

Peace Corps

*Wolof
Practical Course
1980*



DOCUMENT RESUME

ED 226 616

FL 013 559

AUTHOR Gaye, Pape Amadou
TITLE Practical Course in Wolof: An Audio-Aural Approach.
INSTITUTION Peace Corps, Washington, D.C.
PUB DATE Dec 80
NOTE 357p.
PUB TYPE Guides - Classroom Use - Materials (For Learner)
 (051) -- reference Materials -
 Vocabularies/Classifications/Dictionaries (134)

EDRS PRICE MF01/PC15 Plus Postage.
DESCRIPTORS African Languages; *Audiolingual Methods;
 Autoinstructional Aids; Cultural Education; Dialogs
 (Language); Grammar; Listening Comprehension; *Second
 Language Instruction; Vocabulary; *Wolof
IDENTIFIERS Audioinstructional Programs; *Senegal

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)

* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *

FL013 5559

ED226616

PRACTICAL COURSE IN
COURS PRATIQUE DE



WOLE

An Audio-Aural Approach

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

- This document has been reproduced as received from the person or organization originating it.
Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

"PERMISSION TO REPRODUCE THIS
MATERIAL HAS BEEN GRANTED BY

Peace Corps

Pape Amadou Gaye

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)."

PRACTICAL COURSE IN

WOLOF

An audio-aural approach

STUDENT'S MANUAL

Pape Amadou Gaye

This book was written under Contract # 36404 with the United States Peace Corps,
Regional Training Resource Office, Lomé, Togo. Any reproduction, or copy of any
part or all of it should be done with the authorization of that office.

WOLOF STUDENT'S TEXT

TABLE OF CONTENTS

CHAPTER I

SECTION I:	Greetings -----	1
II:	Dialogue "ci kér gé"-----	5
:	"ci àll bi"-----	6
III:	Grammar	
:	Subject Pronouns & Presentative-----	7
:	Word Order in Question Formation -----	8
:	Completion Marker "-né"-----	9
:	The Particle "-u"-----	10
:	Possessive "suma/suma" and "sa"-----	10
IV:	Questions-----	11
V:	Games and Proverbs-----	12
VI:	Written Exercises-----	13
:	Vocabulary for Chapter I-----	14

CHAPTER II

SECTION I:	Greetings -----	18
:	Leave Taking -----	19
:	Use of Short Forms in Questions-----	20
:	Negative (it's not)-----	20
:	Special Vocabulary for Rural Focus-----	21
II:	Cultural Notes	
:	Etiquette on Meeting and Greeting People-----	22
:	List of Senegalese Family Names -----	23
:	List of Senegalese Male First Names -----	23
:	List of Senegalese Female First Names -----	24
:	Dialogue "ñungi dem ndakaaru"-----	25
:	"daje-néñu ci yoon-u tool yi"-----	27
III:	Grammar	
:	Independent Subject Pronouns-----	29
:	Present Tense With "mangi"-----	29
:	Completion Marker "néñu" -----	30
:	Negation "-u"-----	30
:	The Complement and Object Predicator "-lé" -----	30
:	Possessive "seen" -----	31
IV:	Questions -----	32
V:	Proverbs and Sayings -----	33
VI:	Written Exercises -----	34
:	Vocabulary for Chapter II-----	35

CHAPTER III	
SECTION I:	Eating ----- 39
: Inviting Someone to Eat----- 40	
: Vocabulary for "around the bowl" ----- 41	
: Food ----- 42	
: Utensils ----- 43	
: Vegetables ----- 43	
: Eating Terms ----- 44	
: Cooking Terms ----- 44	
: Special Vocabulary for Rural Focus ----- 45	
Cultural Notes	
: Etiquette on Eating----- 46	
: Inviting and Being Invited----- 46	
: Around the Bowl----- 46	
II:	Dialogue "ci benn are kaar rapid"----- 47
: "ci boor-u tali bi"----- 48	
III:	Grammar -----
: Active vs Stative Verbs ----- 49	
: Additional Present Tense with "mangi"----- 49	
: With marker "-nē"----- 49	
: Negative Constructions ----- 50	
: Imperative ----- 50	
: Emphasis on Object and the Particle "lē" ----- 51	
: Short Forms in Questions----- 52	
: Articles in Wolof----- 53	
: Indefinite Articles----- 53	
: Definite Articles----- 53	
IV:	Questions----- 55
V:	Proverbs and Sayings ----- 56
VI:	Written Exercises ----- 57
:	Vocabulary for Chapter III----- 58

CHAPTER IV	
SECTION I:	Directions----- 63
: Asking for and Giving Directions----- 63	
: Direct Questions----- 63	
: Indirect Questions----- 65	
: Terms of Directions----- 65	
: Money ----- 66	
: Counting Money ----- 66	
Cultural Notes	
: Asking for and Giving Directions and Orders----- 68	
II:	Dialogue "jēnd piis"----- 69
: "jēnd yapp"----- 70	
: "jēnd jén"----- 71	
: "waxaale"----- 71	
: "ci butig-u naar bi"----- 72	
III:	Grammar -----
: The verb "am" ----- 73	
: The particle "di"----- 73	
: Object Pronouns----- 74	
: Imperative with Object Pronouns----- 76	
: Other use of the particle "-al"----- 76	
: The predicate "-dafa" with Stative Verbs----- 76	
: Relative pronouns----- 77	

CHAPTER IV (continued)

IV:	Questions -----	78
V:	Proverbs and Sayings -----	79
VI:	Written Exercises -----	80
:	Vocabulary for Chapter IV-----	81

CHAPTER V**SECTION I:**

	Action Verbs -----	85
:	Asking and Telling the Time of Day -----	86
:	Seasons of the Year -----	86
:	Time in Wolof -----	86
:	Cultural Notes	
:	Social Relationships and Terms of Kinship -----	88
II:	Dialogue "seeti xarit ci corps de la paix"-----	90
:	"seeti sous prefet bi" -----	91
:	"seeti medecin seef bi" -----	92
III:	Grammar	
:	The Predicator "-dafa" with Active Verbs-----	93
:	Explicative/Special Stress on Verb-----	93
:	Repetition (habitual present) -----	93
:	Relative Clause Formation - Introduction -----	93
:	Possessive Pronouns-----	95
:	The Temporal Relative "bu(su)" -----	95
IV:	Questions -----	97
V:	Proverbs and Sayings-----	98
VI:	Written Exercises -----	99
:	Vocabulary for Chapter V -----	100

CHAPTER VI**SECTION I:**

	Professions -----	104
:	Wolof names of towns and other foreign places-----	105
:	Other ways of indicating profession-----	105
:	Some work related terms-----	106
:	Cultural Notes	
:	Professions-----	107
:	Tom Wàccbees -----	108
:	Coumba Barepexe-----	109
:	Questions on Special Text - Tom -----	110
:	Questions on Special Text - Coumba -----	111
II:	Dialogue "agsi-nénu corps de la paix"-----	112
:	"ci ginnaaw prefecture"-----	113
III:	Grammar	
:	Auxiliary verbs "war" and "mén"-----	114
:	Relative clause formation (continued)-----	114
IV:	Questions-----	116
V:	Proverbs and Sayings-----	117
VI:	Written Exercises -----	118
:	Vocabulary for Chapter VI-----	120

CHAPTER VII		
SECTION I:	Health-----	121
: : :	Expressing a state of health-----	121
: : :	Vocabulary on health and disease-----	122
: : :	Vocabulary for nutrition-----	124
: : :	Review Questions -----	125
: : :	Cultural Notes	
: : :	Privacy and being sick-----	126
: : :	Visiting people who are ill-----	126
II:	Dialogue "foo jange wolof?"-----	127
: : :	"waxtaan ci amerik"-----	128
: : :	Grammar	
: : :	Instrumentality-----	129
: : :	Subject Emphasis-----	130
IV:	Questions-----	132
V:	Proverbs and Sayings-----	134
VI:	Written Exercises-----	135
: : :	Vocabulary for Chapter VII-----	136
CHAPTER VIII		
SECTION I:	Expressing the Past-----	138
: : :	Optional Lessons-----	139
: : :	Lesson on Health-----	139
: : :	Lesson on Agriculture-----	139
: : :	Cultural Notes	
: : :	The Muslim Religion-----	140
II:	Dialogue "baayil dox"-----	142
: : :	"demonn benn ngénté"-----	143
III:	Grammar	
: : :	The Past Marker "-woon"-----	144
: : :	Different constructions with the marker "-woon"-----	145
IV:	Questions-----	146
V:	Proverbs and Sayings-----	148
VI:	Written Exercises-----	150
: : :	Vocabulary for Chapter VIII-----	151
CHAPTER IX		
SECTION I:	Describing People-----	152
: : :	Describing someone or something-----	152
: : :	Comparison-----	153
: : :	Superiority-----	153
: : :	Expressing differences-----	154
: : :	Inferiority-----	155
: : :	Special Vocabulary for Rural Focus-----	156
: : :	Lesson on Health-----	157
: : :	Lesson on Agriculture-----	158
: : :	Cultural Notes	
: : :	Superstition and Beliefs-----	159
II:	Dialogue "nungi taggoo"-----	160
: : :	"angi taggook"-----	161
III:	Grammar-----	162
: : :	Expressing the future-----	162

CHAPTER IX (continued)

IV:	Questions -----	163
V:	Proverbs and Sayings-----	165
VI:	Written Exercises-----	166
:	Vocabulary for Chapter IX-----	167

CHAPTER X**SECTION I:**

:	Expressing 'don't' "bul"-----	169
:	Special Lesson on Health-----	171
:	Special Lesson on Agriculture-----	172
:	Cultural Notes-----	173
:	Religious Holidays-----	173
II:	Dialogue "jéndi suukér ag warge"-----	175
III:	Grammar-----	
:	Negative Imperative -----	176
:	Imperative with Pronouns-----	176
:	Negative Future-----	176
:	Minimal Verbal Construction & Verbs of Communication-----	177
IV:	Questions-----	178
V:	Proverbs and Sayings -----	179
VI:	Written Exercises-----	180

CHAPTER XI**SECTION I:**

:	Past Tense "doon"-----	183
:	The particle "daan"-----	183
:	Expressing to be in the past-----	183
:	Negative of "daan" -----	184
:	Special Expressions for Rural Focus-----	185
:	Special Lesson on Health -----	186
:	Special Lesson on Agriculture-----	187
:	Special Vocabulary on Nutrition and the Child-----	188
:	Cultural Notes-----	
:	Life Cycle -----	190
II:	Dialogue "ättaaya di waxtaan" -----	191
:	"daan def bi mu nekkee amerik"-----	192
III:	Grammar-----	
:	The Temporal "bi" or "ba" -----	193
:	Past Time with "-doon"-----	193
:	Past Habitual "-daan" -----	194
:	Negative "doon" -----	194
:	Expressing no longer and no more -----	194
:	Expressing not yet-----	195
:	Contraction of the Predicator "dafa-y"-----	195
IV:	Questions -----	196
V:	Proverbs and Sayings -----	198
VI:	Written Exercises -----	199
:	Vocabulary for Chapter XI-----	201

CHAPTER XII	
SECTION I:	
: Expressing <u>let me</u> (allow me)-----	203
: Supplementary Vocabulary-----	204
: At the tailor's-----	204
: Ceremonies-----	207
: Baptism-----	207
: Marriage-----	208
: Funerals-----	208
: Pregnancy, Nursing and Infants-----	210
: Special Lesson on Health-----	212
: The road to health-----	212
: Diarrhoea & dehydration -----	213
: Weaning-----	213
II: Dialogue "seeti tajoor bi" -----	214
: " <i>ngénté</i> "-----	215
: Vocabulary for Chapter XII-----	216
LEXICON -----	219
REFERENCES -----	304

VOYELLES/VOWELS

VOYELLES COURTES/SHORT VOWELS

Voyelle	Exemple	Comme en Francais	As in English*	Description Phonetique
a	<u>am</u> = avoir to have		<u>absorb</u>	Cette voyelle est plus fermée que le <u>a</u> français mais plus ouvert que <u>é</u> sauf en position finale où elle se prononce de la même façon. This vowel is higher than the French <u>a</u> but lower than <u>é</u> , except in the final position where the two are in free variation (i.e., one can be used for the other).
à	parler une <u>lakk</u> = langue to speak a language	<u>avoir</u>	<u>argue</u>	Ouverte Low
e	<u>fecc</u> = danser to dance	<u>pere</u>	<u>bell</u>	Ce son est le même que celui qu'en trouve dans ê ou è en Français. Il n'est jamais prononcé central comme dans <u>petit</u> . As in the French ê or è, but never realized like the central vowel in <u>petit</u>
é	<u>bés</u> = jour day	<u>gueri</u>	As in the French "guéri" (to be cured)	Voyelle fermée High vowel
è	<u>kér</u> = maison house	<u>boeuf</u>	As in the French "boeuf"	Voyelle centrale Central vowel
i	<u>liw</u> - avoir froid to be cold	<u>ici</u>	<u>illusion</u>	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 Francais	As in English*	Description Phonetique
o	fo- jouer to play	homme	moment	Comme le o ouvert Francais. As the low vowel of the same value in English.
ó	tóx= fumer to smoke	tót	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 Francais 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	---
éé	weér= 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	dóor= 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>benn</u> = one	<u>baton</u>	<u>boy</u>	Même valeur qu'en Francais Same value as in English
c	cous-cous de mil millet cous-cous	<u>tiens</u>	<u>change</u>	Legerement plus fort que le son Francais dans <u>tiens</u> .
d	dara= rien nothing	<u>adult</u>	<u>door</u>	Même valeur qu'en Francais Same value as in English
f*	for to pick up	<u>faire</u>	<u>family</u>	Même valeur qu'en Francais Same value as in English
g	goór	<u>garçon</u>	<u>agony</u>	Même valeur qu'en Francais Same value as in English
j	jaay vendre to sell	<u>diamètre</u>	<u>joy</u>	Même valeur qu'en Francais Same value as in English
k	kér	<u>ecole</u>	<u>like</u>	Même valeur qu'en Francais Same value as in English
l	lammin= langue tongue	<u>lit</u>	<u>salt</u>	Même valeur qu'en Francais Same value as in English
m	xam	<u>maison</u>	<u>game</u>	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 Phonetique
n	ana= où where ?	animal	name	Même valeur qu'en Francais Same value as in English
ñ	ñaw = coudre to sew	agneau	as in the French agneau (lamb)	
ŋ	ŋaam= machoire jaw	le son final dans le mot anglais - <u>parking</u>	parking	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	père	piece	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	radio	the 'r' is like the Spanish 'r'	
s*	bees= nouveau new	sol	sea	Même valeur qu'en Francais Same value as in English
t	tool= champs field	table	table	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.

liifāntu wolof

						a	a	a	and
						à	à	à	ñluwa
						b	b	b	biir
						c	c	c	coq
						d	d	d	déll
						e	e	e	leket
						é	é	é	téek
						ë	ë	ë	bëi
						f	f	f	fatal
						g	g	g	gerte
						i	i	i	liit
						j	j	j	joon
						k	k	k	koppu
						l	l	l	laat
						m	m	m	melenteen
						n	n	n	néég
						ñ	ñ	ñ	ñey
						ŋ	ŋ	ŋ	ŋadd
						o	o	o	nappalo

						ó	ó	ó	óem
						p	p	p	ponk
						q	q	q	mboq
						r	r	r	réet
						s	s	s	sax
						t	t	t	téenk
						u	u	u	upukoooy
						w	w	w	we
						x	x	x	xeej
						y	y	y	yox
						mb	mb	mb	mbattu
						nd	nd	nd	ndoo
						nj	nj	nj	njombar
						ng	ng	ng	sangu
						mp	mp	mp	lamp
						nt	nt	nt	bunt
						nc	nc	nc	xanc
						nk	nk	nk	téenk
						nq	nq	nq	jeng

xam sū arafi lakk, xammee sa arafi lakk, xamle sa arafi lakk.

P R E F A C E

This course is a revision and expansion of the text "yéen-ñépp" 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, Guinée 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 Appliquée 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 minimums 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 Tejeda and Ablaay Jaan, "Intermediate 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 Tejeda 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 "guinea 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 y 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/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 découpage des mots en Wolof".

CHAPTER I

Section I: G R E E T I N G S

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 yéndoó? 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 kér 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 kér	husband
*njaboot	family
*kilifé	head of household
*surge	dependant
dëkkéndoo	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, alhamdulilaay.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? What is this?
this what is
- Lii teére lë. This is a book.
this book is
- Kii kan lë? Who is this?
this who is
(human)
- Kii Bill lë. This is Bill.
this Bill is
- Kii lan lë? What is he/she?
this what is
(human)
- Kii Americain lë. He/She's American.
this American is

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: DIALOGUES

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.



4A

SECTION II: DIALOGUES
CI KËR GE

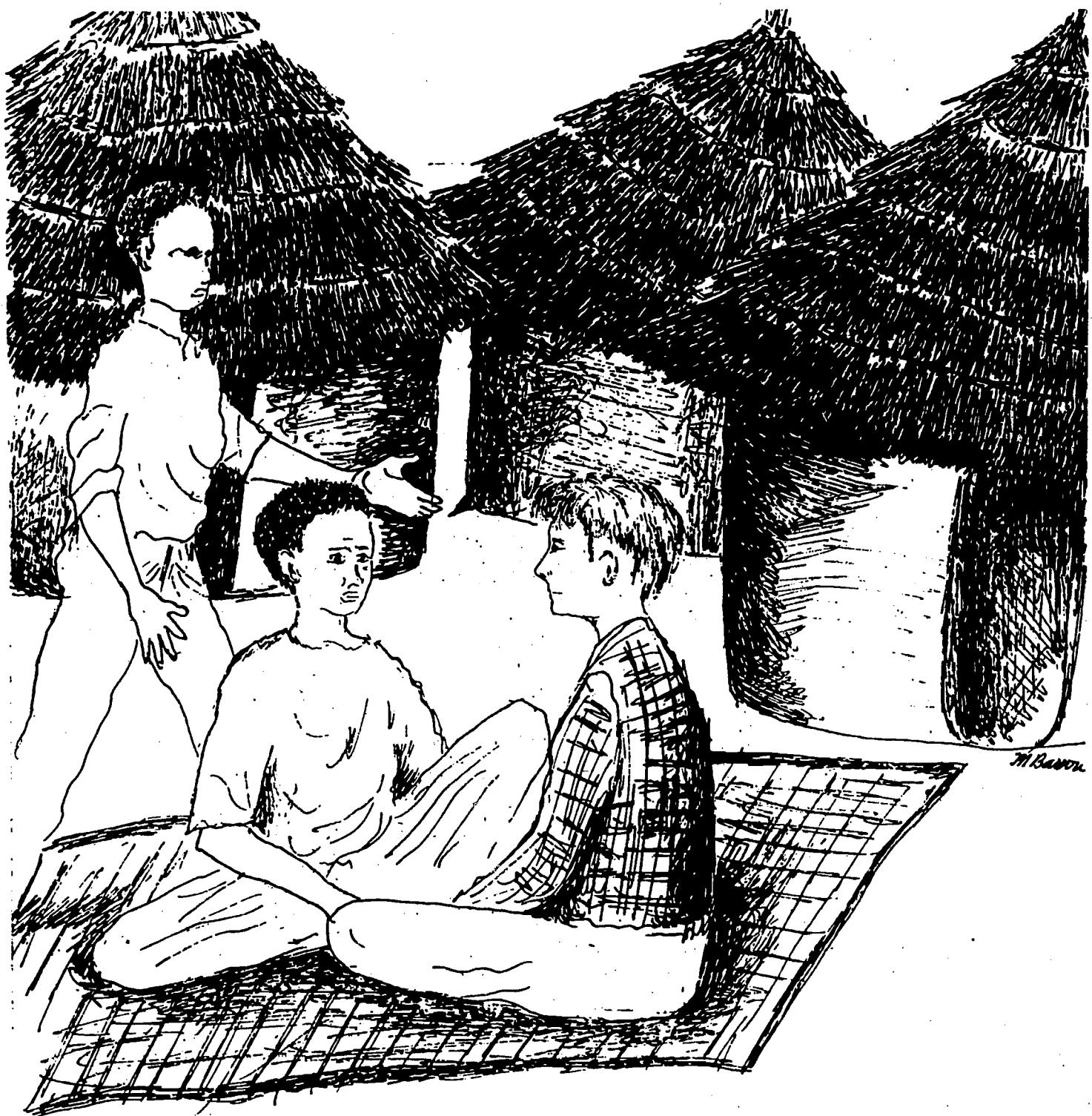
Waxtaan wu jëkk
First Conversation
Première Conversation

Samba Ndiaye, benn waa Senegal, ag John Brown, been Americain, nüngi toog ci kër gë. Ibou, xarit-u Moustapha, nëw-në.

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 Sénégalaïs 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 lë? He must be your guest?		C'est votre invité?
SAMBA:	Waaw, kii suma xarit-u americain lë. 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-në Wolof?	Does he speak (hear) Wolof?	Il parle (comprend) Wolof?
SAMBA:	Dégg-në 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 gë?	How's your family?	Comment va la famille?
JOHN:	~Nunga fa!	Fine!	Bien!
IBOU:	Laaylaa, tubaab bi dégg-në Wolof!	Good lord, this white person speaks Wolof!	Mon Dieu, ce blanc parle wolof!



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

CI ALL BI

John¹ agsi-né ci dékk bi. Mungi toog ag Samba ci ett bi. Ibou doom-u seef de wilaas bi nnew-né.

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 nge' 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 lë, gan-u dékk 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 dégg-né Wolof?	I hope he speaks Wolof?	J'espère qu'il parle Wolof?
SAMBA:	Mmm! mungi góórgóórlu, dégg-né tuuti.	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:	Nunga fë di lë tuyu! ³	They are fine and say hello!	Ils vont bien et vous saluent!
IBOU:	Tubaab bi kay dégg-né Wolof!	This "tubaab" does speak 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 "ēngi"

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 "ēngi".

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-	ñuu-
2nd person	yaa-	yéen-
3rd person	mu-	ñuu-

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 kér gé.
3rd per. s. to be to sit prep. house class determinant¹
to be seated in/at

Nu- ngé 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	yeénengi/ë
3rd person	mungi/ë	ñungi/ë ²

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

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

The presentative ëngi, 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:

Kér ëngi. Here is a house.
Néégu-nax ëngé. There is a hut.
Mel ëngi. 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 question without changing the word order. Example:

Mungi toog ci kér gé. vs Mungi toog ci kér gi?
Ñungi dem Dakar. vs Ñungi dem Dakar?
Ibou, ñéew né. vs Ibou, ñéew né?

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 nungi 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)
(moom)		naka		lë		def		
him		how				to do		

3. Completion Marker "-në"

The particle -në as in niew-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: Q U E S T I O N S

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

Nangé-def?
Naka ngé def?
*Naka sa baay?
Naka sa boroom kér?
*Naka sa soxna?
Naka xale yi?
Lii lan lë?
Sa xarit dégg-né Wolof?
Kii Americain lë?
Kii waa corps de la paix lë?
*Sa baay dégg-né 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?
Jöhn ag Samba, mungi toog ci kér gë?
Ibou, Americain lë walla Wolof lë?
Ibou, xarit-u Samba lë walla xarit-u John?
John, gan lë ci Senegal?
Mel, dégg-né Wolof?
Sa xarit, dégg-né Wolof?
Nanga-def?
Naka ngé 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 pénc më?
Samba, mungi toog ci pénc më?
John ag Samba, mungi toog ci pénc mi walla ci ètt bi?
Samba, gan lë?
Jamm ngé fanaane?
Mbaa sa xarit dégg-né Wolof?
Saa waay, nanga-def?
Soxna si, naka ngé 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. bët _____
7. gëminn _____

PROVERB:

KU MUÑ, MUÑ.

ENGLISH: _____

SECTION VI: W R I T T E N E X E R C I S E S

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? _____

benn _____

husband _____

door _____

wife _____

grand parents _____

ndaw si _____

nuyoo' _____

pénc (m.) _____

VOCABULARY FOR CHAPTER I

WOLOF

ag
agsi
Alhamdulilaay!
Allaaji (b.)
all (b.)
am (st.)
Amerik
ana
Asalaa-maalekum!

ENGLISH

and/with/plus
to arrive at
Thanks be to God! Arabic Expression
A man who's been to Mecca
countryside/bush
to have
America
where is/how is
Greetings! Arabic Expression

b-
baat (b.)
baay (b.)
bàjjan (b.)
bakkan (b.)
bay (b.)
baykat/beykat (b.)
benn
bët (b.)
bopp (b.)
boroam (b.)
boroam-kér (g.)
boroom-taksi
boroom-taabal
bunt (b.)

class determiner
neck
father
aunt -- father's sister
nose
bench
farmer
one/an/a
eye
head
owner
head of household/husband
taxi owner/driver
table owner/vendor
door

cammíñ (l.)

brother (used only by women to a
man who is not a relative)

ci

def
dëgg
dëgg (g.)
dëggoō
dëglu
dëkk (b.)
dëkk

däkkendoō (b.)
dem
di
doom (j.)

to do/to put
to hear/to understand a language
truth
to hear
to listen
village, town
1. to live, to originate
2. to challenge
neighbor
to go
progressive particle
child (off-spring) (see Chapter V)

-e
-ëngi/ëngé/angi
ëtt (b.)

with
here is/there is
courtyard

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

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

g-
gan (g.)
gémmin (g.)
góor (g.)
góor-góorlu

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

jabar (j.)
jam̄ (j.)
jékkér (j.)
jigéén (j.)

wife
peace
husband
woman

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

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

Laaylaa!
lam
lē
lē
lii
loxo (b.) (y.)

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

maa-
Maalekum-salaam!
maam (j.)

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

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

grand parent's generation
1st pers. sing. subject independent pronoun
I'm fine! (I'm here only!)

metti (st.)
mu-
munga/mungi
mungi/mungé/

At the beginning of a question: it has
the meaning of "I hope"
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)
neég (b.)	room
néégu-ñax (b.)	hut
ñew, ñow	to come
nge	2nd per. sing. complement & object predictor
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
nuyoo'	greetings
nuyu	to greet someone
pénc (m.)	meeting place in the village
rakk (j.)	younger sibling/cousin
rekk	only
sa/se	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
surge ² (b.) ²	dependant/follower ²
tank (b.)	leg/foot
teen (b.)	well
tééré (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 dékk bë/bi
waa kër gë
waajur (w.)
waaw
waay
waay (s.)
walla
wanag (w.)
wilaas (b.)
waxtaan (w.)
waxtaan

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

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

child
interrogative particle
friend

yaā-
yaay (j.)/ndey (j.)
yalla (j.)
yéen-
yenddu
yendoo
yumpaan (b.)

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: G R E E T I N G S

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 lë! 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 alhamdulilaay!
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 kér jamm?

Waa dëkk bë jamm?

3. Mbaa kenn feebar-ul? (I hope no one is sick?)
Tabaarkall, alhamdulilaay! (I thank God!)

*Naka waa dëkk bi? How are people in the village?
*Nunge' 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
 - Asalaam-maalekum
 - Inchallah (see below)
 - Alhamdulilaay

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:

Ngé nuyul mē waa kér ge!
you to greet for me household Say hello to your family!

In place of *waa kér gē* you may substitute: *sa jabar*, *sa mag*, *Tapha*, etc.

The answer is:

Di-né (Di-nénu) kó dégg. I'll tell them.
future 3rd per. sing. plur. it hear

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 sunu boroom!
-Bu neexe serin Tuba!

This last expression Serîn 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 serîn 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 jamm!
to go-imperative marker with peace

-Dem-al té 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 dékk?	=	Foo dékk?	=	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

Lii simis lë. (This is a shirt.)	Lii du simis. (This is not a shirt.)
*Kii, suma njaatige lë. (He is my colleague/superior.)	Kii du suma njaatige. (He is not my colleague/superior.)
Fii, Kaolack lë. (It's Kaolack.)	Fii du Kaolack. (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 }	pants/bloomers	pantalon/ample
caaya	robe	boubou
mbubb }	hat	chapeau
xaftaan}	fisherman	pecheur
mbaxane}	cow	vache
laafa }	horse	cheval
nappkat}	weaver	tisserand
mool	field	champs
nag	cous-cous from millet	cous-cous de mil
fas	fish	poisson
rabbkat	bird	oiseau
tool	sarong	pagne
cere	baobab treet	baobabs
jén	mortar	mortier
picc	pestle	pilon
sér	skin	peau
guy		
gënn		
kuur		
der		

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: góor-gi, saa waay
- to an unknown woman-used by a man only: sama jigeén, soxna si, ndawsi
- to an unknown man-used by a woman only: sama cämniñ
- 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, pappé, or pappé ji, nijaay + first name
- to an older woman: yaay (or yaay ji), tanté + 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 serif (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 Sénégal.

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 (mbooj)	Seck(sekk)
Badjane(bàjaan)	Diop(jooib)	Mboup(mbuup)	Senghor(senoor)
Bathily(baccili)	Diouf(juuf)	Mbow(mbow)	Seye(séy)
Bitey(bitéy)	Douckhourre(dukture)	Ndaw(ndaw)	Sidibe(sidibe)
Beye(béey)	Drame(darame)	Ndiasse(njaase)	Silla(sillë)
Bourry(buri)	Fall(faal)	Ndir(ndiir)	Sogue(sogg)
Bousso(busó)	Faye(fay)	Ndong(ndong)	Soumara(sumaare)
Boye(booiy)	Fofana(fofana)	Ndongo(ndongo)	Sow(sow)
Camara(kamara)	Gadiaga(gajaga)	Ndour(nduur)	Sy(si)
Ciss(siis)	Gaye(gay)	Ndoye(ndooy)	Tall(Taal)
Cisse(siise)	Gisse(gisé)	Nger(ngeer)	Thiam(Caam)
Coly(koli)	Gueye(gey)	Ngom(ngom)	Thiane(caane)
Dem(dem)	Ka(ka)	Gningue(ning)	Thiaw(caw)
Dia(ja)	Kane(kan)	Niane(naan)	Thiao
Diasse(jaase)	Kante(kante)	Niang(nian)	Top(toob)
Diobay(jobaay)	Kebe(kebe)	Niasse(nas)	Toure(ture)
Diagne(jaan)	Keita(keyta)	Paye(pay)	Traore(trawore)
Diakhate(jaxate)	Konate(konaate)	Pen(pen)	Wade(wadd)
Diallo(jallo)	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)	Cheickh(seex)	Madior (maajoor)	Ndiaga(njaga)
Abdourakhmane (abdurraxmaan)	Daby(dabi)	Magatte(maggat)	Omar(omar)
Adama(adama)	Daouda(dawudé)	Maguette(maggat)	Oumar(umar)
Adiouma(ajumé)	Demba(dembé)	Maissa(mëysé)	Ousmane(usmaam)
Aldemba(aldembé)	Dethie(déccé)	Makha(maxa)	Osseynou(Usëynu)
Alioune(alliyun)	Djadji(jaaji)	Malaw(maalaw)	Pape(Papp) (paap)
Anadou(amadu)	Djibril(jibril)	Malick(maalik)	Racine(raasin)
Amar(amar)	Doudou(duudu)	Mamadou(mamadu)	Saer(sayer)
Amath(ammaat)	Elimane(elimaan)	Mansour(mansuur)	Samba(sambe)
Arona(arooñé)	Fara(fara)	Mar(maar)	Sega(seega)
Assane(asan)	Galaye(gallaay)	Masse(maas)	Serigne(sériñ)
Aziz(asii)	Gnokhor(rnoxor)	Massogui(masoógi)	Seydou(séydu)
Babacar(babakar)	Gora(gooré)	Mbagnic(mbañik)	Sidi(sidi)
Badou(badu)	Habib(abiib)	Moctar(moktaar)	Tanor(tanoor)
Baidy(baydi)	El Hadji(allaaji)	(mataar)	Thierno(cerno)
Bamba(bambé)	Iba(ibé)	(maxtaar)	Thioro(coro)
Bassirou(basiru)	Ibra(ibré)	Modu(moodu)	Tidiane(tiijaan)
Becaye(bekaay)	Ibrahim(ibraymé)	Mody(moodi)	Yoro(yoro)
Biram(birém)	Idrissa(idirisé)	Momar(momar)	Youssou(yusu)
Birahim(biraayim)	Lamine(lamin)	Mory(moori)	Youssouf(yusuf)
Bocar(bookar)	Latyr(lattiir)	Moussa(musaa)	

FIRST NAMES (TUR) Female Names

Abibatou(abibatu)	Gnagna(ñaañë)	Penda(penda)
Adama(àdama)	Khady(xadi)	Ramatoulay(ramatulaay)
Adiouma(ajjumë)	Kenbougou'	Rokhaya(roqaya)
Aida/ayda)	Khardiatou(xarjatu)	Rougi(rugi)
Aissatou(aysatu)	Khary(xari)	Safietou(safieetu)
Alarba(àllarba)	Khoudia(xujë)	Salimata(salimata)
Alimatou(alimatu)	Kine(kirne)	Sally(sali)
Aminata(amintë)	Korite(korité)	Seynabou(seynabu)
Amy(ami)	Lala(lallë)	Seyni(seyni)
Ana(anë)	Madjiguene(majigéén)	Siny(siini)
Amina(aminë)	Maguette(mägget)	Sipy(sippi)
Anta(antë)	Maimouna(maymunië)	Sira(Siré)
Arame(aram)	Mame(maam)	Sokhna(soxnë)
Astou(astu)	Maty(mati)	Souadou(suadu)
Awa(awa)	Marieme(mareem) (mariana)	Soukeyna(sukëynë)
Bigue(biigé)	Mbana(mbana)	Therietou
Bineta(binte)	Mbore(mbore)	Thile(cille)
Binette(binet)	Mbosse(mboose)	Thiabe(caba)
Binétou(bintu)	Mintou(mintu)	Thiane(caane)
Boury(buri)	Mously(musli)	Thioro(coro)
Codu(koddu)	Nafissatou(nafisatu)	Touty(tunti)
Comba(Kumbé)	Nakhe(naxe)	Wouley(wuley)
Coura(kurë)	Ndack(ndaaak)	Wore
Diarietou(jaariyetu)	Ndagou(ndagu)	Woury(wuri)
Dianke(janke)	Ndella(ndeelé)	Yacine(yaasin)
Diarra(jaare)	Ndeye(ndéy)	
Diatou(jatu)	Ndiema(njéemé)	
Dieynaba(jeynaba)	Ndiouma(njumé)	
Diodio(joojo)	Ndoumbe(ndumbe)	
Diouma(jumë)	Ngissaly	
Fama(faama)	Ngenar(ngenaar)	
Fary(fari)	Ngone(ngooñé)	
Fatima(faatimë)	Nguenar(ngenaar)	
Fatimatou(faatinata)	Oumou(ummü)	
Fatou(faatu)	Oumy(unni)	
Fily(fili)		



SECTION II: DIALOGUES

NUNGI DEM NDAKAARU

Ñaareel-u waxtaan
Second Conversation
Deuxième Conversation

Samba ag John ñungi dem Ndakaaru. Ci yoon wi gis-nému Allaaji 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:	Jamm ngeen am?	Do you have peace?	Avez-vous la paix?
SAMBA:	Jamm rekk Fall!	Peace only, Fall!	La paix seulement, Fall!
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:	Jamm 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 Americain.
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-nië, 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 ngé-am Yes, yes, greetings
Gueye?

Oui, oui, salutations
Gueye?

JOHN: Jamm rekk, Fall! Greetings, Fall!

Salutations, Fall!

ALLAAJI: Gueye, waay.

JOHN: Fall, waay.



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

DAJE-NÉNU CI YOON-U TOOL YI

Samba ag John daje-nénu ag Allaaji Mor Thiam ci yoonu tool yi.
Samba et John rencontrent El Hadji Mor Thiam sur le chemin des champs.
Samba and John meet Allaaji 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:	Alhamdulilaay, Ndiaye, Goor-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 jöge.	Me, my name is Brown. I am from America.	Moi, mon nom est Brown. Je viens de l'Amérique.
ALLAAJI:	Wanté, leégi, Sénegal ngé dékk. 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 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:	Leégi, Samba Gueye lë 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:	Ngë-ne lan?	What do you say?	Qu'est-ce que vous dites?
ALLAAJI:	Ma-ne, leégi Gueye ngë 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.

ALLAAJI: Waaw, waaw, jamm ngé-am Yes, yes, Greetings,
Gueye?

Oui, oui, Salutations,
Gueye?

JOHN: Jamm rekk, Thiam! Greetings, Thiam!

Salutations, Thiam!

ALLAAJI: Gueye!

JOHN: Thiam!

ALLAAJI: Gueye!

JOHN: Thiam!

SECTION III: G R A M M A R

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	* <u>NUN</u>
2nd person	YOW	YEEN
3rd person	MOOM	NOOM

*There is a dialectal variation Nun instead of Nün.

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 niew 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.

3. Completion Marker (see No. 3, page 12) "-nëñu"

The form - nëñu introduced in this lesson is the plural of -në studied in the last chapter. nëñu is both the first and third person plural. Example:

Nëw-nëñu. They (or we) came.
Am-nëñu tur-u Wolof. They (or we) have Wolof names.

It's in cases like this that the use of independent subject pronouns (see No. 1 above) can clarify the sentence.

~ Noom am-nëñu tur-u Wolof. They have Wolof names.

See the following chapter for the use of the completion marker with active and stative verbs.

4. Negation "-u-"

The negative particles introduced in this chapter are:

-u-më 1st person singular
-u-l 3rd person singular

A more complete set is given later (see Chapter III, Page 49) but for the moment notice that these particles are attached to the end of the main verb. Example:

Am-u-më sant-u Wolof. I don't have a Wolof name.
Suma rakk am-u-l kér. My younger brother/sister does not have a house.

There is also the negative du as in:

Lii du simis, siis lë. It's not a shirt, it's a chair.

Du is the third person singular particle of a special auxiliary verb (di) which can roughly be translated as to be. This particle di will be seen later.

5. The Complement and Object Predicator "-lé"

In the sentences:

Man, Americain laa.
Kii, Ndiaye, lë sant.
*Lii, néégu fiax lë.
Yow, Thies ngë/dékk.
Naka ngë sant?
Sa xarit, fan lë jogé?
*Suma tool lë.
Jàmm ngeen am?

The words, laa, lë, ngë, ngeen are complement and object predicator. They predicate the noun, pronoun or question word which precedes them. They also make these nouns, pronouns, or question words the complement of their subject. This predicating function of laa, lë, ngë, etc. can be equated to the same one the verb "to be" has in English. In other words, you can take the predicator lë to mean "to be" but it has

many more functions and is not always used in the same order as in English. The totality of the form is seen in the chart below:

	SINGULAR	PLURAL
1st person	laa	lënu
2nd person	ngë	ngeen
3rd person	lë	lënu

As indicated earlier (see note 4, page 31), these predators are used by constructing the sentences in a way just opposite of English. Examples:

Americain ngë.

You are American.

Seydou jangalekat lë.

Seydou is a teacher.

It is not necessary to use the independant pronouns with these predators but sometimes it helps clarify the ambiguity that can exist with lënu. Thus,

Nun, Americain lënu. Us, we are American.

Noom, Americain lënu. Them, they are American.

Notice that the third person lë can refer to he, she or it like in the question Lii lan lë? What is it? and in sentences like:

Kér lë.

It's a house.

Moussa lë.

It's Moussa.

These predators have some other functions, an important one being in the emphasis of the object of a verb. This will be dealt with later.

6. Possessive

"seen"

Seen (your pl.) is a possessive pronoun and is used when there are two or more possessors and one possessed.

SECTION IV: Q U E S T I O N S

ANSWER THE FOLLOWING QUESTIONS IN A COMPLETE SENTENCE

Kii, naka lë sant?

Kii, naka lë sant ci Anglais?

Kii, naka lë sant ci Wolof?

Yow, Americain ngë?

Naka ngë sant?

Noo sant?

Kii, sa xarit lë?

Naka lë sant?

Sa xarit bii, naka lë sant?

Yow, naka ngë sant?

Naka ngë tudd?

Kii, naka lë tudd?

Kii, naka lë sant?

Yow, Marie ngë tudd?

Ndiaye ngë sant?

Ndiaye, jamm ngë-am?

Naka ngë def?

Naka ngë tudd?

Noō tudd?

Naka ngë sant?

Noo sant?

Fooj jogé?

Yow, am-ngë fi kér?

Yow, am-ngë fi mag?

Fooj dékk?

Dégg-ngë Wolof?

Kii, degg-në Wolof?

Kii, sa xarit lë?

Sa xarit, naka lë tudd?

Ibou ñew-ne.

Irene ag Zator, ñew-nénu?

Jamm ngë-am?

Jamm ngeen-am?

Sa yaram jamm?

Seen yaram jamm?

Kii, am-në oto ci Senegal?

(Déédéét, () laa tudd.)

(Déédéét, () laa sant.)

Jamm rekk Ndiaye

*QUESTIONS FOR SPECIAL DIALOGUE FOR RURAL FOCUS

John, mungi dem tool?

Samba, mungi dem tool?

John ag Samba, mungi dem tool?

Allaaji Mor, mungi dem tool yë walla mungi dem dékk bë?

Yow, yangi dem Amerik?

Goor-gu baax, santa wa?

Amerik ngë jogé?

Ndiaye, sa yaram jamm?

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 dékk.

4. Jangi-në tuyoo.

SECTION VI: W R I T T E N E X E R C I S E S

Santa wa? _____

Naka ngë tudd? _____

Jamm ngë-am? _____

Foo jõgë? _____

Moom, fan lë dëkk? _____

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 _____

jigeén _____

VOCABULARY FOR CHAPTER II

WOLOF

-al
Ajaa/Ajaratu (b.)

baax
baax-në
basan (g.) or ndës (m.)
bë
beneen
bu
bu soobee yalla

caaya (j.)
cere (j.)

daje
dàll (w.)
déédét
der
der (w.)
der (g.)

du
dugub (j.)

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

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

Inchallah

ENGLISH

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

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

bloomers, traditional full pants
cous-cous from millet

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

where?
horse
to be sick
illness
where - you

tree, medicine
mortar
peanuts
to see
baobab tree

(If it pleases God!)

jangalekat (b.)
janq (b.)
jén (w.)
jóge'

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

kenn
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 ngé = loo
léégi
lénú
loo = lan ngé?

hat
to ask
question
what are you...?
now
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 xafaañ (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
musoor (g.)

naam
ñaareel
nag (w.)
naka ngé = noo
napp, gét
nappkat (b.), mool (b.)
Ndakaaru
ndés (m.), basan (g.)
ndox (m.)
ne
nccx (st.)
nénú
ngeen

response when being called, also has
meaning of - what! yes!
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 ngé
noom
nun
ñungé, 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

paapé (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
sér (b.)
sérin (b.)
simis (b.)
sopp (st)
su
sumu
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-

waa
wax
wax (j.)
wante
we

negative particle
people of the house
to speak/to say
speak
but
people of the house

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

money
robe

-yangi
yaram (w.)
ye/yi
yéen-éngi
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 lekx. = I'm eating.
naan drinking
an having lunch
reer having dinner
ndekki having breakfast

Mangi lekk ceeb. I'm eating rice.
mbaru bread

Mangi naan ndox. I'm drinking water.
meew milk
soow 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.

attaya 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 ngë-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
ndékki	breakfast
Ayca ci ãñ bi.	Let's have lunch.
reer bi	dinner
ndekki li	breakfast

Notice also the use of interro-negative constructions like:

Dóó ñew lekk.	Won't you come eat?
Dóó 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 handfuls 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.

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

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.
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	to eat with one's hand
" * kuddu	" " " a spoon
summi dàll	take off one's shoes
(also simni)	
raxas	to wash
raxasu	to wash oneself
woddu	wrap the sarong around one's waist
ceeb-u jën	rice & fish dish (National dish of Senegal)
ceeb-u yapp	rice and meat dish
ñaari cin	rice and sauce (literally: two pots)
ndab/bool	eating bowl
neex	sauce
xóón	cooked hard rice (from the bottom of the cooking pot)
tibb	when eating w/your hand, the act of taking a handful
xorom	salt
poobar	pepper

*-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 lenu-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
kanjé

NAM

daqar
yéet
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
legume vert local. Il y a aussi
le bisaap rouge à 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 concentrée
gombo

ALIMENTS

tamarin
coquille
poisson sec
farce
huile de palme
poulet
mouton
beuf

Mbaa ceeb bi neex-në.

Hope the food is good.

J'espère que la nourriture est bonne.

Ceeb bi neex-në.

(an) saf
etc. saf-ul
lewat
nor
xäm
tang
sedd
wesen

The food/rice is good.
spicy/good
not spicy
bland
cooked
burnt
hot (temperature)
cold
dry (only for food)

La nourriture/riz est bonne.
épice/bon
pas épice/bon
fade
cuit
brûlé
chaud
froid
sec (seulement pour la nourriture)

bare-në dëwlin

too oily

Il y a trop d'huile.

MORE EATING TERMS

dank
saqami
wann
warax

mar
macc

to make balls
to chew
to swallow
to swallow without chewing
to lick
to suck

faire des boules
mâcher
avalier
gober
lecher
sucer

COOKING TERMS

talaale
upp fum'o
ñulug
tay
mos
seppi

yakk

séddèle

naaje

guddée

soór

to saute
to stir the fire/to fan
to add water to the pot
to steam rice
to taste
remove cooked vegetables
fish or meat from the pot

to remove from the pot
and place in a serving bowl/to decant
to divide prepared food
into serving bowls
to be late (in the day)

to be late (in the evening)
to put steamed rice in
the sauce

sauter, faire sauter
attiser le feu
ajouter de l'eau à la marmite
cuire à la vapeur
gouter
retirer les légumes, poisson
ou viande cuits de la
marmite
transvaser

repartir la nourriture
dans les bols à servir
être en retard (dans la
journée)

être en retard (le
soir)
mettre le riz cuit 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
jérëjëf yalla	Thanks to God.	Merci, Dieu.
sexaw	local tea	the local
njar	mixture of curdled milk and water	melange de lait caille- et eau
cere mbum	cous-cous with cabbage sauce	cous-cous avec sauce à base de choux
laax	porridge	sangle
cafaay	sauce served w/"laax"	sauce pour "laax"
dugub	millet	mil
sanqal/surguf	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 your left hand; even if you are left handed -- this is not acceptable under any circumstances
- if you are eating with the boroom kér, 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 "bissimilääy!"
- 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.



SECTION II: DIALOGUES

CI BENN ARE KAAR RAPID

Netteel-u waxtaan
Third Conversation
Troisième Conversation

John ag Samba ñungi taxaw ci benn are kaar rapid.

John et Samba attendent (sont debout) à un arrêt 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-jém Dakar? are you going, to Dakar? vous, à Dakar?

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

John ag Samba dugg-niñu ci kaar bi. Léégi ñungi nuyoó.

John et Samba sont entrés dans le car. Maintenant ils disent bonjour.

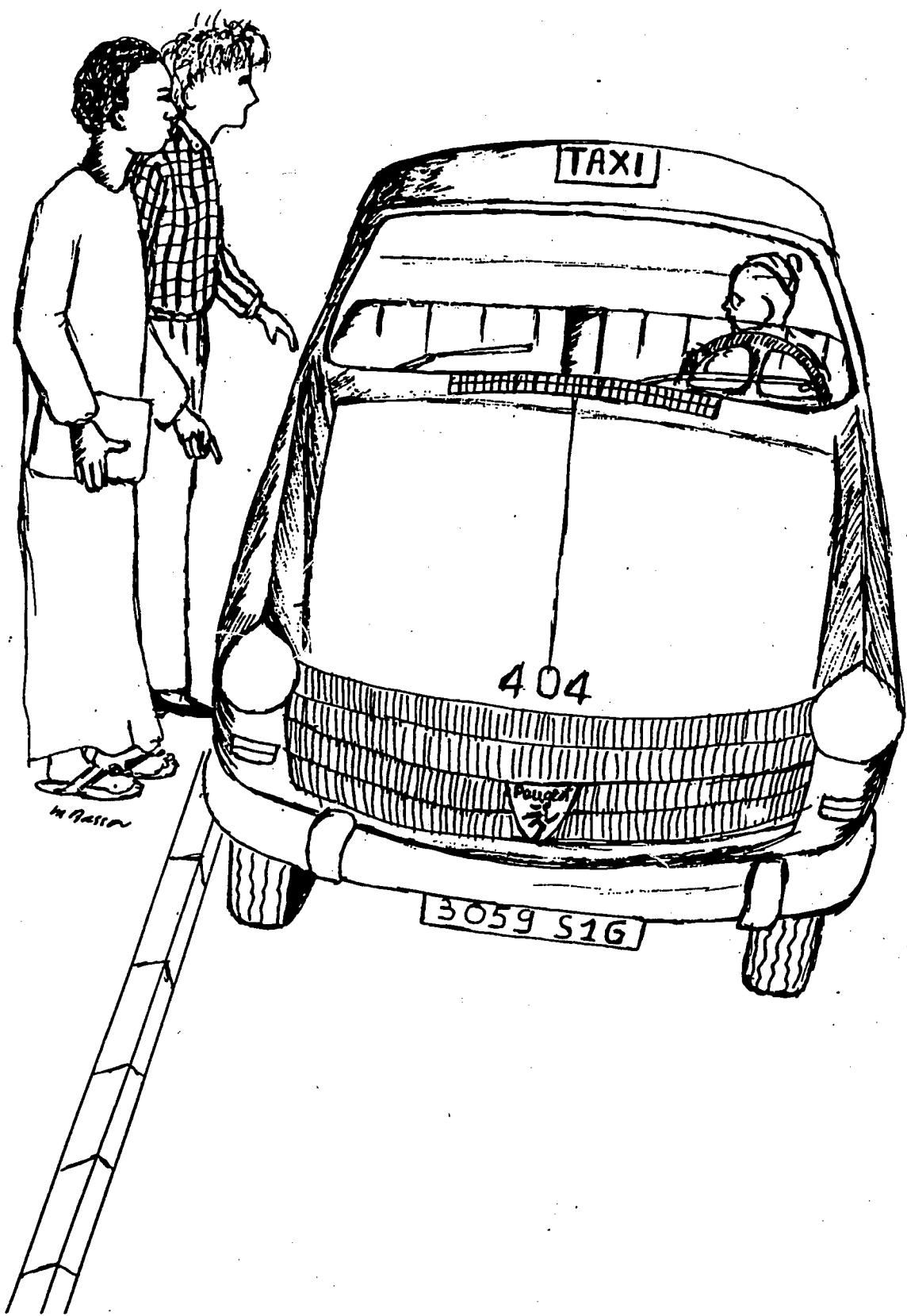
John and Samba entered the bus. Now, they say hello.

J/S:	Asalaa-maalekum!	Greetings!	Salutations!
NIT NI:	Maalékum-salaam!	Greetings!	Salutations!
SAMBA:	Paas-u fii bë marse Tillen, naate lë?	How much is the fare from here to Tillen?	Combien coûte le trajet d'ici à Tillen?
APPARANTI:	Fii bë Tilleen fukk lë. Ci kanam, seen paas	It's 50 francs. from here to Tilleen. (Those) in front, (give me) your fare.	C'est 50 francs d'ici à Tilleen. (Ceux qui sont) devant, votre billet (argent).
JOHN:	Samba, am-u-më xaalis de! Mbaa yow am-ngë?	Samba, I don't have any money. I hope you have (some).	Samba, je n'ai pas d'argent. J'espère que tu (en) as.
SAMBA:	Waaw. Am naa ñaar fukk.	Yes, I have 100 francs.	Oui, j'ai 100 francs.
JOHN:	Alhamdulilaay! ...ci John ag Samba..	Thanks to God! ..to John & Samba..	Merci Dieu! ..à John et Samba..
APPARANTI:	Seen paas!	Your fare!	Vos billets!
SAMBA:	Am. Areet! Fii lénú-y wacc.	Here. Stop! We are getting off here. (It's here we are getting off.)	Tenez. Arretez! Nous descendons ici. (C'est ici que nous descendons.)

John ag Samba ñungi wacc ci wet-u marse Tilleén.

John et Samba descendent à côté du marché Tilleen.

John and Samba get off near Tilleén market.



Netteel-u waxtaan

*Special Dialogue for Rural Focus
*Dialogue Special pour Milieu Rural

CI BOOR-U TALI BI

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

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 lénú jém. Am-ngé We are going to Kaolack. Nous allons à Kaolack.
ñaari palaas? Do you have two seats? Avez-vous deux places?

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

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

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

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

NIT NI: Maalekum-salaam! Greetings! Salutations!

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

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

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

SAMBA: Promotion Humaine lénú jém. Ngé may ñu ci guy gélé² ci kanam. We are going to Promotion Humaine. Can we get off at that baobab tree over there in front. Nous allons à la Promotion Humaine. Peut-on descendre au baobabs là (devant).

SOFEEER: Indi-léén seen pass. Your fare. Vos billets.

SAMBA: Am. Fii baax-né. 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 -élé est une marque de lieu comme i et é. Il indique un objet ou personne éloigné(e) mais qui peut être vu(e) des locuteurs. Montrer la différence entre fii, fë, félé foofu.

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

SECTION III: G R A M M A R

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 (see Section III, No. 2, page 29)

"mangi"

Only active verbs can be modified by the presentative -éngi/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 -në

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

- Ibou, xarit-u Moustapha n̄ew-n̄é.
-*Mel agsi-n̄é ci dékk bi.
-Gis-n̄énu Allaaji.

The whole paradigm of this completion marker is given below:

	Singular	Plural
1st person	-naa	-n̄énu
2nd person	-ngé	-ngeen
3rd person	-n̄é	-n̄énu

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-n̄é. = He is gone. (He went.) An-n̄énu xaalis. = We have money.
~ New-naa. = I came. Ceeb bi neex-n̄é. = The rice is good.
Gis-n̄énu suma xarit. = We saw my friend. An bi sedd-n̄é. = The lunch is cold.

So the paradigm of naa, ngé, 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	-uma/-ume'	-umu
2nd person	-uloō	-uleen
3rd person	-ul	-umu

- Example: ~ New-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 ngé-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 ngé-y + verb? Foo 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 ngé-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 dégg-nénu Wolof. _____
*Mungi toog ci pénc mi. _____
*Saxné si mungi tudd Cumba. _____
Léégi yángi tudd Samba Gueye. _____
*Yaag Tapha yéen- 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 ngé	=	Noo
Fan ngé-(y)	=	Foo-(y)
Lan ngé-(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 benn (one). This numeral is placed before the noun just like in English, thus:

benn kér	=	a house
benn xale	=	a child

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

Am-né ay kér.	=	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 le/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)
kér gi	=	the house (here)
kér 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 consistant 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

n-

y-

84

SECTION IV: Q U E S T I O N S

Try to answer the following questions on your own.

John ag Samba, ūnugi toog ci kér-gé?
Yow, yāngi toog?
John ag Samba, ūnugi toog ci kér gi walla
ūnugi taxaw ci benn are kaar?
John ag Samba, lufu-y def?
Samba, lu muy def?
John, lu muy def?
Yow, loo-y def?
Lu ngeen di def?
John, fu mu jōgē?
Samba, fu mu jōgē?
Apparanti, fu mu jōgē?
John ag Samba, ūnugi 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 ūni, ūnugi taxaw ci are kaar rapid?
Samba, ūaaté paas lë am?
John, ūaaté paas lë am, benn walla ūaar?
Yow nag, am-ngë xaalis?
Ūaate xaalis ngë am?
John ag Samba, fūnu-y wacc?

*Special questions for Rural Focus

Samba-ëngi dem Promotion Humaine?
John-ëngi dem Promotion Humaine?
Samba ag John, fan lënu-y dem?
Yow, yangi xaar taksi?
Samba, nag, mungi xaar taksi?
Samba ag John, fan lënu taxaw lëég?
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, fôô jëm?
Taksi bi, am-në ūaar-i palaas?
Am-në palaas ci kanam?
Am-në palaas ci gannaw?
Am-në palaas ci digg bi?
Fii bë Kaolack, ūata lë?
Am ngë paas?
Man, am-u-më paas-u New York, yow nag, am ngë?
Ci Sénegal, fan ngë dëkk?
Promotion Humaine, fan lë nekk?
Fu nu jëm?
John ag Samba, fu ngeen jëm lëégi?

SECTION V: PROVERBS AND SAYINGS

1. Ku am-ul yaay nampu maam.
2. Purux du gérém ñam-u daaw.
3. Goór yomb-ul.
4. Dumë jënd jaan ci pax.
5. Mangi ci sa simis bi.
mbubb mi
létt yi
etc.
6. Saalit ngë.

SECTION VI: W R I T T E N E X E R C I S E S

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

agsi
am (st)
an̄, aña
an̄ (b.)
ana
apparanti (b.)
are (b.)
areet'
attaya (j.)
ayca

bare/bari (also a st. verb)
batañse (b.)
biir (c.) (b.)
bisaab (b.)
bisaab bu xonq
bisimilaay
bool (b.) or ndap (l.)

cafaay (l.)
ceeb (b.)
ceeb-u jén (b.)
ceeb-u yapp (b.)
cere mbum (j.)
cin (l.)
cox (l.)

dank
daqar (j.)
de
dérém (b.)
dewlin/diwlin (j.)
digg (b.)
diw
diwtiir (g.)
doy (st)
dugg

fukk
furnó (b.)

ENGLISH

to arrive (here)
to have/there is
to eat lunch
lunch
where
"kaar rapit" conductor
stop for bus or "kaar rapit" or taxi
stop!
tea (see page 38)
let us (let's)

too much/a lot/to be plenty/to be numerous
eggplant
inside/stomach
local green vegetable or a local
sweet red drink (like kool-aid) - sorrel
Arabic expression
eating bowl

sauce served with "laax"
rice
rice and fish dish
rice and meat dish
cous-cous with cabbage sauce
cooking pot
hull of millet grains

to form balls with food when eating
with your hand
tamarind
expression of warning or insistence
five francs
oil
middle, center
to grease, to lubricate
palm oil
to be enough/plenty
to enter

fifty
habachi

ganaar (g.)	chicken
gejj (g.)	dried fish
guddēē (st)	to be late (in the evening)
inddē/yindē (b.)	steamer
indi	to bring/also to give (me is understood)
jāng	to study/to read/to learn
jāpp	to hold/to catch
japp-ndab	to hold the bowl
jaraw lakk	said after eating to express thanksgiving
jaxatu (j.) or xuluñe (b.)	local vegetable - green tomato shaped, bitter tasting
jäm/dem	to go
jērējēf	thank you/thanks
kaani (g.) (b.)	hot pepper
kaani salaat (g.)	green peper
kaar rapit (b.)	public transportation - (blue vans)
kanam (c.) (g.)	front/also - face
kanjē (g.)	okra
kay	come
kook (b.)	calabash spoon
ku-nekk	each/everyone
kuddu (g.)	spoon
laaj (g.)	garlic
laax (b.)	porridge like dish
lakk	to burn/to be burned/to bake
leket (g.)	calabash
lekk	to eat
lekk (g.)	food
lewat (st)	to be bland
lujum (j.)	vegetables
macc	to suck
mar (st)	to be thirsty
mar	to lick
matt (m.)	firewood
may	to give (as a gift)/to let/to allow
mburu (m.)	bread
meew (m.)	milk
mos	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 jàmm bare!	may you eat in great peace!
nag (j.)	beef
ñam (w.)	food
ñambi/pullóóx (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 jàmm!	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, ñusukk (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
pullóóx (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	spicy
salaat (s.)	lettuce
sangal, surjuf, sanguf (s.)	millet flour
saqami	to chew
sedd (b.)	cold
sedd (st.)	to be cold
seddele	to divide prepared food into serving bowls
seppi	to remove cooked food from the cooking pot
sexaw (s.)	local tea
simmi/summi	to take off/remove an article of clothing
soble (s.)	onions
sofear (b.)	driver
soor	to put steamed rice in sauce to cook/to decant curdled milk
soow (m.)	to squat, to stoop
sukk, jonkan	to take off
summi/simmi	cabbage
suppome (b.)	to be full
suur (st)	
taal (b.)	fire/to light
talaale	to saute
tali (b.)	paved road
tamaate (j.) (b.)	tomato
tamaate luqati	tomato paste
tang	to be hot (temperature)
taxaw	to stop, to stand
tay	to steam cook
tibb	while eating with your hand, the act of taking a handful
togg	to cook
upp	to fan
wacc, waccee	to descend/come down, to get off work
wann	to swallow
warax	to swallow without chewing
wesen (st.)	to be dry (for food only)
wet	side
wet-u	next to/near to
woddu	to wrap a sarong around one's waist

xaar	to wait
xar (m.)	mutton
xäm (st.)	to be burnt
xiif (st.)	to be hungry
xóónñ (b.)	cooked hard rice (from bottom of the cooking pot)
xoram (s.)	salt
xuluñé (b.), jaxatu (j.)	local vegetable, green tomato shaped, bitter tasting
yakk	to remove from cooking pot and place in a bowl/ to decant
yapp (w.), (y.)	meat
yapp-u nag	beef
yapp-u xar	mutton
yéét (w.)	treated conch/shellfish
yombb (b.)	like a cucumber

CHAPTER IV

SECTION I: DIRECTIONS

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?
Fu marse bi nekk?
post bi
baar bi
dispariseer bi

Where is the market?

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

- Marse bi fan lë nekk?
fu mu
Post bi
etc....

The market, where is it?

- 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 kér 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 dispariseer. 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 tééré 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 néég.

Sweep my room.

Tëj 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.

War 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-në fi?

Is the Peace Corps office far from here?

Soxnë si, post bë laa-y laajte.

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

*Special Vocabulary for Rural Focus

Kér sériñ bi, fu mu nekk fii?

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

Mbadaxun

Njagañaw

Kér prefet bi sore-në fi?

Is the Prefet's house far from here?

Jakka ji

mosque

Jàngu bi

Koranic school

Santar sosyaal bi

social center

Doo më baal jottëli më peel bi.

Can you please hand me the shovel.

marto bi.

hammer.

pont yi.

nails.

jaasi ji.

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 càmooñ
ci garnaw
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 jubël
dellu
topp
wëri
agg
jädd

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
jubël-el bë agg
tallal-al bë agg
wëri-1
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>juroóm benn</u>	6
<u>ñaar</u>	2	<u>juroóm ñaar</u>	7
<u>fiett</u>	3	<u>juroóm fiett</u>	8
<u>nient</u>	4	<u>juroóm nient</u>	9
<u>juroóm</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 fiett</u>	13	<u>ñaar fukk ag ñaar</u>	22
<u>fukk ag nient</u>	14	<u>ñaar fukk ag fiett</u>	23
<u>fukk ag juroóm</u>	15	<u>ñaar fukk ag nient</u>	24
<u>fukk ag juroóm benn</u>	16	<u>ñaar fukk ag juroóm</u>	25
<u>fukk ag juroóm ñaar</u>	17	<u>ñaar fukk ag juroóm benn</u>	26
<u>fukk ag juroóm fiett</u>	18	<u>ñaar fukk ag juroóm ñaar</u>	27
<u>fukk ag juroóm nient</u>	19	<u>ñaar fukk ag juroóm fiett</u>	28
		<u>ñaar fukk ag juroóm nient</u>	29
<u>fanweer</u>	30	<u>nient fukk</u>	40
<u>fanweer ag benn</u>	31	<u>nient fukk ag benn</u>	41
<u>fanweer ag ñaar</u>	32	<u>nient fukk ag ñaar</u>	42
<u>fanweer ag fiett</u>	33	<u>nient fukk ag fiett</u>	43
<u>fanweer ag nient</u>	34	<u>nient fukk ag nient</u>	44
<u>fanweer ag juroóm</u>	35	<u>nient fukk ag juroóm</u>	45
<u>fanweer ag juroóm benn</u>	36	<u>nient fukk ag juroóm benn</u>	46
<u>fanweer ag juroóm ñaar</u>	37	<u>nient fukk ag juroóm ñaar</u>	47
<u>fanweer ag juroóm fiett</u>	38	<u>nient fukk ag juroóm fiett</u>	48
<u>fanweer ag juroóm nient</u>	39	<u>nient fukk ag juroóm nient</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>juroóm fukk</u>	50	<u>téémeér</u>	100
<u>juroóm benn fukk</u>	60		
<u>juroóm ñaar fukk</u>	70		
<u>juroóm fiett fukk</u>	80		
<u>juroóm nient 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>duubel</u>	2 francs CFA
<u>dërëm</u>	5 francs CFA
<u>ñaar-i dërëm</u>	10 francs CFA
<u>juroõm-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 ñaddërëm.

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 duubel 7 francs CFA

ñaddërëm 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 "haar 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...." "Déggnaa....."

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 xalimë) maam yallah" which translates "God's bit of wood".



SECTION II: DIALOGUES

JEND PIIS

Nenteel-u Waxtan
Fourth Conversation
Quatrième Conversation

John ag Samba füngi jéndël 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 achetent du tissu pour la mère de John, au marché Sandaga.

JOHN: Jamm ngë-am?

JAAYKAT: Jamm rekk, alhamdulilaay!

JOHN: Ana waa kér gë?

JAAYKAT: Nunga fa!

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

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

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

JAAYKAT: Meetar, tééneér. 500 CFA, the meter. 500 CFA le mètre.

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

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

SAMBA: Juroóm ñiitt fukk laa fay. I pay 400 CFA. (How about 400 CFA.) 400 CFA (je vous offre.)

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

SAMBA: Baax-në. That's good. (It is...) C'est bien.

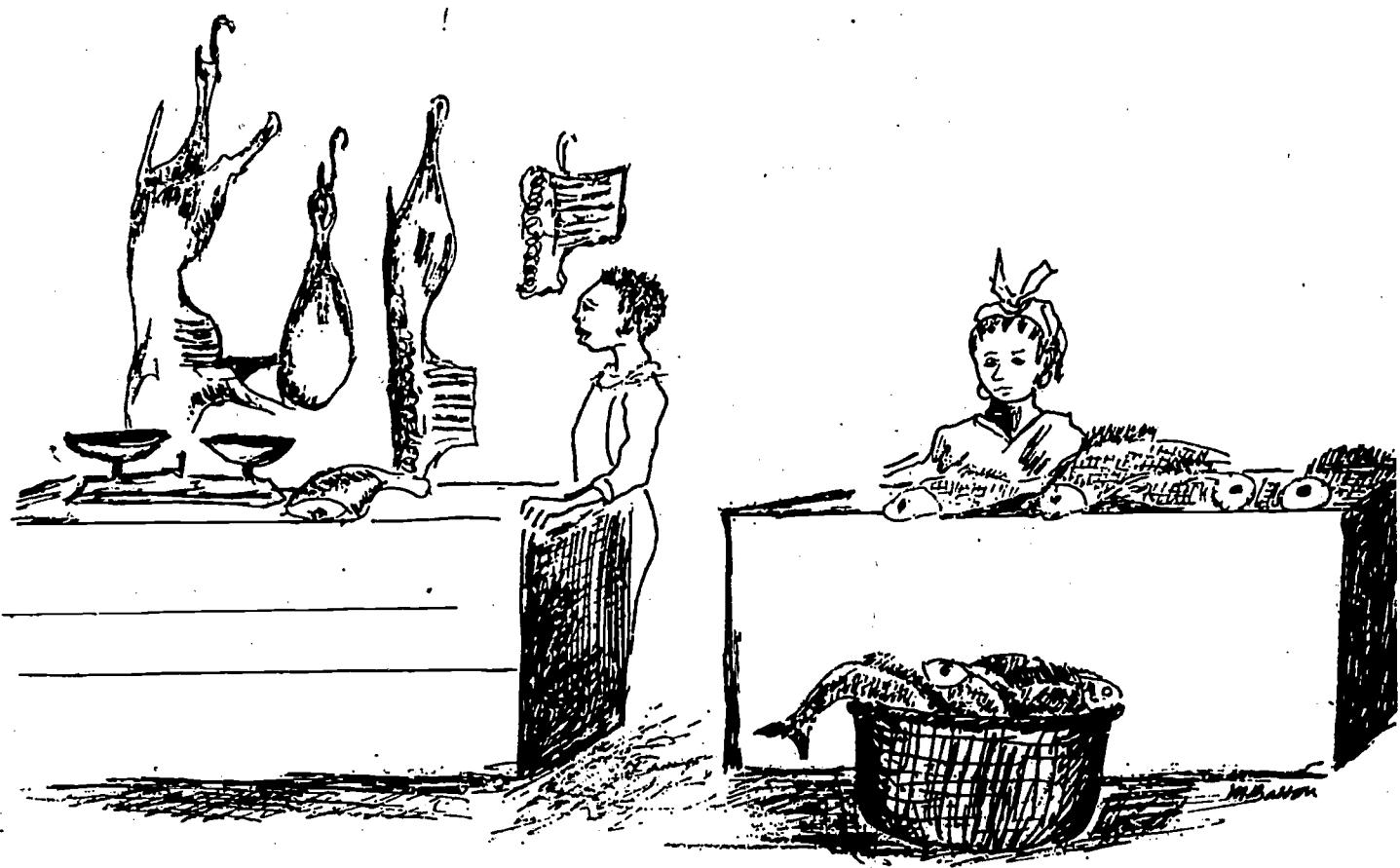
JAAYKAT: Ñaata meetar ngë bëgg? How many meters do you want? Combien de mètres voulez-vous?

SAMBA: Jaay-më ñaar-i meetar. Sell me three meters. Vendez-moi trois metres.

JAAYKAT: Am! Here! Tenez!

SAMBA: Am ngë weccit-u ñaar-i tééneér? Do you have change for 1000 CFA? Avez-vous la monnaie de 1000 CFA?

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



101

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

Les dialogues suivants portent sur l'achat de différentes marchandises. Le coordinateur 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.
(Nuyoo)	(Greetings)	(Salutations)
A: Kilo' xar, ñata?	How much is a kilo of mutton?	Combien coûte un kilo de mouton?
....(nag)		
B: Kiló, teémeér ag jurooñ ñient fukk.	950 CFA the kilo.	950 CFA le kilo.
A: Teémeér ag jurooñ ñient! 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 pénurie de viande.
A: Doo ko waññi?	Won't you lower the price?	Voudrez-vous diminuer le prix?
B: Anx kay, ¹ fay-al teémeér Yes, pay 900 CFA. ag jurooñ ñentt fukk.		Si, payez 900 CFA.
A: Baax-në, jox më ñaar-i	It's good. Give me two kilos.	C'est bien, donnez moi deux kilos.

¹Yes to a negative question.

Mangî jënd jën.

Buying fish.

Au marche de poisson.

	(Nuyoo)	(Greetings)	(Salutations)
A:	Jëñ 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 juroóm 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 juroóm 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-néñu?	I hope the fish are fresh?	J'espère que les poissons sont frais?
JAAYKAT:	Waaw, waaw. Tann-al bu lë neex.	Yes, yes. Choose which- ever one you want (pleases you).	Oui, oui. Choisissez celui que vous voulez (qui vous plaît).
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 (couté) 700 CFA
AMINATA:	Def-al më kó tééméér, më jënd leneen.	Sell it to me for 500 CFA and I'll buy some- thing 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 Payz! scale it for you?	Voulez-vous que je vous l'écailler?
AMINATA:	Waaw, mangî dëllu-si léégi.	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 "haar" shop.

Chez le 'haar'.

	(Nuyoo)	(Greetings)	(Salutations)
ABLAYE:	Naar bi, am-ngé "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 në?	I would like a small one. Je voudrais une petite. I hope it's cold?	J'espère que c'est bien glacé?
NAAR BI:	Sedd në bu baax.	It's very cold.	C'est très bien glace.

SECTION III: G R A M M A R

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-në palaas ci kanam.

There is a place in front.

Am-në ſhaar-i jigéen ci kér 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-në for both singular and plural. This is very similar to the French il y a.

b. Am used to express age.

Fanweer-i at laa am.

I am 30 years old.

or,

Am-naa fanweer-i at.

I am 30 years old.

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

Example:

Moom, am në fi ſhaar-i weer.

He has been here for 2 months.
(Literally: He has 2 months here.)

Be n weer lenu 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

Singular	Plural
Maa-y	Noo-y
Yaa-y	Yéenë-y
Moo-y	Noo-y

Negative

Singular	Plural
Dumë	du-nu
Doo	Du-ngeen
Du	Du-nu

+ noun

d. With Object and Complement predicate

When used with the object and complement predicate 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	nú
2nd	lë	leen
3rd	ko	leen

Examples of these object pronouns are:

Jaay më ñaar-i meetar.

Sell me two meters.

Jox ko xaalis bi.

Give him the money.

Jottëli leen peel bi.

Hand them over the shovel.

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

Gisnë 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 lë as discussed in note 4, page 50. Thus the sentence can be either:

Noom lë gis.

lit:

They, it is (that) he has seen.

or,

Yéén lë 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-nëñu leen.

Nëñu 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:

Nun, yéén lëñu xam.

We know you.

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

Noom, yéén lëñu xam.

They know you.

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

Nun, ñoom lëñu xam.

We know them.

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

Noom, ñoom lëñu 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 téeméér.

(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 kilo.

(You, sing.) Give us four kilos.

5. Other use of the particle "-al"

As we saw earlier, the particle -al (or é1) 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:

Nungi jëndël 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-në Moussa paas.

He has paid the fare for Moussa.

6. The predicate -dafa with Stative Verbs

In the sentences:

Dafa jafe torop waay.

It's too expensive.

Dama tang.

I'm hot.

Dafa liw.

It's cold.

The particle dafa (see paradigm below for all forms) is a predicate whose functions will be studied in greater length further. In this chapter, only its use with stative verbs is introduced. The predicate 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:

Dafiu am xaalis.

We have money.

Ceeb bi dafa neex.

The rice is good.

An bi dafa sedd.

The lunch is cold.

The semantic difference between dafa tàng and tàng në 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 kér (g.) is gu, for jigéén (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.

Jigéén 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 né?
Piis bii dafa jafe, walla dafa yomb?
Sa montar bi, jafe-né?
Ñaata lë-y jar?
Ana waa kér 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 lëégi?
Ñaata ngë-y am bés bu nekk.
etc.

*Supplementary questions for rural focus.

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

SECTION V: PROVERBS AND SAYINGS

1. Boroom lāmmiñ du réér.
2. Wax loo xam, def lōō mēn, sōō tēddēē nelaw.
3. Ku lē mag ēpp lē ay sagar.
4. Jigéén, soppal te bul wōōlu.
5. Buur du mbokk.

SECTION VI: W R I T T E N E X E R C I S E S

- Ban piis ngë 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

abal
aka!
"ambassade" (b.)
anx kay
asporo (b.)

baal (st.)
baar (b.)
baax-u-1
bale
bale (g.)
ban?
bank (st.)
bayyi
bees (st.)
bëgg (st.)
bèle
bérëb sànjam
bés (b.)
bind
boobu
buló (st.)
butéél (b.)
butig/bitig (b.)

cammoñ
carax (b.)
coof (b.)
"corps de la paix"

dafa
delli/delloo
disparseer (b.)
doo
duubël

fanweer
fanweer-i dërëm
fay
fiftin (b.)
fu
fu-mu
fukk
fukk-i dërëm

ENGLISH

to lend
how/what
Embassy
yes (only used in response to a negative question)
aspirin

to excuse, to forgive
bar
it's not good
to sweep
broom
which one?
to be broke
to go farm
to be fresh/new
to want
that/that one
such and such a place
day
to write
that one
to be blue
bottle
shop/store

left (hand)
sandals
(a kind of fish - same family sea bass/cod)
Peace Corps

it is
to come back, to go back, to return
dispensary
2nd pers. sing. negative of di
2 francs CFA

thirty
one hundred and fifty (CFA)
to pay
one franc (CFA)
where
where (short form in questions - see page 51)
ten
fifty francs (CFA)

gaar (b.)	train station
gannaaw	behind, back
garaas (b.)	taxi station
gëmmëntu	to be tired
jaar	to pass
jaaro (b.)	ring
jaasi (j.)	hatchet
jaay	to sell
jaaykat (b.)	seller/vendor
jädd	to turn
jafe (st.)	to be hard/to be expensive
jakka (j.)	mosque
jangu (b.)	koranic school
jënd	to buy/to purchase
jottëli	to hand to/to pass to someone
jox	to give/to hand
jubël (tallal)	to go straight
jumni	five thousand francs (CFA)
juroōm bern-i dërem	thirty francs (CFA)
juroōm-i dërem	twenty-five francs (CFA)
juroōm ñaar (i) dërem	thirty five francs (CFA)
juroōm ñent fukk	four hundred fifty francs (CFA)
juroōm ñett fukk	four hundred francs (CFA)
kaas (b.)	glass/cup
ko	it/her/him
kõñ (b.)	street, intersection, corner
leetar (b.)	letter
lekool, lekool (b.)	school
liw (st.)	to be cold
loolu	that, that thing
loxo	when used in discussing money it means the price
lutax	why
mag	to be large/big/old
marse (b.)	market
marto (b.)	hammer
mbedd (m.)	street
mboq (m.)	yellow, corn
meetar (b.)	meter
mootax	because/that's why

naar (b.)	a Mauritanian
ñaar fukk-i dërëm	one hundred francs (CFA)
ñaar(i) dërëm or ñaaddërëm	ten francs (CFA)
ñaar(i) fiftin	two francs (CFA)
ñaar-i téeméér	one thousand francs (CFA)
ñaar-i téeméér-i dërëm	ten francs (CFA)
ñaaddërëm	and
ñaar(i) dërëm	to be missing/to have a shortage
nag	to be small
ñakk	a reward
ndaw (st.)	there, that
neexal	four francs (CFA)
nële	fifteen francs (CFA)
ñent-i fiftin	three francs (CFA)
ñett-i dërëm	this way
ñett-i fiftin	to be black
nii	
ñuul (st.)	

paket (b.)	package
palenteer (b.)	window
peel (b.)	shovel
piis (b.)	material/cloth
pont (b.)	nail
post (b.)	post office

robb (b.)	dress
root	to fetch water
rootal	to fetch water for someone

sandarméri	special police force in Senegal
seet	to look for, to see, to visit
seetlu	to examine
sob (st.)	to be nosy
sonn (st.)	to be tired
sore, sori (st.)	to be far (in distance)

tallal (jubël)	to go straight
tann	to pick/to choose
tawat (st.)	to be sick
tayal (st.)	to be lazy
tayyi (st.)	to be tired
téeméér	one hundred
téeméér-i dërëm	five hundred francs (CFA)
tëj	to close, to lock
tëll	a piece (of fish)
topp	to follow

ub
ubbi

to close
to open

waas	to scale
wan	to show
wani	to reduce/to lower/to diminish
waxaale	to bargain/bargaining
wecci	to make change
weccit (w.)	change
weex (st.)	to be white
weex (b.)	white
welo (b.)	bike
wér	to circle
wéri	to go around
wert (st.)	to be green
woo	to call
woote	to call someone
wut	to look for
xam (st.)	to know
xonq (st.)	to be red
xonq (b.)	red
yakkamti (st.)	to be in a hurry
yóbbu	to take, to bring
yokk	to raise, to add
yomb (st.)	to be easy/to be priced reasonably

CHAPTER V

SECTION I: A C T I O N V E R B S

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
ndékkí	to have breakfast
duggi marse	to go (shopping) to the market
xey	to go to work in the morning
dem dëkk bë	to go to town
liggéey	to work
nibbi	to go home
wacc	to get off work
añ	to have lunch
naan attaaya	to drink tea
noppéléku	to rest
gont(u)	to go to work in the afternoon
dem garan palaas	to go to the "chatting" place
seeti sumay 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)
damye-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
goob	plant peanuts
ji gerte	plant millet
ji dugub	plant corn
ji mboq	plant manioc
ji ñambi/pulloóx	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 Sénégal, there are only two seasons. One dry season "hoor" 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:

<u>BES FAN YI</u>	<u>DAYS OF THE WEEK</u>	<u>LES JOURS DE LA SEMAINE</u>
Altine'	Monday	Lundi
Talaata	Tuesday	Mardi
Allarba	Wednesday	Mercredi
Alxamis	Thursday	Jeudi
Ajjuma	Friday	Vendredi
Aseer (Samedi)	Saturday	Samedi
Dibéér (Dimaas)	Sunday	Dimanche
<u>WEER</u>	<u>MONTH</u>	<u>MOIS</u>
<u>AT</u>	<u>YEAR</u>	<u>ANNÉE</u>
<u>AY BES</u>	<u>WEEK</u>	<u>SEMAINE</u>
	<u>TIME EXPRESSIONS</u>	<u>EXPRESSIONS DE TEMPS</u>
tey	today	aujourd'hui
tey lë altine'	today is Monday	aujourd'hui, c'est lundi
tey altine' lë	day before yesterday	avant hier
bérki démbb	three days ago	il y a 3 jour
bérkaati démbb	last night	hier soir (nuit)
biig	tomorrow	demain
ëllék/subé	tomorrow night	demain soir
ëllák ci guddi	day after tomorrow	après demain
gammaw/ginnaw ëllék	in three days	dans trois jour
gannawaati ëllék	at the end of the month	à la fin du mois
su weer wi dee-we	the other day	l'autre jour
keroog	later/in a while	plus tard/dans un instant
ci kanam	in a little while	dans un (petit) moment
ci kanam tuuti	a while ago	il y a un moment
såq	a brief lapse of time	un instant
saa	right away	sur l'instant
ci saa si	everytime	chaque fois
sa yu nekk	everyday	chaque jour
bés bu nekk	long ago	il y a longtemp
bu yagg	not long ago	il n'y a pas longtemps
bu yaggul		

bërset/bëtset
subé teel
bëccëg
yoor-yoor
diggu bëccëg

njolloor
ngoon
guddi
xaaju guddi

WAXTU JULLI

takkusaan
timis

gee/geewee
fajar/njël
tisbaar

TIME OF THE DAY

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

PRAYING TIME

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

LES MOMENTS DE LA JOURNÉE

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

HEURES DE PRIÈRE

vers 4:30 - 5:00 de l'après midi
vers 6:00 de l'après midi et aussi
coucher du soleil
après le dîner
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
Papé	father - from French Papa
ndey	mother - rural use
yaay	mother
bàjjan	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
naam	grandparent
maamaat	great grandparent
séék	twin
cammín	brother - used only by his sister
taaw	first born child
caat	last born child
yumpaan/yimpaan	uncle's wife
jëkkér/sérin/	husband
boroom kér	wife
jabar/soxmë	co-wife
wujj	in-law and by extension all of spouse's relatives
goro	wives of brothers call one another
wujj-pecargo	step, from the verb jiitu - to be in front
jiitle'	step-mother
yaay-u jiitle'	step-father
baay-u jiitle'	family/household
njaaboot/waa kér	head of the household
kilifë/boroom kér	neighbor
dëkkendoo	dependent - one who lives in household but who is not closely related to the head of the household
surge	girlfriend
coro	boyfriend
far	friend
xarit	

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

Jékkér ju ndaw = husband's younger brother

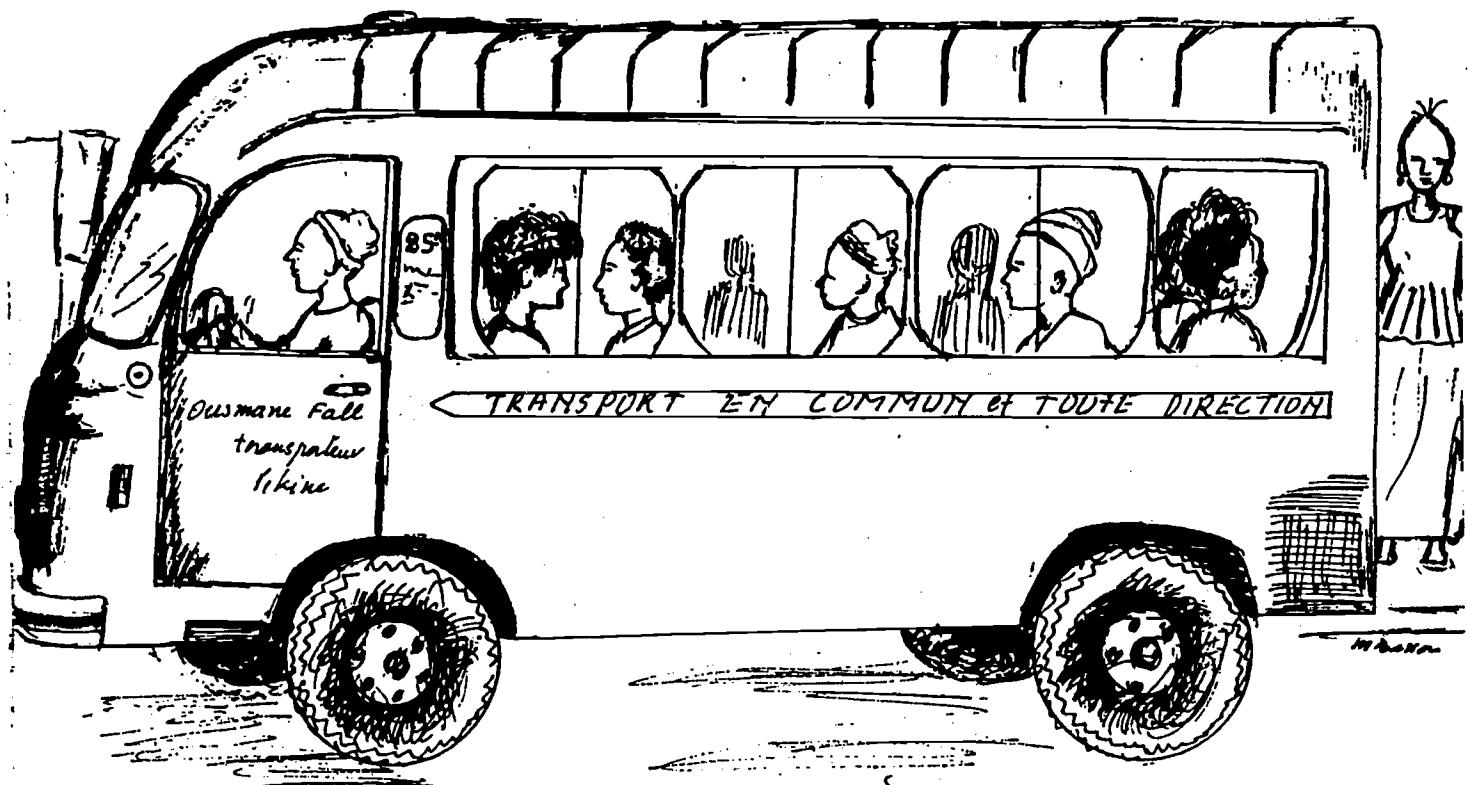
The terms rakk and mag have as their primary meaning, younger and older. When used with a personal pronoun suma mag, sa rakk, etc. they indicate in the first place a sibling, but they can also mark a collateral relationship on both the maternal and paternal sides. In urban areas they can indicate just 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, papé 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. Tanté (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 jittle'	step daughter/son
wujj-pecego	wives of brothers call one another
aawa	1st wife
ñaaareel	2nd wife
ñetteel	3rd wife
ñenteel, etc.	4th wife, etc.
waxambaame	young man
ngor	nobility
gor	noble
njaam	slavery
jaam	slave

PEACE CORPS OFFICE



SECTION II: DIALOGUES

SEETI XARIT CI CORPS DE LA PAIX

Juroómeel-u Waxtaan
Fifth Conversation
Cinquième Conversation

John ag Samba ñungi dem seeti benn 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 lénú jém. We are going to Allees 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: Benn xarit-u John lénú 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 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 kér-ëm? Do you know where she lives? Savez-vous où elle habite?

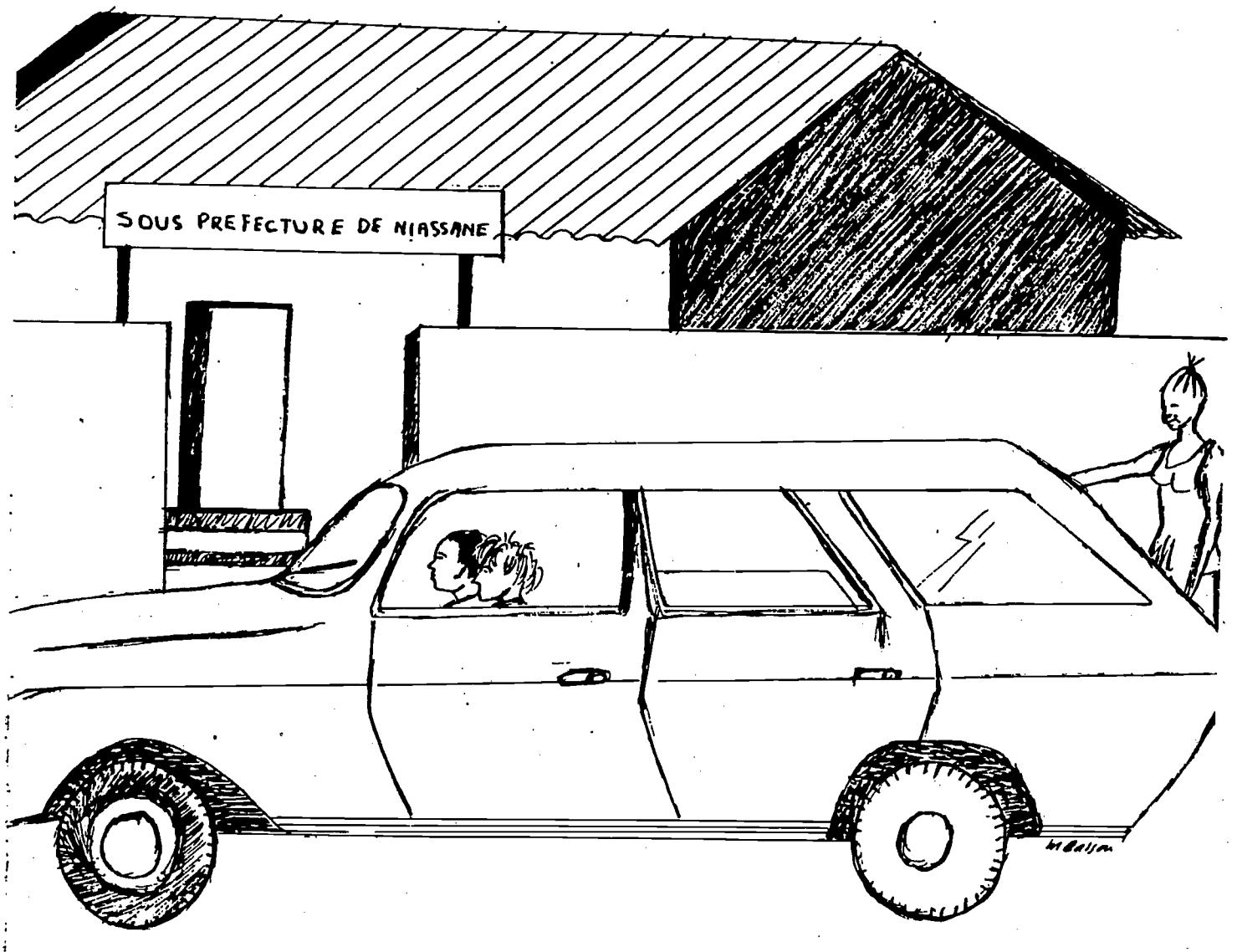
SAMBA: Am-ul kér Dakar, ci all bi lë dékk. She doesn't have a house in Dakar, she lives in the country. Elle n'a pas de maison à Dakar, elle habite en "brousse".

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" 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.

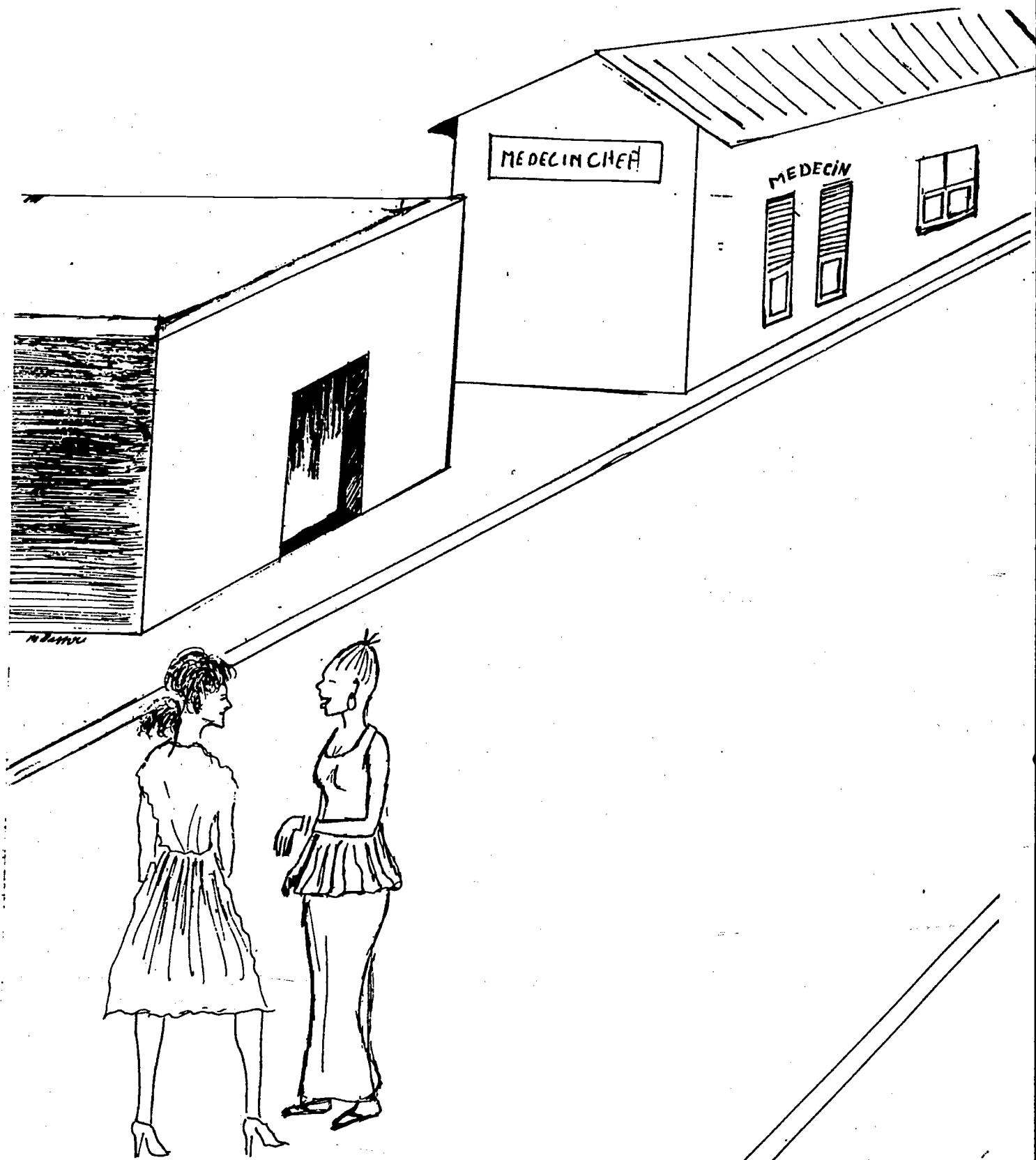


*Juroómeél-u Waxtaan
*Special Dialogue for Rural Focus
*Dialogue Special pour Milieu Rural

SEETI SOUS PREFET BI

John ag Samba dāñu-y seeti "sous prefet" bi. Seen oto-ngi taxaw ci boor-u tali bi.
Aminata gis-né mag-am ag John ū 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 fungéen jém? Samba, John, where are you going?	Samba, John, ou allez vous?
SAMBA:	Dékk bë lénú jém. We're going to town.	Nous allons en ville.
AMINATA:	Xanaa dëngeen fë am soxlé?	Vous avez des affaires la (a y traiter)?
SAMBA:	Waaw, John war-né gis "sous prefet" bi.	Oui, John doit voir le "sous prefet".
AMINATA:	Kan̄ ngeen di dellu-si?	Quand revenez-vous?
JOHN:	Su-ñu jógé kér "sous prefet" bi dāñu war nuyu ji sama benn xarit.	Quand nous quittons chez le prefet, nous devons aller dire bonjour à un ami.
AMINATA:	Sa xarit, fu mu dékk? Where does your friend live?	Où habite votre ami?
JOHN:	Ci àll bi lë dékk, waaye 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?	Où est-ce qu'il loge à Thies?
JOHN:	Kér xarit-am bu tudd Ablaye, ci wet-u garaas bi.	Avec un ami qui s'appelle Ablaye, à côté de la gare routière.
AMINATA:	Baax-né dem leen te ñew!	Bien, à tout à l'heure (allez-y et revenez en paix)!



*Juroóméél-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 liggéey-ëm.
Giséé-né 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. Gëj-naa lë gis.	Fine. It's been a long time since I've seen you.	Bien. Il y a longtemp que je ne vous pas vu.
AMINATA:	Mangi fi rekk. Fóó jém?	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:	Deédéét, feebarumé, warnaa waaxtaan ag moom ci sumu "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 ngëy noppi?	What time will you finish?	À quelle heure finissez-vous?
VERA:	Yaakaarnaa-ne ci boor-u tákusaan.	I think around 5:00 p.m.	Je pense (que nous finirons) vers 5:00 de l'après midi.
AMINATA:	Kon boog bë ci kanam. Mangi dem.	So, until later. I'm leaving.	Donc, à plus tard. Je m'en vais.
VERA:	Nuyul-më waakér gé.	Say hello to your family.	Le bonjour à votre famille.
AMINATA:	Dinëñu kó dégg.	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 liggeéy

Dama-y dem Dakar

Sama baay dafa-y dem jumaa jé su wacce

Nun dañu-y ñibbi ci boor-u tåkkusaan

In these sentences, the predicator dafa/dama indicates that a certain stress is added to the verb. Thus, the sentence dafa-y liggeéy 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)

Jigéén ji dafay wal (subë su nekk)

Nit ñi dañu-y julli

Dafa-y guddéé 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:

Kér gu réy. 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
Jigéén 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.

Jigéén ju ligéey ci dëkk bë A woman that has worked in town.
Jigéén ju-y ligéey ci dëkk bë A woman that works in town.

Nit ku noppéliku	A man who has rested
Nit ku-y noppéliku	A man who (usually) rests
Mag ju jangale	An older brother who has
Mag ju-y jangale	An older brother who teach

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 -né, see page 48 - 49.
Thus.

Kér gi rëy-në The house is big
Jigéen 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 sémé + 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 kér	my house	suma-y kér	my houses	
2nd person	sa kér	your house	sa-y kér	your houses	
3rd person	kér-ém	his/her/its house	ay kér-ém	his/her/its houses	
1st person	suñu kér	our house	sunu-y kér	our house	
2nd person	seen kér	your house	seen-i kér	your house	
3rd person	seen kér	their house	seen-i kér	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-mé	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 ngé-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 ū jōgēé	If/when we come from
Bu kō ind-ée	If/when he brings it

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

Dumē to spank.

Bu dum-a-aa xale bi	If/when he spanks 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 liggeéy?
Yow "Corps de la Paix" ngë bokk?
Am ngë xarit bu bokk "Corps de la Paix"?
Kii amné xarit bu-y liggeéy "Corps de la Paix"?
Yow amngë mag ju góor?
Yow amngë rakk ju jigéen?
Kaar bi fan lë taxaw?
Yow xamngë Alléés Coursin?
Lu nekk Alléés Coursin?
Biró Corps de la Paix, fan lë nekk ci Alléés Coursin?
Xarit-u Vera, nu mu tudd?
Ammë kér Dakar?
Yow am ngë kér ci all bi?
Sa kér fan lë nekk?
Am ngë kér Amerik?
Tey lë lan? (Altine, talaata, etc.)
Ellég lë lan?
Ginnaw ellég lë lan?

*Questions supplémentaires pour milieu rural.
*Supplementary questions for Rural Focus.

Samba ag John àll 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 direkteer-u corps de la paix?
Fan ngë dal ci Sénégál?
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 jeexeelan 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: W R I T T E N E X E R C I S E S

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. _____

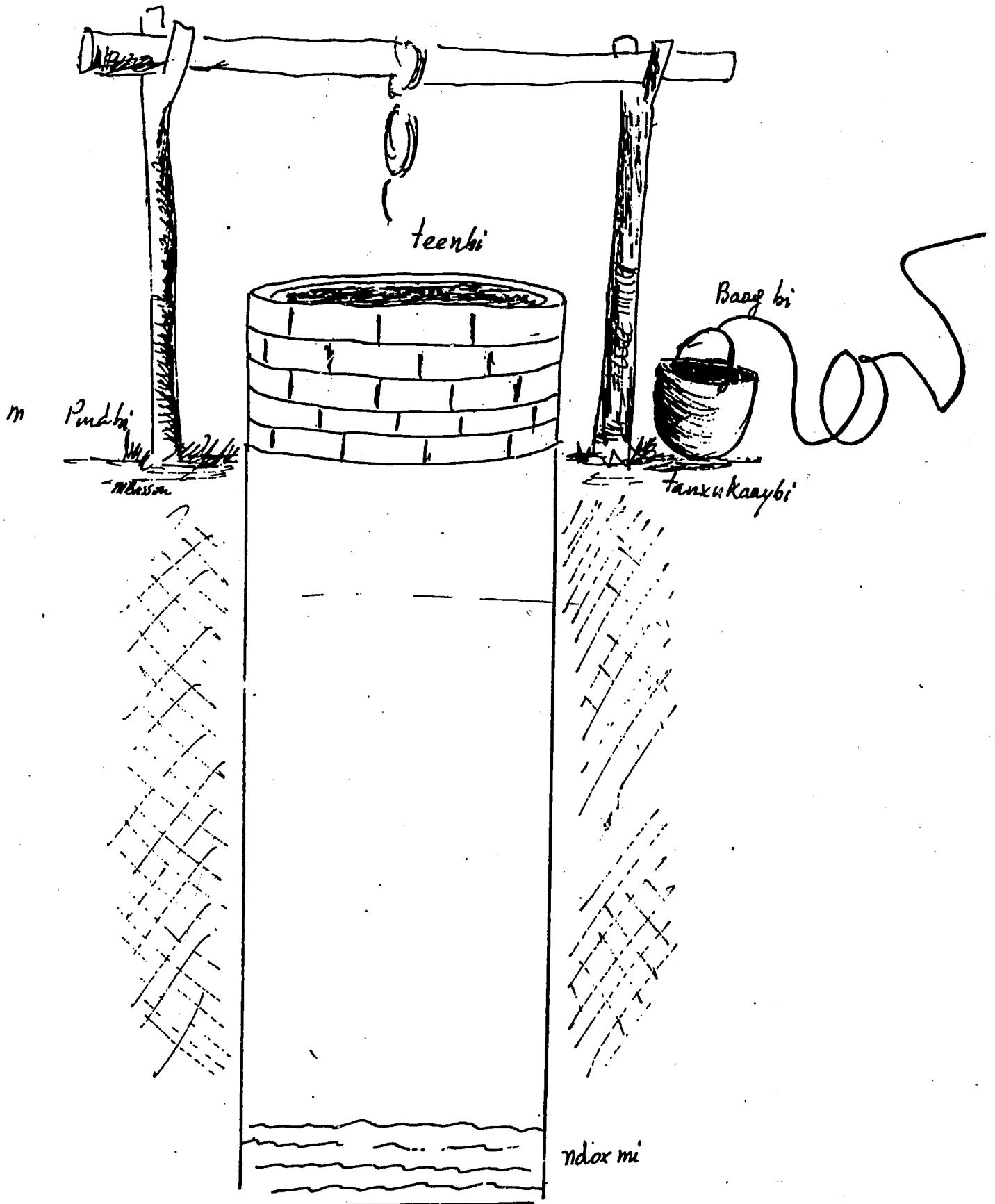
The house is big. _____

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

WOLOF

ajjuma
allarba
altiné
alxamis
aseer
at (m.)
aawa
ay bés

Friday
Wednesday
Monday
Thursday
Saturday
year
1st wife
week

bay
bëccëg
lér-set, bët-set
bërkaati démb
bees
bés (b.)
bés bu nekk
biig
biir
boor (b.)

bu, su
bu yagg
bu yagg-ul

to cultivate
during the day, day light, day time
daybreak
three days ago
to be fresh
day
everyday
last night
inside
around, in the neighborhood of,
at the edge
if, when
a long time
not long ago

caat (m.)
ci saa si
coro (l.)

last born child
right away
girlfriend

dal

1. to lodge temporarily, to stay temporarily
2. to fall, to land, to reach, to begin, to happen

damyé-ji
débb
dee (g.)
dee
démb
des-né

des-né tuuti
dewën (j.)
dibéér (j.)
digg-u bëccëg
doxaan-i

to go play chess
to pound, to grind
death
to die
yesterday
left, less, minus, before (when telling time)
a little less, a little before
next year
Sunday
in the middle of the day, in broad daylight
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

garnaw, ginnaw ëllëk
garnawaati ëllëk
garan palas
gee, geewe
gëj-naa lë' gis
gont
goob, gub
gor
goro (g.)

gub, goob
gudd
guddi (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

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

jog
jot
jot në
julli (g.)
jullit (b.)
jumaa (j.)

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)

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

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

maamaat
maggat (b.)
moo jot
muus (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
njél	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-ne^ü 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
samdi (j.)	Saturday
sang	to bath
sangoo	to bath with
sangu	to bathe oneself
sang	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 block 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
taxam-i	to go fetch wood

teel (st.) to be early
tey today
timis around 6:00 p.m., sunset
tisbaar around 2:00 p.m.

waaye but
wal to pound a grain until it becomes flour
war (st.) to have to, to be obliged to
waxambaane young man
waxtu (w.) hour, time
weer (w.) month
wuij (w.) co-wife
wut to look for
wuti to go look for

xaaju-guddi in the middle of the night
xey to go to work in the morning

yaakaar (st.) to believe, to think, to hope
yaakaar (g.) belief, hope
yaakaarnaa-ne I believe that...
yeewu to wake up
yoor-voor around 10 a.m.

CHAPTER VI

SECTION I: PROFESSIONS

LIGGEÉY (B.)

PROFESSIONS/WORK

The suffix -kat is attached to a verb 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.

<u>jangalekat</u> to teach	teacher (or, he/she who teaches)
<u>rabbkat</u> to weave	weaver
<u>jaaykat</u> to sell	seller
<u>toggkat</u> to cook	cook
<u>ñawkat</u> to sew	tailor
Man, jangalekat laa.	Me, I'm a teacher.
Moom, "animatrice" lë.	Her, she's an "animatrice".
Suma xarit, "animateur" lë.	My friend, he's an "animateur".
Ye��n, baykat ngeen.	You, you're farmers. (plural)

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

Lycée Kennedy lë-y ligééy-e-

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 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	Njaareen
Rufisque	Téngéej
Thies	Kees
Joal	Jiwaalo
Tivaouane	Tiwaawan
Ziguinchor	Sigicoor
Mauritanie	Gàmmaar
Ivory Coast	Koddiwaar
France	Tugèl
America	Amerik
Abidjan	Abijan
Mecca	Makké
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 Corps 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. liggéey - to work

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

- d. toppëtoo - to take care of

Mbirum wérgi 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 predicate 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

toppëtoo

to take care of

dimmëli (dimbëli)

to help

bokk

to belong to

waxtaan riiñoo

to meet

jangale

to teach

soxlë

to need

cubb

to dye (tie dye)

jang ñaw

learn to sew

peesee liir yi

weight babies

Nouns

mbir

business

wérgi yaram

health

mbootaay

organizations, also meeting
gatherings

teen

well

dispariseer

dispensary

jàkka

mosk

cuubkat

one who tie dyes

kopperatiw-u cuubkat

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:

samm bi

shepherd

mool bi

firsherman

tëgg bi

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 Géér who traditionally have been in the higher level of the social echelon. Géér 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 Néeno. The main casts are the Géwel; 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 géwel that Alex Haley got most of his information for his book Roots about his family. The Géwel 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 Géér and a Néeno.

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. Leégi dafa-y jang 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 lënu bëgg. Soxlë-nënu itam lekkool, dispanseer, teen ag benn jakka (ab jakka). Waa dëkk bi amñu xaalis wante am-nënu liggeéykat yu bare. Tom waaru-në. Bëgg-në waxtaan ag ñoom ngir seet lan lënu gënë soxlë. War-në jang wolof bu baax ndax waa all bi dégg-ñu tubaab.

COUMBA BAREPEXE

Coumba Barepexe, waa "corps de la paix" lë. Njaareéém lë dékk ci wet-u Touba. Ci all bi, jigeén ñi l'ë-y liggéeyal. Jigéen-u dékk-ëm am niéñu "centre social" waaye dañu soxlë benn maternité. Jigeen ñu bare ci dékku Coumba dañu-y cuub. Dañu bëgg jaay seen liggéey. Laaj-niéñu Coumba mu dimmeli leen. Dañu bëgg beon "cooperative". Coumba wax-në jigeén ñi ñu daje ag moom. War-niéñu waxtaan mbir yu bare. Coumba war-në jang wolof bu baax.

(Naka ci pexe!)

*Questions on the Special Text

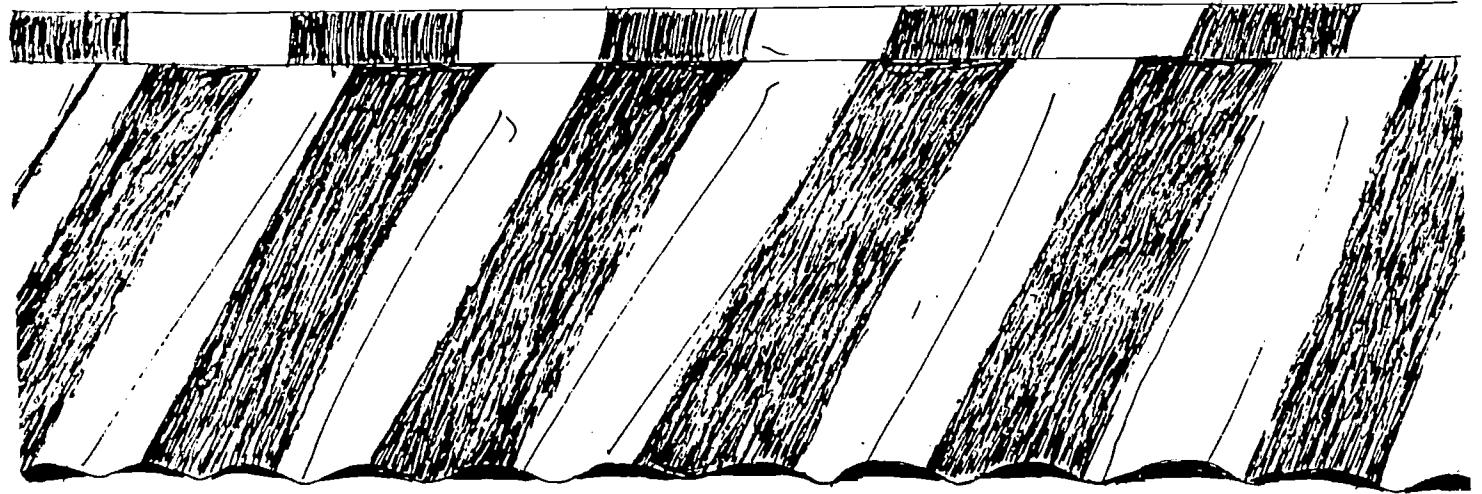
Tom Waccbees

Tom Waccbees, mungi sooga agsi Sénegal?
Sa xarit bii, mungi sooga agsi Senegal?
Yow nag, yangi sooga agsi?
Xanaa wacc bees ngé?
Yow, mbootaay-u "corps de la paix" ngé bokk?
Yow, ban mbootaay ngé bokk?
*Mbootaay gi ngé bokk naka lé tudd?
*Dëkk bi ngé dëkk nu mu tudd?
Yow, yangi jång wolof?
Tom, lu-mu-y def léeégi?
Yéén, lu ngeen di def léeégi?
Soo jangee wolof bë noppi, fan ngé-y dem?
Moom su jangee wolof bë noppi, fu-mu jém?
Dëkk-u Tom, fu mu nekk?
Sa dëkk, yoon-u Ndar lé nekk walla yoon-u Kaolack?
Dëkk-ëm fu mu nekk?
Tom, waxtaan-në ag seef dë wilaas bi?
Yow, waxtaan ngé ag sa seef dë wilaas?
Sa seef dë wilaas naka lé sant?
Yow, naka ngé sant ci wolof?
Seef dë wilaas bi mu ne lan?
Waa dëkk bi lan lénú bëgg?
Sa waa dëkk lu-ñu bëgg?
Ngé ne lan?
Soxlé-néñu teen?
Soxlé-néñu dispánseer?
Soxlé-néñu farmasi?
Sa waa dëkk, lu-ñu gënë soxlé?
Waa dëkk bi, am-néñu xaalis?
Yow, am-ngé xaalis?
Am-néñu liggééykat?
Yow, liggééykat ngé?
Waa àll bi, dégg-néñu tubaab?
Yow, dégg-ngé français?
Yow, war-ngé jång wolof?
Lu tax ngé war jång wolof?

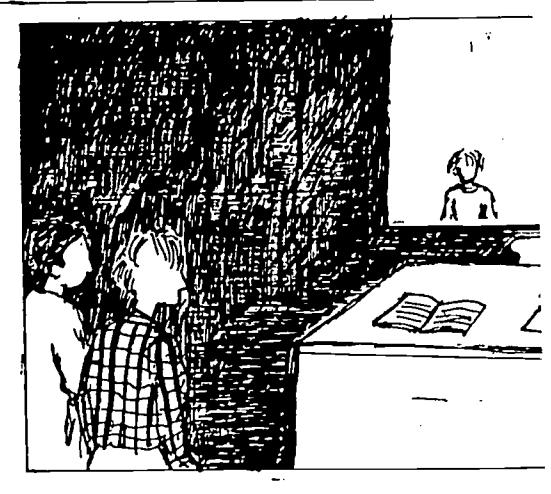
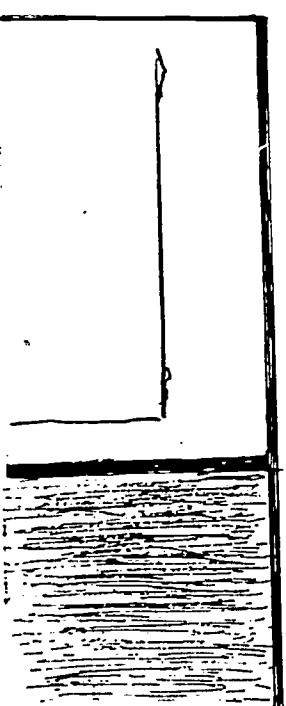
*Questions on the Special Text

Coumba Barepexe

Coumba Barepexe, waa "corps de la paix" lë?
Yow nag, waa "corps de la paix" ngë?
Kii waa Amerik lë?
Kii, fan lë dëkk ci Senegal?
Coumba Barepexe, fu mu dëkk?
Yow, wet-u Touba ngë dëkk?
Wet-u fan ngë dëkk?
Coumba, ci all bi lë-y liggeéy?
Jigéén ñi lë-y liggeéy-al walla goor ñi?
Yow, ñan ngë-y liggeéy-al?
Ci "promotion humaine", kan ngë-y liggeéy-al?
Ci "centre social" bi, kan ngë-y liggeéy-al?
Sa dëkk am-në dispañseer?
Sa waa dëkk soxlë-nëñu maternite?
Waa dëkk-u Coumba Barepexe, am-nëñu "centre social" ?
Sa jigeen-u waa dëkk, am-nëñu "centre social" ?
Sa waa dëkk, lu ñu soxlë?
Yow, dangay cuub?
Jigéén ñi dañu-y cuub?
Naata jigeen ñoo-y cuub?
Jigéén ñi lu tax ñu bëgg "corperative" ?
Jiigéén ñi lu ñu laaj Coumba?
Sa waa dëkk lu-ñu lë laaj?
Coumba dafa-y daje ag jigéén ñi?
Jigéén-u dëkk bi lu ñu-y wax; tubaab walla wolof?
Yow, dégg-ngë wolof?
Yow, dégg-ngë français?
Yow, warngë jang wolof bu baax?
Lutax ngë war jang wolof bu baax?
Yow, bare-ngë pexe?
Coumba nag?



Peace CORPS OFFICE



SECTION II: DIALOGUES

Juroóm Benneel-u Waxtaan
Sixth Conversation
Sixième Conversation

AGSI-NÉNU CORPS DE LA PAIX

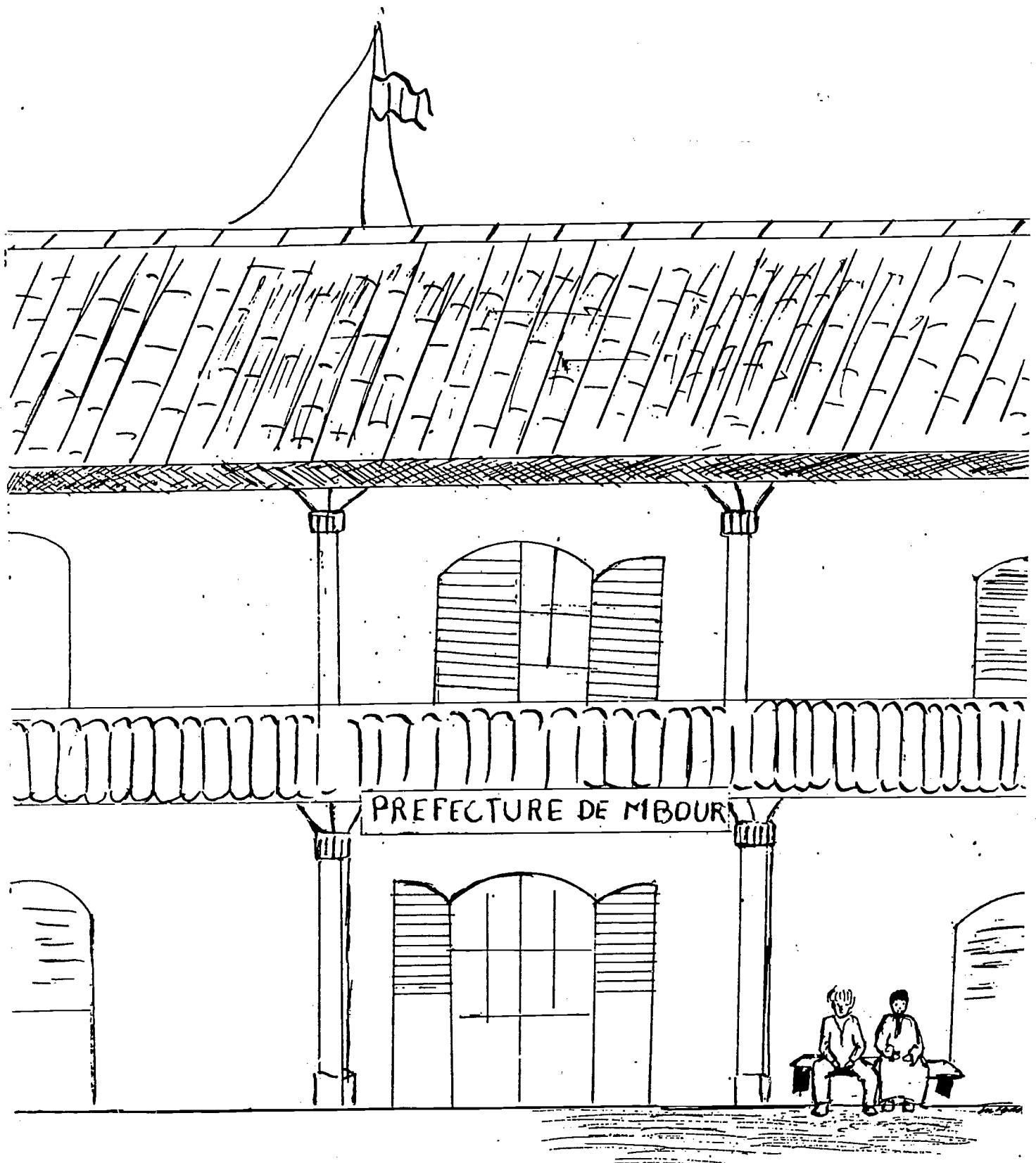
Samba ag John agsi-nénu "corps de la paix". Nungi séén Vera Kennedy mu taxaw ci gammaaw biro' bi.

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 apperçoivent Vera Kennedy qui est debout derrière le bureau.

SAMBA:	John, lakk-al wolof ndax man, dégg-umé 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 lë 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:	Kañ 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 Amérique?
JOHN:	Népp-éngé fé di lë' nuyu. Nuyul sumé 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 présente(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! 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 sume 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.



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

John ag Samba-ëngi xaar ci ginnaaw "Prefecture". Dañu-y nég Prefet bi mu gontusi.
John seén-né 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 njaatige 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: Woóru-më de! Nég-ël më 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 mén-umë lakk anglais. Ask her in Wolof. I can't speak English. Demande lui en wolof. Je ne sais pas parler anglais.

JOHN: Baax-në! 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: Deédeéét, ci medecin seef bi laa jöge. 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: Nyn am-nënu oto, xaral nu yobbaale lë! Xamngé Samba, ñmag-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.

¹Explique l'usage de mbokk. Il ne désigne pas seulement un véritable 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-nge am sant-u wolof. You should have a Wolof name.

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

War naa noppéliku. 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 verb, 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.

Kér 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	ñu

The sentences above, will then become:

Kér gi mu jend. 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 mateial he is buying.

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

As we saw in Chapter IV (see note 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 mū̄mū̄n̄</u> .	He/she who is patient will smile.
<u>Ki agsi lē̄egi, americain lē̄</u> .	The person who just arrived is American.
<u>Li mu def baax nē̄</u> .	What he has done is goo.
Fu Seydou dem?	Where did Seydou go?
<u>Fi ngē̄ jōgē̄ sore ū̄</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: Q U E S T I O N S

Vera Kennedy, fu mu helkk?
Vera, Americain lë?
Yow nag, Americain nge?
Lan ngé?
John, dégg-né Anglais?
Samba, dégg-né Anglais?
Samba, lu tax mu-ne "lakkal wolof"?
Yow nag, dégg-ngé anglais? Wolof nag?
John, ñaata fan lë fi am?
Yow, ñiaata fan ngé fi am?
John, kan lë ñew?
Sa xarit, kan lë ñew Senégal?
Yow nag, kañ ngé ñew?
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-né?
John ag Samba, ku ñu-y xaar?
John, gis-né xarit-am mu-y jaar?
Yow, gis-ngé ko mu-y jäng?
Gis-né lë ngé-y jäng?
Vera, njaatige Samba lë?
Sa njaatige, fu mu dëkk?
Samba, prefet bi lë-y xaar?
Yow itam, prefet bi ngé-y xaar?
War-ngé dem Dakar tey?
Soo waccee, fan ngé war dem?
Samba ag Aminata, lu ñu bokk?
Yow ag Steve, yéené bokk ndey?

SECTION V: PROVERBS AND SAYINGS

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

SECTION VI: W R I T T E N E X E R C I S E S

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

George has to see the prefect. _____

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 appropriate relative pronoun:

oto _____

xondaay _____

njoolaay _____

jigeeen _____

xale _____

gattaay _____

sobte _____

kér _____

animateur _____

goor _____

jangalekat _____

muus _____

ndaw _____

kuddu _____

rëyaay _____

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/bulo

(xam) goór/njool

(gas) teen/xoot

(soxlë) dispañseer/reý

(bay) tool/reý

VOCABULARY FOR CHAPTER VI

<u>WOLOF</u>	<u>ENGLISH</u>
balaa	before
bés bu nekk	everyday
bokk	to belong to
cuub	to tie dye
dimbëli, dimmëli	to help
fu nekk	everywhere
Gannaar	Mauritania
gas	to dig
Geér	nobles
gén (st.)	to be better than
géwél, géwal (b.)	oral historians (griots)
jang ñaw	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
ñaw	to sew
Ndar	St. Louis
neeno	a cast in Wolof society
Njaareém	Diourbel
peesee	to weight
sooga	to have just, to have recently
tama (j.)	small drum, tom-tom
tëgg	to fabricate, to forge
tëgg (b.)	blacksmith
tëngéej	Rufisque
toppandoo	to imitate
toppëtoo	to take care of
Tugël	France
wóor	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 verb and after the predicate 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 to the question 'Lu lë jot?' = "What's wrong with you?" The second indicates emphasis on the subject (see Grammar section no. 2 page 130) and would roughly translate: It's my stomach that hurts (not my thumb).

- c. Lu lë jot?

What's wrong with you?

Lu lë-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 lë jot?, one can ask, Lu lë dal?

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

Lu lë-y metti?

Lu-y metti Coumba?

Lu leen di metti?

Other expressions:

Tawat to be sick

soj or xurfaan to have a cold

sibbiru 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 _____

jas _____

xureét, njambutaan _____

ṇappati _____

sibiru _____

gaana _____

kuli _____

- wannent _____
- biir bu-y daw _____
- goóm _____
- seere _____
- yeeneen baat _____
- futt _____
- dëtt, mbér _____
- ku feebar lu muy def? _____
- yaram wi dafaytang _____
- waccu _____
- miir _____
- lox _____
- seqét _____
- tissóoli _____
- xém _____
- naq _____
- wokkatu _____
- dama fete be samay loxo futt _____
- saan _____
- bori _____
- deret _____
- nacc _____
- newwi _____
- garab _____
- faj _____
- seet _____
- wér _____
- gumbé _____

lagāñ, lagaj, lafañ _____

tëx _____

lu, muumë _____

3. Vocabulary for nutrition

dafa xiibon _____

dafa tuuti lool _____

dafa-yjooy rekk _____

amul yaram _____

biir bi dafa røy _____

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 ngé am?
Sa yaram jamm?
Kii gan lë ci Sénégal? (Yow nag?)
Sa mag nu mu tudd?
Mag-u John nag, nu mu tudd?
Xam-ngé biroo corps de la paix? Fan lë nekk?
Paas-u fii bë Dakar, jafe në?
Mén ngé lekke loxo?
Amerik, loxo lëñu-y lekke?
Fóó dëkk ci Senegal?
Ci àll bi fóó dëkk?
Kii boor-u Kaolack lë nekk walla boor-u Thies?
Nii ñaar dégg-nëñu Wolof?
Sa rakk dégg-né Wolof? Anglais nag? Français nag?
Ban waxtu ngé-y dem tool?
Ban waxtu lë-y yeewu?
Si ngoon ban waxtu ngé-y gont?
Ban waxtu moo jot?
Loo-y def diggu bëccég?
Meetar ñaata? (200, 300, 500, 1,000 250, 5,000 150, 375, 400)
Ñaata xaalis ngé am?
Kér Prefet bi sore në fi?
Corps de la paix sore në fi?
Marse bi, sore në fi?
Ana John?
Yow, am ngé rakk, (mag, yu góór, 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?
Birëm moo-y metti?

C U L T U R A L N O T E S

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 fééx?

The patient answers:

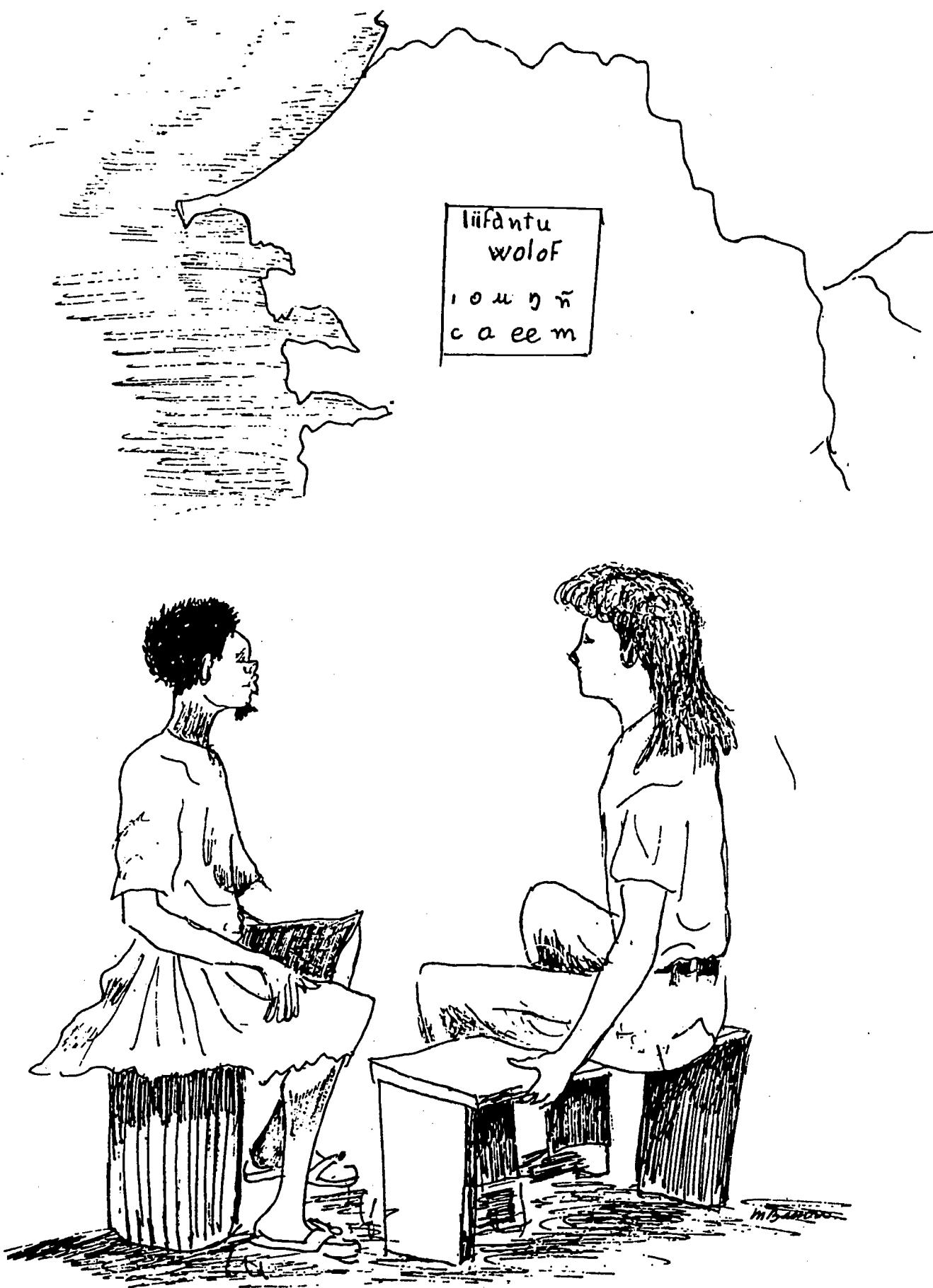
Mangi tane.

I'm feeling better.

Mangi fééx.

Loolu bare né, 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.



SECTION II: DIALOGUES

Juroóm naareelu waxtaan
Seventh Conversation
Septième Conversation

FOO JANGE WOLOF?

- | | | |
|--------|--|--|
| SAMBA: | Tom, du yow Americain
ngë? | Tom, aren't you American? Tom, n'êtes vous pas
Americain? |
| TOM: | Waaw, Americain laa. | Yes. I'm American.
Si, je suis Americain. |
| SAMBA: | Foo joggé ci Amerik? | Where in America are
you from?
D'où êtes vous aux
états-unis? |
| TOM: | New York laa juddoo,
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 Sénegal laa ko
jange. | I have learned it here
in Senegal.
Je l'ai appris ici au
Sénégal. |
| SAMBA: | Ku lë ko jangal? | Who taught it to you?
Oui te l'a enseigné? |
| TOM: | Sumé jangalekat ag
sumay xarit-u Wolof
ñoo më ko jangal. | 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 ngë fi? | Has it been a long time
since you came here?
Ça fait longtemp que
vous êtes ici? |
| TOM: | Juroóm benni weer laa
fi am. | I have been here for 6
months.
Il y a 7 mois que j'suis
ici. |
| SAMBA: | Juroóm benni weer rekk
ngë 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 ngë bu
baax! | You speak it very well!
Vous le parlez bien! |



1277

167

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

WAXTAAN CI AMERIK

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

SECTION III: G R A M M A R

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 bängi bind-e estilo. This child is writing with a pen.
Bant lé door-e xale bi. It's with a stick that he hit the child.

The suffix -e is realized differently and according to 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 verbs 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 Dimbëléé - to help with

oo or óó when it is a back vowel.

Examples:

Uppu - to fan oneself
Watu - to shave oneself

uppoó - to fan oneself with
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.	Mangi sangoo saabu.
I am bathing.	I am bathing with soap
Mangi dox.	Mangi doxe dall.
I am walking.	I am walking with shoes.

Xale bangi fo.	Xale bangi fo-e suuf si.
The child is playing.	The child is playing with sand.

-It is used in constructions involving location:

Fan lë-y liggeéyé?	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 ngë' fanaan-e?	
Naka ngë' 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 predictor and is always placed after the noun or noun-phrase which it predicates. When this predictor 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 jangël 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	yéen-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.
Noom ñoo-y jëndd piis. It's they who are buying material.
Suma xarit moo më
jëngal Wolof. It's my friend who taught me Wolof.
Suma xarit-a më jangal
Wolof.

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

- Kan (or Nan) ?
Kan moo lë jangal 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: Q U E S T I O N S

Tom, Americain lë?

Yow nag, lan ngë?

Kii nag?

Tom, fu mu jōgē ci Amerik?

Yow, fōō jōgē ci Amerik?

Kii, New York lë juddōō?

Tom, fu mu juddōō?

Sa xarit bii, New York lë juddōō walla Californie?

Sa baay, fu mu juddōō?

Yow, ban dëkk ngë juddōō?

Tom, fu mu dëkk lëégi?

Yow, fōō dëkk ci Sénegal?

Tom, yagg në fi?

Kii, yagg në fi?

Yow nag, yagg ngë fi?

Tom ñaata weer lë am ci Sénegal?

Sa xarit bii, ñaata weer lë fi am?

Dégg ngë Wolof bu baax?

Tom dégg në Wolof bu baax?

Tom dégg në Wolof bu baax walla tuuti rekk lë ci dégg?

Tom am në jangalekatu Wolof?

Yow, ñaata jangalekat ngë am?

Am në ay xaritu Wolof?

Yow nag, am ngë xaritu Wolof yu bare?

Ku lë jångal Wolof?

*QUESTIONS FOR THE SPECIAL DIALOGUE

Tom, du Amerique lë dëkk?

Yow, du ci all bi ngë nekk?

Tom, xamante në ag Douglas?

Yow, xamante ngë ag Directeur bi?

Yow, Americain ngë? Moom nag? (Moom itam, Americain lë?)

Amerik dafa rëy walla dafa tuuti?



SECTION V: PROVERBS AND SAYINGS

1. Sama jaan wacc-ne.
2. Bëgg dem taxul mën-é' dem.
3. Gan doxat lë balaa-y raye, dem.
4. Saabu du fóót boppam.
5. Gumbë du jiité yoon.

SECTION VI: W R I T T E N E X E R C I S E S

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

- wax - Naka lénuy _____ "book" ci Wolof?
jënd - Fu ñu-y _____ jén fii?
fo - Fan lë xale y di _____?
solu - Fan lénuy _____?
jang - Teére bi lë-y _____.
lekk - Xale yangi _____ loxo.
yenddu - Naka ngé' _____?
fanaan Nu xale yi _____?
dugg - Sandaga lénuy _____.
julli - Ci ètt bi lë goôr gi _____.
feebar - All bi ngé' _____?
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-mbér	puss
dimbélée	to help with
dôôr	to hit
dox	to walk
doxe	to walk with
futt	to have a blister
fo	to play
fo-e	to play with
gaan̄	to hurt, to injure
gaana	leprosy
gaanu	to hurt oneself
gaaw	quick, fast
goóm	cut
gumbé	blind
jooy	to cry: sa biir a ngi jooy. your stomach is growling
juddu	to be born: fôô juddôô where were you born
kuli (j.)	syphillis: dafa ànd ag kuli he has syphillis
lagan̄/lagaj/lafan̄	a handicapped person
lool	very
lox	to shiver
lu/mumé	dumb, mute
mer	to be angry, to be irritable
mir	to be dizzy
mumé/lu	dumb, mute
nacc	to bleed
nappati	chicken pox
naq	to sweat, to perspire
gas	measles
nelaw	to sleep
newwi	swollen
njambutaan, xureét	whopping cough

saan	parasite, worm
sawar	to be active
seere	to be constipated
sëqët	to cough
sibiru (st.)	to have a fever, to have malaria
soj, xurfaan (st.)	to have a cold
taab	abcess
tëx (st.)	to be deaf
tissööli	to sneeze
uppoó	to faan oneself with
uppu	to fan oneself
wacc	to abandon, to throw
waccu	to vomit
wämet	conjunctiviitis
wat	to shave
watoo	to shave oneself with
watu	to shave oneself
wérëdi	to be in poor health
xam-xam (b.)	knowledge
xame	to know
xämme	to recognize
xamal	to make known
xamante	to know one another
xaw	to almost, to nearly
xäm	to faint
xiibon	to be malnourished, to become sick often
xurëet, njambutaan	whopping cough
xurfaan, soj	to have a cold
yagg	to take a long time

CHAPTER VIII

SECTION I: EXPRESSIONS IN 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. Am-oon-naa xaalis daaw.

I had money last year.

Dem-oon n̄ Amerki bu yagg.

He went/had gone to America a long time ago.

Biig liw-oon-n̄ lool.

Last night it was very cold.

Sum̄-xarit n̄ewul woon n̄ew.

My friend could not come.

Feebar-um̄-woon.

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. Dakar l̄enu dem-oon demb.

It's to Dakar that we went/had gone yesterday.

Dama reeri-woon.

I went/had gone to diner.

Malick moo n̄ewoón.

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 ȳ laa dem-on.

I went to the fields.

Teen b̄ laa dem-on.

I went to the well.

Ndaje laa dem-on.

I went to a meeting.

Dem-oon-n̄ ja ba.

He went to the market.

Dafa rooti-woon.

He had gone to fetch water.

Dafa ḡeti-wōón.

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 WERGI YARAM

SPECIAL LESSON ON HEALTH

Naka lënu-y xeexe ag tilim?

Amne ay xale yoo xamne seen yaram dafa fees dell ak i picc walla tēen.

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

MBAYUM GERTE

SPECIAL LESSON ON AGRICULTURE

Ku déqi gerte danga ko-y wëlbtì, doom yi feéte ag jant bi. Su ko defe max gi du ko mëna yaq.

Su fekke jant bi dafa tang lool, gerte gi mënne nekk ci naaj wi ñeent bë juróom benni waxtu. Su tangul torop mën nënu wëlbtì gerte gi bayyi ko ci naaj wi benn bë ñaari fan.

CULTURAL NOTES

THE MUSLIM RELIGION

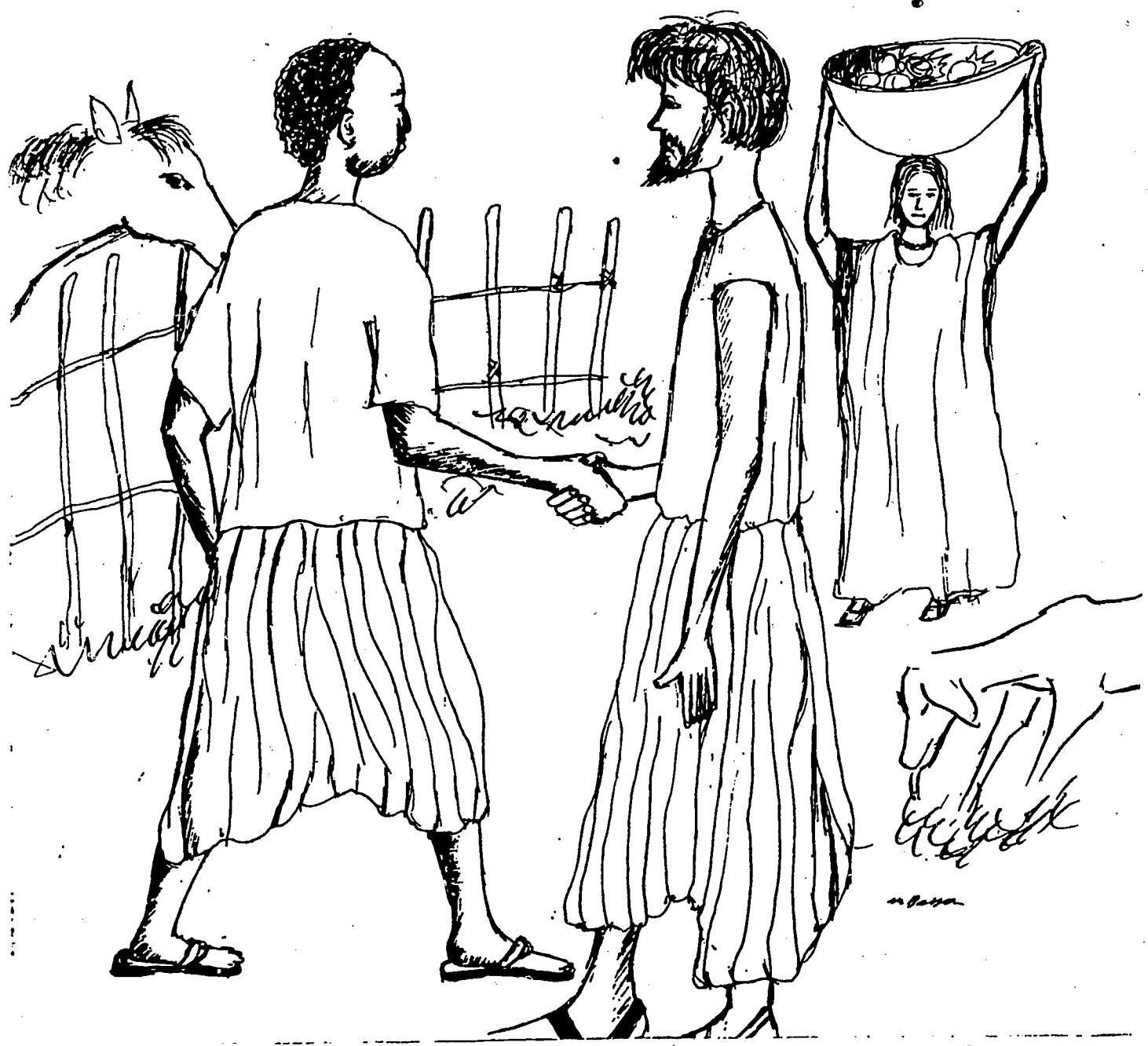
As you may have already realized, the Muslim religion is a very important part of the Wolof society. In Senegal, about 80% of the population is Muslim. The Muslim religion has been introduced in Senegal as early as the 12th century. The Islamic religion in Senegal is organized in brotherhoods. The main 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 Sérin Cheikh Ahmadou Bamba. It is based on the total submission of the individual to his spiritual chief referred to as the sérin. The sérin 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 orgnized, 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 _____
japp _____
jurōōmi yoon _____
aji _____
allaaji _____
ajaratu _____
wërsëg _____
barke _____
tuyaaba _____
jublu penku _____
woor/koor _____
weeru koor _____
korite _____
tabaski _____
yalla _____
rakk _____
nodd _____
ilimaan _____
jiite _____



SECTION II: DIALOGUE

Juroóm 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 ngé wax loolu?	Why did you say that?	Pourquoi dites-vous cela?
IBRA:	Ñew-naa kér gë ñaari yoon tey, nekkuloo fë 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 lénú demoon.	Yes, we had gone near Thies.	Oui, nous étions allé vers Thiès.
IBRA:	Mbaa tukki bi neexoon-né?	Hope the trip was good (enjoyable)?	J'espère que le voyage était agréable.
JOHN:	Neexoon-né lool. All bë 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 ngé dëgg.	You are right.	Vous avez raison.



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

DEMOON BENN NGENTIE

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

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

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

SAMBA:	Ibra, xaarnaa lë bë somm démb.	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 lë neexoomné.	Hope the baptism was enjoyable.	J'espère que le baptême était agréable.
IBRA:	Lool sax! Waaye dama xawoon guddéé. Moo tax ñewumé kér gë.	Very much so! But I was a little late. That's why I didn't come to the house.	Bien (agréable)! Mais j'étais un peu en retard. C'est pourquoi je ne suis pas venu à la maison.
SAMBA:	Loolu amul solo.	That's all right (it's not important).	Ce n'est pas grave.
IBRA:	John, jamm ngë 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 lë 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 noppéliku.	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. Nëw-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 xaalis.

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-oон-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 xaalis. You did not have money.

Nëwulwoon. He/she had not come.

Nekk-uleen-woon kër ge. 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

Neutral

Dem-oon-naa Dakar.

Dem-on ngé Dakar.

neé
nénú
ngeen
nénú

Object Emphasis

Dakar laa dem-oon.

ngé
lé
lénú
ngeen
lénú

Verb Emphasis

Dama demoon Dakar.

Dangé
Dafa
Danú
Dangeen
Danú

Subject Emphasis

(Man) Maa dem-oon Dakar.

(Yow) Yaa
(Moom) Moo
(Nun) Noo
(Yeén) Yeéneé
(Moom) Noo

NEGATED CONSTRUCTIONS

Dem-umé-woon Dakar.

Dem-uloo-woon Dakar.
ul
únu
uleen
únu

Dakar laa dem-ul woon.

ngé
lé
lénú
ngeen
lénú

Dama demul-woon Dakar.

Danga
Dafa
Danú
Dangeen
Danú

Maa demul-woon Dakar.

Yaa
Moo
Noo
Yeéneé
Noo

SECTION IV: Q U E S T I O N

Ana Samba, John ag Ibra?
Ibra lu mu wax Samba?
Ibra ñaata yoon lë ñew kér 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 yéenë demoon Dakar?
Samba ag John fu ñu dem-oon?
Yéen ñaar fu ngeen dem-oon?
Seen tukki neex-oon né?
All bi neex-né?
All bi moo daq Dakar?
Sénégal, moo daq Amerik?

*QUESTIONS FOR SPECIAL DIALOGUE FOR RURAL FOCUS

Ibra Ndiaye, seef d'ékib lë?
Yow, seef d'ékib ngë?
Sa seef dékib, nu mì tudd?
Ibra Ndiaye seef dékib-u kan lë?
Samba xaar-në Ibra démb?
Yow, xaar ngë më biig?
Sa xarit xaar-në lë keroog?
Biig xaar ngë bë sonn?
Ibra fu mu demoon?
Yow foo demoon?
Mbaa ngentë lë neexoon-né?
Mbaa añ bi neexoon-né?

Mbaa reer bi neexoon-né?
Ibra dafa xaw-oon guddéé?
Ibra, lu tax ñëwul kér gë?
John, dafa tawat lëégi?
Biig, lu ko jot-oon?
Yow, dangë tawat-oon biig?
Yangi am tan?
John, mngi 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 xamné lu bopp attan.
4. Bant lu mu yagg yagg ci ndoxdu nekk jasig.
5. Sa gëmniñ xasaw-në, sa doomu baay rekk moo lë koy wax.

SECTION VI: W R I T T E N E X E R C I S E S

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

Moustapha, amné doon. _____
Xale bi gis-né kér gi. _____
Waa dékk bi amunu xaalis. _____
Thies lë góor gi nekk. _____
Benn oto lë jénd. _____
Yéen dem-uleen Kaolack. _____
Noom ñet xamuñu dara. _____
Suma xarit mén-né ñaw. _____
Jigéén ji amul paas. _____
Foo nekk ci all bi? _____
Noo seeti prefet bi. _____
Marie ag Aminata ñoo ko wax. _____
Dafa feebar tey. _____
Da ngeen sonn torop. _____
Tool yë lénú 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-jeēg	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
fééte	to face
fééteél	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
ngénte	baptism
saggan (st.)	to be negligent
solo	importance
su fekkee	if
tééñ	lice
tilim (st.)	to be dirty
torop	very
wal	to pound grain
wélbëti	to turn over
wér (st.)	to be cured
wér (g.)	health
wérgi yaram	healthy body
xeex	to fight
xeex (b.)	fight
yëpp	all, every

CHAPTER IX

SECTION I: D E S C R I B I N G P E O P L E

1. Describing someone or something:

- A. The question Naka lë 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.
Kér 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.

Noom dañu gatt. Noom ñu gatt lëñu.

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 ne' 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
rëy	to be fat

dof	stupid
reew	rude
jott	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 tollo.	John and Nancy are of the same size.
Lisa ag Eva ñoo niroó.	Lisa and Eva look alike.
Tééré bii ag teéré 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 le. 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 liggeéy 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.
Sénégal 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 yéés (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 item 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

-wuuté = to be different

Siis bii ag siis bélé wuuté nénú. This chair and that chair are different.

-dunu been = not the same one

Sénégal ag Amerik dunú benn. Senegal and America are not the same.

-bokk-ūñu = do not share

~ Noom ~aar bokkūñu.

They are not the same.

5. Inferiority

The word yéés has the meaning of "worse".

Yoon wii móó yéés.

This way(road) is worse.

There is not an equivalent of the English less -- than; instead in Wolof the gén 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-né.

Nawetu ren ag nawetu
daaw ñoo niroó.

This rainy season and
the last are similar

Cet hivernage et l'hiver-
nage passé se ressemblent.

Masin móó gën gaaw
illeer.

A machine is faster
than an hoe.

Une machine est plus
rapide qu'une daba.

Bay gugub móó 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 móó 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.

*LECON SPECIALE SUR LA SANTE

*SPECIAL LESSON ON HEALTH

NAKA LENU-Y XEEXE AG TILIM (suite)

Nanu faral di raxasoo saabu. Saa yoo laale dara war-ngé' raxasu ndax fii
dañu-y faral di naq lu bare.

Nit ku nekk warné' di sangu bés bu nekk. Canggaay mooy setal yaram bë mu mën
di noyyi.

*LECON SPECIALE SUR L'AGRICULTURE

SPECIAL LESSON ON AGRICULTURE

MBAYUM GERTE (suite)

Su gerte gi nekkee ci naaj wi ab diir, dñu koy ~~dajale~~ def ko ay tar bayyi
leen fë ſu-y wow ndank-ndank.

Su loolu weesoo, ſu dajale leen def ay naaf. Mën-nëñu aj lëpp ci kaw ay bant
yu ſu samp; su ko defee, gerte gi dootul laal ſuuf.

CULTURAL NOTES: S U P E R S T I T I O N A N D B E L I E F S

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 nē. 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.)

DEMM Witches. Witchcraft is inherited maternally, i.e., a person whose mother is a dëmm is automatically a dëmm. A person whose father is a dëmm is a noóxooř. A noóxooř is less harmful than a dëmm. There is a great fear of a dëmm. They eat people's souls and can transform into animals (cats, hyennas or into the wind).

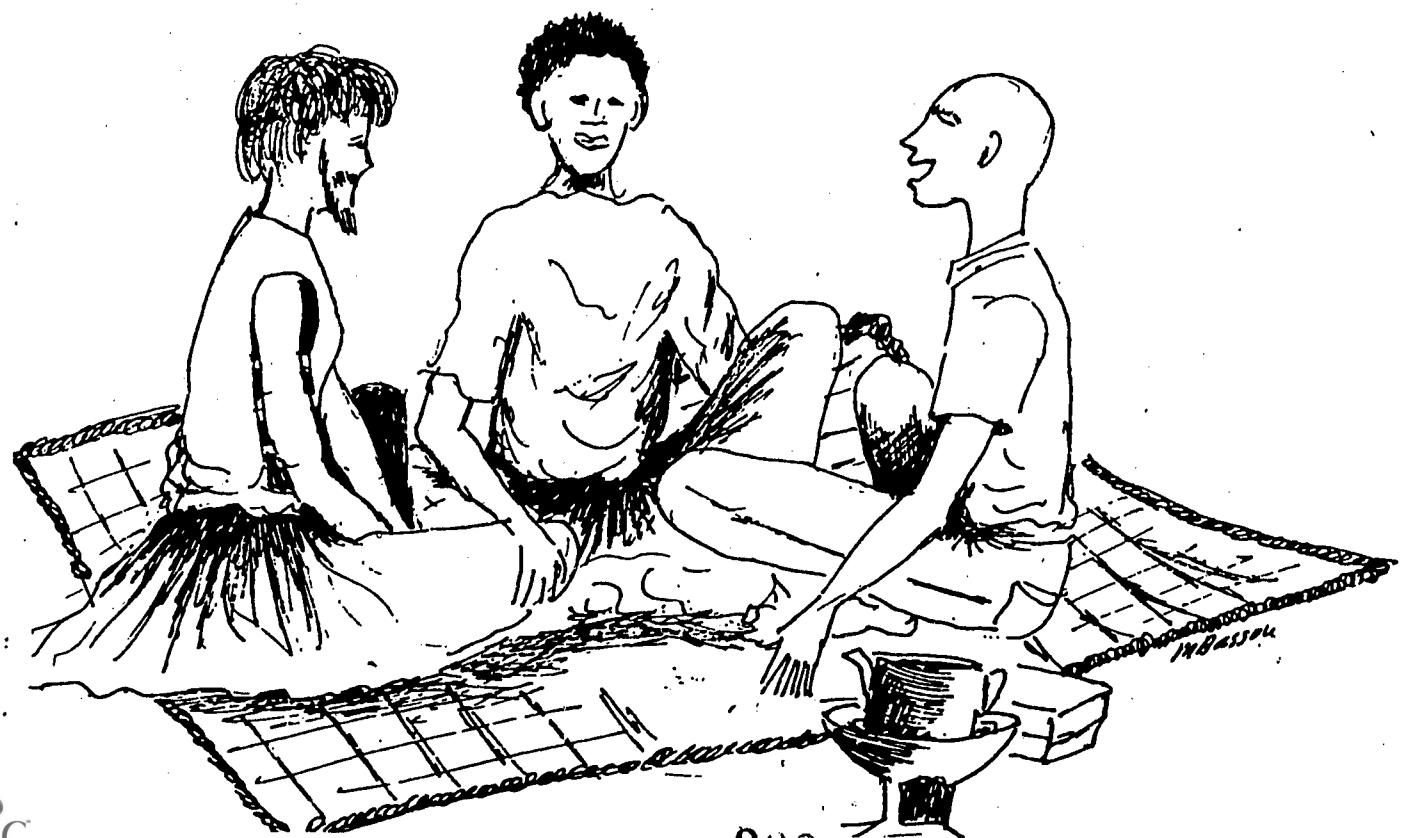
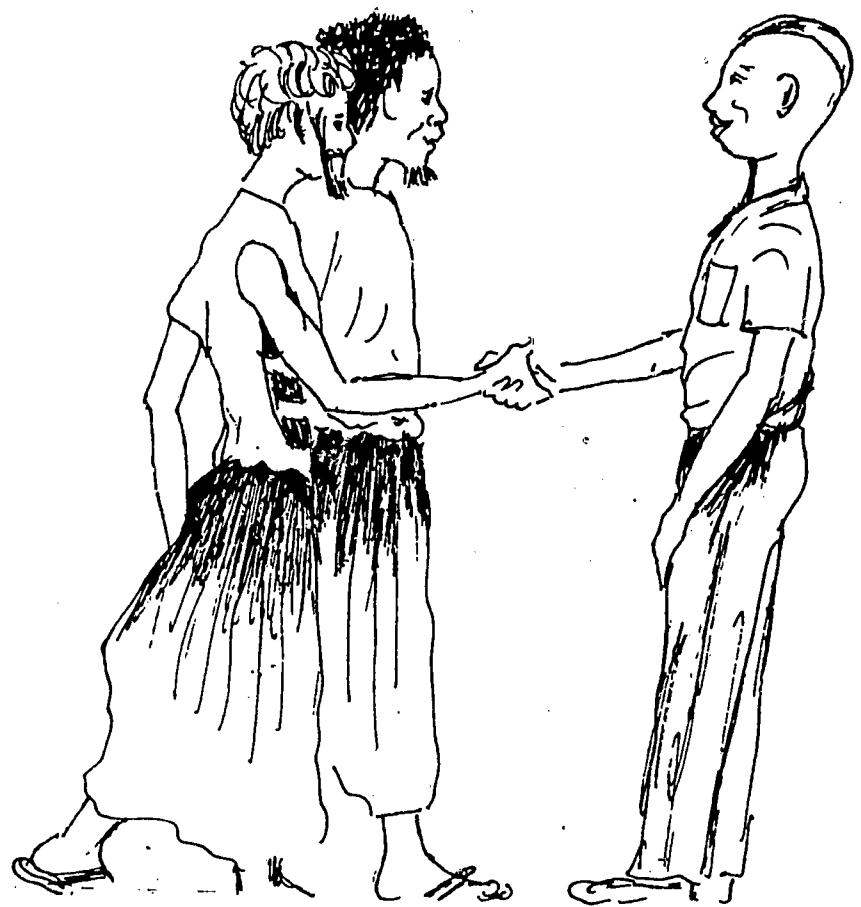
JINNE Spirits.

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: DIALOGUE
NUNGI TAGGOO

Juroóom 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. Ngé nuyul më sa waa kér.	You're leaving. Say hello to your family for me.	Vous partez. Dites bonjour à la famille de ma part.
JOHN:	Dinénu ko dégg.	They'll hear it.	Ils l'entendront.
SAMBA:	John...	John...	John
JOHN:	Naam.	Yes.	Oui.
SAMBA:	Loo-y def élég ci ngoon?	What are you 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 thé?
JOHN:	Ci ban waxtu?	At what time?	À quelle heure?
SAMBA:	Sqo waccee ci takkusaan.	When you get off work around 5:00 p.m.	Quand vous sortez du travail vers 5 heures.
JOHN:	Baaxnë, dinaa nëw, bu soobee yalla.	Okay, I'll come, if it pleases God.	D'accord, je viendrai s'il plaît 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 ~ new dem bē kér gē.	I'm going to go home.	Je vais m'en aller à la maison.
JOHN:	Ah, fōō jēm; bul yaq waxtaan wi waay.	Where are your going; don't spoil the conversation.	Où allez-vous, ne gachez pas la conversation.
IBRA:	Du ngeen ~ nu añi.	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 bē noppo.	Around 2 after you finish lunch.	Vers 2 heures, après le déjeuner.
JOHN:	Dinenu ~ new, waaye bu leen-nu xaar.	We'll come but don't wait for us.	Nous viendrons, mais ne nous attendez pas.
IBRA:	Su ngeen ~ newul duñu tambali. Dinenu 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:	Baaxnë dinenu ~ new, bu soobee yalla.	Okay, we'll come if it pleases god.	D'accord, nous viendrons, s'il plaît 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 në. 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	dingë	dingeen
3rd person	dine	dinëñu

The particle is placed before the verb. It is used with both active and stative verbs. Examples are following:

Dinëñu ko degg.

They will hear it.

Samba dinë xaar John.

Samba will wait for John.

Dingë am xaalis.

You will have money.

When the particle di is attached to the dine form, it gives the meaning of "usually". Examples are following:

Dinëñu-y naan attaya.

We usually drink tea.

Dinë-y nelaw bëccieg.

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 kér gë.

Ngë' nuyul më' Samba.

John, taggu-në' Samba?

Naka lë' ko taggoo?

John, lumu-y def subë' ci ngoon?

Loo-y def leëgi?

Irene, lu tuy def leëgi?

John, dinë naansi `attaya?

Yow nag, dingë naansi `attaya?

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 ñëw dem Dakar?

Yangi dem?

Doo ñëw naansi `attaya?

Du ngeen ñëw ñu añi?

Yow dingë naansi `attaya?

Samba ag John dinëñu naansi `attaya?

Ci ban waxtu lënu y naan-si `attaya?

Sooañee bë noppi looy def?

Sooreer bë noppi looy def?

Soowaccë bë noppi looy def?

Yéén dingeen ñëw?

Dingë ñu xaar?

Dingë leen xaar?

Ibra dinë xaar Samba ag John?

John ag Samba dinëñu ñëw?

SECTION V: PROVERBS AND SAYINGS

1. Kollëré gammaaw lë-y fëéte.
2. Lu më ci goobé gar ko.
3. Ku-y xalam di ca jaayu.
4. Goloo-ngi xaste daar daar.
5. Angale xamul-tama, raabu lë kô-y tégge.

SECTION VI: W R I T T E N E X E R C I S E S

1. Translate into English

- Dinéñu dem Dakar. _____
Jigéén ñi dinéñu ñéw ngoon. _____
Man dinaa seeti suma baay. _____
Dinéñu ko dégg. _____
Xale bi diné sonn. _____
Yeen dingeen am wërség. _____
Suma waa kér dinéñu ñéw Senegal. _____
Jabaram diné togg ceeb. _____
Tapha diné 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 gatt sa mag? _____
Carter ag Regan, ñoo niroo? _____
Kareem Abdul Jabaar ag Mickey Rooney kan moo gën njool (moo sut)? _____

- Yaag sa jangalekat yéené maase? _____
Seén kér ag "white house" ñoo tolloò? _____
Maag yawberri 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
gatt (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
niroo, nuroo	to look alike, to resemble
nott	to be stingy
noyyi	to breath
nuroo, niroo	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, tuyaabä) (w.)	luck, chance
woow	to be dry
wuuté	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
yéés	to be worse

CHAPTER X

SECTION I: E X P R E S S I N G " D O N ' T " (bul)

1. Bul yakkamti. 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 noppí. 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.
Yàngi ñew jangí? 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 nè ngé ñew. Aminata said (for you) to come.
Baayam nee nè mu toog. His/her father said to sit.
Seen yaay nee-né 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 wéri. 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 ~new taxani.
Nungi ~new peese ji sunu gerte.

I'm going to go fetch wood.
We are going to go weigh our peanuts.

Seef bi nee në mu agsi.
Sëriñem 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 NAS

Feebaru nas feebar bu metti lë. Feebar lë boo xamne xale yi lë-y dal. Dafay rey ci lu gaaw a gaaw. Nas dafa-y wallaate.

Su xale bu dara jotul nekkee ag xale bu nas, ki dara jotul mën-në daldi nas moom itam. Su nas dalee xale, war-ngeen ko nemmeeku ci teel, faj ko, mu wér. Waaye su xale bi di liir feebar bi mën në ko rey. Kon boog war ngeen moytu seen liir di jege képp ku nas.

*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 noppo, mu taw ci kawam taw bu metti, danga ko-y tassat ndax mu fendi, su dul loolu gerte gi dafay nëb.

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 taajabooñ. 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 déwénéti (until next year) to friends and relatives. Children go from house to house to collect ndéwénél (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 dewenéti.



SECTION II: D I A L O G U E

JÉNDI SUUKÉR AG WARGE

Fukkéélú waxtaan
Tenth Conversation

Samba ag John ſungi jéndi suukér ag warge.

Samba and John are going to buy sugar and tea.

- SAMBA: John doō më gungē butig bë? John, won't you accompany me to the shop?
- JOHN: Ax kay, mbaa sorewul? Of course, hope it isn't far?
- SAMBA: Déeééet. Mungi fële ci wet-u kér Ibou. No, it's over there next to Ibou's house.
Ci biir butig bi. In the shop.
- SAMBA: Naar bi kaay jaay ſu waay. Naar, come and sell to us.
- NAAR: Mangi ſnew. Lan ngeen bëgg? I'm coming. What do you want?
- SAMBA: Boyatu suukér ag benn paketu warga. A box of sugar and a package of tea.
- NAAR: Ag lan? What else?
- JOHN: Amuloo fi naanaa? Don't you have any mint here?
- NAAR: Déeééet duu jaay naanaa. Seetal fële ci wetu bulanséri bë. No, we don't sell mint. Look over there, next to the bakery.
- JOHN: Baaxnë. Laxasal ſu warga wi ag suukér si. Naata lë? Okay. Wrap the tea and sugar for us. How much is it?
- NAAR: Paketu wargē _____ *
boyatusuukér _____ *
muy _____ * The package of tea _____ *,
the box of sugar _____ *,
totals _____ *
- SAMBA: Am ſaari téeméér éngi. Jox më sumé weccit. Here's a thousand CFA. Give me 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 téére 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 ndés mé.

Kindi ko.

Jox-al tééré bi xale bi.

Jox ko xale bi.

Wax-al Moussa ag Tapha ñu ñew.

Wax leen nu new.

Demal Dakar.

Dem fë.

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 tééré bi xale bi.
Bul dem Dakar.

Bu(l) ko jox xale bi.
Bu fë dem.

3. Negative Future

The paradigm below gives the different forms of the particle du that marks the future negative.

	Singular	Plural
1st person	dumé	dunu
2nd person	doo	dungeen
3rd person	du	dunu

Dumé dem Dakar ngoon.
Doo ñew kér gë 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.

He's not American.

Lii du tééré, simis lë.

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 prenominal, 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 ñëwée.

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: Q U E S T I O N S

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 suukér ñaata lë?
Paketu warga jafe në?
Ci Amerik, boyatu suukér ñaata lë?
Paketu warga jafe në?
Naar bi dinë jaay naanaa?
Fan lëñu-y jaay-e naanaa?
Fuñu-y jaaye mburu?
Boyatu suukér ag paketu warga ñaata lë?
Samba ñaate lë jox naar bi?
Weccit-u Samba ñaata lë.
Naar bi, am në weccit?
Yow am ngë weccitu ñaari jumni?

SECTION V: PROVERBS AND SAYINGS

1. Lu dul degg du yagg.
2. Loo begg yalla na-y jamm!
3. Alalu jaambur ba fe le tudd.
4. Ka wax waxul ka jottellee wax.
5. Andal ag sa sago.

SECTION VI: W R I T T E N E X E R C I S E S

1. Put the following sentences in negative form:

Lekk leen mburu mi. _____

Demal félé. _____

Jaay më ñaari kilo. _____

Joxal Moustapha xaalis bi. _____

Toogal ci wetu bunt bi. _____

Indiléén kó fii. _____

Dugg-ël ci oto boobu. _____

Jaaral nii. _____

Dimbéli ñu. _____

Toog fë ñaari weer. _____

Def ci xorom. _____

Moustapha ag xaritam dinéñu dem Dakar. _____

Sa rakk diné toog ci kér gë. _____

Dékkendooám diné tukki èllèg. _____

Dingé ñew kér gë. _____

Dingeen am barké. _____

Diné 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

<u>WOLOF</u>	<u>ENGLISH</u>
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
muy	equals, totals
naamaa	mint
néb	to rot
nemneeku	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

wall	to contaminate
warga	tea (leaves)
xob (b.)	leaf
yaq	to spoil

CHAPTER XI

SECTION I: P A S T T E N S E (doon)

1. Loo doon def sàñq? 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 noppéliku. 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 Cahpter V, Section III, Note 1.A.), example:

Question:

- Bi më ñewee kér gë, loo doon When I came to the house, what
def? were you doing?

Answer:

- Bi ngé ñewee kér gë, dama doon When you came to the house, I
waxtaan ag sumë nijaay. was talking with my uncle

- B. Bi mu nekkee Amerik, Anglais When he/she was in the states,
lë doon jäng. he/she was studying English.

- Bi ngeen dëkkéé France, When you lived in France, you were
Français ngeen doon lakk. speaking in French.

2. The particle daan

Notice the use of the particle daan to mark repetition in the past:

- Amerik, juroómi waxtu lënu daan In America, we use to eat dinner at
reer. 5 p.m.

- Bi ngé nekkee Amerik, lan-ngé' When you were in America, what did
daan def guddi? 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).
Dumë 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 peresida.
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 daawumë naam attaya.
Bi mu nekkee Amerik, daawul lekke
loxo.
Amerik daawumu 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 areén	to plant peanuts
teel a ruuj seen tool	to turn the soil of one's farm
taw lu bare	a lot of rain
feéexlu 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 teéreé	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/séb	to eat black-eyed peas
foóte loxo	to do laundry by hand

*SPECIAL LESSON ON HEALTH

FEEBAR-U MAS (continued)

Naka lëñu-y xamme xale bu ñas?

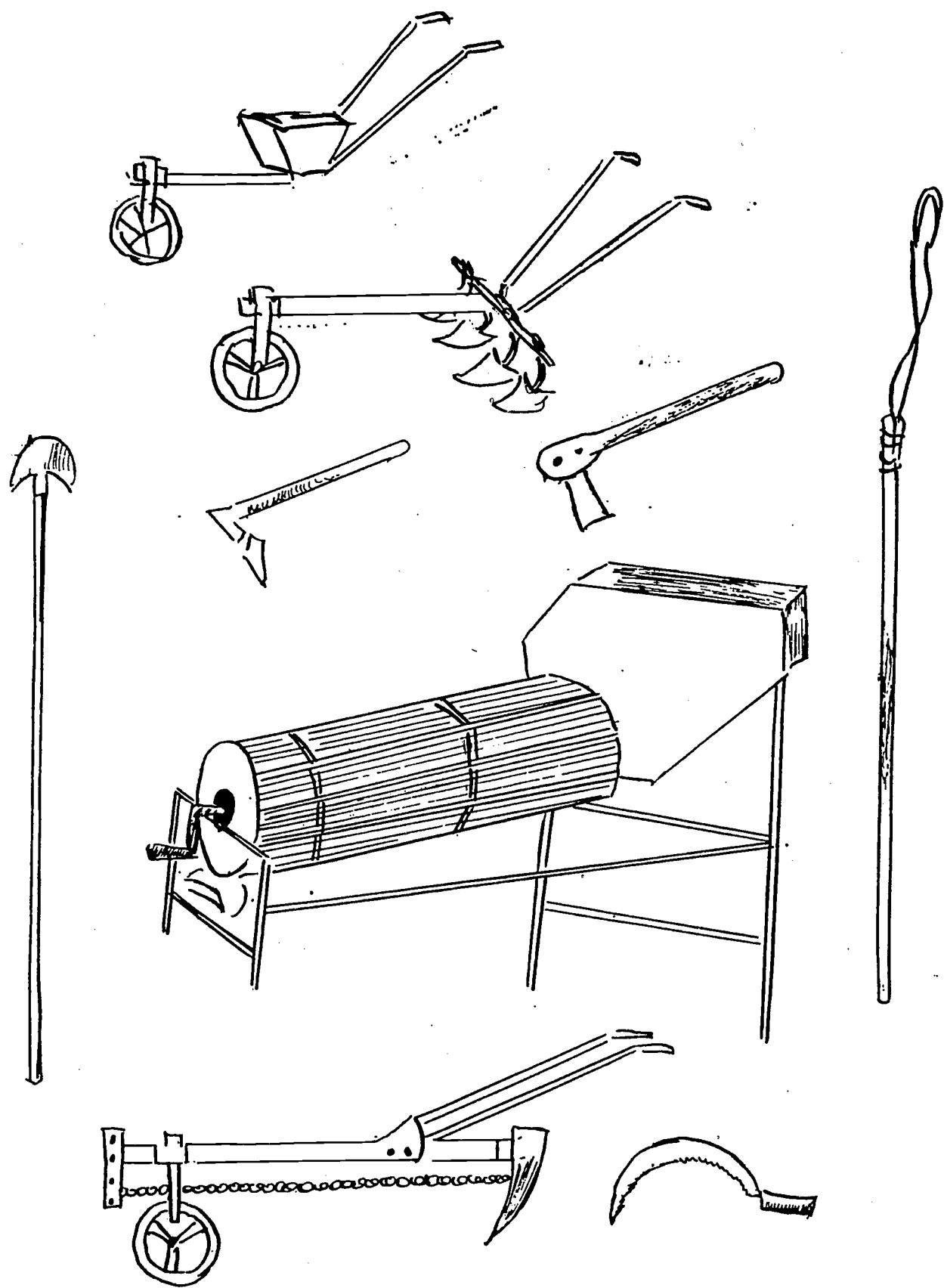
Ammë ñeenti melookaan yu ngeen war xool.

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 dafay yokku ñaar bë ñenti fan. Mu-y sëqët bakkam yi di sotti ndox. Soo xoolee ci biir gémin 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 lë feebar bi di walle.

Netteel wi Tangaay-u yaram wi dafay metti. Picc yu sew di feen ci ginnaaw nopp yi, ci kanam gi ag ci yaram wi wëpp. Su xale bi amee topptoo picc yi dinëñu ruus ci juroóm ñetteel-u fan wë, xale bi dinë mel ni ku tane waaye feebar bi dinë walle bë tey.

Ñeenteel wi Picc-i xale bi dinëñu xub. Yaram wi dafay mel ni lu ñu puudér, puudér bu weex. Ci waxtu woowu lë 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 GERTIE (continued)

Baykat warnë dù wut jiwu ju baax. Warnë tann jiwu ji bë mu set, puudér ko bu baax. Soo-y xolli gerte ngir wut jiwu, danga-y dindi kemb yi gunoor yi bënn ag kemb yi matul. Doom-u gerte bu matul da sax bu ñu ko jiwee.

Ku bëgg xolli jiwu dafa xaar bë nawet des tuuti; su dul loolu kemb gi dafay wow te warul wow koy bu ñu koy ji.

Baykat bu nekk warnë-y puudér jiwoóm. Dafaywar jaxase puudér bi ag gerte gi yëngél ko bë doom bu nekk am puudér. Puudér bi nag poson lë. Ku ko jëfëndikóó bë noppi warnge raxasu bë set. Puudér bi warnë sore xale yi itam.

Gerte gù ñu puudér du nëb te gunoor yi dumu kó 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 jangi feral doom ji namp	the mother is weaning her child to nurse
xale bangi namp bë tey nampal	the child is still nursing to nurse a child
yaay jangi nampal doom ji am né fukki weer	the mother is nursing her child he is ten months old
toppetoo 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
yengél	to beat
jaxase	to mix
ngë def ko ndanjk	to go easy with him/her
ngë naxante ag moom bë mu nangu	to play with him until he accepts
ngë jox ko ñaari kuddu	to give him/her two spoonsful

dugub	millet
arrow	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
debt, 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
moōn	general preparation of couscous
ay ūnam yu ūnu 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:

- jigeénu biir lè'
- jigeénu wérul lè'
- dafa èmb
- dafa biir (this term is a little vulgar)

After the baby is born, the naming ceremony takes place a week later. At the ngénté (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) (séy)

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 jékk. This is usually a sum of money in addition to other things usually determined by the women's family.



SECTION II: DIALOGUE

ATTAAYA DI WAXTAAN

Fukkéelu waxtaan ag benn
Eleventh Dialogue

Samba ag John nungi attaaya di waxtaan.

Samba and John are making tea and talking.

JOHN: Am nē benn janq bu fii daan
romb ngoon gu nekk. Géjnaa
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 lē mel?

What does she look like?

JOHN: Janq bu xees lē te njool.

She is young, light complexion and
tall.

SAMBA: Ah, Astou. Dootul janq de,
lēégi jeeg lē. Anné jékkér
bē 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: Jékkér-én lu mu-y liggeéy?

What does her husband do?

SAMBA: Daaw dafa doon jang Anglais.
Léégi mungi wut liggeéy wante
amégul.

Last year, he was studying English.
Now he's looking for a job but he
hasn't found (one) yet.

JOHN: Xanaa Astou liggeéyétul? Xeyné
dafay toppatoo doomam.

Astou, doesn't work anymore? Perhaps
she takes care of her child.

SAMBA: Doon-né liggeéy bē weer wé-le
paase. Léégi day noppéliku.

She was working up to this past month.
Now she's resting.

JOHN: Loolu de baax-né ci.

That's a good thing to do.



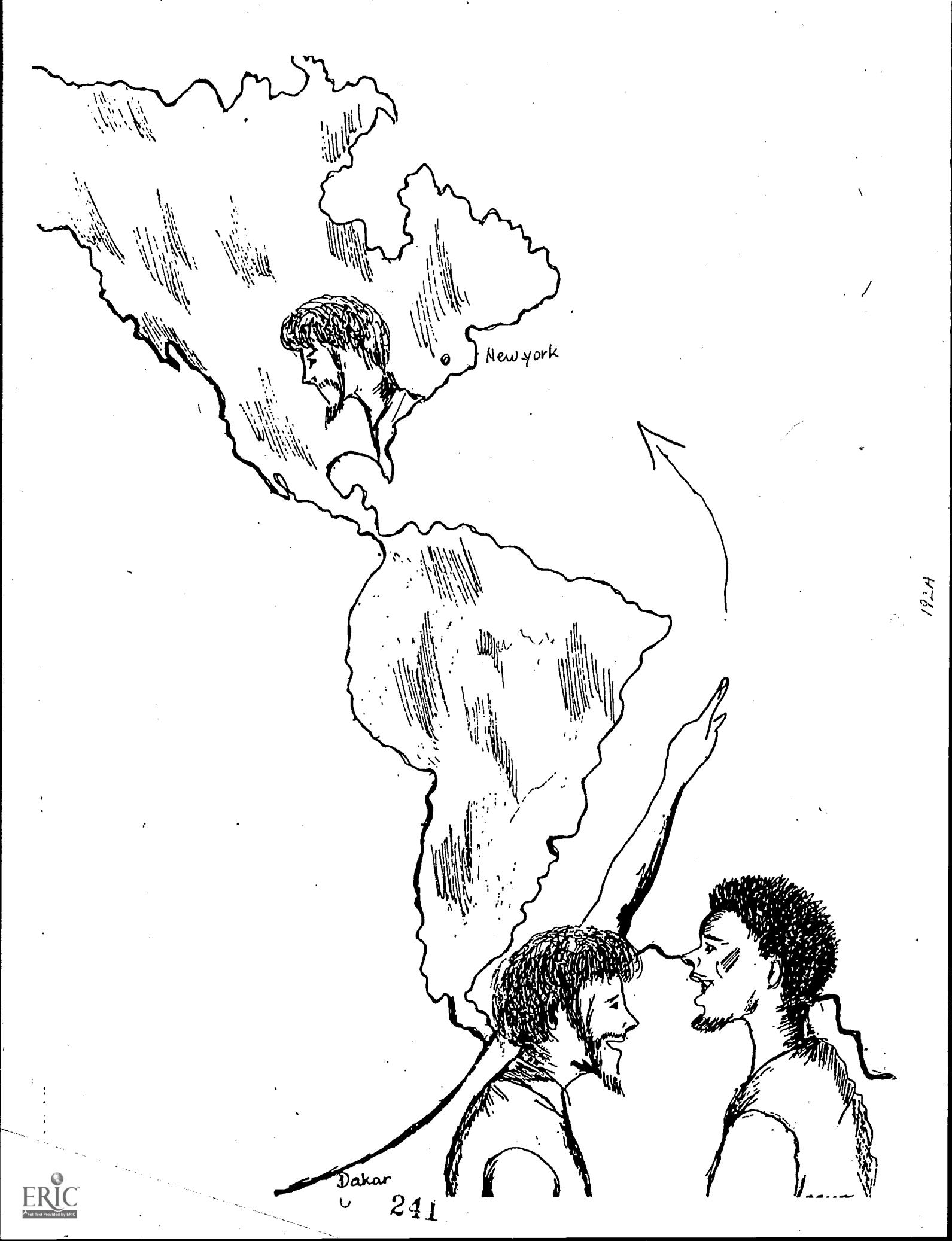
*SPECIAL CONVERSATION FOR RURAL FOCUS

DAAN DEF BI MU NEKKEE AMERIK

An nenu be' noppo. Attaaya ji door-ne'. Sambaag John engi 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 ngë nekkee Amerik loo doon jäng?
- JOHN: Luñu-y wax "sociology" laa doon jäng wante lëegi neexëtu-më. Mbirum koom-koom laa bëgg jäng.
- SAMBA: Wax ngë dëgg, móo ëpp njarin. Foo daan jange?
- JOHN: Naari at yu jëkk yi New York laa nekkoon. Naar yu mujj yi, më dem Californie.
- SAMBA: Jäng rekk ngë daan def? Nan ngë daan dundé?
- JOHN: Daan-naa liggeey itam. Ci bern restaurant laa nekkoon. Guddi laa daam liggeey di jäng bëccëg.
- SAMBA: Xanaa daa-wuloo noppelu?
- JOHN: Mukk, Amerik kenn amul jot, te dañu yakkamti.
- SAMBA: Mbaa nammëguloo saa waa kér?
- JOHN: Nammnaa leen, wante bëgg-ëgume nibbi.
- SAMBA: Yow kay, dootoo nibbi. Danu lé fi-y téyé.
- Say, John, when you were in the USA, what were you studying?
- Something called sociology is what I was studying but I don't like it anymore. I want to study economics.
- You are right, it's more useful. Where did you study.
- The first two years, I was in New York. The last two I went to California.
- You were studying only? How did you live?
- I use to work too. I was in a restaurant. I use to work at night and study in the day.
- You didn't use to rest?
- Never, in America no one has time and everyone is in a hurry.
- Hope you are not yet lonely for your family?
- I am lonely for them but I don't want to go home yet.
- You won't go back home.. We will keep you here.



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 më nekkee Amerik.....
Ba mu demee dëkk bë.....

When I was in America.....
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 më-y liggey.....
Bi ngeen di new.....

When I was working.....
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	ngë	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 bës bu nekk.
Lan ngë daan liggeéy Amerik?
Daan ngë nelaw beccëg?

I use to go to school everyday.
What did you (use to) do in America?
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.
Daawuleen lakk Wolof.

I didn't use to eat hot pepper.
You (plural) didn't use to speak Wolof.

5. Expressing "no longer" and "no more"

Astou dootul janq.
Yow dootoo gan, gang ngé.

Astou is no longer a young girl.
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, doo, etc. The totality of the forms are given below:

	Singular	Plural
1st person	dootumë	dootunu
2nd person	dootula/dootoo	dootuleen
3rd person	dootul	dootunu

When used with a verb, the particle directly modifies that verb.

Dootul ñew Dakar.
Dootumë ko def.

He will no longer come to Dakar.
I don't do it anymore.

Sometimes instead of dootumë plus the verb, the construction is the verb plus tumë. Examples:

Ñew-étul Dakar.
Defetu ko.

If this construction is used, a vowel -é 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 gumé.

Suma mag amégul liggeéy.

My older sibling doesn't have a job yet.

Demégumé Dakar.

I have not yet gone to Dakar.

Améguloo jabar bë tey?

You still don't have a wife?

When the verb ends in a vowel, the liaison vowel -é changes and becomes -ee (when the vowel is i) or oo when the vowel is u.

Añeeguloo bë tey!

You have not gone to eat yet!

Sa xarit tukkeégul!

Your friend hasn't travelled yet!

Sangooguloo!

You haven't showered yet!

7. Contraction of the Predicator dafa-y

Dafay dem Dakar.

Day dem Dakar.

Dafa bay.

Day bay.

Danú koy jaay.

Dan koy jaay.

Danú leen jéndél piis.

Dan leen jéndél piis.

The third person singular dafay can always be replaced by its short form day.

The first person and third person plural danú-y can be replaced by its short form dan when it is directly followed by a pronoun.

SECTION IV: Q U E S T I O N S

Sambaag John lu ñu-y def?
ñNun lñnu-y def leégi?
Bi ngë nekkee xale am-në foo daan dem bës bu nekk?
Janq bi John di wax naka lë mel?
Sa coro/far naka lë mel?
Yow janq ngë?
Astou, janq lë bë tey?
Astou, lutax dootul janq?
Jëkkëru Astou doon në jang anglais daaw?
Léégi lu mu-y def?
Yow, dangay wut liggëey?
Sa xarit bii, amëgul liggëey?
Astou liggëeyëtul?
Astou, lutax liggëeyëtuloo?
Yow, dootoo lekk hamburger bës bu nekk?
Lutax loolu?
Yow, loo-y toppatoo?
Astou doon-në liggëey daaw?
Astou, bë kañ lë doon liggëey?
Léégi lu mu-y def?

*SPECIAL DIALOGUE QUESTIONS

Ban waxtu moo jot?

An-nëñu bë noppí?

Sambaag John, lu ñuy def?

Ci lan lëñu-y waxtaan?

John, lu mu doon jang bi mu nekkee Amerik?

Yow nag, loo doon jang bi ngë nekkee universite?

Neex-në lë bë tey?

Lutax mu neex lë bë tey?

Lutax neexëtu-lë?

John, lu mu bëgg jang lëegi?

Mbirum koom-koom, neex në lë?

Wolof ag français bu lë daqal?

Wolof ag Nasaraan, bu ëpp njariñ ci sa liggeéy?

John, fu mu daan jàng?

Sa baay fu mu daan jàng?

John, bi mu nekkee Amerik, jang rek lë daan def?

Yow, danga daan liggeéy walla dangë daan jang?

Loo daan liggeéy?

John, lu mu daan liggeéy?

John, daan në noppëlu?

Yow nag, daawuloo noppëlu?

Lutax daawuloo noppëlu?

Amerik, lutax kenn du noppëlu?

Nammëguloo sa wa kë?

Lan ngë gën namm Amerik?

Yow dootoo ñibbi Amerik?

John, namm-ne waa kë-ëm?

John, bëgg-në ñibbi?

Samba, bëgg-në John ñibbi?

Lu mu ko wax?

Sa waa dëkk, bëgg nëñu ngë ñibbi?

SECTION V: PROVERBS AND SAYINGS

1. Dume' sa moroom.
2. Dafa ^{nakk} kersé'.
3. Sikkim lé, gestoo ko yobbaale.
4. ^{nakk} teggin baaxul
5. Baal mé aq!

SECTION VI: W R I T T E N E X E R C I S E S

1. Put the following sentences in the past tense:

Maay sa xarit. _____

Kii mooy sa gan. _____

Jimmy Carter mooy peresidā. _____

Bóó ñewéé, damay jàng. _____

Bu xale bi ñewee, màngi jàng. _____

Fii, juroóm ñaari waxtu lénú-y reer. Amerik, _____

Fii, Wolof laay lakk. Amerik, _____

2. Negate the following sentences:

Sa baay daan-né naan àttaya. _____

Yow daan ngë nelaw bëccëg. _____

Léégi dangeen di lakk Wolof. _____

Fii dànuy lekke loxo. _____

Daan-naa gënn 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.

o

VOCABULARY FOR CHAPTER XI

alxuraan (j.)	coran
arraw	to make little balls out of millet
bu-jëkk	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
feéxlu	to rest in a cool place
foot	to do laundry
fepp/pepp (w.)	grain
feen	to retrieve, to find again
fer	weaning period
foof	the second winnowing to remove the hull
gaawantu	to hurry, to make haste
gém	to go out
guró (g.)	cola nut
ginaar (g.)	chicken
gunoóř (g.)	insect
jiwu (j.)	seeds
jeféndikoō	to use
jaxase	to mix
jéri	to ventilate, to air
kemb (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
melookaan (w.)	signals, signs, indications
mbirum koom-koom	economics
mooh	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
njariň (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
teyé	to hold, to restrain
tox	to smoke
waaxu	to walk fast
woy	to sing
xar (m.)	sheep
xolli	to peel
xuloo	to fight, to quarrel
yëngël	to shake, to beat
yëy	to chew
yëy guro	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.
Né ñew balaa mu-y guddi.	Let him/her come before it's dark.	Qu'il/elle vienne avant qu'il ne fasse nuit.
Né xale bi dem butig bë.	Let the child go to the store.	Que l'enfant aille a la boutique.
Né ngeen xaar bë ñu ñëw.	Please wait until we come.	Veuillez attendre jusqu'a que nous venions.
Na ngë faj sa doom.	Please take care (cure) your child.	Veuillez 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 ngénte lé.	Ibou and Tapha should wear clothes before they go to 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 glacee.
Né 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 korr.	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/ndimo	material, fabrics	tissu
leegos/waks	printed fabrics	tissu imprimé
wëlluur	velvet	velours
suwaas	silk	soie
niloɔ	nylon	nylon
cwub	tie-dye	teint
boole	solid colors	unit
boroode	embroidery	brode
tergaal	tergal	tergal
falaanel	flannel	flanelle
wëteen	cotton	coton
yéré	clothes	habit
yéré góor	men's clothes	habits d'homme
yéré jigéen	women's clothes	habits de femme
yéré xale	children's clothes	habits d'enfants
turki/simis	shirt	chemise
tubey	trousers	pantalon
xaftaan	kaftan	caftan
caaya	large traditional pants	pantalon traditionnel, ample
mbuub	large dress	boubou
ñawkat/tajoor	tailor	tailleur
model	model	modèle
robb	dress	robe
sér	sarong, (long)	pagne
sérú dënk	sarong made with heavy material	pagne lourd
sipp	skirt	jupe

musoor	head dress	mouchoir de tête
nettii Abdou	a 3 piece traditional kaftan	caftan traditionnel en 3 pieces
ensembal	a 2 piece casual suit	ensemble en 2 pieces
melo	color	coulour
kostim	suit	costume
karwaat	tie	cravate
poos	pocket	poche
sentuur/geno	belt	ceinture
maas, loxo	sleeve	manche
santiyon	sample	enchantillon
mésiir	measurements	mesures
buton	button	buton
puso	needle	aiguille
wen	thread	fils
siso	scissors	ciseaux
fermetiir	zipper	fermeture
masin	sewing machine	machine à coudre

VERBS

nas	to thread
nav	to sew
navlu	to have something sewn
xotti	to tear
tallal	to spread
natt	to try out (clothes) fitting
sol	to put on, to wear
gudi	to be long
gatt	to be short
yembex	to be loose
woyof	to be light
diis	to be heavy

VERBES

enfiler
coudre
faire coudre quelque chose
dechirer
éitaler
essayer (un vêtement)
mettre, porter
être long
être court
être trop large, grand
être leger
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)
epp	to be too big	être trop grand
noppi, pare	to be ready	être prêt
wānni	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
japp në lë
dafa xaw yaatu
xaral më jël sa mësiir

kān lë-y pare/noppi
dama ko yakkamti
bul më fatte
noppeegul/pareegil
ñataa meetar nooy doy

EXPRESSIONS

look at this model/style
I would like a traditional blouse & sarong
put it on and let me see.
with embroidery
it fits you well
it's a little wide
let me take your measurements
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

<u>Ngénté</u>	
liir	baptism
laax	baby
soow	porridge
lekket	curdled milk
bóoli	calabash
taaw	big bowl
sabar	1st child
tama	drums/dance
riiti	small drum
xalam	traditional violin
xar	traditional guitar
kooraa	sheep
turendoo	kora (21 string instrument)
géwel	the one the baby is named after
miswi	griot
ruñ	lamb roast
beñe	meat dish, served in evening
bóoli beñe	donut like cakes
mayle/maye	a large bowl of donuts
ndawtal	money gift to the griots
jaam	money gift to the mother or father of the baby
ndokkale	slaves
tudd	congratulations
fas (laax)	to name
wayaan	to eat (laax)
tagg	asking money during a family ceremony
fecc	to praise

CEREMONIES

<u>Baptism</u>	
baby	baptism
porridge	bébé
curdled milk	sanglé
calabash	lait caillé
big bowl	calebasse
1st child	grand bol
drums/dance	1er enfant
small drum	tam-tam, dance
traditional violin	petit tam-tam
traditional guitar	violon local
sheep	guitar local
kora (21 string instrument)	mouton
the one the baby is named after	cora
griot	celui ou celle après qui le bébé est nomé
lamb roast	griots
meat dish, served in evening	mechoui
donut like cakes	plat de viande servi le soir du baptême
a large bowl of donuts	beignets
money gift to the griots	grand bol de beignets
money gift to the mother or father of the baby	cadeau en espèces fait au griots
slaves	cadeau en espèces fait à la mère ou au père
congratulations	esclaves
to name	feliciter
to eat (laax)	baptiser, nommer l'enfant
asking money during a family ceremony	manger (le laax)
to praise	demander de l'argent lors d'une ceremonie
to dance	faire les louanges

CEREMONIES

<u>Baptême</u>	
bébé	baptême
sanglé	bébé
lait caillé	sanglé
calebasse	lait caillé
grand bol	calebasse
1er enfant	grand bol
tam-tam, dance	1er enfant
petit tam-tam	tam-tam, dance
violon local	petit tam-tam
guitar local	violon local
mouton	guitar local
cora	mouton
celui ou celle après qui le bébé est nomé	cora
griots	celui ou celle après qui le bébé est nomé
mechoui	griots
plat de viande servi le soir du baptême	mechoui
beignets	plat de viande servi le soir du baptême
grand bol de beignets	beignets
cadeau en espèces fait au griots	grand bol de beignets
cadeau en espèces fait à la mère ou au père	cadeau en espèces fait au griots
esclaves	cadeau en espèces fait à la mère ou au père
feliciter	esclaves
baptiser, nommer l'enfant	feliciter
manger (le laax)	baptiser, nommer l'enfant
demander de l'argent lors d'une ceremonie	manger (le laax)
faire les louanges	demander de l'argent lors d'une ceremonie
danser	faire les louanges

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'être récompensé

<u>USEFUL EXPRESSIONS</u>		<u>EXPRESSIONS UTILES</u>
ndokkle	congratulations	felicitations
ndokk sa wall	response to ndokkle	responses à "ndokkle"
ndokk sa bakkan		
yalla në liir bi gudd fan	long life to the baby	longue vie au bébé
yalla në am ndey ag baay	who was the baby named after ?	après qui est-ce qu'on a nomé le bébé ?
ku ñu tuddé xale bi ?		

Takk	Marriage	Mariage
séyt	bride, groom	marie(e)
céyt	wedding	marriage
may gu jékk, waru gar	first offering	
guro	kola nut	noix de cola
maye	to give in marriage	donner en mariage
séyi	the bride joining her husband's home	joindre le domicile conjugal

Déj	Funerals	Funerailles
dee, gañu, faatu	to die	mourir
jaale	to present condolence	présenter ses condoléances
suul	the burial, to bury	enterrement, enterrer
armeel	cemetery	cimetière
bammeel	tomb	tombe
rob	funeral procession	procession funéraire

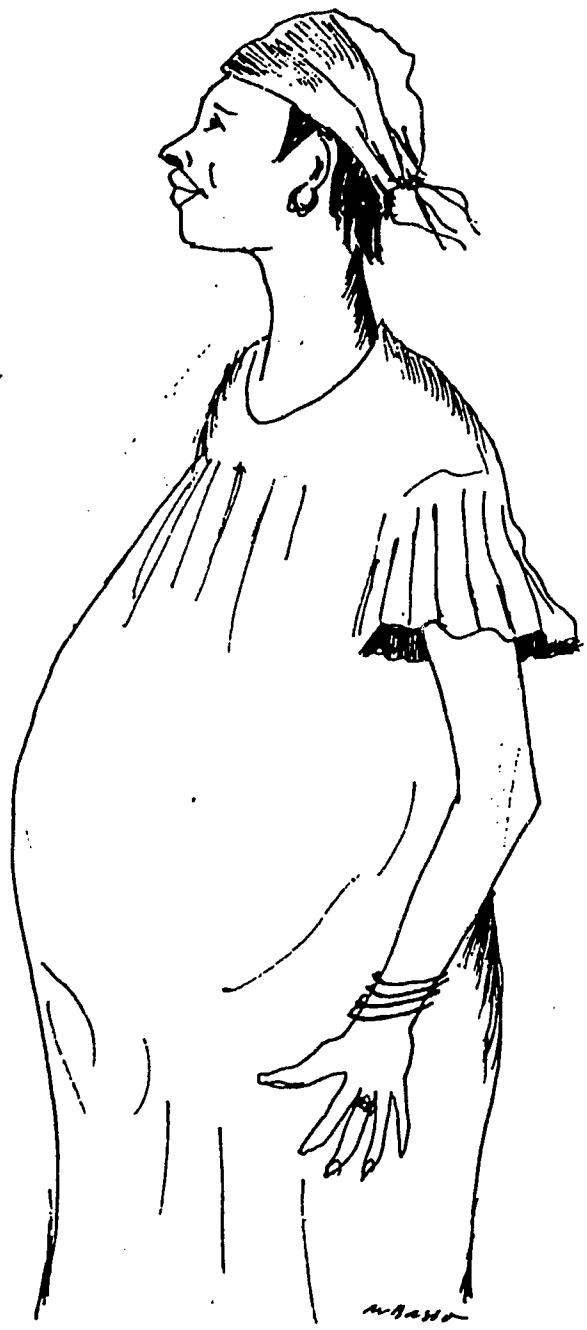
nēew	cadaver	cadavre
sarax	sacrifice, charity	sacrifice, charite'
nakk	special cakes made to donate in charity	cadeau fait pour sacrifier
mbiskit	biscuits	biscuits
ténjj/muuru	mourning	être en deuil
wacce kaamil	read the coran	lire le coran
naam	to pray	prier
jooy	to cry	pleurer
yoōxu	to cry outloud	pleurer à haute voix
saraxu ñeti fan	3rd day ceremony	cérémonie du 3ème jour
saraxu juroōm ñeti fan	8th day ceremony	ceremonie du 8eme jour
saraxu ñent fukki guddi	40th night ceremony	ceremonie de la 40ème nuit

USEFUL EXPRESSIONS

siggil ndigaale	condolences
siggil sa wall	response to above
yalla nè fi dee géj	hope death won't happen here again in a long time
Amiin	Amen

EXPRESSIONS UTILES

mes condoleances
réponse
j'espère que la mort n'arrivera pas ici pendant longtemp
Amen



209A

SUPPLEMENTARY VOCABULARY CONCERNING PREGNANCY, NURSING AND INFANTS

émb, biir, diis	to be pregnant	être enceinte
jur, biir	pregnancy	grossesse
wésin	to deliver	accoucher
matu	to be in labor	être en travail
butit	unbilical cord	cordon ombilical
nampal	to breast feed	allaitez
tasiyon	blood pressure	tension arterielle
regal	periods	règles
yaq biir	to abort (on purpose)	avorter (volontairement)
yax	bones	os
púub	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 téflit	to have a lot of saliva	abondance de salive
gaaw a somm	to be easily out of breath	essoufflement
bare saw	to urinate frequently	envie frequente d'uriner
kooy	penis	penis
raam	to crawl	ramper
bën	tooth	dent
këytu juddu	birth certificate	bulletin de naissance

USEFUL EXPRESSIONS

bul jooy	don't cry
nopil	be quiet
doy në	that's enough
bul më ragal	don't be afraid of me
dumë lë gaan, dumë lë	I won't hurt you
def dara	
naanjal	open your mouth

EXPRESSIONS UTILES

ne pleure pas
tais toi
ça suffit
n'aie pas peur de moi
je ne te ferai pas mal
ouvez la bouche

tallalal sa lammiñ	stick out your tongue	tirez la langue
simmeeekul	take off your clothes	des habillez-vous
toogal	sit down	asseyez-vous
xaaral	wait	attendez
deglul	listen	ecoutez
bayyi më, may më jamm	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 le	it's mine	c'est le mien
deel raxas sa gëmmiñ	make a habit of washing your mouth	prenez l'habitude de laver la bouche
xippil	open your eyes	ouvre les yeux
bindël më ordonaas	give me a prescription	faites moi une ordonnance



SPECIAL LESSON ON HEALTH

yoon u wérgi yaram

the road to health

le chemin de la santé

Ngir ſu mén xool ndax seen doom diné am yaram ndanjk, ndanjk, dinénu leen peese weer wu nekk, te dinénu xool seen fiis. (fiche). Fiis bangi --- Lu mu tekki! Lii, mooy yoon wi (show road between two lines). Lii mooy tanku xale bi (show a big balck dot or a footprint). Tanku xale bi fu mu nekk (put dots or footprint between the two lines)? Mungi ci biir yoon wi. Mingi dox ci biir yoon wi. Loolu baaxne lool.

Leegi nag tanku xale bi fu mu nekk (put dots below the bottom line)? Mingi ci all bi, mungi ci suuf. Loolu baaxul. Xale bi warné dox ci yoon wi -- ci yoonu wérgi yaram.

Leégi nag xooleen. Kii mooy Moustapha Ndiaye (show a big black dot again). Weeru tabaski, mungi doon peese juroóm ñaari kilo (put dots in increasing order on chart). Weeru tamkarit, juroóm ñetti kilo; weeru maggall, juroóm ñenti kilo. Lu muy def? Mungi yokku weer wu nekk. Loolu baaxnë lool! Mungi ci yoonu wérgi yaram.

Bennen bii mooy Iba Diop. Xooleen tangkam. Weeru tabaski mungi doon peese juróóm (show dot) ñaari kilo; weeru tamkarit juróóm benni kilo, weru maggall juroóm kilo. Ndax mungi yokku? Déédéét. Mungi wanñeeku. Loolu baaxul. Nekkul ci yoonu wérgi yaram.

Ngir mu yokku weer wu nekk, xale bi warné namp bu baax te jäng lekk ndanjk, ndanjk. Su xale bi tambalee lekk bu ferégul, diné am yaram te diné wér su feree. Su xale bi amee juroómí weer, mén-né door lekk dugub ndanjk, ndanjk.

Ndanjk, ndanjk, mooy jápp golo ci ñaay.

biir buy daw

diarrhoea & dehydration diarrhée et deshydratation

Moustapha dafa and ag biir bu-y daw. Naari fan engii mu feebar. Yaayam new-në dispänseer. Nee në, 'Sum' doom dafa and ag biir bu daw. Day genné ndox rekk, tusuur day tuur ndox, tusuur day puup ndox." "Infirmiere" bi, nee-në, "Wax ngë dëgg. Su fekkee ne, tusuur day genne ndox te du naan ndox, dinë am feebar bu tudd deshydratation." Yaay ji, nee në, "Lu-y deshydratation?" "Infirmière" bi, nee në, "Deshydratation, feebar bu metti lë ci xale. Mén në ray xale bi! Maarëdëytaali (God forbid)! Bu xale amee deshydratation day genné ndox, dafay yooy, der bi dafay waw lool, lammim wi dafay wow lool, bët yi itam. Ngir mu wér warnë naan ndox mu bare. Garab gi gén baax ci deshydratation mooy: Ngë boole ndox mi ag tuuti xorom, netti doomu suukér ag tuuti limon. Yeeneen garab yiy faj deshydratation nooy: ndox u sombi, buy, ndox u kokko, banaanë ag guyaab."

fer

weaning

le sevrage

Xale bii amnë naari weer (show picture of an infant). Mungi namp yaayam. Namp rekk moo ko-y suurél bë mu mën yokku. Xale bii amnë juroóm benni weer (show child sitting or crawling). Mén-në toog ag raam. Yaayam barenë liggeéy torop. Namp wi doyul. Yaayam warnë ko jox mu namp, warnë ko jox itam mu lekk. Xale bi namp rekk lë xam. Warnë jäng lekk. Fer dafa jafe ci xale. Su xamul dugub te bëggul dugub mën-në feebar, mën-në xiibon. Li gén yomb mooy yaayam jangal ko lekk ndanj, ndanj. Warnë ko jox lekk ndanj, ndanj biir bi tam lekk gi, te du am dara lu ko jot. Ruy baaxnë torop ci xale. Ci njëlbeén, bo ko joxe ruy bë mu tam ko, mën-ngë ko boole ag benneen lekk naka, naajo walla tamaate. Su tammeen nam yooyu ngë boole ko ag nen walla leneen.

Adopted from former volunteer, Susannah Evan's causeries.

SECTION II: DIALOGUE

SEETI TAJOOR BI

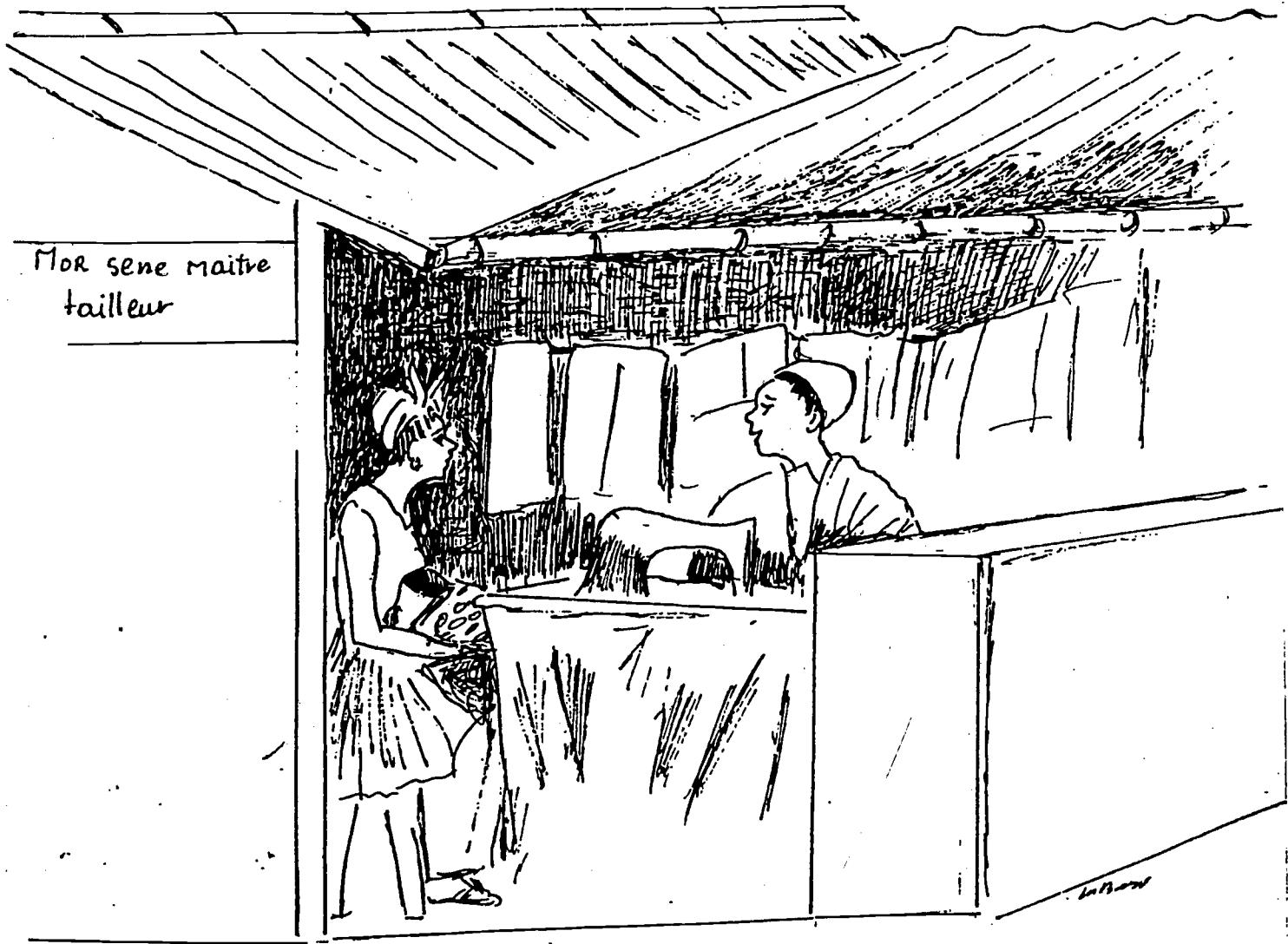
Cathy mungi seeti tajoor bi. Dafa bëgg ñawlu mbubb pur benn xaritam bu-y sëy.

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 bëggooñ ñawlu benn garaaj mbubb.	Astou Ndiaye recommended you. I would like to have a traditional Senegalese dress.	Astou Ndiaye vous a recommandé. Je voudrais faire faire un boubou.
NAWKAT:	Mé' xool sa piis. Diné am boroode walla déet?	Let me see your material. Will it have embroidery or not?	Laissez moi voir votre tissu. Sera t-il brodé ou non?
CATHY:	Diné am boroode kay. Du pur man, pur suma benn xarit lë. 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 brodé. 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 kó bëgg teel yonnée.	Within 10 days. I want to send it early.	D'ici 10 jours. Je veux l'envoyer tôt.

Mor sene maître
tailleur



SPECIAL DIALOGUE FOR A BAPTISM

NGENTE

Aliouneëngi yégle ngéntééem.

Alioune is announcing his baptism. (his child's baptism)

Alioune announce son baptême. (le baptême de son enfant)

ALIOUNE: Sama jabar wésin né
bérki biig. (Suma
jabar mucc né.)

My wife gave birth
the night before
last.

Ma femme a accouché
avant hier soir.

TAPHA: Lu mu am, góor walla
jigéén?

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 góor, kon dé
bég ngé.

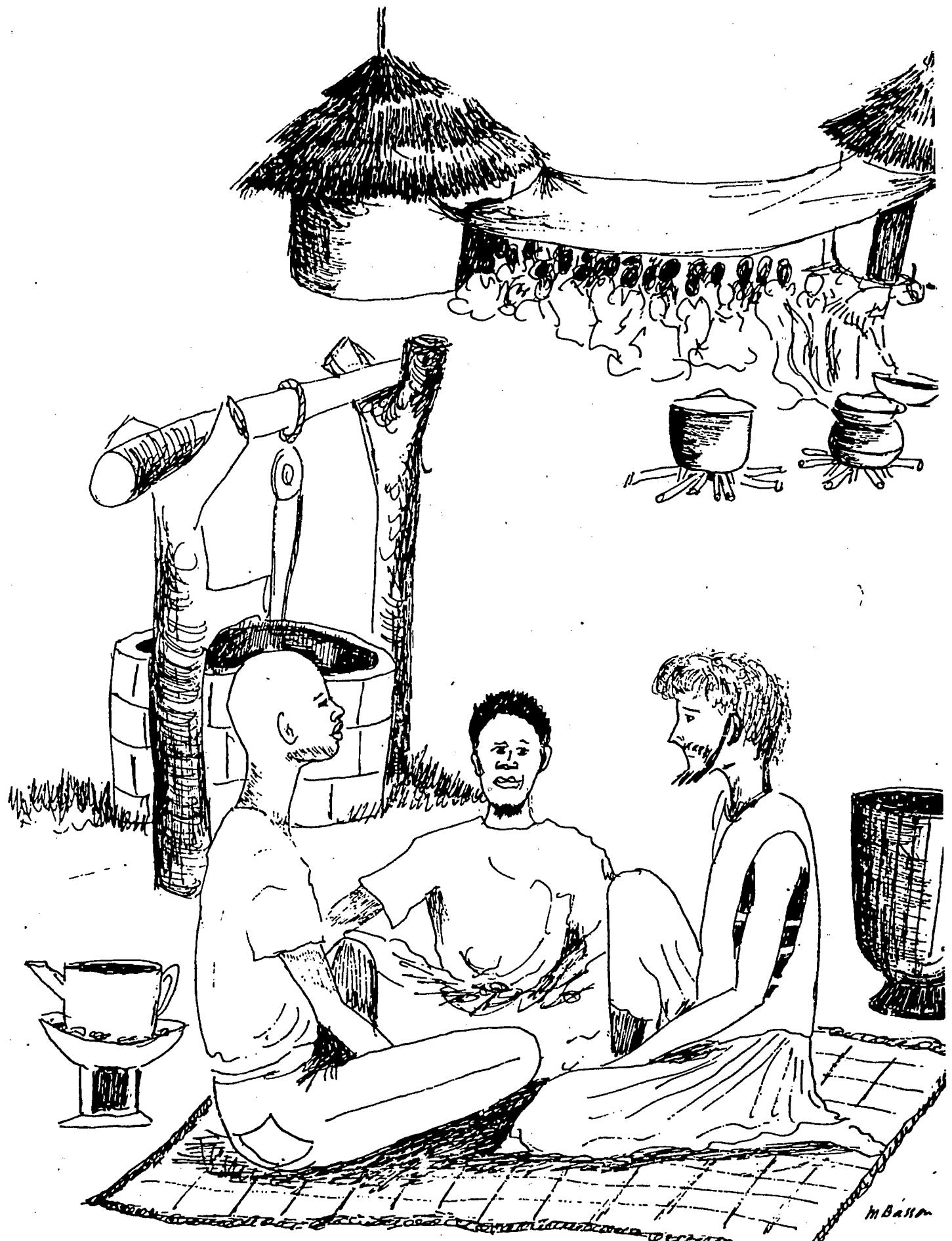
A boy for the oldest,
you must be happy.

Un garçon pour aîné,
vous devez être content.

ALIOUNE: Ngé waxal mé ko gaa
ñi. Ngénté li àllarbe
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
baseŋ	straw mat
balaa	before
bammeel (b.)	grave
bees (st.)	to be new
beg (st)	to be happy
ben̄e (b.)	doughnut like cakes
biir	to be pregnant
biti	outside
boole (b.)	solid colors
boole	to put together, to mix
borooode (b.)	embroidery
boɔli (b.)	big bowl
butoŋ (b.)	button
butit (b.)	intestine, umbilical cord
caaya	large traditional pants
cuub	tie dye
cayt	wedding
deey	thimble
dëj (b.)	funeral
diis (st.)	to be heavy (also to be pregnant)
emb	to wrap, to be pregnant
emb (b.)	package, pregnancy
faatu	to die
falaanel	flannel
fas	to tie, to eat "laax"
fatte (st.)	to forget
fecc	to dance
ferm̄etiir	zipper
gaa (s.)	the guies, friends
gaanu	to die, to be hurt
gew̄el	griot
guro	kola nut
jaale	to present one's 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
ndimo' (l.)	material, fabrics
ndokkale	to congratulate, congratulations
néew	cadaver
ngénté	baptism
nilon (b.)	nylon
pare (st.)	to be ready
perkaal (b.)	white cotton material
peresiong (b.)	snaps
poos (b.)	pocket
puso' (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-në	I already gave to charity
sér-u dënk	heavy cloth
séntuur	belt
séy	to get married
séyt (b.)	bride, groom
sedd guyy	ice cold
siso'	scissors
sipp	skirt
siggil ndigaale	condolences
suwaal (b.)	silk
suul	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
tēnjj (l.)	mourning
tubey (j.)	trousers
turēndōō (b.)	the one the baby is named after
turki (b.)	shirt
urle	to hem
waks (b.)	printed fabric
wārnī	to diminish, to lower
wayaan	to ask for money during a family ceremony
wēlluur (b.)	velvet
wēñ (g.)	thread
wēsin	to give birth
wētēén (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
yēg	to be informed of
yēgleé	to announce
yēmbëx (st.)	to be loose
yēré (b.)	clothes
yōnnée	to send something
yooxu	to cry outloud, to shout

L E X I C O N

- A -

-a	1. (verb linker) 2. (subject focus predictor)
-aat	again, still (repetitive suffix)
aada (j.)	custom
aajo (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
Abijā	Abidjan
abiyonj (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

aka!	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)
alhamdulilaay!	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
ällarba (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 déét	or not
am-di-jamm (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
āñ (b.)	lunch
āñ, āñe	to eat lunch
āni	to go eat lunch
ana?	where is, how is
āñaan	to be jealous
ānd	to accompany, to come with, to be with, to go with, to go together
ānd (b.)	placenta
andaar (w.)	a unit of measure for grain
āandal	to accompany
āndandoo	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
anx 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
āq (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
areéén (j.)	peanut

areet!	stop
armeel (w.)	cemetery
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 bés (g.)	week
ayca!	let's go! come on! let's do it!

- B -

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 excuse me
baal ma	forgive me for my sins
baal ma aq	to dance
baal	dance
baal (b.)	street vendor
baana-baana (b.)	bar
baar (b.)	1. to simmer 2. to hum
baral	finger
baaraam (b.)	to lower one's voice progressively while singing
baaru	couscous served with a meat or chicken sauce
baasi, baase (b.)	1. neck 2. speech, word, sentence, expression 3. voice 4. neckline 5. throat
baat (b.)	to be good, to be kind
baax	custom, habit
baax (g.)	it's good
baax-në	it's not good
baax-ul	to have (something) good
baaxle	crow
baaxoon (b.)	1. father 2. paternal uncle, an older man
baay (b.)	"father lion" quarter of Dakar
baay gaynde	someone who has lost their mother
baayo (b.)	

baayoo	to take someone morally for a father
bacc	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
bacc (b.)	water used to launder clothes
bagaan (g.)	a large bowl used to serve meals
bagaas (b.)	baggage
bajjan, bajaran (b.)	aunt (father's sister)
bakk	to sing one's praises
bakk (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
bañ!	of course!
banaana (b.)	banana
banaana (g.)	banana plant
bandaaş (b.)	bandage
banjóoli (b.)	ostrich
banj	bench
Banjul	capital of Gambia
bank	to be out of money, to be broke
bank (g.)	the state of being without money
bank	to bend
banneex (b.)	pleasure, satisfaction, happiness

banqaas (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
basan (g.), ndes (m.)	mat (usually made from straw)
bataaxal (b.)	letter, written communication
batañse (b.)	eggplant
battu (b.)	small calebass
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
bë	to, until
bëccëg	during the day, day light, day time
bëér (b.)	butter
bees (st.)	1. to be fresh, to be new 2. to fan, to winnow, to sift
bëéy	to play marbles
bëg	to be happy
bëgg (st.)	to want, to like

bëgg-bëgg (b.)	desire
bëggē	to be greedy
béjjën (b.)	horn
bekk (w.)	bar of, piece of, (bekku surukér = a piece of sugar)
bekkoor (b.)	dryness, drought
bëkk-néég (b.)	a religious confidant. (Békk-néég, dafay japp lammiñam.) A confidant must know when to hold his tongue.
bëlaa	before
" bëlē	that, that one
bëmëx	to jostle, to shove, to push
bëñ	tooth
bëñ-bëñ (b.)	hole, opening
bëñe (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
bëré	to fight, to wrestle
bëré (b.)	fight, wrestling match
bérëb (b.)	place, spot
bérëb sajam	such and such a place
bëret	to get up quickly
bëren̄	to roll
bërgél	to abandon someone, to not take care of someone
bërkaati démb	three days ago
bërki démb	day before yesterday
bér-set, bët-set	day break
bés (b.)	1. day 2. fresh
bés bu nekk	everyday
bët (b.)	eye
bët-set, bér-set	daybreak
betteex (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
biddeéw (b.)	star
biddënti	1. to get up late in the morning 2. to oversleep
biι	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
biin̄	to pout, to curl up one's lip
biin̄ (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
billaa!	honest to God! (Arabic Expression)
bind	1. to write 2. to create 3. to engage, to employ, to take on form, in the physical sense
bind (b.)	to resist
bippu	to be certain (used only in 3rd person)
bir	to lighten, to certify, to attest
biral	office
biró (b.)	a local green vegetable
bisaab (b.)	a local sweet red drink, sorrel
bissaab bu xonq	

bisimilaay!	in the name of God! (Arabic Expression)
biti (b.)	exterior, outside
bitig, butig (b.)	shop, store
bō!	well!
bóbbéli	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-kér (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
buteél (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

- C -

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
caaxaaay (y.)	trifle, pleasantry, funny
caaxoñ (g.)	tie
caaxoeñ	gills
caaxoñnu	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
cammiñ (l.) (w.) (b.)	brother (figurative - used only by women to a man who is not a relative)
cammoñ (b.)	left (hand)
can	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 jén (b.)	rice and fish dish

ceeb-u yapp (b.)	rice and meat dish
cééli (b.)	vulture
cell (st.)	to be calm
cér (b.)	1. a share, a part 2. status, rank
cér (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 diggénte	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 subé	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
cosaan (l.)	origin, past
cos (l.)	hull of millet grains
coy (m.)	parrot
cuib	to dye (tie dye)
cuub (g.)	tie dyed material
cuuj (b.)	chick
cuuné (b.)	an inexperienced person
cuuraay (l.)	incense

- D -

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-jeéég	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
damm	to break

damm-damm (b.)	fracture
dammel (b.)	King of Caylor
dammelteen (b.)	King of Caylor & Boal
damp	to massage
damu	to boast, to brag
damye-ji	to go play chess
dan	to be tight
danar (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 insistence)
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
dëfëénu	to lay on one's stomach
defel	to appease, to pacify
defërlu	to get fixed
dég (b.)	thorn, prickle
dég-dég (b.)	understanding, news
dëgér (st.)	to be strong, to be hard, to be solid, to be stubborn
dégg	to hear, to understand
dëgg (b.)	truth
dëggoo'	to hear
déglu	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
dëkkëndoo' (b.)	neighbor
dekki	to become alive again
dell	to be very (full)
dëll	to be thick, to be stout
dellu, delloo	to come back, to go back, to return
dem	to go
dëmb (j.)	yesterday

děñ (st.)	to be removed, to cease to be
děñ kumpa	to be curious
děnc	to put away, to keep, to save
dend	to be next to, to be a neighbor
dene	not to eat at noon
děng.	1. to be crooked 2. to be dishonest
děnn (b.)	chest
děnu	to thunder
děnn (g.)	thunder
děpp	to return, to do an about turn, to do a 1/2 turn
děqi	to harvest
děr	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
děrěm (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-ně	left, less, minus (when telling time = before)
des-ně tuuti	a little less, a little before
dětěm	to drink placing one's lips in the liquid
dětt-mber	puss
detteel	1. to fall on one's behind 2. to be disrespectful
děwěn (j.)	next year
děwlin, diwlin (j.)	oil
dex (g.)	river
děy (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
diisoo	to plan, to support oneself, to keep fit
diisoo (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
dimbëléé'	to help with
dindi	to remove, to take off
dippeé	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
dispanseer (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

donn	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 (negative - not)
du	to make enter, to introduce, to put into
dugēl	to enter
dugg	to put into
duggēl	to go shopping, to go to the market
dugg-i marse	millet, also food
dugub (j.)	to correct, to hit
duma	to entice
dumat	island
dun (b.).	sustenance, food
dund (b.)	life
dund (g.)	to exist, to live
dund	to draw water
duy	two francs (CFA)
duubēl	1. to be fat, to be plump 2. to be scornful, to be contemptuous
duuf	to be abundant, to be plentiful
duum	1. wave 2. toilet
duus (b.)	a quid, a cut of something to be chewed (such as tobacco)
duusu (b.)	

- E -

-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
ëfél	to let do, to allow to do
ëgg (b.)	the rain out of season
ëkk (b.)	a stump
ëllék, ëllëg (j.)	tomorrow, the future
ëllék 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
ëppél	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 elleq. = 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 dērəm	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
fatte (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
feebar (st.)	to be sick
feebar (b.)	disease, illness, sickness
feen (st.)	to be found (after being lost), to retrieve
feefial	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
fééteél	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
fégél	to finsih one's turn (Ngoom lëy fégél. = 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
féq	to rise (the moon)
fer (st.)	1. to be dry 2. to be low tide 3. to be weaned
fer	indigestion
fer (g.)	1. a beaded belt worn by women 2. weaning period
feral	to wean
fermætiir	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
fonk	to respect, to venerate
foo = fan ngë?	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?
fu nekk	everywhere
fuddën	henna

fuddu	to stretch
fukk	ten
fukki dërem	fifty francs
furno (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
gaan̄	to hurt, to injure
gaan̄-gaan̄ (b.)	a wound, an injury
gaana	to have leprosy
gaana (g.)	leper
gaan̄u	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
gaardal	to hint, to insinuate
gaas	to wet, to moisten
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
gàmmu (g.)	the prophet's birthday celebration
gan (g.)	visitor, guest, foreigner
ganaar (g.)	chicken
ganale	to extend hospitality
gancax (g.)	a young shoot, sprout
ganesi	to come to visit
gaññ	to grimace, to grin
gaññaxu (b.)	grimace
gaññaxu	to make faces
Gannaar (g.)	Mauritania
gammaaw (g.)	1. behind, back 2. after
gannaaw, ginnaaw èllék	day after tomorrow
gannawaati èllék	in three days
gantu	to refuse
gapp	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
gatt (st.)	to be short
gaynde (g.)	lion
gaynde géej (g.)	shark
gē	the
gee/geewee	after dinner, bedtime, prayers said at this time
géej (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 gëj (st.)	it's been a long time since I've seen you 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 cincers
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.)	motar
génne	to take out, to make go out
genn-wàll (g.)	half
gént (g.)	ruins, the site of an abandoned village
gént	to dream
gént (g.)	dream
gerio: (g.)	man's belt
ger	to bribe, to corrupt
gérém	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

gésém	to shake, to jolt
gét, napp	to fish
gétt (g.)	sheep pen
géwél, géwal (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
giin	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
ginnaaw (g.)	back, behind
ginnaaw-ëllég	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
guddee (st.)	to be late (in the evening)
gumbë, gumba	to be blind
gumba (g.)	blind
gune, gone (g.)	urchin, brat, youngster
gungé	to accompany
gunoor (g.)	insect
gurmet (b.)	1. Christian 2. bracelet
guro (g.), guru (g.)	cola nut
guvernamaa (b.)	government
guy (g.)	baobab tree
guyaab (b.)	guava
guyy	to be very (cold)
guujal	to hold water in one's mouth
guus	to be humid
guux	to take a swallow

- I -

-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)
indidyi	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
jall	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)
jàmb (j.)	sugar cane
jàmbaar (j.)	champion, brave man, courageous
jàmbat	to protest, to complain
jàmb-joób (p.)	peacock
jàmbu	to betray, to desert
jam-jam (b.)	cut, wound
jàmm (j.)	peace
jamu	to tatoo lips or gums
janaase (y.)	cemetery
janax, jinax (j.)	mouse
jàngu (b.)	Koranic school
jàng	to study, to read, to learn
jàngi	to go to school
jàngal, jängale	to teach
jàngalekat (b.)	teacher
jàngalesi	to come to teach
jàngoro (j.)	illness
jàng ñaw	to learn to sew
jànni	to snub, to chide
jàñq	to leave in broad day light

janq (b.)	a virgin, a young unmarried woman
jant (b.)	the sun
japp	<ol style="list-style-type: none">1. to hold, to catch2. to fit, to suit3. to be busy4. to do one's ablution, washing, purification
jappante	<ol style="list-style-type: none">1. to mutually agree, to be united2. to argue
japp-ndab	to hold the bowl
jappoo	<ol style="list-style-type: none">1. to unite, to join2. to unite as a group to do something (Jappoolen saaku ceeb bi.= Carry the rice together.)
jäq	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 Caylor and Jolof's representative
jaraw lakk	said after eating to express thanksgiving
jarbaat (b.)	nephew, niece
jargon (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 formulæ in order to tame a ferocious animal
jataay (b.)	reunion, assembly
jaxase	to mix together, to jumble up, to confound
jaxasoo	<ol style="list-style-type: none">1. to be inextricable, to be tangled2. 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.), xalumie (b.)	local vegetable, green tomato shaped, bitter taste
jë, ja (b.)	market
jë (b.), je (b.)	forehead
jeeg	already
jeeg (b.)	young woman

jeeg	to be unable to make a sacrifice at Tabaski
jeego (b.)	step, pace, footprint
jeém	to try, to make an effort
jeex (st.)	to be finished, to be exhausted
jeéx	to investigate by digging in the soil
jébbél	to put a young wife at her husbands disposition
jébbélú	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
jëkkér (j.)	husband
jeikki	to relax
jeckku	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
jëmbét	to transplant, to plant
jén (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) jéppét	to become inflamed quickly
jeppi	to despise, to scorn
jérëjëf	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
jigéén (j.)	woman
jigéén-u-biir (j.)	pregnant woman
jií	this, this very one right here
jiim	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
jiittle	step- - yaay-u jiittle = stepmother - baay-u jiittle = stepfather - doom-u jiittle - stepchild
jinax, janax (j.)	mouse
jinné (j.)	a supernatural being, spirit
jiwu (j.)	seed, semen
jiwaalo'	Joal
(ne) jodd	to be absolutely upright
jog	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 n̄e	it is (in reference to time)
jottēli	to hand to someone, to pass to someone
jox	to give
jubēl	to continue
jublu	to head for, to face
juddu, juddoo'	to be born, (foo juddo? = where were you born?)
julli	to pray
julli (g.)	prayer
jullit (b.)	a Muslim
jumaa (j.)	mosque
junjun (b.)	large tom-tom
jumni	one thousand or in money five thousand francs (CFA)
jur (g.)	cattle
jur	to deliver, to give birth
juroóm	five
juroóm benn-i dērēm	thirty francs (CFA)
juroóm-i dērēm	twenty-five francs (CFA)
juroóm ñaar-i dērēm	thirty-five francs (CFA)
juroóm ñent fukk	four hundred fifty francs (CFA)
juroóm 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
kaan (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)
kaarite (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
kacc (m.)	bitter/sour curdled milk
kacc	to lie shamelessly
kacciri	to whip, to lash, to beat
kacciri (g.)	whip, whipcord
kadd (ne)	to be stiff, to be rigid
kadd (g.)	a tree, the fruit of which is fed to cattle (Acacia)
kaddir (g.)	cooking pot
kaddu (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
kanjuraj (j.)	Mandinka dance
kanjuraj (b.)	Mandinka dancer
kannaar (b.)	padlock
kareem galaas	ice cream
kareyo (b.)	pencil
karmat	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	Thies
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
kenn	anyone, someone
keneen	someone else
këgn	to be very (hard) (sa yeew bi dëgér na këgn. = Your knot is very hard.)

kenn (ne)	to ring, to sound, (ne kenn)
kepp	to pin, to hold, to grip
képp	anyone
kepp	alone, just right
këpp	to turn over
keppaar (g.)	shadow or shade caused by a house
keppu (g.)	clothespin
këppu (st.)	to be turned over
kér (g.)	house
ker (g.)	shade
kere (b.)	chalk
kereem	ice cream
kériñ (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
kéwél (g.) (b.)	antelope, female
ki	the (proximate), the one who
kii	this (person) very one
kilifa, kilife (g.)	head of household, head of family, a dignitary
kiliyaan (b.)	faithful client
kilo' (b.)	kilogram
kilomet (b.)	kilometer
kinaara (g.)	duck
kiri-géej	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
kompani (b.)	company, business
kon	so, then, well then
kon (b.)	street, intersection, corner (boppu-kon = intersection)
kon-boog	therefore
konaakiri	Conakry
kony	to be very (dry): (gerte ga wow na kony. = the peanuts are very dry.)
kontaan	to be happy
kontar	to disagree
kontakte	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
kóllére' (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
kubeér (g.)	cover
kuddu (g.)	spoon
kuddu luus (b.)	soup spoon
kuf!	interjection
kujje'	rival
kukk	to be very (black)
kulëér	color
kuli (j.)	syphillis
küllarbi	
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
kuur (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
lafāñ, lagaj, lagan̄	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
lammiñ	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
lë	1. 3rd person singular complement & object predicator 2. to be
leb	to borrow
lébu	Lebu
leéb	to tell a story
lééb (w.)	story
leégi (b.)	now, soon, a minute ago
leegoos (b.)	printed fabrics
leéleé	from time to time
leen (g.)	wool
leer	to be bright, to be clear
leetar (b.)	letter
lëf (k.)	thing, vagina (vulgar term)
lëg (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
lëndëm (st.)	to be dark
lenn	something
lëñu	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
liggééy	to work
liggééy (b.)	profession, work
ligeéykat (b.)	worker
liggééyukaay (b.)	workshop, shop
lii	this very one

liiber (b.)	half kilo, 500 grams
liir (b.)	baby, infant
liminaat (b.)	lemon flavored drink, soda
limyeer (b.)	light
lingeer (b.)	princess
lislaam (j.)	Islam
liw (st.)	to be cold, to feel cold
loo = lan ngé?	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, muumé	dumb, mute
lujum (j.), lejum (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, mangé	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
manden (b.)	Mandinka
manderin (b.)	mandarin orange
manderin (g.)	mandarin orange tree
mandi (st.)	to be drunk
ma-ne	I say, I said
maneebar (b.)	worker
màngi	I am
màngi fi	I am here
màngi fi rekk	I'm fine! (I am here only!)
màngo (b.)	mango
màngo (b.)	mango plant
mar (st.)	to be thirsty
mar	to lick

marineer (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)
masin (b.)	bricklayer
mat (st.)	to be sufficient, to be enough, to be complete
matt (m.)	firewood
matt	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 s̄ef	donkey
mbaam xuux	pig
mbagg (m.)	shoulder
mbalit (m.)	garbage can, wastebasket
mbattu (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
mbött (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
mén (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
mii	this very one
miin	to be accustomed to, to be used to
mir	to be dizzy
miir (b.)	dizziness
minise (b.)	carpenter, joiner
ministér (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, munge, mungi	3rd person singular subject independent pronoun
mungi	we are
mus (st.)	once, to do at least once
muse	Mr.
musoór (g.)	headress
musu (st.)	never
muswaar (b.)	handkerchief
muñe, lu	dumb, mute
muru	to mourn
mus (m.)	cat
muy	equals, totals

- N -

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-Beyruuit (b.)	Syrian
naaru-Faas	Moroccan
naaru-Gammaar	Mauritania
ñaar	two
ñaar-fukk	one hundred
ñaar-fukk-i dërem	one hundred francs (CFA)
ñaar-i cin	rice and a sauce (literally: two pots)
ñaar-i dërem, ñaddërem	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

ñaddérém, ñaar(-i) dérém	ten francs (CFA)
nag	and
nag (w.)	cow
nag (w.)	beef
naka? nan?	how? what?
naka nge = noo	what/how are you....
naka nge 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, pulloóx (b.)	manioc
ñamp	to nurse
ñandu	to blow one's nose
nanga def? nangë def?	how're doing? (short form of naka nge def?)
nangam (j.)	such and such
napp, get	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
ñas (st.)	to have measles
ñas (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 so that, in order to
ndax	drum
ndegg (g.)	
ndékki (l.)	breakfast, to have breakfast
ndënd (m.)	tom-tom
ndëpp (l.)	exorcism dance
ndésit (l.) (m.)	left over
ndës, ndës (m.) basanj (g.)	mat (usually made of straw)
ndéy (j.) yaay (j.)	mother
ndéyjoor	right hand
ndigg (l.)	hip, lower back
ndimmal, dimbëli, dimmëli	to help, to assist
ndimo' (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 jamm!	digest in peace!
nëb	to rot
nëb	to grab a handful
nëbb	to hide
nëbbe (j.)	blackeyed peas
néég (b.)	room, building, house, structure

neégu-nax (b.)	hut
ñeeno	a cast of Wolof society
néew (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
néle	there, that
nemmeeku	to recognize
nen (b.)	egg
ñent-i fiftin	four francs (CFA)
ñenteel	1. 4th 2. 4th wife
-nënu	aspect marker completion, 1st & 3rd person plural
netetu (j.)	local vegetable, locust bean seeds
ñett	three
ñett-i dërem	fifteen francs (CFA)
ñett-i fiftin	three francs (CFA)
nettali	to tell, to relate, to narrate (a joke)
ñetteel	1. 3rd 2. 3rd wife
ñëw, ñow	to come
newwi	swollen
nëq (w.) (b.)	lower part of abdomen
ngé	2nd person singular complement & object predicator
ngeen	2nd person plural complement & object predicator
ngelaw	to be windy
ngelaw (m.)	wind
ngénte (l.)	baptism
ngi, ngé	to be
ngir	for, in order to, because of
ngoon (g.)	afternoon, evening
noos-noos (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
nni	this way, thus, so
nnir (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
niroō, nuroō	to look alike, to resemble
nit (k.)(n.)	person
njaam	slavery
njaareem	Diourbel
njaatige' (b.)	counterpart, colleague, superior
njaboot (g.)	family, household
njam (l.)	tatoued lips
njambuttaan, xureet	whopping cough
njang (m.)	study
njang (m.)	apprentiship
njar	curdled milk with water added
njarin (l.)	usefulness, utility, serviceability
njel	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, noppeliku	to rest
noppeliku, 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)
ñott (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!
ñunge, ñungi, ñunga	1st & 3rd persons plural subject independent pronoun
nuroó, niroó	to look alike, to resemble
ñuul (st.)	to be black
nuyoo	greetings
nuyu	to greet someone
nuyusi	to come_greet someone
nuyu ji nit ñi	to go say hello to people

- 0 -

obbeli	to yawn
oktoobar	October
olof, wolof	Wolof
-oo!	(distant vocative)
oom, woom (w.)	knee
-oon, woon	(remote, past marker)
-oons (b.)	fish hook
opp (st.)	to be sick
opp (b.)	illness
oto, woto (b.)	car
otoraaay (b.)	train

- P -

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
patrō (b.)	boss
pecc (m.)	danc
peel (b.)	shovel
peesee	to weigh
peey (b.)	capital, chief, main
penku (m.)	east
pel (b.)	Fulani
pēnc (m.)	meeting place in the village
pēne	to comb one's hair
pepp, fepp (w.)	grain
peresonj (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
pôlètig (b.)	politics
pôlis (b.)	police
pom (b.)	1. bridge 2. apple
pambiteer (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
pullóóx (b.), nambi (j.)	manioc
pur	for
purtugees (b.)	Portuguese creol
pusó (b.)	needle
put (w.) (b.)	throat
puuj-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
réér (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
reew (m.)	country
rek	only, just
ren (j.)	this year
rënd (b.), ndawal (l.)	fish/meat and vegetables placed on rice in eating bowl
resen (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

robine' (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
ruum (b.)	meat dish served the evening of a baptism
ruus (st.)	to flake

- S -

sa, sé	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)
salaamnaaleekum!	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
samkat (b.)	shepherd
samp	to fix in the ground, to fasten
sān (st.)	to dare
sanaana (b.)	pineapple

sanaana (g.)	pineapple plant
sanc	to build, to start
Sandaga	Sandaga, a market in Dakar
sandarméri	special police force in Senegal
sang	to bathe
sangam (s.)	such and such
sangara (s.)	alcohol
sangoo	to bathe with
sangu	to bathe oneself
samni	to toss, to throw away
sānq	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
santiyօŋ (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
sē, sa	your
sēb (w.)	bean
sedd (st.)	to be cold
sedd (b.)	cold
sedd guyy	ice cold
seddèlē	to divide prepared food into serving bowls
seef (b.)	chief

seef de wilaas (b.)	village chief
seen	to see, to catch sight of
seen	your (plural)
seere	to be constipated
Seéréér (b.)	Serer
seet	to look for, to search for, to see
seetaam	to watch
seeti	to visit
seetsi	to come to visit
seetu (g.) (b.)	mirror
seetlu	to examine
seéx	twins, triples (all multiple births)
séf	to charge, to load
segg	to sift
segg (b.)	tiger
ségg	to bow
seko (b.)	silo
sémmiñ (b.) (w.)	ax
senegaal (j.)	Senegal
séng (s.)	palm wine
séntuur (b.)	belt
seppi	to remove cooked food from the cooking pot
séqët	to cough
sér (b.)	sarong
sér-u denk	heavy cloth
Seéréér (b.)	Serere (an ethnic group of Senegal)
sériis (b.)	cherry
sériis (g.)	cherry tree
sériñ (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
sétaat	great grandchild or blook realtive of great grandchild's generation
sew (st.)	to be thin, to be small
sewët	to become dry, to stop raining

séxaw (s.)	local tea
séq	to be hairy
séy	to get married, to marry
sëy (b.)	wedding, marriage
sëyt (b.)	bride, groom
séytaane (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
siraas (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-allaaaji (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
sofeér (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
sonn (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
soor	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
sotteli	to finish, to end
socc	to clean, to polish
soccu (b.)	chewing stick (Senegalese toothbrush)
soxna (s.)	woman, madam, wife
soxla, soxle, 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, sube (s.)	morning, tomorrow
sube, suba (g.)(s.)	morning, tomorrow
sube 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
sunu	our
sunguf, sanqal, sanquf (s.)	flour
sanu	our

supp (b.)	soup
suppone (b.)	cabbage
surgeë (b.)	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.
sutura (s.)	decency, propriety, peace, quiet
suuf (s.)	1. sand, dirt, ground 2. under, bottom, down
suukër (s.) (b.)	sugar
suul	to bury
suul (b.)	burial
suur (st.)	to be full, to be satisfied/satiated with food
suux	to sink
suwaa (b.)	silk
suwé	June
suwetmaa (b.)	underclothes, underwear
suyyee	July

- T -

taab (b.)	abcess
taabul (b.)	table
taal	to turn on, to light
taai (b.)	fire
taal ām	to cook lunch
taal reer	to cook dinner
taal-i ām	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
takktusaan (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
tan (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
tann	to pick, to choose
tann 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
tasiyon (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
të	to be intractable
tëb	to jump, to leap
tëdd	to sleep
tëdd (b.)	laying down
teel (st.)	to be early
téémeér	1. one hundred 2. five hundred francs (CFA)
téémeér-i dërem	five hundred francs (CFA)
teen (b.)	well
téén (b.)	louse
teen (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
ténjj	to mourn
ténjj (b.)	mourning
teral	to honor
teral	to lay down, to put to bed
terangé (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.
tissóoli	to sneeze
togg	to cook
togg (g.)	dish
toggkat (b.)	cook
toggéntu	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
tóor-tóór	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
tox	to smoke
tubaab (b.)	caucasion, white person, European

tubaarkàll!	thanks be to God! fortunately (Arabic Expression)
tubëy (j.) (b.)	trousers, pants
tudd (st.)	to be named
tuflí	to spit
tuflít (b.)	spit
tugël	France
tukki	to travel, to take a trip
tukulóóř (b.)	Tukolor, Toucouleur (a Senegalese ethnic group living in the river region)
tund (w.) (b.)	hill, ridge
tun̄ (w.)	lip
tur (w.)	first name, given name
turëndooř (b.)	the one the baby is named after
turki (b.)	shirt
tusunéř (b.)	cook
tusuř	all the time
tuir (w.)	spirit
turuř (st.)	to be spilled
tuuti	small, little
tux	to smoke

- U -

-u	of (possessive particle)
-u-	negative particle
ub	to close
ubbi	to open
ue, wuude(b.)	shoemaker, cobbler
-ul	negative suffix
um	1. to bring bad luck 2. (koor) to start the month of fast
upp	to fan
uppoō	to fan oneself with
uppu	to fan oneself
uppukaay (b.)	a fan
urle'	to hem
uuf	to put on one's lap
uul	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
waaff (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
wacc	to abandon, to throw
wacc	to descend, to come down, to get off work
wacce	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
wall (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
warn	to swallow
wärment	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.)	fingernail
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
wéét	to be lonely
weex (st.)	to be white
weex (b.)	white
wëlbëti	to turn over
wëlis	to whistle
wëlluur (b.)	velvet
welo (b.)	bike

wéñ (g.)	iron
wéñ (w.)	fly
wér (st.)	to be cured, to heal, to be well, to get well
wér	to circle
wér (g.)	health
werante	to argue
wérèdi	to be in poor health
wérgi yaram	healthy body
wéri	to go around
wérseg (w.)	luck, chance
wert	to be green
wert (b.)	green
wesen (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
wëtëén (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
wóóm, óóm (w.)	knee
-woon, oon	(remote, past market)
wóoni	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
wuude, uude (w,) (b.)	to assist
wallu	to tan, to work leather
wulli	tanner
wullikat (b.)	gold
wurus (w.)	to look for, to search for
wut	to go look for
wuti	to be different
wuite (st.)	to answer (a call)
wuyyu	

- X -

xaaju-guddi	in the middle of the night
xaal (w.)	melon, watermelon
xaalis (b.)	money
xaar	to wait
xaat	(interjection), already?
xajéle	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
xem	to faint
xem (st.)	to be burnt
xerem (b.)	idol, fetiche
xew (st.)	to be up-to-date, to be in vogue
xew (w.)	celebration, happening
xewwi (st.)	to be old fashioned
xey	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
xoon (b.)	cooked hard rice (from the bottom of the cooking pot)
xoram (b.)	salt
xosi (b.)	cut, scratch
xotti	to tear, to have a cloth made
xuloo	to fight, to quarrel
xuloo (b.)	quarrel, fight
xulume (b.), jaxatu (j.)	local vegetable, green tomato shaped, bitter tasting
xumb (st.)	to be greedy
xureet, njambutaan	whopping cough
xurfaan, soj	to have a cold
xurfaan (s.)	cold
xuuge (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
yaakaarnaa-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
yakkamti (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
yeéfeér (b.)	non muslim, pagan
yeég	to walk up, to climb aboard
yeel (y.)	shin
yeén	2nd person plural subject dependent pronoun
yeén (y.)	eyebrows
yeén-éngi	you (plural) are here
yéés	to be worse

yeet (w.)	1. a conch 2. treated conch, shellfish
yeewu	to wake up, to awaken
yef (y.)	things
yeg	to be informed of, to be current
yegg	to arrive
yegle-	to announce
yekk (b.)	ox
yeketi	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
yembex (st.)	to be loose
yenddu	to spend the day
yendoo	to spend the day with
yeneen	others
yeenekat (b.)	town-crier
yengel	to shake, to beat
yengu	to be nimble
yenn	certain ones
yenu	to place on one's head to carry on the head
yep	all, every
yere (b.)	clothes
yey	to chew
yey guro	to chew cola nuts
yi	the (proximate, plural)
yii	these very ones
yilif	to order, to command
yoobaale	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
yonment (b.)	messanger, prophet

yonnee	to send something, someone
yomni	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
yumpaan~ (b.)	uncle's wife

R E F E R E N C E S

1. A Short English-Wolof Lexicon, compiled by John Zins; U.S. Peace Corps -- Senegal, Dakar, Senegal, August, 1977.
2. Dakar Wolof: A Basic Course, prepared by: Loren V. Nussbaum, William W. Gage, Daniel Varre; Washington, D. C. 1970.
3. Description Synchronique d'un Dialect Wolof Le Parler du Dyolof, Serge Sauvageot - IFAN - Dakar, 1965.
4. Grammaire de Wolof Moderne, Pathe Diagne; Presence Africaine, 25 bis, rue des Ecoles, Paris Ve, 1971.
5. Intermediate Wolof Textbook, by Abdulaay, Jarn, Felipe Tejeda; Indiana University, August, 1980.
6. Introductory Course in Dakar Wolof, William A. Stewart, Cheikh Babou, Dorothy Pedthe and others; Center for Applied Linguistics, Washington, D. C., 1966.
7. Les Cent et les Quinze Cents Mots les plus Frequentes de la Langue Wolof, par Madam Arar Diop, Maurice Calvet, Oumar Ben Khatab Dia; Centre de Linguistique Appliquee de Dakar (C.L.A.D.) les Langues Africaines au Senegal, No. XLI, 1971.
8. Lexique Alphabetique et Analytique du Wolof Fondamental, par Madam Aram Diop, O. Ben Khatab Dia, J. L. Doneux, Mamadou Gueye; Centre de Linguistique Appliquer de Dakar (C.L.A.D.) les Langues Nationales au Senegal, No. 59, 1974.
9. Lexique Wolof - Francais, Tom I: A-K, (Nouveau Tirage) No. 42, Centre de Linguistique Appliquee de Dakar (C.L.A.D.) les Langues Nationales au Senegal, 1977.
10. Manuel de Conversation, Conversation Hand-Book, edite par Pathé Diagne, Wolof, Mandeng, Pulaar/Francais et English, par Boubacar Kane, Rama Carrie-Sembene; 1978, Librairie Sankore, B.P. 7040, Dakar, Sénégal.
11. Njangum Wolof/Pour Parler Wolof, Cours intensif de Wolof pour Locuteurs Francais, Livre de l'etudiant, Première Partie, (4ème terage), Composition: Loren Nussbaum, Center for Applied Linguistics Washington, Adaptation Francaise: Jean Doneux, Charge de recherches C.L.A.D. (Centre de Linguistique Appliquee de Dakar, Les Langues Nationales au Senegal - 1977.
12. Njagum Wolof/Pour Parler Wolof, Cours intensif de Wolof pour Locuteurs Francais, Livre de l'etudiant, Deuxième Partie, 1977.
13. Un Vocabulaire Wolof de la Faune au Senegal, par Abdoul Aziz Diaw, Charge de Recherche au Centre de Linguistique Appliquee de Dakar, (C.L.A.D.), Les Langues National au Senegal, 1976.

References (continued)

14. Wolof of Senegambia, by David P. Gamble, London International African Institute, 1967.
15. Xamle, Direction de l'alphabétisation, République du Sénégal, Ministère de l'Education Nationale, Revue.
16. Yeen Nepp, Cours Pratique de Wolof pour les Volontaires du Corps de la Paix au Sénégal, Livre de l'élève, par Gary Engelberg, Pape Amadou Gaye, Virgin Island Training Center.
17. Yeen Nepp, Cours Pratique de Wolof pour les Volontaires du Corps de la Paix au Sénégal, Livre du professeur.