tr>
<tr>
<td>Hidon mari pompiteeri?</td>
<td>Do you have potatoes?</td>
</tr>
<tr>
<td>Mi mara mari pompiteeri</td>
<td>I don’t have potatoes.</td>
</tr>
<tr>
<td>Mido mari pompiteeri</td>
<td>I do have potatoes.</td>
</tr>
<tr>
<td>Ko honto mi heboto farin?</td>
<td>Where could I get flour?</td>
</tr>
</tbody>
</table>

### ANCIENT WISDOM OF THE FULÅE

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

### KEY WORDS

- **kaa · maa**
  
  There are two ways to say “or” in Pular. **kaa** is used in questions; **maa** is used in statements.

- **Ko kosan faaladaa, kaa ko biraadaan?**
  Do you want sour milk, or do you want fresh milk?

- **Mido faala nebban tiga maa nebban ture.**
  I want either peanut oil or palm oil.
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><strong>INFinitive</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><strong>-ugol</strong></td>
</tr>
<tr>
<td><strong>-agol</strong></td>
</tr>
<tr>
<td><strong>-egol</strong></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 sooday bireedi. He will buy bread.
- Mi sublike oo bagi doo. I chose that cloth there.
- Mi suboto oo bagi doo. I will choose that cloth there.
- Be loot aama. They were washed.
- Be loot ete. They will be washed.

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 subaaki oo bagi doo. I didn't choose that cloth there.
- Mi suboataako oo bagi doo. I won't choose that cloth there.
- Be loot aaka. They weren't washed.
- Be loot eteake. They won't be washed.

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

<table>
<thead>
<tr>
<th><strong>stative</strong></th>
<th><strong>past (active)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>{ Himo andl. }</td>
<td>{ O yahii. }</td>
</tr>
<tr>
<td>{ 0 andaa. }</td>
<td>{ O yahaalii. }</td>
</tr>
<tr>
<td>He knows</td>
<td>He went</td>
</tr>
<tr>
<td>He doesn't know</td>
<td>He didn't go</td>
</tr>
</tbody>
</table>

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

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

This is equivalent to

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

1 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.

- **Himo** kaani.  
  He is ugly.
- **Mido** weela.  
  I am hungry.

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

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

- O yahii ka saare.  
  He went to town.
- Mi jangji.  
  I studied.

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

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

- **Himo** yahii ka saare.  
  He has gone to town.
- **Mido** jangji.  
  I was educated.

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

- O kaani.  
  She became ugly.
- Mi weelaama.  
  I’ve become hungry.

---

### Demonstratives

---

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

- **deftere** nden  
  the book
- **ndeel** deftere  
  this book

Here are the rules for forming the demonstrative:

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

- **sukkar on** the sugar
- **yeeyooobe ben** the sellers
- **leppi din** the cloth
- **pade den** the shoes
- **horde nden** the calabash
- **buudi ndin** the papaya
- **suudu ndun** the hut
- **nagge ngen** the cow
- **lumo ngon** the market
- **coggu ngun** the price
- **gertogal ngal** the chicken
- **baafal ngal** the door
- **limgii ngii** the fish
- **caangol ngol** the river

- **oo sukkar** this sugar
- **bee yeeyooobe** these sellers
- **dii leppi** this cloth
- **dee pade** these shoes
- **ndee horde** this calabash
- **ndii buudi** this papaya
- **ndu suudu** this hut
- **nggee nagge** this cow
- **ngoe luumo** this market
- **nguu coggu** this price
- **ngal gertogal** this chicken
- **ngal baafal** this door
- **ngii limgii** this fish
- **ngol caangol** this river

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

- **nebban dan** the oil
- **ndihan dan** the water

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

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

- Ko ngal bireediwal doo haaladda, kaa ko ngal daa?  
  Do you want that loaf of bread, or that one?
- Oo doo ko Cerno innetee; oo daa, ko Sellu.  
  This one is named Cerno; this other one is Sellu.

---

**Competence** 7  [ SHOPPING ]  

---
**EXERCISES**

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>temnedere e ngay e tafi</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>dii dolokkeeji</td>
<td>THESE SHIRTS</td>
</tr>
<tr>
<td>2</td>
<td>mawbe</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>pelle</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>ca’e</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>pootlhoy</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>pade</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>maafeji</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>bagiji</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>gertoode</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>yimbe</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>cuudi</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>paykoy</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>lekkolbe</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>bolle</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>leemunehe</td>
<td></td>
</tr>
</tbody>
</table>
C. Complete the dialogue

Fill in the blanks in the following conversation.

Oo pantalon? Pantalon on ko guluji jowi.

Mi guluji tati. Dun doo no landi. Awa, guluji 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 hombo jey dee saabije?

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 yahii ka maakiti. (I WENT TO THE MARKET.)

3. Ko jango mi yeeyata mban mbeewa.

4. Ko kanbe joodoto e de julle.

5. Ko ka luumo mi soodata basalle.


7. Ko min subii oo dolokke.

8. Ko bee doo sensi mbuddi wuluure an.


10. Ko guluuji jowi mi yobi.

Cultural Notes

cewdii alaa!

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
2. gertogal
3. suudu
4. leemuneere
5. labi
6. gorko
7. poothun
8. buufi
9. maaro
10. mbeewa
11. pade
12. oto
13. jullere
14. bireediwal
15. naarihoy

H. Blast from the past

Put into the past, then translate.

1. Kun paykun cippotaa ko ka legal. (THAT KID DIDN'T COME DOWN FROM THE TREE.)
2. Mi yaray biraadan.
3. Be yahay ka esirabe maabbe.
4. O ñawloto lan kaalisi.
5. Be nabataa ñiri.
6. Mi sufoji jiwo.

I. Back to the future

Put the following into the future, then translate.

1. Mi soodii gerto. (I WILL BUY A CHICKEN.)
2. On yi'ii Portoöobe ka maakiti.
3. Mi yahii Mamou.
4. Mi itti kooje ka gaar watiir.
5. Men hiwaaki be.
6 Mi piyama ka laawol.

7 Be faamii leson on.

8 Mi hefaali basalle.

9 Mi yobii guluuiji sappo.

10 En haraali.

J. Mixed demonstratives

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

1 ngal
2 leemuneere
3 rewbe
4 paykun
5 kosan
6 bagi
7 yeeyoowo
8 wureere
9 siyooru
10 gertogal
11 leppi
12 gatal

K. No, you didn’t

Negate the following sentences, then translate.

1 Mi yahay Labe jango.
   Mi yahataa Labe jango. (I WON’T GO TO LABÉ TOMORROW.)

2 Mi yahii hanki jemma.

3 O lootike ka caangol.

4 En habbaama hanki.

5 On lubike mo labi kin.

6 Miido faalaa taamaati.

7 Mi haarii.

8 Kun paykun lootete.

9 Buubakar no waawi Angele.
CULTURAL NOTES

How to bargain

- When you are quoted a starting price that is two or three times the normal price for the item, don’t get angry and assume the vendor is trying to rip you off. The first price is usually high.
- Before the bargaining starts it helps if you know what the item is supposed to cost (ask around) and 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.

L. Yes, you did

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

1. Mnalaaka. *I AM HUNGRY.*
2. Mi faalaaka yahugol ka maakit.
3. Dun moyyaa.
4. Mi ñamataa teew.
5. O ñawlaakil lan mbuddi.
7. Mi yiðaa kobo-kobo.
8. Coggu maa ngun sattaa.
10. Mi yeyataa mban ngesa.
11. Mi faamaali.
12. Mi soodataa dìi liyìli.
13. Mi jooðaaki takko makko.
14. Mi waawataa defude.

Competence 7 [ SHOPPING ]
M. Alternate progressive form

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

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

2 Hiøe fijuoo.

3 Miðo ndaarude tun.

4 Hiøe yahude Kankalabe.

5 Miðo landaade maa.

6 Meden jannude ka lekkol.

7 Himo piyede.

8 Miðo haylaade tun.

9 Hiøe yeeyude mbeewa mafbe mban.

10 Hiøe cippaaade ka oto.

11 Miðo subaade bagi.

N. Passive sentences

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

1 Be wujji siyo men.
   Siyo men wujjaama. (OUR BUCKET WAS STOLEN.)

2 Godø piyliimo ka saare.

3 O wuppay conci din.

4 Baaba an yeeyay ngee nagge.

5 Hay gooto wujjaali deftere maa.

6 O lootay boobo makko.

7 Polisiljo on nangji guijo on.

8 Mi yøogaali ndiyan dan taho.
9 Mi defataa ŋiiri ndin.

10 O tayay bagi on.

0. Write your own

- Imagine a dialogue between the volunteer and the vendor.

Find more free Peace Corps Language Material at LiveLingua.com
Enee, Porto! A majju?
(Hey, white boy! Are you lost?)

**Ka fulawa** (In the countryside)

Ee! A jaraama, Porto!
Ko honto yahataa?
Ko Seetare mi yahata.
Ko laawol Seetare nii?

Hi-ki, ko nii. Jokko ngol laawol
doo haa ka date cele, seliru ka
nano. A rewiray Larewel, ontuma a
hewtay Seetare.

Awa. Yo Alla wehnu laawol ngol.
(Laa illaaha illallahu. Porto
haylotu ka fulawa? E, e, e...)  

On jaraama.
Ko Setaare
nii?
O'o, wonaa Setaare.
Doo ko Larewel.
Setaare no yeeso
doos seeda. Jokku
traawo on tun.

Awa, on jaraama,
naani?
Woddafa! Hee,
paykun, a dowtay
oo Portojo haa
Seetare, naani?

**Ka saare** (In the big city)

Jaraama! Ko Conakry yahata?
Hino taksi Conakry.

Ko gaar watiir Daka nii?
Ko ðon nii.

Awa. Ko honto dun
wonnri?

Yahu ka labutaani
doos selu ka sengo ñaaamo.
Daka no yeeso ton.

No wodd?  

Yahu ka gaar watiir Daka.

Woðða! Hee,
O'o, woððaa buy.

Jokku traawo on tun.

Awa, on
jaraama, naani!
On jaraama!

On jaraama, naani!

Maher!
VOCABULARY

Verbs

- selugol: turn
- hewtugol: arrive
- douvtugol: guide
- jokkugol: follow
- reuwugol: pass (by)
- tayfitugol: cut across
- wodugol: be far
- badagol: be near
- yiltagol: turn back
- lumbugol: cross (river, village)

Adverbs

- doy: slowly, carefully
- tinna: quickly
- karahan: with difficulty
- kisan: immediately

Directions

- nano: left
- ñaamo: right
- telen: towards

Phrasebook: Lost and found

Ko Tensira mi faalaa yahude.
I want to go to Tensira.

Ko honno mi yahirta Tensira?
How do I get to Tensira?

Mido dabbitude laawol Tensira.
I'm looking for the road to Tensira.

No woddi?
Is it far?

No woddi.
It is far.

Woddaa.
It is not far.

Ko haa honto?
To what point?

Jokku ngol laawol doo.
Follow this road here.

Selir ka ñaamo.
Turn right.

Selir ka nano.
Turn left.

Yahu hara a selaali.
Go without turning.

Ko honno doo innetee?
What is this place called?

Ko honto nii?
Where am I?

Mi majji.
I've gotten lost.

Yo Alla welnu laawol ngol.
May God make your path easy.

Places

- buruure nden: bush
- falawa on: countryside
- traawa on: public road (from "travaux publiques")
- laawol ngol: road, path
- datal ngol: path
- hodo ngon: village
- fello ngon: hill, mountain
- caangol ngol: river
- jurnde nden: waterfall
- maayo ngon: large river, ocean
- jaami’u on: mosque
- juulirde nden: mosque

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

- farmasii on: pharmacy
- garvatii on: taxi park
- restoran on: restaurant

etc.

Everybody talks about the weather...

- buubugol: be cold or wet (said of the weather)
- jaangegol: be cold (said of a person)
- wulugol: be hot (said of the weather)
- ngulegol: be hot (said of a person)
- lakkegol: be sweaty
- niååugol: be dark (or late in the day)
- naange: sun
- hendu: wind
- ndiyan: rain or water
- jaangol: cold
- nguleendi: heat

Phrasebook: Weather

Mido jaanga.
I'm cold.

Hande no buubi.
It's cold today.

Mido ngulaa.
I'm hot.

Hendu no wadi.
The wind is blowing.

Naange ngen no wuvi.
The sun is hot.

No nibbii.
It's dark.

Ndiyan aray hande.
It will rain today. (LIT. water will come today)

Jaangol no ton.
It's cold there.

ANCIENT WISDOM OF THE FULBE

Jon hundukko majjaraa.
If you have a mouth you can't get lost.

Find more free Peace Corps Language Material at LiveLingua.com
At the taxi park

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

paasi fare
aparanti driver’s helper
bagaaasi baggage
pilaasi seat
kilyan passenger

Here are some useful verbs to know:

wayaaugol to travel
yaaugol to be quick
neebugol to take a long time
keldugol to be solid or in good condition
paanaugol to break down (car, etc.)
muńñaugol to be patient
tampaugol to suffer

Phrasebook: Traveling

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

Ko Labe mi yahata.
I’m going to Labe.

Mi yobay pilaasi difi.
I’ll pay for two seats.

Oto on heewi?
Is the car full?

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

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

En yahay kisan?
Will we leave immediately?

Mi hoolaaki ðun.
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.

Mahren.
Let’s go.

GRAMMAR

Introduction to infixes

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

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

soodugol buy
soodangol buy for (BENEFACTIVE)
soodoygol 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)
andindugol know each other (RECPROCATIVE)
anditugol remember (REPETITIVE)
andintingol remind (REPETITIVE + CAUSATIVE)
andinkingol 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: 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. One can sometimes figure out the meaning of a word by recognizing its infixes (weldugol = to be sweet together = to be friends; jalinugol = to cause to laugh = to be funny).

duudugol

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

Fulåe no duudu Abidjan.
There are a lot of Fulåe in Abidjan.

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

Yimåe duudaa rewirde ton.
People don’t pass that way very often.

Himo duudu arsike.
He has a lot of luck.

Be duudaa haala.
They don’t talk much.

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

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

Fulbe no duudu Abidjan.
There are a lot of Fulbe in Abidjan.
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:

- Yahugol go yahitugol go again
- Andugol know anditugol remember
- Arugol come artugol return

It can also have a reversative function:

- Lilugol spread out to dry litugol bring in from the sun
- Uddugol close udditugol open

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.

- Waðugol do waðirgol ðoy do slowly or carefully
- Faamugol understand faamirgol karahan understand with difficulty
- Tayugol cut tayirgol labi cut with a knife
- Yahugol go yaarugol oto go by car

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

- Taýugol cut taýirgol laåi cut with a knife
- Yahugol go yaa rirugol oto go by car

- Selugol turn selirgol turn towards
- Iwugol leave, originate iwirgol come from
- Artugol return arirgol return from

There is an example in the text:

- Ko honto ðun wonir? Whereabouts is that?

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

- Iwugol → iwirgol (NOT iwirugol)
- Selugol → seirgol (NOT selirugol)

**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 mi joordaa? Whereabouts will I sit?
  - O cippor ir doy. He got down carefully.

**Adverbs and modal verbs**

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

- Moýýa well
- Tinna quickly
- Kisan immediately
- Karahan with difficulty
- Doy slowly, carefully
- Oo doo defay moýýa. He cooks well.
- Yahu tinna! Go quickly!
- O yalti kisan He left immediately.
- Ko karahan mi laawori. I barely escaped.
- Wadu doy! Be careful!
A Pular speaker is more likely to use a modal verb than an adverb to modify a verb.

<table>
<thead>
<tr>
<th>Modal Verb</th>
<th>Example 1</th>
<th>Example 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>yaawugol</td>
<td>O yaawii faamude. She understood quickly.</td>
<td>Yaawii faamude. I haven't seen you for a while.</td>
</tr>
<tr>
<td>wayrugol</td>
<td>Mi wayrii maa yi'ude. He goes often.</td>
<td>Mi wayrii maa yi'ude. He goes often.</td>
</tr>
<tr>
<td>juutugol</td>
<td>Mi juuttii daanaade. I slept for a long time.</td>
<td>Mi juuttii daanaade. I slept for a long time.</td>
</tr>
</tbody>
</table>

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.”

<table>
<thead>
<tr>
<th>Subject</th>
<th>Object</th>
<th>Burugol Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taksi</td>
<td>Senegal</td>
<td>Taxi is better than Senegal.</td>
</tr>
<tr>
<td>Lagine</td>
<td>Senegal</td>
<td>Guinea is better than Senegal.</td>
</tr>
<tr>
<td>Sellu</td>
<td>Aliu</td>
<td>Cellou is better than Aliu.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Subject</th>
<th>Object</th>
<th>Burugol Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taksi</td>
<td>Senegal</td>
<td>Taxi is more expensive than Senegal.</td>
</tr>
<tr>
<td>Lagine</td>
<td>Senegal</td>
<td>Guinea is more expensive than Senegal.</td>
</tr>
<tr>
<td>Sellu</td>
<td>Aliu</td>
<td>Cellou is uglier than Aliu.</td>
</tr>
</tbody>
</table>

These structures also work:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Object</th>
<th>Burugol Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taksi</td>
<td>Senegal</td>
<td>Taxi is more beautiful than Senegal.</td>
</tr>
<tr>
<td>Lagine</td>
<td>Senegal</td>
<td>Guinea is more beautiful than Senegal.</td>
</tr>
<tr>
<td>Sellu</td>
<td>Aliu</td>
<td>Cellou is uglier than Aliu.</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>Subject</th>
<th>Object</th>
<th>Fotugol Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hiëe</td>
<td>Foti</td>
<td>They're the same.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Subject</th>
<th>Object</th>
<th>Fotugol Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fatu</td>
<td>Binta</td>
<td>Fatu is as tall as Binta.</td>
</tr>
</tbody>
</table>

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


draw image

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; wodugol

3. Umar/Ali; jangugol
CULTURAL NOTES

Bush-taxi travel

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

- Your options are minibuses (minibus, kaar, makbana), small cars (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 neeåii Lagine?
     Mi neeåaali åuy.
  2. A neebay doo?
  3. Hida andi Pita?
  4. A yahay Konakiri?
5 Hida waawi Pular?

6 A gollii Amerik

7 A naboraa lan Amerik?

8 Hida mari beyngu?

F. Giving directions: Part 1

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

1 From Maali to Fello Luura
2 From Dirmoli to Siligeme

G. Incremental infix

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

1 dabbugol  to look for (something one doesn't have)
   dabbitugol to look for (something one had and lost)

2 wallugol  to help
   wallitagol

3 dondegol  to be thirsty
donditugol

4 lannugol *to finish*
lannitagol

5 miijagol *to think*
miijitagol

6 tay'ugol *to cut*
tay'itugol

7 beydugol *to increase*
beyditugol

8 wonugol *to be*
wontugol

H. Fun with pronouns

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

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mi</td>
<td>Miðo waawi Pular.</td>
</tr>
<tr>
<td>2</td>
<td>a</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>men</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>be</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>en</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>on</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>o</td>
<td></td>
</tr>
</tbody>
</table>

- Again.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>o</td>
<td>Himo faala yahude.</td>
</tr>
<tr>
<td>2</td>
<td>a</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>mi</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>men</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>be</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>en</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>on</td>
<td></td>
</tr>
</tbody>
</table>

I. Translation drill: duuduugol

- Translate the following using duuduugol.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>There are too many people at the well.</td>
<td>Yimˈe na duudi ka woyndu</td>
</tr>
<tr>
<td>2</td>
<td>You have a lot of work.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>You don't go to school very often.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>He’s not very bright. <em>(hint: hakkil = intelligence)</em></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>There are a lot of white people in Conakry.</td>
<td></td>
</tr>
</tbody>
</table>
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 taýii bireedi on. (laåi)
   **Mi taýiri bireedi on kii laåi.** (I cut the bread with this knife.)

2. Mi yahay Labe. (otowal)
   **Mi yahay Labe.** (I am going to Labe.)

3. Mi sooday mafeeji. (mbuudi)
   **Mi sooday mafeeji.** (I have a bowl.)

4. O hooti. (velo)
   **O hooti.** (I have a bicycle.)

Cultural Notes

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 (**neddugol**, the gift is **neddaare 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 sukker.**
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.

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

A useful phrase to indicate that a gift is made in the spirit of friendship and respect, and not as a payment or commercial transaction, is **Ko teddungal mo’on.**
Out of respect to you.

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

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

**Mi weltike aby.**
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.

Find more free Peace Corps Language Material at LiveLingua.com
L. Review of imperatives

Contradict the following phrases, then translate.

1. Wata a jokku ngol laawol.
   jokku ngol laawol. (FOLLOW THIS ROAD.)

2. Yahu ka maakiti.

3. Yo be aru.

4. Yahen ka makko jango.

5. Wata on cippo ka oto.

6. Jonnu mo kaalisi on.

7. Wata be okkor mo ndiyan.

8. Naboree lan Labe.


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. Joođo takko jiwo an on.

5. Lootu suudu ndun fow.
Hunde kala e saa’i mun.
(Everything in its own time.)

Susan ko janoowo (Susan is a teacher)

Susan ko jannoowo. Himo hodi Maamu. Bimbi kala, himo fina law,
o lootoo,
o itta kooye,

o salmina kawtal makko, si o fokkita golle.
Ka lekkol ton, si o hewtii, himo yewtida e goreebbe makko don doo e golle den fuddaade.
Si golle lannii, kenen himo soyya ka lekkol ton si o hoota ka suudu.

An, a wawataa siwude attaya, dey!

Kikide kala si o hootii ka suudu himo yara attaya si o hirtike.
Jemma woo, himo waaloo 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

Find more free Peace Corps Language Material at LiveLingua.com
VOCABULARY

Verbs

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

Prayer times

subaka  sunrise
fanaa  early afternoon
alansara  late afternoon
futuroo  sunset
geeyë  nighttime

Nouns

SINGULAR  PLURAL
waqtu  on  waqtuujin  din  prayer time
saa’i  on  saa’iija  din  time
āalaande  nden  balde  den  day
yontere  nden  jonte  den  week
lewu  ndun  lebbi  din  month
hitaande  nden  dubbi  din  year

Time words

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

Clock time

Clock time is always given in French.
Ko leer hombo nii?
Ko huit heures trente.
However the prayer times (subaka, fanaa, alansara, futuroo, geeyë) are more often used to refer to time when precision is not necessary.

Phrasebook: Time

Ko leer hombo nii?
What time is it?
Ko saa’i hombo nii?
What time is it?
Ko waqtu hombo arataa?
What time will you come?
Ko e subaka mi arata.
I will come at dawn.
Mi artay e neder balde nayi.
I’ll come back within four days.
A hebulike?
Are you ready?

Days of the week

Alat  Sunday
Tenen  Monday
Talata  Tuesday
Alarba  Wednesday
Alkamisa  Thursday
Juma  Friday
Aswe  Saturday

ANCIENT WISDOM OF THE FULÅE

Findinaa piyaa,
bonnuno si daaani.
If you’re woken up with a beating, you must have done something before sleeping.

CULTURAL NOTES

Clock time

Clock time is always given in French.
Ko leer hombo nii?
Ko huit heures trente.
However the prayer times (subaka, fanaa, alansara, futuroo, geeyë) are more often used to refer to time when precision is not necessary.

Phrases

Find more free Peace Corps Language Material at LiveLingua.com
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</th>
<th>IMPERFECTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ASSERTED</td>
<td>FOCUS/STATIVE</td>
</tr>
<tr>
<td>-ugol</td>
<td>-ii</td>
<td>-i</td>
</tr>
<tr>
<td>-agol</td>
<td>-ike</td>
<td>-ii</td>
</tr>
<tr>
<td>-egol</td>
<td>-aama</td>
<td>-aa</td>
</tr>
</tbody>
</table>

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

  *Himo janga Pular fiande woo fiande.*  
  He studies Pular every day.

  *Hibe yaha Labe lewrù 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 fiande woo fiande.*  
  He studies Pular every day.

  *Be yahay Labe lewrù kala.*  
  They go to Labe every month.

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

  *Himo naana Pular.*  
  He understands Pular.

  *Mido hìwø mawë maa.*  
  I greet your parents.

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

  *O yahay, o soodoyya maafeej, o ara, 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 nïdara.*  
  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 nàata.*  
  Il n'accepte pas que j'entre.  
  (He won't let me come in.)

  *Bee mi yaha kisan.*  
  Il faut que j'aille 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 o 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”:

\[
\text{Si mi hewtoyi, mi ŋamay.} \quad \text{When I arrive, I’ll eat.}
\]

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

\[
\text{Tuma hewtuðaa, yahu ka makko.} \quad \text{When you arrive, go to his place.}
\]

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

\[
\text{Nde o arí mi piyay mo.} \quad \text{When he comes back I’ll beat him.}
\]

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

\[
\text{Tuma faalaðaa yaade woo, mi naåete.} \quad \text{Whenever you want to go, I’ll take you.}
\]

**Putting things into sequence**

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

\[
\text{Himo fina law, o lootoo, o itta kooye, o salmina kawtal.} \quad \text{She gets up early, (then) she bathes, (then) she eats breakfast, (then) she greets her neighbors.}
\]

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

\[
\text{Mi ŋamay si mi hoota.} \quad \text{I’ll eat before going home.}
\]

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

\[
\text{Ñaamen ado o arde.} \quad \text{Let’s eat before he gets here.}
\]

\[
\text{Mi yahay Maamun ado Tabaski.} \quad \text{I’ll go to Mamou between now and Tabaski.}
\]

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

\[
\text{Ñaamen doo e o arde.} \quad \text{Let’s eat before he gets here.}
\]

\[
\text{Mi yahay Maamun doo e Tabaski.} \quad \text{I’ll go to Mamou between now and Tabaski.}
\]

**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.

\[
\text{O soodoyi maafereji.} \quad \text{She went and bought vegetables.}
\]

\[
\text{Mi jamnooyay Conakry.} \quad \text{I’ll go to Conakry to teach.}
\]
The associative infix -id-

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

- yewtugol discuss → yewtidugol discuss together
- wonugol be → wonidugol be with; be together
- haalugol talk → halidugol talk together; negotiate
- y’ugol see → yidugol see each other; meet
- yahugol go → yaadugol go together
- hodugol live → hodidugol 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 → hiridugol eat dinner together

**EXERCISES**

**A. Name that prayertime.**

- Write the prayertime associated with each picture.

**B. Pular ➔ English translation**

- Give English equivalents for the following sentences.

1. En yahay nde Alansara on juulaa.
   - We’ll go as soon as the mid-afternoon prayers are done.

2. O yi’ay mo tuma o yahi ton.

3. Habbo haa mi arta.

4. Muñño haa jango si yahden.

5. Mi jangay si mi waaloo.


7. En artay doo e Futuroo yonude.

8. Naamen doo si naatoyen.

9. Si beyngu an arii, mi ńaamay.
10 Mi artay doo e Jombente.

11 O yahay ka lekko νande woo.

12 Tuma faaladaa

13 O aray, o piya be, o hoota.

14 Hiye yaha Ameriik hitaande kala.

15 Accu mi yi’a mo.

16 Nañu be bireed νande woo νaande.

C. They call it stormy Monday…

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

1 Sunday Alat miðo yaha ka luumo.

2 Monday

3 Tuesday

4 Wednesday

5 Thursday

6 Friday

7 Saturday

D. …but Tuesday’s just as bad.

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

1 Hande ko Alarba.
   Faddi-jango ko Juma
   Hanki ko
   Jango ko
   Hecci-hanki ko

2 Hanki ko Juma.
   Hande ko
   Hecci-hanki ko
   Jango ko
   Faddi-jango ko

3 Jango ko Talata.
   Hande ko
   Hanki ko
   Hecci-hanki ko
   Faddi-jango ko
E. Your turn to draw the funny pictures

Illustrate Kajatu’s daily activities.

Kajatu ko jom suudu (Kajatu is a housewife)

- Kajatu ko jom suudu.
- Himo hodi Telimele.
- Bimbi kala, himo fina law,

F. English → Pular translation

1. She’ll come around dusk and cook.
   
   O aray telen Futuroo, o defa.

2. He understands Susu.

3. Say hello to your wife for me.

4. He won’t permit me to go to Labe.

5. He runs every afternoon.

6. Let’s wait until Bubakar gets here.

7. Let me pass.

8. Bring me some rice to eat.

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

11 Let’s finish before going home.

12 He wants you to eat.

13 Wait until I’ve finished eating.

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

15 Whenever he comes, he asks for something.

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

G. Togetherness

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

1 Mi yahii Pita.
   Men yaadii Pita. (WE WENT TOGETHER TO PITA.)

2 O jangii ka lycée.

3 Mi do golla ka labutaani.

4 Ko min ari Maamu.

5 Ko kanko hoði ka takko lekkol.

H. Translation drill

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

1 Let me in!
   Accu mi naata!

2 She won’t let him go.

3 Let him eat.

4 They didn’t let them cross the border.

5 He won’t let them sit down.

6 He will let us sleep at his place.

Find more free Peace Corps Language Materail at LiveLingua.com
Dennaboo, dewgal, faatunde.
(Naming ceremonies, weddings, and funerals.)

Dennaboo

Ko yontere ka debbo on jibini, dennaboo on wadetee. Gila o jibini, o yaltataa. Debbo on no don haa ñande 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, ñi’e defaa.

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


Si boobo on innaama, ñi’e den sendee ñaamee, goro on e cobbal ngal senndee.

Arooɓe 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 ka musiɓe debbo on naɓugol innde boobo on. Be adda teewu e kaalisi e goro, ñe tedinira be innde nden.
Dewgal

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

Si tawi tiggugol ngol hewtii, futuuße 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, musiibbe 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, futuuße ben ama be weltoo. Be inna, “O hersinaali mawåe åen.”

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

Faatunde

Si mayde wadii e galle, ko ko yimbe ben wullata kon noddata kawtal ngal. Si mayde wadì wanaa haaju beyninguure nden tun, ko haaju hoddiibe ben e saare nden fow. Yimbe ben irwray nokkeeli din fow. Si yimbe ben arii, ko mawbe ben lootata furee on. Si ko debbo maayi ko rewbe ben lootata. Ko wobe 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 mawðo.
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 balðe torii jom balðe.
May God make us witness for years to come.

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

**Phrasebook: Funerals**

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

Kori on muññike?
Are you holding up?

No yurmi!
It’s sad!

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

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

Yo on booyu mo sakkanade.
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.

---

**GRAMMAR**

The benefactive infix **-an-**

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

- Mi yoåay mo.
  I will pay him.
- Mi yoåanay mo.
  I will pay for him.
- Mi yahay ton.
  I’ll go there.
- Mi yahay an ton.
  I’ll go for him there. (I’ll go get him).
- Mido golude.
  I am working.
- Mido golande mo.
  I am working for him.

The object is usually, but not always, human.

**Aramu** deftere maa.
Come get your book.

It is often used with verbs of communication.

- haalugol talk
- haalangoł goddo talk to someone
- windugol write
- windangoł goddo write to someone

---

1 Blessings (du’aa) all begin with Yo Alla… The appropriate response is always Amina (so be it).
The causative infix -in-

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

- andugol to know  andingol to inform someone (to cause someone to know)
- wulugol to be hot  wulnugol to heat something (to cause something to be hot)
- hubdugol to be on fire  hubbingol to light something on fire
- waalagol to lie down  wallingol to lay something down
- hersugol to be ashamed  hersingol to shame or embarrass someone
- yobugol to pay  yobingol to charge someone money

It is often used figuratively.

- feelugol to appear  feingol to announce
- teddugol to be happy  teedingol to accord respect
- feewugol to be straight  feewugol to bring up correctly

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

- hulugol to fear  hulingol to frighten
- jangugol to study  jannugol to teach
- heewugol to be full  hebingol to fill
- sumugol to burn (oneself)  sumingol to burn something

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

- jalugol to laugh  Himo jalini. He is funny.
- aanugol to worry  No aanini. It's worrying.

Participles

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

Ko o debbo juutudo. She is a tall woman.

Or it can stand alone as a noun:

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

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

<table>
<thead>
<tr>
<th>PARTICIPLE FORMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
</tr>
<tr>
<td>-ugol</td>
</tr>
<tr>
<td>-agol</td>
</tr>
<tr>
<td>-egol</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).

- gertogal hirsangal a chicken that was slaughtered
- gertogal hirsineengal a chicken that will be slaughtered

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

- gertogal hirseenoengal a chicken that was going to be slaughtered

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

- sukaajo kaanudo ugly younger
- faybe kaandebe ugly children
- pale kaanude ugly shoes
- dolokaaji kaanudi ugly shirts
- gertogal kaanungal ugly chicken
- bareeru kaanundu ugly dog
- paykun kaanukun ugly kid
The words for many occupations are participles:

- jangugol to read  jangoowo student (one who reads)
- yeeyugol to sell yeeyoowo shopkeeper (one who sells)
- ño’ugol to sew ño’oowo tailor (one who sews)

The true adjectives

Most adjectives in Pular are participles of a verb (juutuðo, 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 goatoo (“one”).

- golloowo goatoo one worker
- bareetu wooturu one dog
- gertogal goatal one chicken
- dinki wooti one bed

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

- jannoowo keso new teacher
- deltere heyre new book
- karambol kesol new pen

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.

bareetu humaando ndun the dog that was tied up

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

bareetu humaando gaa ndun the dog that was tied up here
bareetu humaando 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.

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

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

debbø 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 hirsaka ngal the chicken that wasn’t slaughtered
ndiyåan dan hibbaali 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).

bareetu ndu Yaya humi ndun the dog that Yaya tied up

gerto ngal be hirsata jango ngal the chicken that they will slaughter tomorrow
If the clause refers to something that is not specified, we don’t know its class so we use **ko ... kon** as brackets.

\begin{center}
\textit{Ko o soodì kon moyàaa.}  
What he bought is no good.
\end{center}

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

\begin{center}
\textit{Ka o yahi ton no woddì.}  
Where he went to is far away.
\textit{Mi andàa saaì ka o hewti don.}  
I don’t know the time he arrived.
\end{center}

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

\begin{center}
\textit{Bareeru humaandu nagataa waandù.}  
A tied-up dog catches no monkeys.
\textit{Wata a ñaamu teew ngu defaaka.}  
Don’t eat meat that hasn’t been cooked
\textit{Wata gerto yaw ko hocata.}  
A chicken shouldn’t sneer at what it gathers.
\textit{Mi andàa ka be wonì.}  
I don’t know where they are.
\textit{Neeåii ka mi finì.}  
It’s been a while since I woke up.
\end{center}

---

**EXERCISES**

**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.  
2. Kori boobo on no e jam?  
3. Kori neene boobo on no e jam?  
4. Yo Alla joddfinirbe jiidi e jawdi.  
5. Kori a tampaaì fota?  
6. Yo Alla okku mo aljanna.  
7. Kori on muññike?  
8. Yo on ñooyu mo sakkanaade.  
9. Men torike on muññagol.  
10. Yo Alla tawu ko jom balde torii jom balde.  
11. Yo Alla wafumo nafooowo.  
12. No yurmi!  
14. Yo Alla wurnu boobo on barkina.  
15. Kori a hettike e jam?

---

**KEY WORDS**

**gooto**

The word **gooto** means “one.” It is an adjective.

\begin{center}
\textit{Himo mari debbo gooto tun.}  
He only has one wife.
\textit{Mi yahaali ton hay nde wootere.}  
I haven’t gone there even one time.
\end{center}

It also means “the same.”

\begin{center}
\textit{Ko be neene gooto.}  
They have the same mother.
\textit{Ko e galle goote åe hoði.}  
They live in the same compound.
\textit{Ko gootun.}  
It’s the same thing.
\end{center}
CEREMONIES

B. Participles and adjectives

Write the following in Pular.

1. happy man
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 ðin
2. cuuði ñappiraaði huðo ðin
3. debbo arnoodo gaa on
4. galle dariiðe ka tumbo saare ðen
5. laawol yahangol Labe ngol
6. mbeewa humaamba ka yaasi mban
7. nagge hirseteenge jango ngen
8. ndiyan wonndan ka woyndu ðan
9. ñiiri wonndi ka nder fayande ðin
10. payane waðorðe naseele ðen
11. paykoy yahaynookoy ka saare koy
12. paykun piyaakun ka lekkol kun
13. suka wujjuðo kaalisi an on
14. yimbe yahaybe Dalaba ðen

D. Translation drill, part 1

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

1. the dog that bit me
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

Find more free Peace Corps Language Material at LiveLingua.com
E. Matching, part 3

Match the Pular phrase with its English equivalent.

1. boggol ngol mi humirmo mbeewa mban ngol
   - the kid I kicked out of class
2. debbo mo araali hanki on
   - the book I gave you
3. debbo mo mi jafboytoo Conakry on
   - the story I heard on the radio
4. deftere nde hoolunodammi nden
   - the student that didn’t get up
5. deftere nde mi jonnuma nden
   - the water you washed the house with
6. dontonal ngal hirsaka ngal
   - the woman I was to meet in Conakry
7. goreebé an bë mi wonduno ka lycée bë
   - the book you showed me
8. jiwo mo jonnumoomi deftere on
   - the cow you brought us
9. kaalisi mo mi ñawlunoma on
   - the story I heard on the radio
10. kaydi ndi jonnumammi ndin
    - the stick I beat the dog with
11. labarki ki mi fembortono kin
    - the girl I gave the book to
12. lekkoljo mo immaaki on
    - the money I lent you
13. nagge nge addannodon men ngen
    - the monkey that didn’t die
14. ndiyan ñan lootirñaa suuñu ndun ñan
    - the paper you gave me
15. paykun kun mi yaltini ka klaas kun
    - the razor I used to shave with
16. sawru ndu mi piiruno bareeru ndun ndun
    - the rooster that wasn’t slaughtered
17. taalol ngol mi hedino ka radio ngol
    - the rope I had tied the goat up with
18. waandu ndu mayaali ndun
    - the woman that didn’t come yesterday

F. Substitution drill

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

1. deftere
   - 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. ñaariru

5. filiri

6. bagi

7. pade

8. basalle

9. nagge

10. maaro

Find more free Peace Corps Language Material at LiveLingua.com
### 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.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>bareeru</td>
<td><strong>wooturu</strong></td>
</tr>
<tr>
<td>2</td>
<td>ndiyau</td>
<td><strong>goottan</strong></td>
</tr>
<tr>
<td>3</td>
<td>coggu</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>fande</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>woofonde</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>gertogal</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>fayfe</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>sariya</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>paykun</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>golle</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>bireediwal</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>deftere</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>neene</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>lekkol</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>jiwo</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>nebban</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>yontere</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>lafi</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>nagge</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>rewe</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>barehoy</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>caangol</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>ñariiru</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>fello</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>beyngu</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>cuurun</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>jullere</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>feetudo</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>suudu</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>naange</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 maccube (slaves) to lift their spirits.

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

Ko sari e nagge yeddondirnoo fii jeyeede e angal jeyeede ko hondun buri. Ko wonno sabu dun, ko sari arnoo tawi ka nga saanaa don hudo duuđaa, kadi haako ko nge addananoon kon lannii.

Nagge ngen hayli hoore, inni: “En fotti goy. Kono jooni yahu tun. Mìn non, mìdò sìkkì sitta jeyeede edìì angal jeyeede, kono a faamoyay ontuma.”

Tawi kure buy naatiì e mayre: godde ka baawo, godde ka koyngal baawowal. Nagge ngen inni: “Si hìda jeyanoo, goddu suusataaño fellude ma.”

No nagge ngen gaynirnoo wowlude dun, nga banti gite, nga haynii faliido finkaari no ara. Nge faami kisan ko on felli sari. Nge seytini buy, kono tawi alaa ko nge waawi. Nge artoyi kikiide, tawi nge beydii faamugol nafa jeyeede.

In this chapter

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

Key Words
- sikkugol

sari rabbit
yeddondirgol to argue
angal lack, absence
saanugol to tie up an animal to graze
bonnugol to do wrong
haylugol hoore to shake one’s head
sitta… edi… better to… than to…
bortugol until
laatagol happen
fitagol thrash about
Kori jam? What’s wrong?
fellugol shoot
kural (pl. kure) bullet
bantugol raise
haynagol see from a distance
falagol carry on shoulder
finkaari rifle
nafa benefit, advantage
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.

- 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>Stative</th>
<th>Locative</th>
<th>Progressive</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am happy.</td>
<td>I was happy.</td>
<td>I was studying.</td>
</tr>
<tr>
<td>Hibe gaa.</td>
<td>They're here.</td>
<td>They were here.</td>
</tr>
<tr>
<td>Hare gaa.</td>
<td>Hare jangude.</td>
<td>Hare mido jangude.</td>
</tr>
</tbody>
</table>

Hari can be used with other verb 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>Time Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hari o araali.</td>
<td>He hadn't come (yet).</td>
</tr>
<tr>
<td>Hari himo ara ñande woo.</td>
<td>He used to come every day.</td>
</tr>
<tr>
<td>Hari ko kanko yahata.</td>
<td>It was he that was to go.</td>
</tr>
<tr>
<td>Hari mi andaa ðun.</td>
<td>It was he that would have gone.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Time Word</th>
<th>Meaning</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.</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.

- 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>-ino</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 yahanaa Conakry hikka. I haven't gone to Conakry this year.

Questions involving recently completed actions use it:

- Ko honto o yahunoo? Where had she gone?

(The implication is that she is back.)

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

- Si mi aaraano, mi yl'ataaano ma. If I hadn't come, I wouldn't have seen you.
- Si o yahiino, o sood ayño bireedi. If he had gone, he would have bought bread.
Class pronouns

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

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

<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>hondu</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.”

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

In the plural, it refers to a group of items.
Ko honto ko yaarihoy 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 yejiti 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 also has produced a verb, dumanagol, which can stand in for any verb that doesn’t come to mind. The question dumah 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 yahili) is not very noticeable; it is clearer for -agol verbs (nge haynili instead of nge haynike) and -egol verbs (nge faalaa instead of nge faalama).

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

2. Do you think I’m an idiot?

3. I doubt if they’ll go.

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

5. He thinks he’s smart.

6. You’d think he was born here.

7. I thought she wasn’t married.

8. Perhaps you’re working?

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

10. You’d think he was at his own house.
B. The other one

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

1. nduya bareeru
   Nduya bareeru ýakkii lan. (THE OTHER DOG BIT ME.)

2. teew

3. fayande

4. baaal

5. jiwbé

6. maakití

7. lemuneere

8. otowal

9. ngesa

10. koyngal

11. debbo

12. cofun

13. ndiyán

14. saabiwal

15. gollooɓe

16. juulirde

17. paykoy

18. karamoko

19. galle

20. taalol

C. Class pronouns

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

1. Mi yi’aali bareeru maa hande.
   Mi yi’aali ndu hande.

2. Ko nduu bareeru yaaki lan.
   Ko kayru ýakki lan.

3. Bareeru maa no kaani.
   Hindu kaani.

4. Jom bareeru piyii ndu.
   Jom mayru piyii ndu.

5. Ngal datal yahataa Siligeme.


7. Ko ngal gertogal be neldi lan.

8. Ko honto ñaariru ndun yahi?

9. Dan ndiyán no wojji cos.
### D. Passive sentences

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

<table>
<thead>
<tr>
<th></th>
<th>Miñó yahude ka fulawa.</th>
<th>Hari miñó yahude ka fulawa.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I AM GOING TO THE COUNTRY.</td>
<td>I WAS GOING TO THE COUNTRY.</td>
</tr>
<tr>
<td>2</td>
<td>O sikkaa si o yahay.</td>
<td>O sikkaano si o yahay.</td>
</tr>
<tr>
<td>2</td>
<td>HE'S NOT SURE HE'LL GO.</td>
<td>HE'S WASN'T SURE HE WOULD GO.</td>
</tr>
<tr>
<td>3</td>
<td>Himo duudi arsike.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Mi wawataa Pular.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Mi sikkí ko a Faransejo.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Duma dumanike?</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Ko honto yahuðaa?</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Hîbe mari jawle buy.</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>O alaa ton.</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Ko min jogii saabiwal ngal.</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Miñó lootoo ñande woo ñande.</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>O sooday sukkar.</td>
<td></td>
</tr>
</tbody>
</table>

Find more free Peace Corps Language Material at LiveLingua.com
Ko beynugre 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. Anduugol fii Danduugol (trans. Aliou Diallo and Abdourahmane Diallo. Conakry: Service National d’Alphabetisation, 1995)

Soodorgol ndiyan e saabunde waray mikoroobuuji gasaydi maraade e bandu ndun. Ko dun hadata di wonde e ñaametee e naatuugol majji ka hunduko. Beyngure kala no haani jogaade ndiyan laabudan e saabunde fii no fow lootira juude e mun.

No hitti fota ka juude ñen soodoree ndiyan e saabunde, nde ootigi iwiri ka hurgo maa ado o ñaamude e kadi nde ootigi gayniri labbingol paykun maa boobo resiido. No hitti kadi ka ootigi lootu juude mun si o meemii ñaameteedi di defaaka.

Feere burnde moyyande, danda beynugre fii hebugol mikoroobuji dìn, ko hawkovgol resaaji din ka haani ton. Yimbe ñen no waawi ñennude koy kulloy si koy hewtii ka ndiyan, ka ñaamete, ka juude, e ka defete don.

Beyngure nden no haani loowugol ndiyan yareetedàn dàn e ndere miran laabudo ombotoodo.

Hay si ndiyan dàn no laabi, e kene hidan ara wondude e mikoroobuji. Ndiyan burdàn laabude dàn ko ndiyan iwdan e pompi. Si hawrii ko ka candf maa ka boyli dàn iwi, ko hasii kon haray hidan wondi e mokoroobu.

Ko fatingol ndiyan dàn warata mikoroobuji dìn. Ko yo dàn fatigue, dàn buttinee, woni ko e caangol, maa e woyndu, maa e pompi dàn yóoga.

Ñaameteedi di defaaka dìn, kenen haray no wondi e mikoroobuji. Haray bee di lootee maa di defee.

Ko e nder ñaameteedi wuldi, mikoroobuji dìn fórrate layude. Ko dün wàdì si no haani ka ñaameteedi dìn, no di defiraa, di ñamee kisan. Si hawrii ñaameteedi dìn marete, nde hidi ñamee, 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.  I don't know where she went.  (CLAUSE)

Ka o yahi?  Where'd she go?  (QUESTION)

This is perhaps a more brusque way of asking a question; in this case Ko honto o yahi? is possibly a more polite way.

Ko faala?  What do you want?

Ko hadunoda arde?  Why didn't you come?  (literally, What prevented you from coming?)

Ka yahunoda?  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 arataali.  I probably won't have returned

Haray himo ton.  He is probably there.

Haray himo jangude.  He is probably studying.

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

Si a yahaano, harayno moyyaa.  If you hadn’t gone, it would have been bad.

Hara can indicate two things happening at once:

O yahi hara himo andi 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 ndiyen, hara a hibbaali dan.  Bring the water without spilling it.

It can also be used to say “but” or “however” in the place of kono.

Mi yahay hara wonaa hande.  I'll go, but not today.

**Exercises**

**A. Don’t get short with me**

Rewrite the following questions using the short question form. Translate the question if you want.

1. Ko honto yahataa?  Ka yahataa?  (WHERE ARE YOU GOING?)

2. Ko honto Usmani woni?

3. Ko hodun wi’umoda?

---

1 In rapid speech, you will hear Ko hannoda arde?

---

**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 tawii hay gooto alaa ka suudu.  He discovered no one was home.

Tawi and hari are nearly interchangeable, as are taway and haray.

Tawi o alaa ton.  He wasn’t there.

Taway be yahii.  (You’ll find) they’ve left.

Tawi implies an observer, whereas hari just states a fact.

Tawi is often used in narratives.
4. Ko hondun wonuda e ñaamude?

5. Ko fii hondun a halanaali lan?

6. Ko honto iwruđaa?

B. Review: Strange plurals

The following words are all plurals. Match each plural with its corresponding singular below, and note the English meaning to the left of the singular word.

pete galeej taali cuudi hobbe bolle budde wuye
ca’e jonte kaaki be’i yibbe kaafaje byenguali ges
pelle payane lebbi laawxi date lambe kodooli candi
cofey nopp

---

**STORY**

1. taalol taali
2. beygu
3. caangol
4. cofun
5. datal
6. fayande
7. fello
8. fetere
9. galle
10. gido
11. gujjo
12. haako
13. hodo
14. kaafaje
15. kodale
16. laawol
17. lande
18. leewu
19. mbeewa
20. mboddi
21. ngesa
22. nowru
23. saare
24. suudu
25. wuddere
26. yontere

---

**KEY WORDS**

**Bee - maa**

haanugol - fotugol

In English, we have a number of ways to say something is obligatory or desirable: “I must,” “I have to,” “I need to,” “I should,” “I ought to,” etc.

Bee and maa are interchangeable, and express strong obligation.

**Bee mi yaha.**

I must go.

**Maa mi lootoo.**

I must wash.

Notice that the verb is in the simple imperfective (-a, -oo, -ee; see page 81).

**Haanugol** means to be normal or appropriate.

**Miðo haani yaade.**

I should go.

**Woo a haanaa tiggude njaatigi maa.**

They say you shouldn’t marry your girlfriend.

**Hida haanunoo daraade.**

You should have stopped.

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

**Miðo foti yaade.**

I ought to go.

**Hida footuno daraade.**

You ought to have stopped.

**Faalegol**, “to want,” can also mean “to need.”

**Mi faalama 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.
   - Be 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 Jallon theocracy are remarkably consistent over time and from one end of the Fuuta to the other.

This text, taken from Alhajji Malaaðo 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 surrino Almaami Donjol Feelaa, lambe diiwe den e mawbe Timbo ben tumbindiri gedelbe 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 dün be huuwata e nder Fuuta.

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

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


Almaami Buubakar Biro wonti Timbo. Fuuta fow huli, rewi ḏe.
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>FORM</th>
<th>PERFECTIVE</th>
<th>IMPERFECTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>USE</td>
<td>INFINITIVE</td>
<td>ASSERTED</td>
</tr>
<tr>
<td>with active pronoun (mi, a, etc.)</td>
<td>active</td>
<td>focus; narrative</td>
</tr>
<tr>
<td>with stative pronoun (mido, hida, etc.)</td>
<td>stative</td>
<td>progressive</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 mojja) and for the active perfective (-aali as in o yahaali). For -agol and -egol verbs there is no difference between the stative and active negative forms.
### Table 2. Examples of the most common verb forms

<table>
<thead>
<tr>
<th>FOSRM</th>
<th>USE</th>
<th>ACTIVE</th>
<th>REFLEXIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>INFINITIVE</td>
<td>verbal/ noun</td>
<td>-ugol</td>
<td>-agol</td>
<td>-egol</td>
</tr>
<tr>
<td>ASSERTED</td>
<td>active (past)</td>
<td>ya</td>
<td>loo</td>
<td>pi</td>
</tr>
<tr>
<td>SIMPLE</td>
<td>focus</td>
<td>himo</td>
<td>himo</td>
<td>himo</td>
</tr>
<tr>
<td>PERFECTIVE</td>
<td>progressive</td>
<td>himo yahude</td>
<td>himo lootaade</td>
<td>himo piyede</td>
</tr>
<tr>
<td>IMPERFECTIVE</td>
<td>habitual</td>
<td>ñande woo himo yaha</td>
<td>ñande woo himo looto</td>
<td>ñande woo himo piyee</td>
</tr>
<tr>
<td>IMPERFECTIVE</td>
<td>subjective</td>
<td>bee o yaha</td>
<td>bee o looto</td>
<td>bee o piyye</td>
</tr>
<tr>
<td>IMPERFECTIVE</td>
<td>sequential</td>
<td>o imoto, o yaha</td>
<td>o imoto, o looto</td>
<td>o imoto, o piyee</td>
</tr>
<tr>
<td>FOCUS</td>
<td>focus</td>
<td>ko ka saare o yahata</td>
<td>ko ka suudu o loototo</td>
<td>ko ka lekkol o piyette</td>
</tr>
<tr>
<td>NEGATIVE</td>
<td>negative</td>
<td>o yahataaa</td>
<td>o lootataako</td>
<td>o piyetaake</td>
</tr>
<tr>
<td>IMPERFECTIVE</td>
<td>imperative</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IMPERFECTIVE</td>
<td>desiderative</td>
<td>woo yo o yaha</td>
<td>woo yo o looto</td>
<td>woo yo o piye</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>
<tr>
<td>INFINITIVE</td>
<td>verbal noun</td>
<td>-ugol</td>
<td>-agol</td>
<td>-egol</td>
</tr>
<tr>
<td>ASSERTED</td>
<td>active past</td>
<td>o yahinho</td>
<td>o lootinooke</td>
<td>o piyanoo ma</td>
</tr>
<tr>
<td>SIMPLE</td>
<td>stative</td>
<td>himo yahunoo</td>
<td>himo lootinoo</td>
<td>himo piyanoo</td>
</tr>
<tr>
<td>focus</td>
<td>ko ka saare o yahunoo</td>
<td>ko ka suuddu o lootinoo</td>
<td>ko ka lekkol o piyanoo</td>
<td></td>
</tr>
<tr>
<td>PERFECTIVE</td>
<td>negative</td>
<td>o yahaaano</td>
<td>o lootanoo ki</td>
<td>o piyanoo ka</td>
</tr>
<tr>
<td>focus</td>
<td>future</td>
<td>o yahayno</td>
<td>o loototono</td>
<td>o piyetenono</td>
</tr>
<tr>
<td>progressive</td>
<td>o yahayno woni</td>
<td>o loototono woni</td>
<td>o piyetenono woni</td>
<td></td>
</tr>
<tr>
<td>IMPERFECTIVE</td>
<td>habitual</td>
<td>ñande woo o yahayno</td>
<td>ñande woo himo yahayno</td>
<td>ñande woo o piyetenono</td>
</tr>
<tr>
<td>FOCUS</td>
<td>focus</td>
<td>ko ka saare o yahunoo</td>
<td>ko ka suuddu o loototono</td>
<td>ko ka lekkol o piyetenono</td>
</tr>
<tr>
<td>NEGATIVE</td>
<td>negative</td>
<td>o yahataano</td>
<td>o lootatanooko</td>
<td>o piyetanooke</td>
</tr>
</tbody>
</table>

**Examples**

- **Active**
  - o yahinho: she had gone
  - o lootinooke: she had washed herself
  - o piyanoo ma: he had been beaten

- **Reflexive**
  - o yahaaano: she hadn’t gone
  - o lootanoo ki: she hadn’t washed herself
  - o piyanoo ka: he hadn’t been beaten

- **Passive**
  - o yahayno: she was going to go
  - o loototono: she was going to wash herself
  - o piyetenono: he was going to be beaten

**Usage Examples**

- Ko ka saare o yahunoo
  - it’s to town that she used to go

- Ko ka suuddu o loototono
  - it’s at home that she used to wash herself

- Ko ka lekkol o piyetenono
  - it’s at school that he used to be beaten

**Notes**

- Find more free Peace Corps Language Material at LiveLingua.com
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>INFINITIVE</td>
<td>verbal/ noun</td>
<td>sembugol to be fat</td>
<td>daanagol to be asleep</td>
<td>weeliegol to be hungry</td>
</tr>
<tr>
<td>ASSERTED</td>
<td>active (past)</td>
<td>o sembli he became fat</td>
<td>o daarike she fell asleep</td>
<td>o weelaama he became hungry</td>
</tr>
<tr>
<td>SIMPLE</td>
<td>stative</td>
<td>himo sembli he is fat</td>
<td>himo daarinii she is asleep</td>
<td>himo weelaa he is hungry</td>
</tr>
<tr>
<td>FOCUS</td>
<td></td>
<td>ko hombo sembli? who is fat?</td>
<td>ko hombo daarinii? who is asleep?</td>
<td>ko hombo weelaa? who is hungry?</td>
</tr>
<tr>
<td>NEGATIVE</td>
<td>negative</td>
<td>o sembaa he is not fat</td>
<td>o daanaaka 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 weelate he will be hungry</td>
</tr>
<tr>
<td>INFINITIVE</td>
<td>progressive</td>
<td>himo sembuatde 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 sembataaa he will not get fat he is not getting fat</td>
<td>o daanataako she won't sleep she is not falling asleep</td>
<td>o weelaataake he won't be hungry he won't become hungry</td>
</tr>
</tbody>
</table>

### Stative verbs; preterite 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>INFINITIVE</td>
<td>verbal/ noun</td>
<td>sembugol to be fat</td>
<td>daanagol to be asleep</td>
<td>weeliegol to be hungry</td>
</tr>
<tr>
<td>ASSERTED</td>
<td>active (past)</td>
<td>o sembuuno he had become fat</td>
<td>o daarnino she had slept</td>
<td>o weelaano he had become hungry</td>
</tr>
<tr>
<td>SIMPLE</td>
<td>stative</td>
<td>himo sembunoo he was fat</td>
<td>himo daarinoo she was asleep</td>
<td>himo weelanoo he had become hungry</td>
</tr>
<tr>
<td>FOCUS</td>
<td></td>
<td>ko hombo sembuuno? who was fat?</td>
<td>ko hombo daarinoo? who was asleep?</td>
<td>ko hombo weelanoo? who was hungry?</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 weeletenoo he was going to get hungry he would have gotten hungry</td>
</tr>
<tr>
<td>NEGATIVE</td>
<td>negative</td>
<td>o sembataano he was not going to get fat he wouldn't have gotten fat</td>
<td>o daanotonooko she wasn't going to sleep she wouldn't have fallen asleep</td>
<td>o weeletenooko he wouldn't be hungry he wouldn't have gotten hungry</td>
</tr>
</tbody>
</table>
### Table 3. Personal Pronouns

<table>
<thead>
<tr>
<th>PERSON</th>
<th>ENGLISH</th>
<th>SUBJECT</th>
<th>OBJECT</th>
<th>INDEPENDENT</th>
<th>POSSESSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>ACTIVE</td>
<td>STATIVE</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>SINGULAR</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st PERSON</td>
<td>I</td>
<td>mi</td>
<td>midø²</td>
<td>lan</td>
<td>min</td>
</tr>
<tr>
<td>2nd PERSON</td>
<td>you</td>
<td>a</td>
<td>hida</td>
<td>ma</td>
<td>an</td>
</tr>
<tr>
<td>3rd PERSON</td>
<td>he/she</td>
<td>o</td>
<td>himo</td>
<td>mo</td>
<td>kanko</td>
</tr>
<tr>
<td>1st PERSON</td>
<td>we excluding the listener</td>
<td>men</td>
<td>meden²</td>
<td>men</td>
<td>menen</td>
</tr>
<tr>
<td>1st PERSON</td>
<td>we including the listener</td>
<td>en</td>
<td>hiden</td>
<td>en</td>
<td>enen</td>
</tr>
<tr>
<td>2nd PERSON</td>
<td>you</td>
<td>on</td>
<td>hidon</td>
<td>on</td>
<td>onon</td>
</tr>
<tr>
<td>3rd PERSON</td>
<td>they</td>
<td>fe</td>
<td>hiße</td>
<td>fe</td>
<td>kanße</td>
</tr>
</tbody>
</table>

1. An alternate form for *mido* is *hilan*.
2. An alternate form for *meden* is *himen*. (These alternate forms are rather less common.)
## Table 4. Class system summary

<table>
<thead>
<tr>
<th>PRONOUN</th>
<th>EXAMPLE</th>
<th>SEMANTIC USAGE</th>
<th>ENDINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>on</td>
<td>gorko, jannoowo</td>
<td>human singular forms</td>
<td>-o</td>
</tr>
<tr>
<td>on</td>
<td>maakiti, saariya</td>
<td>borrowed terms</td>
<td></td>
</tr>
<tr>
<td>on</td>
<td>leemune, ñaari</td>
<td>generic forms</td>
<td></td>
</tr>
<tr>
<td>on</td>
<td>worbe, jannoobe</td>
<td>human plurals</td>
<td>-be</td>
</tr>
<tr>
<td>den</td>
<td>lede, pelle, gertode</td>
<td>plurals</td>
<td>-e</td>
</tr>
<tr>
<td>din</td>
<td>karambi, cuudi, velooji</td>
<td>plurals</td>
<td>-i</td>
</tr>
<tr>
<td>nden</td>
<td>ñande, hitaande, yontere</td>
<td>measures of time</td>
<td></td>
</tr>
<tr>
<td>nden</td>
<td>saare, juulirde, sakkitorde</td>
<td>locations</td>
<td></td>
</tr>
<tr>
<td>nden</td>
<td>woofoonde, mangoore, leemuneere</td>
<td>singular forms</td>
<td>-e</td>
</tr>
<tr>
<td>nden</td>
<td>sariire, jawre</td>
<td>animals</td>
<td></td>
</tr>
<tr>
<td>nden</td>
<td>bonnere, tenaande, hiivre, hoolaaere</td>
<td>instances of verbs; abstract nouns</td>
<td></td>
</tr>
<tr>
<td>nden</td>
<td>hoodere, jullere, yiitere</td>
<td>(other)</td>
<td></td>
</tr>
<tr>
<td>ndin</td>
<td>ngayuuri, ngaari, mboddi</td>
<td>animals</td>
<td></td>
</tr>
<tr>
<td>ndin</td>
<td>nguleendi, mbelleendi</td>
<td>attributes (from stative verbs)</td>
<td></td>
</tr>
<tr>
<td>ndin</td>
<td>njoddi, fodaari</td>
<td>instances of verbs</td>
<td>-i</td>
</tr>
<tr>
<td>ndin</td>
<td>ñiiri, soyyaari, toori, njuuri</td>
<td>food</td>
<td></td>
</tr>
<tr>
<td>ndin</td>
<td>leydi, condo</td>
<td>(other)</td>
<td></td>
</tr>
<tr>
<td>ndun</td>
<td>ñariru, sondu, waandu</td>
<td>small animals</td>
<td></td>
</tr>
<tr>
<td>ndun</td>
<td>hondu, nowru, reedu</td>
<td>body parts</td>
<td>-u</td>
</tr>
<tr>
<td>ndun</td>
<td>dogudu, ardu, remuru</td>
<td>instances of verbs</td>
<td></td>
</tr>
<tr>
<td>ndun</td>
<td>suudu, woyndu, sawru</td>
<td>(other)</td>
<td></td>
</tr>
<tr>
<td>ngen</td>
<td>nagge, naange, heege, yiitte</td>
<td>(highly restricted)</td>
<td>-e</td>
</tr>
<tr>
<td>ngen</td>
<td>yeeso, baawo, jungo</td>
<td>body parts</td>
<td></td>
</tr>
<tr>
<td>ngen</td>
<td>waaño, jabbo</td>
<td>instances of verbs</td>
<td>-o</td>
</tr>
<tr>
<td>ngen</td>
<td>ombaalo, bedo, waado</td>
<td>circular things</td>
<td></td>
</tr>
<tr>
<td>ngen</td>
<td>hito, tobo, sengo</td>
<td>other</td>
<td></td>
</tr>
<tr>
<td>ngen</td>
<td>coggu, puccu, teewu, ñappu, mokobaaku</td>
<td>(various)</td>
<td>-u</td>
</tr>
<tr>
<td>PRONOUN</td>
<td>EXAMPLE</td>
<td>SEMANTIC USAGE</td>
<td>ENDINGS</td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
<td>----------------</td>
<td>---------</td>
</tr>
<tr>
<td>ngal</td>
<td>pellal, ca''al, kaay'al</td>
<td>augmentative</td>
<td>-al</td>
</tr>
<tr>
<td></td>
<td>otowal, gertogal, bireediwal</td>
<td>singular forms</td>
<td></td>
</tr>
<tr>
<td></td>
<td>kinal, koyngal, yiyal</td>
<td>body parts</td>
<td></td>
</tr>
<tr>
<td></td>
<td>desal, nafiqiyaagal, malal, gandal</td>
<td>abstract nouns</td>
<td></td>
</tr>
<tr>
<td></td>
<td>taabal, gatal, datal, muusidal</td>
<td>(other)</td>
<td></td>
</tr>
<tr>
<td>ngel</td>
<td>gorel, pellel, barehel</td>
<td>diminutive (pejorative)</td>
<td>-el</td>
</tr>
<tr>
<td></td>
<td>barewii, geesii, giitii</td>
<td>augmentative (pejorative)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>sonsoliwii, pirinwii, coongii</td>
<td>insects</td>
<td>-li</td>
</tr>
<tr>
<td></td>
<td>baali, gurii, lingii</td>
<td>(other)</td>
<td></td>
</tr>
<tr>
<td>ngol</td>
<td>caangol, foggol, laawol, keerol, duhol</td>
<td>long or linear things</td>
<td>-ol</td>
</tr>
<tr>
<td></td>
<td>gimol, koydol, gamol, kulol, giggol</td>
<td>instances of verbs; abstract nouns</td>
<td></td>
</tr>
<tr>
<td></td>
<td>doøol, gabitanwol, jaangol</td>
<td>(other)</td>
<td></td>
</tr>
<tr>
<td>mban</td>
<td>mawba, mbeewa, ngesa, tuuha</td>
<td>(various; highly restricted)</td>
<td>-a</td>
</tr>
<tr>
<td>kan</td>
<td>diina, haala, kaafa, donka</td>
<td>(various)</td>
<td>-a</td>
</tr>
<tr>
<td>kin</td>
<td>mangohi, bohehi, piyahi</td>
<td>trees</td>
<td></td>
</tr>
<tr>
<td></td>
<td>lekki, nasi</td>
<td>medicine</td>
<td></td>
</tr>
<tr>
<td></td>
<td>labarki, lafi, keri</td>
<td>sharp things</td>
<td>-i</td>
</tr>
<tr>
<td></td>
<td>barki, danki, wonki, ri</td>
<td>(other)</td>
<td></td>
</tr>
<tr>
<td>kon</td>
<td>forññe, hudo, makko, maaro</td>
<td>grasses</td>
<td></td>
</tr>
<tr>
<td></td>
<td>hunduko, karaho</td>
<td>the mouth</td>
<td>-o</td>
</tr>
<tr>
<td></td>
<td>maafe</td>
<td>other</td>
<td></td>
</tr>
<tr>
<td>kal</td>
<td>nebbal, di'al, lankal</td>
<td>diminutive of dan class</td>
<td>-al</td>
</tr>
<tr>
<td>kol</td>
<td>boobotihol, dammol, ſalahol</td>
<td>livestock (highly restricted)</td>
<td>-ol</td>
</tr>
<tr>
<td>kun</td>
<td>paykun, barehun, pootihun</td>
<td>diminutive</td>
<td>-un</td>
</tr>
<tr>
<td>koy</td>
<td>paykoy, barehoy, pootihoy</td>
<td>plural of diminutive kun class</td>
<td>-oy</td>
</tr>
<tr>
<td>dan</td>
<td>ndiyán, biraadan, nebban</td>
<td>liquids</td>
<td>-an</td>
</tr>
<tr>
<td></td>
<td>landán, nguurman</td>
<td>(other)</td>
<td></td>
</tr>
<tr>
<td>dun</td>
<td>x</td>
<td>(catch-all class; &quot;that&quot;)</td>
<td></td>
</tr>
</tbody>
</table>
### 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>
<thead>
<tr>
<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>
<th>ALIATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>on</td>
<td>oo</td>
<td>o mo¹</td>
<td>himo</td>
<td>kanko</td>
<td>makko</td>
<td>hombo</td>
<td>oya</td>
</tr>
<tr>
<td>ben</td>
<td>bee</td>
<td>be</td>
<td>hife</td>
<td>kambe</td>
<td>mabbe</td>
<td>hombe</td>
<td>beya</td>
</tr>
<tr>
<td>den</td>
<td>dee</td>
<td>de</td>
<td>hide</td>
<td>kanje</td>
<td>majje</td>
<td>honde</td>
<td>deya</td>
</tr>
<tr>
<td>din</td>
<td>dìi</td>
<td>dì</td>
<td>hidì</td>
<td>kanjì</td>
<td>majjì</td>
<td>hondì</td>
<td>diya</td>
</tr>
<tr>
<td>nden</td>
<td>ndee</td>
<td>nde</td>
<td>hinde</td>
<td>kayre</td>
<td>mayre</td>
<td>honde</td>
<td>ndeya</td>
</tr>
<tr>
<td>ndin</td>
<td>ndìi</td>
<td>ndì</td>
<td>hindi</td>
<td>kayri</td>
<td>mayri</td>
<td>hondì</td>
<td>ndìya</td>
</tr>
<tr>
<td>ndun</td>
<td>nduu</td>
<td>ndu</td>
<td>hindu</td>
<td>kayru</td>
<td>mayru</td>
<td>hondu</td>
<td>nduyla</td>
</tr>
<tr>
<td>ngen</td>
<td>ngee</td>
<td>nge</td>
<td>hinge</td>
<td>kange</td>
<td>magge</td>
<td>honge</td>
<td>ngeya</td>
</tr>
<tr>
<td>ngor</td>
<td>ngoo</td>
<td>ngo</td>
<td>hingo</td>
<td>kango</td>
<td>maggo</td>
<td>hongo</td>
<td>ngoya</td>
</tr>
<tr>
<td>ngun</td>
<td>nguu</td>
<td>ngu</td>
<td>hingu</td>
<td>kangu</td>
<td>maggu</td>
<td>hongu</td>
<td>nguya</td>
</tr>
<tr>
<td>ngal</td>
<td>hingal</td>
<td>kangel</td>
<td>maggal</td>
<td>hongal</td>
<td>ngala</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ngel</td>
<td>hingel</td>
<td>kangel</td>
<td>maggel</td>
<td>hongel</td>
<td>ngela</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ngin</td>
<td>ngii</td>
<td>ngii</td>
<td>hingii</td>
<td>kangi</td>
<td>maggii</td>
<td>hongii</td>
<td>ngiya</td>
</tr>
<tr>
<td>ngol</td>
<td>hingol</td>
<td>kangol</td>
<td>maggol</td>
<td>hongol</td>
<td>ngola</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mban</td>
<td>mbaa</td>
<td>mba</td>
<td>himba</td>
<td>kamba</td>
<td>mabba</td>
<td>homba</td>
<td>mbaya</td>
</tr>
<tr>
<td>kan</td>
<td>kaa</td>
<td>ka</td>
<td>hika</td>
<td>kanka</td>
<td>maka</td>
<td>honka</td>
<td>kaya</td>
</tr>
<tr>
<td>kin</td>
<td>kii</td>
<td>ki</td>
<td>hiki</td>
<td>kanki</td>
<td>makki</td>
<td>honki</td>
<td>kiya</td>
</tr>
<tr>
<td>kon</td>
<td>koo</td>
<td>ko</td>
<td>hiko</td>
<td>kanko</td>
<td>makko</td>
<td>honko</td>
<td>koya</td>
</tr>
<tr>
<td>kal</td>
<td>ikal</td>
<td>kalk</td>
<td>makkal</td>
<td>honkal</td>
<td>kala</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kol</td>
<td>hikol</td>
<td>kankol</td>
<td>makkol</td>
<td>honkol</td>
<td>kola</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kun</td>
<td>hikun</td>
<td>kankun</td>
<td>makkun</td>
<td>honkun</td>
<td>kuma</td>
<td></td>
<td></td>
</tr>
<tr>
<td>koy</td>
<td>hikoy</td>
<td>kankoy</td>
<td>makkoy</td>
<td>honkoy</td>
<td>koya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dan</td>
<td>hidan</td>
<td>kanjan</td>
<td>majjan</td>
<td>hondan</td>
<td>dama</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dun</td>
<td>x³</td>
<td>kanjun</td>
<td>mun</td>
<td>hondun</td>
<td>duma</td>
<td></td>
<td></td>
</tr>
</tbody>
</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 moyyi”, whereas in other classes we would say “himo moyyi”, “hingal moyyi”, etc.
Table 6. Some common irregular adjectives

See “The true adjectives,” page 91. Irregular adjectives such as these are one of the hardest aspects of Pular to learn; as with plurals, not only the ending changes, but the initial consonant alternates unpredictably. As with the previous table, no one expects you to master these; just learn the more frequently used ones (for the on and ben classes), and learn to recognize the others when you hear them.

Other irregular adjectives include kiddo (old), bajjo (unique), baaso (poor), dabbo (short), bodeejo (red), baleejo (black), daneejo (white), nayeejo (old), arano (first), and tosooko (small).

<table>
<thead>
<tr>
<th>DEFINITE ARTICLE</th>
<th>big</th>
<th>new</th>
<th>good</th>
<th>one</th>
<th>someone/another one</th>
</tr>
</thead>
<tbody>
<tr>
<td>on</td>
<td>njano</td>
<td>keso</td>
<td>moyyo</td>
<td>gooto</td>
<td>goddo</td>
</tr>
<tr>
<td>ben</td>
<td>njandube</td>
<td>heybe</td>
<td>moyyube</td>
<td>woote</td>
<td>wobbe</td>
</tr>
<tr>
<td>den</td>
<td>njane</td>
<td>kese</td>
<td>moyye</td>
<td>goote</td>
<td>godde</td>
</tr>
<tr>
<td>din</td>
<td>njani</td>
<td>kesi</td>
<td>moyyi</td>
<td>gooti</td>
<td>goddi</td>
</tr>
<tr>
<td>nden</td>
<td>njande</td>
<td>heyre</td>
<td>moyyere</td>
<td>wootere</td>
<td>wonnde</td>
</tr>
<tr>
<td>ndin</td>
<td>njandi</td>
<td>heyri</td>
<td>moyyiri</td>
<td>wootiri</td>
<td>wonndi</td>
</tr>
<tr>
<td>ndun</td>
<td>njandu</td>
<td>heyru</td>
<td>moyyuru</td>
<td>wooturu</td>
<td>wonndu</td>
</tr>
<tr>
<td>ngen</td>
<td>njane</td>
<td>hese</td>
<td>moyye</td>
<td>woote</td>
<td>wonnge</td>
</tr>
<tr>
<td>ngon</td>
<td>njano</td>
<td>heso</td>
<td>moyyo</td>
<td>wooto</td>
<td>wonngo</td>
</tr>
<tr>
<td>ngun</td>
<td>njanu</td>
<td>hesu</td>
<td>moyyu</td>
<td>wootu</td>
<td>wonngu</td>
</tr>
<tr>
<td>ngal</td>
<td>njanal</td>
<td>kesal</td>
<td>moyyal</td>
<td>gootal</td>
<td>gonngal</td>
</tr>
<tr>
<td>ngel</td>
<td>njanel</td>
<td>kesel</td>
<td>moyyel</td>
<td>gootel</td>
<td>gonngel</td>
</tr>
<tr>
<td>ngin</td>
<td>njani</td>
<td>kesi</td>
<td>moyyi</td>
<td>gootti</td>
<td>gongii</td>
</tr>
<tr>
<td>ngol</td>
<td>njanol</td>
<td>kesol</td>
<td>moyyol</td>
<td>gootol</td>
<td>gonngol</td>
</tr>
<tr>
<td>mban</td>
<td>njana</td>
<td>hesa</td>
<td>moyya</td>
<td>woota</td>
<td>wonnmba</td>
</tr>
<tr>
<td>kan</td>
<td>njana</td>
<td>hesa</td>
<td>moyya</td>
<td>woota</td>
<td>wokka</td>
</tr>
<tr>
<td>kin</td>
<td>njani</td>
<td>hesi</td>
<td>moyyi</td>
<td>wooti</td>
<td>wokki</td>
</tr>
<tr>
<td>kon</td>
<td>njano</td>
<td>heso</td>
<td>moyyo</td>
<td>wooto</td>
<td>wokko</td>
</tr>
<tr>
<td>kal</td>
<td>njanal</td>
<td>kesal</td>
<td>moyyal</td>
<td>gootal</td>
<td>gokkal</td>
</tr>
<tr>
<td>kol</td>
<td>njanol</td>
<td>kesol</td>
<td>moyyol</td>
<td>gootol</td>
<td>gokkol</td>
</tr>
<tr>
<td>kun</td>
<td>njanun</td>
<td>kesun</td>
<td>moyyun</td>
<td>gootun</td>
<td>gokkun</td>
</tr>
<tr>
<td>koy</td>
<td>njanoy</td>
<td>kesoy</td>
<td>moyyoy</td>
<td>gootoy</td>
<td>gokkoy</td>
</tr>
<tr>
<td>dan</td>
<td>njanan</td>
<td>kesan</td>
<td>moyyan</td>
<td>gootan</td>
<td>goddan</td>
</tr>
<tr>
<td>dun</td>
<td>njanun</td>
<td>kesun</td>
<td>moyyun</td>
<td>gootun</td>
<td>goddun</td>
</tr>
</tbody>
</table>

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.