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ABSTRACT

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

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PRACTICAL COURSE IN
COURS PRATIQUE DE



WOLOF

An Audio-Aural Approach

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PRACTICAL COURSE IN

WOLOF

An audio-aural approach

STUDENT'S MANUAL

Pape Amadou Gaye

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WOLOF STUDENT'S TEXT

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VOYELLES/VOWELS

VOYELLES COURTES/SHORT VOWELS

Voyelle	Exemple	Comme en Français	As in English*	Description Phonétique
a	<u>a</u> m= avoir to have		<u>a</u> bsorb	Cette voyelle est plus fermée que le a français mais plus ouvert que è sauf en position finale où elle se prononce de la même façon. This vowel is higher than the French a but lower than è except in the final position where the two are in free variation (i.e., one can be used for the other).
a'	parler une langue <u>l</u> a'kk= to speak a language	<u>a</u> voir	<u>a</u> rgue	Ouverte Low
e	<u>e</u> cc= danser to dance	<u>e</u> re	<u>e</u> ll	Ce son est le même que celui qu'on trouve dans ê ou è en Français. Il n'est jamais prononcé central comme dans petit. As in the French ê or è, but never realized like the central vowel in petit
e'	<u>e</u> 's= jour day	<u>e</u> ri	As in the French "gueri" (to be cured)	Voyelle fermée High vowel
ë	<u>e</u> '= maison house	<u>e</u> uf	As in the French "boeuf"	Voyelle centrale Central vowel
i	<u>i</u> w= avoir froid to be cold	<u>i</u> ci	<u>i</u> llusion	Même valeur que le i Français. The same value as the English i.

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

Voyelle	Exemple	Comme en Français	As in English*	Description Phonétique
o	fo= jouer to play	homme	moment	Comme le o ouvert Français. As the low vowel of the same value in English.
ó	tóx= fumer to smoke	tôt	no	Comme le ó fermé dans peau, eau. As the o sound in to go.
u	ub= fermer to close	ou	cook	Même valeur qu'en Français Same as the English vowel u as in book, pull, wood.

VOYELLES LONGUES/LONG VOWELS

aa	laal= toucher to touch	art	far	Noter que contrairement à la voyelle courte la voyelle longue <u>aa</u> n'a qu'une seule qualité. The long vowel <u>aa</u> has only one quality as opposed to the short one.
ee	neex= être bon to be good	faire	where	---
ēē	wēēr= pencher to lean	ferié	as in the French ferié (holiday)	Voir description de la voyelle courte correspondante See description of short counterpart vowel.
ii	liir= bébé baby	tire	deal	Voir description de la voyelle courte. See description of short counterpart vowel.
oo	tool= champs fields	nord	nor	Voir description de la voyelle courte. See description of short counterpart vowel.
óó	dóór= frapper to hit	chose	phone	Voir description de la voyelle courte. See description of short counterpart vowel.
uu	suuf= sable sand	lourd	goof-off	Voir description de la voyelle courte. See description of short counterpart vowel.

CONSONNES/CONSONANTS

Consonne	Exemple	Comme en Francais	As in English	Description Phonetique
b	<u>b</u> enn= un/e one	<u>b</u> at <u>o</u> n	<u>b</u> oy	Même valeur qu'en Francais Same value as in English
c	cere= <u>c</u> ous-cous de mil millet cous-cous	<u>t</u> iens	<u>ch</u> ange	Legerement plus fort que le son Francais dans <u>t</u> iens.
d	<u>d</u> ara= rien nothing	<u>a</u> dult	<u>d</u> oor	Même valeur qu'en Francais Same value as in English
f*	for <u>f</u> ramasser to pick up	<u>f</u> aire	<u>f</u> amily	Même valeur qu'en Francais Same value as in English
g	<u>g</u> oor	<u>g</u> ar <u>ç</u> on	<u>ag</u> ony	Même valeur qu'en Francais Same value as in English
j	<u>j</u> aay vendre to sell	<u>d</u> iamètre	<u>j</u> oy	Même valeur qu'en Francais Same value as in English
k	<u>k</u> er	<u>e</u> cole	<u>l</u> ike	Même valeur qu'en Francais Same value as in English
l	<u>l</u> ammîn= langue tongue	<u>l</u> it	<u>s</u> alt	Même valeur qu'en Francais Same value as in English
m	<u>m</u> am	<u>m</u> aison	<u>g</u> ame	Même valeur qu'en Francais Same value as in English

*Ce consonne ne se redouble pas.

Consonne	Exemple	Comme en Francais	As in English	Description Phonétique
n	ana= ^{ou} where ?	an <u>im</u> al	na <u>m</u> e	Même valeur qu'en Francais Same value as in English
ñ	ñaw = coudre to sew	agn <u>e</u> au	as in the French agneau (lamb)	
ɲ	ɲaam= machoire jaw	le son final dans le mot anglais - park <u>ing</u>	park <u>ing</u>	Contrairement au Francais et à l'Anglais, cette consonne se trouve aussi bien en position initiale, mediane et finale. Unlike in English and French this sound is also found in the initial, middle and final position.
p	japp= attraper to catch	p <u>è</u> re	piec <u>e</u>	Même valeur qu'en Francais Same value as in English
q*	ñaq= sueur sweat			Ce son n'existe pas en Francais. This sound doesn't exist in English
r	reer= diner diner	ra <u>d</u> io	the 'r' is like the Spanish 'r'	
s*	bees= nouveau new	so <u>l</u>	se <u>a</u>	Même valeur qu'en Francais Same value as in English
t	tool= champs field	ta <u>b</u> le	ta <u>b</u> le	Même valeur qu'en Francais Same value as in English

*Ces consonnes ne se redoublent pas.

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

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

All the consonants except q, s and x can be realized long and in the middle and final positions. In these cases, they indicate words with different meanings. Watch for this distinction between strong consonants and the others.

liifantu wolof

			a	a	and
			a	à	àlluwa
			b	b	biir
			c	c	coq
			d	d	dàll
			e	e	leket
			é	é	tóor
			ë	ë	bàt
			f	f	fetel
			g	g	gera
			i	i	liit
			j	j	joan
			k	k	keppu
			l	l	laal
			m	m	melentoon
			n	n	néeg
			ñ	ñ	ñey
			o	o	oadd
			o	o	nappalo

			ó	ó	óem
			p	p	penk
			q	q	mboq
			r	r	réet
			s	s	sax
			t	t	tènk
			u	u	uppukooy
			w	w	we
			x	x	xeex
			y	y	yax
				mb	mbàllu
				nd	ndoo
				nj	njombor
				ng	sangu
				mp	làmp
				nt	bunt
				nc	xànc
				nk	lànk
				nq	janq

O-FSET GUTENBERG D'AFRIQUE

xam sà arafi làkk, xammee sa arafi làkk, xamle sa arafi làkk.

SECRETARIAT D'ETAT A LA PROMOTION HUMAINE • DIRECTION DE L'ALPHABETISATION

P R E F A C E

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

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

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

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

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

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

The composition of the lexicon is almost entirely the work of my wife, Irene, who also spent long hours at the typewriter, preparing this book.

About 150 hours of classes taught at a medium speed will be necessary to complete the book from beginning to end. For maximum exploitation of this material, I recommend the following minima suivants for each chapter: Cycles: 1 hours; Dialogue: 4 hours; Drills: 1 1/2 hours; exploitation of written work: 1 1/2 hours. Such a division could, for example, be used when teaching an intensive session and when the available time is limited to 3 to 4 weeks. Used in a university course, this text could serve as an introduction to the language and culture of Wolof and used with the now available intermediate text (See Felipe Tejada and Ablaay Jaan, "Intermediat Wolof Text" Indiana University, Bloomington, Indiana), would allow up to 6 quarters (or 4 semesters) of Wolof.

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

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

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

Putting the book together would not have been so exciting without

the complete collaboration of Irene, with whom I shared all the joys and frustrations experienced when doing the project.

Los Angeles, California
December 30, 1980

Pape Amadou Gaye

ALPHABET AND TRANSCRIPTION

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

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

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

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

ALPHABETICAL ORDER

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

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

WORD SEPARATION

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

CHAPTER I

Section I: GREETINGS

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

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

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

ENGLISH: I have a headache.

becomes;

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

and in,

WOLOF: Sama bopp dafay metti.
my head emphasis marker to hurt

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

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

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

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

2. Naka ngë def? How are you (doing)?
how you do

Mangi fii rekk. I'm fine.
I am here only

Note that Naka ngë def? is almost all the time rendered as Nanga-def? This form of greeting is rather casual and should only be used with peers, friends, and people you know very well.

Naka ngë fanaane? How did you spend the night?

Naka ngë yëndóó? How did you spend the day?

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

3. Naka waa kër gë. How's everybody at the house?
how people house the

~Nunga fë. They're fine.
they are there

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

sa baay	your father
sa ndey/yaay	your mother
*njaatige	superior
*soxna	wife
*boroom kër	husband
*njaboot	family
*kilifë	head of household
*surgë	dependant
dëkkëndóó	neighbor
maam	grand parents or blood relatives of grand parents generation
waa dëkk bë	people of the village/town

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

Jamm rekk, alhandulilaay.¹
peace only thanks to God Peace only, thanks be to God.

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

Mbaa² jamm ngë am?

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

¹In the answer Jamm rek!, the expression "laam" is implied. This structure will be discussed in more detail in Chapter III.

²With mbaa one expects a positive answer.

5. Lii lan lë?
this what is

What is this?

Lii teëre lë.
this book is

This is a book.

Kii kan lë?
this who is
(human)

Who is this?

Kii Bill lë.
this Bill is

This is Bill.

Kii lan lë?
this what is
(human)

What is he/she?

Kii Americain lë.
this American is

He/She's American.

These cycles are designed to allow you to be able to use them to acquire vocabulary. They are particularly useful when your language informant does not speak your language. Use them outside of class to learn new vocabulary or learn the right pronunciation of words.

SECTION II: D I A L O G U E S

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

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

The dialogue for this chapter will begin on the following page.



M. Brown

HA

SECTION II: D I A L O G U E S

CI KÉR GÈ

Waxtaan wu jëkk
First Conversation
Première Conversation.

Samba Ndiaye, bern waa Senegal, ag John Brown, been Americain, ñungi toog ci kër gè. Ibou, xarit-u Moustapha, ñew-né.

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

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

IBOU:	Asalaa-maalekum!	Greetings!	Salutations!
SAMBA:	Malekum-salaam!	Greetings!	Salutations!
IBOU:	Tapha, nanga def?	Tapha, how are you?	Tapha, comment ça va?
SAMBA:	Waay, suma xarit, mangi fi rekk.	Oh, my friend, I'm fine.	Oh, mon ami, ça va bien.
IBOU:	(Xanaa,) kii sa gan lé?	He must be your guest?	C'est votre invité?
SAMBA:	Waaw, kii suma xarit-u américain lé. Mungi tudd John.	Yes, he's my American friend. His name is John.	Oui, c'est un ami américain. Il s'appelle John.
IBOU:	Dégg-né Wolof?	Does he speak (hear) Wolof?	Il parle (comprend) Wolof?
SAMBA:	Dégg-né tuuti!a little!	...un peu!
IBOU:	John, nanga def?	John, how are you?	John, comment ça va?
JOHN:	..Mangi..Mangi fi rekk!	..I'm fine!Ça va bien!
IBOU:	Naka waa kër gè?	How's your family?	Comment va la famille?
JOHN:	Ñunga fa!	Fine!	Bien!
IBOU:	Laaylaa, tubaab bi dégg-né Wolof!	Good lord, this white person speaks Wolof!	Mon Dieu, ce blanc parle wolof!



M. Barton

*Special Dialogue for Rural Focus
Waxtaan wu jëkk
*Dialogue Special pour Milieu Rural

CI ALL BI

John¹ agsi-në ci dëkk bi. Mungi toog ag Samba ci ëtt bi. Ibou doom-u seef de wilaas bi ñew-në.

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

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

IBOU:	Asalaa-maalekum!	Greetings!	Salutations!
SAMBA:	Maalékum-salaam!	Greetings!	Salutations!
IBOU:	Samba, jamm ngé' fanaane?	Samba, did you spend the night in peace?	Samba, avez-vous passé la nuit en paix?
SAMBA:	Jamm rekk, alhamduliaay.	In peace, thanks be to God. (peace only)	En paix, Dieu merci. (paix seulement)
IBOU:	Kii kan lé, gan-u dëkk bi?	Who's this, the town/village guest?	Qui est-ce que c'est, l'invité du village (de la ville)?
SAMBA:	Waaw, mungi tudd John.	Yes, his name is John.	Oui, il s'appelle John.
IBOU:	Mbaa dëgg-në Wolof?	I hope he speaks Wolof?	J'espère qu'il parle Wolof?
SAMBA:	Mmm! mungi gōōr-gōōrlu, dëgg-në tauti.	Mmm! He's trying. He understands a little	Mmm! Il se débrouille. Il parle un peu.
IBOU:	Saa waay ² , nanga def?	Good buddy, how are you?	Mon gars, comment vas-tu?
JOHN:	Mangi sant yalla!	I thank God!	Je remercie Dieu!
IBOU:	Naka waa Amerik?	How are people in America?	Comment vont les gens en Amérique?
JOHN:	Ñunga fë di lé nuyu! ³	They are fine and say hello!	Ils vont bien et vous saluent!
IBOU:	Tubaab bi kay dëgg-në Wolof!	This "tubaab" does speak Wolof!	Ce "tubaab" parle Wolof!

¹Remplacer par Lisa si vous avez des étudiantes rurales.

²Remplacer l'expression "saa waay" par "ndaw si" ou "soxna si" si vous avez des étudiantes femmes.

³Cette expression signifie: "Ils vont bien et ils envoient leur salutations. Elle montre l'importance qu'il y a de transmettre les salutations à la famille et aux amis.

SECTION III: G R A M M A R

In class, there will be very little formal grammar discussion. New grammar structures will be taught to you through the use of drills which are rapid repetition and substitution exercises. These exercises are designed to allow you mechanical assimilation of the new structures. The main grammar points you should concentrate on in this chapter are:

1. Subject Pronouns and Presentative "engi"

There are basically three main groups of pronouns in Wolof:

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

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

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

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

SUBJECT DEPENDENT PRONOUNS:

	SINGULAR	PLURAL
1st person	maa-	ñu-
2nd person	yaa-	yéen-
3rd person	mu-	ñu-

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

Maa- ngi tudd Abdoulaye.
 1st per. s. to be to call Abdoulaye.

Mu- ngi toog ci kër gë.
 3rd per. s. to be to sit prep. house class determinant¹
 to be seated in/at

Ñu- ngë fë.
 3rd per. p. to be there

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

SUBJECT INDEPENDENT PRONOUNS:

	SINGULAR	PLURAL ²
1st person	mangi/ë	ñungi/ë
2nd person	yangi/ë	yeënengi/ë
3rd person	mungi/ë	ñungi/ë

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

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

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

Kër engi. Here is a house.
 Néëgu-ñax engé. There is a hut.
 Mel engi. Here is Mel.

2. Word Order in Question Formation

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

Mungi toog ci kër gë. vs Mungi toog ci kër gi?
 Ñungi dem Dakar. vs Ñungi dem Dakar?
 Ibou, ñew në. vs Ibou, ñew në?

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

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

²Some people make the distinction between ñungi and mungi as being respectively 1st person and 3rd person plural. This is a dialectal difference and in my dialect we do not make the distinction and mostly use mungi for both 1st and 3rd persons plural. This will obviously be reflected in this text.

- B. Questions with Interrogative Words These interrogative words correspond to the English wh words like: what, where, who, when and also how. How much, etc... The interrogative words used in this lesson are:

Naka	how
Lan	what
Kan	who

For now, it might be useful to notice that:

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

Also notice the expressions:

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

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

(Pronoun) ¹	+	Interrogative Word	+	lë ²	+	verb	+	(adverbs)
(moon)		naka		lë		def		
him		how				to do		

3. Completion Marker "-në"

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

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

¹optional

²The complement and object predicator can have different forms like ngë. Its use and description will be given later.

4. The Particle "-u"

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

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

5. Possessive "sama/suma" and "sa"

Sama/suma is the equivalent of the English my and sa is the equivalent of your.

SECTION IV: QUESTIONS

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

ANSWER THE FOLLOWING QUESTIONS IN A COMPLETE SENTENCE

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

REFER TO THE DIALOGUE AND ANSWER THE FOLLOWING QUESTIONS

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

*QUESTIONS FOR SPECIAL DIALOGUE FOR RURAL FOCUS

John, mungi toog ci pënc më?
Samba, mungi toog ci pënc më?
John ag Samba, ñungi toog ci pënc mi walla ci ëtt bi?
Samba, gan lë?
Jamm ngë fanaane?
Mbaa sa xarit dëgg-në Wolof?
Saa waay, nanga-def?
Soxna si, naka ngë tudd?
Naka waa dëkk bë?

SECTION V: GAME AND PROVERB

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

ENGLISH

- | | |
|-----------|-------|
| 1. tangk | _____ |
| 2. loxo | _____ |
| 3. nopp | _____ |
| 4. bakkan | _____ |
| 5. baat | _____ |
| 6. bêt | _____ |
| 7. gêmmin | _____ |

PROVERB:

KU MUÑ, MUÑ.

ENGLISH: _____

SECTION VI: WRITTEN EXERCISES

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

Greetings! _____

Oh my friend, how are you? _____

I understand a little. _____

How's your family? _____

Is he your guest? _____

How's your wife? _____

*How's your njaboot _____

How did you spend the night? _____

Who is this? _____

My name is _____

There is a house. _____

I'm going to Dakar. _____

What is this? _____

Do you speak Wolof? _____

ana? _____

bern _____

husband _____

door _____

wife _____

grand parents _____

ndaw si _____

nuyóó _____

pénc (m.) _____

VOCABULARY FOR CHAPTER I

<u>WOLOF</u>	<u>ENGLISH</u>
ag	and/with/plus
agsi	to arrive at
Alhamdulillah!	Thanks be to God! Arabic Expression
Allaaji (b.)	A man who's been to Mecca
all (b.)	countryside/bush
an (st.)	to have
Amerik	America
ana	where is/how is
Asalaa-maalekum!	Greetings! Arabic Expression
b-	class determiner
baat (b.)	neck
baay (b.)	father
bajjan (b.)	aunt -- father's sister
bakkan (b.)	nose
baq (b.)	bench
baykat/beykat (b.)	farmer
bern	one/an/a
bët (b.)	eye
bopp (b.)	head
boroom (b.)	owner
boroom-kër (g.)	head of household/husband
boroom-taksi	taxi owner/driver
boroom-taabal	table owner/vendor
bunt (b.)	door
camniñ (l.)	brother (used only by women to a man who is not a relative)
ci	in/on
def	to do/to put
dëgg	to hear/to understand a language
dëgg (g.)	truth
dëggoo	to hear
dëglu	to listen
dëkk (b.)	village, town
dëkk	1. to live, to originate
dëkkëndoo (b.)	2. to challenge
dem	neighbor
di	to go
doom (j.)	progressive particle
	child (off-spring) (see Chapter V)
-e	with
-ëngi/ëngë/angi	here is/there is
ëtt (b.)	courtyard

fan?
fan (w.)
fanaan
fe
fii/fi

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

g-
gan (g.)
gemmin (g.)
gōor (g.)
gōor-gōorlu

class determiner
foreigner/visitor/guest
mouth
man
to try hard

jabar (j.)
jamm (j.)
jèkkèr (j.)
jigéén (j.)

wife
peace
husband
woman

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

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

Laaylaa!
lan
lè
lè
lii
loxo (b.) (y.)

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

maa-
Maalékum-salaam!
maam (j.)

1st pers. sing. subject dependent pronoun
Greetings! Arabic Expression
grand parents or blood relative of
grand parent's generation

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

1st pers. sing. subject independent pronoun
I'm fine! (I'm here only!)
At the beginning of a question: it has
the meaning of "I hope"

metti (st.)
mi-
munga/mungi
mungi/mungè/

to hurt
3rd pers. sing. subject dependent pronoun
3rd pers. sing. subject independent pronoun
3rd pers. sing. subject independent pronoun

naka	how
Naka ngë def?	How are you doing?
Nanga-def?/Nangë-def?	How're doing? (short form of Naka ngë def?)
ñax (m.)	straw, herbs
ndaw (s.) ndawsi	madam
ndey (j.) yaay (j.)	mother
-në	aspect marker completion (see page 12)
nëeg (b.)	room
nëegu-ñax (b.)	hut
ñew, ñow	to come
ngë	2nd per. sing. complement & object predicator
ngi/ngë	to be ¹
nijaay (j.) ¹	uncle ¹ (mother's brother, maternal uncle)
njaatige (b.)	counterpart, colleague, superior
njaboot (g.)	family/household
nopp (b.)	ear
ñew	to come
ñunga/ñungë/ñungi	1st & 3rd pers. pl. subject independent pronouns
nuyóo	greetings
nuyu	to greet someone
pënc (m.)	meeting place in the village
rakk (j.)	younger sibling/cousin
rekk	only
sa/së	your
saa waay (j.)	good buddy
sama/suma	my
sant (w.)	family name
seef (b.)	chief
seef de wilaas (b.)	village chief
siis (b.)	chair
soxna (s.)	woman/madam/wife
suma/sama	my
surgë (b.) ²	dependant/follower ²
tan̄k (b.)	leg/foot
teen (b.)	well
tëéré (b.)	book/amulets
toog	to sit
tubaab (b.)	white person, European
tudd (st.)	to be named
tuuti	small/little
-u	of (possessive particle)

¹also used to refer to one's husband in traditional/rural families, for example, a young woman married to a man much her senior in age.

²a young person who lives in a household but is not a blood relative. In exchange for room and board the child usually helps with household chores.

waa (j.)
waa dekk bë/bi
waa kër gë
waajur (w.)
waaw
waay
waay (s.)
walla
wanag (w.)
wilaas (b.)
waxtaan (w.)
waxtaan

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

yaa-
yaay (j.)/ndey (j.)
yalla (j.)
yeën-
yenddu
yendoo
yumpaän (b.)

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

child
interrogative particle
friend

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

CHAPTER II

SECTION I: GREETINGS

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

1. Using Family Names

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

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

or more commonly used:

Sant wë?

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

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

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

Jamm rekk alhamdulillah!
peace only thanks be to God

The answer can also be: jamm rekk + family name, as explained in 1. above. Notice that in the questions "Sa yaram jamm?", you can substitute other nouns and expressions for yaram that you have already acquired in order to expand the greeting process. Remember the importance of inquiring about family members and friends. This would give you expressions like:

{ seen }
{ sa } waa kër jamm?
Waa dëkk bë jamm?

3. Mbaa kern feebar-ul? (I hope no one is sick?)

Tabaarkall, alhamdulillah! (I thank God!)

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

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

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

- Tabaarkall
- Asalaan-maalekum
- Inchallah (see below)
- Alhamdulillah

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

4. Leave Taking

Expressions mostly used for leave taking are:

- Jamm ag jamm
- Fanaan-al ag jamm
- Ci jamm
- Mangi dem

It is also customary to use expressions like:

Ngë nuyul më waa kër gë!
you to greet for me household Say hello to your family!

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

The answer is:

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

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

- Bu neexe yalla! If it pleases God!
- Su
- Bu neexe suñu boroom!
- Bu neexe sërif Tuba!

This last expression Seriñ Tuba is the title of the religious chief of the Mourides. The Mourides, a totally Senegalese brotherhood, are important in the religion as well as economic and political life of Senegal. If you are going to live or work in the Diourbel region, you will hear this expression a lot as it is in that area that Tuba the capital of the Mourides is located.

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

Other leave taking expressions are:

-Dem -al (dem-leen - plural) ag jam!
to go-imperative marker with peace

-Dem-al tē ñew! (meaning: Go, but come back!)
to go and come

-Bë beneen! (Until next time!)

5. Use of Short Forms in Questions

Naka ngë tudd?	=	Noó tudd?	=	What's your first name?
Fan ngë dëkk?	=	Fóó dëkk?	=	Where do you live?
Lan ngë am?	=	Loo am?	=	What do you have?

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

6. Negative (It's not!) "du"

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

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

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

Affirmative	Negative
<u>Lii simis lë.</u> (This is a shirt.)	<u>Lii du simis.</u> (This is not a shirt.)
* <u>Kii, suma njaatigë lë.</u> (He is my colleague/superior.)	<u>Kii du suma njaatige.</u> (He is not my colleague/superior.)
<u>Fii, Kaolack lë.</u> (It's Kaolack.)	<u>Fii du Kaolack.</u> (It's not Kaolack.)

Du is only the third person singular marker. The other persons will be presented in Chapter 4.

7. *Special Vocabulary for Rural Focus

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

garab	tree	arbre
satalë	kettle	bouillouire
ndés	mat	natte
basan		
caaya	pants/bloomers	pantalon/ample
mbubb	robe	boubou
xaftaan		
mbaxane	hat	chapeau
laafa		
nappkat	fisherman	pecheur
mool		
nag	cow	vache
fas	horse	cheval
rabbkat	weaver	tisserand
tool	field	champs
cere	cous-cous from millet	cous-cous de mil
jën	fish	poisson
picc	bird	oiseau
sér	sarong	pagne
guy	baobab treet	baobabs
gënn	mortar	mortier
kuur	pestle	pilon
der	skin	peau

CULTURAL NOTES

ETIQUETTE ON MEETING AND GREETING PEOPLE

1. Greetings Before Business.

2. Forms of Address.

- for formal situations: use last name (sant)
- to a friend: (suma xarit, rakk, mag)
- to an unknown man: gōōr-gi, saa waay
- to an unknown woman-used by a man only: sama jigēēn, soxna si, ndawsi
- to an unknown man-used by a woman only: sama cammiñ
- to a child: xale bi
- to a man who has been to Mecca: Allaaji
- to a woman who has been to Mecca: Ajaratu or simply Ajaa
- to an older man: baay, pappè, or pappè ji, nijaay + first name
- to an older woman: yaay (or yaay ji), tantè + first name
- to a young woman: janq bi

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

3. Shaking Hands.

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

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

4. Some Common Wolof Names.

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

LAST NAMES (SANT)

An(aan)	Diokhane(joxaane)	Mbaye(mbay)	Sane(saane)
Ba(ba)	Dione(jonn)	Mbengue(mbeng)	Sarr(saar)
Babou(baabou)	Diongue(jong)	Mbodj(mbōōj)	Seck(sekk)
Badjane(bàjaan)	Diop(jōōb)	Mboup(mbuup)	Senghor(senpoor)
Bathily(baccili)	Diouf(juuf)	Mbow(mbow)	Seye(sëy)
Bitey(bitéy)	Douckhoure(dukkure)	Ndaw(ndaw)	Sidibe(sidibé)
Beye(bééy)	Drame(darame)	Ndiasse(njaase)	Silla(sillë)
Bourry(buri)	Fall(faal)	Ndir(ndir)	Sogue(sogg)
Bouso(busó)	Faye(fay)	Ndong(ndong)	Soumare(sumaare)
Boye(bōōy)	Fofana(fofana)	Ndongo(ndongo)	Sow(sow)
Camara(kamara)	Gadiaga(gajaga)	Ndour(nduur)	Sy(si)
Ciss(sis)	Gaye(gay)	Ndoye(ndōōy)	Tall(Taal)
Cisse(siise)	Gisse(gisé)	Nger(ngeer)	Thiam(Caam)
Coly(kóli)	Gueye(gey)	Ngom(ngom)	Thiane(caane)
Dem(dem)	Ka(ka)	Gningue(ning)	Thiaw(caw)
Dia(ja)	Kane(kan)	Niane(naan)	Thiao(caw)
Diasse(jaase)	Kante(kante)	Niang(nan)	Top(toob)
Diobay(jobaay)	Kebe(kebe)	Niasse(nas)	Toure(ture)
Diagne(jaän)	Keita(keyta)	Paye(pay)	Traore(trawore)
Diakhate(jaxate)	Konate(konaate)	Pen(pen)	Wade(wadd)
Diallo(jällo)	Kone(kone)	Pouye(puy)	Wane(won)
Diane(jaane)	Konte(konte)	Rawane(rawaan)	Yacinthe(yasent)
Diaw(jaw)	Lo(loo)	Sakho(saaxo)	
Diawara(jaawara)	Ly(li)	Sall(sall)	
Diene(jéén)	Mane(maane)	Samb(samb)	

FIRST NAMES (TUR) Male names

Abdou(abdu)	Boubou(buubu)	Macodou(makoddu)	Mustapha(mustafaa)
Abdoulaye(abdulaay)	Cheick(seex)	Mador(maajoer)	Ndiaga(njaga)
Abdurakmane (abduraxmaan)	Daby(dabi)	Magatte(maggat)	Omar(omar)
Adama(adama)	Daouda(dawudë)	Maguette(maggat)	Oumar(umar)
Adiouma(ajumë)	Demba(dembë)	Maissa(mëysë)	Ousmane(usmaan)
Aldemba(aldebë)	Dethie(dëccë)	Makha(maxa)	Osseynou(Usëynu)
Alioune(alliyun)	Djadjji(jaaji)	Malaw(malaw)	Pape(Papp)
Amadou(amadu)	Djibril(jibril)	Malick(maalik)	(paap)
Amar(amar)	Doudou(duudu)	Mamadou(mamadu)	Racine(raasin)
Amath(ammaat)	Elimane(elimaan)	Mansour(mansuur)	Saer(sayer)
Arona(arōōnë)	Fara(fara)	Mar(maar)	Samba(sambë)
Assane(asan)	Galaye(gallaay)	Masse(maas)	Sega(seega)
Aziz(asiis)	Gnokhor(ñoxor)	Massogui(masōōgi)	Serigne(sëriñ)
Babacar(babakar)	Gora(gōōrë)	Mbagnic(mbanik)	Seydou(sëydu)
Badou(badu)	Habib(abijb)	Moctar(moktaar)	Sidy(sidi)
Baidy(baydi)	El Hadji(allaaji)	(mataar)	Tanor(tanoor)
Bamba(bambë)	Iba(ibë)	(maxtaar)	Thierno(cerno)
Bassirou(basiru)	Ibra(ibrë)	Modu(moodu)	Thioro(coro)
Becaye(bekaay)	Ibrahima(ibraymë)	Mody(moodi)	Tidiane(tiijaan)
Biram(birë)	Idrissa(idirisë)	Momar(momar)	Yoro(yoro)
Birahim(biraayim)	Lamine(lamin)	Mory(moori)	Youssou(yusu)
Bocar(bookar)	Latyr(lattiir)	Moussa(musaa)	Youssouf(yusuf)

FIRST NAMES (TUR) Female Names

Abibatou(abibatu)
 Adama(ādama)
 Adiouma(ājjumē)
 Aida(ayda)
 Aissatou(aysatu)
 Alarba(āllarba)
 Alimatou(alimatu)
 Aminata(amintē)
 Amy(ami)
 Ana(anē)
 Amina(aminē)
 Anta(antē)
 Arame(aram)
 Astou(astu)
 Awa(awa)
 Bigue(biigē)
 Bineta(bintē)
 Binette(binēt)
 Binētou(bintu)
 Boury(buri)
 Codu(koddu)
 Comba(Kumbē)
 Coura(kurē)
 Diarietou(jaariyetu)
 Dianke(janke)
 Diarra(jaare)
 Diatou(jatu)
 Dieynaba(jeynaba)
 Diodio(joojo)
 Diouma(jumē)
 Fama(faama)
 Fary(fari)
 Fatima(faatimē)
 Fatimatou(faatimata)
 Fatou(faatu)
 Fily(fili)

Gnagna(ñaañē)
 Khady(xadi)
 Kenbougou/
 Khardiatou(xarjatu)
 Khary(xari)
 Khoudia(xujjē)
 Kine(kirme)
 Korite(koritē)
 Lala(lallē)
 Madjiguene(majigēēn)
 Maguette(mägget)
 Maimouna(maymunē)
 Mame(maam)
 Maty(mati)
 Marieme(mareem)
 (mariama)
 Mbana(mbana)
 Mbore(mbore)
 Mbosse(mboose)
 Mintou(mintu)
 Mously(musli)
 Nafissatou(nafisatu)
 Nakhe(naxe)
 Ndack(ndaak)
 Ndagou(ndaagu)
 Ndella(ndeelē)
 Ndeye(ndéy)
 Ndiema(njéemē)
 Ndiouma(njumē)
 Ndoumbe(ndumbē)
 Ngissaly
 Ngenar(ngenaar)
 Ngone(ngoōnē)
 Nguenar(ngenaar)
 Oumou(ummu)
 Oumy(ummi)

Penda(penda)
 Ramatoulay(ramatulaay)
 Rokhaya(roqaya)
 Rougi(rugi)
 Safietou(safieetu)
 Salimata(salimata)
 Sally(sali)
 Seynabou(seynabu)
 Seyni(seyni)
 Siny(siini)
 Sipy(sippi)
 Sira(Sirē)
 Sokhna(soxnē)
 Souadou(suadu)
 Soukeyna(sukēynē)
 Therietou
 Thile(cille)
 Thiabe(caba)
 Thiane(caane)
 Thioro(coro)
 Touty(tuoti)
 Wouley(wuley)
 Wore
 Woury(wuri)
 Yacine(yaasin)



SECTION II: D I A L O G U E S

ÑUNGI DEM NDAKAARU

Ñaareel-u waxtaan
Second Conversation
Deuxième Conversation

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

ALLAAJI:	ƶamm ngeen am?	Do you have peace?	Avez-vous la paix?
SAMBA:	ƶamm rekk Fall!	Peace only, Fall!	La paix seulement, Fall!
ALLAAJI:	Ndiaye, seen yaran ƶamm?	Ndiaye, do your bodies have peace? (Are you in good health?)	Ndiaye, est-ce que votre corps est en paix? (Etes-vous en bonne santé?)
SAMBA:	ƶamm rekk, alhamdulilaay!	Peace only, thank God!	La paix seulement, Dieu merci!
ALLAAJI:	Alhamdulilaay, Ndiaye! (à John) Sant wa?	Thank God, Ndiaye! (to John) What's your last name?	Dieu merci, Ndiaye! (à John) Quel est votre nom de famille?
JOHN:	Brown laa sant. Americain laa.	My last name is Brown. I am American.	Mon nom est Brown. Je suis Américain.
ALLAAJI:	Naka ngë sant ci Wolof?	What's your Wolof name?	Quel est votre nom de famille Wolof?
SAMBA:	Moom am-u-l sant-u Wolof!	Him, he does not have a Wolof name!	Lui, il n'a pas de nom Wolof!
JOHN:	Dëgg-lë, am-u-më sant-u Wolof!	It's true, I don't have a Wolof name!	C'est vrai, je n'ai pas de nom Wolof!
ALLAAJI:	Leegi, Samba Gueye le tudd. Am-ne sant-u Wolof.	Now, his name is Samba Gueye. He has a Wolof family name.	Maintenant, il s'appelle Samba Gueye. Il a un nom de famille Wolof.
JOHN:	Ngë ne lan?	What do you say?	Qu'est-ce que vous dites?
ALLAAJI:	Ma-ne, lëégi Gueye ngë sant.	I say, now, your name is Gueye.	Je dis, maintenant, tu t'appelles Gueye.
MJOHN:	Baax-në, kon boog, Gueye laa sant ci Wolof.	Good, so my Wolof last name is Gueye.	Bien, donc mon nom de famille Wolof est Gueye.

ALLAAJI:	Waaw, waaw, jamm ngë-am Gueye?	Yes, yes, greetings Gueye?	Oui, oui, salutations Gueye?
JOHN:	Jamm rekk, Fall!	Greetings, Fall!	Salutations, Fall!
ALLAAJI:	Gueye, waay.		
JOHN:	Fall, waay.		



26A

*Special Dialogue for Rural Focus
 Naareel-u waxtaan
 *Dialogue Special pour Milieu Rural

DAJE-NĒŪ CI YOON-U TOOL YI

Samba ag John daje-nĕŋu ag Allaaaji Mor Thiam ci yoonu tool yi.
 Samba et John rencontrent El Hadji Mor Thiam sur le chemin des champs.
 Samba and John meet Allaaaji Mor Thiam on the way to the fields.

- | | | | |
|----------|---|--|---|
| ALLAAJI: | Jamm ngeen am? | Do you have peace? | Avez-vous la paix? |
| SAMBA: | Jamm rekk, Thiam! | Peace only, Thiam! | La paix seulement, Thiam! |
| ALLAAJI: | Ndiaye, seen yaram jamm? | Ndiaye, do your bodies have peace? (Are you in good health?) | Ndiaye, est-ce que votre corps est en paix? (Etes-vous en bonne santé?) |
| SAMBA: | Tabaarkall, Thiam
ñungi sant yalla! | We thank God! | Nous remercions Dieu! |
| ALLAAJI: | Alhamdulillah,
Ndiaye,
Góór-gu baax,
sant wë? | Good man, what's your last name? | Bon ami, quel est votre nom de famille? |
| JOHN: | Man, Brown laa sant. Amerik laa jōgé. | Me, my name is Brown. I am from America. | Moi, mon nom est Brown. Je viens de l'Amérique. |
| ALLAAJI: | Wanté, léégi,
Sénégál ngé dëkk.
Naka ngé sant ci Wolof? | But, now, you live in Senegal. What's your wolof last name? | Mais, maintenant, vous habitez au Senegal. Quel est votre nom de famille Wolof? |
| SAMBA: | Moom, am-u-l sant-u Wolof. | He does not have a Wolof name. | Il n'a pas de nom Wolof. |
| JOHN: | Dëgg lé, am-u-më sant-u Wolof. | It's true, I don't have a Wolof name. | C'est vrai, je n'ai pas de nom Wolof. |
| ALLAAJI: | Léégi, Samba Gueye lé tudd. Am-në sant-u Wolof. | Now, his name is Samba Gueye. He has a Wolof last name. | Maintenant, il s'appelle Samba Gueye. Il a un nom Wolof. |
| JOHN: | Ngé-ne lan? | What do you say? | Qu'est-ce que vous dites? |
| ALLAAJI: | Ma-ne, léégi Gueye ngé sant. | I say, now your last name is Gueye. | Je dis, maintenant tu t'appelles Gueye. |
| JOHN: | Baax-në, kon boog, Gueye laa sant ci Wolof. | Good. So my Wolof last name is Gueye | Bien, donc mon nom de famille Wolof est Gueye. |

ALLAJI:	Waaw, waaw, jamm ngë-am Gueye?	Yes, yes, Greetings, Gueye?	Oui, oui, Salutations, Gueye?
JOHN:	Jamm rekk, Thiam!	Greetings, Thiam!	Salutations, Thiam!
ALLAJI:	Gueye!		
JOHN:	Thiam!		
ALLAJI:	Gueye!		
JOHN:	Thiam!		

SECTION III: GRAMMAR

1. Independent Subject Pronouns

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

	SINGULAR	PLURAL
1st person	MAN	*NUN
2nd person	YOW	YEEN
3rd person	MOOM	NOOM

*There is a dialectal variation Nun instead of NUN.

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

2. Present Tense With "mangi"

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

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

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

The construction with the mangi form is mostly used with active verbs. The distinction between active and stative verbs is of great importance in the comprehension of the tense system. Fortunately the stative verbs are limited in number and you will be able to learn them fast. In the next chapter there is a list of stative verbs and the study of this point is taken up in more detail. In addition in the lexicon all stative verbs are marked (st) to allow you to recognize them quickly.

SECTION IV: QUESTIONS

ANSWER THE FOLLOWING QUESTIONS IN A COMPLETE SENTENCE

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

Yow, naka ngè sant?
Naka ngè tudd?
Kii, naka lè tudd?
Kii, naka lè sant?

Yow, Marie ngè tudd?
Ndiaye ngè sant?

(Déédéēt, () laa tudd.)
(Déédéēt, () laa sant.)

Ndiaye, jàmm ngè-am?

Jàmm rekk Ndiaye

Naka ngè def?
Naka ngè tudd?
Noo tudd?
Naka ngè sant?
Noo sant?
Fóó jógé?
Yow, am-ngè fi kër?
Yow, am-ngè fi mag?
Fóó dëkk?
Dëgg-ngè Wolof?
Kii, dëgg-nè Wolof?
Kii, sa xarit lè?
Sa xarit, naka lè tudd?
Ibou ñew-në.
Irene ag Zator, ñew-nënu?
Jàmm ngè-am?
Jàmm ngeen-am?
Sa yaram jàmm?
Seen yaram jàmm?
Kii, am-nè oto ci Senegal?

*QUESTIONS FOR SPECIAL DIALOGUE FOR RURAL FOCUS

John, mungi dem tool?
Samba, mungi dem tool?
John ag Samba, ñungi dem tool?
Allaaji Mor, mungi dem tool yé walla mungi dem dëkk bë?
Yow, yangi dem Amerik?
Góor-gu baax, santa wa?
Amerik ngè jógé?
Ndiaye, sa yaram jàmm?

SECTION V: PROVERBS AND SAYINGS

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

1. Ndank, ndank mooy japp golo ci ñaay.

2. Yalla, yalla bay sa tool.

3. *Mag matnaa bayyi cib dëkk.

4. Jangi-në nuyōō.

SECTION VI: WRITTEN EXERCISES

Santa wa? _____

Naka ngè tudd? _____

Jamm ngè-am? _____

Fóó jógé? _____

Moom, fan lè dékk? _____

It's not a door,
it's a book. _____

No, it's not my hand,
it's my leg. _____

Where is your
mother? _____

I hope no one is
sick. _____

Yes, he's my
Wolof friend. _____

Do you speak Wolof? _____

*I met him on the
road. _____

*I'm fine thanks. _____

door _____

chair _____

*field _____

*hut _____

shoe _____

jigéén _____

VOCABULARY FOR CHAPTER II

WOLOF

ENGLISH

-al
Ajaa/Ajaratu (b.)

imperative marker (sing)
a woman who's been to Mecca

baax
baax-në
basañ (g.) or ndés (m.)
bë
beneen
bu
bu soobee yalla

to be good
it's good
mat (usually made of straw)
to/until
another/next
if/when
if it please God

caaya (j.)
cere (j.)

bloomers, traditional full pants
cous-cous from millet

daje
dall (w.)
dëédët
der
der (w.)
der (g.)

to meet, to reunite
shoe
no
skin
also animal skin prayer
skin/also animal skin prayer
rug
negative (not)
millet - also food

du
dugub (j.)

where?
horse
to be sick
illness
where - you

fan ngë = foo
fas (w.)
feebat (st.)
feebat (b.)
foo = fan ngë

garab (g.)
gërn (g.)
gerte (g.)
gis
guy (g.)

tree, medicine
mortar
peanuts
to see
baobab tree

Inchallah

(If it pleases God!)

jàngalekat (b.)
janq (b.)
jën (w.)
jôge

teacher
a virgin/a young unmarried woman
fish
to come from

kern
kon
kon-boog
kuur (g.)

anyone/someone
so, then
therefore
pestle

laa

1st pers. sing. complement & object
predicator

laafa (b.) or mbaxane (m.)
laaj
laaj-te (b.)
lan ngë = loo
léegi
lëñu

hat
to ask
question
what are you...?
now

loo = lan ngë?

1st & 3rd pers. pl. complement
& object predicator
what are you...?

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

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

mungi
musoór (g.)

naam

response when being called, also has
meaning of - what! yes!

naareel
nag (w.)
naka ngë = noo
napp, gët
nappkat (b.), mool (b.)
Ndakaaru
ndés (m.), basaj (g.)
ndox (m.)
ne
nccx (st.)
nëñu
ngeen

1. second, 2. second wife
cow
what/how are you?
to fish
fisherman
Dakar
mat (usually made of straw)
water
to say
to please, to be good

2nd pers. pl. complement & object
predicator

ngir
noo = naka ngë
ñoom
ñun
ñungë, ñungi, ñunga

for/in order to/because of
what/how are you
3rd pers. pl. indep. subject pronoun
1st person plural indep. subject pronoun
1st & 3rd person pl. subject indep. pronoun

oto (b.)

car

paapë (j.)
picc (m.)
pur

used in addressing an old man
1. bird, 2 pimples
for

rabb
rabb (b.)
rabbkat (b.)

to weave
weaving
weaver

samm(b.)
sammkat (b.)
sant yalla
satalë (b.)
seen
sër (b.)
sëriñ (b.)
simis (b.)
sopp (st)
su
suñu
suuf (s.)

sheep
shepard
praise God's name, in God's name
kettle
your (pl.)
sarong
religious teacher, husband
shirt
to be pleasing
if/when
our
1. sand, dirt, 2. under

tantë (j.)
te
tool (b.) (y.)
tubaarkall!
tur (w.)

aunt - mother's sister
and
field, garden
Thanks be to God! (Arabic Expression)
first name

-u-

negative particle

waa
wax
wax (j.)
wante
we

people of the house
to speak/to say
speech
but
people of the house

xaalis (b.)
xaftaan (b.) or mbubb (m.)

money
robe

-yangi
yaram (w.)
yë/yi
yëen-ëngi
yoon (w.)
yow

you
body
the (plural)
you (pl.) are here
way, road, time
2nd pers. sing. independent subject
pronoun

CHAPTER III

SECTION I: E A T I N G

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

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

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

- Xiif-naa. = I am hungry.
- Mar-naa. = I am thirsty.

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

- 2. Mangi lekk. = I'm eating.
- naan drinking
- añ having lunch
- reer having dinner
- ndékki having breakfast

Mangi lekk ceeb. I'm eating rice.

mburu bread

Mangi naan ndox. I'm drinking water.

meew milk

soow

attaya

curdled milk (usually consumed with a porridge dish called laax. It can also be diluted with water and served with sugar and ice as a liquid refreshment. This liquid is called njar which literally means to mix or a mixture.

tea. This can also be a verb = to make tea. Attaya is Senegal is served at various times of the day, but most usually after lunch. It is served in small glasses consisting of three servings. The first glass is the strongest, the second is served with mint, more sugar than the first glass and is weaker, the third glass is even weaker and has more mint and more sugar than the prior glasses.

3. Lan ngè-y def? What are you doing? The short form Loo-y def? is almost always used.

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

Yangi toog?	You're sitting?
-------------	-----------------

and the respons would be:

Waaw, mangi toog.	Yes, I'm sitting.
-------------------	-------------------

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

Yangi dem Goree?	Are you going to Goree?
------------------	-------------------------

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

4. Inviting Someone to Eat

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

Kay lekk.	Come eat. (to one person)
Kay-leen lekk.	Come eat. (to several people)
Ayca ñu añ.	Let's have lunch.
reer	dinner
ndekki	breakfast
Ayca ci añ bi.	Let's have lunch.
reer bi	dinner
ndekki bi	breakfast

Notice also the use of interro-negative constructions like:

Dóo ñew lekk.	Won't you come eat?
Dóo lekk.	Won't you eat? or Aren't you eating?
Du ngeen ñew reer.	Wont' you (plural) come have dinner?

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

Would you pass me the paper?

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

Suur-naa.
Doy-në.
Na ci jamm bare.

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

Añ-naa bë noppi.
Reer-_____
Lekk-_____
Naan-_____

I have already had lunch.
_____ dinner.
_____ eaten.
_____ drink.

Notice also the use in rural areas of expressions like:

Jaraw lakk.
Në rees ag jamm.

Hope the food is digested well.

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

5. Vocabulary for "Around the Bowl"

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

lekk-e* loxo
" * kuddu
summi däll
(also simmi)
raxas
raxasu
woddu
ceeb-u jën
ceeb-u yapp
naari cin
ndab/bool
ñeex
xóon

to eat with one's hand
" " " a spoon
take off one's shoes

to wash
to wash oneself
wrap the sarong around one's waist
rice & fish dish (National dish of Senegal)
rice and meat dish
rice and sauce (literally: two pots)
eating bowl
sauce
cooked hard rice (from the bottom of the cooking pot)
when eating w/your hand, the act of taking a handfull
salt
pepper

tibb

xorom
poobar

*-e attached to a verb indicates instrumentality.

6. Food

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

Naka lëñu-y waxe (huile) ci Wolof?

How do you say (oil) in Wolof?

Notice also the use of the short form:

Nu ñuy waxe (huile)?

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

7. Vocabulary

AY NDAB

taal
cin
furno
matt
leket
ndugg
paaka
indde (yinde)
kuddu
*kook

LUJUM

nambi/pulloox
pataas
laaj
soble
naaje
nebbe
bisaab
bisaab bu xonq

yombb
salaat
netetu
tiga-dege
gerte
persi
xuluñe/jaxatu

kaani salaat
suppome
batañse
tamaate
tamaate luqati
kanjë

NAM

daqar
yeët
gejj
roof
diw tiir
ganaar
xar
nag

UTENSILS

fire
cooking pot
habachi
firewood
calabash
provisions
knife
steamer
spoon
calabash spoon

VEGETABLES

manioc
sweet potatoe
garlic
onion
squash
blackeyed peas
local green vegetable
also red used to make
a soft drink

cucumber
lettuce
local vegetable
peanut butter
peanut
parsley
local vegetable green,
tomato shaped, bitter
tasting.

green pepper
cabbage
eggplant
tomato
tomato paste
okra

FOOD

tamarind
treated conch/shellfish
dried fish
stuffing
palm oil
chicken
mutton
beef

USTENSILS DE CUISINES

feu
marmite
fourneau malgache
bois pour faire du feu
calebasse
provisions fraiches
couteau
marmite à étuver
cuillère
cuillère en calabasse

LEGUMES

manioc
patates
ail
oignon
citrouille
haricot
légume vert local, Il y a aussi
le bisaap rouge a base du
quel on prepare une boisson
sucrée

concombre
laitue
legume local
pate d'arachide
arachide
persil
legume local

piment vert
choux
aubergine
tomate
tomate concentree
gombo

ALIMENTS

tamarin
coquille
poisson sec
farce
huile de palme
poulet
mouton
beuf

<u>Mbaa ceeb bi neex-në.</u>	Hope the food is good.	J'espère que la nourriture est bonne.
Ceeb bi <u>neex-në.</u> (an) saf etc. saf-ul lewat ñor xëm tang sedd weserj	The food/rice is good. spicy/good not spicy bland cooked burnt hot (temperature) cold dry (only for food)	La nourriture/riz est bonne. epice/bon pas epice/bon fade cuit brule chaud froid sec (seulement pour la nourriture)
bare-në dëwlin	too oily	Il y a trop d'huile.

MORE EATING TERMS

dan̄k	to make balls	faire des boules
saqami	to chew	mâcher
warn	to swallow	avalier
warax	to swallow without chewing	gober
mar	to lick	lecher
macc	to suck	sucer

COOKING TERMS

taiaale	to saute	sauter, faire sauter
upp furno'	to stir the fire/to fan	attiser le feu
ñulug	to add water to the pot	ajouter de l'eau à la marmite
tay	to steam rice	cuire à la vapeur
mos	to taste	gouter
seppi	remove cooked vegetables fish or meat from the pot	retirer les légumes, poisson ou viande cuits de la marmite
yakk	to remove from the pot and place in a serving bowl/to decant	transvaser
sëddële'	to divide prepared food into serving bowls	repartir la nourriture dans les bols à servir
naaje	to be late (in the day)	être en retard (dans la journée)
guddëe'	to be late (in the evening)	être en retard (le soir)
soor	to put steamed rice in the sauce	mettre le riz suif à la vapeur dans la sauce

*Special Vocabulary for Rural Focus

japp ndab	hold the bowl	tenir le rebord du bol
jogkan	to squat	s'accroupir
jërëjëf yalla	Thanks to God.	Merci, Dieu.
sexaw	local tea	the local
njar	mixture of curdled milk and water	melange de lait caillé et eau
cere mbum	cous-cous with cabbage sauce	cous-cous avec sauce à base de chou
laax	porridge	sangle
cafaay	sauce served w/"laax"	sauce pour "laax"
dugub	millet	mil
sanqal/sunguf	millet flour	semoule de mil
cox	hull of millet	son
sukk	get on your knees	s'agenouiller

CULTURAL NOTES

ETIQUETTE ON EATING

1. Inviting and Being Invited

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

2. Around the Bowl

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

ARRET CAR
RAPIDE



M. Brown

SECTION II: D I A L O G U E S

CI BENN ARE KAAR RAPID

Netteel-u waxtaan
Third Conversation
Troisieme Conversation

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

APPARANTI: Dakar! Dakar! HE, fóó Dakar! Dakar! Where Dakar! Dakar! Ou allez-
jëm Dakar? are you going, to Dakar? vous, à Dakar?

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

John ag Samba dugg-ñënu ci kaar bi. Lëegi ñungi nuyóó.
John et Samba sont entrés dans le car. Maintenant ils disent bonjour.
John and Samba entered the bus. Now, they say hello.

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

NIT ÑI: Maalékum-salaam! Greetings! Salutations!

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

APPARANTI: Fii bë Tilleen fukk It's 50 francs. C'est 50 francs
lë. Ci kanam, seen from here to Tilleen. d'ici à Tilleen. (Ceux qui
paas (Those) in front, (give sont) devant, votre billet
(argent).
me) your fare.

JOHN: Samba, am-u-më xalis Samba, I don't have Samba, je n'ai pas d'argent.
de! Mbaa yow am-ngë? any money. I hope you J'espère que tu (en) as.
have (some).

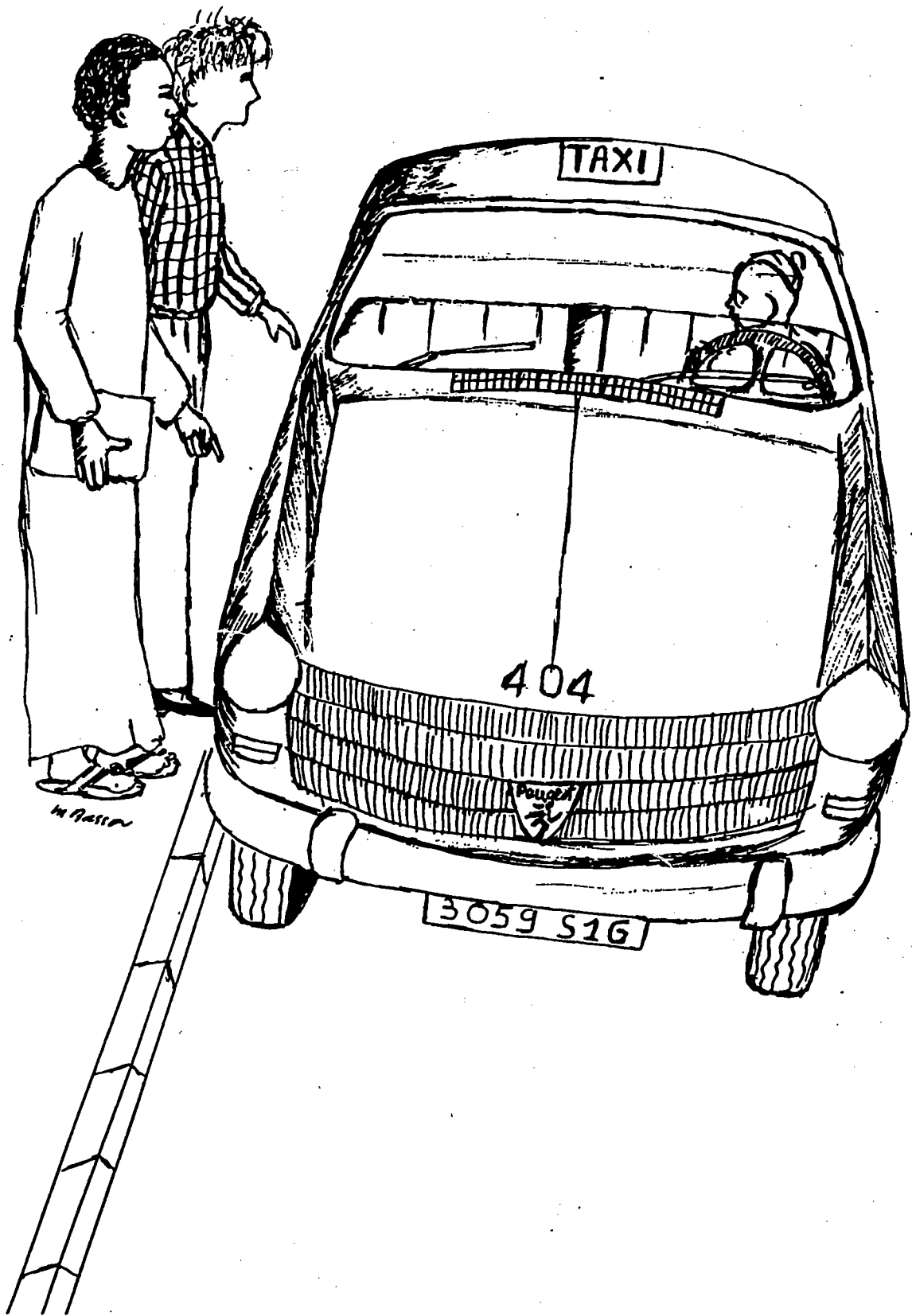
SAMBA: Waaw. Am naa ñaar Yes, I have 100 francs. Oui, j'ai 100 francs.
fukk.

JOHN: Alhamdulillah! Thanks to God! Merci Dieu!
..ci John ag Samba.. ..to John & Samba.. ..à John et Samba..

APPARANTI: Seen paas! Your fare! Vos billets!

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

John ag Samba ñungi wacc ci wet-u marse Tillëen.
John et Samba descendent à côté du marché Tilleen.
John and Samba get off near Tillëen market.



17A

H. Paster

404

TAXI

3059 S16

Netteel-u waxtaan
 *Special Dialogue for Rural Focus
 *Dialogue Special pour Milieu Rural

CI BOOR-U TALI BI

John¹ ag Samba¹ engi dem "Promotion Humaine". Nungi xaar taksi ci boor-u tali bi.
 Bern 404 agsi-në.

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

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

SAMBA: Kaolack lëñu jëm. Am-ngë We are going to Kaolack. Nous allons à Kaolack.
 ñaari palaas? Do you have two seats? Avez-vous deux places?

SOFEER: Waaw, waaw. Dugg-leen Yes. Get in. There Oui. Entrez. Il y a
 am-në bern palass ci is one seat in front une place devant et une
 kanam ag benn ci digg bi. and one in the middle. au milieu.

JOHN: Paas-u fii bë Kaolack, How much is it from here C'est combien d'ici à
 ñaata lë? to Kaolack? Kaolack?

SOFEER: Ku nekk, ñaar-fukk. One hundred francs each. 100 francs chaque.
 (Getting into the taxi.) (Entrant dans le taxi.)

SAMBA: Asalaa-maalekum Greetings, people! Salutations à tout le
 mbokk yi! (my relatives) monde! (mes parents).

NIT NI: Maalekum-salaam! Greetings! Salutations!

JOHN: Samba, man de am-u-në Samba, I don't have Samba, moi, je n'ai pas
 xaaalis. Mbaa yow am- any money. I hope d'argent. J'espère que tu
 ngë? you have some? en as?

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

JOHN: Yalla baax-në! God, is good! (Thank Dieu est bon!
 God.) God.) (Heureusement!)

SAMBA: Promotion Humaine lëñu We are going to Pro- Nous allons à la Promotion
 jëm. Ngë may ñu ci motion Humaine. Can Humaine. Peut-on descendre
 guy gëlé² ci kanam. we get off at that au baobabs là (devant).
 baobab tree over there
 in front).

SOFEER: Indi-lëñ seen pass. Your fare. Vos billets.

SAMBA: Am. Fii baax-në. Here. It's fine here. Voici. C'est bien ici.

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

²La particule -ëlé est une marque de lieu comme i et ë. Il indique un objet ou
 personne éloigné(e) mais qui peut être vu(e) des locuteurs. Montrer la différence
 entre fii, fë, fële foofu.

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

SECTION III: GRAMMAR

1. Active vs Stative Verbs

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

- Active verbs are those that indicate an action or process. Examples of active verbs studied so far are: dem = to go, new to come, lekk to eat, toog to sit
- Stative verbs are usually verbs that indicate being in a particular state of mind or static condition. Note that there are no adjectives in Wolof and all the words that in English would fall under that category would be stative verbs in Wolof, thus tang = hot in English should be translated = to be hot, baax = to be good, sedd to be cold, ñor = to be cooked.

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

am	to have		
bare/bari	to be plenty/a lot	sedd	to be cold
doy	to be enough	lewat	to be bland
mar	to be thirsty		
naaje	to be late (in the day)		
nekk	to be located		
neex	to be good		
ñor	to be cooked		
xiif	to be hungry		

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

a. Additional Present Tense With "mangi"
(see Section III, No. 2, page 29)

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

b. With marker -né

As you will recall (see Note 3, page 12) the particle -né attached to a verb indicates that an action is completed:

- Ibou, xarit-u Moustapha ñew-né.
- *Mel agsi-né ci dëkk bi.
- Gis-ñënu Allaa*ji*.

The whole paradigm of this completion marker is given below:

	Singular	Plural
1st person	-naa	- <u>ñënu</u>
2nd person	-ngë	-ngeen
3rd person	- <u>né</u>	- <u>ñënu</u>

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

- Dem-né. = He is gone. (He went.) Am-ñënu xaalis. = We have money.
- Ñew-naa. = I came. Ceeb bi neex-né. = The rice is good.
- Gis-ñënu suma xarit. = We saw my friend. Añ bi se^ñdd-né. = The lunch is cold.

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

2. Negative Constructions

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

	Singular	Plural
1st person	- <u>uma</u> / - <u>umë</u>	- <u>uru</u>
2nd person	- <u>uloó</u>	- <u>uleen</u>
3rd person	- <u>ul</u>	- <u>uru</u>

- Example: Ñew-ul. He did not come.
- Dem-uma. I did not go.
- but... am-uma. I don't have.
- Saf-ul. It is not spicy.

3. Imperative

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

- al = for singular
- leen = for plural

Notice though, the irregular singular forms:

- kaay. Singular for come here.
- am. Singular for here when handing someone something.
- It's equivalent of the English here.

These forms do take the regular -leen for the plural.

4. Emphasis on Object and the Particle "lë"

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

We are going to Dakar. in different ways:

We are going to Dakar. (not them)
We are going to Dakar. (not Kaolack)
We are going to Dakar. (not coming from)

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

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

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

Dakar lë-y dem. Object + lë (see page 31 for complete set) + (di)¹ + verb

Other examples of constructions with object emphasis are:

Allaaji mungi joge Kaolack.	Kaolack lë Allaaji jógé.
Mungi tudd Mel.	Mel lë tudd.
Yangi togg ceeb.	Ceeb ngë-y togg.

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

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

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

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

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

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

Mangi sant Smith. Smith _____
 Mungi dugg ci taksi bi. Ci taksi bi _____
 Noom dëgg-nëñu Wolof. _____
 *Mungi toog ci pénc mi. _____
 *Soxné si mungi tudd Cumba. _____
 Léegi yangi tudd Samba Gueye. _____
 *Yaag Tapha yéén- éngi dem tool. _____

5. Short Forms in Questions

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

2nd Person Singular

Naka ngë	=	Noo
Fan ngë-(y)	=	Foo-(y)
Lan ngë-(y)	=	Loo-(y)

3rd Person Singular

Naka lë-	=	Nu mu-
Fan lë-(y)	=	Fu mu-(y)-
Lan lë-(y)	=	Lu mu-(y)-

2nd Person Plural

Naka ngeen	=	Nu ngeen
Fan ngeen-(di)	=	Fu ngeen-(di)
Lan ngeen-(di)	=	Lu ngeen-(di)

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

1st Person

2nd Person

3rd Person

6. Articles in Wolof

A. Indefinite Articles

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

bern kër	=	a house
bern xale	=	a child

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

Am-në ay kër.	=	He has houses
Gis-naa ay xale.	=	I saw some children.

B. Definite Articles

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

xale bi	=	the child (here)
xale bë	=	the child (there)
kër gi	=	the house (here)
kër gë	=	the house (there)

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

Singular

b-

g-

j-

l-

m-

s-

w-

k-

Plural

ñ-

y-

SECTION IV: QUESTION S

Try to answer the following questions on your own.

John ag Samba, ñungi toog ci kër-gè?
Yow, yàngi toog?
John ag Samba, ñungi toog ci kër gi walla
ñungi taxaw ci benn are kaar?
John ag Samba, luñu-y def?
Samba, lu muy def?
John, lu muy def?
Yow, loo-y def?
Lu ngeen di def?
John, fu mu jógé?
Samba, fu mu jógé?
Apparanti, fu mu jógé?
John ag Samba, ñungi dem dëkk bë?
John, mungi dem dëkk bë walla mungi dem Kaolack?
John, fu mu jëm?
Samba, fu mu jëm?
Apparanti, fu mu jëm?
Nit ñi, ñungi taxaw ci are kaar rapid?
Samba, ñaatë paas lë am?
John, ñaatë paas lë am, benn walla ñaar?
Yow nag, am-ngë xaalis?
Naate xaalis ngë am?
John ag Samba, fuñu-y wacc?

*Special questions for Rural Focus

Samba-ëngi dem Promotion Humaine?
John-ëngi dem Promotion Humaine?
Samba ag John, fan lëñu-y dem?
Yow, yangi xaar taksi?
Samba, nag, mungi xaar taksi?
Samba ag John, fan lëñu taxaw léég?
Sa dëkk, mungi ci tali bi?
Sa dëkk, mungi ci tali Kaolack?
Sa dëkk, mungi ci yoon-u Kaolack?
Sa dëkk, mungi ci yoon-u Ndar?
Taksi bi, Kaolack lë jëm?
Yow nag, fō jëm?
Taksi bi, am-në ñaar-i palaas?
Am-në palaas ci kanam?
Am-në palaas ci gannaw?
Am-në palaas ci digg bi?
Fii bë Kaolack, ñaata lë?
Am ngë paas?
Man, am-u-më paas-u New York, yow nag, am ngë?
Ci Sēnégāl, fan ngë dëkk?
Promotion Humaine, fan lë nekk?
Fu nu jëm?
John ag Samba, fu ngeen jëm léégi?

SECTION V: PROVERBS AND SAYINGS

1. Ku am-ul yaay nãpp maam.

2. Purux du gërëm ñiam-u daaw.

3. Góor yomb-ul.

4. Dumë jënd jaan ci pax.

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

6. Saalit ngë.

SECTION VI: WRITTEN EXERCISES

PRACTICE WRITING THE FOLLOWING TRANSLATIONS:

Loo-y def? _____

Mburu laa-y lekk. _____

Are you waiting? _____

I'm full. _____

I'm washing my hands. _____

I'm eating rice & fish. _____

And this, what do you
call it in Wolof? _____

Taste the sweet potato. _____

Do you have peanut butter? _____

Please light the fire. _____

I hope the food isn't too spicy. _____

Are you making balls? _____

She's dividing the food. _____

How much is the fare? _____

We are getting off here. _____

I hope you have money. _____

We're going to "Promotion
Humaine". _____

Hand me your 200 francs. _____

Come in! _____

What are you cooking? _____

They greet the people. _____

What are you doing? _____

They are 25 francs each. _____

VOCABULARY FOR CHAPTER III

WOLOF

ENGLISH

agsi	to arrive (here)
am (st)	to have/there is
añ, aña	to eat lunch
añ (b.)	lunch
ana	where
apparanti (b.)	"kaar rapit" conductor
are (b.)	stop for bus or "kaar rapit" or taxi
areet'	stop'
àttaya (j.)	tea (see page 38)
ayca	let us (let's)
bare/bari (also a st. verb)	too much/a lot/to be plenty/to be numerous
batañse (b.)	eggplant
biir (c.) (b.)	inside/stomach
bisaab (b.)	local green vegetable or a local
bisaab bu xonq	sweet red drink (like kool-aid) - sorrel
bisimilaay	Arabic expression
bool (b.) or ndap (l.)	eating bowl
cafaay (l.)	sauce served with "laax"
ceeb (b.)	rice
ceeb-u jën (b.)	rice and fish dish
ceeb-u yapp (b.)	rice and meat dish
cere mbum (j.)	cous-cous with cabbage sauce
cin (l.)	cooking pot
cox (l.)	hull of millet grains
dañk	to form balls with food when eating with your hand
daqar (j.)	tamarind
de	expression of warning or insistence
dërëm (b.)	five francs
dëwlin/diwlin (j.)	oil
digg (b.)	middle, center
diw	to grease, to lubricate
diwtiir (g.)	palm oil
doy (st)	to be enough/plenty
dugg	to enter
fukk	fifty
furnó (b.)	habachi

ganaar (g.)
gejj (g.)
guddée (st)

chicken
dried fish
to be late (in the evening)

indde/yinde (b.)
indi

steamer
to bring/also to give (me is understood)

jàng
japp
japp-ndab
jaraw lakk
jaxatu (j.) or xuluñe (b.)

to study/to read/to learn
to hold/to catch
to hold the bowl
said after eating to express thanksgiving
local vegetable - green tomato shaped, bitter
tasting
to go
thank you/thanks

jëm/dem
jërëjëf

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

kaani (g.) (b.)
kaani salaar (g.)
kaar rapit (b.)
kanam (c.) (g.)
kanjë (g.)
kay
kook (b.)
ku-nekk
kuddu (g.)

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

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

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

to suck
to be thirsty
to lick
firewood
to give (as a gift)/to let/to allow
bread
milk
to taste

naaje (j.)	squash
naaje (st)	to be late (in the day)
naan	to drink
ñaar	two
ñaar-fukk	one hundred
ñaar-i cin	rice and a sauce (literally: two pots)
ñaata/ñaatë	how much
ñaatë/ñaata	how much
na ci jamm bare!	may you eat in great peace!
nag (j.)	beef
ñam (w.)	food
ñambi/pullóox (b.)	manioc
ndap (l.) or bool (b.)	eating bowl
ndawal/rënd (l.)	fish/meat and vegetables when placed on top of rice in eating bowl with rice
ndékki (l.)	breakfast
ndugg (l.)	provisions
në rees ag jamm!	digest in peace!
ñebbe (j.)	blackeyed peas
nekk (st)	to be located
nen (b.)	egg
ñeex (m.)	a sauce served with main dish to be added while eating
netetu (j.)	local vegetable
nit (k.)	person
njar	curdled milk with water added
njonkan, ñsukk (m.)	squat, stoop
noppi (st.)	to be finished, to stop, to be quiet
ñor (st.)	to be cooked
ñulug	to add water to the cooking pot
ñunga fa!	they're fine!
paaka (b.)	knife
paas (b.)	fare
palaas (b.)	room (seats)
pataas (b.)	sweet potato
persi (b.)	parsley
poobar (b.)	pepper
pullóox (b.) or nambi (j.)	manioc
raxas	to wash
raxasu	to wash oneself
reer	to wash oneself
reer (b.)	to eat dinner to have dinner
rënd (l.) or ndawal (l.)	dinner
roof (b.)	fish/meat and vegetables when placed on top of rice in eating bowl
	stuffing

saf
salaat (s.)
sanqal, sunuf, sanguf (s.)
saqami
sedd (b.)
sedd (st.)
seddele

seppi

sexaw (s.)
simmi/summi
soble (s.)
sofeer (b.)
soor
soow (m.)
sukk, jonkan
summi/simmi
suppone (b.)
suur (st)

taal (b.)
talaale
tali (b.)
tamaate (j.) (b.)
tamaate luqati
tang
taxaw
tay
tibb

togg

upp

wacc, wacce
warn
warax
weserj (st.)
wet
wet-u
woddu

spicy
lettuce
millet flour
to chew
cold
to be cold
to divide prepared food into
serving bowls
to remove cooked food from the
cooking pot
local tea
to take off/remove an article of clothing
onions
driver
to put steamed rice in sauce to cook/to decant
curdled milk
to squat, to stoop
to take off
cabbage
to be full

fire/to light
to saute
paved road
tomato
tomato paste
to be hot (temperature)
to stop, to stand
to steam cook
while eating with your hand, the
act of taking a handfull
to cook

to fan

to descend/come down, to get off work
to swallow
to swallow without chewing
to be dry (for food only)
side
next to/near to
to wrap a sarong around one's waiste

xaar
xar (m.)
xēm (st.)
xiif (st.)
xōōñ (b.)

xorom (s.)
xuluñé (b.), jaxatu (j.)

yakk

yapp (w.), (y.)
yapp-u nag
yapp-u xar
yéēt (w.)
yombb (b.)

to wait
mutton
to be burnt
to be hungry
cooked hard rice (from bottom of the
cooking pot)
salt
local vegetable, green tomato shaped,
bitter tasting

to remove from cooking pot and place
in a bowl/ to decant
meat
beef
mutton
treated conch/shellfish
like a cucumber

CHAPTER IV

SECTION I: DIR E C T I O N S

Asking and Giving Directions

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

1. Direct Questions

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

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

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

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

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

Ana waa kêr gë?

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

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

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

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

Doo më baal jox më tēéré bi? Would you please give me the book?

Woo-1 (woo-al) më Seydou. Call Seydou for me.

May më ndox. Give me water.

Jënd-ël më sigaret.

Buy me some cigaretts.

Wecci më.

Make change for me.

Balee-l më suma nëég.

Sweep my room.

Těj bunt bi.

Close the door.

Ubbi palanteer bi.

open the window.

Taal lamp bi.

Turn on the light.

*Special Expressions for Rural Focus

Rootal më ndox.

Fetch me some water.

Abal më carax.

Lend me some sandals.

Abal më sér.

Lend me a sarong.

Wan më wanag wi.

Show me the toilets.

Yobbu më Promotion Humaine.

Take me to Promotion Humaine

Bindël më leetar.

Write a letter for me.

May më asporo.

Give me some aspirins.

2. Indirect Questions

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

Biró Corps de la Paix, sore-ně fi?

Is the Peace Corps office far from here?

Soxně si, post bě laa-y laajte.

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

*Special Vocabulary for Rural Focus

Kēr sěriñ bi, fu mu nekk fii?

Mbadaxun
Njagañaw

Where is the "marabout's" house?
(Fii adds the send of "around here",
"in the neighborhood/area"....)

Kēr prefet bi sore-ně fi?

Jakka ji
Jāngu bi
Santar sosyaal bi

Is the Prefet's house far from here?
mosque
Koranic school
social center

Doo mē baal jottēli mē peel bi.

marto bi.
pont yi.
jaasi ji.

Can you please hand me the shovel.
hammer.
nails.
hatchet.

Xam-u-loo fi ku tudd Moussa Ndiaye?

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

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

3. Terms of Directions

Nouns: Ci sa ndeyjoor
ci sa cammoñ
ci gannaw
ci kanam
wet-u
mbedd mi
ci suuf

on your right
on your left
behind
in front
next to
the road
under

Verbs: laajte
jaar
tallal and jubēl
dellu
topp
wēri
āgg
jādd

to ask
to go by/ to pass
to go straight
to go back
to follow
to go around
to arrive
to turn

Expressions: mungi ci kanam
mungi sa ndeyjoor
jubēl-ēl bē āgg
tallal-al bē āgg
wēri-l
jaaral nii

it's in front
it's on your right
go straight until you get there
go straight until you get there
go around
go this way

4. Money -- Xaalis

a. Numbers

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

<u>benn</u>	1	<u>juróom benn</u>	6
<u>ñaar</u>	2	<u>juróom ñaar</u>	7
<u>ñett</u>	3	<u>juróom ñett</u>	8
<u>ñent</u>	4	<u>juróom ñent</u>	9
<u>juróom</u>	5	<u>fukk</u>	10
<u>fukk ag benn</u>	11	<u>ñaar fukk</u>	20
(ten and one)		(two ten)	
<u>fukk ag ñaar</u>	12	<u>ñaar fukk ag benn</u>	21
<u>fukk ag ñett</u>	13	<u>ñaar fukk ag ñaar</u>	22
<u>fukk ag ñent</u>	14	<u>ñaar fukk ag ñett</u>	23
<u>fukk ag juróom</u>	15	<u>ñaar fukk ag ñent</u>	24
<u>fukk ag juróom benn</u>	16	<u>ñaar fukk ag juróom</u>	25
<u>fukk ag juróom ñaar</u>	17	<u>ñaar fukk ag juróom benn</u>	26
<u>fukk ag juróom ñett</u>	18	<u>ñaar fukk ag juróom ñaar</u>	27
<u>fukk ag juróom ñent</u>	19	<u>ñaar fukk ag juróom ñett</u>	28
		<u>ñaar fukk ag juróom ñent</u>	29
<u>fanweer</u>	30	<u>ñent fukk</u>	40
<u>fanweer ag benn</u>	31	<u>ñent fukk ag benn</u>	41
<u>fanweer ag ñaar</u>	32	<u>ñent fukk ag ñaar</u>	42
<u>fanweer ag ñett</u>	33	<u>ñent fukk ag ñett</u>	43
<u>fanweer ag ñent</u>	34	<u>ñent fukk ag ñent</u>	44
<u>fanweer ag juróom</u>	35	<u>ñent fukk ag juróom</u>	45
<u>fanweer ag juróom benn</u>	36	<u>ñent fukk ag juróom benn</u>	46
<u>fanweer ag juróom ñaar</u>	37	<u>ñent fukk ag juróom ñaar</u>	47
<u>fanweer ag juróom ñett</u>	38	<u>ñent fukk ag juróom ñett</u>	48
<u>fanweer ag juróom ñent</u>	39	<u>ñent fukk ag juróom ñent</u>	49

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

<u>juróom fukk</u>	50	<u>teéñeér</u>	100
<u>juróom benn fukk</u>	60		
<u>juróom ñaar fukk</u>	70		
<u>juróom ñett fukk</u>	80		
<u>juróom ñent fukk</u>	90		

b. Counting Money

The monetary unit in Senegal is the franc C.F.A. (communauté financière africaine). The CFA is used in about ten other African countries (all are former French colonies). Currently the CFA is pegged to the French franc at a fixed rate of 50 francs CFA to 1 French franc. Francs CFA exists in coins of 1, 2, 5, 10, 25, 50 and 100, and bills of 500, 1,000, 5,000 and 10,000. The names of the coins are:

<u>fiftin</u> (also <u>fistin</u>)	1 franc CFA
<u>duubël</u>	2 francs CFA
<u>dërëm</u>	5 francs CFA
<u>ñaar-i dërëm</u>	10 francs CFA
<u>juróóm-i dërëm</u>	25 francs CFA
<u>fukk-i dërëm</u>	50 francs CFA
<u>ñaar fukk-i dërëm</u>	100 francs CFA

When there is no ambiguity, the term dërëm is usually omitted. This is especially true after 100. You will hear more often ñaar fukk instead of ñaar fukk-i dërëm.

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

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

ñaar dërëm ñaar fukk and ñaar fiftin

Furthermore, in rapid speech, ñaar dërëm is pronounced ñàddërëm.

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

fan weer-i dërëm ag benn 155 francs CFA

or simply,

fanweer ag benn 155 francs CFA

ñent fukk ag benn 205 francs CFA

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

dërëm ag duubël 7 francs CFA

ñàddërëm ag fiftin 11 francs CFA

ñett-i dërëm ag ñent-i fiftin 19 francs CFA

CULTURAL NOTES

ASKING FOR AND GIVING DIRECTIONS AND ORDERS

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

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

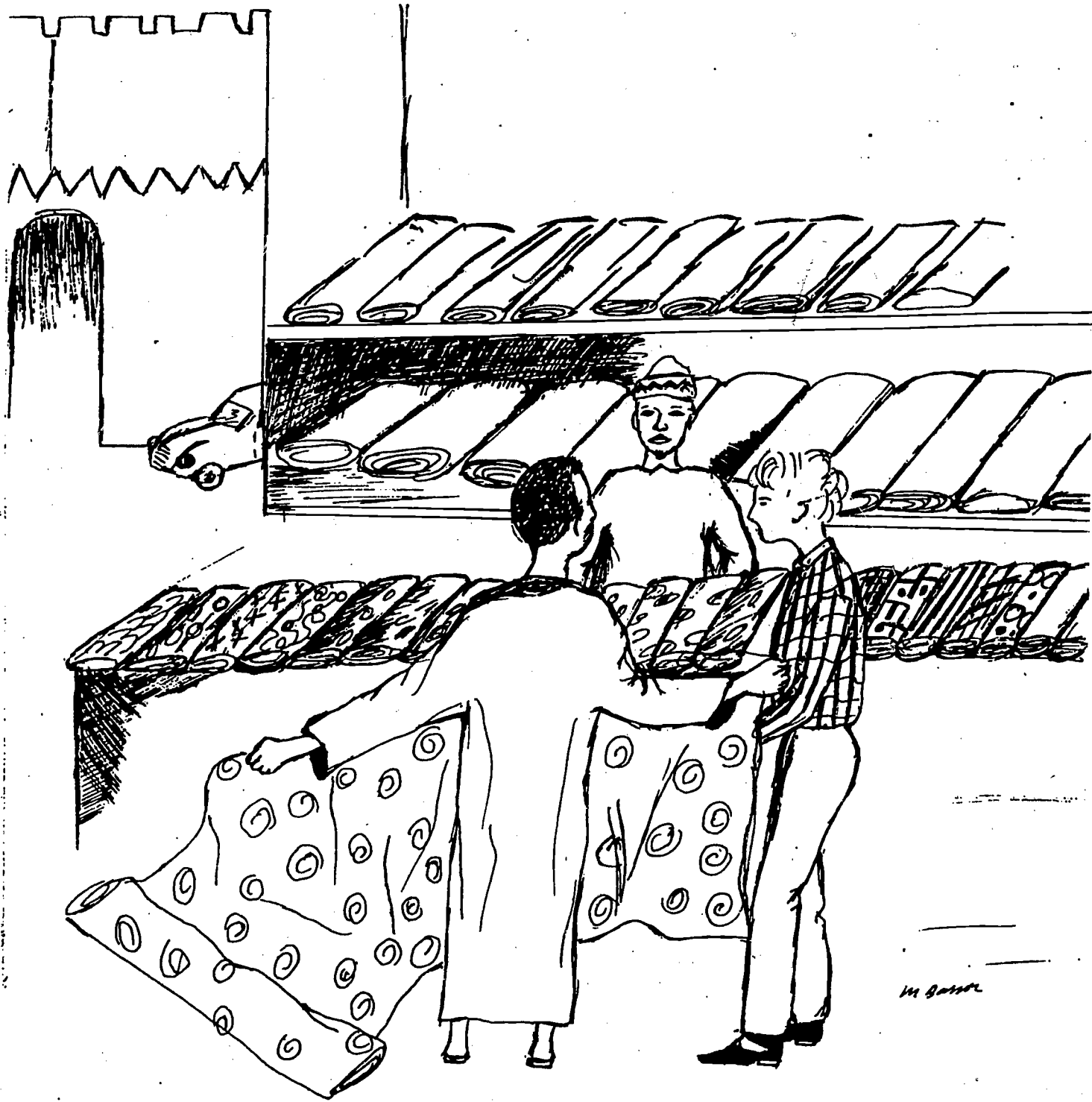
Even when you are lost, tired, frustrated, be sure and not forget to greet people before asking for directions.

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

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

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

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



M. Gasser

SECTION II: D I A L O G U E S

JĚND PIIS

Nenteel-u Waxtan
Fourth Conversation
Quatrieme Conversation

John ag Samba ñungi jĚndĚl yaay-u John piis, ci marse Sandaga.
John and Samba are buying a piece of material for John's mother in the Sandaga market.
John et Samba achètent du tissu pour la mère de John, au marché Sandaga.

JOHN: Jamm ngĚ-am?

JAAYKAT: Jamm rekk, alhandulilaay!

JOHN: Ana waa kĚr gĚ?

JAAYKAT: Nunga fa!

SAMBAA Meetar, ñaata? How much is a meter? C'est combien le mĚtre?

JAAYKAT: Ban piis ngĚ wax, bu Which material are you De quel tissu parlez-vous,
bulō bi walla bu weex talking about, the blue du bleu ou du blanc?
bi? or the white one?

SAMBAA: Bu bulō bi laa wax. I'm talking about the Je parle du bleu.
blue one.

JAAYKAT: Meetar, tĚmĚĚr. 500 CFA, the meter. 500 CFA le mĚtre.

SAMBAA: Dafa jafe torop waay, It's too expensive, C'est trop cher, abaissez le
wani ko. won't you lower the prix.
price.

JAAYKAT: Nanta ngĚ fay? How much do you pay? Combien (voulez) vous payez?
(want to)

SAMBAA: Jurōm ñett fukk laa I pay 400 CFA. (How 400 CFA (je vous offre.)
fay. about 400 CFA.)

JAAYKAT: Loolu tuuti-nĚ, yokk-al It's too low, raise it C'est trop bas, augmentez un
tuuti. Fay-al jurōm a little. Pay 450 peu. Payez 450 CFA.
ñent fukk. CFA.

SAMBAA: Baax-nĚ. That's good. (It is...) C'est bien.

JAAYKAT: Naaata meetar ngĚ bĚgg? How many meters do you Combien de mĚtres voulez-
want? vous?

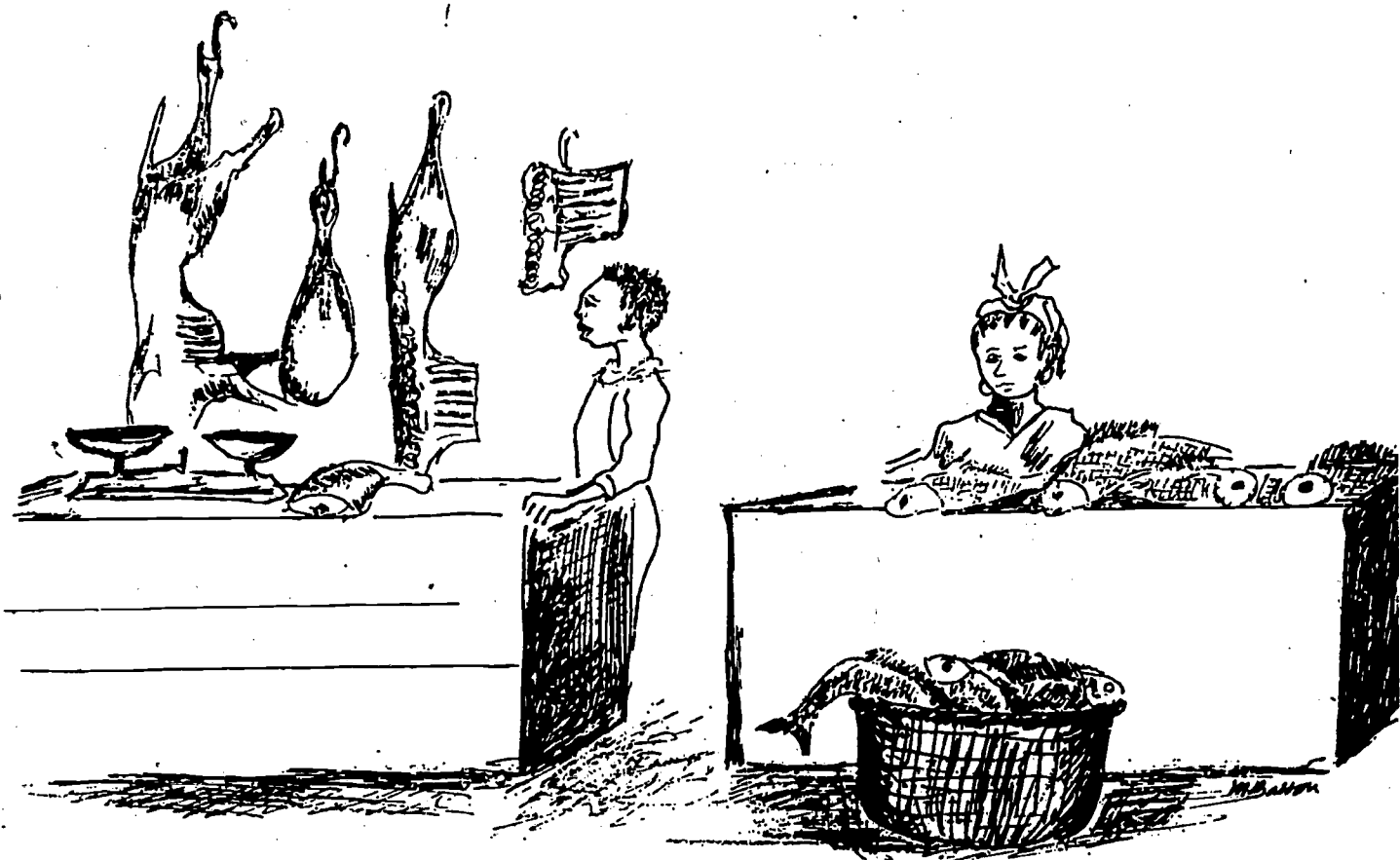
SAMBAA: Jaay-mĚ ñaar-i meetar. Sell me three meters. Vendez-moi trois metres.

JAAYKAT: Am! Here! Tenez!

SAMBAA: Am ngĚ weccit-u ñaar-i Do you have change for Avez-vous la monnaie de 1000
tĚmĚĚr? 1000 CFA? CFA?

JAAYKAT: Waaw, indi-l! Am sa Yes, give (it) to me. Oui, donnez (le) moi. Voici
weccit. Here's your change. votre monnaie.

1A



*Nenteel-u Waxtaan
 *Special Dialogue for Rural Focus
 *Dialogue Special pour Milieu Rural

Les dialogues suivants portent sur l'achat de différentes marchandises. Le coordonnateur peut les utiliser séparément ou en conjonction avec une sortie.

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

	Mangi jënd yapp.	Buying meat.	Chez le boucher.
	(Nuyóó)	(Greetings)	(Salutations)
A:	Kiló xar, ñata?	How much is a kilo of mutton?	Combien coûte un kilo de mouton?
(nag)		
B:	Kiló, tēēēer ag juróóm ñent fukk.	950 CFA the kilo.	950 CFA le kilo.
A:	Tēēēer ag juróóm ñent! Aka jafe!	950 CFA! How expensive!	950 CFA! C'est cher!
B:	Yapp, dafa ñakk, mootax.	It's because there is a shortage of meat.	C'est parce qu'il y-a une penurie de viande.
A:	Doo ko wāññi?	Won't you lower the price?	Voudrez-vous diminuer le prix?
B:	Anx kay, ¹ fay-al tēēēer ag juróóm ñentt fukk.	Yes, pay 900 CFA.	Si, payez 900 CFA.
A:	Baax-ñé, jox mé ñaar-i kilo.	It's good. Give me two kilos.	C'est bien, donnez moi deux kilos.

¹Yes to a negative question.

Mangi jënd jën.	Buying fish.	Au marche de poisson.
(Nryóó)	(Greetings)	(Salutations)
A: Jën wi nag tëll ñata?	And the fish how much is a piece?	Et le poisson c'est combien le morceau?
B: Tëll ñent fukk.	200 CFA the piece.	200 CFA le morceau.
A: Bëgg-u-lóó juróóm benn fukk, ñaari tëll yi?	How about (Don't you want) 300 CFA for two pieces?	Voulez-vous 300 CFA pour les deux morceaux?
B: Loolu tuuti-në yokk-al sa loxo.	That's too little, raise your price(hand).	C'est peu. Augmentez le prix (main).
A: Fay-naa lë juróóm ñaar fukk.	I'll pay you 350 CFA.	Je vous paye 350 CFA.
B: Baax-ul, wante indi-l.	It's not good, but give me (the money).	Ce n'est pas bon, mais donnez moi (l'argent).
Waxaale.	Bargaining.	Marchander.
JAAYKAT: Suma(sama) xarit, kaay më*jaay lë jën!	My friend, come buy some fish from me! (Come so that I can sell you some fish.)	Mon ami, venez acheter du poisson! (Venez que je vous vende du poisson.)
AMINATA: Mbaa jën yi bees-nëñu?	I hope the fish are fresh?	J'espère que les poissons sont frais?
JAAYKAT: Waaw, waaw. Tann-al bu lë neex.	Yes, yes. Choose whichever one you want (pleases you).	Oui, oui. Choisissez celui que vous voulez (qui vous plait).
AMINATA: Coof bi, ñaata?	How much is the "coof"?	Combien coûte ce "coof"?
JAAYKAT: Boobu, tééméér ag ñent fukk.	That one (costs) 700 CFA.	Celui-la (coute) 700 CFA
AMINATA: Def-al më kó tééméér, më jënd leneen.	Sell it to me for 500 CFA and I'll buy something else.	Vendez le moi à 500 CFA et j'achète autre chose.
JAAYKAT: Fay-al! Më waas-al lë ko? Pay!	Do you want me to scale it for you?	Payez! Voulez-vous que je vous l'écaille?
AMINATA: Waaw, mangi dellu-si lëégi.	Yes, I'll be right back.	Oui, je reviens tout de suite.

*Do not confuse this më with the object pronoun më. See grammar note 3. This më has the meaning of "let me". This special construction will be taken later.

Ci butig-u naar bi.

At the "naar" shop.

Chez le "naar".

(Nryóó)

(Greetings)

(Salutations)

ABLAYE: Naar bi, am-ngē
"Golden"?

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

Naar, avez-vous de la boisson
"golden"?

NAAR BI: Waaw. Bu mag walla bu
ndaw?

Yes. A large or small
one?

Oui, une grande ou une petite?

ABLAYE: Bu ndaw laa bëgg. Mbaa
sedd nē?

I would like a small one.
I hope it's cold?

Je voudrais une petite.
J'espère que c'est bien glacé?

NAAR BI: Sedd nē bu baax.

It's very cold.

C'est très bien glacé.

SECTION III: GRAMMAR

1. The verb "am"

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

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

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

- b. Am used to express age.

Farweer-i at laa am. I am 30 years old.

or,

Am-naa farweer-i at. I am 30 years old.

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

Example:

Moom, am nē fi ñaar-i weer. He has been here for 2 months.
(Literally: He has 2 months here.)

Be n weer lëñu fi am. We have been here for a month.

- d. Command form.

Am sa weccit! Here's your money/change.

Am! Here/hold this/take this, etc.

2. The particle "di"

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

- a. Di is often realized as -y-

Example:

Dakar laay-y dem. I'm going to Dakar. (In some areas, as in St. Louis, the use of laa-di is retained.)

Loo-y def? What are you doing?

b. Di is usually placed before the verb. It indicates that the action referred to by the verb is incomplete.

c. Meaning of "to be"

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

Examples:

Maa-y Moussa.

I am Moussa.

Yaa-y jàngalekat bi.

You are the teacher.

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

Lii du siis.

This is not a chair.

Man, du-më Americain.

I'm not American.

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

Affirmative			Negative		
Singular	Plural		Singular	Plural	
Maa-y	Ñoo-y	1st per.	Dumë	du-ñu	
Yaa-y	Yéénë-y	2nd per.	Doo	Du-ngeen	→ noun
Moo-y	Ñoo-y	3rd per.	Du	Du-ñu	

d. With Object and Complement predicator

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

3. Object Pronouns

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

	Singular	Plural
1st	më	ñu
2nd	lë	leen
3rd	ko	leen

Examples of these object pronouns are:

Jaay mē ñaar-i meetar.

Sell me two meters.

Jox ko xalis bi.

Give him the money.

Jottēli leen peel bi.

Hand them over the shovel.

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

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

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

Ñoom lē gis.

lit:

They, it is (that) he has seen.

or,

Yēēn lē gis.

lit:

You, it is (that) he has seen.

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

Xam-nēñu leen.

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

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

Ñun, yēēn lēñu xam.

We know you.

((As for) us, it's you we know.)

Ñoom, yēēn lēñu xam.

They know you.

((As for) them, it's you we know.)

Ñun, ñoom lēñu xam.

We know them.

((As for) us, it's they we know.)

Ñoom, ñoom lēñu xam.

They know them.

((As for) them, it's they we know.)

4. Imperative with Object Pronouns

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

Jox-leen më ñaar-i tēēnēēr. (You, pl.) give me 1,000 CFA. .

Indi-leen ko fii. (You, pl.) bring him (it,her) here.

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

Wañi ko. (You, sing.) Lower it.

Jaay më ñaar-i meetar. (You, sing.) Sell me three meters.

Jox ñu ñent-i kiló. (You, sing.) Give us four kilos.

5. Other use of the particle "-al"

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

Ñungi jëndəl yaay-u Mel piis. They are buying material for Mel's mother.

Doo më wool (woo-al) Tapha. Won't you call Tapha for me.

Fayal-nē Moussa paas. He has paid the fare for Moussa.

6. The predicator -dafa with Stative Verbs

In the sentences:

Dafa jafe torop waay. It's too expensive.

Dama tàng. I'm hot.

Dafa liw. It's cold.

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

Dafu am xaalis. We have money.

Ceeb bi dafa neex. The rice is good.

Añ bi dafa sedd. The lunch is cold.

The semantic difference between dafa tàng and tàng nē is that while both translate "it is hot", the former has the added meaning of "it's because it's hot" while the latter has the sense of "It has become hot".

	Singular	Plural
1st	dama	dañu
2nd	dangë	dangeen
3rd	dafa	dañu

7. Relative pronouns

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

Examples of relative pronouns can be seen in sentences like:

Bu buló bi, walla bu weex bi.

Butéél bu ndaw laa bëgg.

Jigéen ju njool ji, Cumba lë tudd.

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

ban?	Which one?	-	Bu nuul bi.	The (thing) black one.
fan?	Where?	-	Fu sore fë.	The (place) far away one.
kan?	Who?	-	Ku njool ki.	The (person) tall one.
lan?	What?	-	lu weex li.	The (thing) white thing.

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

SECTION IV: QUESTIONS

John, mungi jënd piis?
Samba, mungi jënd piis?
John ag Samba, piis lëñu-y jënd?
John, lu muy jënd?
Yow nag, loo-y jënd?
John ag Samba, ñaata piis lëñu-y jënd?
Yow ag sa xarit lan ngeen di jënd ci butig bi?
Piis bu buló bi jafe në?
Piis bii dafa jafe, walla dafa yomb?
Sa montar bi, jafe-në?
Ñaata lë-y jar?
Ana waa kër gë?
Yangi jënd piis?
Piis ngë-y jënd walla dall?
Meetar ñata?

Practice various questions concerning money, such as:

Am ngë weccit-u junni.
Ñaata ngë am lëegi?
Ñaata ngë-y am bés bu nekk.
etc.

*Supplementary questions for rural focus.

Kilo xar ñata?
Lu tax yapp jafe?
Jën jafe-në ci Dakar?
Jafe-në ci Amerik?
Golden ñata?
Coca cola ñata?
Beer nag?
Beer bu ndaw ngë bëgg walla bu mag?
Bu mag ñata?
Mbaa sedd në.
All bi am-në coca cola?

SECTION V: PROVERBS AND SAYINGS

1. Boroom laamiñ du rēēr.
2. Wax loo xam, def loō mēn, sōō tēddēē nelaw.
3. Ku lē mag ēpp lē ay sagar.
4. Jigēēn, soppal te bul wōōlu.
5. Buur du mbokk.

SECTION VI: WRITTEN EXERCISES

Ban piis ngè wax? _____

It's too low, raise it a little. _____

Sell me some material. _____

Do you have change for 1,000CFA? _____

Do you have change for 100 CFA? _____

Which material do you like? _____

It's not good. _____

It's too expensive. _____

Lower the price. _____

What are you buying? _____

How many meters do you want? _____

There's a shortage of meat. _____

Pay 2,000 CFA _____

How much is the fish? _____

I'll pay you 500 CFA. _____

Give me the fish. _____

I'll be right back. _____

I'd like a small one. _____

It's very cold. _____

I've been here a month. _____

I'm 22 years old. _____

I'm going to Rufisque. _____

How old is your mother? _____

Where is your father? _____

Do you have sandals? _____

VOCABULARY FOR CHAPTER IV

WOLOF

ENGLISH

abal	to lend
aka !	how/what
"ambassade" (b.)	Embassy
anx kay	yes (only used in response to a negative question)
asporo (b.)	aspirin
baal (st.)	to excuse, to forgive
baar (b.)	bar
baax-u-l	it's not good
bale	to sweep
bale (g.)	broom
ban?	which one?
bank (st.)	to be broke
bayyi	to go farm
bees (st.)	to be fresh/new
bëgg (st.)	to want
bële	that/that one
bërëb sanam	such and such a place
bés (b.)	day
bind	to write
boobu	that one
bulo (st.)	to be blue
buteél (b.)	bottle
butig/bitig (b.)	shop/store
cammoon	left (hand)
carax (b.)	sandals
coof (b.)	(a kind of fish - same family sea bass/cod)
"corps de la paix"	Peace Corps
dafa	it is
dellu/delloo	to come back, to go back, to return
dispanseer (b.)	dispensary
doo	2nd pers. sing. negative of <u>di</u>
duubël	2 francs CFA
fanweer	thirty
fanweer-i dërëm	one hundred and fifty (CFA)
fay	to pay
fiftin (b.)	one franc (CFA)
fu	where
fu-mu	where (short form in questions - see page 51)
fukk	ten
fukk-i dërëm	fifty francs (CFA)

gaar (b.)
gannaaw
garaas (b.)
gëmmëntu

train station
behind, back
taxi station
to be tired

jaar
jaaro (b.)
jaasi (j.)
jaay
jaaykat (b.)
jãdd
jafe (st.)
jakka (j.)
jangu (b.)
jënd
jottëli
jox
jubël (tallal)
junni
juroöm benn-i dërëm
juroöm-i dërëm
juroöm ñaar (i) dërëm
juroöm ñent fukk
juroöm ñett fukk

to pass
ring
hatchet
to sell
seller/vendor
to turn
to be hard/to be expensive
mosque
koranic school
to buy/to purchase
to hand to/to pass to someone
to give/to hand
to go straight
five thousand francs (CFA)
thirty francs (CFA)
twenty-five francs (CFA)
thirty five francs (CFA)
four hundred fifty francs (CFA)
four hundred francs (CFA)

kaas (b.)
ko
koñ (b.)

glass/cup
it/her/him
street, intersection, corner

leetar (b.)
lekool, lekool (b.)
liw (st.)
loolu
loxo
lutax

letter
school
to be cold
that, that thing
when used in discussing money it means the price
why

mag
marse (b.)
marto (b.)
mbedd (m.)
mboq (m.)
meetar (b.)
mootax

to be large/big/old
market
hammer
street
yellow, corn
meter
because/that's why

naar (b.)
ñaar fukk-i dërëm
ñaar(i) dërëm or ñaddërëm
ñaar(i) fiftin
ñaar-i tēmeēr
ñaar-i tēmeēr-i dërëm
ñaddërëm
ñaar(i) dërëm
nag
ñakk
ndaw (st.)
neexal
nële
ñent-i fiftin
ñett-i dërëm
ñett-i fiftin
nii
ñuul (st.)

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

robb (b.)
root
rootal

sandarmëri
seet
seetlu
sob (st.)
sorn (st.)
sore, sori (st.)

tallal (jubël)
tann
tawat (st.)
tayal (st.)
tayyi (st.)
tēmeēr
tēmeēr-i dërëm
tēj
tëll
topp

ub
ubbi

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

package
window
shovel
material/cloth
nail
post office

dress
to fetch water
to fetch water for someone

special police force in Senegal
to look for, to see, to visit
to examine
to be nosy
to be tired
to be far (in distance)

to go straight
to pick/to choose
to be sick
to be lazy
to be tired
one hundred
five hundred francs (CFA)
to close, to lock
a piece (of fish)
to follow

to close
to open

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

xam (st.)
xonq (st.)
xonq (b.)

yakkamti (st.)
yöbbu
yokk
yomb (st.)

to scale
to show
to reduce/to lower/to diminish
to bargain/bargaining
to make change
change
to be white
white
bike
to circle
to go around
to be green
to call
to call someone
to look for

to know
to be red
red

to be in a hurry
to take, to bring
to raise, to add
to be easy/to be priced reasonably

CHAPTER V

SECTION I: ACTION VERBS

This chapter introduces the study of some "action" verbs. These verbs are in general verbs describing different activities of the day. We also present the study of time. Notice that, in rural areas especially, the "times of prayers" are more important in daily living. Time references are based on these as opposed to the hour of the day.

1. "Action" verbs

yeewu	to wake up
jog	to get up
sangu	to shower
solu	to get dressed
ndékki	to have breakfast
duggi marse	to go (shopping) to the market
xéy	to go to work in the morning
dem dëkk bë	to go to town
liggéey	to work
ñibbi	to go home
wacc	to get off work
añ	to have lunch
naan `attaaya	to drink tea
noppëléku	to rest
gont(u)	to go to work in the afternoon
dem garañ palaas	to go to the "chatting" place
seeti sunay xarit	to go see my friends
nuyu-ji (nuy ji) nit ñi	to go say hello to friends
naan-i attaya	to go drink tea
waxtaan-i	to go to chat (with friends)
damyé-ji	to go play chess
doxaan-i	to court someone
doxantu-ji	to go for a walk
taal-i reer	to go cook dinner

*Special Vocabulary for Rural Focus

bay	to cultivate
gub	to cut (collect) grass/plants, to harvest
goób	plant peanuts
ji gerte	plant millet
ji dugub	plant corn
ji mboq	plant manioc
ji ñambi/pullóox	plant blackeyed peas
ji ñebbe	to pound a grain until it becomes flour
wal	to pound a grain to remove the hull
soq	to pound
dëbb	to weave
rabb	to hunt
rëbb	

2. Asking and Telling the Time of Day

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

3. Seasons of the Year

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

4. Time in Wolof

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

BES FAN YI

Altiné
Talaata
Allarba
Alxamis
Ajjuma
Aseer (Samedi)
Dibēēr (Dimaas)

WEER
AT
AY BES

DAYS OF THE WEEK

Monday
Tuesday
Wednesday
Thursday
Friday
Saturday
Sunday

MONTH
YEAR
WEEK

TIME EXPRESSIONS

tey
tey lë altiné
tey altiné lë
bërki dēmbb
bërkaati dēmbb
biig
ëllëk/subë
ëllëk ci guddi
gannaw/ginnaw ëllëk
gannawaati ëllëk
su weer wi dee-we
keroog
ci kanam
ci kanam tuuti
sānq
saa
ci saa si
sa yu nekk
bēs bu nekk
bu yāgg
bu yāggul

today
today is Monday
day before yesterday
three days ago
last night
tomorrow
tomorrow night
day after tomorrow
in three days
at the end of the month
the other day
later/in a while
in a little while
a while ago
a brief lapse of time
right away
everytime
everyday
long ago
not long ago

LES JOURS DE LA SEMAINE

Lundi
Mardi
Mercredi
Jeudi
Vendredi
Samedi
Dimanche

MOIS
ANNEE
SEMAINE

EXPRESSIONS DE TEMPS

aujourd'hui
aujourd'hui, c'est lundi
avant hier
il y a 3 jour
hier soir (nuit)
demain
demain soir
après demain
dans trois jour
à la fin du mois
l'autre jour
plus tard/dans un instant
dans un (petit) moment
il y a un moment
un instant
sur l'instant
chaque fois
chaque jour
il y a longtemp
il n'y a pas longtemps

TIME OF THE DAY

LES MOMENTS DE LA JOURNEE

bërset/bètset
subè teel
bèccëg
yoor-yoor
diggu bèccëg

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

point du jour, petit matin
tôt le matin
jour
vers 10 h du matin
en mi journée ou en plein
journée
vers 1'heure du déjeuner
après midi
la nuit
en pleine nuit

WAXTU JULLI

tàkkusaan
timis

gee/geewee
fajar/njël
tisbaar

PRAYING TIME

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

HEURES DE PRIERE

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

CULTURAL NOTES

SOCIAL RELATIONSHIPS AND TERMS OF KINSHIP

mbokk	blood relative or spouse
baay	father - rural use - in urban Wolof this may have other connotations
Papë	father - from French Papa
ndey	mother - rural use
yaay	mother
bajjan	father's sister
nijaay	mother's brother
rakk	younger sibling or parallel cousin
mag	older sibling or parallel cousin
doom	child - the father and all his brothers call all the children born to any of them "suma doom". The mother and all her sisters call all the children born to them "suma doom".
sët	grandchild or blood relative in grandchild's generation
sëtaat	great grandchild or blood relative in great grandchild's generation
jarbaat	nephew/niece
maam	grandparent
maamaat	great grandparent
sééx	twin
cãmmiñ	brother - used only by his sister
taaw	first born child
caat	last born child
yumpaañ/yimpaañ	uncle's wife
jëkkër/sëriñ/	
boroom kër	husband
jabar/soxnë	wife
wujj	co-wife
goro	in-law and by extension all of spouse's relatives
wujj-pecergo	wives of brothers call one another
jiitlë	step, from the verb jiitu - to be in front
yaay-u jiitlë	step-mother
baay-u jiitlë	step-father
njaaboot/waa kër	family/household
kilifë/boroom kër	head of the household
dëkkëndóó	neighbor
surgë	dependent - one who lives in household but who is not closely related to the head of the household
coro	girlfriend
far	boyfriend
xarit	friend

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

Baay ju mag = father's elder brother

Jëkkër ju ndaw = husband's younger brother

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

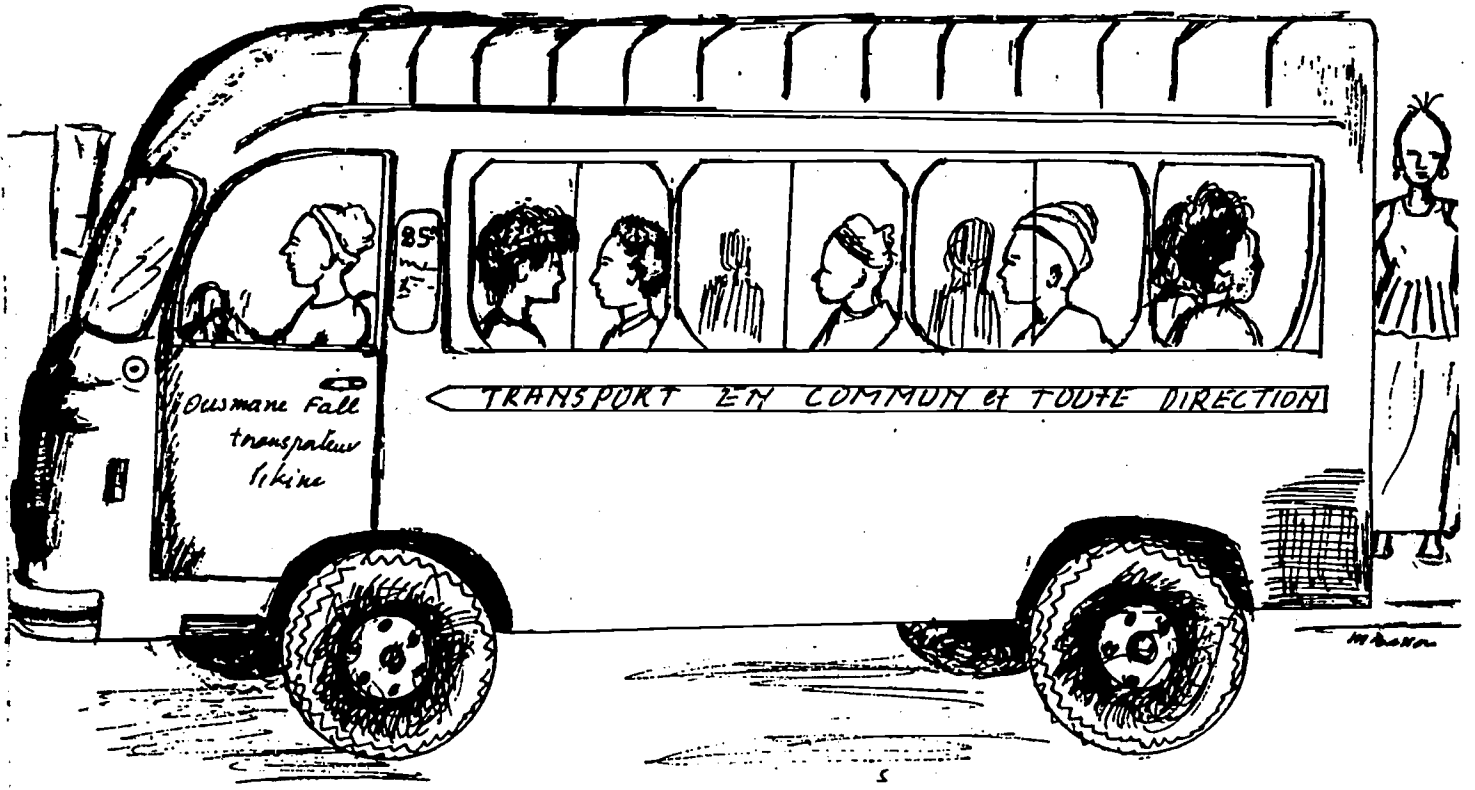
Ndey, yaay, baay, papë and maam are used in addressing people of generations older than oneself., e.g., suma ndey my mother and with their names in referring to them baay Ablaye father Ablaye, yaay Rokhaya mother Rokhaya whether these people are kin or not.

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

doom-u jittlë
wujj-pecergo
aawa
ñaareel
ñetteel
ñenteel, etc.
waxambaane
ngor
gor
njaam
jaam

step daughter/son
wives of brothers call one another
1st wife
2nd wife
3rd wife
4th wife, etc.
young man
nobility
noble
slavery
slave

Peace CORPS OFFICE



SECTION II: D I A L O G U E S

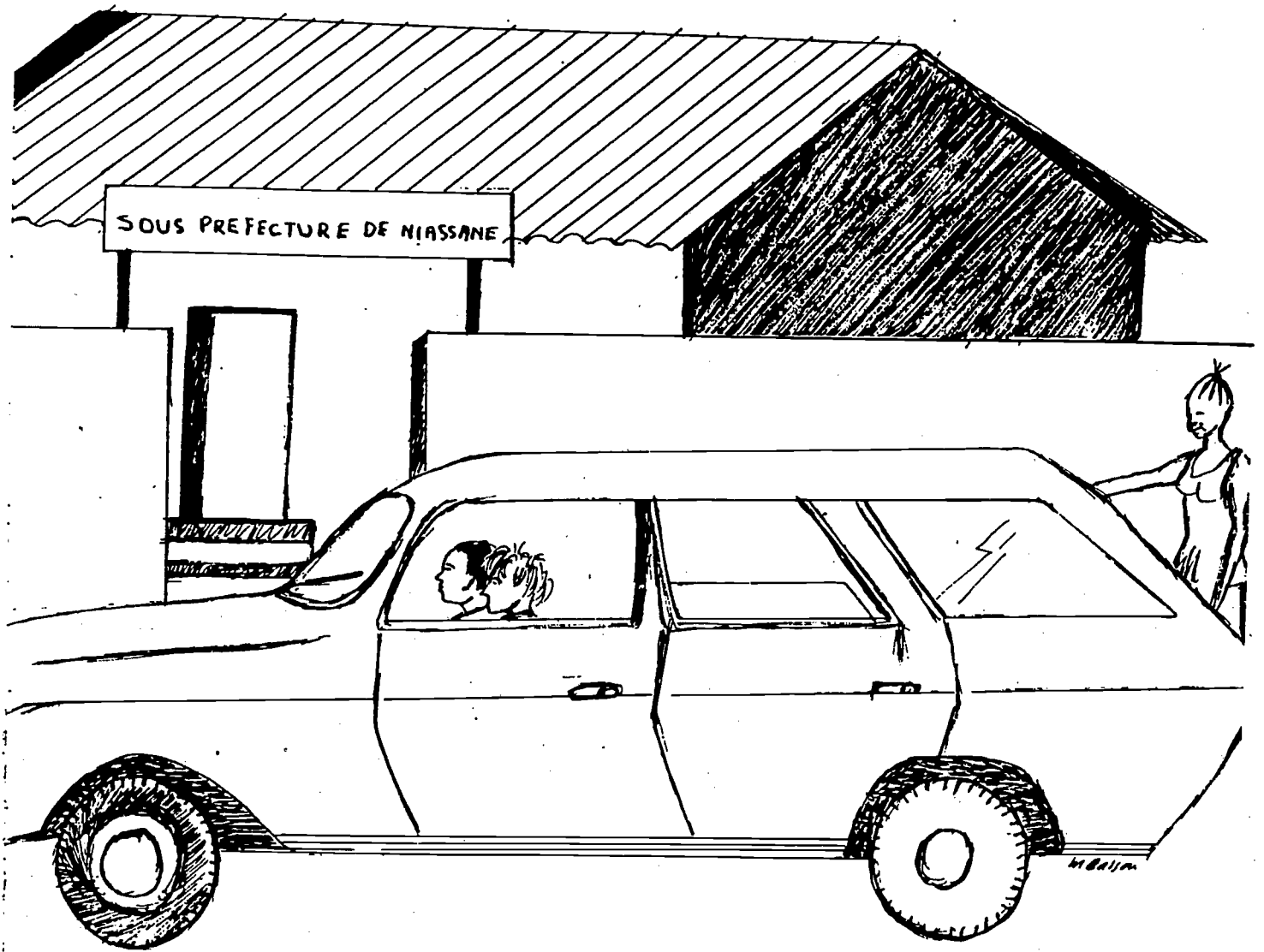
SEETI XARIT CI CORPS DE LA PAIX

Juróóméél-u Waxtaan
Fifth Conversation
Cinquième Conversation

John ag Samba ñungi dem seeti berrn xarit-u John bu bokk ci "corps de la paix Americain". Kaar bangi taxaw ci fë ruus bi. Aminata gis-në mag-am ag John ñu toog ci biir kaar bi. John and Samba are going to visit a friend of John's who is a member of the American Peace Corps. The bus is waiting at a red light. Aminata sees her older brother and John sitting in the bus.

John et Samba vont rendre visite à un ami de John qui est membre du corps de la paix Americain. Le car stationne au feu rouge. Aminata voit son grand frère et John assis dans le car.

- | | | | |
|----------|---|--|---|
| AMINATA: | Samba, John, fan ngeen jëm? | Samba, John, where are you going? | Samba, John, où allez-vous? |
| SAMBA: | Alléés Coursin lëñu jëm. | We are going to Alleees Coursin. | Nous allons aux Allées Coursin. |
| AMINATA: | Lu ngeen di wuti foofu? | What are you going to look for (do) there? | Qu'est-ce que vous allez chercher (faire) là-bas? |
| SAMBA: | Berrn xarit-u John lëñu-y seeti. | We are going to see a friend of John's. | Nous allons voir un ami de Mel. |
| AMINATA: | Xarit-am naka lë tudd? | What is his friend's name? | Comment s'appelle son ami(e)? |
| SAMBA: | Xam-umë turam wante John xam-në ko. | I don't know his name but John does. | Je ne sais pas son nom, mais John le sais. |
| JOHN: | Waaw, Vera lë tudd. | Yes, her name is Vera. | Oui, elle s'appelle Vera. |
| AMINATA: | Mbaa xam ngeen kër-ëm? | Do you know where she lives? | Savez-vous où elle habite? |
| SAMBA: | Am-ul kër Dakar, ci all bi lë dëkk. | She doesn't have a house in Dakar, she lives in the country. | Elle n'a pas de maison à Dakar, elle habite en "brousse". |
| JOHN: | Waaye tey mungi nekk ci biró "corps de la paix" | But, today, she is at the Peace Corps Office. | Mais, aujourd'hui elle est au bureau du corps de la paix. |
| AMINATA: | Biró "corps de la paix" fan le nekk? | Where is the Peace Corps office located? | Où se trouve le bureau du corps de la paix? |
| JOHN: | Ci kanam-u jumaa-ji ci wet-u "ecole Pape Gueye Fall". | In front of the big mosque, next to school Pape Gueye Fall. | En face de la grande mosquée à côté de l'école Pape Gueye Fall. |
| AMINATA: | Waaw, waam, xam naa ko. | Oh yes, I know (where it is). | Ah oui, je sais. |

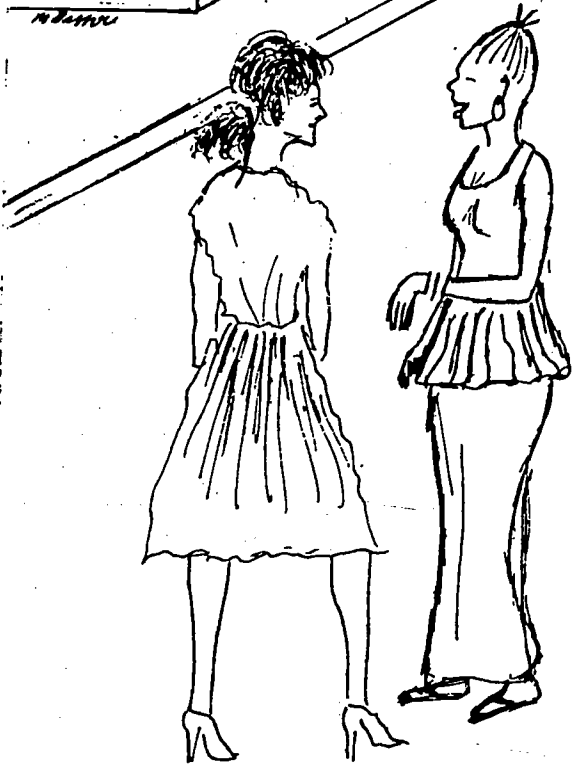
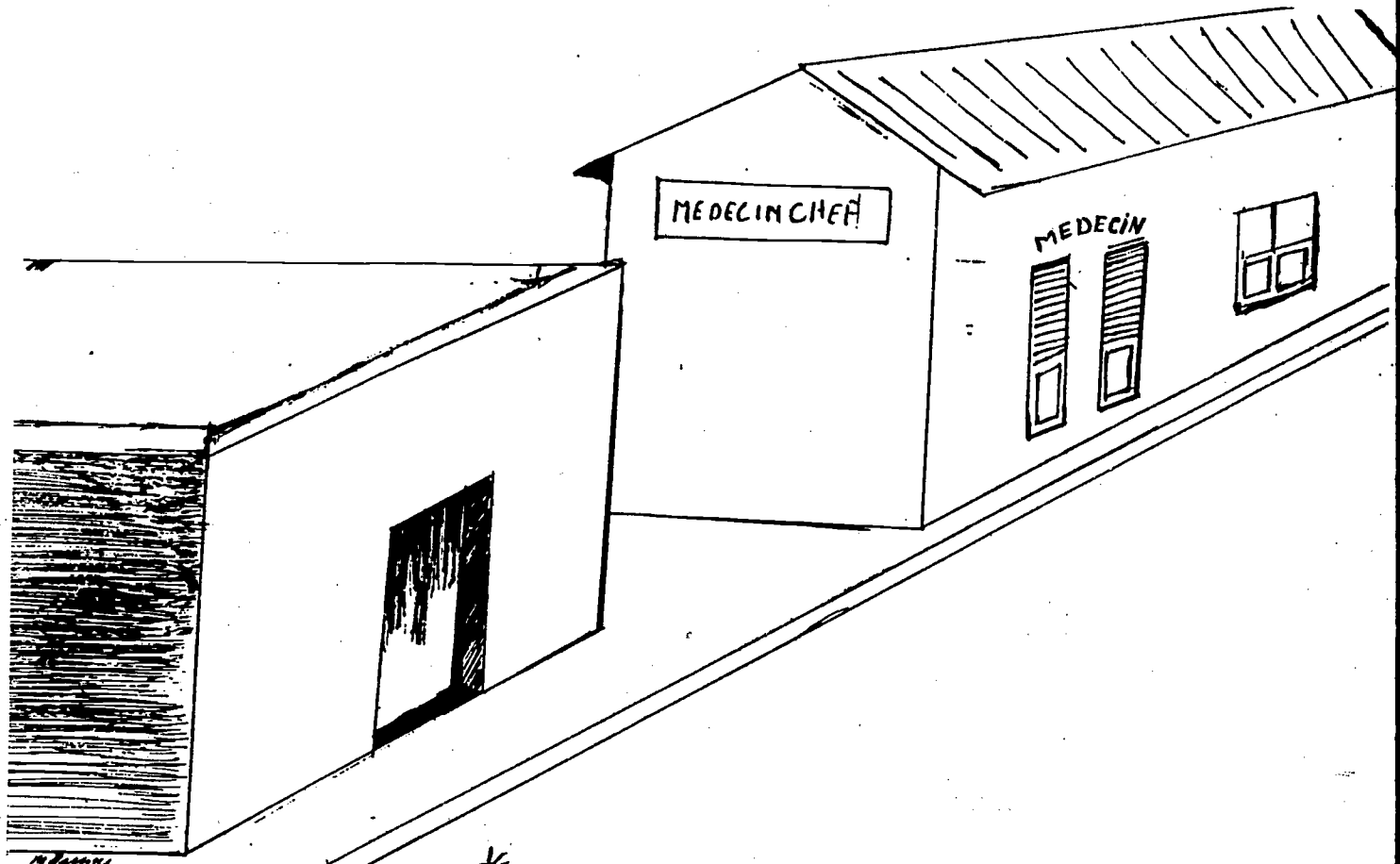


*Juróoméél-u Waxtaan
 *Special Dialogue for Rural Focus
 *Dialogue Special pour Milieu Rural

SEETI SOUS PREFET BI

John ag Samba dañu-y seeti "sous prefet" bi. Seen oto-ngi taxaw ci boor-u tali bi. Aminata gis-në mag-am ag John ñu toog ci biir oto bi. John and Samba are going to see the "sous prefet". Their car is waiting at the side of the road. Aminata sees her older brother and John sitting inside the car. John et Samba vont voir le sous prefet. Leur voiture est arrêtée au bord de la route. Aminata voit son grand frère et John assis dans la voiture.

- | | | | |
|----------|---|--|--|
| AMINATA: | Samba, John fungeen jëm? | Samba, John, where are you going? | Samba, John, ou allez vous? |
| SAMBA: | Dëkk bë lëñu jëm. | We're going to town. | Nous allons en ville. |
| AMINATA: | Xanaa dëngeen fë am soxlé? | Do you have some business there? | Vous avez des affaires la (a y traiter)? |
| SAMBA: | Waaw, John war-në gis "sous prefet" bi. | Yes, John has to see the "sous prefet". | Oui, John doit voir le "sous prefet". |
| AMINATA: | Kañ ngeen di dellu-si? | When are you coming back? | Quand revenez-vous? |
| JOHN: | Su-ñu jógé kër "sous prefet" bi dañu war nuyu ji sama benn xarit. | After we leave the "sous prefet" house, we have to go say hello to a friend of mine. | Quand nous quittons chez le prefet, nous devons aller dire bonjour à un ami. |
| AMINATA: | Sa xarit, fu mu dëkk? | Where does your friend live? | Où habite votre ami? |
| JOHN: | Ci àll bi lë dëkk, waaye tey mungi Thies. | He lives in the country but today he's in Thies. | Il habite en "brousse" mais aujourd'hui il est à Thies. |
| AMINATA: | Fan lë dal ci Thies? | Where is he staying in Thies? | Où est-ce qu'il loge à Thies? |
| JOHN: | Kër xarit-am bu tudd Ablaye, ci wet-u garaas bi. | With a friend of his whose name is Ablaye, next to the taxi station. | Avec un ami qui s'appelle Ablaye, à côté de la gare routière. |
| AMINATA: | Baax-në dem leen te ñëw! | OK, see you later (go and come back in peace)! | Bien, à tout à l'heure (allez-y et revenez en paix)! |



*Juróomēel-u Waxtaan
*Special Dialogue for Rural Focus
*Dialogue Special pour Milieu Rural

SEETI 'MEDECIN SEEF' BI

Vera mungi seeti 'medecin seef' bi. Warnë waxtaan ag moom ci mbir-um liggēy-ëm.
Giséé-ně ag Aminata ci yoon wi.
Vera is going to see the 'medecin chef'. She has to talk with him about her job.
She sees Aminata on the way.
Vera est aller voir le 'medecin chef'. Elle doit lui parler de son travail.
Elle voit Aminata sur la route.

AMINATA: Vera, nanga def?	How are you?	Comment allez-vous?
VERA: Mangi fi rekk. Gēj-naa lē gis.	Fine. It's been a long time since I've seen you.	Bien. Il y a longtemps que je ne vous pas vu.
AMINATA: Mangi fi rekk. Fōō jēm?	I'm fine. Where are you going?	Je me porte bien. Où allez-vous?
VERA: 'Medecin seef' bi laa-y seeti.	I'm going to see the 'medecin chef'.	Je vais voir le 'medecin chef'.
AMINATA: Danga feebaar?	Are you sick?	Vous êtes malade?
VERA: Déédéét, feebarumě, warnaa waaxtaan ag moom ci suma "projet".	No, I'm not sick. I have to talk with him about my project.	Non, je ne suis pas malade. Je dois lui parler de mon projet.
AMINATA: Ban waxtu ngēy noppi?	What time will you finish?	À quelle heure finissez-vous?
VERA: Yaakaarnaa-ne ci boor-u takkusaan.	I think around 5:00 p.m.	Je pense (que nous finirons) vers 5:00 de l'après midi.
AMINATA: Kon boog bē ci kanam. Mangi dem.	So, until later. I'm leaving.	Donc, à plus tard. Je m'en vais.
VERA: Nuyul-mě wākēr gē.	Say hello to your family.	Le bonjour à votre famille.
AMINATA: Diněñu kō dēgg.	I'll tell them.	Je le leur transmettrai.

SECTION III: G R A M M A R

1. The Predicator -dafa with Active Verbs

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

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

A. Explicative/Special Stress on Verb

Dafa-y liggēey
Dama-y dem Dakar
Sama baay dafa-y dem jumaa jë su waccee
Nun dafu-y ñibbi ci boor-u takkusaan

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

B. Repetition (Habitual Present)

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

Dama-y xëy (bés bu nekk)
Jigéen ji dafay wal (subë su nekk)
Nit ñi dañu-y julli
Dafa-y guddëe wacc
Dama-y nappi subë teel
Nawet nit ñi dañu-y bay

2. Relative Clause Formation - Introduction

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

In English, adjectives can modify nouns in different ways;

- a. By simply placing the adjective before the noun, e.g., "A big house"
- b. A predicate adjective in a relative clause after the noun "A house that is big"
- c. A predicate adjective in an independent clause e.g., "A house is big"

Remember that Wolof has no real adjectives (see note 1, page 48) and the verbs that would be the equivalent of English adjectives are usually stative verbs.

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

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

Kër gu rëy. A house that is big.

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

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

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

Yoon wu gudd A long way
A way that is long

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

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

Jigëen ju ligëey ci dëkk bë A woman that has worked in town.
Jigëen ju-y ligëey ci dëkk bë A woman that works in town.

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

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

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

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

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

Kër gi rëy-në The house is big
Jigëen ji baax-në The woman is nice

3. Possessive Pronouns

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

	Singular	Plural
1st person	*suma + noun sama + noun sēmë + noun	suñu + noun
2nd person	sa + noun së + noun	seen + noun
3rd person	Noun + -am Noun + -em	seen + noun

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

Singular Noun			Plural Noun	
1st person	suma kër	my house	suma-y kër	my houses
2nd person	sa kër	your house	sa-y kër	your houses
3rd person	kër-ëm	his/her/its house	ay kër-ëm	his/her/its houses
1st person	suñu kër	our house	sunu-y kër	our house
2nd person	seen kër	your house	seen-i kër	your house
3rd person	seen kër	their house	seen-i kër	their houses

4. The Temporal Relative "bu(su)"

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

	Singular	Plural
1st person	bu/su-më	bu-ñu
2nd person	boo	bu-ngeen
3rd person	bu	bu-ñu

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

Temporal Relative	+	Verb	+	Suffixed by a long vowel
-------------------	---	------	---	--------------------------

Example: Boo waccee lan ngë-y def?

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

*Notice the variance -- saa = suma

consonant or when it is a monosyllabic verb ending in a vowel, or is a polysyllabic verb ending in a short front vowel (e, e, i).

Bu mē dem-ee.	If/when I go
Su woo-ee	If/when he calls
Su ñu jōgēē	If/when we come from
Bu kō ind-ēē	If/when he brings it

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

Dumē to spank.

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

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

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

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

SECTION IV: QUESTIONS

John ag Samba fuñu jëm?
John ag Samba fan lëñu-y dem?
Xarit-u John lu mu-y liggëey?
Yow "Corps de la Paix" ngë bokk?
Am ngë xarit bu bokk "Corps de la Paix?
Kii amñë xarit bu-y liggëey "Corps de la Paix?
Yow amngë mag ju góór?
Yow amngë rakk ju jigëen?
Kaar bi fan lë taxaw?
Yow xamngë Allëes Coursin?
Lu nekk Allëes Coursin?
Biró Corps de la Paix, fan lë nekk ci Allëes Coursin?
Xarit-u Vera, nu mu tudd?
Amñë kër Dakar?
Yow am ngë kër ci all bi?
Sa kër fan lë nekk?
Am ngë kër Amerik?
Tey lë lan? (Altine, talaata, etc.)
Ellëg lë lan?
Ginnaw ëllëg lë lan?

*Questions supplémentaires pour milieu rural.

*Supplementary questions for Rural Focus.

Samba ag John all bë lëñu jëm walla dëkk bë?
Yow, dëkk bë ngë jëm?
Am ngë soxlë dëkk bë?
Am ngë fi soxlë?
Am ngeen soxlë biró corps de la paix?
John kan lë war gis?
Yow nag war-ngë gis direktëer-u corps de la paix?
Fan ngë dal ci Sënégal?
Xarit-u Mel fan lë dal?

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

SECTION V: PROVERBS AND SAYINGS

1. Suma nijaay-a boot njaboot gi.
2. Noo bokk ndey ag baay.
3. Cof say waajur, baaxul.
4. Baadoolo dafay yemale bëgg-bëggëm.
5. Bayyil caaxaan.

SECTION VI: WRITTEN EXERCISES

He is working. _____

He went to Dakar. _____

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

We get home at 5 p.m. _____

He gets off work late. _____

He has a blue piece of material. _____

She is married to a nice man. _____

This road is a long way. _____

This is a woman that has worked in town. _____

They are nice people. _____

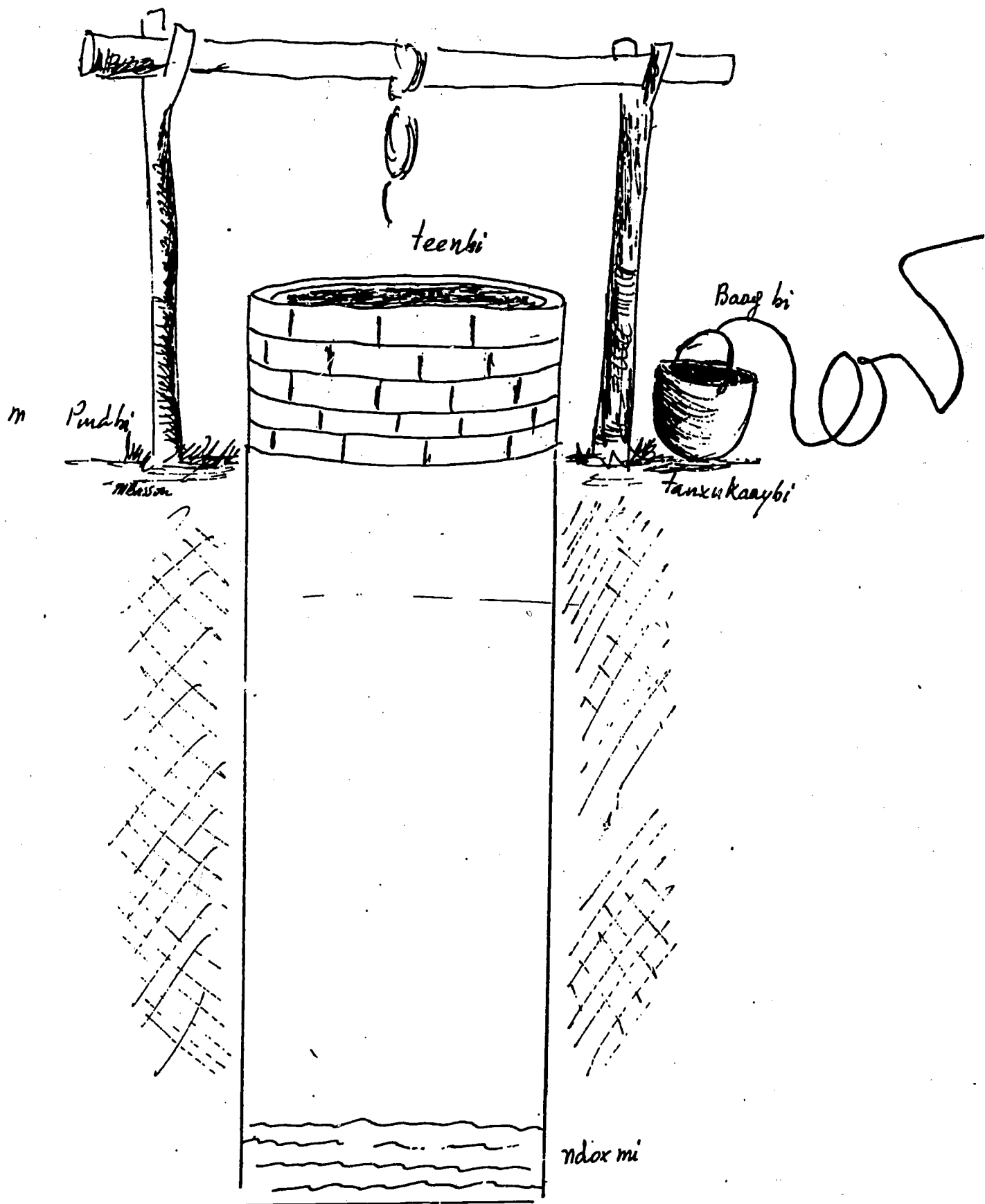
The house is big. _____

When he brings it, give it to me. _____

When she calls, answer her. _____

When I go clean my room, it is dirty. _____

If I don't come, call me. _____



VOCABULARY FOR CHAPTER V

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

doxantu-ji
dugg-i marse

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

ëllëk ci guddi
ëllëk, suba

tomorrow night
tomorrow

fajar
far
foofu

dawn
boyfriend
there

gannaw, ginnaw ëllëk
gannawaati ëllëk
garan palas
gee, geewe
gëj-naa lë gis
gont
gōōb, gub
gor
goro (g.)

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

gub, gōōb
gudd
guddi (g.)

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

slave
to teach
nephew, niece
step
step-mother
step-father
step child
to get up
to get, to receive
it is (in reference for telling time)
prayer
a Muslim
mosque, (the principal mosque)

jōg
jot
jot nē
julli (g.)
jullit (b.)
jumaa (j.)

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

later, in a while
in a little while
the other day

maamaat
maggat (b.)
moo jot
mus (m.)

great grand parents
older person
it is (in reference for telling time)
cat

naan attaya	to drink tea
naan-i attaya	to go drink tea
nawet	rainy season
ñenteel	4th, 4th wife
ñetteel	3rd, 3rd wife
ngoon (g.)	afternoon
ngor	nobility
ñibbi	to go home
njaam	slavery
njël	dawn, early in the morning
njolloor	around lunch time
njool (st.)	to be tall
noor	dry season
noppëliku	to resk
nuyu-ji-nit ñi	to go say hello to people
pase-në	after, past
rëbb	to hunt
rëbbi	to go hunt
rëy (st.)	to be large, to be big
saayu nekk	every time
saa	a brief lapse of time, a moment
saabu (b.)	soap
sandi (j.)	Saturday
sang	to bath
sangoo	to bath with
sangu	to bath oneself
sànq	a while ago, a few minutes ago
seex	twins, triples (all multiple births)
sët	grandchild or blood relative of grand- children's generation
sëtaat	great grandchild or blood relative of great grandchildren's generation
solu, sol	to get dressed, to put one's clothes on
soq	to pound, to remove the hull of grain (rice/millet, etc.)
soxla (s.)	needs
soxlë, soxla	to have need of
subë, suba (g.) (s.)	morning, tomorrow
subë teel	early morning
taal	to light
taal reer	to cook dinner
taal-i reer	to go to cook dinner
taaw	first born child
takkusaan (j.)	around 4:30 -5:00 p.m. (the end of the afternoon)
talaata	Tuesday
taxan-i	to go fetch wood

teel (st.)
tey
timis
tisbaar

to be early
today
around 6:00 p.m., sunset
around 2:00 p.m.

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

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

xaaju-guddi
xëy

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

yaakaar (st.)
yaakaar (g.)
yaakaarnaa-ne
yeewu
yoor-yoor

to believe, to think, to hope
belief, hope
I believe that...
to wake up
around 10 a.m.

CHAPTER VI

SECTION I: P R O F E S S I O N S

LIGĒĒY (B.)

PROFESSIONS/WORK

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

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

jangalekat
to teach

teacher (or, he/she who teaches)

rabbkat
to weave

weaver

jaaykat
to sell

seller

toggkat
to cook

cook

nawkat
to sew

tailor

Man, jangalekat laa.

Me, I'm a teacher.

Moon, "animatrice" lë.

Her, she's an "animatrice".

Suna xarit, "animateur" lë.

My friend, he's an "animateur".

Yéén, baykat ngeen.

You, you're farmers. (plural)

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

Lycee Kennedy lë-y ligēēy-é.

Kaolack laa-y jangale-e.

The use of this special construction will be discussed later.

1. Wolof names of town and other foreign places

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

Dakar	Ndakaaru
St. Louis	Ndar
Kaolack	Kawlax
Diourbel	Njaarēem
Rufisque	Tēngēej
Thies	Kees
Joal	Jiwaalo
Tivaouane	Tiwaawan
Ziguinchor	Sigicoor
Mauritanie	Garnaar
Ivory Coast	Koddiwaar
France	Tugël
America	Amerik
Abidjan	Abijan
Mecca	Makkë
Casamance	Kasamaas

2. Other ways of indicating profession

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

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

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

I belong to the Peace Corps organization.

- b. nekk - to be located

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

Sodeva laa nekk. - I work at Sodeva.

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

- c. liggēey - to work

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

- d. toppëtoo - to take care of

Mbirum wërgi yaram laa-y toppëtoo. I work in the health field.
business health I take care of

Notice also that when talking or explaining professions, Wolof prefers the construction with the predicator dafa (see page 93, no. 1). Thus:

Dafa-y jangale anglais.

He teaches English.

Damay jaay.

I'm a seller. (I sell.)

3. Some work related terms

Verbs

toppëto
dimmëli (dimbëli)
bokk
waxtaan riñ
jangale
soxlë
cubb
jàng ñaw
peesee liir yi

to take care of
to help
to belong to
to meet
to teach
to need
to dye (tie dye)
learn to sew
weight babies

Nouns

mbir
wërgi yaram
nbootaay

teen
dispañseer
jækka
cuubkat
kopperatiw-u cuubkat

business
health
organizations, also meeting
gatherings
well
dispensary
mosk
one who tie dyes
tie dye cooperative

*Special Vocabulary for Rural Focus

Waa dëkk bi, lu ñu soxlë?

What do the villagers need?

Waa dëkk bi, lu ñu bëgg?

What do the villagers want?

Teen lëñu gën soxlë.

A well is what they need the most.

Dañu bëgg jàng ñaw.

They want to learn (how) to sew.

Kopperatiw-u cuubkat.

A tie dye cooperative.

Some names of professions that do not necessarily require the suffix -kat. Examples are:

sàmm bi
mool bi
tëgg bi

shephard
firsherman
blacksmith

CULTURAL NOTES

PROFESSIONS

When asking someone what their profession is, the indirect way is preferred. Instead of asking "what do you do for a living?" You may ask: "Where do you work?" or "Where are you?" -- using nekk

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

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

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

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

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

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

TOM WACCBEES

Tom Waccbees mungi sooga agsi Senegal. Ci mbootaay gu tudd "corps de la paxi" lë bokk. Léegi dafa-y jàng wolof, waaye bu noppee, dafa-y dem ci all bi. Dëkkëm-ëngi nekk ci yoon-u Kaolack. Tom waxtaan-në ag seef de wilaas bi been yoon. Seef de wilaas bi nee-në waa dëkk-ëm tali lëñu bëgg. Soxlë-nëñu itam lekkool, dispañseer, teen ag bern jakka (ab jakka). Waa dëkk bi amñu xalis wante am-nëñu liggëeykat yu bare. Tom waaru-në. Bëgg-në waxtaan ag ñoom ngir seet lan lëñu genë soxlë. War-në jàng wolof bu baax ndax waa all bi dëgg-uñu tubaab.

COUNBA BAREPEXE

Coumba Barepexe, waa "corps de la paix" lë. Njaarëem lë dëkk ci wet-u Touba. Ci all bi, jigéen ñi lë-y liggéeyal. Jigéen-u dëkk-ëm am nëñu "centre social" waaye dañu soxlë bern maternité. Jigéen ñu bare ci dëkku Coumba dañu-y cuub. Dañu bëgg jaay seen liggéey. Laaj-nëñu Coumba mu dimmëli leen. Dañu bëgg bern "cooperative". Coumba wax-në jigéen ñi ñu daje ag moom. War-nëñu waxtaan mbir yu bare. Coumba war-në jàng wolof bu baax.

(Naka ci pexe!)

*Questions on the Special Text

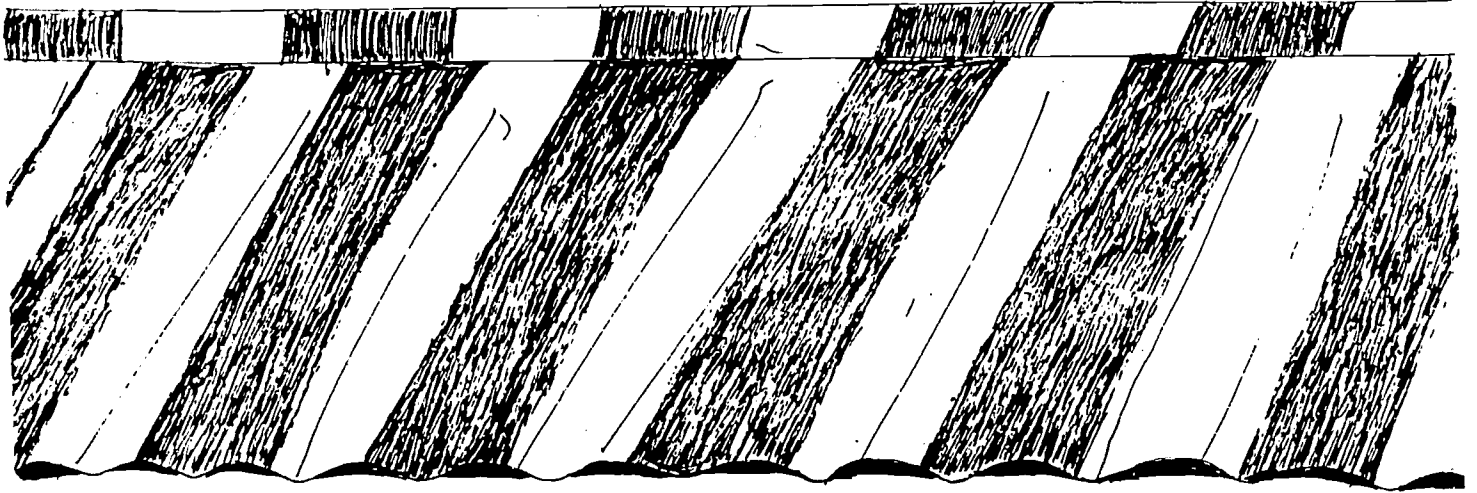
Tom Waccbees

Tom Waccbees, mungi sooga agsi Sēnēgal?
Sa xarit bii, mungi sooga agsi Senegal?
Yow nag, yangi sooga agsi?
Xanaa wacc bees ngē?
Yow, mbootaay-u "corps de la paix" ngē bokk?
Yow, ban mbootaay ngē bokk?
*Mbootaay gi ngē bokk naka lē tudd?
*Dēkk bi ngē dēkk nu mu tudd?
Yow, yangi jāng wolof?
Tom, lu-mu-y def lēēgi?
Yēēn, lu ngeen di def lēēgi?
Soo jāngee wolof bē noppi, fan ngē-y dem?
Moom su jāngee wolof bē noppi, fu-mu jēm?
Dēkk-u Tom, fu mu nekk?
Sa dēkk, yoon-u Ndar lē nekk walla yoon-u Kaolack?
Dēkk-ēm fu mu nekk?
Tom, waxtaan-nē ag seef dē wilaas bi?
Yow, waxtaan ngē ag sa seef dē wilaas?
Sa seef dē wilaas naka lē sant?
Yow, naka ngē sant ci wolof?
Seef dē wilaas bi mu ne lan?
Waa dēkk bi lan lēñu bēgg?
Sa waa dēkk lu-ñu bēgg?
Ngē ne lan?
Soxlē-nēñu teen?
Soxlē-nēñu dispānseer?
Soxlē-nēñu farmasi?
Sa waa dēkk, lu-ñu gēné soxlē?
Waa dēkk bi, am-nēñu xaalis?
Yow, am-ngē xaalis?
Am-nēñu liggēeykat?
Yow, liggēeykat ngē?
Waa àll bi, dēgg-nēñu tubaab?
Yow, dēgg-ngē français?
Yow, war-ngē jāng wolof?
Lu tax ngē war jāng wolof?

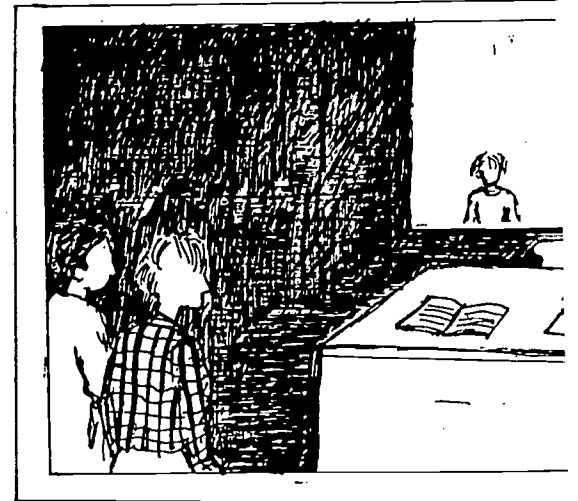
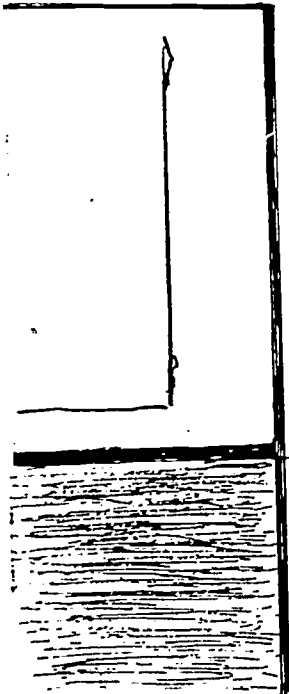
*Questions on the Special Text

Coumba Barepexe

Coumba Barepexe, waa "corps de la paix" lé?
Yow nag, waa "corps de la paix" ngè?
Kii waa Amerik lé?
Kii, fan lé dèkk ci Senegal?
Coumba Barepexe, fu mu dèkk?
Yow, wet-u Touba ngè dèkk?
Wet-u fan ngè dèkk?
Coumba, ci ãll bi lé-y liggeey?
Jigéen ñi lé-y liggeey-al walla goor ñi?
Yow, ñan ngè-y liggeey-al?
Ci "promotion humaine", kan ngè-y liggeey-al?
Ci "centre social" bi, kan ngè-y liggeey-al?
Sa dèkk am-nè dispañseer?
Sa waa dèkk soxlè-nènu maternite?
Waa dèkk-u Coumba Barepexe, am-nènu "centre social"?
Sa jigeen-u waa dèkk, am-nènu "centre social"?
Sa waa dèkk, lu ñu soxlè?
Yow, dangay cuub?
Jigéen ñi ñu-y cuub?
Naata jigeen ñoo-y cuub?
Jigéen ñi lu tax ñu begg "cooperative"?
Jigéen ñi lu ñu laaj Coumba?
Sa waa dèkk lu-ñu lé laaj?
Coumba dafa-y daje ag jigéen ñi?
Jigéen-u dèkk bi lu ñu-y wax; tubaab walla wolof?
Yow, degg-ngè wolof?
Yow, degg-ngè français?
Yow, warnge jang wolof bu baax?
Lutax ngè war jang wolof bu baax?
Yow, bare-ngè pexe?
Coumba nag?



Peace CORPS OFFICE



M. B. 1968

SECTION II: D I A L O G U E S

Juróom Benneel-u Waxtaan
Sixth Conversation
Sixième Conversation

AGSI-NĒNU CORPS DE LA PAIX

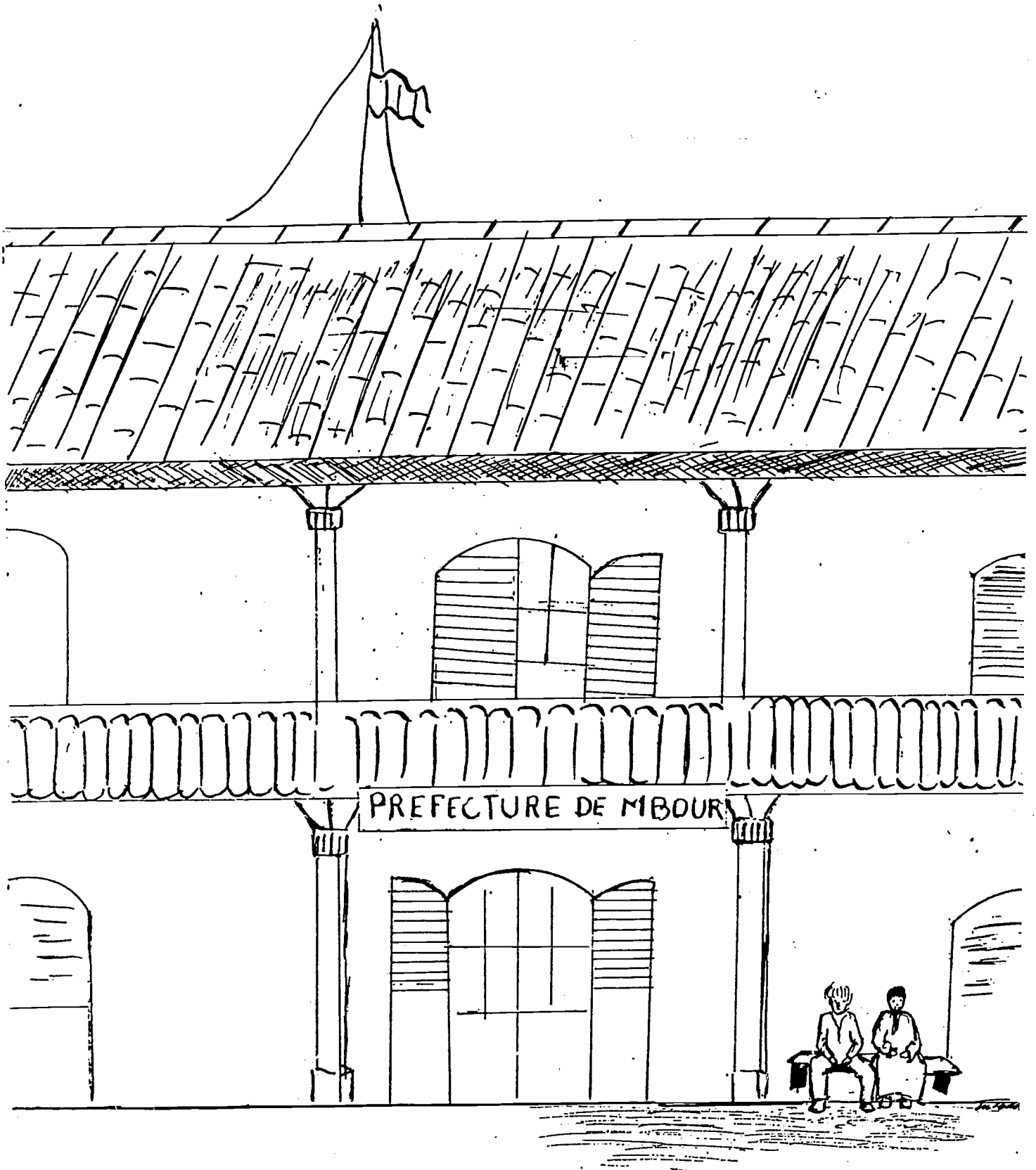
Samba ag John agsi-nēnu "corps de la paix". Nūngi sēen Vera Kennedy mu taxaw ci gannaaw biro bi.

Samba and John have arrived at the Peace Corps Office. They notice Vera Kennedy standing behind the office.

Samba et John sont arrivés au corps de la paix. Ils aperçoivent Vera Kennedy qui est debout derrière le bureau.

SAMBA:	John, lakk-al wolof ndax man, dégg-umë anglais.	John, speak in Wolof because I don't speak English.	John, parlez wolof parceque je ne parle pas anglais.
JOHN:	Baax-në. Vera, nanga def?	Okay. Vera, how are you doing?	D'accord. Vera, comment vas-tu?
VERA:	John, mangi fi rek. Gëj-naa lé gis.	John, I'm fine. I haven't seen you in a while.	John, bien merci. Il y a longtemps qu'on ne s'est pas vu.
JOHN:	Mangi fi rekk.	I'm fine.	Je vais bien.
VERA:	Kaã ngë ñëw?	When did you come?	Quand es-tu arrivé?
JOHN:	Mangi sooga agsi. Am-naa fi ñetti fan rekk.	I just arrived. I've only been here for 3 days.	Je viens d'arriver. Ça fait seulement 3 jours.
VERA:	Ana waa Amerik?	How's everybody in the U.S?	Comment va tout le monde en Amerique?
JOHN:	Ñëpp-ëngë fé di lé nuyul. Nuyul sumë xarit bii, Tapha Ndiaye.	Everybody's fine & says hello. Meet (say hello) my friend, Tapha Ndiaye.	Tout le monde va bien et dit bonjour. Je te presente (dis bonjour à) mon ami Tapha Ndiaye.
VERA:	Ndiaye, nanga def?	Ndiaye, how do you do?	Ndiaye, comment allez-vous?
SAMBA:	Mangi fi rekk. Sant wa?	Fine thanks. What's your last name?	Bien merci. Quel est votre nom de famille?
VERA:	Kennedy, laa sant ci Amerik.	In America my last name is Kennedy.	En Americain, mon nom de famille est Kennedy.
SAMBA:	Ci wolof nag, noo sant?	In Wolof, what's your last name?	Et en Wolof, quel est votre nom de famille?
VERA:	Diop laa sant.	My last name is Diop.	Mon nom de famille est Diop.
SAMBA:	Diop! Sa sant wi de neex-ul! Yow suma jaam ngë.	Diop! Your family name is not pleasant! ¹ You are my slave.	Diop! Votre nom de famille n'est pas bien! ¹ Vous êtes mon esclave.
VERA:	Déédéét, waay, yow suma jaam ngë. (Yow yaay sune jamm)	No, you are my slave.	Non, vous êtes mon esclave.

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



*Juroóm bern-eel-u Waxtaan
 *Special Dialogue for Rural Focus
 *Dialogue Speciale pour Milieu Rural
CI GINNAAW "PREFECTURE" BI

John ag Samba-èngi xaar ci girnaaw "Prefecture". Dañu-y nēg Prefet bi mu gontusi.
 John séen-nè xarit-am Vera mu-y jaar.

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

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

SAMBA: Xanaa kële sa mbokk¹ lë. That person over there is she your relative. Cette personne la bas, c'est une parente à toi?

JOHN: Waaw, waaw, suma njaatigé lë, Vera lë tudd. Yes, yes, she is my colleague, Her name is Vera. Oui, oui, c'est ma collegue Elle s'appelle Vera.

SAMBA: Moom itam, Prefet bi lë-y seet? Is she looking for the Prefet too? Elle aussi cherche le Prefet?

JOHN: Wóóru-mè de! Nēg-ël mè laaj ko. I'm not sure. Wait, I'll ask her. Je ne suis pas certain. Attend je vais lui demander.

SAMBA: Laaj ko ko ci wolof. Man mēn-umē lakk anglais. Ask her in Wolof. I can't speak English. Demande lui en wolof. Je ne sais pas parler anglais.

JOHN: Baax-nè! Vera, yow itam danga soxla Prefet bi? Okay! Vera, you too are looking for/need the "Prefet"? D'accord! Vera, toi aussi tu cherches/(as besoin du) le Prefet.

VERA: Déédéēt, ci medecin seef bi laa jōgé. Dama war dellu suma dékk balaa mu-y guddi. No, I'm coming from the "medecin chef's". I have to go back to my village before it gets dark/late. Non, je viens de chez le medecin chef. Je dois retourner à mon village avant qu'il ne fasse nuit.

JOHN: N̄n am-nēñu oto, xaral nu yobbaale lë. Xam-ngé Samba, mag-u Aminata? Noom naar noo bokk ndey. We have a car, wait, we will give you a ride. Do you know Samba, Aminata's older brother. They have the same mother. Nous avons une voiture. Attend et nous t'emmenons avec nous. Connais-tu Samba, le grand frère d'Aminata? Ils ont la même mère.

VERA: Sant wa?

SAMBA: Ndiaye lë. Yow nag noo sant?

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

SAMBA: Diop bë jubb.

¹ Explique l'usage de mbokk. Il ne designe pas seulement un veritable lien de parente mais.....

Explain the use of mbokk. It isn't only used when talking about relatives but...

SECTION III: G R A M M A R

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

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

War-ngë am sant-u wolof. You should have a Wolof name.

Mën-në gas teen. He knows how to dig a well.

War naa noppëliku. I should rest.

2. Relative clause formation (continued)

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

Kër gë Ablaye jënd. The house Ablaye bought.

Nit ki ngë gis. The person you saw.

Tool bi suma baay am. The field my father has.

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

	Singular	Plural
1st person	më	ñu
2nd person	ngë	ngeen
3rd person	mu	nu

The sentences above, will then become:

Kër gi mu jënd. The house he bought.

Tool bi mu am. The field he has.

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

Piis bë mu-y jënd. The material he is buying.

Ceeb bi ngë-y lekk. The rice you are eating.

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

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

<u>Ku mñ mñuñ.</u>	He/she who is patient will smile.
<u>Ki agsi léegi, americain lé'.</u>	The person who just arrived is American.
<u>Li mu def baax në.</u>	What he has done is goo.
<u>Fu Seydou dem?</u>	Where did Seydou go?
<u>Fi ngé jōgē sore ñè.</u>	Where (the place) you are coming from, is far.

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

<u>Ku nekk</u>	Everyone, each
<u>Lu nekk</u>	Everything
<u>Fu nekk</u>	Everywhere
<u>Bés bu nekk</u>	Every day

SECTION IV: QUESTIONS

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

*Supplementary questions for Rural Focus on the special dialogue

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

SECTION V: PROVERBS AND SAYINGS

1. Dēñ-kumpé baaxul.
2. Jang naa alxuraan.
3. Yal na nga gaawa wér! Amiin!
4. Danga añaan.
5. Ku sóobu tooy.

SECTION VI: WRITTEN EXERCISES

1. Tekki leen baat yi ci wolof. Translate the following sentences in Wolof.

George has to see the prefet. _____

We can speak Wolof very well. _____

My father has to pray "tisbaar". _____

The women have to rest. _____

Can you speak English? _____

Aida is tired, she should rest. _____

I saw Aminata standing behind the tree. _____

We are going to see a friend of Tapha's who works at the Peace Corps. _____

Speak slowly, I don't speak wolof very well. _____

2. Fill in the blank with the the appropriate relative pronoun:

oto _____	xonqaay _____	njoolaay _____	jigeen _____
xale _____	gattaay _____	sobte _____	ker _____
animateur _____	goor _____	jangalekat _____	mus _____
ndaw _____	kuddu _____	reyaay _____	ndox _____
sedd _____	wolof _____	xarit _____	baay _____

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

Example:

(Gis) xale/njool

Gisnaa xale bu njool (b.)

or

Xale bu njool laa gis.

(bëgg) ndox/sedd _____

(am) kër/ndaw _____

(jënd) piis/buló _____

(xam) góór/njool _____

(gas) teen/xóót _____

(soxlë) dispañseer/rëy _____

(bay) tool/rëy _____

VOCABULARY FOR CHAPTER VI

<u>WOLOF</u>	<u>ENGLISH</u>
balaa	before
bés bu nekk	everyday
bokk	to belong to
cuub	to tie dye
dimbéli, dimméli	to help
fu nekk	everywhere
Ḡannaar	Mauritania
gas	to dig
Ḡeēr	nobles
ḡen (st.)	to be better than
ḡewəl, ḡewal (b.)	oral historians (griots)
ḡang ḡaw	to learn to sew
jiwaalo	Joal
kees	Thies
lawbe	woodworker
liir	baby
lu-nekk	everything
mbir (m.)	business, matter, affair
mén (st.)	to be able to, to be capable of
mbootaay (g.)	organization, association, society
ḡaw	to sew
Ndar	St. Louis
ḡeeño	a cast in Wolof society
Njaaréem	Diourbel
peesee	to weight
sooga	to have just, to have recently
tama (j.)	small drum, tom-tom
tégg	to fabricate, to forge
tégg (b.)	blacksmith
téngééj	Rufisque
toppandoo	to imitate
toppétoo	to take care of
Tugèl	France
wōor	sure
yobbaale	to take along
yobbu	to take

CHAPTER VII

SECTION I: H E A L T H

1. Expressing a state of health

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

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

Dama xaw a feebar. I am a little bit sick.

Dafa gaawa jooy. He/She cries easily.

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

Xaw-naa feebar. I'm a little sick.

Gaaw-naa jooy. I cry easily.

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

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

Suma biir dafa-y metti. or,

Suma biir moo-y metti.

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

- c. Lu lè jot? What's wrong with you?

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

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

Lu ko-y metti?

Lan moo ko jot?

Lu leen jot?

When a noun is used the normal order is:

Lu jot Samba?

Lu-y metti Coumba?

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

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

Lu lē-y metti?

Lu-y metti Coumba?

Lu leen di metti?

Other expressions:

<u>Tawat</u>	to be sick
<u>soj</u> or <u>xurfaan</u>	to have a cold
<u>sibbiru</u>	to have a fever, to have malaria

These verbs conjugate exactly like feebar

2. Vocabulary on health and diseases

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

ay feebar _____

nas _____

xurēēt, njambutaan _____

ḡappati _____

sibiru _____

gaana _____

kuli _____

warnent _____

biir bu-y daw _____

gōom _____

seere _____

yeeneen baat _____

futt _____

dëtt, mbér _____

ku feebar lu muy def? _____

yaram wi dafaytang _____

waccu _____

miir _____

lox _____

sëqët _____

tissóoli _____

xëm _____

ñaq _____

wokkatu _____

dama fete be samay loxo futt _____

saan _____

bori _____

deret _____

nacc _____

newwi _____

garab _____

faj _____

seet _____

wër _____

gumbë _____

lagañ, lagaj, lafañ _____

tëx _____

lu, mumë _____

3. Vocabulary for nutrition

dafa xiibon _____

dafa tuuti lool _____

dafa-yooy rekk _____

amul yaram _____

biir bi dafa rëy _____

sawar-ul, du fo _____

dafa gaaw a mer _____

du nelaw _____

REVIEW QUESTIONS

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

Jamm ngë am?
Sa yaram jamm?
Kii gan lë ci Sënegal? (Yow nag?)
Sa mag nu mu tudd?
Mag-u John nag, nu mu tudd?
Xam-ngë biróo corps de la paix? Fan lë nekk?
Paas-u fii bë Dakar, jafe në?
Mën ngë lekke loxo?
Amerik, loxo lëñu-y lekke?
Fóo dëkk ci Senegal?
Ci all bi fóo dëkk?
Kii boor-u Kaolack lë nekk walla boor-u Thies?
Nii ñaar dëgg-nëñu Wolof?
Sa rakk dëgg-në Wolof? Anglais nag? Français nag?
Ban waxtu ngë-y dem tool?
Ban waxtu lë-y yeewu?
Si ngoon ban waxtu ngë-y gont?
Ban waxtu moo jot?
Loo-y def diggu bëccëg?
Meetar ñaata? (200, 300, 500, 1,000 250, 5,000 150, 375, 400)
Ñaata xaalis ngë am?
Kër Prefet bi sore në fi?
Corps de la paix sore në fi?
Marse bi, sore në fi?
Ana John?
Yow, am ngë rakk, (mag, yu goor, ag naata rakk?)
Ci Amerik, oto bu xonq lë sa yaay am?
Danga feebar?
Lu lë jot?
Dafa feebar? Lu ko jot?
Lu ko-y metti?
Biiirëm moo-y metti!

CULTURAL NOTES

1. Privacy and being sick

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

2. Visiting people who are ill

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

Naka yaram wi?

How are you feeling (how's the body)?

Yangi tane?

Are you feeling better? I hope you're better?

Mbaa yangi am tan?

Yangi feex?

The patient answers:

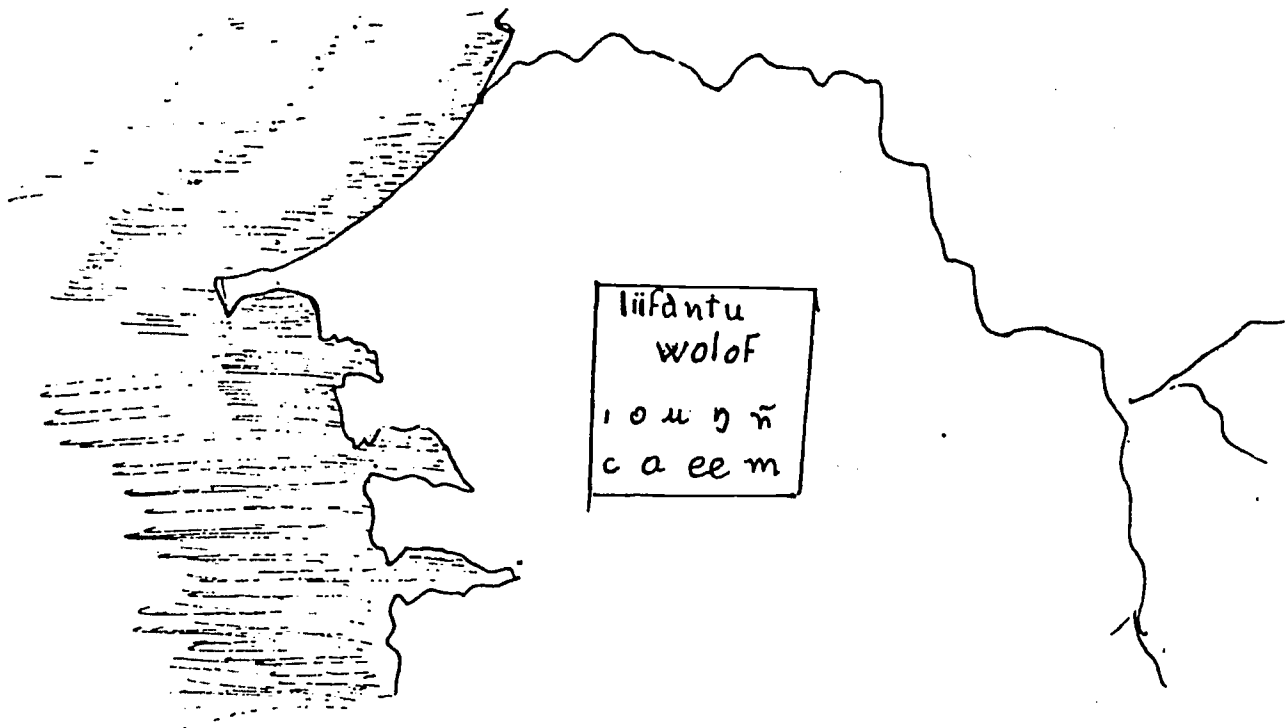
Mangi tane.

I'm feeling better.

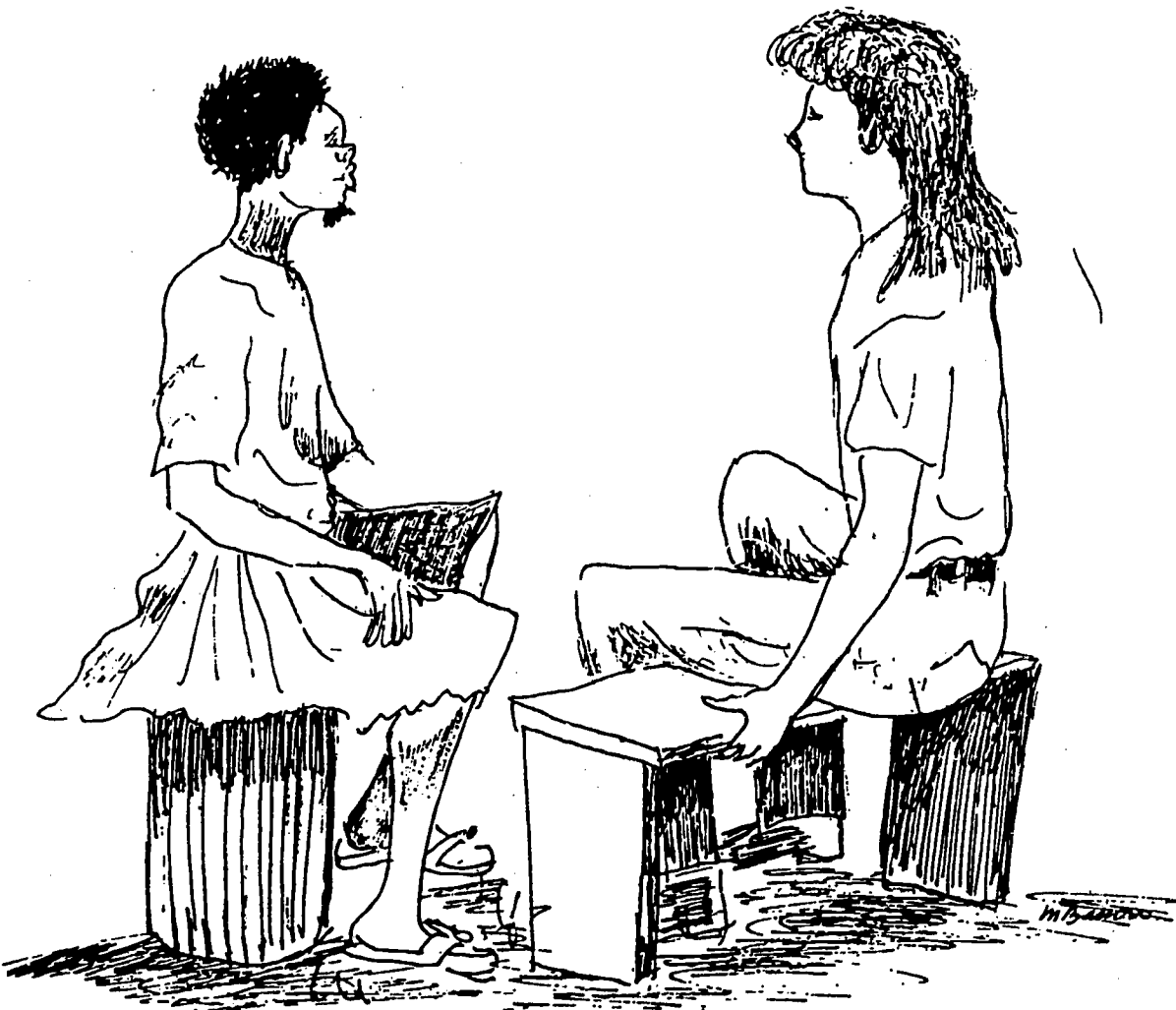
Mangi feex.

Loolu bare ne, alhumdulilaay. I thank God.

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



liifantu
woloF
iouŋñ
ca ee m

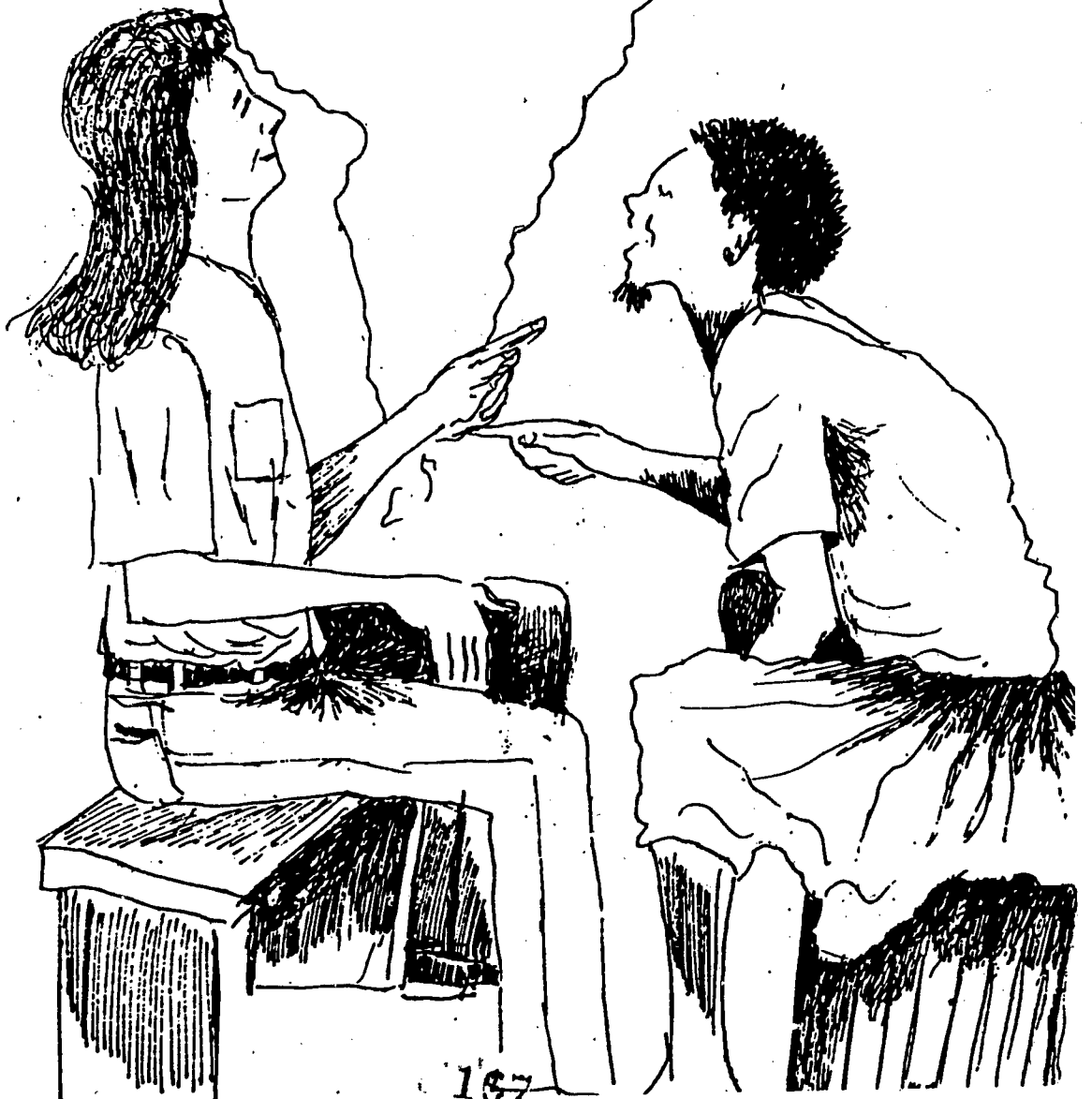


SECTION II: D I A L O G U E S

Juróom naareelu waxtaan
Seventh Conversation
Septième Conversation

FOO JANGE WOLOF?

SAMBA:	Tom, du yow Americain ngè?	Tom, aren't you American?	Tom, n'êtes vous pas Americain?
TOM:	Waaw, Americain laa.	Yes. I'm American.	'Si, je suis Americain.
SAMBA:	Fóó jógé ci Amerik?	Where in America are you from?	D'où êtes vous aux états-unis?
TOM:	New York laa juddóó, waaye Californie laa dëkk léégi.	I was born in New York but I live in California now.	Je suis né à New York, mais j'habite en Californie maintenant.
SAMBA:	Foo jange wolof?	Where did you learn Wolof?	Où avez-vous appris le wolof?
TOM:	Fii ci Sénégal laa ko jänge.	I have learned it here in Senegal.	Je l'ai appris ici au Sénégal.
SAMBA:	Ku lë ko jàngal?	Who taught it to you?	Oui te l'a enseigné?
TOM:	Sumé jangalekat ag sumay xarit-u Wolof ñoo më ko jàngal.	My teacher and my Wolof friends are the ones who taught it to me.	Ce sont mon professeur et mes amis Wolof qui me l'ont enseigné.
SAMBA:	Yagg ngè fi?	Has it been a long time since you came here?	Ça fait longtemps que vous êtes ici?
TOM:	Juróom benni weer laa fi an.	I have been here for 6 months.	Il y a 7 mois que j'suis ici.
SAMBA:	Juróom benni weer rekk ngè dégg wolof nii?	Only 6 months and you speak Wolof this well?	Six mois seulement et vous parlez le wolof aussi bien.
TOM:	Tuuti rekk laa ci dégg.	I only speak a little.	Je le parle seulement un tout petit peu.
SAMBA:	Yow kay, dégg ngè bu baax!	You speak it very well!	Vous le parlez bien!



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Juróom Naareelu Waxtaan
*Special Dialogue for Rural Focus
*Dialogue Special pour Milieu Rural

WAXTAAN CI AMERIK

Samba-ngi waxtaan ag bern waa ju tudd Tom.

Samba is chatting with a fellow whose name is Tom.

Samba cause avec un homme qui s'appelle Tom.

- SAMBA: Waaw, yow du Amerik ngé' Tell me, aren't you from Dites, n'êtes vous pas
jógé? America? d'amerique?
- TOM: Waaw, dégg lé, Amerik Yes, it's true, I'm from Oui, c'est vrai je suis
laa jógé. America. d'amerique.
- SAMBA: Xamante ngé' ag ku ñu-y Do you know somebody by Connaissez-vous quel-qu'un
wax Douglas moom itam the name of Douglas qui s'appelle Douglas, lui
Americain lé. he's also American. aussi est Americain.
- TOM: Ah, Amerik dafa réy de Ah, the US is big. In Ah, les USA c'est grand.
Ban boor lé dëkké? which part does he live? Dans quelle partie habite-
t-il?
- SAMBA: Moom, nag New York lé He was born in New York Il est né à New York mais
juddoo waaye Cali- but he lives in Cali- il habite la Californie.
fornie lé dëkk léégi. fornia now.
- TOM: Man, New York la suma My family is from New Ma famille est de New
waa kër dëkk wante York but I do not know York mais je ne connais
xamuné Douglas. Douglas. pas Douglas.
- SAMBA: Xanaa yow Amerik ngé' Did you learn Wolof in Avez vous étudié le Wolof
jänge-wolof? Walla America? Or have you en Amerique? Ou êtes
danga fi yagg? been here for a long vous ici depuis longtemps?
time?
- TOM: Fii ci Sēnegal laa ko I have learned it here Je l'ai étudié ici au
jänge. Annaa fi in Senegal. I've been Sēnegal. Il y a 6 mois
juróom benni weer. here for six months. que je suis ici.
- SAMBA: Juróom benni weer rekk, Only 6 months & you speak Six mois seulement et
ngéy lakk nii! Ku lé so well. Who taught vous parlez si bien.
jàngal Wolof? you Wolof? Qui vous a enseigné le
Wolof?
- TOM: Sumé jàngalekat ag My teacher and my Wolof Mon prof et mes amis
sumay xarit-u wolof friends taught me. wolof m'ont enseigné.
noo mé jàngal.
- SAMBA: Waaw kay loolu de That's very good. Ca c'est très bien.
baaxné.

SECTION III: GRAMMAR

1. Instrumentality

In English instrumentality is indicated by words like "with", "by", "through", etc. For example:

He writes with a pen.
He came by boat.

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

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

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

Mungi lekk-e loxo. He eats with his hand.
Xale bāngi bind-é estilo. This child is writing with a pen.
Bant lè dōōr-é xale bi. It's with a stick that he hit the child.

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

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

Examples:

Aggali - to finish Aggalee - to finish with
Dimbëli - to help Dimbëlée - to help with

oo or óó when it is a back vowel.

Examples:

Uppu - to fan oneself uppóó - to fan oneself with
Watu - to shave oneself Watoo - to shave oneself with

Other uses of the suffix -e

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

-when added to intransitive verbs it makes them transitive.

Mangi sangu. I am bathing.	Mangi sangoo saabu. I am bathing with soap
Mangi dox. I am walking.	Mangi doxe dall. I am walking with shoes.
Xale bangi fo. The child is playing.	Xale bangi fo-e suuf si. The child is playing with sand.

-It is used in constructions involving location:

Fan lè-y liggééyé?	Where does he work?
Fan lëñu-y jëndé yapp?	Where does one buy meat?
Marse laa ko gise.	It's at the market that I saw him.

-In constructions with the word naka (This of course, can be seen as some form of instrument):

Naka lëñu-y waxe "spoon" ci Wolof?
 Naka ngè fanaan-e?
 Naka ngè yend-oo?

2. Subject Emphasis

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

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

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

	SINGULAR	PLURAL
1st person	maa	ñoo
2nd person	yaa	yéñ-a
3rd person	moo	ñoo

When the action of the verb is incomplete, the marker di is used and is usually realized -y like in:

Maa-y dem Dakar. It's I who goes to Dakar.
Ñoom ñoo-y jëndd piis. It's they who are buying material.
Suma xarit moo më
 jàngal Wolof. It's my friend who taught me Wolof.
Suma xarit-a më jàngal
 Wolof.

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

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

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

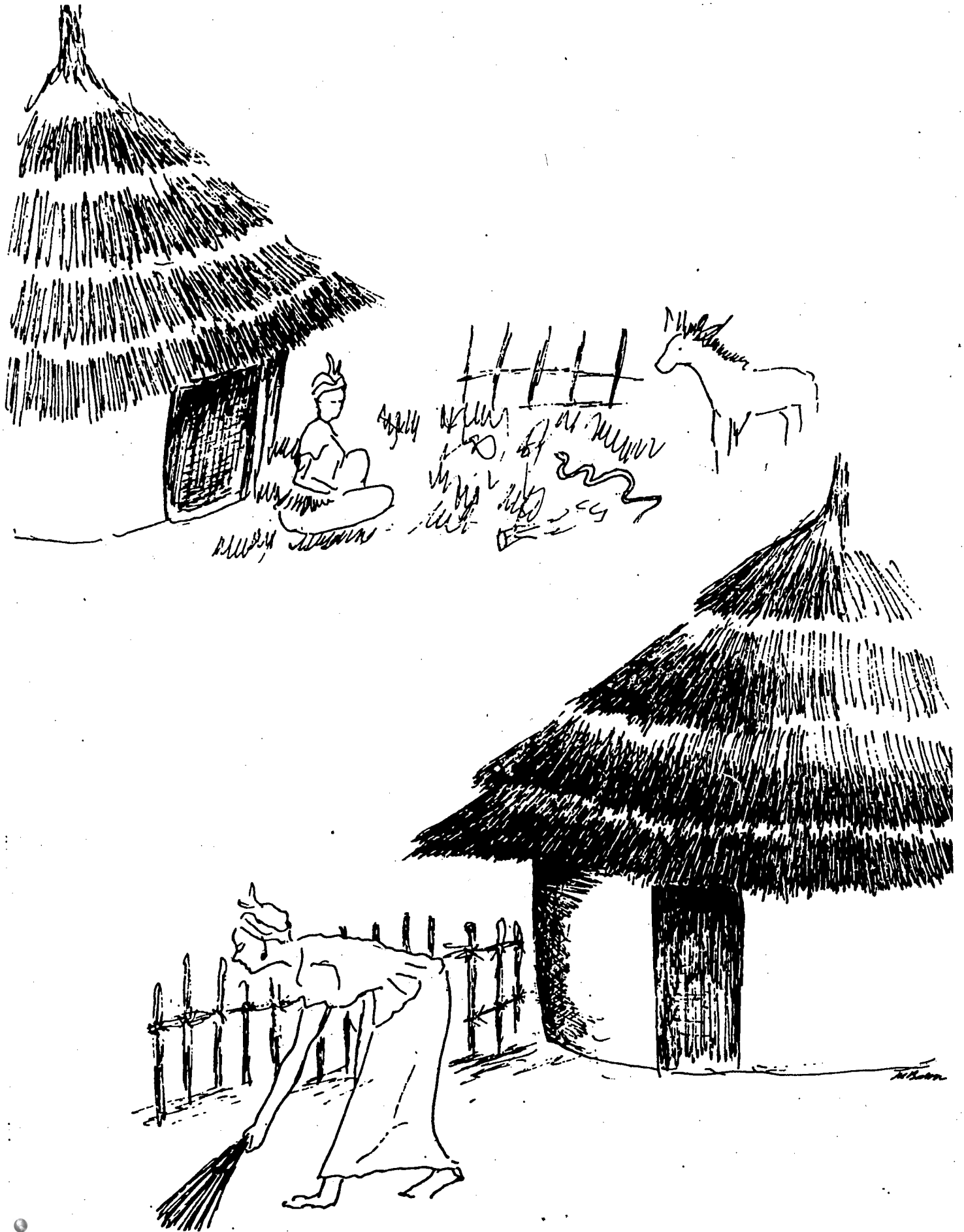
Kan moo	=	ku
Ñan ñoo	=	ñu
Lan moo	=	lu, etc.

SECTION IV: QUESTIONS

Tom, Americain lè?
Yow nag, lan ngè?
Kii nag?
Tom, fu mu jōgē ci Amerik?
Yow, fōō jōgē ci Amerik?
Kii, New York lè juddōō?
Tom, fu mu juddōō?
Sa xarit bii, New York lè juddōō walla Californie?
Sa baay, fu mu juddōō?
Yow, ban dëkk ngè juddōō?
Tom, fu mu dëkk léēgi?
Yow, fōō dëkk ci Sēnégál?
Tom, yagg nè fi?
Kii, yagg nè fi?
Yow nag, yagg ngè fi?
Tom ñaata weer lè am ci Sēnégál?
Sa xarit bii, ñaata weer lè fi am?
Dëgg ngè Wolof bu baax?
Tom dëgg nè Wolof bu baax?
Tom dëgg nè Wolof bu baax walla tuuti rekk lè ci dëgg?
Tom am nè jàngalekatu Wolof?
Yow, ñaata jàngalekat ngè am?
Am nè ay xaritu Wolof?
Yow nag, am ngè xaritu Wolof yu bare?
Ku lè jàngal Wolof?

*QUESTIONS FOR THE SPECIAL DIALOGUE

Tom, du Amerique lè dëkk?
Yow, du ci all bi ngè nekk?
Tom, xamante nè ag Douglas?
Yow, xamante ngè ag Directeur bi?
Yow, Americain ngè? Moom nag? (Moom itam, Americain lè?)
Amerik dafa rëy walla dafa tuuti?



SECTION V: PROVERBS AND SAYINGS

1. Sama jaan wacc-nè.
2. Bëgg dem taxul mèn-é' dem.
3. Gan doxat lè balaa-y raye, dem.
4. Saabu du fóót boppam.
5. Gumbè du jiité yoon.

SECTION VI: WRITTEN EXERCISES

Put the correct form of the verb in the blank below:

- wax - Naka lëñuy _____ "book" ci Wolof?
jënd - Fu ñu-y _____ jën fii?
fo - Fan lë xale y di _____?
solu - Fan lëñu-y _____?
jang - Teērë bi lë-y _____.
lekk - Xale yangi _____ loxo.
yenddu - Naka ngè _____?
fanaan Nu xale yi _____?
dugg - Sandaga lëñu _____.
julli - Ci ëtt bi lë gōōr gi _____.
feebār - All bi ngë _____?
juddu - Boston lë Mike _____.

Translate into Wolof:

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

It's my friend who did it. _____
It's Malick who came. _____
It's the farmer who is tired. _____
You saw it (not Moussa). _____
My friend taught me Wolof. _____
My hand hurts (not my head). _____
Who taught you Wolof? _____
Did your neighbor say that? _____
He has been here for a long time. _____
It's been 3 months since I've been here. _____

VOCABULARY FOR CHAPTER VII

aggali	to finish
aggale	to finish with
bant (b.)	stick
biir bu-y daw	diarrhea
boor (b.)	nearby, next to, around
bori	nose bleed
deret (j.)	blood
dëtt-mbër	puss
dimbëlée	to help with
dóor	to hit
dox	to walk
doxe	to walk with
futt	to have a blister
fo	to play
fo-e	to play with
gaañ	to hurt, to injure
gaana	leprosy
gaañu	to hurt oneself
gaaw	quick, fast
gõõm	cut
gumbè	blind
jooy	to cry: sa biir a ngi jooy. your stomach is growling
juddu	to be born: fõõ juddõõ where were you born
kuli (j.)	syphillis: dafa ànd ag kuli he has syphillis
lagaañ/lagaj/lafañ	a handicapped person
lool	very
lox	to shiver
lu/mumè	dumb, mute
mer	to be angry, to be irritable
miir	to be dizzy
mumè/lu	dumb, mute
nacc	to bleed
nappati	chicken pox
naq	to sweat, to perspire
nas	measles
nelaw	to sleep
newwi	swollen
njambutaan, xurèét	whopping cough

saan
sawar
seere
səqēt
sibiru (st.)
soj, xurfaan (st.)

taab
təx (st.)
tissóoli

uppóó
uppu

wacc
waccu
wànnet
wat
watoo
watu
wérédi

xam-xam (b.)
xame
xamme
xamal
xamante
xaw
xəm
xiibon

xurēēt, njambutaan
xurfaan, soj

yagg

parasite, worm
to be active
to be constipated
to cough
to have a fever, to have malaria
to have a cold

abcess
to be deaf
to sneeze

to faan oneself with
to fan oneself

to abandon, to throw
to vomit
conjunctiviits
to shave
to shave oneself with
to shave oneself
to be in poor health

knowledge
to know
to recognize
to make known
to know one another
to almost, to nearly
to faint
to be malnourished, to become
sick often
whopping cough
to have a cold

to take a long time

CHAPTER VIII

SECTION I: EXPRESSING THE PAST

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

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

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

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

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

- | | |
|------------------------------------|--|
| 2. <u>Dakar lëñu dem-oon demb.</u> | It's to Dakar that we went/had gone yesterday. |
| <u>Dama reeri-woon.</u> | I went/had gone to diner. |
| <u>Malick moo ñëwōōn.</u> | It's Malick who came/had come. |

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

*Supplementary Expression for Rural Focus

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

OPTIONAL LESSONS

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

MBIRUM WĒRGI YARAM

SPECIAL LESSON ON HEALTH

Naka lēñu-y xeexe ag tilim?

Amñe ay xale yoo xanne seen yaram dafa fees dell ak i picc walla tēññ.

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

MBAYUM GERTE

SPECIAL LESSON ON AGRICULTURE

Ku dēqi gerte dānga ko-y wēlbēti, doom yi fēētē ag jant bi. Su ko defe max gi du ko mēna yaq.

Su fekke jant bi dafa tång lool, gerte gi mēññe nekk ci naaj wi ñeent bë jurōom benni waxtu. Su tangul torop mēn nēñu wēlbēti gerte gi bayyi ko ci naaj wi benn bë ñaari fan.

CULTURAL NOTES

THE MUSLIM RELIGION

As you may have already realized, the Muslim religion is a very important part of the Wolof society. In Senegal, about 80% of the population is Muslim. The Muslim religion has been introduced in Senegal as early as the 12th century. The Islamic religion in Senegal is organized in brotherhoods. The main ones are the Tidjaan, the Xaadir, the Murid, the BayFall, and the Layenne. While the majority of Muslims belong to the Tidjaan sect, the relatively newer sect of Mouridism is becoming one of the active forces in the country. The Mouridism was founded around 1886 by Sëriñ Cheikh Ahmadou Bamba. It is based on the total submission of the individual to his spiritual chief referred to as the sëriñ. The sëriñ fulfills the necessary religious duties on behalf of the adept who work and practically live for him. The capital of the Mouridism is Touba which is in the heart of the peanut region. This explains the very powerful economic force that this sect has become in the agricultural sector of the country. Except for some differences in the way they are organized, all the sects adhere to the 5 pillars of Islam which are:

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

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

The following vocabulary describes major activities or concepts in the Muslim religion. Have your teacher or friends explain them to you.

julli _____

jəpp _____

jurōōmi yoon _____

aji _____

allaaji _____

ajaratu _____

wərsəg _____

barke _____

tuyaaba _____

jublu penku _____

woor/koor _____

weeru koor _____

korite _____

tabaski _____

yalla _____

rakk _____

nodd _____

ilimaan _____

jiite _____



SECTION II: D I A L O G U E

Juróom ñateelu waxtaan
Eighth Dialogue
Huitième Dialogue

BAAYIL DOX

Samba, John ag Ibra ñungi taxaw di waxtaan.

Samba, John and Ibra are standing talking.

Samba, John et Ibra sont debout et causent.

IBRA:	Samba, bayyil dox!	Samba, stop running around.	Samba, cesse de marcher.
SAMBA:	Lutax ngè wax loolu?	Why did you say that?	Pourquoi dites-vous cela?
IBRA:	Ñew-naa kër gè ñaari yoon tey, nekkuloo fè woon.	I came by the house twice today, you were not there.	Je suis passé à la maison à deux reprises, mais vous n'y étiez pas.
SAMBA:	Dama tukki woon maag suma gan gii!	I had gone for a trip with my guest here.	J'étais allé en voyage avec mon invité ici.
IBRA:	Fu ngeen demoon, ci all bi?	Where did you go, in the bush?	Où étiez-vous allé, en brousse?
JOHN:	Waaw wetu Thies lëñu demoon.	Yes, we had gone near Thies.	Oui, nous étions allés vers Thiès.
IBRA:	Mbaa tukki bi neexoon- nè?	Hope the trip was good (enjoyable)?	J'espère que le voyage était agréable.
JOHN:	Neexoon-ñè lool. All bè moo daq fii.	It was very enjoyable. It's more pleasant in the bush than here.	C'est plus agréable en brousse qu'ici.
SAMBA:	Wax ngè dëgg.	You are right.	Vous avez raison.



Juróom ñeteelu waxtaan
*Special Dialogue for Rural Focus
*Dialogue Special pour Milieu Rural

DEMOON BENN NGÉNTÉ

John ag Samba ñungi waxtaan ag Ibra Ndiaye, seef dekibu John.

John and Samba are talking with Ibra Ndiaye. John's "chef d'equipe".

John et Samba parlent avec Ibra Ndiaye, le "chef d'equipe" de John.

SAMBA:	Ibra, xaarnaa lè bè som dëmb.	Ibra, I have waited for you for a long time (until I was tired) yesterday.	Ibra, je t'ai longtemps attendu, hier.
IBRA:	Waay! Dama demoon benn ngénté.	I had gone to a baptism.	J'étais allé à un baptême.
SAMBA:	Mbaa ngénté lè neexoomé.	Hope the baptism was enjoyable.	J'espère que le baptême était agreable.
IBRA:	Lool sax! Waaye dama xawoon guddée. Moo tax ñewumë kër gë.	Very much so! But I was a little late. That's why I didn't come to the house.	Bien (agreable)! Mais j'étais un peu en retard. C'est pourquoi je ne suis pas venu à la maison.
SAMBA:	Loolu amil solo.	That's all right (it's not important).	Ce n'est pas grave.
IBRA:	John, jamm ngè am?	John, how are you?	John, comment allez-vous?
JOHN:	Dama xawoon tawat biig wante mangi am tan.	I was a little ill last night, but I am feeling better.	J'étais un peu souffrant hier soir, mais je me sens mieux.
SAMBA:	Lu lè jotoon?	What was wrong with you?	Qu'aviez-vous? (Qu'est ce qui n'allait pas?)
JOHN:	Dama sibbiru woon.	I had a fever.	J'avais de la fièvre.
SAMBA:	Danga war noppëliku.	You should rest.	Vous devez vous reposer.

SECTION III: G R A M M A R

1. The Past Marker -woon

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

He has arrived. N̄ew-në.

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

He has money. Am-në xalis.

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

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

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

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

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

Dem-ul-woon.	He had not gone.
Yow am-uloo-woon xalis.	You did not have money.
N̄ewulwoon.	He/she had not come.
Nekk-uleen-woon kër gë.	You were not home.

2. Different constructions with the marker -woon

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

UNNEGATED CONSTRUCTIONS

NEGATED CONSTRUCTIONS

Neutral

Dem-oon-naa Dakar.

Dem-umë-woon Dakar.

Dem-on ngë Dakar.

Dem-uloo-woon Dakar.

në
nëñu
ngeen
nëñu

ul
unü
uleen
unü

Object Emphasis

Dakar laa dem-oon.

Dakar laa dem-ul woon.

ngë
lë
lëñu
ngeen
lëñu

ngë
lë
lëñu
ngeen
lëñu

Verb Emphasis

Dama demoon Dakar.

Dama demul-woon Dakar.

Dangë
Dafa
Dañu
Dangeen
Dañu

Danga
Dafa
Dañu
Dangeen
Dañu

Subject Emphasis

(Man) Maa dem-oon Dakar.

Maa demul-woon Dakar.

(Yow) Yaa

Yaa

(Moom) Mpo

Mpo

(Nun) Noo

Noo

(Yeën) Yeëne

Yeëne

(Moom) Noo

Noo

SECTION IV: QUESTION

Ana Samba, John ag Ibra?
Ibra lu mu wax Samba?
Ibra ñaata yoon lë ñëw kër Samba?
Ñaata yoon ngë-y dem Dakar weer wu nekk?
Ñaata yoon ngë-y dem ci all bi weer wu nekk?
Samba, moon rekk moo tukki-woon?
Samba dafa tukki-woon?
Yow nag, danga tukki-woon?
Moon ag kan ñoo tukki-woon?
Demb danga demoon Dakar?
Yaag kan yëenë demoon Dakar?
Samba ag John fu ñu dem-oon?
Yëen ñaar fu ngeen dem-oon?
Seen tukki neex-oon në?
All bi neex-në?
All bi moo daq Dakar?
Sënëgal, moo daq Amerik?

*QUESTIONS FOR SPECIAL DIALOGUE FOR RURAL FOCUS

Ibra Ndiaye, seef d'ëkib lë?
Yow, seef d'ëkib ngë?
Sa seef dëkib, nu mu tudd?
Ibra Ndiaye seef dëkib-u kan lë?
Samba xaar-në Ibra dëmb?
Yow, xaar ngë më biig?
Sa xarit xaar-në lë keroog?
Biig xaar ngë bë sorn?
Ibra fu mu demoon?
Yow foo demoon?
Mbaa ngëntë lë neexoon-në?
Mbaa añ bi neexoon-në?

Mbaa reer bi neexoon-në?

Ibra dafa xaw-oon guddēē?

Ibra, lu tax ñëwul kër gë?

John, dafa tawat lēēgi?

Biig, lu ko jot-oon?

Yow, dangë tawat-oon biig?

Yangi am tan?

John, mungi am tan?

{ Samba mune John: "danga war noppeliku" }
{ Lutax mu wax loolu? }

SECTION V: PROVERBS AND SAYINGS

1. Waxu mag du fanaan`all.
2. Fu sindax di ñaawalee xodd, garab-a fë jege.
3. Bët du yanu waaye xammë lu bopp`attan.
4. Bant lu mu yagg`yagg ci ndaxdu nekk jasig.
5. Sa gërmiñ`xasaw-në, sa doomu baay rekk moo lë`koy wax.

SECTION VI: WRITTEN EXERCISES

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

Moustapha, amñë doom. _____

Xale bi gis-në kër gi. _____

Waa dëkk bi amunu xaalis. _____

Thies lë gōōr gi nekk. _____

Bern oto lë jënd. _____

Yēēn dem-uleen Kaolack. _____

Ñoom ñet xamuñu dara. _____

Suma xarit mën-në ñaw. _____

Jigēēn ji amul paas. _____

Foo nekk ci all bi? _____

Ñoo seeti prefet bi. _____

Marie ag Aminata ñoo ko wax. _____

Dafa feebar tey. _____

Da ngeen sorn torop. _____

Tool yë lëñu dem. _____

2. Translate into Wolof:

He has work. _____

He had work. _____

She is sick. _____

She was sick. _____

Mamadou wants rice. _____

Mamadou wanted rice. _____

He has given it to me. _____

He had given it to me. _____

Where were you a while ago. _____

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

He was very hungry. _____

They had travelled. _____

You had not gone to work. _____

Your brother had not said it. _____

Where was she? _____

Weren't you cold last night? _____

It was the millet that we ate. _____

VOCABULARY FOR CHAPTER VIII

ci subë	morning
daaw	last year
daaw-jëëg	2 years ago
dindi	to take off, to remove
déqi	to harvest
dàq	1. to be better than, to surpass, to out do, to excell
	2. to send away, to turn away
ëpp (st.)	to be too much, to be too bit, to be too large
faj	to cure, to heal
faju	(to go cure oneself) to go to the doctors
fees	to be full
fees dell	to be very full
fëetë	to face
fëetëél	to make something face in a certain position
gét, napp	to fish
ja bë	to the market
jant (b.)	the sun
max	termites
mbay	cultivation
ndaje	to meet
ndaje (m.)	meeting, reunion
ngelaw	to be windy
ngelaw (m.)	wind
ngëntë	baptism
saggan (st.)	to be negligent
solo	importance
su fekkee	if
tëëñ	lice
tilim (st.)	to be dirty
torop	very
wal	to pound grain
wëlbëti	to turn over
wër (st.)	to be cured
wër (g.)	health
wergi yaram	healthy body
xeex	to fight
xeex (b.)	fight
yëpp	all, every

CHAPTER IX

SECTION I: DESCRIBING PEOPLE

1. Describing someone or something:

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

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

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

Dafa njool. could be expressed as Ku njool lë.

<u>Noom danu gatt.</u>	<u>Noom ñu gatt lënu.</u>
------------------------	---------------------------

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

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

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

Moussa dafa am xel.	Moussa is smart.
Moussa am në xel.	

- C. "Description" Vocabulary

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

dof	stupid
reew	rude
ɲott	stingy
reelu	funny
soof	dull
baax	good
bon	bad
am yaram	to be fat
am bët	to have big eyes
am taxawaay	to be tall
am jëmm	to be tall
am taar	to be pretty
am taat	to have a big "derrière"
am xel	to be smart
am xamxam	to be knowledgeable
am wërsëg	
am barke	to be lucky
am tuyaaba	
am doole	to be strong

2. Comparison

A. Equality

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

John ag Nancy ñoo toollo.	John and Nancy are of the same size.
Lisa ag Eva ñoo niróó.	Lisa and Eva look alike.
Tééré bii ag tééré bii ñoo yam.	This book and that book are equal.
Suma rak ag sa mag ñoo maase.	My younger brother/sister and your older brother/sister have the same age.

Another way of expressing equality is with the use of the word benn and the predicator lë. Examples:

Tééré yi benn lëñu.	These books are the same.
Bii ag bele benn lenu/benn le.	This one and that one are similar.

3. Superiority

Two constructions are used and can roughly be categorized as follows:

A. Corresponding to the dafa construction:

Justine moo gën njool Pat.	Justine is taller than Pat.
Siis bii moo gën rëy siis bii.	This chair is bigger than this chair.
Tool yi ñoo gën yaatu tool yii.	These fields are wider than these fields.

Man maa ko gën gatt.

I am shorter than he.

B. Corresponding to the am plus a noun construction:

Coumba moo ëpp xel Awa.

Coumba is smarter than Awa.
(literally - has more brains)

Yow yaa ëpp wërsëg Ndiouga Kebe. You are luckier than Ndiouga Kebe.

Maa lë ëpp xaalis.

I have more money than you.

C. The word daq is used often when expressing superiority. It has the general meaning of "to be better than". When used with another verb, it is like an auxiliary and it modifies that verb.

Niokhor moo daq liggëey Ablaye. Niokhor works better than Ablaye.

Fatou moo daq jan Samba.

Fatou is a better student (studies better) than Samba.

When used alone (i.e., without another verb), daq takes the meaning of better. Depending on the context, it can have a very specialized meaning:

Abi moo daq Ana.

Abi is prettier than Ana.

Ceebu jën moo daq mafe.

Ceebu jën is tastier than mafe.

Suma simis moo daq sa simis.

My shirt is prettier than your shirt.

Sënëgal moo daq Amerik.

Senegal is better (looking/living) than America.

D. Tane means better but is not used in the same way daq is. It is the opposite of yees (see below) and indicates a general superiority (e.g., the meaning in Mangi tane. = I am feeling better.)

Tane is used in the existence of some negative aspect of a description.

Siis bii baaxul, siis bii itam baaxul, wante bii moo tane bii.

This chair is not good, and this chair is not good either, but this one is better than this one.

4. Expressing difference

-wuté = to be different

Siis bii ag siis bëlë wuté nënu.

This chair and that chair are different.

-duñu been = not the same one

Sënëgal ag Amerik duñu benn.

Senegal and America are not the same.

-bokk-uñu = do not share

Ñoom ñaar bokkuñu.

They are not the same.

5. Inferiority

The word yees has the meaning of "worse":

Yoon wii mōō yees.

This way(road) is worse.

There is not an equivalent of the English less -- than; instead in Wolof the gën construction and the opposite verb are used. Example:

(instead of saying)

This house is less pretty than that house. Wolof's would say, "That house is prettier than this house."

*VOCABULAIRE SUPPLEMENTAIRE POUR MILIEUR RURAL

*SPECIAL VOCABULARY FOR RURAL FOCUS

Note: A utiliser avec les cycles precedents.

Use with the preceding cycles.

Tool bi dafa yaa. (yaatu) ndaw sore	The field is large. small far	Le champ est large. petit loin
Nawet bi baax-në.		
Nawetu ren ag nawetu daaw noo niroo.	This rainy season and the last are similar	Cet hivernage et l'hiver- nage passe se ressemblent.
Masin moõ gen gaaw illeer.	A machine is faster than an hoe.	Une machine est plus rapide qu'une daba.
Bay gugub moõ gea bay gerte.	It's better to grow millet than to grow peanuts.	C'est mieux de cultiver du mil que de cultiver de l'arachide.
Ren moo tane daaw.	This year is better than last year.	Cette année est meilleur que l'année dernière
Sine Saloum moõ ëpp ndox fleuve.	The Sine Saloum region has more water than the fleuve region.	La region du Sine Saloum a plus d'eau que la region du fleuve.

*LEÇON SPECIALE SUR LA SANTE

*SPECIAL LESSON ON HEALTH

NAKA LĒNU-Y XEEEXE AG TILIM (suite)

Nañu faral di raxasoo saabu. Saa yoo laale dara war-ngë' raxasu ndax fii
dañu-y faral di ñaq lu bare.

Nit ku nekk warnë di sangu bés bu nekk. Cangaay mooy setal yaram bë mu mën
di noyyi.

*LEÇON SPECIALE SUR L'AGRICULTURE

SPECIAL LESSON ON AGRICULTURE

MBAYUM GERTE (suite)

Su gerte gi nekkee ci naaj wi ab diir, dañu koy dajale def ko ay tar bayyi leen fë ñu-y wow ndank-ndank.

Su loolu weesoo, ñu dajale leen def ay naaf. Mën-nëñu aj lépp ci kaw ay bant yu ñu samp; su ko defee, gerte gi dootul laal suuf.

CULTURAL NOTES: SUPERSTITION AND BELIEFS

Despite the strong influence of the Islamic religion, the Wolof society still has practices that undoubtedly originate from past animist beliefs. Animism can be roughly described as a religion in which people do not believe in one God but they rather believe in several Gods represented by natural phenomena such as the wind, the rain, etc. Among the majority of the Wolof, strong faith in the Muslim religion does not prevent these practices. Following are some terms and their meanings relative to these practices.

TEERE (or, gris-gris) These are amulets that men and women wear around the waist, neck, arms, legs. They serve as protection against the devil and the bad spirits.

KAAR This word is repeated whenever someone is praised, especially a child. For example: Xale bi rafet në. Kaar. This expression is said to "protect" the child from evil spirits. There is a belief that if you praise a baby, the evil spirits will hear about it and take the child away. (This belief is still very strong, probably because the infant mortality is still very high.)

DEM Witches. Witchcraft is inherited maternally, i.e., a person whose mother is a dém is automatically a dém. A person whose father is a dém is a nóoxóor. A nóoxóor is less harmful than a dém. There is a great fear of a dém. They eat people's souls and can transform into animals (cats, hyennas or into the wind.

JINNE Spirits.

RAB Spirits of a certain group. It can appear in visible forms such as one of an animal, snake - bird, etc.

SEYTAANE The devil (satan)

NDEPP Dance of possession, organized to cure people who are mentally ill.

Superstition is very common and you may as an exercise ask your instructors or friends to tell you some of these beliefs.



SECTION II: D I A L O G U E

NUNGI TAGGOO

Juróom nenteel-u waxtaan
Neuvième dialogue
Ninth Conversation

Samba ag John nungi taggoo.

Samba and John are saying goodbye.

Samba et John se disent au-revoir.

JOHN:	Mangi dem.	I'm leaving.	Je m'en vais.
SAMBA:	Yangi dem. Ngè nuyul mè sa waa kër.	You're leaving. Say hello to your family for me.	Vous partez. Dites bonjour à la famille de ma part.
JOHN:	Dinëñu ko dëgg.	They'll hear it.	Ils l'entendront.
SAMBA:	John...	John...	John
JOHN:	Naam.	Yes.	Oui.
SAMBA:	Loo-y def ëlëg ci ngoon?	What are your doing tomorrow afternoon?	Que faites vous demain après-midi?
JOHN:	Man? Dara.	Me? Nothing.	Moi? Rien.
SAMBA:	Doo new ker ge naansi attaya?	Won't you come to the house for tea?	Ne venez-vous pas à la maison boire du the?
JOHN:	Ci ban waxtu?	At what time?	À quelle heure?
SAMBA:	Soo waccee ci takkusaan.	When you get off work around 5:00 p.m.	Quand vous sortez du travail vers 5 heures.
JOHN:	Baaxnë, dinaa n'ëw, bu soobee yalla.	Okay, I'll come, if it pleases God.	D'accord, je viendrai s'il plait à Dieu.
SAMBA:	Di-naa lë xaar.	I'll wait for you.	Je vous attendrai.

*DIALOGUE SPECIALE POUR MILIEU RURAL

*SPECIAL CONVERSATION FOR RURAL FOCUS

"-ANGI TAGGOOK IBRA

John ag Samba angi taggook Ibra.

John and Samba are saying goodbye to Ibra.

John et Samba disent au-revoir à Ibra.

IBRA:	Mangi ñew dem bë kër gè.	I'm going to go home.	Je vais m'en aller à la maison.
JOHN:	Ah, fōō jëm; bul yaq waxtaan wi waay.	Where are you going; don't spoil the conversation.	Où allez-vous, ne gachez pas la conversation.
IBRA:	Du ngeen ñew ñu aña.	Won't you come have lunch.	Ne venez-vous pas déjeuner.
SAMBA:	Na ci jamm bare.	Peace be plenty in it. (No, thanks eat in peace)	Non merci (Mangez en paix.)
IBRA:	Waaw, xanaa dingeen naan-si attaya?	Well, you will come for tea?	Bon, j'espère que vous viendrez boire du thé?
SAMBA:	Ban waxtu?	At what time?	A quelle heure?
IBRA:	Ci booru tisbaar su ngeen anee bë noppi.	Around 2 after you finish lunch.	Vers 2 heures, après le déjeuner.
JOHN:	Dinenu ñew, waaye bu leen-ñu xaar.	We'll come but don't wait for us.	Nous viendrons, mais ne nous attendez pas.
IBRA:	Su ngeen ñewul duñu tambali. Dinëñu leen xaar.	If you don't come we won't start. We will wait for you.	Si vous ne venez pas, ne commencerons pas. Nous vous attendrons.
JOHN:	Baaxñe dinëñu ñew, bu soobee yalla.	Okay, we'll come if it pleases god.	D'accord, nous viendrons, s'il plait à Dieu.

SECTION III: G R A M M A R

Expressing Future

As you recall (See note 2, Chapter IV) the particle di was described as an auxiliary verb that indicates either incompleteness or future. The way it is used when expressing the future tense is in combination with the marker ně. The different forms appear in the paradigm below. These forms are used for non-negated sentences (See the following Chapter for negated forms.).

	SINGULAR	PLURAL
1st person	dinaa	dinëñu
2nd person	dingé	dingeen
3rd person	dinë	dinëñu

The particle is placed before the verb. It is used with both active and stative verbs. Examples are following:

Dinëñu ko dēgg.

They will hear it.

Samba dině xaar John.

Samba will wait for John.

Dingé am xaalis.

You will have money.

When the particle di is attached to the dinë form, it gives the meaning of "usually". Examples are following:

Dinëñu-y naan àttaya.

We usually drink tea.

Dinë-y nelaw bëccēg.

He usually sleeps in the daytime.

SECTION IV: Q U E S T I O N S

Yangi dem?

John, mungi dem?

Ngë nuyul më waa kër gë.

Ngë nuyul më Samba.

John, taggu-në Samba?

Naka lë ko taggoo?

John, lumu-y def subë ci ngoon?

Loo-y def lëëgi?

Irene, lu muy def lëëgi?

John, dinë naansi àttaya?

Yow nag, dingë naansi àttaya?

John, ci ban waxtu lë-y ñëw?

Yow, ci ban waxtu ngë-y ñëw?

Am ngë montar?

Ban waxtu moo jot?

Samba dinë xaar John?

Kan lë-y xaar?

Kan ngë-y xaar?

Dingë më xaar tey?

Moom dinë dem dëkk bë ngoon?

*QUESTIONS POUR DIALOGUE SPECIAL

Ibra fu mu jëm?

Yow, yangi ñew dem Dakar?

Yangi dem?

Doo ñew naansi àttaya?

Du ngeen ñew ñu aani?

Yow dingé naansi àttaya?

Samba ag John dinëñu naansi àttaya?

Ci ban waxtu lënyuy naan-si àttaya?

Sooañee bë noppi looy def?

Sooreer bë noppi looy def?

Soowaccæ bë noppi looy def?

Yéén dingeen ñew?

Dingé ñu xaar?

Dingé leen xaar?

Ibra diné xaar Samba ag John?

John ag Samba dinëñu ñew?

SECTION VI: WRITTEN EXERCISES

1. Translate into English

Dinėñu dem Dakar. _____

Jigēēn ñi dinēñu ñew ngoon. _____

Man dinaa seeti suma baay. _____

Dinėñu ko dēgg. _____

Xale bi dinē somn. _____

Yeen dingeen am wērség. _____

Suma waa kër dinēñu ñew Senegal. _____

Jabaram dinē togg ceeb. _____

Tapha dinē naansi attaya. _____

2. Translate into Wolof

We usually drink tea. _____

They usually get sick. _____

You will talk with the chief. _____

Someday he will visit America. _____

Millet will kill me. _____

Wolof will be difficult to learn. _____

My older brother is stingy. _____

3. Write an Answer to the Following Questions

Sa mag naka lë mel? _____

Sa rakk moo gën gätt sa mag? _____

Carter ag Regan, ñoo nirōō? _____

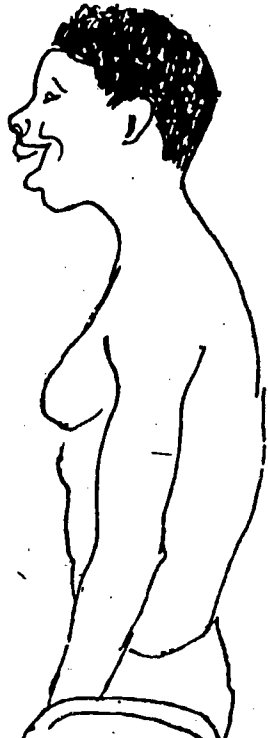
Kareem Abdul Jabaar ag Mickey Rooney kan moo gën njool (moo sut)? _____

Yaag sa jangalekat yēēñe maase? _____

Sēēn kër ag "white house" ñoo tolloō? _____

Maag yowbenn lenu? _____

Ceebu jen ag yassa bu daq? _____



VOCABULARY FOR CHAPTER IX

ab	the
aj	to place on top
am bët	to have big eyes
am jëmm	to be tall
am taar	to be pretty
am taxawaay	to be tall
am yaram	to be fat
bokk	to be the same, to share
bon	to be bad
bul	don't (singular)
canggaay	bath
dajale	to gather, to assemble, to collect
diir	to aim at, to sight
diir (b.)	a period of time, duration, at short notice
dof	to be stupid, to be crazy
dof (b.)	madman, lunatic
doole (j.)	strength
faral (st.)	to be often
gàtt (st.)	to be short
illeer	an hoe
jekk	elegant
maase	to have the same age
mel	to be like, to look like, to be similar
naaf	pile
ndank (ndank-ndank)	slowly
niróó, nuróó	to look alike, to resemble
ɲott	to be stingy
noyyi	to breath
nuroó, niróó	to look alike to resemble
rafet (st.)	to be pretty
reelu (st.)	to be funny
reew (st.)	to be rude
ren	this year
samp	to fix in the ground, to fasten
set (st.)	to be clean
sew (st.)	to be thin
soof (st.)	to be dull
taggoo	to say goodbye
taggu	to say goodbye to someone
tambali	to start, to begin
tane	to be better than
tar	piles
tolloo	to have the same size

weesoo

to pass: su loolu weesoo
after that happens

wërsëg (barke, tuyaaba) (w.)

luck, chance

woow

to be dry

wuutë

to be different

xeereer

to be a little light

xees

to be of lighter skin

xel (m.)

memory, mind, smart

(to be smart - am xel)

yaatu

to be wide, to be spacious

yam, yem

to be average, to have the same size, to be ready

yëes

to be worse

CHAPTER X

SECTION I: EXPRESSING "DON'T" (bul)

- | | | |
|----|---------------|----------------------|
| 1. | Bul yakkanti. | Don't be in a hurry. |
| | Buleen dem. | Don't (plural) go. |
| | Bul jooy. | Don't cry |
| | Buleen mer. | Don't be mad. |
| | Bul yagg. | Don't be long. |

The study of the imperative negative is taken up in the grammar section
Another interesting construction to concentrate on is the one as follows:

- | | | |
|----|-------------------|---------------------------|
| 2. | Léégi mu ñew. | He/she will come soon. |
| | Léégi ñu dellusi. | They will be back soon. |
| | Léégi añ noppi. | Lunch will be ready soon. |

3. The verb ñew to come is used to express the English "I am going to" or much more precisely "I am about to". Examples of this construction are as follows:

- | | |
|---------------------------|---------------------------------------|
| Mangi ñew dem. | I am going. |
| Mangi ñew yaq waxtaan wi. | I am going to spoil the conversation. |
| Yangi ñew jangi? | Are you about to go to school? |

4. Mangi dem té ñew. This is the standard expression that corresponds to the English "I'll be back." (the response to this expression: Demal te ñew.)

- | | | |
|----|-----------------------------|---------------------------------|
| 5. | Aminata nee në ngë ñew. | Aminata said (for you) to come. |
| | Baayam nee në mu toog. | His/her father said to sit. |
| | Seen yaay nee-në ngeen dem. | Your mother said to go. |
| | Wax ko mu ñew. | Tell him to come. |
| | Bayyi leen ñu toog. | Let them sit down. |
| | Ne ko mu wëri. | Tell him/her to go around. |
| | Wax leen ñu agsi. | Teel them to come in. |

Notice that in the above sentences the second verb takes the minimal construction which is discussed in the grammar section of this chapter.

*SPECIAL EXPRESSIONS FOR RURAL FOCUS

Bul teel déqi gerte gi.
Buleen jege teen bi lool.
Bul yaq mbay mi.

Don't harvest the peanuts too soon.
Don't be too close to the well.
Don't spoil the harvest

Mangi ñew taxani.
Ñungi ñew peese ji suñu gerte.

I'm going to go fetch wood.
We are going to go weigh our peanuts.

Seef bi nee në mu agsi.
Sëriñëm nee në mu toog.
Seen kilifë nee në ñu def ko.
Nee ko mu rooti.
Bayyi leen ñu roose tool bi.
Wax ko mu saxal tamaate.
Wax leen ñu sang seen doom.

The chief said to come.
Her husband said (for her) to stay.
Their boss said to do it.
Tell him/her to go fetch water
Let them water the garden.
Tell him to grow tomatoes
Tell them to wash their children.

*SPECIAL LESSON ON HEALTH

FEEBAR-U ƊAS

Feebaru Ɗas feebar bu metti lè. Feebar lè boo xamne xale yi lè-y dal. Dafay rey ci lu gaaw a gaaw. Ɗas dafa-y wallaate.

Su xale bu dara jotul nekkee ag xale bu Ɗas, ki dara jotul mèn-nè daldi Ɗas moom itam. Su Ɗas dalee xale, war-ngeen ko nemmeeku ci teel, faj ko, mu wér. Waaye su xale bi di liir feebar bi mèn nè ko rey. Kon boog war ngeen moytu seen liir di jege képp ku Ɗas.

*SPECIAL LESSON ON AGRICULTURE

MBAYUM GERTE

Ken war-ul bayyi gerte ci tool, ci suuf-u jant bi ay fan yu bare te dajale woo ko. Loolu dafay tax gerte gi gaaw a waw, xob yi gaaw a ruus. Ken warul dajale gerte gu xob yi wert walla gerte gu tawte bë tooy.

Ku dajale sa gerte bë noppi, mu taw ci kawam taw bu metti, danga ko-y tassat ndax mu fendi, su dul loolu gerte gi dafay nèb.

CULTURAL NOTES: RELIGIOUS HOLIDAYS

All of the Muslim religious holidays follow the Muslim calendar, which is the lunar calendar. For this reason, every year the holidays fall on different dates. Following is a list of some of the different holidays celebrated in Senegal and their significance.

Tamkarit

Is the Muslim New Year. It is believed that on this day God decides on everyone's destiny. In the various mosques, cows are sacrificed and shared among families. It is customary during the evening to prepare a cere (millet couscous) dish. The dish is eaten with milk and at the end of the meal, the bowl is returned and every member of the household makes a wish while picking up the bowl and moving it up and down. It is said that if one does not eat until full during the meal, he or she will never have another chance to do so. Because of this belief, everyone is expected to eat a lot. After dinner, children and teenagers go for the taajaboön. They masquerade themselves (similar to Halloween in the states) and they go from house to house to collect sarax (charity). It is also said that during this night God forgives all sins. Because of this belief, minor stealing (such as chickens, etc.) is allowed. Also, during this day men, women and children put on the tusngël which is a special makeup placed just under the eye.

Gammu or Mawluud

This is the celebration of the prophet Mohamed's birthday. Songs are sung during the entire night. In Senegal, the largest celebration takes place in Tivaouane which is the capital of the Muslim sect called the Tijaan.

Maggal

This is the annual pilgrimage to Touba, the capital of the Muslim sect called the Murid. This is the largest pilgrimage which takes place in the country. It has been estimated that over 1,000,000 people make the pilgrimage every year.

Korite

This is the holiday that marks the end of the fasting period called Ramadan. During this holiday, men, women and children put on new clothes. The men and children (especially the boys) go to a special prayer at the mosque in the morning. When they return from the mosque, laax is served. Laax is a porridge like dish served with curdled milk or a sauce made from peanuts, buy (the fruit of the baobab tree) and sugar. In the afternoon the men go from house to house asking forgiveness and paying their respects and wishing dëwënëti (until next year) to friends and relatives. Children go from house to house to collect ndëwënël (small gift of money that adults are obliged to give that day).

Tabaski also known as "fête du mouton"

On this day every household is expected to kill a lamb in sacrifice. The killing of the lamb takes place after a special morning prayer is said at the "Grand Mosque." The killing is performed by the head of the household while he is slitting the animal's throat, his family lines up behind him as a symbol that they too take part in this sacrifice. Some of the meat is consumed by the family, however most of it is distributed to neighbors and relatives and especially the poor. In the afternoon, just as during Korite, visits to parents by adults, particularly the men wishing dewéneti.



SECTION II: D I A L O G U E

JĚNDI SUUKĚR AG WARGĚ

FukkĚĚlu waxtaan
Tenth Conversation

Samba ag John ņungi jĚndi suukĚr ag wargĚ.

Samba and John are going to buy sugar and tea.

SAMBA: John dĚġ mĚ gungĚ butig bĚ? John, won't you accompany me to the shop?

JOHN: Ax kay, mbaa sorewul? Of course, hope it isn't far?

SAMBA: DĚĚdĚĚt. Mungi fĚle ci wet-u No, it's over there next to Ibou's
kĚr Ibou. house.

Ci biir butig bi. In the shop.

SAMBA: Naar bi kaay jaay ņu waay. Naar, come and sell to us.

NAAR: Mangi ņĚw. Lan ngeen bĚgg? I'm coming. What do you want?

SAMBA: Boyatu suukĚr ag bern paketu A box of sugar and a package of tea.
warga.

NAAR: Ag lan? What else?

JOHN: Amuloo fi naanaa? Don't you have any mint here?

NAAR: DĚĚdĚĚt duņu jaay naanaa. No, we don't sell mint. Look over
Seetal fĚle ci wetu bulansĚri there, next to the bakery.
bĚ.

JOHN: BaaxnĚ. Laxasal ņu warga wi Okay. Wrap the tea and sugar for us.
ag suukĚr si. Naata lĚ? How much is it?

NAAR: Paketu wargĚ _____ *
'boyatusuukĚr _____ *
my _____ *
The package of tea _____ *,
the box of sugar _____ *,
totals _____ *

SAMBA: Am ņaari tĚmĚĚr ěngi. Jox Here's a thousand CFA. Give me my
mĚ sumĚ weccit. my change.

NAAR: Am sa weccit. Here's your change.

*insert current prices.

SECTION III: G R A M M A R

1. Negative Imperative

As you recall, imperative in Wolof is formed by using the suffixes -al; for the singular and -leen for the plural to the main verb. For the negative imperative the particles bul (singular) and buleen (plural) are used. A major difference between these and al and leen is that for the negative imperative the particles are placed before the verb. Thus:

Bul mer.	Don't be mad.
Buleen indi tēere bi.	Don't bring the book.
Bul wax loolu.	Don't say that.

2. Imperative with Pronouns

When the object of the main verb is a pronoun, in a non-negated imperative sentence, the particles -al and leen are purely and simply omitted and just the infinitive is used. Compare the following pairs of sentences:

Indil ndēs mē.	Kindi ko.
Jox-al tēerē bi xale bi.	Jox ko xale bi.
Wax-al Moussa ag Tapha ñu ñew.	Wax leen nu new.
Demal Dakar.	Dem fē.

If it is a negated sentence, the expressions bul and buleen are still used but with the singular bul the l is sometimes omitted. Thus:

Bul jox tēerē bi xale bi.	Bu(l) ko jox xale bi.
Bul dem Dakar.	Bu fē dem.

3. Negative Future

The paradigm below gives the different forms of the particle du that marks the future negative.

	Singular	Plural
1st person	dumē	duñu
2nd person	doo	dungeen
3rd person	du	duñu

Dumē dem Dakar ngoon.
Doo ñew kër gé naansi attaya?

I won't go to Dakar this afternoon.
Won't you come to the house for tea?

Notice also that as we saw in Chapter II, Section I, Note 6. the particle can have the meaning of "is not". This happens when it is followed by a noun.

Kii du Americain.
Lii du teērē, simis lë.

He's not American.
It's not a book, it's a shirt.

4. Minimal Verbal Construction and Verbs of Communication

This construction is called minimal because it does not use the particle angi, na, dafa or la. The use of this particular construction is presented in this chapter with verbs we can call verbs of communication. Such verbs are verbs like wax, ne and any verb that inherently contain the idea of giving a message. It is also used with verbs of volition like bëgg.

In English the infinitive would be used for this kind of construction as in: Tell him to go. or, Ask them to leave.

In Wolof, the minimal verbal construction consists of the subject followed by the verb. If the subject is pronominal, the subject pronouns take the following forms:

	Singular	Plural
1st person	më	ñu
2nd person	ngë	ngeen
3rd person	mu	ñu

Examples of this construction can be seen in the following sentences:

Bëgg ngë mu ñëw.	You want him/her to come.
Nee në ngë ñëw.	He said (for you) to come.
Sa yaay nee-në mu dem.	Your mother said (for him/her) to go.
Wax leen ñu agsi.	Tell them to come in.

This construction is also used with the temporal bi or bu like in the following sentences:

Bu më waccee.	When (if) I get off work.
Bi mu ñëwee.	When (if) he came.

It is also used a lot in narrative constructions such as the following:

Mu duggsi toog.....,	He came, sat down.....,
----------------------	-------------------------

SECTION IV: QUESTIONS

Samba lu mu-y jëndi?

John dinë gungé Samba?

Butig bë sore në?

Fu mu nekk?

Amerik, sore në?

Samba ag John luñu bëgg?

Yow lóó bëgg?

Boyatu suukër ñaata lè?

Paketu warga jafe në?

Ci Amerik, boyatu suukër ñaata lè?

Paketu warga jafe në?

Naar bi dinë jaay naanaa?

Fan lëñu-y jaay-e naanaa?

Fuñu-y jaaye mburu?

Boyatu suukër ag paketu warga ñaata lè?

Samba ñaate lè jox naar bi?

Weccit-u Samba ñaata lè.

Naar bi, am në weccit?

Yow am ngé weccitu ñaari jurni?

SECTION V: PROVERBS AND SAYINGS

1. Lu dul dëgg du yagg.
2. Loō bēgg yalla na-y jamm!
3. Alalu jaambur ba fē lē tudd.
4. Ka wax waxul ka jottēlēē wax.
5. Andal ag sa sago.

SECTION VI: WRITTEN EXERCISES

1. Put the following sentences in negative form:

Lekk leen mburu mi. _____

Demal fêlê. _____

Jaay nê ñaari kilo. _____

Joxal Moustapha xalis bi. _____

Toogal ci wetu bunt bi. _____

Indilêen kô fii. _____

Dugg-ël ci oto boobu. _____

Jaaral nii. _____

Dimbêli ñu. _____

Toog fê ñaari weer. _____

Def ci xorom. _____

Moustapha ag xaritam dinêñu dem Dakar. _____

Sa rakk dinê toog ci kër gè. _____

Dëkkëndōom dinê tukki ëllëg. _____

Dingë nêw kër gè. _____

Dingeen am barka. _____

Dinë dem ajjana. _____

2. Translate the following sentences into Wolof:

He asked him to come. _____

He said for him to eat the rice. _____

Aminata said for you to bring the book. _____

Your father wants him to work. _____

I want you to go now. _____

Don't let him touch the food. _____

When I go to the market I will buy it. _____

Let them sleep. _____

Thomas said to give him the hammer. _____

Coumba said for you to let her alone. _____

VOCABULARY FOR CHAPTER X

WOLOF

ENGLISH

dajale	to gether, to collect, to harvest
daldi	immediately, as soon as
dara	something (negative = nothing)
déqi	to harvest
fendi	to be drained
gungé	to accompany
itam, it, tamit	also, equally
jege (st.)	to be close
jooy	to cry
kaw, kow (g.)	up, up on top of, top, north
kepp	anyone
laxas	to wrap
mer (st.)	to be made, to be angry
moytu	to avoid
myy	equals, totals
naanaa	mint
nëb	to rot
nenmeeku	to recognize
ruus (st.)	to flake
sax	to grow
tassat	to spread
tawte (st.)	to be rained on
tax (st.)	to cause
tooy (st.)	to be humid, to be wet

wàll
warga

to contaminate
tea (leaves)

xob (b.)

leaf

yàq

to spoil

CHAPTER XI

SECTION I: P A S T T E N S E (doon)

1. Loo doon def sanq? What were you doing a while ago?

The past tense with di plus oon equals doon is presented in this chapter. As with oon (see Chapter VIII) the position of the particle doon depends on what kind of emphasis you want to give your sentence. The grammar section deals with this particle in detail but notice the different constructions.

- A. Dama doon noppëliku. I was resting.
Dafa doon sangu. He was taking a shower.
Dangeen doon waxtaan. You (plural) were chatting.

This construction is used when answering the question Loo doon def? What were you doing? or, when you want to explain the reason for your action (see Chapter V, Section III, Note 1.A.), example:

Question:

- Bi mē ñewee kër gë, loo doon def? When I came to the house, what were you doing?

Answer:

- Bi ngë ñewee kër gë, dama doon waxtaan ag sunë nijaay. When you came to the house, I was talking with my uncle

- B. Bi mu nekkee Amerik, Anglais lë doon jäng. When he/she was in the states, he/she was studying English.

- Bi ngeen dëkkëé France, Français ngeen doon lakk. When you lived in France, you were speaking in French.

2. The particle daan

Notice the use of the particle daan to mark repetition in the past:

- Amerik, jurōomi waxtu lëñu daan reer. In America, we use to eat dinner at 5 p.m.

- Bi ngë nekkee Amerik, lan-ngë daan def guddi? When you were in America, what did you (use to) do at night?

3. Expressing "to be" in the past

Recall that the particle di sometimes has the meaning "to be" as for example:

- Maa-y Wolof. I am Wolof (not you).
Dunë jangalekat, baykat laa. I am a cultivator, not a teacher.

The same holds true with doon, when it is followed by a noun:

Daaw Senghor moo doon peresidã.
Ku tudd Samba Niang moo doon
prefet bi.

Last year Senghor was President.
Someone named Samba Niang was the
prefect.

4. Negative of daan

Notice the negative construction:

Bu jëkk daawunë naan `attaya.
Bi mu nekkee Amerik, daawul lekke
loxo.
Amerik daawuru nelaw bëccëg.

Before I did not use to drink tea.
When she/he was in America, she/he did
not use to eat with his/her hand.
In America, we did not (use to) sleep
in the day.

*SPECIAL EXPRESSIONS FOR RURAL FOCUS

baye illeer	to cultivate with an agricultural instrument
ji arēēn	to plant peanuts
teel a ruuj seen tool	to turn the soil of one's farm
taw lu bare	a lot of rain
fēēxlu ci taatu garob	to rest under a tree
togge matt	to cook with wood
yar xar	to raise sheep
yar ginaar	to raise chickens
yar bëy	to raise goats
baxal ndoxu naan	to boil drinking water
takk tēēre	to wear "gris-gris"
lekk cere mbuum	to eat couscous made with a sauce from a local leaf vegetable
lekk laax	to eat a porridge
lekk ñebbe/sëb	to eat black-eyed peas
fōōtē loxo	to do laundry by hand

*SPECIAL LESSON ON HEALTH

FEEBAR-U ƝAS (continued)

Naka lēñu-y xamme xale bu Ɲas?

Amñe ñeenti melookaan yu ngeen war xool.

Wu jëkk wi

Xale bi dafay niisaam, di waccu, biir bi-y daw and ag soj mu metti.

Naareel wi

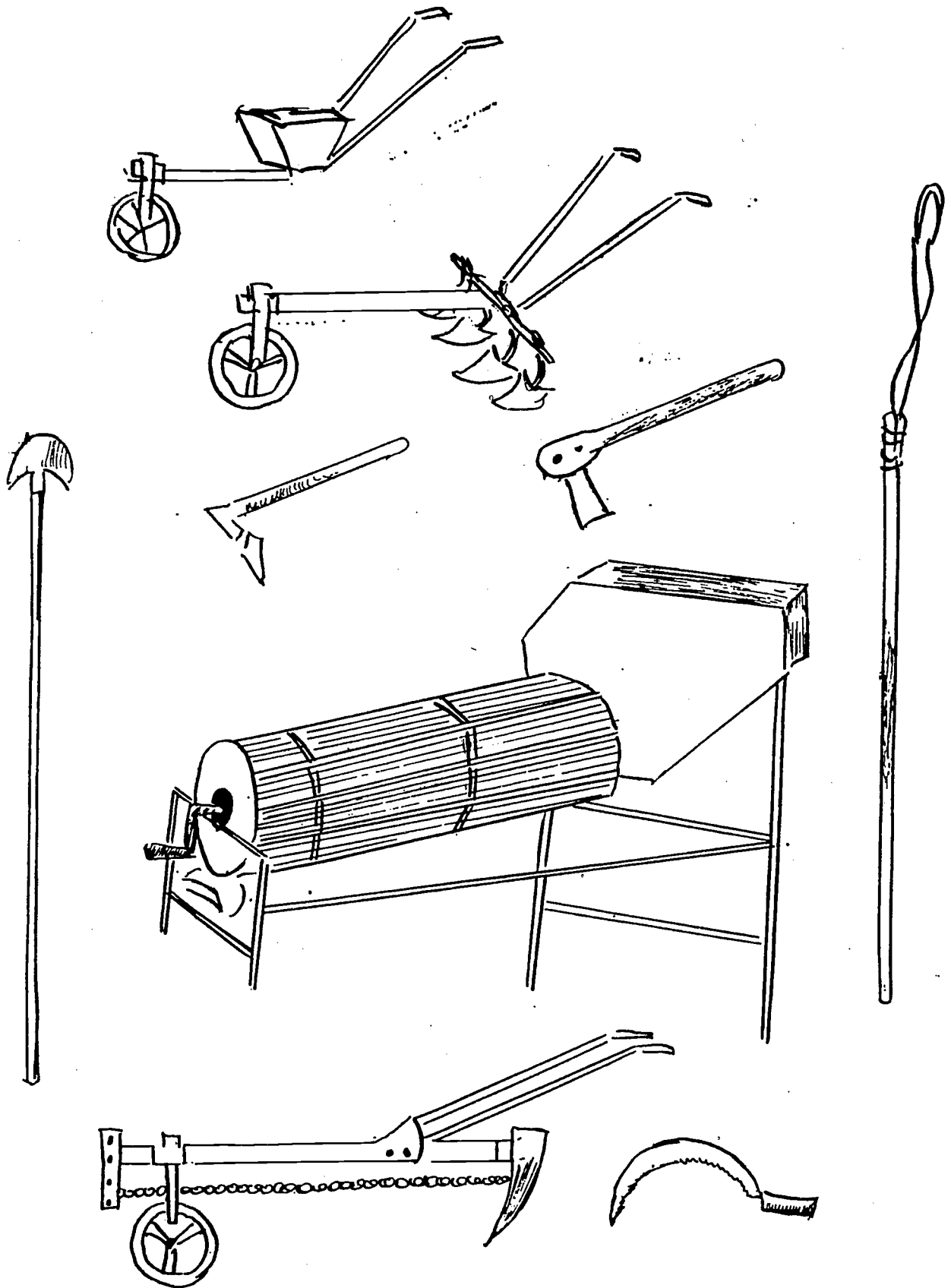
Tangaay-u yaram-u xale bi dafayyokku ñaar bé ñenti fan. Mu-y sèqèt bakkan yi di sotti ndox. Soo xoollee ci biir gēmin gi, ci lex yi ag ci tuñ-u suuf mi, dafay am yu weex yu mel ni feppi ceeb. Loolu yëpp ku ko gis ci sa doom war-ngé dem dispañseer ndax ci waxtu woowu lé feebar bi di walle.

Netteel wi

Tangaay-u yaram wi dafay metti. Picc yu sew di feeñ ci girnaaw nopp yi, ci kanam gi ag ci yaram wi wëpp. Su xale bi amee toptoo picc yi dinēñu ruus ci jurōom ñetteel-u fan wë, xale bi diné mel ni ku tane waaye feebar bi diné walle bé tey.

Ñeenteel wi

Picc-i xale bi dinēñu xub. Yaram wi dafay mel ni lu ñu puudër, puudër bu weex. Ci waxtu woowu lé xale bi war di lekk bu baax. Nam yi ko-y jox doole ñoo-y meew, yapp, nen ag ay lujum.



*SPECIAL LESSON ON AGRICULTURE

MBAYUM GERTE (continued)

Baykat warné dū wut jiwu ju baax. Warné tann jiwu ji bé mu set, puudér ko bu baax. Soo-y xolli gerte ngir wut jiwu, danga-y dindi kemb yi gunōōr yi bēnn ag kemb yi matul. Doom-u gerte bu matul da sax bu ñu ko jiwee.

Ku bēgg xolli jiwu dafa xaar bé nawet des tuuti; su dul loolu kemb gi dafay wow te warul wow koŋ bu ñu koy ji.

Baykat bu nekk warné-y puudér jiwoōm. Dafaywar jaxase puudér bi ag gerte gi yēngél ko bé doom bu nekk am puudér. Puudér bi nag poson lé. Ku ko jēfēndikóó bé noppi warngé raxasu bé set. Puudér bi warné sore xale yi itam.

Gerte gu ñu puudér du nèb te gunōōr yi duñu kō mén a lekk.

*SPECIAL VOCABULARY ON NUTRITION AND THE CHILD

xali bi

the child

fer

weaning period

xale bi fernë

the child is weaned

yaay jàngì feral doom ji

the mother is weaning her child

nàmp

to nurse

xale bangì nàmp bè tey

the child is still nursing

nàmpal

to nurse a child

yaay jàngì nàmpal doom ji

the mother is nursing her child

am nè fukki weer

he is ten months old

toppëtoo sa doom

to take care of one's child

baxal ndox

to boil water

magg

to grow

yooy

to be thin, to loose weight

nal limon

squeeze a lemon

nen

egg

yèngèl

to beat

jaxase

to mix

ngë def ko ndanj

to go easy with him/her

ngë naxante ag moom bè mu nangu

to play with him until he accepts

ngë jox ko ñaari kuddu

to give him/her two spoonsful

dugub	millet
-------	--------

arraw	to make little balls out of millet powder for <u>fonde</u> or <u>laax</u>
leket	calabash
bojj	to pound, to separate the grains from the stalk
bees	to winnow, to sift
jéri	to ventilate, to air
débt, wal	to pound
foof	the second winnowing to remove the hull
cox	hull
layu	winnowing basket
tame (from tamis)	sift
sunguf	very fine millet flour used for <u>caakri</u> and <u>fonde</u>
sanqal	not as fine a millet flour used for <u>laax</u> and <u>nelan</u>
xolli	to peel
mooñ	general preparation of couscous

ay ñam yu ñu defareeg dugub	some dishes and food made from millet
-----------------------------	---------------------------------------

laax	porridge like dish
cere	couscous
ruy	a drink made from millet flour

CULTURAL NOTES: L I F E C Y C L E

Birth and the Naming Ceremony -- (njuddu ag tudd)

The greatest difference between expecting parents in Senegal and the USA is that Wolofs have a great deal of superstition surrounding the event. For example people do not talk about the fact that someone is expecting a baby and complete discretion is observed during the entire pregnancy. It is believed that talking about the pregnancy could endanger the life of the baby. The terms used for expressing pregnancy are:

- jigeēnu biir lè
- jigeēnu wērul lè
- dafa ɛmb
- dafa biir (this term is a little vulgar)

After the baby is born, the naming ceremony takes place a week later. At the ngēnté (baptism) the name is revealed. The name is not known prior to the baptism. The baptism lasts all day, beginning early in the day by eating laax. The naming ceremony itself is performed by a marabout (a Muslim religious chief). The baby's head is shaven first and the marabout officially, or rather religiously gives the name that the father has chosen. Children are usually named after relatives or friends. In the case of twin girls, the names are usually Adama and Awa and for boys, Assane and Ousseynou. If the twins are a boy and a girl either of the two names are chosen for each.

In the following chapter you will find a list of appropriate terms and vocabulary for a baptism. Consult the chapter and have your instructor explain the terms.

Circumcision -- (njong)

For men, circumcision is a part of the life cycle in that it marks the beginning of manhood. An uncircumcised man is unable to perform many of the religious duties like leading prayers and sacrificing a lamb, chicken, etc.

Circumcision is a passage of rite and during the entire ceremony, the boys are educated. Boys who are circumcised, during the healing period wear a white robe and white hat and are called njulli and are supervised by an adult called a selbe. The njulli usually stay in the shed (mbaar) which is usually built for the ceremony.

Marriage -- (takk) (sëy)

Among traditional people, the first marriage is generally arranged by the parents and the young man or woman doesn't usually have any say in the matter.

If a man wants to marry, he can have his uncle (father's brother) do the preliminary negotiations. Upon acceptance by the woman's family, the man makes an offering to the family called may gu jëkk. This is usually a sum of money in addition to other things usually determined by the women's family.



SECTION II: D I A L O G U E

ATTAAYA DI WAXTAAN

Fukkéeelu waxtaan ag benn
Eleventh Dialogue

Samba ag John ñungi ãttaaya di waxtaan.
Samba and John are making tea and talking.

- JOHN: Am nè benn janq bu fii daan
romb ngoon gu nekk. Gëjnaa
ko gis. There is a young girl who use to go
by every evening. I haven't seen
her in a long time.
- SAMBA: Naka lé mel? What does she look like?
- JOHN: Janq bu xees lé te njool. She is young, light complexion and
tall.
- SAMBA: Ah, Astou. Dootul janq de,
léegi jeeg lé. Anné jëkkër
bè am doom. Ah, Astou. She is no longer a young
girl, she is a young woman. She has
a husband and (even) has a child.
- JOHN: Jëkkër-ëm lu mu-y liggëey? What does her husband do?
- SAMBA: Daaw dafa doon jang Anglais.
Léegi mungi wut liggëey wante
amëgul. Last year, he was studying English.
Now he's looking for a job but he
hasn't found (one) yet.
- JOHN: Xanaa Astou liggëeyëtul? Xëynë
dafay toppatoo doomam. Astou, doesn't work anymore? Perhaps
she takes care of her child.
- SAMBA: Doon-në liggëey bè weer wë-le
paase. Léegi day noppëliku. She was working up to this past month.
Now she's resting.
- JOHN: Loolu de baax-në ci. That's a good thing to do.



*SPECIAL CONVERSATION FOR RURAL FOCUS

DAAN DEF BI MU NEKKEE AMERIK

Añ nēnu bē noppi. Attaaya ji door-nē. Sambaag John ēngi waxtaan ci li John daan def bi mu nekkee Amerik.

Lunch is over and the tea has started to be served. Samba and John are talking about what John use to do when he was in America.

- SAMBA: Waaw, John bi ngē nekkee Amerik loo doon jang? Say, John, when you were in the USA, what were you studying?
- JOHN: Luñu-y wax "sociology" laa doon jang wante lēegi neexētū-mē. Mbiram koom-koom laa bēgg jang. Something called sociology is what I was studying but I don't like it anymore. I want to study economics.
- SAMBA: Wax ngē dēgg, mōō ēpp njariñ. Foo daan jange? You are right, it's more useful. Where did you study.
- JOHN: Ñaari at yu jēkk yi New York laa nekkoon. Naar yu mujj yi, mē dem Californie. The first two years, I was in New York, The last two I went to California.
- SAMBA: Jang rekk ngē daan def? Nan ngē daan dundé? You were studying only? How did you live?
- JOHN: Daan-naa liggēey itam. Ci bern restaurant laa nekkoon. Guddi laa daan liggēey di jang bëccég. I use to work too. I was in a restaurant. I use to work at night and study in the day.
- SAMBA: Xanaa daa-wuloo noppēlu? You didn't use to rest?
- JOHN: Mukk, Amerik kern amul jot, te dañu yakkanti. Never, in America no one has time and everyone is in a hurry.
- SAMBA: Mbaa nammēguloō saa waa kēr? Hope you are not yet lonely for your family?
- JOHN: Namnaa leen, wante bēgg-ēgume ñibbi. I am lonely for them but I don't want to go home yet.
- SAMBA: Yow kay, dootoo ñibbi. Dañu lé' fi-y tēyé. You won't go back home. We will keep you here.



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SECTION III: G R A M M A R

1. The Temporal bi (or ba)

As you recall (see Chapter V, Section III, Note 4.) there is a special relative pronoun that indicates the time in which the action of a verb takes place. The form we discussed then was the form bu or su. Here we introduce the same construction but with the vowel -i or -e or -a as:

Bi mē nekkee Amerik..... When I was in America.....
 Ba mu demee dēkk bē..... When he/she went to town.....

The difference between bu and bi is that the latter indicates that the time in which the action of the verb takes place has already gone by. While bu is hypothetical, bi refers to a specific time that is past. Because of that, bi is never conditional.

As in constructions in the present tense, the particle di is also used in the past to indicate the durative aspect.

Bi mē-y liggēēy..... When I was working.....
 Bi ngeen di nēw..... When you (plural) were coming.....

NOTE:

Unlike with bu, the temporal bi (or ba) does not have a variant with the consonant "s".

With bu (ba) the subject pronouns have the following forms:

	Singular	Plural
1st person	ma	ñu
2nd person	ngē	ngeen
3rd person	mu	ñu

2. Past Time with -doon

The particle doon is issued from the combination of the particles di and oon. It indicates that an action in the past was incomplete. It roughly corresponds to the English was/were plus .ing.

As with the marker woon (see Chapter VIII, Section III, Note 2.), the use and the place of the particle doon depends on what the emphasis is placed.

Neutral: Doon-naa dem Dakar
 Object emphasis: Dakar laa doon dem.
 Subject emphasis: Man, maa doon dem Dakar.

3. Past Habitual -- daan

There is a variant of the doon form, the particle daan which indicates that the action referred to took place habitually. It is the equivalent of the English "use to", examples:

Dama daan jangi bēs bu nekk.	I use to go to school everyday.
Lan ngē daan liggēy Amerik?	What did you (use to) do in America?
Daan ngē nelaw bëccëg?	Did you use to sleep in the day?

4. Negative -- doon

When the particle doon is used in the negative construction, the negative ending is attached to it. But a more common construction is the use of the particle -daan. When this particle is used the n at the end of daan is sometimes replaced by an optional w, yielding constructions like the following:

Man, daawumë lekk kaani.	I didn't use to eat hot pepper.
Daawuleen lakk Wolof.	You (plural) didn't use to speak Wolof.

5. Expressing "no longer" and "no more"

Astou dootul janq.	Astou is no longer a young girl.
Yow dootoo gan, gang ngē.	You are no longer a stranger, but a "regular".

In these sentences, dootul and dootoo take on the meaning of the verb "to be". In this case they are the negative counterpart of the di (see Chapter IV, Section III, Note 2.C.). To have the meaning "to be" the particle needs to be followed by a noun as in the above sentences. The construction "no longer" is obtained by inserting a t in the negative dumë, do, etc. The totality of the forms are given below:

	Singular	Plural
1st person	dootumë	dootuñu
2nd person	dootula/dootoo	dootuleen
3rd person	dootul	dootuñu

When used with a verb, the particle directly modifies that verb.

Dootul ñew Dakar.	He will no longer come to Dakar.
Dootumë ko def.	I don't do it anymore.

Sometimes instead of dootumë plus the verb, the construction is the verb plus tumë. Examples:

Ñew-ëtul Dakar.
 Defëtu ko.

If this construction is used, a vowel -ë or -a is used between the verb and the particle. This vowel has no particular meaning. It is a liaison vowel.

6. Expressing "not yet"

To express "not yet" the same construction as in Note 5 above is used except that the consonant -t is replaced by -g. A major difference though is that the only form that is used is the verb plus gumë.

Suma mag amëgul liggëéy.

My older sibling doesn't have a job yet.

Demëgumë Dakar.

I have not yet gone to Dakar.

Amëguloo jabar bë tey?

You still don't have a wife?

When the verb ends in a vowel, the liaison vowel -ë changes and becomes -ee (when the vowel is i) or oo when the vowel is u.

Añeguloo bë tey!
Sa xarit tukkéegul!
Sangooguloo!

You have not gone to eat yet!
Your friend hasn't travelled yet!
You haven't showered yet!

7. Contraction of the Predicator dafa-y

Dafay dem Dakar.

Day dem Dakar.

Dafa bay.

Day bay.

Dañu koy jaay.

Dañ koy jaay.

Dañu leen jëndël piis.

Dañ leen jëndël piis.

The third person singular dafay can always be replaced by its short form day.

The first person and third person plural dañu-y can be replaced by its short form dañ when it is directly followed by a pronoun.

SECTION IV: Q U E S T I O N S

Sambaag John lu nu-y def?

Nun lu nu-y def lēēgi?

Bi ngē nekkee xale am-nē foo daan dem bēs bu nekk?

Janq bi John di wax naka lē mel?

Sa coro/far naka lē mel?

Yow janq ngē?

Astou, janq lē bē tey?

Astou, lutax dootul janq?

Jēkkēru Astou doon nē jang anglais daaw?

Lēēgi lu mu-y def?

Yow, dangay wut liggēēy?

Sa xarit bii, amēgul liggēēy?

Astou liggēēyētul?

Astou, lutax liggēēyētuloo?

Yow, dootoo lekk hamburger bēs bu nekk?

Lutax loolu?

Yow, loo-y toppatoo?

Astou doon-nē liggēēy daaw?

Astou, bē kañ lē doon liggēēy?

Lēēgi lu mu-y def?

*SPECIAL DIALOGUE QUESTIONS

Ban waxtu moo jot?

Añ-něñu bë noppi?

Sambaag John, lu ñuy def?

Ci lan lěñu-y waxtaan?

John, lu mu doon jàng bi mu nekkee Amerik?

Yow nag, loo doon jàng bi ngě nekkee universite?

Neex-ně lé bë tey?

Lutax mu neex lé bë tey?

Lutax neexetu-lě?

John, lu mu bëgg jàng lěegi?

Mbirum koom-koom, neex ně lě?

Wolof ag francais bu lé daqal?

Wolof ag Nasaraan, bu ëpp njariñ ci sa liggēey?

John, fu mu daan jänge?

Sa baay fu mu daan jänge?

John, bi mu nekkee Amerik, jàng rek lé daan def?

Yow, danga daan liggēey walla dangě daan jàng?

Loo daan liggēey?

John, lu mu daan liggēey?

John, daan-ně noppëlu?

Yow nag, daawuloo noppëlu?

Lutax daawuloo noppëlu?

Amerik, lutax kenn du noppëlu?

Nammëguloō sa wa kër?

Lan ngě gën namm Amerik?

Yow dootoo ñibbi Amerik?

John, namm-ne waa kër-ëm?

John, bëgg-ně ñibbi?

Samba, bëgg-ně John ñibbi?

Lu mu ko wax?

Sa waa dëkk, bëgg něñu ngě ñibbi?

SECTION V: PROVERBS AND SAYINGS

1. Dumé' sa moroom.
2. Dafa ñakk kersé'.
3. Sikkim lé', gestoo ko yobbaale.
4. Ñakk teggin baaxul.
5. Baal mé' aq!

SECTION VI: WRITTEN EXERCISES

1. Put the following sentences in the past tense:

Maay sa xarit. _____

Kii mooy sa gan. _____

Jimmy Carter mooy peresidã. _____

Bóó ñewéé, damay jàng. _____

Bu xale bi ñewee, mangi jàng. _____

Fii, juroóm ñaari waxtu léñu-y reer. Amerik, _____

Fii, Wolof laay lakk. Amerik, _____

2. Negate the following sentences:

Sa baay daan-ñè naam àttaya. _____

Yow daan ngè nelaw bëccég. _____

Lēegi dangeen di lakk Wolof. _____

Fii dañuy lekke loxo. _____

Daan-naa gém guddi. _____

3. Translate into Wolof the following sentences:

What was Malick doing there? _____

What were you looking for? _____

When you came, we were sleeping. _____

My friend is tired, she was working all day. _____

What was he studying in the states? _____

What were the children doing a while ago? _____

A long time ago, I didn't use to eat rice. _____

4. Translate the following sentences into Wolof:

You are no longer in America. _____

You won't go to Paris anymore. _____

You don't have a wife yet? _____

He is no longer an American. _____

Salif will no longer go home. _____

He has not gone to town yet. _____

No, he won't go anymore, he is too tired. _____

I don't like the training program anymore, I want to go to my village.

VOCABULARY FOR CHAPTER XI

alkuraan (j.)	coran
arraw	to make little balls out of millet
bu-jèkk	before, the first
bëy (w.)	goat
bax/baxal	to boil
bojj	to pound, to separate the grains from the hull
bees	to winnow, to sift
dund	to live, to exist
dund (b.)	food, sustenance
dund (g.)	life
feēxlu	to rest in a cool place
fōot	to do laundry
fepp/pepp (w.)	grain
feen̄	to retrieve, to find again
fer	weaning period
foof	the second winnowing to remove the hull
gaawantu	to hurry, to make haste
genn̄	to go out
gurō (g.)	cola nut
ginaar (g.)	chicken
gunōor (g.)	insect
jiwu (j.)	seeds
jëfëndikōō	to use
jaxase	to mix
jëri	to ventilate, to air
kamb (g.)	hulled and sorted peanut seedlings
koom-koom	economy
layu (g.)	winnowing basket
leb	to borrow
lex (b.)	cheek
mat (st.)	to be sufficient, to be enough, to be complete
matt (m.)	firewood
mellookaan (w.)	signals, signs, indications
mbirum koom-koom	economics
moon̄	general preparation of couscous
nal	to squeeze the liquid from
namp	to nurse
nax	to fool
naxante	to fool, to play (one another)
niisaam	to be sluggish
njariñ (l.)	usefulness, utility, serviceability
njong (l.)	circumcision

ruuj	to clear, to turn the soil
ruus (st.)	to flake (dried skin)
pepp/fepp (w.)	grain
sangara (s.)	alcohol
sotti	to pour, to run
takk	to tie together, to bind, to link, to marry, to wear
tangaay (b.)	heat
tame	to sift
tēyē	to hold, to restrain
tōx	to smoke
waaxu	to walk fast
woy	to sing
xar (m.)	sheep
xolli	to peel
xulōō	to fight, to quarrel
yängël	to shake, to beat
yëy	to chew
yëy guró	chew cola nuts
yokku	to increase
yooy	to be thin, to lose weight

CHAPTER XII

SECTION I: EXPRESSING "LET ME" (ALLOW ME)

Naa dem balaa mu-y guddi.	Let me go before it's late.	Que je partes avant qu'il ne soit tard.
Në ñëw balaa mu-y guddi.	Let him/her come before it's dark.	Qu'il/elle vienne avant qu'il ne fasse nuit.
Në xale bi dem butig bë.	Let the child go to the store.	Que l'enfant aille a la boutique.
Në ngeen xaar bë ñu ñëw.	Please wait until we come.	Veillez attendre jusqu'a que nous venions.
Na ngë faj sa doom.	Please take care (cure) your child.	Veillez soigner votre enfant.
Na Aminata xaar ci biti.	Let Aminata wait outside.	Qu'Aminata attende dehors.
Na Ibou ag Tapha sol yëré balaa ñu-y dem ngente lè.	Ibou and Tapha should wear clothes before they go the the baptism.	Ibou et Tapha doivent mettre des habits avant d'aller au baptême.
Na më may ndox mu sedd guyy.	Let him/her give (have) me some ice cold water.	Qu'il/elle me donne de l'eau très glacée.
Në indi bu weex tall.	Let him/her bring one that is snow white.	Qu'elle/il apporte un qui soit blanc comme neige.
Naa xaar bë mu wow koyj.	Let me wait until it's bone dry.	Laisse moi attendre qu'il soit complètement sec.

SUPPLEMENTARY VOCABULARY

ci ñawkat bi at the tailor's chez le tailleur

The following vocabulary is organized in grammar categories (i.e., nouns, verbs, and expressions).

	<u>NOUNS</u>	<u>NOMS</u>
piis/ndimō	material, fabrics	tissu
leegos/waks	printed fabrics	tissu imprimé
wëlluur	velvet	velours
suwaa	silk	soie
nilog	nylon	nylon
cumb	tie-dye	teint
boole	solid colors	unit
boroode	embroidery	brode
tergaal	tergal	tergal
falaanel	flannel	flanelle
wëteēn	cotton	coton
yeré	clothes	habit
yeré gōōr	men's clothes	habits d'homme
yeré jigēēn	women's clothes	habits de femme
yeré xale	children's clothes	habits d'enfants
turki/simis	shirt	chemise
tubëy	trousers	pantalon
xaftaan	kaftan	caftan
caaya	large traditional pants	pantalon traditionnel, ample
mbuib	large dress	boubou
ñawkat/tajoor	tailor	tailleur
model	model	modèle
robb	dress	robe
sēr	sarong, (long)	pagne
sēru dēnk	sarong made with heavy material	pagne lourd
sipp	skirt	jupe

musóór
ñetti Abdou

ensembal
melo
kostim
karwaat
poos
séntuur/geño
maas, loxo
santiyon
mésiir

buton
pusó
wēñ
sisó
fermētiir
masin

head dress
a 3 piece traditional
kaftan
a 2 piece casual suit
color
suit
tie
pocket
belt
sleeve
sample
measurements

button
needle
thread
scissors
zipper
sewing machine

VERBS

nas
ñaw
ñawlu
xotti
tállal
natt

sol
gudí
gatt
yēmbēx
woyof
diis

to thread
to sew
to have something sewn
to tear
to spread
to try out (clothes)
fitting
to put on, to wear
to be long
to be short
to be loose
to be light
to be heavy

mouchoir de tête
caftan traditionnel en
3 pieces
ensemble en 2 pieces
couleur
costume
cravate
poche
ceinture
manche
enchantillon
mesures

buton
aiguille
fils
ciseaux
fermeture
machine à coudre

VERBES

enfiler
coudre
faire coudre quelque chose
dechirer
étaler
essayer (un vêtement)
mettre, porter
être long
être court
être trop large, grand
être léger
être lourd

xat	to be tight	être étroit
yaa, yaatu	to be wide	être large
jekk	to be elegant	être élégant
xew	to be up-to-date, in vogue	être à la mode, en vogue
xewwi	to be old fashioned	être démodé
xumb	to be gaudy	être voyant
bees	to be new	être neuf, nouveau
doy	to be enough	être assez
jot	to fit	aller (habit)
ëpp	to be too bit	être trop grand
noppi, pare	to be ready	être prêt
wãñni	to lower, diminish	diminuer
yokk	to add, to augment	augmenter

AY BAAT

xoolal model bi
taybaas ag sér laa bëgg

solal më seet.
dinë am boroode
j`app nè lé
dafa xaw yaatu
xaral më jël sa mësiir

kañ lë-y pare/noppi
dama ko yakkamti
bul më fatte
noppeegul/pareegiul
ñnaata meetar nooy doy

EXPRESSIONS

look at this model/style
I would like a tradi-
tional blouse & sarong
put it on and let me see.
with embroidery
it fits you well
it's a little wide
let me take your measure-
ments
when will it be ready
I need it in a hurry
don't forget me
it's not ready yet
how many meters will be
needed

EXPRESSIONS

regardez ce modèle
Je voudrais une chemise
(traditionnelle) et un pagne
mets le qu je voie.
avec broderie
il te va bien
c'est un peu large
laissez moi prendre vos
mesures
quand sera-t-il prêt
j'en ai besoin très vite
ne m'oubliez pas
ce n'est pas encore prêt
combien de mètres faut-il

XEW YI

CEREMONIES

CEREMONIES

Ngénté

Baptism

Baptême

liir

baby

bébé

laax

porridge

sanglé

soow

curdled milk

lait caillé

lekket

calabash

calebasse

bóoli

big bowl

grand bol

taaw

1st child

ler enfant

sabar

drums/dance

tam-tam, dance

tama

small drum

petit tam-tam

riiti

traditional violin

violon local

xalam

traditional guitar

guitar local

xar

sheep

mouton

kooraa

kora (21 string

cora

instrument)

turendoo

the one the baby is

celui ou celle après

named after

qui le bébé est nommé

gëwël

griot

griots

miswi

lamb roast

mechoui

ruñ

meat dish, served in

plat de viande servi le

evening

soir du baptême

beñe

donut like cakes

beignets

bóoli beñe

a large bowl of donuts

grand bol de beignets

mayle/maye

money gift to the griots

cadeau en espèces fait au
griots

ndawtal

money gift to the mother

cadeau en espèces fait

or father of the baby

à la mère ou au père

jaam

slaves

esclaves

ndokkale

congratulations

feliciter

tudd

to name

baptiser, nommer l'enfant

fas (laax)

to eat (laax)

manger (le laax)

wayaan

asking money during a

demander de l'argent lors

family ceremony

d'une cérémonie

tagg

to praise

faire les louanges

fecc

to dance

danser

woy	to sing	chanter
jaamu	to help organize the ceremony with the hope of getting money as a reward	aider dans l'organisation dans l'espoir d'etre recompense

USEFUL EXPRESSIONS

EXPRESSIONS UTILES

ndokkle	congratulations	felicitations
ndokk sa wall	response to ndokkle	responses à "ndokkle"
ndokk sa bakkan		
yalla nē liir bi gudd fan	long life to the baby	longue vie au bébé
yalla nē am ndey ag baay	who was the baby named after?	après qui est-ce qu'on a nommé le bébé?
ku ñu tuddé xale bi ?		

Takk

Marriage

Mariage

sëyt	bride, groom	marie(e)
cëyt	wedding	marriage
may gu jëkk, waru gar	first offering	
guro	kola nut	noix de cola
maye	to give in marriage	donner en mariage
sëyi	the bride joining her husband's home	joindre le domicile conjugal

Dëj

Funerals

Funeraillles

dee, gañu, faatu	to die	mourir
jaale	to present condolence	presenter ses condoleances
suul	the burial, to bury	enterrement, enterrer
ameel	cemetery	cimetière
banneel	tomb	tombe
rob	funeral procession	procession funeraire

nēēw
sarax
nakk

mbiskit
tējj/mauru
wacce kaamil
naan
jooy
yoōxu

saraxu ñeti fan
saraxu jurōom ñeti fan
saraxu ñent fukki guddi

siggil ndigaale
siggil sa wall
yalla nē fi dee géj

Amin

cadaver
sacrifice, charity
special cakes made to
donate in charity

biscuits
mourning
read the coran
to pray
to cry
to cry outloud
3rd day ceremony
8th day ceremony
40th night ceremony

USEFUL EXPRESSIONS

condolences
response to above
hope death won't happen
here again in a long
time

Amen

cadavre
sacrifice, charité
cadeau fait pour sacrifier

biscuits
être en deuil
lire le coran
prier
pleurer
pleurer à haute voix
cérémonie du 3ème jour
ceremonie du 8eme jour
ceremonie de la 40ème nuit

EXPRESSIONS UTILES

mes condoleances
réponse
j'espère que la mort n'arrivera
pas ici pendant longtemp

Amen



209A

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SUPPLEMENTARY VOCABULARY CONCERNING PREGNANCY, NURSING AND INFANTS

ëm̄b, biir, diis	to be pregnant	être enceinte
jur, biir	pregnancy	grossesse
wësin	to deliver	accoucher
matu	to be in labor	être en travail
butit	umbilical cord	cordon ombilical
nampal	to breast feed	allaïter
tasiyoŋ	blood pressure	tension arterielle
regal	periods	règles
yàq biir	to abort (on purpose)	avorter (volontairement)
yax	bones	os
puub	stool	selles
saw	urine	urine
nëq	urnethra	vessie
ween	breast sein	
xale bu matul	premature baby	enfant premature
nakk	deficiency	insuffisance
coppret	clitoris	clitoris
lëf	vagina	vagin
waccu	to vomit	vomir
bare tëflit	to have a lot of saliva	abondance de salive
gaaw a som	to be easily out of breath	essoufflement
bare saw	to urinate frequently	envie frequente d'uriner
kooy	penis	penis
raam	to crawl	rampler
bëñ	tooth	dent
këytu juddu	birth certificate	bulletin de naissance

USEFUL EXPRESSIONS

EXPRESSIONS UTILES

bul jooy	don't cry	ne pleure pas
nopil	be quiet	tais toi
doy në	that's enough	ça suffit
bul më ragal	don't be afraid of me	n'aiepas peur de moi
dumë lë gaañ, dumë lë	I won't hurt you	je ne te ferai pas mal
def dara		
naañal	open your mouth	ouvrez la bouche

tallalal sa lãmiñ	stick out your tongue	tirez la langue
simmëekul	take off your clothes	des habillez-vous
toogal	sit down	asseyez-vous
xaaral	wait	attendez
deglul	listen	ecoutez
bayyi më, may më jãmm	leave me alone	laissez moi en paix
mos ko, ñam ko	taste it	goutez le
ku moom lii	whose is this	c'est à qui
maa ko moom, suma bos lè	it's mine	c'est le mien
deel raxas sa gẽmiñ	make a habit of washing your mouth	prenez l'habitude de laver la bouche
xippil	open your eyes	ouvrez les yeux
bindël më ordonaas	give me a prescription	faites moi une ordonnance



SPECIAL LESSON ON HEALTH

yoou u w̄er̄gi yaram the road to health le chemin de la santē

Ngir ñu m̄en xool ndax seen doom din̄e am yaram ndank, ndank, din̄eñu leen peese weer wu nekk, te din̄eñu xool seen fiis. (fiche). Fiis b̄angi --- Lu mu tekki! Lii, mooy yoou wi (show road between two lines). Lii mooy tan̄ku xale bi (show a big black dot or a footprint). Tan̄ku xale bi fu mu nekk (put dots or footprint between the two lines)? Mungi ci biir yoou wi. Mungi dox ci biir yoou wi. Loolu baaxne lool.

Leegi nag tan̄ku xale bi fu mu nekk (put dots below the bottom line)? Mungi ci all bi, mungi ci suuf. Loolu baaxul. Xale bi warn̄e dox ci yoou wi -- ci yoou w̄er̄gi yaram.

L̄eegi nag xooleen. Kii mooy Moustapha Ndiaye (show a big black dot again). Weeru tabaski, mungi doon peese jur̄oom ñaari kilo (put dots in increasing order on chart). Weeru tan̄karit, jur̄oom ñetti kilo; weeru maggal, jur̄oom ñenti kilo. Lu muy def? Mungi yokku weer wu nekk. Loolu baaxn̄e lool! Mungi ci yoou w̄er̄gi yaram.

Bermen bii mooy Iba Diop. Xooleen tangkam. Weeru tabaski mungi doon peese jur̄oom (show dot) ñaari kilo; weeru tan̄karit jur̄oom benni kilo, weru maggal jur̄oomi kilo. Ndax mungi yokku? D̄ēd̄ēt. Mungi wan̄neeku. Loolu baaxul. Nekkul ci yoou w̄er̄gi yaram.

Ngir mu yokku weer wu nekk, xale bi warn̄e n̄amp bu baax te j̄ang lekk ndank, ndank. Su xale bi tambalee lekk bu fer̄egul, din̄e am yaram te din̄e w̄er̄ su feree. Su xale bi amee jur̄oomi weer, m̄en-n̄e door lekk dugub ndank, ndank.

Ndank, ndank, mooy j̄app golo ci ñaay.

biir buy daw

diarrhoea & dehydration

diarrhee et deshydratation

Moustapha dafa ànd ag biir bu-y daw. Ñaari fan éngii mu feebar. Yaayam ñew-nè dispãseer. Nee nè, 'Sumè doom dafa ànd ag biir bu daw. Day gènné ndox rekk, tusuur day tuur ndox, tusuur day puup ndox.' "Infirmiere" bi, nee-nè, "Wax ngè dëgg. Su fekkee ne, tusuur day genne ndox te du naan ndox, diné am feebar bu tudd deshydration." Yaay ji, nee nè, "Lu-y deshydratation?" "Infirmiere" bi, nee nè, "Deshydratation, feebar bu metti lé ci xale. Mén nè ray xale bi! Maarëdëytaaali (God forbid)! Bu xale amee deshydratation day gènné ndox, dafay yooy, der bi dafay waw lool, lamniñ wi dafay wow lool, bët yi itam. Ngir mu wër warné naan ndox mu bare. Garab gi gën baax ci deshydratation mooy: Ngè boole ndox mi ag tuuti xorom, ñetti doomu suukër ag tuuti limon. Yeeneen garab yiy faj deshydratation ñooy: ndox u sombi, buy, ndox u kokko, banaané ag guyaab."

fer

weaning

le sevrage

Xale bii amné ñaari weer (show picture of an infant). Mungi ñamp yaayam. Ñamp rekk moo ko-y suurél bë mu mën yokku. Xale bii amné juróom berni weer (show child sitting or crawling). Mën-né toog ag raam. Yaayam barené liggéey torop. Ñamp wi doyul. Yaayam warné ko jox mu ñamp, warné ko jox itam mu lekk. Xale bi ñamp rekk lé xam. Warné jàng lekk. Fer dafa jafe ci xale. Su xamul dugub te bëggul dugub mën-né feebar, mën-né xiibon. Li gën yomb mooy yaayam jangal ko lekk ndank, ndank. Warné ko jox lekk ndank, ndank biir bi tamm lekk gi, te du am dara lu ko jot. Ruy baaxné torop ci xale. Ci njëlbeën, bo ko joxe ruy bë mu tamm ko, mën-ngè ko boole ag berneen lekk naka, naajo walla tamaate. Su tãmee namyooyu ngè boole ko ag nen walla leneen.

Adopted from former volunteer, Susannah Evan's causeries.

SECTION II: D I A L O G U E

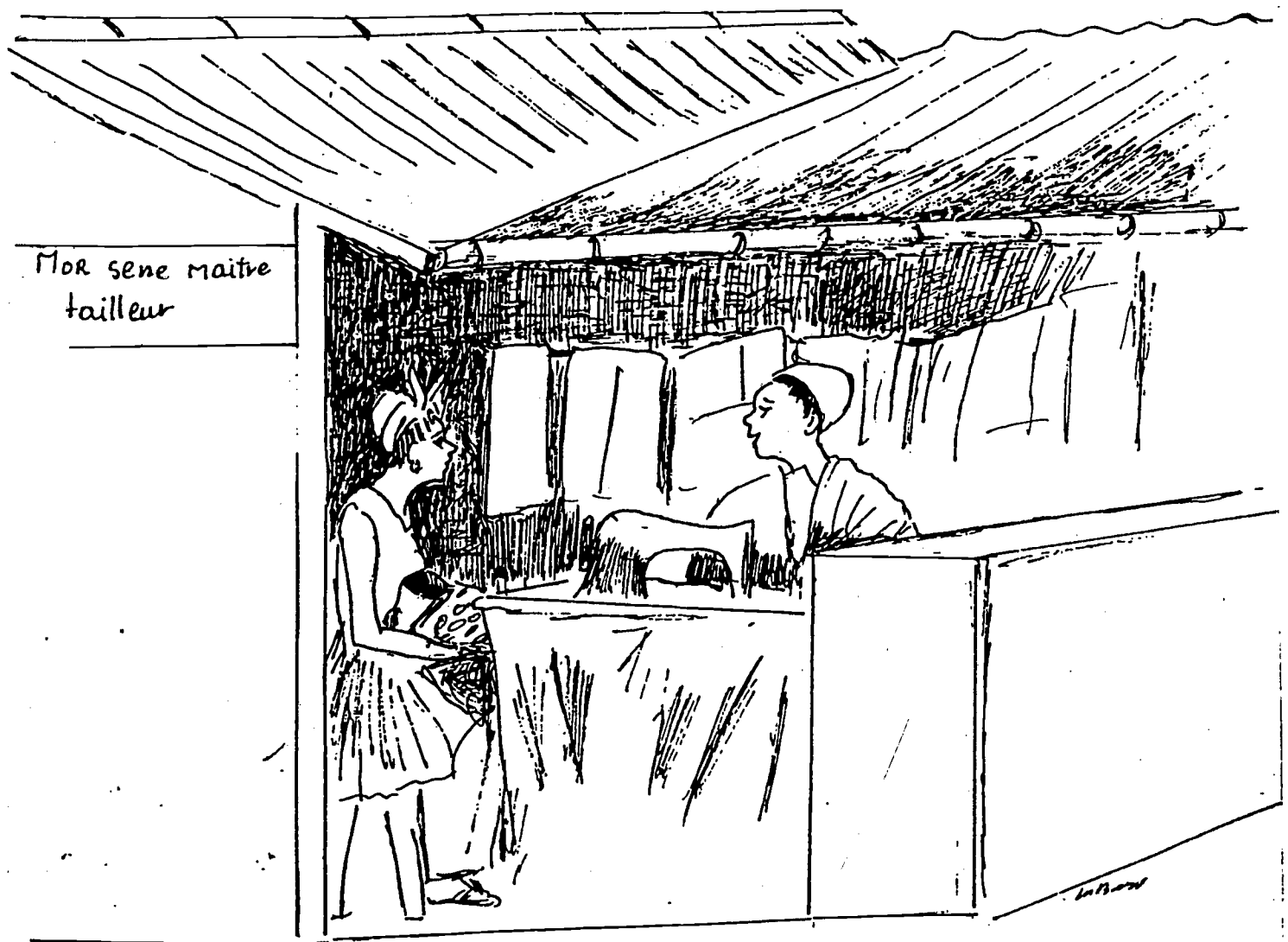
SEETI TAJOOR BI

Cathy mungi seeti tajoor bi. Dafa bëgg ñawlu mbubb pur benn xaritam bu-y séy.

Cathy is going to see the tailor. She wants to have a traditional Senegalese dress made for her friend who is getting married.

Cathy va voir le tailleur. Elle veut faire faire un grand boubou pour une amie qui se marrie.

- | | | | |
|---------|--|---|---|
| CATHY: | Asalaamalekum! | Greetings! | Salutations! |
| NIT: | Maalekum salaam! | Greetings! | Salutations! |
| CATHY: | Moor Sene laa doon
laajte. | I'm looking for Mor | Je cherche Mor Sene. |
| NAWKAT: | Mangii, loo soxlé
woon. | Here I am, what do you
need. | Me voici, de quoi aviez
vous besoin. |
| CATHY: | Astou Ndiaye, moo ñu
boole. Dama bëggoon
ñawlu benn garaan
mbubb. | Astou Ndiaye recom-
mended you. I would
like to have a tradi-
tional Senegalese dress. | Astou Ndiaye vous a
recommandé. Je voudrais
faire faire un boubou. |
| NAWKAT: | Mé' xool sa piis. Diné
am boroode walla
deét? | Let me see your material.
Will it have embroidery
or not? | Laissez moi voir votre
tissu. Sera t-il brode
ou non? |
| CATHY: | Diné am boroode kay.
Du pur man, pur suma
benn xarit lé. Moog
kii ñoo tolloo. | Yes indeed, it will have
embroidery. It's not
for me, it's for a
friend. She's the same
size as this person here. | Oui, en effet, il sera
brode. Ce n'est pas
pour moi, c'est pour
une amie. Elle a la
même taille que celle ci. |
| NAWKAT: | Baax né. Kon boog,
dinaa ko natt ci moom.
Kañ ngé ko soxlé. | Okay. In that case, I
will measure it for her.
When do you need it? | D'accord. Dans ce cas
je le mesurerai sur elle.
Pour quand le voulez-vous? |
| CATHY: | Fii ag fukki fan. Dama
kō bëgg teel yōnnée. | Within 10 days. I want
to send it early. | D'ici 10 jours. Je veux
l'envoyer tôt. |



SPECIAL DIALOGUE FOR A BAPTISM

NGENTE

Aliouneëngi yègle ngenteém.

Alioune is announcing his baptism. (his child's baptism)

Alioune announce son baptême. (le baptême de son enfant)

ALIOUNE: Sama jabar wésin né
bërki biig. (Sama
jabar mucc né.)

My wife gave birth
the night before
last.

Ma femme a accouché
avant hier soir.

TAPHA: Lu mu am, gōōr walla
jigēén?

What did she have, a
boy or a girl?

Qu'est-ce qu'elle a eu,
garçon ou une fille?

ALIOUNE: Goor lè am.

She had a boy.

Elle a eu un garçon.

TAPHA: Taaw bu gōōr, kon dé
bég ngè.

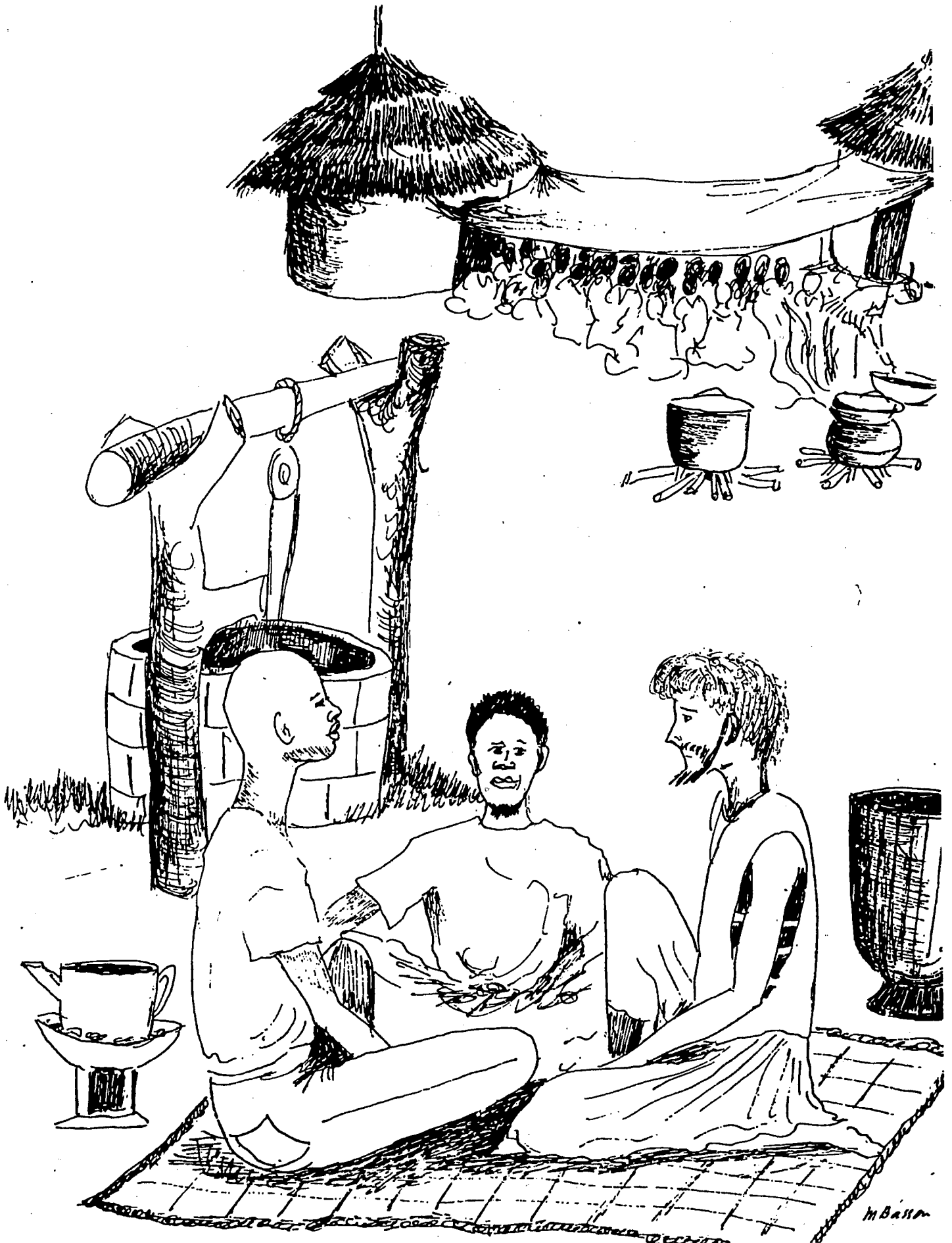
A boy for the oldest,
you must be happy.

Un garçon pour aîné,
vous devez être content.

ALIOUNE: Ngè waxal mē ko gaa
ñi. Ngente li allarbé
lè.

Tell our friends for
me. The baptism is
Wednesday.

Dis le au gars pour moi.
Le baptême est mercredi.



VOCABULARY FOR CHAPTER XII

amiin	amen
armeel (w.)	cemetery
basej	straw mat
balaa	before
bammeel (b.)	grave
bees (st.)	to be new
beg (st)	to be happy
beñe (b.)	doughnut like cakes
biir	to be pregnant
biti	outside
boole (b.)	solid colors
boole	to put together, to mix
boroode (b.)	embroidery
booli (b.)	big bowl
butoj (b.)	button
butit (b.)	intestine, umbilical cord
caaya	large traditional pants
cuub	tie dye
cayt	wedding
deey	thimble
dej (b.)	funeral
diis (st.)	to be heavy (also to be pregnant)
emb	to wrap, to be pregnant
emb (b.)	package, pregnancy
faatü	to die
falaanel	flannel
fas	to tie, to eat "laax"
fätte (st.)	to forget
fecc	to dance
fermetiir	zipper
gaa (s.)	the guies, friends
gaanu	to die, to be hurt
gewel	griot
guro	kola nut
jaale	to present one' condolences
jaamu	to help organize a ceremony with the hope of being financially compensated
japp	to catch, to fit
jot (st.)	to fit
jur	to deliver

karwaat	tie
kooraa	21 string musical instrument
kostim	suit
leegoos (b.)	printed fabric
leen (g.)	sool
maas	sleeve
masin (b.)	machine, sewing machine
matu	to be in labor
maye	to give away, to give
melo	color
mësiir	measurement
mbiskit	biscuits
miswi	lamb roast
mucc	to give birth, to survive
muuru	to mourn
nakk	special cakes, biscuits for charity
nampal	to breast feed
nas	to thread
natt	to measure, to try
ndawtal	a gift of money to a parent or friend
ndimó (l.)	material, fabrics
ndokkale	to congratulate, congratulations
nēēw	cadaver
ngēntē	baptism
niloŋ (b.)	nylon
pare (st.)	to be ready
perkaal (b.)	white cotton material
peresioŋ (b.)	snaps
poos (b.)	pocket
pusó (b.)	needle
riiti	traditional violin
ruun	meat dish served in the evening of a baptism
rob	funeral procession
sabar	drum
santiyon	sample
sarax	sacrifice, charity
sarax sa agg-nē	I already gave to charity
sēr-u dēnk	heavy cloth
sēntuur	belt
sēy	to get married
sēyt (b.)	bride, groom
sedd gyy	ice cold
sisó	scissors
sipp	skirt
siggil ndigaale	condolences
suwaa (b.)	silk
sul	to bury

tagg	to praise
tajoor (b.)	tailor
takk (g.)	wedding
tallal	to spread
tasiyon	high blood pressure
taybaas (b.)	blouse
tenjj	to mourn, mourning
tenjj (l.)	mourning
tubey (j.)	trousers
turëndoo (b.)	the one the baby is named after
turki (b.)	shirt
urle	to hem
waks (b.)	printed fabric
warni	to diminish, to lower
wayaan	to ask for money during a family ceremony
wëlluur (b.)	velvet
wëñ (g.)	thread
wësin	to give birth
wëtëen (w.)	cotton
woyof (st.)	to be sheer, to be light
xalam	local guitar
xat (st.)	to be tight
xew (st.)	to be up-to-date, in vogue
xewwi (st.)	to be old fashioned
xotti	to tear, to have a cloth made
xumb (st.)	to be gaudy
yëg	to be informed of
yëglé	to announce
yëmbëx (st.)	to be loose
yëré (b.)	clothes
yörnëe	to send something
yooxu	to cry outloud, to shout

L E X I C O N

-a	1. (verb linker) 2. (subject focus predicator)
-aat	again, still (repetitive suffix)
aada (j.)	custom
aaajo (j.)	need, anxiety
aalim (j.)	scholar, learned
aar	to protect
aay	1. to be bad, to be mean 2. to be good at something
aaya (j.)	verse of the Koran
aaye	to prohibit, to forbid
aayoo	to lull or rock a child
ab	(indefinite article)
`abb	to borrow
abal	to lend
Abijã	Abidjan
abiyon (b.)	plane
adduna, addina (j.)(s.)	world, life
addu	to answer
afeer (b)	matter, affair, personal business
ag	with, and, plus
`agg	to arrive
`aggali	to finish
`aggale	to finish
agsi	to arrive at
aj	to place on top
aj	to go to Mecca
aj (g.)	pilgrimage
ajaa, ajaratu (b.)	woman who has been to Mecca
`ajjana (j.)	paradise
`ajji	to gather, to pick
`ajjuma (j.)	Friday
aju	to be hung

akal	how, what (exclamation marker)
\akk	to go in front of someone looking for a fight
akara (b.)	bean cake, beans
aku (b.)	Gambian Creole
alal (j.)	possessions, treasure, fortune
-al, -ël	(imperative singular suffix)
-al, -ël	(benefactive suffix)
alhamdulillah!	thanks be to God! (Arabic expression)
alkaati (b.)	policeman
alkol (b.)	alcohol
\all (b.)	countryside, range, interior, bush
\allaaji (b.)	man who has been to Mecca
\allarba (j.)	Wednesday
alluwa (j.)	Koranic tablettes made of wood
almet (b.)	matches
aloor	then
altine (j.)	Monday
alxames (j.)	Thursday
alxuraan (j.)	Koran
-am, -ëm	his, hers
am (st.)	to have, here it is, take it
am	or
am-am (b.)	property, wealth
am bët (st.)	to have big eyes
am déët	or not
am-di-jämm (j.)	acquaintance
am jëmm (st.)	to be pretty
am na	there is, there are
am taar (st.)	to be pretty
am taxawaay (st.)	to be tall
am xel (st.)	to be intelligent
am yaram	to be heavy, to be fat
amaana	maybe, perhaps
amal	to create, to invent
amati	not to have any longer

ambaasaad (b.)	embassy
ame	to hold, to possess
ameel	to owe, to be in debt
Amerik (b.)	merica
Amerike	America
amiin	amen
an	to remove the soil from, or to remove the garbage from
añ (b.)	lunch
añ, aÑe	to eat lunch
aÑi	to go eat lunch
ana?	where is, how is
aÑaan	to be jealous
\`and	to accompany, to come with, to be with, to go with, to go together
\`and (b.)	placenta
andaar (w.)	a unit of measure for grain
\`andal	to accompany
\`andandoo	to be (accompanied with) someone
andandoo (b.)	companion
Angale (b.)	English person
Angalteer	England
angi, anga	here it is, there it is
aniin (j.)	blue makeup used to color the lips and chin
arx kay!	yes! (used in response to a negative question)
app (b.)	limit, date of maturity
appal	to limit, to give a deadline
apparanti (b.)	"kaar rapid" conductor (fare collector)
appaat	to be breathless, to have breathing difficulty
\`aq (j.)	error, sin (baal ma aq! = forgive me my sins!)
araab (b.)	Arabic (language)
araam	to be prohibited by religion or law
araw	to make small balls from millet powder, these are used in "fonde" or "laax"
arbiis (b.)	infection in the foot caused by worms
are (b.)	bus stop, taxi stop, "kaar rapid" stop
areén (j.)	peanut

areet!	stop
armeel (w.)	cemetary
artu	to be careful, to watch out
as	to bale out
asaka	an annual tithe (a tenth of one's earnings) that a Muslim is to deduct from his earnings
asalaa-maalekum!	greetings! (Arabic Expression)
asamaan (s.)	sky
aseer (j.)	Saturday
aset (b.)	plate
askan (w.)	family heritage
asporo, aspirin (b.)	asprin
astafurlaa!	may God forgive me! (Arabic Expression)
at (m.)	year, ago
-ati	still (verb suffix)
attaaya (b.)	tea, tea party
\`attan	to be capable of
\`atte	to judge, to arbitrate
-atul	not any more (verb suffix)
a'u	have not (negative of am)
aw	1. to go through, one way 2. to stop mid-air 3. to take a break
\`awa, aawa	first wife
ay	some
ay (g.)	one's turn in a line
ay (w.)	a quarrel, a conflict
ay	to quarrel
ay bēs (g.)	week
ayca!	let's go! come on! let's do it!

ba	1. to forsake, to leave, to give up 2. until, as far as, over to 3. the (remote)
ba, bi, bu	when, since, if
baadoolo (b.)	peasant, a person of modest means
baag (b.)	pail used to draw water from a well
baagante	to come and go, to shuttle
baal (st.)	1. to excuse, to forgive 2. to give up to a partner
baal ma	excuse me
baal ma aq	forgive me for my sins
baal	to dance
baal (b.)	dance
baana-baana (b.)	street vendor
baar (b.)	bar
baral	1. to simmer 2. to hum
baaraam (b.)	finger
baaru	to lower one's voice progressively while singing
baasi, baase (b.)	couscous served with a meat or chicken sauce
baat (b.)	1. neck 2. speech, word, sentence, expression 3. voice 4. neckline 5. throat
baax	to be good, to be kind
baax (g.)	custom, habit
baax-në	it's good
baax-ul	it's not good
baaxle	to have (something) good
baaxoon (b.)	crow
baay (b.)	1. father 2. paternal uncle, an older man
baay gaynde	"father lion" quarter of Dakar
baayo (b.)	someone who has lost their mother

baayoo	to take someone morally for a father
bàcc	1. to beat 2. to shake the branches so the fruit of the tree will fall 3. to separate the peanut from straw 4. to separate the grain of rice from the hull 5. to rinse the laundry
bàcc (b.)	water used to launder clothes
bagaan (g.)	a large bowl used to serve meals
bagaas (b.)	baggage
bàjjan, bàjjen (b.)	aunt (father's sister)
bàkk	to sing one's praises
bàkk (w.)	a song of praise
bakkan (b.)	nose
bal (b.)	ball, balloon
balaa	before
bale	to sweep
bale (g.)	broom
balekat (b.)	sweeper
ball	to spring, to gush, to spout
bambara (b.)	Bambara, a West African tribe
bammeel (b.)	grave
ban	which, which one
ban (b.)	clay, mud
ban	1. to refuse, to reject 2. to hate, to detest
baña!	of course!
banaana (b.)	banana
banaana (g.)	banana plant
bandaas (b.)	bandage
banjóóli (b.)	ostrich
banj	bench
Banjul	capital of Gambia
bànk	to be out of money, to be broke
bànk (g.)	the state of being without money
banj	to bend
barneex (b.)	pleasure, satisfaction, happiness

b̃anqaas (b.)	branch of a tree, section
bant (b.)	stick, a piece of wood
bar (st.)	to be rapid, to speak very quickly
bar (b.)	large animal skin (usually cow) used to draw water from a well
baraag (b.)	hut, shanty, shack
baram	to twine, to twist, to tangle
baramu	to be twisted, to be tangled
barel, bari (st verbe also)	too much, a lot, to be plenty, to be numerous
barigo (b.)	1. barrel 2. hundred weight, quintal
barke (b.)	benediction, blessing, easiness, freedom consideration, prestige, profit, advantage
barkeel	recipient of a blessing
basaj (g.), ndēs (m.)	mat (usually made from straw)
bataaxal (b.)	letter, written communication
batañse (b.)	eggplant
b̃attu (b.)	small calabass
bawoo	to come from, to originate
bax (st.)	to boil
baxal	to boil something
baxa (st.)	to be sky blue
baxaw	to weed the millet fields for the first time
bay, bey	to cultivate, to farm, to till, to raise, to dig up, to spade
bayaal (b.)	wide open space, public place
baykat, beykat (b.)	farmer
bayyi	to leave alone, to let go, to let alone
bayyima (b.)	domestic animal
bē	to, until
bēccēg	during the day, day light, day time
bēēr (b.)	butter
bees (st.)	1. to be fresh, to be new 2. to fan, to winnow, to sift
bééy	to play marbles
bég	to be happy
bēgg (st.)	to want, to like

bëgg-bëgg (b.)	desire
bëggẽ	to be greedy
béjjën (b.)	horn
bekk (w.)	bar of, piece of, (bekku suukër = a piece of sugar)
bekkoor (b.)	dryness, drought
bëkk-néég (b.)	a religious confidant. (Bëkk-néég, dafay jàpp lammiñam.) A confidant must know when to hold his tongue.
bēlaa	before
bēlẽ	that, that one
bēmēx	to jostle, to shove, to push
bēñ	tooth
bēn-bēn (b.)	hole, opening
bēñe (b.)	doughnut like cakes
beneen	next, another
benn	one, an, a
bënn	1. to pierce, to drill, to bore 2. to be forced
ber	to isolate, to separate, to put aside
bër	to be on vacation from school
bërẽ	to fight, to wrestle
bëré (b.)	fight, wrestling match
bërëb (b.)	place, spot
bërëb sanjam	such and such a place
bëret̃	to get up quickly
bërëñ	to roll
bërgël	to abandon someone, to not take care of someone
bërkaati dëmb	three days ago
bërki dëmb	day before yesterday
bër-set, bët-set	day break
bés (b.)	1. day 2. fresh
bés bu nekk	everyday
bët (b.)	eye
bët-set, bër-set	daybreak
batteex (b.)	sinker

bett	to surprise
bëtt	to pierce
bey, bay	to farm, to cultivate, to till, to dig up, to spade
beykat, baykat (b.)	farmer
béy, bëy (w.)	goat
bi	1. when, since, if 2. the (proximate)
bi weer wi dee-e	last month, at the end of the (past) month
biddaa (b.)	superstition
biddeew (b.)	star
biddenti	1. to get up late in the morning 2. to oversleep
bii	this
bif	to pull violently
bijjanti	re-accompany
bijjaaw	to have white hair
bijjaaw (b.)	white hair
biig	last night
biij	to move in order to facilitate the extraction of something
biiñ	to pout, to curl up one's lip
biiñ (b.)	wine
biir (st.)	to be pregnant
biir (c.)(b.)	inside, stomach, abdomen
biir bu-y daw	diarrhea
biir bu-y metti	colic
biiw	to be surrounded by insects
billaay!	honest to God! (Arabic Expression)
bind	1. to write 2. to create 3. to engage, to employ, to take on
bind (b.)	form, in the physical sense
bippu	to resist
bir	to be certain (used only in 3rd person)
biral	to lighten, to certify, to attest
biró (b.)	office
bisaab (b.)	a local green vegetable
bissaab bu xonq	a local sweet red drink, sorrel

bisimilaay!	in the name of God! (Arabic Expression)
biti (b.)	exterior, outside
bitig, butig (b.)	shop, store
bõl	well!
bóbbēli	to yawn
bojj	to pound, to separate the grain from the hull
bokk (st.)	to be the same, to share, to have a part of, to belong to
bol (b.)	millet flour, flour
bóli (g.)	throat
bóli (b.)	Adam's apple
bolog (b.)	robe
bon (st.)	to be bad, to be evil
bon	then, therefore
booba	at that moment, at that time
boobu	that, that one
boog, book	then, under these circumstances
bool (b.), ndab (l.)	bowl (usually used for eating)
bool	to pick off from the stock
boole	1. to put together, to mix, to blend 2. to create discord, to denounce, to tell on someone
bóoli (b.)	large bowl
boor (b.)	next to, nearby, around, side
boot	1. to carry a child on one's back 2. to take charge
booy (st.)	to have a rash
booy	to lie fallow, to be dormant
booy (b.)	1. servant 2. address used among young people
bopp (b.)	head, chief, guide
boq	to put under the armpits
bor (b.)	debt
bori	nose bleed
boroode (b.)	embroidery
boroom (b.)	owner, person in charge

boroom-kër (g.)	husband, head of the household
boroom-taksi (b.)	taxi driver (or owner)
boroom-taabul (b.)	seller of goods at a market table
bos	possession, belonging, ownership
botti	to remove from one's back
boy (st.)	to be lighted
boyal	to light
boyet (b.)	box
bu, bi, ba	1. if, when, since 2. which is (subordinator)
bu-jëkk	first, before
bu subaa	(when) tomorrow comes
bu soobee yalla	if it pleases God
bukki (b.)	hyena
bul + verb	don't (singular)
bu leen + verb	don't (plural)
bulet (b.)	fish or meat balls
buló (b.)	blue
buló (st.)	to be blue (color)
bunt (b.)	door
butéél (b.)	bottle
butig, bitig (b.)	store, shop
butit (b.)	intestine, umbilical cord
butõ, butõõ (b.)	button
butti	to disembowel, to rip up
buub	to sweep and remove the trash
buuj	snail
buum (g.)	1. rope, cord 2. marriage line (tie-link)
buur (b.)	1. king, queen 2. to be complete, to have all places occupied
buux	to jostle, to shove, to give discreetly (as slipping someone some cash)
buy (b.)(g.)	monkey bread, fruit from the baobab tree

ca	there, in
caabi (j.)	key
caaf (l.)	roasted peanuts
caas (g.)	1. tendon 2. a fishing line
caat (m.)	last born child, the baby of the family
caax (m.)	net
caax (b.)	net undershirt
caaxaan	to joke, to jest
caaxaay (y.)	trifle, pleasantry, funny
caaxoñ (g.)	tie
caaxoocñ	gills
caaxoonu	to be dressed to kill, to wear a tie
caaya (j.)	bloomers, traditional full pants
caay-caay (g.)	joke
caab (b.)	cluster, bunch
cacc (g.)	theft, stealing, robbery
cafaay (l.)	sauce served with "laax"
cafko (g.)	flavor, taste
caga (b.)	an unmarried woman, a prostitute
cal	to gallop, to hurry, to hasten
cañmiñ (l.)(w.)(b.)	brother (figurative - used only by women to a man who is not a relative)
cañmoñ (b.)	left (hand)
cañ	to be bogged, to be stuck
canggaay	bath
cant (g.)	thanks
capp	to dip lightly
caq (b.)	necklace
car (b.)	branch, bough
carax (b.)(y.)	sandals
cat (l.)	end, extremity
caw	to beat with a strap
ceeb (b.)	rice
ceeb-u jën (b.)	rice and fish dish.

ceeb-u yàpp (b.)	rice and meat dish
cééli (b.)	vulture
cell (st.)	to be calm
cër (b.)	1. a share, a part 2. status, rank
cër (y.)	parts of the body
cere (j.)	couscous from millet
cere baasi (b.)	couscous made with a peanut sauce
cere mbuum (j.)	couscous made with local leaves
céyt, cëyt (g.)	wedding celebration
ci	1. in, or about, on to 2. of it, of them, therein
ci biir	inside, into
ci biti	outside, out of
ci boor (-u/i)	beside, at the side of, around, surrounding
ci digg (-u/i)	in the middle of, in the midst of
ci diggènté	in between
ci ginnaaw	behind, in back of
ci kanam (-u/i)	in front of
ci kau	on the top of, over
ci saa si	right away
ci subë	morning
ci suuf	under, down, at the bottom of
ci wet (-u/i)	beside, at the side of, around, surrounding
cim, cam	(an interjection used to express distain or disgust)
cin (l.)	cooking pot
cof	1. to barely touch 2. to under estimate
col (g.)	clothing
colin (g.)	fashion, a way of dressing
como (l.)	an inexperienced person
conco (b.)	elbow
coobare (g.)	pleasures, whims
coof (b.)	a fish, same family as sea bass and cod
coono (b.)	difficulties, pain, suffering

cooroon (l.)	period before the rains
coow (l.)	loud talk
coro (l.)	girlfriend
cosaam (l.)	origin, past
cos (l.)	hull of millet grains
coy (m.)	parrot
cub	to dye (tie dye)
cub (g.)	tie dyed material
cuj (b.)	chick
cunē (b.)	an inexperienced person
curaay (l.)	incense

daa (j.)	ink
daaj	to nail
daal	truly, certainly (Moom daal baaxul. = He is truly bad.)
daan	1. to embank, to down, to throw, to floor to overwhelm 2. to condemn, to sentence
daanaka	to be almost, to be closely
daanu	1. to fall 2. to have an epileptic fit
daara/daari (j.)	Koranic School
daara (b.)	Koranic teacher
daas	to sharpen
daaw	last year
daaw-jeég	two years ago
daay (g.)	leaf from the country
dab	to catch again, to regain, to join again
dafa	it is
dagg-dagg (b.)	a cut
dagg/dog	to cut
daj	to find one's way, to grope, to fumble
dajale	to gather, to collect, to assemble
dajaloo	to gather together
daje	to meet, to reunite
dajjant	to be sleepy, to be drowsy
dajji	1. to undo, to demolish 2. to handle roughly, to maul, to exhaust
dakkaande (j.)	starch
dakkoor	to agree
dal	1. to lodge temporarily, to stay temporarily 2. to fall, to land, to reach, to begin, to happen
daldi	immediately, as soon as
dall (w.)	shoe
darm	to break

damm-damm (b.)	fracture
dammel (b.)	King of Cayor
dammelteen (b.)	King of Cayor & Boal
damp	to massage
damu	to boast, to brag
danye-ji	to go play chess
danj	to be tight
danyar (j.)	1. venom 2. sharp, biting, scathing
dank	to form balls with food when eating with one's hand
daq	1. to be better than, to surpass, to excell, to outdo 2. to send away, to turn away
daqaar (j.)	tamarind
daqaar (g.)	tamarind tree
dar	1. to be peeled, to be bare 2. to be protected by an escort
dara (j.)	something (negative = nothing)
darab (b.)	sheets
daraja (j.)	dignity
daral (b.)	corral
darkase (b.)	cashew nuts
daw	to run
dawal	1. to drive a car/bike 2. to make a deposit
dawal (b.)	a deposit, earnest money
dax (b.)	butter
day	1. to be the same size 2. to go to the toilet 3. to be dull
day (y.)	excrement
dayo (g.)	dimension, size
de !	(expression of warning or insistance)
dëbb	to pound, to grind
dëbbe	to intone, to strike up
dëdd	to leave
dëddu	to turn one's back on someone, to be out of circulation

dee	to die
dee (g.)	death
déédéét	no
deeg	to save, to spare, to economize
deem (b.)	fish
déét	no (indicates prohibition, forbidding) (Déét, bu fa dem! = No, don't go there!)
dééy	to whisper to someone, to say in confidence
dééy (b.)	thimble
def	1. to do 2. to put
defar	to create, to fabricate, to arrange
defaraat	to repair, to create again
defe	to believe, to think
dëféénu	to lay on one's stomach
defel	to appease, to pacify
defërlu	to get fixed
dég (b.)	thorn, prickle
dég-dég (b.)	understanding, news
dëgër (st.)	to be strong, to be hard, to be solid, to be stubborn
dëgg	to hear, to understand
dëgg (b.)	truth
dëggóó	to hear
dëglu	to listen
dëj	1. to seat, to set, to put on the ground 2. to have a funeral
dëj (b.)	funeral
dëkk	1. to live, to originate 2. to challenge
dëkk (b.)	village, town
dëkkëndóó (b.)	neighbor
dekki	to become alive again
dell	to be very (full)
dëll	to be thick, to be stout
dëllu, dëllóo	to come back, to go back, to return
dem	to go
dëmb (j.)	yesterday

dēñ (st.)	to be removed, to cease to be
dēñ kumpa	to be curious
dénc	to put away, to keep, to save
dend	to be next to, to be a neighbor
dene	not to eat at noon
dēng	1. to be crooked 2. to be dishonest
dēm̄n (b.)	chest
dēnu	to thunder
dēm̄n (g.)	thunder
dēpp	to return, to do an about turn, to do a 1/2 turn
déqi	to harvest
dër	1. to crown 2. to crush, to run over 3. to stammer, to stutter
der (b.)	skin
der (w.)	animal skin rug used for praying
dërém̄ (b.)	five francs
deret (j.)	blood
dese	1. to still have 2. to be missing, to have less than 3. to be mentally deficient
des-nē	left, less, minus (when telling time = before)
des-nē tuuti	a little less, a little before
dētēm̄	to drink placing one's lips in the liquid
dētt-mbér	puss
detteel	1. to fall on one's behind 2. to be disrespectful
dēw̄n (j.)	next year
dēw̄lin, diw̄lin (j.)	oil
dex (g.)	river
déy (b.)	thumb, big toe
di	(progressive particle)
dibéér (j.)	Sunday
dig	to promise, to pledge
digal	to prescribe, to specify, to advise, to recommend
digaale	to have a relationship with someone
digaale (b.)	a person one has a relationship with

dige	to make an appointment
digg (b.)	middle, center
diggante (b.)	distance, interval period
digg-u bëccëg	in the middle of the day
digg	1. to submerge in water 2. to go on an adventure, to take a chance, to take a risk
diiju	to imitate, to mimic
diine (j.)	religion, faith
diir	to aim at, to sight
diir (b.)	duration, a period of time, at short notice
diis (st.)	1. to be heavy 2. to be difficult 3. to be pregnant
diisóó	to plan, to support oneself, to keep fit
diisóó (b.)	maintenance, upkeep
dijj	to be large
diggal	to have swollen gums caused by a tooth which is about to come through
dikk	to arrive, to total, to reach, to come
dimaas	Sunday
dimbëli, dimmali, dimmëli	to help
dimbëlée'	to help with
dindi	to remove, to take off
dippée'	to baptize someone after a deceased person
dippi	to put something in its place
dipparñi	to right something, to place something right side out
diri	to drag, to trail, to pull on the ground
dispañseer (b.)	dispensary
diw	to grease, to lubricate
diw (g.)	oil
diw (m.)	so and so
diwtiir (j.)	palm oil
dof	to be craze, to be strange
dof (b.)	madman, lunatic
doktoor (b.)	doctor
dolli	to add to

domn	to inherit
doo	(2nd person sing. negative of di)
doole (j.)	strength, power
doom (j.)	child, offspring, doll
doom (b.)	1. fruit 2. key 3. tablet, medicin
dóór	to hit
door	to begin, to start
dox	to walk
doxaan-i	to court someone
doxantu-ji	to go for a walk
doxe	to walk with
doy (st.)	to be enough, to be plenty, to be sufficient
du	(negative - not)
dugēl	to make enter, to introduce, to put into
dugg	to enter
duggēl	to put into
dugg-i marse	to go shopping, to go to the market
dugub (j.)	millet, also food
duna	to correct, to hit
dumat	to entice
dun (b.)	island
dund (b.)	sustenance, food
dund (g.)	life
dund	to exist, to live
duy	to draw water
duubēl	two francs (CFA)
duuf	1. to be fat, to be plump 2. to be scornful, to be contemptuous
duun	to be abundant, to be plentiful
duus (b.)	1. wave 2. toilet
duusu (b.)	a quid, a cut of something to be chewed (such as tobacco)

-e	with
-ëm, -am	his, hers
-ëngi, -ëngë, -angi	here is
ee!	attention!, hey!
ëcc	to spin
edda (j.)	a period of waiting for a divorced woman
ëf	to blow, to breath, to puff
ëfël	to let do, to allow to do
ëgg (b.)	the rain out of season
ëkk (b.)	a stump
ëllëk, ëllëg (j.)	tomorrow, the future
ëllëk ci guddi	tomorrow night
ëmb	1. to wrap 2. to be pregnant
ëmb (b.)	1. package 2. pregnancy
ëñ	to turn up, to roll up
ërn	to be fermented
ëpp (st.)	to be too much, to be too big, to be too large
ëppël	to exaggerate, to go beyond the limit
ër	to circle
ër (w.)	spot on the skin
ës	to be strong, to be hard
esans (b.)	gasoline
ëtt (b.)	courtyard
ëw	1. to form a circle around 2. to cover with leather
ëy!	(interjection of surprise)

fa, fë, fëlé	there
faar (g.)	rib
faas (y.)	sideburns
faatu	to die
faayda (j.)	personality
fab	to pick up, to take, to carry
fabu	to get ready to go
faddu	to stretch
faf	to finsih by
fagas, faxas	to sweep with the hand, to dust
faggu (st.)	to be provident, farsighted, thoughtful of (Damay faggu elleg. = I am anticipating the future.)
faggu alal	to try and gather wealth
faj	to cure, to heal, to take care of
faju	to cure oneself, to go to the doctors, to be taken care of
fajar (j.)	dawn
fal	to elect, to choose
falaanel	flannel
fale	there
fan (w.)	1. day 2. life
fan?	where?
fan ngë = foo?	where is?
fanaan	to spend the night, to sleep
fanaane	to spend the night with
fanaanal!	spend the night!
fande (st.)	to spend the night without having supper
fānq	to prevent something
fanweer	thirty
fanweer-i dërēm	one hundred and fifty CFA
fāq	1. to tear off a branch 2. to break to get loose

faral	to side
farata (j.)	obligation, something that is essential
fas	1. to tie, to knot 2. to eat "laax"
fas (g.)	a knot
fas (w.)	horst
fase	to repudiate, to divorce
fason (b.)	fashion
fat	to shed
fatt	1. to fill up a hole 2. to be tight
fattali	to remind
fattaliku	to remember
fätte (st.)	to forget
faxas, faras	to sweep with the hand, to dust
fay	1. to pay 2. to leave the home in sign of rebellion 3. to turn off (the light, etc.)
fayyu	to get revenge
fecc	to dance
feebat (st.)	to be sick
feebat (b.)	disease, illness, sickness
feen (st.)	to be found (after being lost), to retrieve
feenial	1. to reveal 2. to find 3. (for a child) to teethe
fees (st.)	to be full
fees dell	to be very full
féété	1. to face 2. to be located
féétéél	to make something/someone face in a direction
fééx (st.)	to be cool, to be fresh, to be free
fééxlu	to get fresh air, to rest in a cool place
fééy	to swim
fééykat (w.)	swimmer

feg (st.)	to achieve, to finish
fégël	to finish one's turn (Ngoom lëy fégël. = She finishes her turn tonight.)
fëgg	to knock, to shake
fekk	to find, to rejoin
fekke (st.)	to witness, to be present at
fekksi (st.)	to come find, to encounter
fel (w.)	fleas
fet	to bump against
fen	to lie, to fib
fendi	to be drained
fenk	to rise (the sun)
fenn	somewhere, (negative = nowhere)
fepp, pepp (w.)	grain
fëq	to rise (the moon)
fer (st.)	1. to be dry 2. to be low tide 3. to be weaned
fër	indigestion
fer (g.)	1. a beaded belt worn by women 2. weaning period
feral	to wean
femëtiir	zipper
fetal	to shoot
fetal (g.)	rifle
fete	to scrub clothes
fett	to shoot an arrow
fett (g.)	arrow
fettax	1. to spring (up), to gush, to spout 2. to jump, to leap, to spring
fexe	1. to try hard to, to attempt, to manage to, to seek a way to 2. to try on, to fit
fey, fay	1. to turn off (radio, lights) 2. to pay
far	1. to team 2. to be thick (liquid) (st.) 3. to erase
far (w.)	boyfriend
faral (st.)	to be often, to take place repeatedly

feyyu, fayyu	1. to claim one's due 2. to avenge oneself
fe, fële	there
fëgg	1. to knock 2. to shake
fëll	to point, to appear
fënëx (st.)	to be worm-eaten (wood)
fëq, fuq	to put a big hole, to pierce
fëqlé, fuqlé (st.)	to be greedy
fër (st.)	to have indigestion
fiddiwol (g.)	string
fiftin (b.)	one franc (CFA)
fii, fi	here
fiir (st.)	to be jealous
fiir	to have an accident, to be struck down, to knock down
firi	1. to spread 2. to undo braids 3. to explain, to translate
fit (w.)	courage
fitt (b.)(w.)	bow
fo	to play
foe	to play with
fomp	to clean, to sweep
fopk	to respect, to venerate
foo = fan ngě?	where you?
foof	second winnowing to remove the hull
foofu	there
foog	to think, to estimate that
fóót	to launder, to do laundry
for	to pick up, to collect
foye	to play around, to fool around
foyi	to go play
fu?	where?
fı nekk	everywhere
fuddën	henna

fuddu	to stretch
fukk	ten
fukki dërëm	fifty francs
furnó (b.)	habachi
furset (b.)	fork
futbal (b.)	football
futt (st.)	to have a blister

- G -

g-	class determiner
gaa	people, folk
gaal (g.)	dug out canoe
gaañ	to hurt, to injure
gaañ-gaaff (b.)	a wound, an injury
gaana	to have leprosy
gaana (g.)	leper
gaañu	to hurt oneself, to be hurt, to be dead
gaanuwaay	to urinate
gaanuwaay (b.)	a place to urinate
gaar	to repair, to mend
gaar (b.)	train station
gaaral	to hint, to insinuate
gaas	to wet, to moister
gaaw (st.)	to be quick, to be fast
gaawantu	to hurry, to make haste
gaawu (b.)	Saturday
gacce (g.)	shame, disgrace
gadd	to be abundant
gadd (g.)	a band (usually monkeys)
gaddaam (g.)	spleen
gaddaay	to go into exile
gaddu	1. to carry on one's shoulder 2. to assure, to assume responsibility for
gafaka (g.)	pouch, satchel
gag	to have a gap in memory
gagganti	to whisper a word or suggestion to the speaker who has forgotten what the next word or thought was to be
gajj (y.)	small scars
gakk	to be spotted, to be stained
gakk (b.)	1. stain, spot 2. fault
gakk-gakk (b.)	spot, stain

galan	to cross
gallox (b.)	clots
gallaxndiku	to rinse one's mouth
gam-gami	to doze, to drowse
g`ammu (g.)	the prophet's birghday celebration
gan (g.)	visitor, guest, foreigner
ganaar (g.)	chicken
ganale	to extend hospitality
gancax (g.)	a young shoot, sprout
ganesi	to come to visit
gãññ	to grimace, to grin
gãññaxu (b.)	grimace
gãññaxu	to make faces
Gannaar (g.)	Mauritania
gannaaw (g.)	1. behind, back 2. after
gannaaw, girnaaw ëllëk	day after tomorrow
gann`awaati ëllëk	in three days
g`antu	to refuse
g`app	limit, maturity, term expiration
gapparu	to sit on bended knees, (to squat)
garaas (b.)	taxi station
garan palaas	a chatting place
garub (g.) garab (g.)	1. tree 2. medicine
gas	to dig out, to hollow out
gatandu	to go out to meet someone
g`att (st.)	to be short
gaynde (g.)	lion
gaynde gééj (g.)	shark
gē	the
gee/geewee	after dimer, bedtime, prayers said at this time
gééj (g.)	sea, ocean
geen (g.)	tail
Géér	Nobles
geestu	to turn one's head to see behind, to look in back of oneself

geet	to put on a diet
gëj-naa la gis	it's been a long time since I've seen you
gëj (st.)	to be infrequent, not have done (something) for a long time, to stay away from someplace for a long time
gejj (g.)	dried fish
gel (b.)	girlfriend
gel (b.)	hot cinders
gelu	to miss, to be lonely for
gëléém (g.)	camel
gellwaar (b.)	prince
gëm (st.)	to have faith in, to believe in
gëm (g.)	belief
gëmm	to close one's eyes
gëmméntu (st.)	to be tired, to be sleepy
gëmmiñ (g.)	1. mouth 2. bad talk
gën (st.)	to be better than, to surpass, to be more
gënn	to go out
gënn (g.)	notar
gënné	to take out, to make go out
gënn-wàll (g.)	half
gént (g.)	ruins, the site of an abandoned village
gént	to dream
gént (g.)	dream
gero: (g.)	man's belt
ger	to bribe, to corrupt
gërën	to thank
gëreew	to strike
gereew (b.)	strike
gerte (g.)	peanuts
gerte Mbaxal	boiled peanuts
gerte caaf	roasted peanuts
gerte tubaab (g.)	cashews
ges	to scratch the soil

gèsèm	to shake, to jolt
gét, napp	to fish
gét (g.)	sheep pen
gèwèl, gèwal (b.)	griots - oral historian
gééx	to burp, to belch
géq	to regurgitate
gi	the (proximate)
gii	this very one right here
giif	to be calm
giiñ	grimace
giiru-dund (g.)	during one's life, duration of life
giñ	to swear, to vow
ginaar (g.)	chicken
Giné	Guinea
Giné Bissau	Portuguese Guinea
girmaaw (g.)	back, behind
girmaaw-èlläg	the day after tomorrow
gis	to see
gisaat	to see again
gisaane	to tell the future
gisé	to consult together
gis-gis (b.)	vision, an understanding
goj (b.)	a rope for the well
golo (g.)	monkey
gom (g.)	starch
gongo (g.)	local powder mix used for fragrance
gont	to go to work in the afternoon
góóm	cut
góór (g.)	man, male
góór-góórlu	to try hard
gopp (g.)	spade, long-handled, yield
gor	to cut down (a tree)
gor (s.)	noble, an honorable man
gore	to be honest
goro (g.)	in laws, by extension all of spouse's relatives
gub, góób	to cut (collect) grass, plants, to feed the animals

gudd	to be long
guddi (g.)	night
guddeé(st.)	to be late (in the evening)
gumbè, gumba	to be blind
gumba (g.)	blind
gune, gone (g.)	urchin, brat, youngster
gungé	to accompany
gunóór (g.)	insect
gurmet (b.)	1. Christian 2. bracelet
guró (g.), guru (g.)	cola nut
guwernamaa (b.)	government
guy (g.)	baobab tree
guyaab (b.)	guava
guyy	to be very (cold)
gujajal	to hold water in one's mouth
guus	to be humid
guux	to take a swallow

-i, -u	of
ibliis	devil
ii	an expression of surprise
ijji	to read syllable by syllable
ileer, illeer	a hoe
inchallah!	if it pleases God! (Arabic Expression)
indaale	to bring, to bring when coming
indde, yindé (b.)	steamer (steaming pan)
indi	to bring, to give (me is understood)
indidiyi	to go fetch
iniwersite (b.)	university
isin (b.)	factory
it, itam, tamit	also, equally

- J -

ja	the (remote)
ja (b.)	market
ja	to set one's eyes on, to look at straight on
jaadu	to be logical, to conform to the law
jaal, jaale	to present one's condolences, sympathy
jaal (w.)	a space in the mouth caused by a missing tooth
jaam (b.)	1. slave 2. prisoner of war
jaambur (b.)	someone, individual, free person
jaamu	to help organize a ceremony with the hopes of receiving money as a reward
jaan (j.)	snake, serpent
jaar	to pass, to go along, to follow along
jaar (j.)	palm rat
jaaru	to warm oneself near a fire
(ne) jaas	to arrive suddenly
jaasi (j.)	hatchet
jaasir (st.)	to be sterile
jaat (g.)	casket
jaawale	to confuse
jaaxal	to surprise
jaaxaan	to be on one's back
jaaxle	to be in an embarrassing situation
jaay	to sell
jaaykat (b.)	seller, vendor, dealer, businessman, merchant
jabar (j.)	wife
jabar (b.)	witchdoctor
jaboot (st.)	to have a large family
jaboot (j.)	mother who has a lot of children
jadd	1. to turn (corner) 2. to make a quick stop while on the way someplace
(ne) jadd	to be stiff
jafal	to light (to set on fire)

jafandu	to hold on to
jafe (st.)	to be hard, to be expensive
jag	to be well done
jagadi	to be unhealthy (not to feel well)
jagal	to repair
janoo, jakkaarloo	opposite, to face one another
jakka (j.)	mosque
jal	to put in piles
jal (b.)	pile
jáll	to cross
jaloore (j.)	achievement
jam	1. to pierce 2. to win
jamaale	rivals (romantic-used to describe men)
jamaale (b.)	rivals
jamano (j.)	time, period (these days)
jamb	to mix (a liquid)
jamb (j.)	sugar cane
jambaar (j.)	champion, brave man, courageous
jambat	to protest, to complain
jamb-jóob (p.)	peacock
jambu	to betray, to desert
jam-jam (b.)	cut, wound
jam (j.)	peace
janu	to tatoo lips or gums
janaase (y.)	cenetary
janax, jinax (j.)	mouse
jangu (b.)	Koranic school
jäng	to study, to read, to learn
jängi	to go to school
jängal, jängale	to teach
jängalekat (b.)	teacher
jängalesi	to come to teach
jängoro (j.)	illness
jäng ñaw	to learn to sew
janni	to snub, to chide
janq	to leave in broad day light

janq (b.)	a virgin, a young unmarried woman
jant (b.)	the sun
japp	1. to hold, to catch 2. to fit, to suit 3. to be busy 4. to do one's ablution, washing, purification
jappante	1. to mutually agree, to be united 2. to argue
japp-ndab	to hold the bowl
jappoo	1. to unite, to join 2. to unite as a group to do something (Jappoolen saaku ceeb bi.= Carry the rice together.)
jaq	to be anxious, to be uneasy
jar, jar (st.)	to cost, to sell for, to be worth, to sell well
jara (j.)	bracelet made from beads
jaraaf (j.)	the king of the ancient kingdom of Cayor and Jolof's representative
jaraw lakk	said after eating to express thanksgiving
jarbaat (b.)	nephew, niece
jargoñ (g.)	spider
jariñ (st.)	to be useful, to be of service
jaaro (b.)	ring
jaaro nopp (b.)	earring
jasig (j.)	crocodile
jat	to tell esoteric formuli in order to tame a ferocious animal
jataay (b.)	reunion, assembly
jaxase	to mix together, to jumble up, to confound
jaxasoo	1. to be inextricable, to be tangled 2. to be very tight with someone, to know them very well and be close, to be intimate
jaxato (j.)	a bitter vegetable
jaxaay (j.)	eagle
jaxatu (j.); xaluñe (b.)	local vegetable, green tomato shaped, bitter taste
jë, ja (b.)	market
jë (b.), je (b.)	forehead
jeég	already
jeeg (b.)	young woman

jeeg	to be unable to make a sacrifice at Tabaski
jeego (b.)	step, pace, footprint
jéém	to try, to make an effort
jeex (st.)	to be finished, to be exhausted
jééx	to investigate by digging in the soil
jébbël	to put a young wife at her husbands disposition
jébbëlu	to put oneself under the spiritual protection of someone
jëf (j.)	act, deed
jëfandiku	to serve oneself, to help oneself, to make use of
jege	to be close
jegesi	to approach
jéggi	1. to leap over, to stride 2. jeggi yoon = to break the law
jëkk (st.)	to be first
jekk	to be elegant, to be attractive
jëkk	to procede, to go before (bu-jëkk = formerly, once upon a time)
jëkkante	to enter into competition
jekkali	to finish, to terminate
jëkkër (j.)	husband
jekki	to relax
jekku	to be in a better position to accomplish something
jéqi	to stir
jël	1. to try 2. to take
jell	1. to hedge, to pass under a wall 2. to squint
jéll (b.)	a fall, tumble
jem, dem	to go toward, to head for, to be in the process of going
jëmm (j.)	fine prescence, commanding appearance
jëmbët	to transplant, to plant
jën (w.)	1. fish 2. stake, pile, post
jënd	to buy, to purchase

jéng	to tie an animals two legs to prevent it from running away
(ne) jëppét	to become inflamed quickly
jéppi	to despise, to scorn
jërëjëf	thanks, thank you
jéri	to air hot food (usually liquid) in order to cool it off
jérr	to be very (hot)
jeu	to slander, to discredit
ji	to plant, to show
ji	the (proximate)
jib	to ring, to make a sound, to resound, to echo
jiba (j.)	pocket
jig	to benefit, to be lucky
jigéen (j.)	woman
jigéen-u-biir (j.)	pregnant woman
jii	this, this very one right here
jiiñ	to accuse someone of something
jiit (j.)	scorpion
jiital	to put in front, to choose as a leader
jiité	to direct, to take charge, to govern, to head
jiitu	to proceed, to arise, to go before
jiitlé	step- - yaay-u jiitlé = stepmother - baay-u jiitlé = stepfater - doom-u jiitlé - stepchild
jinax, janax (j.)	mouse
jinné (j.)	a supernatural being, spirit
jiwu (j.)	seed, semen
jiwaalo	Joal
(ne) jodd	to be absolutely upright
jóg	to get up, to stand up
jogé	to come from
joggi	to stamp, to move one's feet about
joolaa (b.)	Jola, Diola
jolof	Dyolof, region of Senegal
jolof-jolof (b.)	Dyolof, native of
jolu	to drink in one gulp

jom (j.)	self esteem, self honor
jomlu	1. to be allergic 2. to be ashamed of
jommi (st.)	to be bewitched, to be under a spell
jooy	to cry
jot	to get, to receive
jot (b.)	time, occasion, opportunity
jot ně	it is (in reference to time)
jottěli	to hand to someone, to pass to someone
jox	to give
juběl	to continue
jublů	to head for, to face
juddu, juddóó	to be born, (foo juddo? = where were you born?)
julli	to pray
julli (g.)	prayer
jullit (b.)	a Muslim
jumaa (j.)	mosque
jujjuj (b.)	large tom-tom
junni	one thousand or in money five thousand francs (CFA)
jur (g.)	cattle
jur	to deliver, to give birth
juróóm	five
juróóm benn-i dërém	thirty francs (CFA)
juróóm-i dërém	twenty-five francs (CFA)
juróóm ñaar-i dërém	thirty-five francs (CFA)
juróóm ñent fukk	four hundred fifty francs (CFA)
juróóm ñett fukk	four hundred francs (CFA)
juum (st.)	to make an error, to make a mistake

- K -

k-	class determiner
kaaba (g.)	sacred temple of Mecca
kaaf (g.)	cage
kaala (g.)	turbin
kaamil (g.)	the Koran
kaamir (st.)	to be complete
kaay (m.)	1. skull, cranium 2. learned person, expert
kaani (b.)(g.)	hot pepper
kaani salaat (g.)	green pepper (bell pepper)
kaar !	interjection, often used to lessen the injurious effects which come from a flattering appreciation of something - (a superstition)
kaar rapit (b.)	public transportation (blue vans)
kaarité (g.)	local butter
kaas (b.), taas (b.)	cup, glass
kaasamaas	Casamance, region situated in the extreme south of Senegal
kaay	come here (singular)
kaayleen	come here (plural)
kabbar	to begin a muslim prayer
kabine (b.)	toilet, cabinet
kàcc (m.)	bitter/sour curdled milk
kàcc	to lie shamelessly
kàcciri	to whip, to lash, to beat
kàcciri (g.)	whip, whipcord
kadd (ne)	to be stiff, to be rigid
kàdd (g.)	a tree, the fruit of which is fed to cattle (Acacia)
kàddir (g.)	cooking pot
kàddu (g.)	speech, sentence, saying
kaf	to joke
kaf (g.)	joke
kafe (b.)	coffee

kaggu (g.)	library, enclosed bookcase
kajoor (g.)	Cayor, a province in Senegal
kal-kali	to be loose, to shake
kalaame	to file a complaint
kalaas (b.)	class
kalkil (b.)	arithmetic
kallentaan	-tuuti kallentaan = a little tiny bit
kalpe (b.)	wallet, pocketbook
kamaate (j.)	tomato, tomato paste
kamaj (ne)	to put out, to extinguish, to switch off
kamb (g.)	ditch, hollow, hole in the ground
kamp (g.)	round loaf of bread
kamisol (b.)	robe, women's jacket
kan?	who?
kan (m.)	hole
kañ?	when, since when?
kaña (g.)	rat
kañaan (g.)	jealousy
kanam (c.)(g.)	face, front
	-ci kanam = 1. in a while, later
	2. before, in front of
	-ci kanam tuuti = in a little while
kandaama	to climb a tree with the support of a strap around one's hips
kangam (b.)	Royal dignitary
kanjë (g.), kanja (g.)	okra
kanjuray (j.)	Mandinka dance
kanjuray (b.)	Mandinka dancer
kannaar (b.)	padlock
kareem galaas	ice cream
kareyõ (b.)	pencil
karnat	during ramadan, to miss eating the meal served at sunrise
karne (b.)	notebook
karoot (j.)	carrot
kart (y.)	playing cards
karwaat (b.)	tie
kasag	to sing for the circumcized
kasag (y.)	song for the circumcized

kasamaas	Casamance
kaso (b.)	prison
kastiloor (b.)	pan
-kat	1. er (agent suffix) 2. exclamation marker
katólik (b.)	Catholic, Christian, protestant
kattan (g.)	power, might (kem-kattan = it's the least one can do)
kaw.kow (g.)	up, north, top, on top of
kaw-kaw (b.)	peasant
kawar (g.), karaw (g.)	hair
kawas (y.)	sox
kawdiir (g.)(b.)	iron pot
kay	emphasis marker
kayit (w.)	a piece of paper, a bill
kayitlóó	to make fun of
kayoor	Cayor, region of Senegal
këcc	to be very (solid, ahar)
këccu (g.)	distaff, bed post
këdd	to strike someone when they are down (verticle)
kees	Tries
kees (g.)	chest, box, money box, safe
këf (k.)	thing
këfin	thing-a-ma-jig
kekk (l.)	hard earth, hard dirt
kel (g.)	a tree which has very hard wood
këll	to be very (full, satisfied) (Suur na kell. = I'm very full.)
këll (b.)	a container made from wood in the form of a calabash
këmëx	to punch someone with a fist
këmëx (b.)	fist
kemb (g.)	hulled and sorted peanut seedlings
kénkéliba, kenkiliba (b.)(g.)	a locally grown tea
kern	anyone, someone
keneen	someone else
kënn	to be very (hard) (sa yeew bi dëgër na kënn. = Your knot is very hard.)

kerŋ (ne)	to ring, to sound, (ne kerŋ)
kepp	to pin, to hold, to grip
kēpp	anyone
kepp	alone, just right
kēpp	to turn over
keppaar (g.)	shadow or shade caused by a house
keppu (g.)	clothespin
kēppu (st.)	to be turned over
kēr (g.)	house
ker (g.)	shade
kere (b.)	chalk
kereem	ice cream
kēriñ (g.)	charcoal
keroog	the other day, recently
kersa (g.)	modesty, decency, discretion, self control deference, regard, respect
kes!	used to drive away poultry
kew (g.)	white clay
keww (ne)	to be all ears and all eyes
kēwēl (g.) (b.)	antelope, female
ki	the (proximate), the one who
kii	this (person) very one
kilifa, kilifë (g.)	head of household, head of family, a dignitary
kiliyaan (b.)	faithful client
kiló (b.)	kilogram
kilomet (b.)	kilometer
kinaara (g.)	duck
kiri-gééj	seagull
ko	her, him, it
koddiwaar	Ivory Coast
kof-kofi	to tremble from the cold
koka-kola	coca-cola
kol (g.)	shawl
kolooj	to delude oneself, to kid oneself
kolobaan	Coloban, quarter of Dakar

kolu	to put on a shawl
koll (b.)	stomach
kom	such as, like
kom-ka	because, as
kom-kom	economy
koom-koom	economy
komaase, kumaase	to begin
komiseer (b.)	superintendent of police
kompañi (b.)	company, business
kon	so, then, well then
koñ (b.)	street, intersection, corner (boppu-kon = intersection)
kon-boog	therefore
konaakiri	Conakry
konj	to be very (dry): (gerte ga wow na konj. = the peanuts are very dry.)
kontaan	to be happy
kontar	to disagree
konte	to count
kontine	to continue
koog (b.)	calabash spoon
kooku	that one (person)
-koon	would be (verb suffix - conditional marker)
koor (g.)	fasting period, the holy month of Ramadan, to fast in the daytime
koor dë la pe	Peace Corps
kólléré (g.)	alliance, marriage, union
kooraa	21 string musical instrument (harplike sound)
kooy (b.)	penis
kopp (b.)	porcelain cup
koppe (b.)	cooperative
kooperatif (b.)	cooperative
kor (g.)	treason, foul play
kor !	interjection used to call a horse or donkey
kori (g.) Korite (g.)	a holiday celebrated at the end of fasting period
kort	to cast a spell
kort (g.)	a spell
kortaas (b.)	blouse, bodice
kostim (b.)	suit

kotom	to dry up, to harden, to shrivel up
kott	to tighten with one or two legs
kott	alone
kow, kaw (g.)	north, up, top, on top of
kow-kow (b.)	peasant
kowe	to be high, to be elevated
ku?	who?
ku nekk	everyone
kubeēr (g.)	cover
kuddu (g.)	spoon
kuddu luus (b.)	soup spoon
kuf!	interjection
kujjē	rival
kukk	to be very (black)
kulëēr	color
kuli (j.)	syphillis
kullarbi	
kumpa (j.)	mystery, secret
kumpa (g.)	unhealthy curiosity: ken kumpa = to be curious
kupp	
kuppe (b.)	ball
kuppa-kala (b.)	a type of crab
ku nekk	each, everyone
kur (g.)	pestle

- L -

la	you (object pronoun complement focus predicator)
laa	1st person singular complement object predicator
laabu	to wipe oneself after using the toilet
laafa (b.), mbaxane (m.)	hat
laaj	to ask
laaj (g.)	garlic
laaj-te (b.)	question
laal	to touch
laalo (j.)	the sap of the baobab tree
laax (b.)	porridge like dish made from millet
laaylaa!	God is great (Arabic Expression)
lab	to drown
labbe	priest
lajj	to win at marbles
lafañ, lagaj, lagañ	a handicapped person
lakk	to burn, to bake, to be burned
lakk	to talk, to speak a foreign language
lakk-kat (b.)	foreigner
lal	to make the bed
lal (b.)	bed
lale	that one
lal (b.)	bed
lale	that one
lam (b.)	bracelet
lamaan (j.)	land owner
lamasaas (b.)	provincial chief
lamb	to feel, to finger
lamb (j.)	wrestling match
lanmiñ	tongue
lamp (b.)	light, lantern
lan?	what?
lan ngë = loo?	what? (you)
laspeer (b.)	slingshot
lawbe (b.)	woodworker, carver
laxas	to wrap

layu (g.)	winnowing basket
lē	1. 3rd person singular complement & object predicator 2. to be
leb	to borrow
lébu	Lebu
lééb	to tell a story
lééb (w.)	story
léégi (b.)	now, soon, a minute ago
leegoos (b.)	printed fabrics
lééleeé	from time to time
leen (g.)	wool
leer	to be bright, to be clear
leetar (b.)	letter
lēf (k.)	thing, vagina (vulgar term)
lēg (b.)	hare
léjum, lujum (j.)	vegetable
leket (g.)	calabash
lekk	to eat
lekk (g.)	food
lekkal	eat! (imperatif)
lekkol, lekool (b.)	school
lempo (b.)	tax
lëndēm (st.)	to be dark
lemn	something
lēñu	1st & 3rd person plural complement & object predicator
lépp	everything
leru	to walk along side of, to walk on the edge of
létt	to braid
léttu	to braid one's hair
lewat	to be bland
lex (b.)(y.)	cheek
liggēēy	to work
liggēēy (b.)	profession, work
ligēēykat (b.)	worker
liggēēyukaay (b.)	workshop, shop
lii	this very one

liibër (b.)	half kilo, 500 grams
liir (b.)	baby, infant
liminaat (b.)	lemon flavored drink, soda
limyeer (b.)	light
lingeer (b.)	princess
lislamm (j.)	Islam
liw (st.)	to be cold, to feel cold
loo = lan ngë?	what (you)?
lool	very
loolu	that, that thing, that one
lopitaal (b.)	hospital
lox	to shiver
loxo (b.) (y.)	hand, arm (when used while discussing money it means the price)
lu	that which
lu?	what
lu, mummë	dumb, mute
lujum (j.), léjum (b.)	vegetables
lu-nekk	everything
lunet (b.)	eyeglasses
lutax?	why?

- M -

maa-	1st person singular subject dependent pronoun
maafe (m.)	Senegalese dish made from peanut butter sauce and meat/chicken served over white rice
Maalekum-Salaam!	Greetings! (Arabic Expression)
Maali	Mali
maam (j.)	grandparents or blood relatives of grandparents generation
maamaat (j.)	great grandparents or blood relatives of great grandparents generation
maas (b.)	sleeve
maas, mars	March
maase	to have the same age
maa-ngi, mangi, mangë	1st person singular subject independent pronoun
macc	to suck
mag (st.)	to be large, to be old, to be big
mag (j.)	older sibling, cousin or person
magg	to grow old, to grow up
maggat (st.)	to be older
maggat (b.)	older person
Makka	Mecca
man	1st person singular independent subject
manderj (b.)	Mandinka
mandërin (b.)	mandarin orange
mandërin (g.)	mandarin orange tree
mãndi (st.)	to be drunk
ma-ne	I say, I said
maneebar (b.)	worker
mãngi	I am
mãngi fi	I am here
mãngi fi rekk	I'm fine! (I am here only!)
mãngo (b.)	mango
mãngo (b.)	mango plant
mar (st.)	to be thirsty
mar	to lick

marĩneer (b.)	a jumper, blouse
marse (b.)	market
marto (b.)	hammer
masin (b.)	machine
massal	sorry! (said to someone who is hurting, both physically and emotionally)
masĩn (b.)	bricklayer
mat (st.)	to be sufficient, to be enough, to be complete
matt (m.)	firewood
màtt	to bite
matu	to be in labor (during child birth)
max	termites
may	to give (as a gift), to let, to allow
maye	1. to give away, money gift to the parents of new born, a gift to a griot during a ceremony 2. to tell jokes or stories
mayonees (b.)	mayonnaise
mbaa	at the beginning of a question this is used to have the meaning of "I hope" "Isn't that the case...."
mbaal (m.)	net
mbaam (m.)	pork, pig, donkey
mbaam sēf	donkey
mbaam xuux	pig
mbagg (m.)	shoulder
mbalit (m.)	garbage can, wastebasket
mbàttu (b.)(m.)	wooden spoon
mbaxane (m.), laaf (b.)	hat
mbay (m.)	cultivation, harvest
mbey (m.)	harvest, cultivation
mbedd (m.)	street
mbekk	crash
mbēr (m.)	champion, wrestler
mbēt̄t (m.)(b.)	lizard, large sort
mbiib (b.)	whistle
mbind (b.)(m.)	writing
mbindaan (b.)(m.)	maid
mbir (m.)	business, matter
mbirum koom-koom	economics

mbiskit	crackers, biscuits
mbokk (m.)(g.)	relative, family, people
mbooloo (m.)	audience, by standers
mbobtaay (g.)	organization, association, society
mboq (m.)	corn, yellow
mbote (m.)	lamb
mbott (m.)	frog
mbubb (m.), xaftaan (b.)	a large robe
mburu (m.)	bread
mbuum (m.)	leaves, edible leaves
méccé (m.)	occupation, business trade, profession
mee	May
meeb (b.)	bait
meer (b.)	mayor
meetar (b.)	metar
meew (m.)	milk
mel (st.)	to be like, to look like, to be similar
melo	to color
melokaan (w.)	signs, signals, indications, color
mën (st.)	to be able to, to be capable of
mer (st.)	to be angry, to be irritable
mësiir	measurements
metti (st.)	to hurt
mettit (b.)	pain
mi	the (proximate)
midi	noon
mi	this very one
min	to be accustomed to, to be used to
miir	to be dizzy
miir (b.)	dizziness
minise (b.)	carpenter, joiner
ministër (b.)	minister
miswi (b.)	lamb roast
mobilet (b.)	motor bike
mokk (st.)	to be ground
montar (b.)	watch

moo jot	it is (for time)
moo tax	that's why
mool, nappkat (b.)	professional fisherman
moom	3rd person singular independent subject pronoun
moom (st.)	to possess
mooñ	general preparation of couscous
mootax	because, that's why
moroom (m.)	person having the same age
mos	to taste, to take a taste
mótó (b.)	motorcycle
moy (st.)	to be bent, to miss
moyaal (m.)	tax broker
moytu	to avoid
mu	3rd person singular subject dependent pronoun
mucc	1. to give birth 2. to survive
mujj (st.)	to end up, to be last
mukk	never
mun (st.)	to be able to
muñ	to be patient
munga, mungë, mungi	3rd person singular subject independent pronoun
mungi	we are
mus (st.)	once, to do at least once
musé	Mr.
musóór (g.)	headress
musu (st.)	never
muswaar (b.)	handkerchief
muumë, lu	dumb, mute
murru	to mourn
mus (m.)	cat
my	equals, totals

na	(predicator)
nan, naka?	how? what?
na ci jamm bare!	may you eat in great peace!
naaf	to pile (in large piles)
naag (b.)	enclosure
naaj (st.)	to be sunny
naaj (w.)	sun.
naajo (j.)	squash
naaje (st.)	to be late (in the day)
naam!	in response to being called, has the meaning of yes! what!
naan	to drink
ñaan	to ask
naan attaya	to drink tea
naan-i attaya	to go drink tea
ñaanal	to ask for someone
naanu (b.)	pipe
naar (b.)	Mauritanian, Arabic decent
naaru-Bëyruut (b.)	Syrian
naaru-Faas	Moroccan
naaru-Gammaar	Mauritania
ñaar	two
ñaar-fukk	one hundred
ñaar-fukk-i dërëm	one hundred francs (CFA)
ñaar-i cin	rice and a sauce (literally: two pots)
ñaar-i dërëm, ñaddërëm	ten francs (CFA)
ñaar(i) fiftin	two francs (CFA)
ñaareel	1. second 2. second wife
ñaata, ñaatë?	how much?
ñaaw (st.)	to be ugly
naaw	to fly
nacc	to bleed

ñaddèrèm, ñaar(-i) dèrèm	ten francs (CFA)
nag	and
nag (w.)	cow
nag (w.)	beef
naka? nan?	how? what?
naka ngè = noo	what/how are you....
naka ngè def?	how are you doing?
ñakk	to be missing, lacking, to have a shortage
ñakk	to vaccinate
ñakk (w.)	special cakes made for charity
nal	to squeeze the liquid from
nale	that way; over yonder
ñam (w.)	food, taste
ñambi, pullóox (b.)	manioc
ñamp	to nurse
ñandu	to blow one's nose
nanga def? nangè def?	how're doing? (short form of naka nge def?)
nangam (j.)	such and such
napp, gèt	to fish
ñappati	chicken pox
nappkat, mool (b.)	fisherman
ñaq	to sweat, to perspire
naqadi	to be unpleasant
nar	1. to lie
	2. to intend
nas (st.)	to have measles
nas (g.)	measles
nas	to thread
natt	to measure, to try
ñaw	to sew
ñaw (m.)	sewing
ñawkat (b.)	tailor
nawet (g.)	rainy season
ñax (m.)	straw, herbs, grass
ñax	to fool, to tease, to kid
naxante	to fool, to play
ñay, ñey (w.)	elephant

ndaa (l.)	water pot
ndab (m.)(l.)	dish, utensil
ndaje	to meet, to have a reunion
ndaje (m.)	meeting, reunion
ndakaaru	Dakar
ndank	slow
ndank-ndank!	slowly!
ndab (l), bool (b.)	eating bowl
ndar	St. Louis
ndaw (st.)	to be small
ndaw (l.)	adolescence
ndawal, rënd (l.)	fish, meat and vegetables when placed on top of rice in the eating bowl
ndawrabin (b.)	name of a dance
ndaw (s.)	madam, woman
ndawtal	a gift to money to a relative or friends
ndax	so that, in order to
ndegg (g.)	drum
ndékki (l.)	breakfast, to have breakfast
ndënd (m.)	tom-tom
ndépp (l.)	exorcism dance
ndésit (l.)(m.)	left over
ndés, ndës (m.) basañ (g.)	mat (usually made of straw)
ndéy (j.) yaay (j.)	mother
ndéyjoor	right hand
ndigg (l.)	hip, lower back
ndimmal, dimbéli, dimméli	to help, to assist
ndimó (l.)	material, fabrics
ndongo (l.)	student
ndox (m.)	water
ndugg (l.)	provisions
-në	aspect marker completion
ne, nee	to say (as follows)
në rees ag jam!	digest in peace!
nëb	to rot
nëb	to grab a handful
nëbb	to hide
nëbbe (j.)	blackeyed peas
nëég (b.)	room, building, house, structure

nēēgu-ñax (b.)	hut
ñeeño	a cast of Wolof society
nēēw (st.)	to be little (in quantity), to be small
neex (st.)	to be agreeable, to be good, to be pleasant
ñeex (m.)	a sauce served with main dish to be added while eating
neexal (b.)	reward
neexal	to reward (someone)
nég	to wait
nekk (st.)	to be located
nelaw	to sleep
nēle	there, that
nenmeeku	to recognize
nen (b.)	egg
ñent-i fiftin	four francs (CFA)
ñenteel	1. 4th 2. 4th wife
-nēñu	aspect marker completion, 1st & 3rd person plural
netetu (j.)	local vegetable, locust bean seeds
ñett	three
ñett-i dërēm	fifteen francs (CFA)
ñett-i fiftin	three francs (CFA)
nettali	to tell, to relate, to narrate (a joke)
ñetteel	1. 3rd 2. 3rd wife
ñēw, ñow	to come
newwi	swollen
nēq (w.)(b.)	lower part of abdomen
ngë	2nd person singular complement & object predicator
ngeen	2nd person plural complement & object predicator
ngelaw	to be windy
ngelaw (m.)	wind
ngente (l.)	baptism
ngi, ngë	to be
ngir	for, in order to, because of
ngoon (g.)	afternoon, evening
ngos-ngos (b.)(w.)	long-handled, narrow bladed hoe

ngor	nobility
ngot (b.)(g.)	special sort of fish
nguri (l.)	wasp
nguur (g.)	kingdom
ni	that, how
ñibbi	to go home
nii	this way, thus, so
niir (g.)	cloud
niit	to illuminate
nijaay (j.)	uncle - mother's brother, maternal uncle; also used to refer to one's husband
nilog (b.)	nylon
nimsaat	Nimzat, quarter of Dakar
niróó, nuróó	to look alike, to resemble
nit (k.)(n.)	person
njaam	slavery
njaaréém	Diourbel
njaatige (b.)	counterpart, colleague, superior
njaboot (g.)	family, household
njam (l.)	tatoued lips
njambuttaan, xuréet	whopping cough
njàng (m.)	study
njàng (m.)	apprentiship
njar	curdled milk with water added
njariñ (l.)	usefulness, utility, serviceability
njël	dawn, early in the morning
njiit (m.)	guide, chief
njolloor	around lunch time
njong (l.)	circumcision
njonkan, sukk	to squat, so stoop
njool (st.)	to be tall
nob (st.)	to like, to love
nongu	1. to accept 2. to take away
noo = naka ngé	what/how are you.....
ñoom	3rd person plural independent subject pronoun

noonu	that way (manner)
noor (g.)	dry season
nooy (st.)	to be soft
nopp (b.)	ear
noppal	to make things easy
noppalu, noppëliku	to rest
noppëliku, noppalu	to rest
noppi (st.)	to be finished, to stop, to be quiet, to be ready
ñor (st.)	to be cooked (for food), to be mature (for fruit and people)
ɲott (st.)	to be stingy
noyyi	to breath
ñu	1st & 3rd persons plural subject dependent pronouns
ñulug	to add water to that which is cooking in a pot
ñun	1st person plural independent subject pronoun
ñunga fa!	they're fine!
ñungë, ñungi, ñunga	1st & 3rd persons plural subject independent pronoun
nuroó, niróó	to look alike, to resemble
ñuul (st.)	to be black
nuyóó	greetings
nuyu	to greet someone
nuyusi	to come greet someone
nuyu ji nit ñi	to go say hello to people

obbëli	to yawn
oktoobar	October
olof, wolof	Wolof
-ool	(distant vocative)
óom, wóom (w.)	knee
-oon, woon	(remote, past marker)
-oons (b.)	fish hook
opp (st.)	to be sick
opp (b.)	illness
oto, woto (b.)	car
otoraay (b.)	train

paaka (b.)	knife
paas (b.)	fare
paase	to iron (laundry), to go/pass by
paj (m.)	cure
paket (b.)	package
pakk	part, region
palaas (b.)	room, seats
palaat (b.)	plate
palanteer (b.)	window
palto (b.)	coat, jacket
parasol (b.)	umbrella
pare (st.)	to be ready, to be finished
Pari	Paris
pase nē	after, past
pastel (b.)	fish stuffed in a pastry shell
pappē, pappa (j.)	address to an older man, father, dad
persi (b.)	parsley
pataas (b.)	sweet potato
patrõ (b.)	boss
pecc (m.)	danc
peel (b.)	shovel
peesee	to weigh
peey (b.)	capital, chief, main
penku (m.)	east
pəl (b.)	Fulani
pénc (m.)	meeting place in the village
peñe	to comb one's hair
pepp, fepp (w.)	grain
peresioŋ (b.)	snaps
petax (m.)	pigeon
pil (b.)	hen
picc (m.)	1. bird 2. pimple
piis	to wink
piis (b.)	cloth, material

piliweer (b.)	sweater
ping (b.)	pin
pitax (b.)	pigeon
po (m.)	a game
pólétig (b.)	politics
pólis (b.)	police
pom (b.)	1. bridge 2. apple
pombiteer (b.)	potato
pont (y.)	nail
poobar (b.)	pepper
pooj (b.)	leg, drumstick
pooro (b.)	leek
poos (b.)	pocket
post (b.)	post office
pot (b.)	drinking cup, can, tin can
pullóox (b.), ñambi (j.)	manioc
pur	for
purtugees (b.)	Portuguese creol
pusó (b.)	needle
put (w.) (b.)	throat
puij-paaj	Senegalese rice dish
puus	to push
pwaar (b.)	pear
pwaar (g.)	pear tree

- R -

rab (w.)	1. spirit 2. wild animal
rabb	to weave
rabb (b.)	weaving
rabbkat (b.)	weaver
rafet (st.)	to be pretty
ragal (st.)	to be afraid
rajo (b.)	radio
rakk (j.)	younger sibling or parallel cousin
rato (b.)	rake
raxas	to wash
raxasu	to wash oneself
rëbb	to hunt
rëcc	to escape
ree	to laugh
reeloo	to make laugh
reelu (st.)	to be funny
reen (b.)	roots
reer	to eat dinner, to have dinner
reer (b.)	dinner
rëēr (st.)	to be lost
rees (st.)	to be digested (në rees ag jamm! = hope you digest it well! -- response is jaraw lakk!)
reew	to be rude
rëew (m.)	country
rekk	only, just
ren (j.)	this year
rënd (b.), ndawal (l.)	fish/meat and vegetables placed on rice in eating bowl
resenj (b.)	grape
rey, ray	to kill
rëy (st.)	to be large, to be fat
rido (b.)	curtain
riiti (y.)	traditional violin
rob (b.)	funeral procession
robb (b.)	dress

robiné (b.)	water faucet
romb	to walk, to go by, to walk nearby
roof	to stuff, to insert
roof (b.)	stuffing
root	to fetch water
roy	to imitate
ruuj	to clear, to turn the soil
ruñ (b.)	meat dish served the evening of a baptism
ruus (st.)	to flake

sa, sè	your
saa	a brief lapse of time, a moment
saa yu nekk	everytime
saa waay (j.)	good buddy
saabu (b.)	soap
saaf	to roast
saafara (s.)	purified (in a religious sense) water, holy water
saag (b.)	purse, sack, bag
saaga	to insult
saaga (w.)	insult
saaku (b.)	purse, bag
saalum	Saloum, region of Senegal
saan	parisite, worm
sabar (g.)	1. drum, tom-tom 2. dance
sacc	to steal
saf (st.)	to be spicy, to be tasty
safara (s.)	fire
saggan (st.)	to be negligent
sago (s.)	cool
sakk	1. to take, to pick out, to choose 2. to create
sakket (b.)	enclosure (in wood)
salaam-naaleekum!	greetings! (Arabic Expression)
salaat (s.)	lettuce
salte (st.)	to be dirty
salte (b.)	dirt
sama, suma	my
sandi (j.)	Saturday
samm	to herd
samm (b.)	shepherd
sammkat (b.)	shepherd
samp	to fix in the ground, to fasten
san (st.)	to dare
sanaana (b.)	pineapple

sanaana (g.)	pineapple plant
sanc	to build, to start
Sandaga	Sandaga, a market in Dakar
sandarmëri	special police force in Senegal
sang	to bathe
sangam (s.)	such and such
sangara (s.)	alcohol
sangoo	to bathe with
sangu	to bathe oneself
sanni	to toss, to throw away
sanq	a while ago, a few minutes ago
sanqal, sunguf, sanquf (s.)	millet flour
sanquf, sanqal, sanguf (s.)	millet flour
sant	to give thnks, to praise
sant (w.)	family name
sant yalla	praise God's name, in God's name
santiyon (b.)	sample
saq (m.)	a loft
saqami	to chew
sarax	to sacrifice, to give to charity
sarax (s.)	charity
sarax sa agg-në!	I've already given to charity!
sareet (b.)	cart, wagon
satalë (b.)	kettle to carry & boild water in
sawar	to be active
sax	1. even, same 2. to grow
saxaar (s.)	1. smoke 2. train
saxal	to plant, to help to grow
say (s.)	allergy
së, sa	your
sëb (w.)	bean
sedd (st.)	to be cold
sedd (b.)	cold
sedd guyy	ice cold
seddële	to divide prepared food into serving bowls
seef (b.)	chief

seef de wilaas (b.)	village chief
sēēn	to see, to catch sight of
seen	your (plural)
seere	to be constipated
Sēéréér (b.)	Serer
seet	to look for, to search for, to see
seetaan	to watch
seeti	to visit
seetsi	to come to visit
seetu (g.)(b.)	mirror
seetlu	to examine
sēēx	twins, triples (all multiple births)
sëf	to charge, to load
segg	to sift
segg (b.)	tiger
sëgg	to bow
seko (b.)	silo
sēmiñ (b.)(w.)	ax
senegaal (j.)	Senegal
sëng (s.)	palm wine
sēntuur (b.)	belt
seppi	to remove cooked food from the cooking pot
sëqët	to cough
sër (b.)	sarong
sër-u denk	heavy cloth
Sēéréér (b.)	Serere (an ethnic group of Senegal)
sëriis (b.)	cherry
sëriis (g.)	cherry tree
sëriñ (b.)	religious teacher, husband, spiritual leader
sës	to be up against, to be shut, to reach one's limit
set (st.)	to be clean
sët	grandchild or blood relative of grandchild's generation
sëtaat	great grandchild or blood relative of great grandchild's generation
sew (st.)	to be thin, to be small
sëwët	to become dry, to stop raining

sexaw (s.)	local tea
sëq	to be hairy
sëy	to get married, to marry
sëy (b.)	wedding, marriage
sëyt (b.)	bride, groom
sëytaane (s.)	devil
sibir (j.)	the second day after
sibbiru (st.)	to have a fever, to have malaria
siggil ndigaale!	my condolences! my sympathy!
siin	Sine, region of Senegal
siin-siin	native of Sine
siiraas (b.)	shoeshine
siiru (s.)(b.)	wild cat
siis (b.)	chair
sikaab	Sicap, quarter of Dakar
sikkim (b.)	chin, beard
siletmaa (b.)	underclothes, underwear
simis (b.)	shirt
simis-u-allaaji (b.)	robe with side pockets, male dress
simmi, summi	to take off, remove an article of clothing
sindax (b.)	small, white sand lizard
sinemaa (b.)	movies
singom (b.)	chewing gum
sinwaa (b.)	oriental
sipp (b.)	skirt
siso	scissors
so	to set (the sun)
sob (st.)	to be nosy, to be turbulent
soble (s.)	onions
sofëër (b.)	driver
soj, xurfaan (st.)	to have a cold
sol	to dress, to wear, to put on
sold (b.)	pay, salary
soldaar (b.)	soldier
solo (s.)	importance
solu	to get dressed, to put on one's clothes
sonal	to cause suffering, to tire

sondeel (b.)	candle
sorn (st.)	to be tired
soob (st.)	to be pleasing (to God)
soof (st.)	to be uninteresting, to be dull, to be insipid
sooga	to have just, to just have done, to have recently done
sóor	to put rice in water to cook
soos (b.)	sauce
soow	to shout, to make noise
soow (m.)	curtled milk
sopp (st.)	to like
soq	to pound, to remove the hull of grain, rice or millet
sorans (b.)	orange
sore, sori (st.)	to be far (distance)
sotti	1. to pour, to run 2. to be finished
sottéli	to finish, to end
socc	to clean, to polish
soccu (b.)	chewing stick (Senegalese toothbrush)
soxna (s.)	woman, madam, wife
soxla, soxlë, soxlo (st.)	to have need of
soxlo (st.)	to have need of
soxlo (s.)	need, problem, business
su, bu	if, when
su (b.)	cabbage
su fekkee	if
suba, subë (s.)	morning, tomorrow
subë, suba (g.)(s.)	morning, tomorrow
subë teel	early morning
sukk, xjonkan	to squat, to stoop
sukkuraat (b.)	agony, death struggles
suma, sama	my
summi, simmi	to take off
sump (b.)	Senegalese fruit
suñu	our
sunguf, sanqal, sanquf (s.)	flour
sañu	our

supp (b.)
suppome (b.)
surgë (b.)

sutura (s.)
suuf (s.)

sukër (s.)(b.)

suul

suul (b.)

suur (st.)

suux

suwaa (b.)

suwë

suwetmaa (b.)

suyyee

soup

cabbage

dependant, a young person who lives in a household but is not a blood relative. In exchange for room and board, the child helps with household chores.

decency, propriety, peace, quiet

1. sand, dirt, ground
2. under, bottom, down

sugar

to bury

burial

to be full, to be satisfied/satiated with food

to sink

silk

June

underclothes, underwear

July

- T -

taab (b.)	abcess
taabul (b.)	table
taal	to turn on, to light
taai (b.)	fire
taal añ	to cook lunch
taal reer	to cook dinner
taal-i añ	to go cook lunch
taal-i reer	to go cook dinner
taalibe (b.)	disciple
taamu (st.)	to prefer
taat (w.)	base, bottom
taaw (b.)	first born child, the oldest child
taax (m.)	1. house of stone 2. a wall
tabax	to build, to construct
tabax (b.)	masonry construction
\tabbi	to fall (into a hole)
\taccu	to applaud
taf	to stick, to paste
tagg	to praise
\taggoo	to say goodbye
\taggu	to say goodbye to someone, to take leave of
tajoor (b.)	tailor
takk	to tie together, to bind together, to wear to marry (used only by a man to indicate he is marrying - a woman uses "sey" never "takk")
takk (g.)	wedding
\takk	to catch fire, to take a light
\takkasaan (j.)	around 4:30 - 5:00 p.m. - the end of the afternoon
taksi (b.)	taxi, cab
taalaale	to saute
talaata	Tuesday
tali (b.)	paved road
\tallal	1. to go straight 2. to spread
tam, tamit, itam, it	also, equally

tama (j.)	small drum, tom-tom
tamaate (j.)(b.)	tomato
tamaate luqati	tomato paste
tame	to sift
tambali	to start, to begin
tamit, tam, itam, it	also, equally
tan (w.)	vulture
tanj (b.)	time
tandarma (b.)	date
tandarma (g.)	date tree
tane (st.)	to be better
tang (st.)	to be hot (temperature)
tangaay (b.)	heat
tangal (b.)	candy
tank (b.)	leg, foot
tarn	to pick, to choose
tarn ceeb	to clean to rice
tantë (j.)	aunt, mother's sister
tanx	to draw water
tapaat (b.)	enclosure
tappi (b.)	rug, linoleum
tar	piles
tarde (st.)	to be late
tas	1. to scatter, to strew 2. to be exhausted 3. to break up, to be destroyed
tasaaroo (st.)	to be completely scattered
tase	to meet
taseel	to meet with
tasiyonj (b.)	high blood pressure
tassat	to spread
taw	to rain
taw (b.)	rain
tawat (st.)	to be sick
tawte (st.)	to be rained on
tax (st.)	to cause
taxan	to fetch wood
taxan-i	to go fetch wood
taxaw	to stop, to stand

taq	to be stained with, to stick
tay	to steam (cook)
tayal (st.)	to be lazy
taybaas (b.)	blouse (African style)
tayyi (st.)	to be tired
te	and, also, and then
tè	to be intractable
tëb	to jump, to leap
tëdd	to sleep
tëdd (b.)	laying down
teel (st.)	to be early
tééméér	1. one hundred 2. five hundred francs (CFA)
tééméér-i dërém	five hundred francs (CFA)
teen (b.)	well
téēñ (b.)	louse
teenñ (b.)	King of Baol
tééré (b.)	1. book 2. amulets
teg	to place, to put
tëgg	1. to fabricate, to forge 2. to play the drums
tëgg (b.)	blacksmith, jeweler, artisan
tëggkat (b.)	drummer
tëj	to close, to lock
tekki	1. to untie, to release 2. to explain
tëll	a piece (of fish)
tembar (b.)	stamp, postage
tene (b.)	panther, leopard
tëngéej	Rufisque, town in Senegal
tëñjj	to mourn
tëñjj (b.)	mourning
teral	to honor
teral	to lay down, to put to bed
terangë (j.)	respect, hospitality
tere	to prohibit, to forbid
tëx (st.)	to be deaf

tey	to do deliberately
tey	today
tëye	to hold, to restrain
tibb	1. while eating with your hand, the act of taking a handful 2. more generally, to take a handful
tigadege (g.)	peanut butter
tiim	to dominate, to look down on, to hang over
tiit (st.)	to be frightened, to be startled, to be alarmed
tilim (st.)	to be dirty
till (g.)(b.)	jackal
timis (g.)	around 6:00 p.m., also sunset, dusk
tisbaar (j.)	around 2:00 p.m.
tissoóli	to sneeze
togg	to cook
togg (g.)	dish
toggkat (b.)	cook
toggentu	to play cook
toj	to crush, to break, to shatter
tolloo	to have the same size as someone, to be the same size
tollu	to reach, to come up to (measure)
tomaate (b.)	tomato
tontu (b.)	answer
tontu	to answer, to respond, to reply
toog	to sit, to stay
tool (b.)(y.)	field, garden
toon	to offend, to wrong
toór-toór	sprout
tooy (st.)	to be humid, to be moist, to be wet
tooyaay (b.)	humidity
topp	to follow
toppandoo	to imitate
toppëtoo	to take care of
torop	very, a lot, too much
torotuwaar (b.)	sidewalk
toóx	to smoke
tubaab (b.)	caucasian, white person, European

tubaarkáll!	thanks be to God! fortunately (Arabic Expression)
tubëy (j.)(b.)	trousers, pants
tudd (st.)	to be named
tufli	to spit
tufliit (b.)	spit
tugël	France
tukki	to travel, to take a trip
tukulóór (b.)	Tukulor, Toucouleur (a Senegalese ethnic group living in the river region)
tund (w.)(b.)	hill, ridge
tuñ (w.)	lip
tur (w.)	first name, given name
turëndóó (b.)	the one the baby is named after
turki (b.)	shirt
tusuñé (b.ð)	cook
tusuur	all the time
tuur (w.)	spirit
tuuru (st.)	to be spilled
tuuti	small, little
tux	to smoke

-u	of (possessive particle)
-u-	negative particle
ub	to close
ubbi	to open
uwe, wuude(b.)	shoemaker, cobbler
-ul	negative suffix
um	1. to bring bad luck 2. (koo) to start the month of fast
upp	to fan
uppoo	to fan oneself with
uppu	to fan oneself
uppukaay (b.)	a fan
urle	to hem
uuf	to put on one's lap
uil	local wild fruit

- W -

waa (j.)	the people of, inhabitant, resident
waa Ndakaaru	resident of Dakar
waa dëkk bë	people of the village, citizens
waa kër gë	household
waajur (w.)	relatives
waalo	Oualo, region of Senegal
waalo-waalo	native of Oualo
waafi (w.)	kitchen
waaru (st)	to be surprised, to be amazed
waas	to scale (a fish)
waaw!	yes!
waawaaw, waawaw	yes indeed, certainly
waaxu	to walk fast
waay!	emphasis marker, now, then, so
waay (s.)(j.)	pal, buddy, someone, guy, friend
waay	but
wàcc	to abandon, to throw
wacc	to descend, to come down, to get off work
wàcce	to descend somebody/something
waccu	to vomit
waks (b.)	printed fabric
wal	to pound a grain until it becomes flour
walbati	to turn
wali	to pound grain
wàll (w.) / wall (st.)	share, part / to contaminate
walla	or, as well as
wan	to show
wañag (w.)	toilet, urinal
wani	to reduce, to lower, to diminish
wañfi	to count
wann	to swallow
wàrment	conjunctivitis
wante	but
war (st.)	to be obliged, to have to, to must, to ought to

warax	to swallow without chewing
warga (w.)	Chinese gunpowder tea
warugar (w.)	obligation
wasin, wësin, wosin	to give birth, to deliver
wat	to shave
watkat (b.)	barber
watoo	to shave oneself with
watiir (b.)	a horse drawn carriage
watu	to shave oneself
wax	to speak, to say
way (w.)	speech, song
wax ag	to talk to
wax ci	to talk about
waxaale	to bargain
waxaale (b.)	bargaining
waxaat	to repeat
waxal	to talk with
waxambaane	young man
waxtaan (w.)	conversation
waxtaan	to converse, to chat
waxtu (w.)	hour, time
waxtu	to talk to oneself
we (g.)	finger nail
wee	that one
wecci	to make change
weccit (w.)	change
ween (w.)	breast, bosom
weer (w.)	month, moon
weesoo	to pass, su loolu weesoo, after that happens
weesu	to go beyond
wëēt	to be lonely
weex (st.)	to be white
weex (b.)	white
wëlbēti	to turn over
wëlis	to whistle
wëllur (b.)	velvet
welo (b.)	bike

wēñ (g.)	iron
wēñ (w.)	fly
wēr (st.)	to be cured, to heal, to be well, to get well
wër	to circle
wēr (g.)	health
werante	to argue
wërëdi	to be in poor health
wërgi yaram	healthy body
wëri	to go around
wërsèg (w.)	luck, chance
wert	to be green
wert (b.)	green
wesëj (st.)	to be dry (food only)
wësin, wasin, wósin	to give birth to, to deliver
wósin, wasin, wësin	to deliver, to give birth to
wet (g.)	side, side of body, surroundings
wet-u	next to, near to
wëtëën (w.)	cotton)
wex (st.)	to be salty, to be bitter
wëy	yes
wilaas (b.)	village
wisit (w.)	medical appointment/visit
woddu	to wrap a sarong around one's waist
wokk	to scratch
wokkatu	to scratch oneself
wol	to pound grain
wolof (b.)	Wolof
won	to show
wone	to show
woo	to call
wóom, óom (w.)	knee
-woon, oon	(remote, past market)
wónni	to count
wóor (st.)	to be sure, to be certain

woor	to fast
wor	to betray
wote	to vote
woto, oto (b.)	car
wottu	to shun
wocc	to leave alone
wow	to be dry
woy	to sing
woy (w.)	song
woyaase	to travel, to voyable
woyof (st.)	to be sheer, to be thin, to be light (negative suffix)
-wu	co-wife
wujj (w.)	cobbler, shoemaker
wunde, unde (w,)(b.)	to assist
wallu	to tan, to work leather
willi	tanner
wullikat (b.)	gold
wurus (w.)	to look for, to search for
wut	to go look for
wuti	to be different
wunte (st.)	to answer (a call)
wryyu	

xaaju-guddi	in the middle of the night
xaal (w.)	melon, watermelon
xaalis (b.)	money
xaar	to wait
xaat	(interjection), already?
xajēle	to be divided by, to divide
xaftaan (b.), mbubb (m.)	robe
xaj (b.)	dog
xalaat	to think, to ponder, to meditate
xalaat (j.)	thought
xalam (b.)	local guitar
xale (b.)(y.)	child
xam (st.)	to know
xam-xam (b.)	knowledge
xamal	to make known
xamante	to know one another
xame	to know
xamnee	to know something, someone or to recognize
xanaa	(interrogative particle) 1. isn't that it....? 2. obviously, thus
xandoor	to snore
xanjar : (g.)(b.)	change, coins
xar (m.)	mutton meat, sheep
xarit (b.)	friend
xat (st.)	to be tight
xa'u (st.)	to know not
xaw	to almost, to nearly, to kind of
xeej (b.)	lance, spear
xeedy (b.)(g.)	spear
xeer (b.)	rock
xeereer	to be a little light
xees	to be of lighter skin, complexion
xeet (w.)(b.)	race, ethnic group

xeex	to fight
xeex (b.)	fight
xel (m.)	memory, mind, intelligence (am xel = to be smart)
xelli	to pour slowly
xēm	to faint
xēm (st.)	to be burnt
xērēm (b.)	idol, fetiche
xew (st.)	to be up-to-date, to be in vogue
xew (w.)	celebration, happening
xewwi (st.)	to be old fashioned
xèy	to go to work in the morning
xiibon	to be malnourished, to become sick often
xiif (st.)	to be hungry
xiin	to be cloudy, to get cloudy
xippi	to open one's eyes
xob (w.)	leaf
xol (b.)	heart
xolli	to peel, to shell
xollit (w.)	shell, hull
xonjom (b.)	like a gri-gri
xonq (st.)	to be red
xonq (b.)	red
xonq-nopp	"red ears" a white man, ruddy complexioned individual
xool	to look at
xōōñ (b.)	cooked hard rice (from the bottom of the cooking pot)
xorom (b.)	salt
xosi (b.)	cut, scratch
xotti	to tear, to have a cloth made
xulōō	to fight, to quarrel
xulōō (b.)	quarrel, fight
xuluñé (b.), jaxatu (j.)	local vegetable, green tomato shaped, bitter tasting
xumb (st.)	to be greedy
xurēēt, njambutaan	whopping cough
xurfaan, soj	to have a cold
xurfaan (s.)	cold
xuge (b.)	hunchback

- Y -

-y	(short form of incomplete <u>di</u>)
ya, yaa	2nd person singular subject dependent pronoun
yaakaar (st.)	to believe, to think, to hope
yaakaar (g.)	belief, hope
yaakaamaa-ne	I believe that...
yaasa (b.)	barbequed chicken cooked in lemon/onion sauce, served over rice
yaatu (st.)	to be wide, to be spacious
yaay (j.), ndey (j.)	mother
yabbi	to take out of the mouth
yakk (st.)	to take a long time, to be a long time
yakk	to remove from the cooking pot and place in a bowl, to decant, to empty
yakkanti (st.)	to be in a hurry
yalla (j.)	God
yam, yem	to be average, to have the same size, to be ready
yan?	which one? what (plural?)
-yangi	you
yapp (w.)(y.)	meat
yapp-u mbaam (w.)	pork
yapp-u nag (w.)	beef
yapp-u xar	mutton
yaq	to destroy
yar	to raise, to breed
yar (b.)	ship
yaram (w.)(b.)	body
yatt	to prune, to cut, to clip
ye, yi	the (plural)
yee	to wake up
yeēfeēr (b.)	non muslim, pagan
yeēg	to walk up, to climb aboard
yeel (y.)	shin
yeēn	2nd person plural subject dependent pronoun
yeēn (y.)	eyebrows
yeēn-ēngi	you (plural) are here
yeēs	to be worse

yēet (w.)	1. a conch 2. treated conch, shellfish
yeewu	to wake up, to awaken
yēf (y.)	things
yēg	to be informed of, to be current
yegg	to arrive
yēglē	to announce
yēkk (b.)	ox
yēketi	to raise, to lift
yem, yam (st.)	to be average, to have the same size, to be ready, to be just the right size
yemale	to equate
yēmbēx (st.)	to be loose
yenddu	to spend the day
yendoo	to spend the day with
yeneen	others
yēnekāt (b.)	town-crier
yēngēl	to shake, to beat
yēngu	to be nimble
yenn	certain ones
yenu	to place on one's head to carry on the head
yēpp	all, every
yērē (b.)	clothes
yēy	to chew
yēy guro	to chew cola nuts
yi	the (proximate, plural)
yii	these very ones
yilif	to order, to command
yobbaale	to take along
yobbu	to take, to carry away, to carry
yokk	to raise, to add
yokku	to increase
yomb (st.)	to be easy, to be priced reasonably
yomb (b.)	vegetable like a cucumber
yornent (b.)	messenger, prophet

yornéé	to send something, someone
yorní	to send
yoo (w.)	mosquito
yoon (w.)	way, road, path, time
yoor-yoor	around 10 a.m.
yooy	to be thin, to lose weight
yooyu	those
yor	to hold in one's hand
yore	to hold
yos	possessions
yow	2nd person singular independent subject pronoun
yu	those which
yumpaán (b.)	uncle's wife

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