

Yaagaare Language Learning Lessons

BURKINA FASO

FULFULDE

LANGUAGE COURSE

LANGUAGE COURSE FOR FULFULDE OF BURKINA FASO

INTRODUCTORY NOTES

Arrangement of Materials - Three general areas of language learning are dealt with in every lesson:

Sound - hearing and speaking is covered in the Minimal Pairs sound exercises, in the dictation, reading, and, less formally, in using the language helper to verify and correct pronunciation in all exercises. Also, sound is reinforced in daily practice with cassettes. When you record a drill on a cassette save the exercise for further practice. I would encourage you not to erase any of the recorded drills you make during the course. You will use them more than you may think.

Grammar - new grammatical concepts are introduced and explained in each lesson with exercises to help learners master them. The sequence of their introduction is chosen to reflect the results of a survey the editor did among English speakers who have learned to speak Fulfulde in Burkina Faso using the first edition of this course. They were asked: What do you wish you had practiced more? What do you think should be introduced first and consequently practiced longest? What would have made your learning of Fulfulde easier or better? Each lesson includes a review and repetition of previously learned grammatical concepts, both in the lessons themselves and in the homework assignments.

Vocabulary - Most lessons introduce new vocabulary which is used in the context of grammar exercises, in exercises which require physical response, and in the homework assignments. You will be asked during the homework portion of the lesson to look up and begin to memorize vocabulary which will be used in the next lesson's assignment - thus minimizing time spent in class on straight memorization.

To use the lessons in this book you will need a language helper. He or she must be able to read and write Fulfulde in the Roman text. It is not necessary that he or she be highly educated although some ability in French will be helpful for some exercises. These lessons are written with the assumption that the language helper, who is an expert speaker of his language, is not a grammar teacher, nor has he been analyzing Fulfulde very long, if at all. His main purpose to you is to serve as a model speaker of the language and a resource person on the culture. He can verify, correct, briefly amplify, and disagree. This is not to say that the grammatical explanations of the language helper won't be valuable. Often they are very valuable; they clear up many points of puzzlement. But seldom are they helpful in large doses.

The design of the lessons is meant to help the learner stay in control of the learning environment and use his time efficiently. It is up to the learner to pace the lessons. For example: the student can say: "Okay. We have to move on, now. The lesson says, 'Turn to page so and so.'" Always treat your language helper very respectfully. Give him reason to respect you for your diligence, kindness, and respectfulness. You are, however, the boss - and if the pace or dynamic of the sessions isn't working because of the language helper's actions be firm in repeatedly demanding adherence to the written program. It is there to help you and, in a sense, to protect you. Some personalities will take all of the control you hand to them and more! Stay in control. Being a learner doesn't put you in the position of being dependent. It is an honorable role but not often assumed in the Third World: that of "adult learner."

Dawn Michelson, who wrote the original Language Course, shares these insights on language helpers:

The most frequent problems I've heard about from adult students learning Fulfulde are the issues surrounding having a language helper. We spend many hours together with our language helper. We are grateful to, annoyed with, sick of, and devoted to our language helper by turns! I cannot impress upon you enough the importance of keeping the atmosphere as professional as possible: punctual, clean, comfortable, and more formal, perhaps, than a tutoring relationship might be back home. I think it is a good idea to have two language helpers alternating with each other, or at least having a main language helper and another who helps at least one day per week. This is because, in the absence (sickness, death of relative, vacation) of the one solitary language helper, lessons halt and the inertia of a good schedule is lost. Also, in the likely event that you are not compatible with one helper, you have an alternative.

Let me repeat: this is a learner-directed course. You, the learner, set your pace. The course has 50 lessons. I suggest limiting your pace to two lessons per week. Work through each lesson's material before you meet with your language helper. There are exercises you can work on ahead of time and by doing so you will be able to maximize the benefit of time spent with your language helper. Be sure to give adequate time to work with recorded drills, vocabulary practice, and interacting with Fulani neighbors. Schedule 30-60 minutes three times per week with a native Fulfulde speaker. See Appendix C on page 440 for some ideas of language learning activities you might try. Work with the material in one lesson until you feel very comfortable that you understand it and can use it correctly before moving on to the next lesson.

Assume that your self-concept and your sense of well being are at risk while learning language. You need each other's patience and tolerance.

What these lessons are not designed to do is to produce fluency. They are designed to give you a good, broad look at the grammar and sound system and rudimentary vocabulary. The purpose of this course is to get you started on the road to learning Fulfulde and to give you some tools that will help you continue learning after you have finished the course.

Notes on what materials the new Fulfulde student will need:

Burkina Faso Fulfulde-English/English-Fulfulde Dictionary

Burkina Faso Fulfulde Grammar

Tape recorder and blank cassettes

A notebook for writing assignments and taking notes while interacting with Fulanis.

This *Burkina Fulfulde Language Course* includes 50 lessons divided into five sets of 10 lessons. Each set of lessons includes an exam which should be taken before proceeding to the next set of lessons. Be sure to follow the procedure for taking exams that you and your language learning supervisor have decided upon before starting this course. The exams will help evaluate your progress and give you an idea of areas you need to continue working on.

The course also includes a *Supplemental Resources* section which contains three appendices of material needed for the course.

APPENDIX A contains a guide for writing three different kinds of drills. There are also many exercises for learning different grammatical structures as well as practicing differentiating sounds in Fulfulde which are unfamiliar to English speakers.

APPENDIX B contains readings used for practice speaking Fulfulde, dictations, and analyzing grammatical structures. The readings include cultural topics and folk stories.

APPENDIX C contains a list of other resources available in the SIM Resource center as well as a number of suggested activities you can use when working with illiterate language helpers.

APPENDIX D contains 2 lists of important general vocabulary along with suggestions for learning vocabulary. The lists are provided to help you have an organized strategy for learning vocabulary. The disc which accompanies this course contains these same 2 vocabulary lists as well as 5 others. There is a third set of general vocabulary and lists of specialized vocabulary for theological terms, one for medical terms, veterinary and animal husbandry terms, and agro-forestry.

APPENDIX E contains the picture of a child with numbered arrows pointing to various parts of the body and the picture of a woman's head with numbered arrows pointing to various parts the head. These learning aids are also included in lessons 19 and 21 respectively.

Lastly, I want to encourage you to become familiar with the *Fulfulde-English/English-Fulfulde Dictionary* and the *Burkina Faso Fulfulde Grammar* mentioned above. Both have a wealth of information that will be very useful in explaining the intricacies of Fulfulde. You will find helpful information on Fulfulde which is not covered in this course. Do not overlook the footnotes and the appendices in the Grammar which give thorough explanations of confusing concepts in Fulfulde grammar.

Remember that this course is designed to give you a foundation for learning Fulfulde. I recommend that you start with working through two lessons per week. Take time to review often and work on the exercises until you have mastered them before going on to the next lesson.

After you finish this course you will be on your way to communicating well in Fulfulde. I want to encourage you to continue the habits you have established for learning new vocabulary and practicing grammatical constructions that you have not yet mastered.

ACKNOWLEDGMENTS

The *Burkina Faso Fulfulde Language Course* has been adapted from the *Fulfulde Language Learning Program* developed by Dawn Michelson of the Mission Protestante au Sahel (the Christian Reformed World Mission) in Mali. Dawn has very graciously consented to allow SIM's Burkina Fulani team to take her course and modify it as necessary for use in Burkina Faso.

Because of their value in understanding *Fulbe* culture, selected readings from Sonja Fagerberg-Diallo's, *A Practical Guide and Reference Grammar to the Fulfulde of Maasina* have been used. As this work is now out of print and contains some things which do not apply to the situation here in Burkina, or are different from here in Burkina, it was decided to include the pertinent portions, adapted to the Burkina situation, right in with the various lessons. However, some of these readings were not edited in order to give the student some background in how things are done in Mali. Some grammatical notes and exercises from this document are also included. We would like to thank JCMWA of Jos, Nigeria, for permission to use this material this way.

A special thanks goes to SIL Burkina for permission to include selected stories from those René Vallette compiled in *Dewtere Taali e Fulfulde* (août 1988), and in *Dewtere Filaaji Jelgooji* (1985) which are found in Appendix C of this course.

I want to thank George Cail and Rick Smith for the excellent work they did editing the first edition of the adapted course for Burkina in 1997. Without their efforts this course would not be available to us today. Rick offered many suggestions for improving the course and proof read the entire document.

Finally, I want to thank those who labored through the first edition and took the time to offer suggestions for improving the course. Those suggestions have been incorporated into this edition which we hope will be more complete and user friendly for language learners who use it.

Karen Smith
editor

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Lesson 1

Goals: Familiarity with orthography
Practice in sounding out Fulfulde
Introduction of the Infinitive verb forms
Introduce minimal pairs

EMERGENCY PHRASES

As soon as you arrive at your language learning locations people will start talking to you. Fulani culture requires members of a community to visit and greet the new guest. Fortunately, the one who arrives is the one who begins the greeting process which you will find is long and complex. There are, however, a few key phrases which you can use in response which will get you a long way in greetings.

When people are greeting you respond to them alternately with the following phrases.

Jam tan. (peace only)

Baasi fiu walaa. (no problems at all)

When you want to thank people who come to greet or bring gifts use the following phrases.

Tiyaabu (thank-you)

Foofoo (has many uses but can mean “thank you”)

When you want to explain that you don’t understand Fulfulde use the following.

Mi faamaay. (I didn’t understand.)

Mi nanataa Fulfulde. (I don’t hear Fulfulde.)

ORTHOGRAPHY

Read the **INTRODUCTION** to the *Burkina Faso Fulfulde Grammar*, pages 1-4, then read the following discussion on orthography. Respond to the questions which follow the reading.

In general there are three basic “rules” to the system of writing Fulfulde (which was decided upon in the UNESCO conference in Bamako in 1966): 1) each letter in written Fulfulde has only one sound value (with very minor exceptions). 2) every letter that is written is pronounced. 3) no single sound is represented by more than one written letter. In other words, what you see is what you get!

English-speakers will generally not have much trouble pronouncing individual letters/sounds. The major problem for English speakers is to learn to pronounce and distinguish between doubled letters. You should pay careful attention to this when you are learning new vocabulary. And you should be aware that the rhythm of an entire sentence can

change, depending on the length of the vowels in the verb suffix.
Again, work on repeating entire sentences correctly after your informant.

There are three sounds in Fulfulde which are completely foreign to English speakers. These are ɓ/B, as in *biɓɓe* (children), d/D, as in *diɗi* (two), and y/Y, as in *moyyi* (good). Furthermore, the glottal stop (') is both written and pronounced in Fulfulde as a definite interruption of sound, as in *la'al* (wooden bowl), *gi'al* (bone), and *ga'el* (small bull).¹

1. Vowels in Fulfulde have one standard sound. In English they can vary quite a bit depending on where you are from. To get a good sample word for the pronunciation key below have your informant pronounce the Fulfulde words several times. Repeat the words until you and your informant are confident you are pronouncing them correctly. Then choose an English word you want to use as your pronunciation “key” for the vowel sound in that word.

a - pronounced as in _____ compare: *daggude* - to be legal
daago - a mat

e - pronounced as in _____ compare: *seɗude* - to winnow, sift
seeda - a little

i - pronounced as in _____ compare: *tinude* - to be aware of
tiinde - forehead

o - pronounced as in _____ compare: *somude* - to be tired
soomude - to veil

u - pronounced as in _____ compare: *lubude* - to lend
luubude - to smell bad

2. The letters which remain should not be a problem to pronounce for English speakers. Listen to your language informant pronounce each letter, repeat the sound after him. Ask him to use it in a word then repeat the word.

b

c (This is always pronounced as the “ch” in “church.”)

d

f

g (Always pronounced as in “get.”)

h (This is always aspirated.)

j

k

l

m

n

ŋ (this sound is like the “ng” in “sing”)

ny (This is pronounced like the “ni” in “onion”)

p

¹ *A Practicle Guide and Reference Grammar to the Fulfulde of Maasina, Part I*, Sonja Fagerberg-Diallo, Ph.D, JCMWA, Jos, Nigeria, 1984, pp. IX-XI.

r (It is a rolled “r”)
s
t
w
y

3. The following nasal compounds are not difficult for an English speaker to make, but we are not accustomed to finding these sounds at the beginning of a word. Practice saying the following words.

mb - as in *mbaalu* (sheep)
nd - as in *ndaarude* (to look)
nj - as in *njaram* (a drink)
ng - as in *ngesa* (field)

4. Finally, there are the following combinations of vowels + semivowels (w or y): Again listen carefully to your informant as he pronounces the Fulfulde words. Repeat them until you and he are confident your pronunciation is correct. Choose a word from English to use as your pronunciation “key” for these sounds and write it in the blank.

ay - pronounced as in _____	<i>wayrude</i> - to be a long time since <i>nayeejo</i> - an old person
ey - pronounced as in _____	<i>leydi</i> - land, country <i>jeyde</i> - to own
iy - pronounced as in _____	<i>fiyde</i> - to hit <i>wiyde</i> - to say
oy - pronounced as in _____	<i>woyde</i> - to cry <i>koyngal</i> - leg, foot
uy - pronounced as in _____	<i>kuyam</i> - joy <i>buytude</i> - to decrease
aw - pronounced as in _____	<i>law</i> - early <i>mawnude</i> - to be big, old
ew - pronounced as in _____	<i>tewtude</i> - to search for <i>hewtude</i> - to arrive, achieve
iw - pronounced as in _____	<i>iwde</i> - to come from <i>diwde</i> - to jump
ow - pronounced as in _____	<i>howru</i> - knee <i>nowru</i> - ear
uw - pronounced as in _____	<i>yuwde</i> - to stick, prick <i>luwal</i> - horn

5. Write the three rules Fagerberg-Diallo cites for the system of writing Fulfulde:

6. How long ago was the present system of writing Fulfulde developed?

7. Which three sounds are present in Fulfulde which are not present in English?
 _____, _____, _____.

8. The glottal stop is both _____ and _____ in Fulfulde.
 Think about the glottal stop for a moment:
 Is it written in English? _____ Is it pronounced in English? _____

PRACTICING FOR SOUND

One way of sharpening your ears to your new language is to compare and contrast pairs of words which are pronounced almost identically, but which contain one difference in sound. These we will call “minimal pairs.”

Distinguishing sounds that are similar but different in Fulfulde is often difficult for English speakers since they are not sounds we need to distinguish in English. The words below demonstrate a short and lengthened vowel sound. The lengthening is represented in writing by the doubling of the vowel. The same principle applies with single and double consonants which we will see later in the minimal pairs exercises.

1. Ask the language helper to read them. Mimic him after each word. Repeat several times. Work with each pair until you hear the difference and can pronounce each word correctly.

dagu – daago sedude – seeda tinude – tiinde
somude – soomude lubude – luubude

2. Continue working with the above words as follows:
 - 1) Have your informant read one word in each pair and you identify the one he reads. You read one word for each pair and he identifies the one you have read.

 - 2) Have your informant point to a word and you read it. He will tell you if it is correct.

3. Some of the above words include the implosive consonants that do not occur in English. To introduce you to these sounds repeat the same exercise with the following pairs of words.

bili – bili

yaamnde – yamnde

diidi – didi

yiire – yiite

4. As mentioned at the beginning of this lesson it is important to listen to complete sentences to hear the rhythm of Fulfulde. Practice reading the following dialog with your language informant. Follow the process below. You will see it again in Lesson 2 as part of the whole process called “Learning From a Text.”

Drill with language helper the entire text using the following pattern (to be altered later at your discretion if you have a more workable system):

- ✦ Listen to him read the entire text without interruption in order to hear it in natural form. Repeat.
- ✦ Listen to each sentence with a pause after each in order to focus your hearing on each sentence. Repeat several times.
- ✦ Listen to the first sentence. Mimic. Repeat three or four times. Go on to each sentence in turn.
- ✦ “Natural pauses” are the next break down. In the case of a dialog, these occur when the person speaking changes. Listen to the first exchange, then mimic it. Then listen to the first phrase and try to respond. Have him correct your response and repeat it after him. Add another exchange and try to do two perfectly before going on. Then three, etc.

Morning Greeting Text

A - *Jam waalii Usuman!*

B - *Jam tan.*

A - *Kori* a waalii e jam?*

B - *Baasi fuu waalaay.*

A - *Ada reeni naa?*

B - *Sago men tan.*

A - *Ada selli naa?*

B - *Baasi fuu walaa.*

A - *Aan e tiyaabu.*

B - *Aan e baraaji.*

**Kori means “hopefully.”*

Record your language helper reading each phrase. He should leave enough time for you to repeat the phrase. Then he should read it again before going on to the next phrase. Practice with the recording often.

- Most of the lessons contain exercises you will be asked to audio-record. You will need these recordings for your individual study and practice. Remember that careful recording of exercises, with pauses for repeating after the speaker and plenty of repetitions, will make your practice more profitable. Save each of the recordings you make for use throughout the course. See Appendix A in the *Supplemental Resources* section at the back of this notebook and read the instructions for recording drills and working with minimal pairs on pages 402-405. Work together on the first set of words and take the time to make a recording for further practice.

GRAMMAR

Verbs in the *Burkina Faso Fulfulde-English/English-Fulfulde Dictionary* are listed in the infinitive form. In Fulfulde, infinitives can have three different endings which tell you whether the verb is in *active voice*, *middle voice*, or *passive voice*. The voicing of the verb indicates how the action relates to the subject. With *active voice* verbs the subject is performing the action. The *active voice* infinitive ending is *-ude*. (You will sometimes only see *-de* if the ending has been contracted with the root). With *middle voice* verbs the subject is both performing the action and receiving the benefit of the action. These would correspond to a reflexive verb in English. They also are often intransitive verbs which do not take a direct object. The *middle voice* infinitive ending is *-aade*. Then there are the *passive voice* verbs in which the subject is receiving the benefit of the action but is not performing the action himself. The *passive voice* infinitive ending is *-eede*.

Look at the example below.

Active Voice (-ude)	Middle Voice (-aade)	Passive Voice (-eede)
<i>lootude</i>	<i>lootaade</i>	<i>looteede</i>
to wash someone or something	to wash one's self	to be washed

VOCABULARY

There will be new vocabulary introduced in each lesson. We have prepared different lists of vocabulary which should be mastered as you study Fulfulde. The lists are divided into sets based on importance and topic. *Set One* contains basic essential vocabulary. The words you are learning now will be from this list. We have suggested 20 words to learn for the first week, and you can add others as you see the need. Make an effort to learn 20 new words each week. When you finish *Set One* move on to *Set Two*. It is extremely frustrating to not be able to express yourself for lack of vocabulary even if you understand the grammar. Include time in your language learning schedule for practicing with the new vocabulary. Look them up in the dictionary. Learn their different forms (singular, plural etc.). Try using each word in a sentence. Later on you could write a dialog, narrative, or other exercise using as many of the words as possible. Go talk to someone using as many of the words as possible!

Set One and *Set Two* of the vocabulary lists are found in Appendix D at the back of this notebook, beginning on page 442. Other sets of vocabulary are provided on the disc which accompanies this course. They include *Set Three* of general vocabulary, a set of theological and biblical terms, a set of medical vocabulary, a set of veterinary and animal husbandry vocabulary, and a set of agro-forestry vocabulary. When you have mastered a word you should check it off the list. Keep updating your list of words you are learning regularly. Continue to use the words you have mastered.

The first week's words are:

- | | |
|---------------------------|--------------------|
| 1. <i>waalude</i> | 11. <i>suka</i> |
| 2. <i>weetude</i> | 12. <i>beero</i> |
| 3. <i>nyallude</i> | 13. <i>kori</i> |
| 4. <i>hiirude</i> | 14. <i>jam</i> |
| 5. <i>reenaade</i> | 15. <i>tan</i> |
| 6. <i>sellude</i> | 16. <i>fiu</i> |
| 7. <i>baasi</i> | 17. <i>finude</i> |
| 8. <i>woodude (walaa)</i> | 18. <i>wadude</i> |
| 9. <i>debbo</i> | 19. <i>namude</i> |
| 10. <i>gorko</i> | 20. <i>faamude</i> |

In Lesson 2 you will begin making a set of cards with your new vocabulary words to help you review them often.

HOMEWORK

Each lesson's homework is "corrected" informally at the beginning of the following lesson with the language helper.

1. Practice with taped minimal pairs. Listen closely. Try to distinguish sounds. Mimic the speaker.
2. Practice with the recording of the **Morning Greeting Text**.
3. Read the introductory pages of your *Burkina Faso Fulfulde/English-English/Fulfulde Dictionary* (pages 1-12). It is no small task to learn to use the dictionary efficiently because it differs significantly from others you have used.
4. Look up the following verb infinitives and note their meanings in preparation for the next lesson:

waalude -

weetude -

nyallude -

hiirude -

5. You will continue working on appropriate greetings for different times of day. It will be helpful to have a “paper clock” to indicate times for different greetings. Make a clock you can use in the next lesson. You will use it often.

6. Read the following text:

THE IMPORTANCE AND USE OF GREETINGS

This chapter introduces you to a few of the most basic greetings in Fulfulde. Few things will be more important to you in your rapport with people than knowing how to greet properly. From a grammatical point of view, greetings are unfortunately rather complex and irregular. But they are so important to your interactions with people that you should thoroughly memorize this material, and feel comfortable in using it.

Notice how lengthy Fulfulde greetings are when compared with the standard English “Hello!” Fulfulde greetings are formed from a series of QUESTIONS from what we call the **greeting sequence**. The questions may be about family, health, work, the weather, etc., and they will vary depending upon the time of the day.

The questions from the greeting sequence require one of the standard replies: *Jam tan*, *Jam ni*, *Sago men* or *Sago meeden*, *Yetoore Alla*, or *Baasi fuu walaa*. Greetings are highly ritualized, and at this point in the conversation no one expects to hear “the truth” about your health, family problems, etc.. Greetings are simply the formalized way of establishing communication, and every exchange requires this introduction before “getting down to business.”

You will also want to notice some of the body language (tone of voice, posture, gestures) which goes with the greetings. For example, when meeting someone clearly older than yourself, it would be considered impolite to look him or her directly in the face. Greetings are often mumbled quickly and in a low tone of voice, with the participants all looking at the ground. To English speakers this would normally signal disinterest in what one is doing. But in this case it actually means just the opposite, that you are showing respect towards the person you are greeting.

The appropriate tone of voice and gestures are determined by the respective ages and social status of the people greeting, so it is difficult to give any simple rules. You should just be aware of these distinctions and start to observe what actually happens around you.

It is normally the person arriving on the scene who begins the greetings (meaning don't wait for people to acknowledge your presence before you greet). Greeting should always be given, even if it means “interrupting.” Greetings are themselves the markers of politeness, and foreigners who often fail to greet are viewed as being impolite.

Greetings normally take the form of one person asking several questions. At the same time, the other person may start asking in his turn. (You will notice some differences between dialect groups here. In some groups, first one person asks a series of questions, and only when he has finished, or runs out of breath, does the other person begin. In other places, both participants may begin asking simultaneously. Once again, pay attention to what happens around you.) After the initial round of greetings there may be a slight “embarrassed” pause, and then everybody will start all over again.

The length of the greetings will depend upon how well the participants know each other, how long it has been since they last saw each other, and upon their respective ages and social status.²

² Fagerberg-Diallo, pp. 1-2

Lesson 2

Goals: To analyze a morning greeting text
Become familiar with initial consonant changes for verbs
Familiarity and practice with the *Burkina Faso Fulfulde-English/English-Fulfulde Dictionary*

REVIEW

1. Write the four verbs you looked up in the dictionary for Lesson 1 with their definitions.

2. Give an English word that contains the sound represented by the following Fulfulde (phonetic) symbol: Ex. *c* - church

a -

e -

i -

o -

u -

g -

ŋ -

ny -

c -

3. Name some difficulties English speakers may have with Fulfulde:
Example: We don't have *ɓ* in our sound system.

4. Verbs in the dictionary are listed under which verb form?

5. The infinitive form of Fulfulde verbs end in which letters?

6. Answer the following questions on greetings:

In length, how do Fulfulde greetings compare to English ones?

Do you always tell the truth while greeting? Why or why not?

When greeting in Fulfulde, lowered eyes indicate what?

Who starts greeting: the one arriving or the person already on the scene?

T or F The greeting can be simultaneous questions and replies and can start all over again when finished.

PRACTICING FOR SOUND

Practice **Minimal Pairs set I**, found in Appendix A, page 402, with your language helper as in Lesson 1.

PRACTICING FOR SOUND AND VOCABULARY

Read the following method for learning vocabulary and pronunciation then follow the instructions:

LEARNING FROM A TEXT

The cycle for learning from a text (from *Becoming Bilingual* - Larson) proceeds like this: 1) obtaining the text; 2) checking it for suitability; 3) transcribing the text; 4) understanding the text; 5) noting and classifying problems (or placing them in a “questions” file if not solvable at the present moment). Whether or not the text is memorized depends upon its universal application potential.

The following text has been obtained, checked and transcribed for you.

Your work now is to understand it as well as you can, note your problems with it (whether in the area of meaning, sound, or grammar) to be handled one at a time, and then, in this case, memorize it.

1. The first step is to gloss the text (i.e. write a one word definition for each word in the text). Use your knowledge of the Fulfulde/English dictionary to do this. Then try to write down a more natural, less literal meaning for each phrase. (Note: greetings are elusive in meaning, more symbolic, perhaps, so there will be a limit to how deeply you “understand” this text until your understanding of Fulani culture increases.) Place any “problem” words in a list in a file entitled: “Questions.”

2. Drill with language helper the entire text using the following pattern (to be altered later at your discretion if you have a more workable system):
- ✦ Listen to him read the entire text without interruption in order to hear it in natural form. Repeat.
 - ✦ Listen to each sentence with a pause after each in order to focus your hearing on each sentence. Repeat several times.
 - ✦ Listen to the first sentence. Mimic. Repeat three or four times. Go on to each sentence in turn.
 - ✦ “Natural pauses” are the next break down. In the case of a dialog, these occur when the speaker changes. Listen to the first exchange, then mimic it. Then listen to the first phrase and try to respond. Have him correct your response and repeat it after him. Add another exchange and try to do two perfectly before going on. Then three, etc.
3. Practice with your language helper several times. Don’t forget to start with step 1. Rerecord the whole process (2 above) leaving silences where you wish to respond in practice sessions. Be sure to include greetings for all four times of day.

4. **Morning Greeting Text** (with later-in-the-day substitutions)

A - *Jam waalii (weetii, nyallii, hiirii), Usuman!*

B - *Jam tan.*

A - *Kori a waalii (weetii, nyallii, hiirii) e jam?*

B - *Baasi fuu walaay (weetaay, nyallaay, hiiraay).*

A - *Adā reeni naa?*

B - *Sago men tan.*

A - *Adā selli naa?*

B - *Baasi fuu walaa.*

A - *Aan e tiyaabu.*

B - *Aan e baraaji.*

5. With the help of an informant complete the following table, indicating the correct greeting (*waalude, weetude, nyallude, hiirude*) for each time of day.

7 AM -

3 PM -

9 AM -

5 PM -

11 AM -

7 PM -

NOON -

10 PM -

VOCABULARY

We have already said that it is best to learn vocabulary in sentences. You have started to collect nouns and verbs but to form sentences you will need subject pronouns. Here are the personal subject pronouns.

Singular	Plural
I – <i>mi</i>	we – <i>min</i> (exclusive)/we – <i>en</i> (inclusive)
you – <i>a</i>	you – <i>on</i>
he/she – <i>o</i>	they – <i>be</i>

With the first person plural exclusive *min* means the person you are addressing is not included in the topic; e.g. We – *but not you* – are going to Dori. The inclusive *en* indicates that the person you are addressing is included in the topic; e.g. We – *including you* – will eat now.

GRAMMAR

VERB VOICE AND PLURALIZATION

1. On the first row below write the three *voices* verbs can have in Fulfulde?
On the second row write the infinitive ending for the corresponding *voice*.

_____	_____	_____
_____	_____	_____

2. In yesterday’s homework you looked up 4 verbs in the dictionary.
What was the voice of each of those verbs? _____

How do you know?

Now we will add more information about verbs.

3. Pluralization of verbs in Fulfulde requires what is called “initial consonant changes.” Please read your *Burkina Faso Fulfulde Grammar*, section **10. VERB ROOT TRANSFORMATIONS**, through point **10.A. Initial Consonant Changes**, pages 64 and 65.

NOTE: In this and the following exercise you will see a subject pronoun before the verb. The singular third person pronouns used are either *o* or *imo* (meaning he or she). The plural third person pronouns used are either *be* or *ebe* (meaning they). We will explain when to use each form later.

4. Now work through the following material on **INITIAL CONSONANT CHANGE**.³ Read the information and work through all of the lists. Predict the plural initial consonant of each verb before looking it up to verify your prediction. Use your grammar, **Table 10.1**, page 65 for reference. You can see in the example below how the initial consonant change works between “h” and “k.”

<u>singular</u>	<u>plural</u>
<i>O hodii do.</i>	<i>Be kodii do</i>
<i>O hiirii e jam</i>	<i>Be kiirii e jam</i>
<i>O hawrii e Ali.</i>	<i>Be kawrii e Ali.</i>
<i>O hollii o.</i>	<i>Be kollii o.</i>

This is the only change which takes place within the root of Fulfulde verbs, and it is always completely regular and predictable.

If you were to decline the verb haalude (to talk, speak) in all persons, you would get:

<i>Mi haalii.</i>	<i>Min kaalii.</i>	<i>En kaalii.</i>
<i>A haalii.</i>	<i>On kaalii.</i>	
<i>O haalii.</i>	<i>Be kaalii.</i>	

Verbs beginning with the following letters DO NOT undergo any change: the consonants *b d, l, m, n, ny, ŋ, t y* and the vowels *a, e, i, o, u*. Any verb which begins with one of these letters does not ever show any initial consonant change or variation between the singular and plural forms.

5. You should look up the meanings of the following infinitives, and then give both the singular and plural form.

	INFINITIVE	MEANING	SINGULAR	PLURAL
m-	<i>mawnude</i>	to be big, or old	<i>o mawnii</i>	<i>be mawnii</i>
	<i>moyyude</i>			
	<i>maayde</i>			
n-	<i>namude</i>			
	<i>nanndude</i>			
ny-	<i>nyallude</i>			
	<i>nyawde</i>			
	<i>nyaamude</i>			
ŋ-	<i>ŋardude</i>			
	<i>ŋoyude</i>			
	<i>ŋabbude</i>			

³ Fagerberg-Diallo, pp. 47-50

	INFINITIVE	MEANING	SINGULAR	PLURAL
a-	<i>anndude</i>			
	<i>accude</i>			
e-	<i>eggude</i>			
	<i>ekitaade</i>			
i-	<i>iirtude</i>			
	<i>inndude</i>			
	<i>ittude</i>			
o-	<i>ommbude</i>			
	<i>omtude</i>			
	<i>oorude</i>			

6. Find the plural forms of the following singular verbs using your grammar, **Table 10.1**, page 65. Then look up the meaning of each verb in your Fulfulde/English dictionary. (Remember that verbs are entered in the dictionary under the infinitive forms which usually end in *-ude*, *-aade*, *-eede* or *-de*. For example, *finii* won't be found in the dictionary because it is a conjugated verb. *Finude*, the infinitive form, will be found, however.) Room is left for you to write in the meaning.

Singular	Plural	Infinitive: Definition
<i>o finii</i> → he woke up	<i>be</i> <u><i>píníí</i></u>	<i>finude</i> : <u>to wake up</u>
<i>imo selli</i> →	<i>ebe</i> _____	<i>sellude</i> : _____
<i>o hollan o</i> →	<i>be</i> _____ <i>o</i>	<i>hollude</i> : _____
<i>o rema</i> →	<i>be</i> _____	<i>remude</i> : _____
<i>o yarii</i> →	<i>be</i> _____	<i>yarude</i> : _____
<i>o warii</i> →	<i>be</i> _____	<i>warude</i> : _____

Now switch: find the singular verb and the infinitive, using the plural as a clue.

<i>o</i> _____ <i>o</i> →	<i>be mbarii o</i>	_____:	_____
<i>imo</i> _____ →	<i>ebe njannga</i>	_____:	_____
<i>imo</i> _____ →	<i>ebe ngolla</i>	_____:	_____
<i>o</i> _____ →	<i>be ndefan</i>	_____:	_____
<i>o</i> _____ →	<i>be mbarmii</i>	_____:	_____

7. This has been your first exposure to looking up meanings of words using the regular system of verbal consonant changes. It is used in many verb conjugations. (Verbs starting with nasals such as m, n, ny, or ŋ, do not show any change between singular and plural forms; neither do verbs beginning with l, t, b, d, y nor do verbs beginning with vowels.) Practice this with your language helper as a substitution drill and then record it. Have your language helper say the infinitive then the pronoun *o* or *be*. You will respond with the pronoun plus the correct form of the verb for that pronoun.

For example: Language Helper says, *Finude – o* (when recording leave enough space after this for your response)

You respond: *O finii*,

Language Helper gives the correct response: *O finii*

Language Helper: *Finude – be*

You respond: *Be pinii*

And so on.

Be sure to have your language helper mix up the singular and plural pronouns. You don't want to always start with the singular *o* for each verb.

8. Review **Table 10.1**, page 65, in your grammar. Then list the verbs from today's greeting text. Which ones have an initial consonant change from singular to plural? List the plural initial consonant for each verb you've listed.

HOMEWORK

1. Practice with the recording to memorize the greeting series.
2. Practice with the recording of the substitution drill for initial consonant changes that you made today.
3. Practice with the taped minimal pairs drill you did for Lesson 1.
4. Make or find a chart of numbers from 1 to 100 in 10 rows of 10 numbers for Lesson 3.
5. Go out and greet people. Use the series with native speakers as you find them. The system will break down at this point, because the greeting series is varied and complex. You, will, however get far by trying and listening. Any attempt on your part will be encouraged by Fulfulde speakers, no matter how feeble. You have learned a foundational set of greetings which will have many variations. (As a rule of thumb, the responses are more universal than the questions, you'll feel more comfortable responding at first than initiating.)

6. Begin to make a vocabulary card file. Write the Fulfulde word on the front of the card. Also on the front of the card write a sentence which includes the featured vocabulary word. (It's better to learn a word in the framework of a grammatical sentence.) Now on the back of the card write a definition in English with a French gloss (a one word equivalent) and other grammatical information – such as part of speech. Include the noun class marker if the word is a noun, its plural and the noun class marker of the plural. Also on the back of the card you might include a drawing if the word is a noun. The French gloss and drawing will help you in doing vocabulary drills with your language helper (see Lesson 11, page 84, and Appendix D, page 439, for a discussion of one method of learning vocabulary).

Run through your card file often to memorize your vocabulary. The card file should be kept current every day. To begin refer to the list provided with Lesson 1 for important words to know. Then add the words you glossed in today's lesson.

7. Read the following discussions and answer the questions about the readings:

THE CONCEPT OF *KODO* AND *BEERO*

The concept of *kodo-beero*⁴ is a very basic one in *Fulbe* culture. There is no precise English/French translation for these words. They are rooted in a culture where individuals do not exist as such, and where everyone identifies himself as a member of a certain family, clan, and village. In its most basic sense, *kodo* (plural - *hobbe*) means “stranger.” Someone who does not belong to the village or lineage. An outsider. But it also must therefore mean “guest,” because anyone who is a stranger in a village must automatically be the guest of somebody else.

As westerners, we often think in terms of arriving in a town and simply renting a place to stay, as individuals. Although this can happen in larger towns today, traditionally it was unimaginable. And it still cannot happen in smaller villages.

Furthermore, it is really not the best way to proceed. A newcomer should always be the *kodo* of someone in the village, who then becomes his *beero* (plural - *weerbe*) or “host.” Throughout his stay he will be known as “so-and-so's guest.” And when people ask him “who he is” (implying what is his relationship to the village!) the answer is that he is the *kodo* of such-and-such a *beero*. He thereby acquires a place or role within the entire village. He is no longer an individual, but part of the social unit with a link to the community. And establishing these “lines of relationship” is similar to asking and answering the questions, “Where do you work?” or “Where did you go to school?” in an American context. The answers to these kinds of questions enable people, in their respective cultures, to “situate” someone who is unknown. You will find that

⁴ In Mali the word for host is *njaatigi*, while in Burkina the word used is *beero*. In Mali the word for the guest is *kodo*. This same word can be used in Burkina for a stranger who has settled in the community, but they also use the word *beero* for guest. This makes things a bit confusing at times because both the host and the guest are the *beero*. In the following text the word *njaatigi* has been changed to *beero*, while the word *kodo* has been retained for the sake of distinguishing the two. -Ed.

people rarely ask you initially about your work. But they will try very hard to figure out who you are related to, since no one can imagine an existence alone in a village setting. Village life is communal, and by being someone's *kodo* you enter into that community.⁵

A NOTE ON FORMING NOUNS FROM VERBS

One basic feature of the Fulfulde language is the system of creating new words based upon the verbal root. A new word can be formed by: 1) changing the suffix at the end of the word, 2) changing the initial consonant of the root in a predictable way.

For example, take the nouns *kodo* and *hobbe* (the singular and plural forms of the word "guest"). First, the pattern of exchanging "h" and "k" as the initial consonant between singular and plural forms of words is absolutely regular and predictable in Fulfulde. These two consonants exchange between the singular and plural forms of both nouns and verbs.

Secondly, the suffix *-o* or *-do* is normally used to indicate the singular form of nouns talking about human beings; whereas the suffix *-be* is used for human beings in the plural.

For example: *debbo* (woman); *gorko* (man); *biddo* (child). Compare those with the following: *rewbe* (women); *worbe* (men); *bibbe* (children).

For the word *kodo/hobbe* the basic verbal root is *hod-*. The infinitive form is therefore *hodude*, meaning to "settle down, to stay settled someplace, to establish a place to live."⁶

Questions:

What is a *kodo*?

What is an *beero*?

Why must you be a *kodo* upon entering a village?

If *kodo* comes from the verbal root *hod-*, what verbal root does the word *beero* come from? (Check your dictionary and **Table 10.1**, page 65, of your grammar if you get stuck.)

Add these words to your vocabulary card file.

⁵ Fagerberg-Diallo, pp. 16-17 – adapted

⁶ Fagerberg-Diallo, p. 17 – adapted

Lesson 3

Goals: More practice with greetings
More practice with verb consonant changes
Introduce numbers

REVIEW

1. Define the following Fulfulde words:

waalude -

weetude -

nyallude -

hiirude -

baasi -

tan -

fiu -

jam -

kori -

2. If greeting first thing in the morning one would say:

“*Jam* _____.” or “*Kori a* _____ *jam.*”

3. If at noon one would say:

“*Jam* _____.” or “*Kori a* _____ *e jam.*”

4. If at 15:00 one would say:

“*Jam* _____.” or “*Kori a* _____ *e jam.*”

5. If at 19:30 one would say:

“*Jam* _____.” or “*Kori a* _____ *e jam.*”

6. What is the response to “*Aan e tiyaabu?*”

7. What is an appropriate response to “*Jam waalan en?*”

8. When organizing data, what data belongs in “Questions?”

9. Ideally, when will the “Questions” file be empty?
10. Additions to the greeting text: We have seen that the greetings are varied. Let’s attempt to add one or two possibilities in each lesson.

Today’s additions:

A - *Kori a finii e jam?*

B - *Jam tan.*

A - *Deekaa na selli naa?*

B - *Baasi fiuu walaa.*

A - *Sukaabe maa na celli?*

B - *Ibe celli, baasi fiuu walaa.*

Gloss these additions now. Decide where they could be inserted naturally into the greeting text of Lesson 2.

Rerecord the dialog to practice as homework until you have it memorized.

11. Define the following words:

debbo -

suka -

gorko -

PRACTICING FOR SOUND

With you language helper practice the **Minimal Pairs set II** from Appendix A on page 402 just as you did for Exercise I in Lesson 1. Record this exercise for further practice.

GRAMMAR

VERBAL INITIAL CONSONANT CHANGES

1. The initial consonant sound in Fulfulde verbs will change from singular to plural except in the cases of ones beginning with which letters?

2. Below is a list of the initial consonants for singular which require a change for the plural. Write next to each one the consonant it changes to for plural. If you need help refer to **Table 10.1** in your grammar, page 65.

b - _____ d - _____ f - _____ g - _____
 h - _____ j - _____ r - _____ s - _____
 w - _____ w - _____ y - _____

3. Complete the following chart just as you did in Lesson 2.

Two patterns of alternation which you should learn are between: Y-NJ and J-NJ.

INFINITIVE	MEANING	SINGULAR	PLURAL
Y-NJ <i>yahude</i>	to go	<i>o yehii</i>	<i>be njehii</i>
<i>yi'ude</i>			
<i>yaltude</i>			
<i>yarude</i>			
<i>yeggitinde</i>			
<i>yidude</i>			
J-NJ <i>jowtude</i>	to greet	<i>o jowtii</i>	<i>be njowtii</i>
<i>janngude</i>			
<i>jannginde</i>			
<i>jokkude</i>			
<i>jeyude</i>			
<i>juulude</i>			

Another pattern which you should learn to recognize is between: W-NG and W-MB. The consonant W is the only one which can take more than one alternative in the plural.

	INFINITIVE	MEANING	SINGULAR	PLURAL
W-NG	<i>wonude</i>	to be	<i>o wonii</i>	<i>be ngonii</i>
	<i>woodude</i>			
	<i>warude</i>	to come		
	<i>wadude</i>			
	<i>waddude</i>			

	INFINITIVE	MEANING	SINGULAR	PLURAL
W-MB	<i>woddude</i>	to be far away	<i>o woddii</i>	<i>be mboddii</i>
	<i>wuurude</i>			
	<i>wulude</i>			
	<i>wi'ude</i>			
	<i>winndude</i>			
	<i>weetude</i>			
	<i>weccude</i>			
	<i>welude</i>			
	<i>warude</i>	to kill		
	<i>waalude</i>			
	<i>waawude</i>			

4. Today's mystery text – use your dictionary to gloss the following text:

A - *A tileke janngude joonin?*
 B - *Mi tileke.*

A - *Aan e tiyaabu.*
 B - *Aan e baraaji.*

5. For more practice with the dictionary, translate the following sentence:

Gilla fuddoode (from: fuddude), Laamdo tagi (from: tagude) kammu e leydi.

VOCABULARY

FULFULDE NUMBERS

1. Look up the following in your dictionary:

limude -

bolum -

go'o -

didi -

tati -

nay -

joy -

jeegom -

jeddi -

jeetati/jetti -

jeenay -

sappo -

noogay -

2. Count to ten and point to the number on your chart as you count. (This is the number chart you made for homework in Lesson 2.)
3. Have your language helper randomly point to numbers on the chart and name each one as he does. Next you point to different numbers on the chart naming them as you do.
4. Practice the numbers by substituting them into the sentence: (Use only numbers which are greater than one.) Indicate on the number chart the number being used in each example.

Example: *O soodii baali tati.*

Gloss: He bought sheep three.

Translation: He bought three sheep.

HOMEWORK

1. Memorize **Table 10.1**, page 65, in your grammar. Ask your language helper to “test” you on it at the beginning of Lesson 4.
2. Study the greeting text for word spellings. The next lesson will include a dictation based on this greeting text.
3. Read about Nouns and Noun Classes:
Nouns in Fulfulde are much more complex than the verbs. Nouns are divided into “classes” which help determine how the nouns are modified to form plurals. The other determining factor for forming plurals is the initial consonant. Read the sections **4-7** in your grammar on pages 5-44 regarding noun classes and noun pluralization. It is a very long assignment

and should be read carefully. Please note when reading about the Noun Classes that the descriptions provide details about general qualities or characteristics of items in various noun classes which can help you determine a noun class for a noun you are unfamiliar with. Also provided are details regarding how often each noun class appears in the dictionary. The point to be taken from this is to notice the noun classes that are most prominent in Fulfulde. That will help you prioritize how you learn them. Reread section **5. PLURALIZATION: INITIAL CONSONANT CHANGES FOR NOUNS**, pages 30-33, including part **5.A. For Normal Nouns with Common Plurals**. Also make an effort to understand **Table 5.1** on page 31, and how it works.

4. Practice with the tapes of the greeting series in Lesson 2 and today's additions until they are memorized and the responses come to mind automatically.
5. Practice with the **Minimal Pairs set II** recording you did today.
6. For the next lesson prepare a "bank" containing at least three coins of each denomination and several bills of each size.
7. Read the following text and answer the questions which follow the text:

NAMES

The giving of names and the use of names often has a certain significance in a culture. You might be surprised to find that many people in your village try to give you a Fulani name as part of the process of bringing you into the community. The importance of names (*innde/inde*) in Fulfulde show up in the following ways.

The first important event in the life of a child is the naming ceremony.⁴ This usually takes place exactly one week after the birth of the child. This is the first time that the name of the child is announced publicly by the imam of the mosque. Normally a sheep will be killed and the child's head is shaved, which explains the derivation from *labude*.

Furthermore, children are sometimes named after, or in honor of, someone. This person is known as the child's *tokora* (plural - *tokoraabe*), or namesake. The *tokora* is responsible for certain functions on the day of the naming ceremony, as well as for fulfilling certain duties throughout the life of the child. It is even quite common to find a child living with his or her *tokora* for a period of time. Family or clan names also have a particular use and significance. In the first place, there are only four Fulbe clans, each marked by its particular clan name (*jammoore*), or a variant of that name. These four clans and their variants are:

- *Jallo* (variants: *Jal, Kah, Kane, Dikko*)
- *Soh* (variant: *Sidibe*)
- *Bah* (variants: *Balde, Baal, Jah, Jaakite*)
- *Bari* (variant: *Sangare*)

⁴ This is called a *lamru* in some areas of Burkina, including in Sebba and the Moosiire dialect area, a *lawru* in the Mahadaga area, an *inndeeri* in Djibo, and an *inndeeru* in Sebba. Check to see what is used in your area. *Lamru/lawru* is derived from the verb *labude*, meaning to shave, while *inndeeri/inndeeru* is derived from the verb *inndirde* meaning to name.

In Maasina you will also commonly hear the name *Siise* (often spelled in Burkina *Ciise*), indicating a Pullo family which converted to Islam and left cattle herding as an occupation to become specialists in religion and Arabic. For example, the founder of the theocratic state of Maasina, known as the Diina, changed his name from *Aamadu Bari* to *Seeku Aamadu Siise*.

The etymology of the word *jammoore* (plural - *jammooje*) is also interesting. It comes from the verb *jammude* meaning “to praise” or “to recite a genealogy.” This verb is used to talk about one of the primary activities of the griots (*Maabo/Maaboobe*), which is to recite the lineage or genealogies of their patron families and other important persons. Intrinsically, the simple fact that someone knows and recites a genealogy is a mark of praise and honor toward that noble family. The sense of *jammoore* stretches between “a praise” to “a praise name” to “the clan or family name.”

A dialectical variant of this, also used in Maasina, is from the verb *yettude* meaning “to praise, flatter, to thank,” from which is derived *yettoore* (plural - *jettooje*) or “clan name.”

Finally, you will discover that a lot of teasing and joking goes on over family names. There is a special relationship which exists between certain clans known as a “joking relationship” (in Fulfulde, *dendiraaku*). Originally, *dendiraabe* (singular - *dendiraado*) were a special set of cousins (cross-cousins). Being *dendiraabe* created an especially close bond of alliance in times of trouble. But it also allowed for all sorts of teasing, and even “insulting,” behavior between people who were *dendiraabe*. This behavior is in complete contradiction to the normal reserved and dignified behavior which is expected of *Fulbe*. So, for example, if you hear a *Bah* say something totally outrageous to a *Jallo*, you can guess that there is a joking relationship (*dendiraaku na woodi*).⁵

Questions:

What happens at a *lamru/indeeri*?

Who is a *tokora*?

What are the four *Fulbe* clans?

The *Siise* clan were specialists in what?

What is YOUR *jammoore*?

Who can you insult?

⁵ Fagerberg-Diallo, pp. 31-32 adapted

8. Read section **2. FULFULDE DIALECTS**, on page 2 of your grammar and then answer the following questions:

Which dialect of Fulfulde is found in northern Senegal?

In Guinea?

There's a high degree of intelligibility between dialects of Fulfulde as one travels from _____ to _____ across West Africa.

Fulfulde is not a tonal language. T or F

Lesson 4

Goals: Introduce formation of plurals with nouns
Introduce noun classes
Learn to count money

REVIEW

1. Write the consonant that these singular initial consonants change to when forming plurals of verbs:

b - _____ d - _____ f - _____ g - _____

h - _____ j - _____ r - _____ s - _____

w - _____ w - _____ y - _____

2. Define the following Fulfulde words:

finude -

debbo -

sukaabe -

limude -

meere -

jeddi -

jeenay -

noogay -

wonude -

janngude -

ga -

tilaade -

3. When counting in Fulfulde from one to ten, between which two numbers is it most difficult to distinguish (for English ears)?

_____ and _____.

4. Spend 10 minutes practicing with the number chart as you did in Lesson 3.

5. Practice your greeting dialog.
6. DICTATION: Have your language helper read five sentences from the Greeting Dialog in Lesson 3. Write them below then correct them.

VOCABULARY

COUNTING MONEY

Counting money in Fulfulde is based on the 5 cfa coin which is called a “*mbuudu*” (plural - *buudi*). The counting of money proceeds in multiples of 5 cfa so that 10 cfa is *buudi didi*, and 15 cfa is *buudi tati*. The main denominations of money available are designated as follows:

- 5 cfa - *mbuudu*
- 10 cfa - *buudi didi*
- 25 cfa - *buudi joy*
- 50 cfa - *buudi sappo* (5 x 10)
- 100 cfa - *buudi noogay*
- 500 cfa - *buudi hemre* (5 x 100)
- 1,000 cfa - *buudi keme didi*
- 2,500 cfa - *buudi keme joy*
- 5,000 cfa - *buudi ujunere* (5 x 1,000)
- 10,000 cfa - *buudi ujunaaji didi*

1. What is the value of the following amounts of money?

1. *buudi nay* -
2. *buudi jeenay* -
3. *buudi sappo e joy* -
4. *buudi noogay e joy* -
5. *buudi noogay e jeetati* -

2. How much (in Fulfulde) does laundry soap cost in the market?

3. (*Extrapolation*) If a stock cube (Maggi) costs 20 cfa, how would one express that amount in Fulfulde:
4. Using coins and bills, practice identifying these now. It will be helpful to have a “bank” set aside for language lessons, from now on. It should contain at least three coins of each denomination and several bills of each size. Take turns with your language helper selecting combinations for you to identify.

GRAMMAR

NOUNS AND NOUN CLASSES

1. Today you will begin to become familiar with the way nouns form plurals by trying the exercise below. Refamiliarize yourself with **Table 5.1 Initial Consonant Changes of Nouns** on page 31 of grammar, and section **5. Pluralization: Initial Consonant Changes for Nouns**, through part **5.A. For Normal Nouns With Common Plurals**, pages 30-33. Also reread section **4 on Noun Classes**, pages 5-6.
2. Using your dictionary define and find the plural form for the following singular nouns. You will note that the dictionary provides noun class markers for singular and plural forms of nouns. These nouns will become your point of reference for beginning to study initial consonant change among nouns. Be sure to change the endings according to the appropriate noun class as well. (This is shown in the dictionary and will be explained in later lessons.)

	Noun Class	Plural	Noun Class	Definition
<i>debbo</i>	_____	_____	_____	_____
<i>baawdo</i>	_____	_____	_____	_____
<i>gorko</i>	_____	_____	_____	_____
<i>jiddo</i>	_____	_____	_____	_____
<i>gido</i>	_____	_____	_____	_____
<i>Pullo</i>	_____	_____	_____	_____
<i>kodo</i>	_____	_____	_____	_____
<i>Ceddo</i>	_____	_____	_____	_____

3. Draw some conclusions from this list about pluralizing nouns in Fulfulde:

Nouns in the *o* class seem to go to which plural class?

Nouns in the *o* class end with which letter?

Plural nouns in the *be* class end with which letter(s)?

Using the data that you've gathered above, answer the following:

When the *o* class goes to the *be* class:

	singular		plural		singular		plural
initial	d	→	_____ / _____		initial	p	→ _____
initial	b	→	_____ / _____		initial	k	→ _____
initial	g	→	_____ / _____		initial	c	→ _____
initial	j	→	_____ / _____				

Compare this chart to **Table 10.1 Initial Consonant Chages for Verbs** in your grammar on page 65. Compare and contrast. Write your observations here.

Do the same letters change in both charts?

Do they change in the same direction?

Is there correspondence between d - nd, b - mb, g - ng, and j - nj?

Where are the nasalized initial consonants found?

OTHER NOUN CLASSES

4. Use your *Burkina Fulfulde-English/English-Fulfulde Dictionary* to complete the following chart.

	Noun Class	Plural	Noun Class	Definition
<i>rawaandu</i>	_____	_____	_____	_____
<i>wojere</i>	_____	_____	_____	_____
<i>wobere</i>	_____	_____	_____	_____
<i>yabbere</i>	_____	_____	_____	_____
<i>yitere</i>	_____	_____	_____	_____
<i>foondu</i>	_____	_____	_____	_____
<i>hinere</i>	_____	_____	_____	_____
<i>suudu</i>	_____	_____	_____	_____
<i>ndakiire</i>	_____	_____	_____	_____
<i>mbeewa</i>	_____	_____	_____	_____
<i>ngaari</i>	_____	_____	_____	_____
<i>njamndi</i>	_____	_____	_____	_____

5. Now look at the list above. What is the relationship between the appearance of a singular noun and which class it's in?

6. What will your rule of thumb be if you want to determine which noun class a noun is in?

7. Make a tentative list of noun consonant changes from the data you've now collected.

r → _____		s → _____
w → _____	or → _____	nd → _____
y → _____	or → _____	mb → _____
f → _____		ng → _____
h → _____		nj → _____

8. Compare these results to the results for the verb chart. What are the similarities, if any?

9. Compare these results to the results for the *o* class chart above. What are the similarities, if any?

This exercise has shown you the “tip of the iceberg” of noun initial consonant change. We hope that with repeated exposure to the system introduced here you will begin to feel more and more comfortable with it.

PRACTICING FOR SOUND

1. Practice **Minimal Pairs set II** with your language helper.
2. Listen to your language helper read the following text on naming ceremonies which can also found in Appendix B, page 420. Follow the sequence you used in Lesson 2 “Learning From a Text.” Have him record it so you can listen to the rhythm. Try reading aloud with the recording.

NAMING CEREMONY⁶

Si suka rimaama nyannde maani, lamru ndu wadee si nyannde ndeen wartii. Lamru ndu, beetee law wadete. Nyannde lamru, si fajiri falteke, suka o labetee.

Almaami o wara ley galle. Baaba binnel ngel haalana o innde suka heese, heese, tawee yimbe nanaay. Mbaalu hirsee. Innde suka haalnee jamaa o. Ndeen Almaami du'otoo.

Si mbaalu ngu hirsama fuu, si Almaami du'eke, tawee innde suka o haalnaama jamaa o, ndeen gorooje peccetee hakkunde yimbe. Ndeen worbe be ndilla.

Caggal dum, rewbe ngara, njoodoo faa booya seeda. Be kokka mballitaari caggal nde worbe been ndilli. Mono fuu hokka ko waawi. Nyeeybe e horbe be kokkee huunde, ndeen be kootata. Be nyallataa ley galle oon. Ndeen lamru ndu timmata.⁷

HOMEWORK

1. Practice your recording of **Minimal Pairs set II** found in Appendix A on page 402.
2. Practice reading along with your recording of the above **NAMING CEREMONY** text.
3. Add today's vocabulary to your card box.
4. Look up the following words and gloss them:

ceede _____ *capande* _____ *mbecca* _____

From what verb does the word *mbecca* come? _____

5. Read the following text then answer the questions which follow the text.

DROPPING IN TO GREET PEOPLE, AND SAYING GOOD-BYE

Simply passing by someone's house for five or ten minutes, just for the purpose of exchanging greetings, is a very acceptable thing to do. In fact, people will be very pleased if you stop by their house for no other purpose than to greet them. Furthermore, if you stop by with a bit of "business" to do, people will nevertheless always invite you to sit down first and greet you (perhaps several times by various members of the family), before giving you the chance to state your business.

While Westerners tend to focus on the "purpose" of a visit and often try to "get down to business" immediately, most Burkinaabe will focus on the fact that you are paying them a visit. Even in their offices, people

⁶ This is called a *lamru* in some areas of Burkina, including in Sebba and the Moosiire dialect area, a *lawru* in the Mahadaga area, an *inndeeri* in Djibo, and an *inndeeru* in Sebba. Check to see what is used in your area. *Lamru/lawru* is derived from the verb *labude*, meaning to shave, while *inndeeri/inndeeru* is derived from the verb *inndirde* meaning to name.

⁷ Fagerberg-Diallo, p. 276 – adopted

tend to be a bit put off if you state your business before going through the greetings and making a bit of small talk.

When you have finished your business, or you have finished with your greetings, you can simply announce that you are now leaving by saying something like, *Mi hootii*. (I'm going home.), *Mi yehii*. (I'm going.), or *Mi runnyii*. (I'm leaving.). People will always protest that you should stay longer. Depending on the time of the day, you will often be invited to stay for the next meal, which may still be two or three hours away. Or if you are traveling, you will be invited to spend the night.

You should realize that these kinds of invitations are both sincere and simply a matter of good form. People extend such invitations as a matter of habit, as a communication requirement in Fulfulde, just as they extend greetings. But they also derive enormous pleasure from doing so, and would normally be pleased if you decide to stay because you feel comfortable with a given family. Receiving guests is an honor and privilege to the host.

If however, you are determined to leave, you can simply repeat your intention to leave. If people ask when you will return, it is appropriate to answer: *Faa nyannde wonnde*. (Until another day.)

As you leave, someone (or everyone) will always accompany you a short distance. This sign of respect and pleasure at the visit is a gesture that you should also show towards your guest. Never simply say good-bye inside of the house and let your guest depart alone. Someone will walk you at least as far as the front gate, and probably quite a bit further. When they have gone as far as they intend to go they will say something like, *Mi haadii do*. (I am stopping here.). At this point greetings will be sent to "the others," and blessings exchanged. Whenever someone begins a phrase by *Alla...* (May God...), the appropriate response is *Amiina*.⁸

Questions:

Dropping in is positive/negative/neutral in *Fulbe* culture?

Always _____ before saying what business brought you.

What should you do if invited to stay but you need or want to leave?

T or F The guy who accompanies you halfway home after you've greeted his home is really trying to pick your pocket!

⁸ Fagerberg-Diallo, pp.51-52 – adopted

Lesson 5

Goals: To practice and add to greeting text of Lesson 3
To practice the number system
To practice plural formation of nouns
To become familiar with noun classes

REVIEW

1. Write out in Fulfulde the numbers 1-10:

1 _____ 3 _____ 5 _____ 7 _____ 9 _____

2 _____ 4 _____ 6 _____ 8 _____ 10 _____

2. Write definitions for the following words:

bohum –

limmude-

3. Gloss the following:

noogay -

capande tati -

capande nay -

capande joy -

capande jeegom -

capande jeddi -

capande jeetati -

capande jeenay -

hemre -

keme didi -

keme joy -

ujunere -

ujunaaji didi -

4. Add to greeting text - gloss each new word. Practice and record as before.

A - *Goraa na selli naa?*
B - *Baasi fuu walaa.*

A - *Kori cukaloy maa na celli?*
B - *Baasi fuu walaa.*

5. Practice counting with your chart.

6. Using your “bank” practice counting money. Have your language helper arrange different amounts and you tell him how much it is.

PRACTICING FOR SOUND

1. With your language helper drill **Minimal Pairs set III** in Appendix A, page 403. Make a new recording.
2. Read the text **NAMING CEREMONY** to your language helper several times. It is found both in Lesson 4 and in Appendix B on page 420. Have him listen to you the first time through, then have him correct your pronunciation the next two times you read the text. Have him re-record the text leaving a space after each sentence so you can repeat what is read.

VOCABULARY

Using the Fulfulde/English dictionary, define the following verb infinitives. Write the plural form and circle the initial consonant change if there is one. Add these to your card file if they are not already there.

warude –

yahude (slightly irregular verb) -

soodude -

yuurude -

wadude –

Gloss the following and add to your card file:

Alan -

Altine - Altineere -

Talaata - Talaataare -

Alarba - Alarbaare -

Alkamiisa – Alkamiisaare -

Aljuma – Aljumaare -

Ase – Asaweere -

GRAMMAR

PRACTICE WITH NOUNS

Most of these words are from the Noun Pluralization exercise you did in Lesson 4. Today you will construct a drill to practice forming plurals. Ask your language helper to read through the list. When he reads a word you then supply the noun class marker and also the plural form along with its noun class marker.

Example: Language helper says - *hoore*

You say *hoore - nde, ko'e - de*

Your language helper should complete the sequence after you, giving the correct information.

Record the exercise as a drill to practice at home.

debbo

suka

gorko

wuro

gido

Pullo

kodo

kaado

rawaandu

wojere

wobere

suudu

yabbere

yitere

foondu

luumo

hinere

mbeewa

ngaari

njamndi

VERBS-GENERAL COMPLETE

You know that the infinitive form of verbs can take one of three endings depending on the verb's voice. The chart below shows the verb endings and their voice. We explained the meaning of "voice" in Lesson 1.

Active Voice	Middle Voice	Passive Voice
<i>-ude</i>	<i>-aade</i>	<i>-eede</i>

As you might imagine each voice takes a different ending when it is conjugated in all of the different verb forms.

Here we are introducing the verb form called General Complete. It is a simple form to conjugate and follows very closely the same pattern for sentence structures used in English; subject-verb-object. The active voice of this verb form is the one you have been exposed to in earlier lessons. It can be thought of as expressing a completed action. It closely resembles what we think of as "past tense." You should read section **11.A** on the **General Complete**, pages 66-73, in your grammar. In particular you will need the information on page 67 as well as **Table 11.1** on page 66 for this lesson.

Using the verb root *loot-* (to wash) we can see how these verbs are conjugated in the three voices for the General Complete.

Active Voice	Middle Voice	Passive Voice
<i>-ude</i>	<i>-aade</i>	<i>-eede</i>
<i>lootide</i>	<i>lootaade</i>	<i>looteede</i>
<i>O lootii suka.</i>	<i>O looteke.</i>	<i>O lootaama.</i>
She washed the child.	She washed herself.	She has been washed.

Using the same chart. Try to conjugate the verbs for the root *suud-* (to hide). Use the verb in a sentence like the example above. Then translate the sentence.

Active Voice	Middle Voice	Passive Voice
<i>-ude</i>	<i>-aade</i>	<i>-eede</i>
<i>suudude</i>	<i>suudaade</i>	<i>suudeede</i>

Again for the General Complete verb form write the endings for the infinitive and conjugated forms for each voice:

	INFINITIVE	CONJUGATED
Active Voice	_____	_____
Middle Voice	_____	_____
Passive Voice	_____	_____

1. For each of the following verbs write the conjugated form for the General Complete third person singular and plural. Include the subject pronouns, *o* and *be*. You will notice that some verbs appear in all three voices. While you may not find all of the passive voice verbs in the dictionary you should know that passive voice verbs can be constructed from active voice verbs that take direct objects. Therefore, *O aawii gawri* (active voice), which means “He planted grain,” can also be rendered *Gawri aawaama* (passive voice) which means “The grain has been planted.”

VERB	SINGULAR	PLURAL
<i>femmbaade</i>		
<i>finude</i>		
<i>ummaade</i>		
<i>defude</i>		
<i>yarude</i>		
<i>wurtaade</i>		
<i>durude</i>		
<i>lootude</i>		
<i>suudeede</i>		
<i>bornude</i>		
<i>bornaade</i>		
<i>bammbude</i>		
<i>soodude</i>		
<i>aaweede</i>		
<i>hootude</i>		
<i>wartude</i>		
<i>joodaade</i>		
<i>suudaade</i>		
<i>lootaade</i>		
<i>femmbeede</i>		
<i>hiirtaade</i>		
<i>nyaameede</i>		
<i>fukkaade</i>		
<i>aawude</i>		

2. Now practice the above as a drill with your language helper. Have him read each verb then give either the third person singular subject pronoun *o* or the plural *be*. You compose the sentence using the correct verb form with the initial consonant change if it needs one.

Example:

For the verb *yahude* (to go) your language helper will say: *yahude – o*

You respond *O yehii*

Then your language helper will repeat the correct answer.

After you have practiced the exercise several times record it for practice at home.

HOMEWORK

1. Practice with recordings as before to review greeting text and learn new additions.
2. Practice with your recording of the noun transformation drill you did today.
3. Practice with the verb transformation drill you recorded today.
4. Greet native Fulfulde speakers at each opportunity.
5. Count money with a Fulfulde speaker (15 to 30 minutes).
6. Update and review your card file. While you are doing this make a list of the words you have mastered, then write the definitions from memory. Check them off you master vocabulary list in Appendix D.
7. Practice with your new recording of the **Naming Ceremony** text.
8. Practice with your recording of **Minimal Pairs set III**.
9. Read the following, then answer the questions which follow the text:

PULAAKU: BEHAVING AS A “TRUE PULLO”

We’ve chosen two key words, *teddungal* and *semteende*, as an entry point into what is more generally called *pulaaku*, or “following the *Fulbe* way.”

The word *teddungal* means “respect, honor, high regard, consideration.”

It comes from the verbal infinitive *teddude* which literally means “to be heavy.” Figuratively, this verb has come to mean “to be weighty” (in the sense of being important). You can also say of someone that he is *gorko teddudo*, meaning ‘someone who is important, honored, respected, and influential.’

From this basic root, you can derive the infinitive *teddinde*, “to make heavy; to show respect, honor.” (The suffix -in- added after the verbal root always means “to make the action occur, or cause to happen.”) So, for example, you will often hear people say, *Beero teddini kodo* in order to express the idea that a host owes respect and hospitality to his guest.

People’s behavior in general, and certainly their behavior towards you as a stranger-guest, will be largely determined by their understanding of how to express *teddungal* towards you. This can include coming to greet you,

accompanying you places, sending you food, avoiding direct questions, inviting you to their homes, assigning you a “companion” from their household to help you, giving you gifts, etc.. All of this behavior is in keeping with the dictum, *Moyere woni teddungal*. (“That which is good is showing respect.”) Entering into relationships which show mutual respect and honor, both through gestures and deeds, will open up a whole “hidden” world of Fulbe cultural values, one which requires a certain amount of finesse and patient observation to uncover because of the cultural value of *semteende*, which, as you will see, values the un- and under-stated.

Semteende is based on the verbal infinitive *semtude* meaning “to have shame.” Sometimes this verb can have the negative connotation of “being ashamed” because one has done something shameful or embarrassing. But more often, it has a highly positive sense, indicating that the person showing *semteende* is modest, reserved, respectable, and dignified. [I’m not sure that it is used in a positive sense here in Burkina very often - Ed.] These are all traits highly desirable in *Fulbe* culture.

Often non-*Fulbe* accuse the *Fulbe* of being “sneaky” or “unreliable” because of this cultural behavior trait which demands that a well-brought up person does not show his “true” (especially negative) feelings. Both physical needs (hunger, thirst, etc.) and “negative” emotions (anger, fright, etc.) are often hidden. In dealing with other human beings, the value of *semteende* demands that each person be poised and calm; stoical in the face of danger or discomfort. One of the gravest insults in Fulfulde is to say of another *O semtataa*, meaning that he doesn't show the proper “self-mastery” demanded by *semteende*.

One of the most challenging tasks for you will be learning to read the subtle signals which will help you distinguish the “underlying reality” from the “surface appearance,” as well as learning clever and indirect ways of expressing your own needs and wants. Notice that Western culture tends to express the opposite cultural value, in saying such things as; “honesty is the best policy,” “do your own thing,” “take the bull by the horns,” “lay your cards on the table,” etcetera. These ideas would be very puzzling to a Pullo, who always tries to be non-confrontational and indirect in his behavior, in the name of *teddungal* and *semteende*.

There is a Fulfulde proverb which says: *Mo hulaay, mo eelaay, mo teddinaay, wadata ko boni*. It means, “He who doesn't show fear or shame or respect will only do what is bad.” But the sense of “fear” (*hulude*) and “shame” here is a positive one, indicating a realistic understanding of the situation and self-control.⁹

Questions:

What is *teddungal*?

What is *semteende*?

Which words of emotions do Fulani hesitate to show?

Add new words to your card file.

⁹ Fagerberg-Diallo, pp.71-72 – adapted

Lesson 6

- Goals: To become familiar with a few common verbs
To become familiar with subject pronouns (short form)
To practice forming sentences with General Complete

REVIEW

1. Practice the greeting dialog with your language helper including the new phrases from Lesson 5. (10 minutes)
2. Provide the Fulfulde word for the English definition:

woman - _____	children - _____
seven - _____	twenty - _____
here - _____	now - _____
to study; to learn - _____	fifty francs - _____
five francs - _____	man - _____
little children - _____	
4. Practice counting. (10 minutes)
5. Figuring out the money system in Fulfulde is a matter of multiplying by, or dividing by what number?
6. Practice counting money (15 minutes). Using your “bank,” practice counting money. Write out the following amounts of money in Fulfulde before starting:

100 cfa _____	200 cfa _____
250 cfa _____	300 cfa _____
400 cfa _____	500 cfa _____

PRACTICING FOR SOUND

Practice **Minimal Pairs set III** from Appendix A, page 403, with your language helper as before.

Read the text **NAMING CEREMONY** from Appendix B, page 420, to your Language helper several times allowing him to correct your pronunciation.

GRAMMAR

Subject Pronouns

Please read section **8. PERSONAL, INDEPENDENT AND INDEFINITE PRONOUNS** through point **A. Subject Pronouns** in your grammar, pages 45-46. After reading about subject pronouns, answer the following questions:

1. How many sets of pronouns has Fulfulde?
2. How many first person plural pronouns are found in **Table 8.1**? Name them and tell what each means:
3. What is the Fulfulde subject pronoun which means “he”?

What is the Fulfulde subject pronoun which means “she”?
4. How does *on* in Fulfulde differ in meaning from “vous” in French?
5. Look closely at **Table 8.1** under third person singular. The first item is *o*, which we have seen means “he” or “she.” The other eighteen items in the category are noun class markers used here in a way which corresponds to the pronoun “it” in English. (See example 3 concerning the chicken. *Ngal* is the noun class to which “chicken” belongs.) Since English has only one noun class, it has only “he, she, and it” as third person singular subject pronouns.
6. Now observe the five items in Table 8.1 under third person plural. *Be* means “they” (persons). The other four items, *de*, *di*, *ko₂* and *koy* are plural noun class markers used here in a way which corresponds to “they” in English when referring to non-humans.¹⁰
7. With this information, leaving your grammar open to page 46, we can put together a very simple sentence. For example, gloss the following sentences (all containing completed actions).

Mi warii ga, keeyan.

Mi yuurii leydi [fill in the name of your country].

O soodii gawri.

¹⁰ Note that while often in both the grammar and the dictionary the plural pronoun *ko* is written as *ko₂* in order to distinguish it from the singular pronoun *ko₁*, in reality these pronouns should simply be written as *ko* when you actually use them in your writing.

Now gloss these sentences:

En ngarii ga.

Min coodii bikki.

On yuurii leydi Kanada.

Be njehii leydi Ameriik.

8. For the three verbs below give their voice. Then write the definition. Write a short sentence in Fulfulde showing how the word is conjugated for the General Complete third person singular. Write the same sentence again for General Complete third person plural.

femmbude - Voice _____ Definition _____

Third person singular: _____

Third person plural: _____

femmbaade - Voice _____ Definition _____

Third person singular: _____

Third person plural: _____

femmbeede - Voice _____ Definition _____

Third person singular: _____

Third person plural: _____

Gloss this mystery text:

Golle maa na weli kam sanne.

Jam nyallan en!

9. The following exercise is designed to give you practice with the General Complete in all three voices. In each sentence only the infinitive form of the verb is given. You should conjugate the verb and write the correct form on the blank. Don't forget to make initial consonant changes where needed. You should then translate the sentence on the line which follows it.

Example: O aawii gawri. He planted grain
(aawude)

Debbo e gorko _____ law.
(finude)

Debbo _____.
(ummaade)

O _____ bita.
(defude)

Gorko _____.
(ummaade)

Be _____ bita.
(yarude)

Suka _____.
(ummaade)

O _____ bita.
(yarude)

Gorko _____ wuro.
(wurtaade)

O _____ na'i.
(durude)

Debbo _____ suka.
(lootude)

O _____ o.
(bornude)

Debbo _____.
(lootaade)

O _____.
(bornaade)

O _____ suka.
(bambude)

Be _____ huumo.
(yahude)

<i>O</i> _____ <i>maaro e cofal.</i> (soodude)	_____
<i>Be</i> _____ <i>wuro.</i> (hootude)	_____
<i>Be</i> _____ (fukkaade)	_____
<i>Gorko</i> _____ (wartude)	_____
<i>O</i> _____ (joodaade)	_____
<i>Debbo</i> _____ <i>nyiiri.</i> (defude)	_____
<i>Cofal</i> _____ (suudaade)	_____
<i>Gorko</i> _____ <i>suka.</i> (femmbude)	_____
<i>O</i> _____ (femmbaade)	_____
<i>Baaba e suka</i> _____ (femmbeede)	_____
<i>Be</i> _____ (hiirtaade)	_____
<i>Nyiiri</i> _____ (nyaameede)	_____
<i>Be</i> _____ (fukkaade)	_____

HOMEWORK

1. Write out (from memory if possible) the verb initial consonant changes.
2. Continue to practice with your recording of **Minimal Pairs set III**.
3. Continue practicing with your recording of noun singular/plural transformations.

4. Continue practicing with your recording of General Complete verb transformation drill for singular and plurals.
5. Count money with a Fulfulde speaker. (15 to 30 minutes)
6. Update your card file. Don't forget to add new categories.
7. Collect an assortment of articles you can use to practice buying and selling as in the market.
8. Review spellings from the text **NAMING CEREMONY** for your dictation in Lesson 7. Practice with the recording of this text as well.
9. Read again the discussion in section **5. PLURALIZATION: INITIAL CONSONANT CHANGES FOR NOUNS** on pages 30-33 of your grammar, up to part B. Study the **Table 5.1** and the examples immediately following the table.
10. Read the following background information and answer the questions which follow:

THE FULFULDE LANGUAGE

The language which you are studying is called *Fulfulde* in Mali, Burkina Faso, Niger, Nigeria, Cameroun, and on eastward as far as Ethiopia. The same language is known as *Pulaar* or *Pular* in Senegal, Mauritania, Guinea, Gambia, Guinea Bissau, and Sierra Leone. The distinction in name (*Fulfulde/Pulaar*) is an arbitrary one, and has absolutely nothing to do with dialect.

Although there are many dialects of this language, almost all of them are mutually intelligible with very little problem. It is one of the very few languages in Africa which covers such a wide geographic area. Statistics vary in estimating the number of people who speak *Fulfulde-Pulaar* as a first language. A safe and probably conservative guess is around 15,000,000 people. Within Mali itself, it is estimated that there are roughly a million Fulfulde speakers [ditto for Burkina - Ed.] if one includes both *Fulbe* and *Fuutankoobe*.

European authors have generally referred to both the people and the language as "Fulani," "Fula," or "Peul." These term are not really correct to use, in that they are not the terms which the *Fulbe* themselves use. They are terms borrowed by the British and French from Hausa, Mandinka, and Wolof respectively.

Within Mali linguists generally recognize three major dialects of Fulfulde, as well as several minor ones. The three major dialects are referred to as:
Maasinankoore - spoken by the *Maasinankoobe* (singular: *Maasinanke*)
Seenonkoore - spoken by the *Seenonkoobe* (singular: *Seenonke*)
Fuutankoore - spoken by the *Fuutankoobe* (singular: *Fuutanke*)
 (Notice that adding the suffix *-nkoore* to the name of an ethnic group or geographical region indicates the language spoken in that area or by that group. For example, *Bambarangkoore*, *Hawsankoore*, etc.. The suffix *-nke* is borrowed from Bambara and indicates a human being in the singular. It is

similar to the “true” Fulfulde suffix *-do* which indicates the same thing. The plural suffix for human beings is *-nkoobe*.)

Maasinankooore or the dialect of Maasina, is considered the standard dialect of Fulfulde in Mali (i.e. it is used most often on the radio, in publications, etc.). The name Maasina can be confusing at first, since there were historically two different political states which were known as Maasina, each with slightly different boundaries. But the core of Maasina could be considered ecologically to be the zone of inundation which lies on the banks of the Niger and Bani Rivers. It is this fact of an annual flooding which gave a special importance to Maasina.

The name Maasina was used as early as 1400 A.D. with the arrival of **Magan Jallo** from **Fuuta Tooro** in Senegal. He installed himself and his family a few kilometers from **Ténenkou**, and his descendants (the *Jallube*) were the ruling lineage of Maasina until the 19th century, dominating both the other ethnic groups in the region as well as the other nomadic lineages of *Fulbe* (each headed up by an *Ardo* - see *ardaade*) which were slowly moving into the area.

In roughly 1820 A.D., **Seeku Aamadu Bari Siise** established a theocratic Islamic state in Maasina, known as the **Diina** (meaning “religion”). His “empire” was also known as **Maasina**, though he now placed his capital at **Hamdallaay**, east of Mopti, as well as extending the borders of the old Maasina.

The Maasina was distinguished by the fact that it lay in an area flooded yearly by the two major rivers, making it ideal for rice production and for fishing. Therefore the population of Maasina also included large numbers of *Sebbe* (fishermen known in French as Bozo) who lived on the river banks, and *Riimaybe* (captives or slaves of the *Fulbe*) who worked the fields. The ruling *Fulbe* themselves rarely farmed, but were occupied by cattle herding, religion, governing, or fighting wars.

In contrast, the *Seenonkoobe* live in a region which is known as **Seeno**. Literally the noun *seeno* (pl. *ceene*) simply means “a sandy region, sandy soil, sand.” Within the region of Maasina people used the term to refer to the ecological zone both to the north and east which is not flooded. It is an area which can only be farmed, if at all, during the rainy season, and in which people grow millet (*gawri*) rather than rice (*maaro*). It is populated above all by semi-nomadic *Fulbe* lineages which live primarily off of their large herds of cattle. Given the ecological differences between Maasina and Seeno, the life-style in each area was traditionally quite different.

When one speaks of the *Seenonkoore* dialect, however, it usually refers to a specific region to be found around the towns of Koro, Bandiagara, Bankasi, and Douentza. This region was a province of the Diina, which was known as the province of Seeno-Haayre, which literally means the “the sandy region in the hill, rocks, or mountains.”

Finally, we come to the *Fuutankooobe* (known in French as the “**Toucouleur**”) from **Fuuta Tooro**. Fuuta Tooro was a Fulfulde speaking state located along the Senegal River in Senegal and Mauritania. In the 1860's a militant Fuutanke cleric known as **Al-Hajji Umar Taal** or **Shayk Umar** declared a religious holy war (*jihad*), and swept into Mali with large numbers of his *Fuutankooobe* (“people from Fuuta”) disciples. Although many eventually returned to Senegal after the French defeated Taal and his dream of empire, many others stayed on in Maasina (the Maasina of Seeku

Aamadu) and in Ségou. Their descendents make up today the third largest sub-group of Fulfulde speakers in Mali.

Furthermore, in western Mali near the towns of Kayes and Nioro, there is a large population of *Fuutankoobe* who have peacefully migrated from the central Fuuta to the west. Family names such as *Taal, Sih, Caam, Kan, Timbo, Dem, Aan, Njaay, Talla, Aac, Joop, Saal, Lih, Lam, Nyay, Sek, Wan*, etc. are typical of the *Fuutankoobe* family names (know always as *yettoore* amongst the *Fuutankoobe*).¹¹

Read section **2. FULFULDE DIALECTS**, page 2, in your grammar for both a broader overview of Fulfulde in West Africa and for a brief look at the eleven minor dialects we know of in Burkina Faso.

Questions:

What is the Fulfulde language called in Guinea?

In 1984 it was estimated that how many people spoke Fulfulde as a first language?

What are the three major dialects of Fulfulde spoken in Mali and where is each located? (Consult a map.)

What are the ten minor dialects of Fulfulde spoken in Burkina Faso and where is each located? (Consult a map.)

Who were Magan Jallo, Seeku Aamadu Siise, and Al-Hajji Umar Tal?

¹¹ Fagerberg-Diallo, pp. 92-94 – adapted

Lesson 7

Goals: More on initial consonant changes for forming plurals of nouns
Introduce the General Incomplete verb form

REVIEW

1. Fill in the subject pronoun table below (check your answers by referring to **Table 8.1** on page 46 of your grammar):

PERSON	Singular	Plural	
		Exclusive	Inclusive
1 st			
2 nd			
3 rd			

2. Have your language helper check the sentences you wrote using General Complete for Lesson 6. Correct as needed.
3. Use the articles you collected and your “bank” to practice market skills of buying and selling with your language helper. (15 minutes) You will need some new vocabulary.

Find out what *Noy foti?* means. _____

4. Dictation on **NAMING CEREMONY**:

Have your language helper read four sentences from the NAMING CEREMONY text and write them here. Correct them together with your language helper.

5. Explain the meaning of the suffixes *-nkoore*, *-nke*, and *-nkoobe*. Give an example of each:

GRAMMAR

NOUN INITIAL CONSONANT CHANGE SYSTEM

In Lesson 4 you were introduced to the way nouns form plurals by practicing with the initial consonant changes and learning about noun classes.

When forming plurals of verbs you only need to know the initial consonant change that is required. When forming plurals of nouns you need to know the initial consonant and the noun class in order to choose the correct change to make. The word endings also change depending on the noun classes the plural form falls into. (We will save this for another lesson.)

To help you understand the system we will break this material down into sections. The Grammar gives detailed discussion of these three important points of perspective:

- 1) the initial letters themselves
- 2) the noun class each word belongs in
- 3) the derivation of each word; does it come from a verb, or not?

Table 5.1 in the grammar uses initial letters and noun classes as axes. The table shows the noun classes divided into three groups. The groups are explained in the discussion about **Table 5.1** on pages 30-33. It would be well worth the effort to memorize the table since it is also the basis for forming participles and adjectives. At least try to memorize which noun classes are in each group. Learning how to use the table is the most efficient way to learn to form plurals of nouns.

INITIAL LETTERS

1. When thinking about initial consonants it is easiest to think of them in two categories. Those that never change and those that do change. Answer the following questions:

Which eight initial consonants never alternate regardless of noun class?

____, _____, _____, _____, _____, _____, _____, and _____

Remember that initial vowels also never change.

The vowels are: _____, _____, _____, _____, and _____

How many letters exist in the Fulfulde alphabet?

(See page 5 of the Introduction to the Dictionary under *Alphabet* for answer.)

More than a third of the initial letters never change.

2. Using **Table 5.1** as a reference along with the explanation just following the table, fill in the plural for each of the following singular nouns, include the plural noun class, and the initial consonant change, then gloss them.

Singular	Noun Class	Plural	Noun Class	Change	Gloss
<i>rawaandu</i>	<i>ndu</i>			r → _____	
<i>wojere</i>	<i>nde</i>			w → _____	
<i>wabbere</i>	<i>nde</i>			w → _____	
<i>yabbere</i>	<i>nde</i>			y → _____	
<i>yitere</i>	<i>nde</i>			y → _____	
<i>foondu</i>	<i>ndu</i>			f → _____	
<i>hinere</i>	<i>nde</i>			h → _____	
<i>suudu</i>	<i>ndu</i>			s → _____	
<i>ndamndi</i>	<i>ndi</i>			nd → _____	
<i>mbeelu</i>	<i>ngu</i>			mb → _____	
<i>ngaari</i>	<i>ndi</i>			ng → _____	
<i>njamndi</i>	<i>ndi</i>			nj → _____	

3. These represent normal nouns with common plurals. For these nouns other than the *o* class what is the normal initial consonant change?

r → ____ w → ____ or w → ____ y → ____ or y → ____

f → ____ h → ____ s → ____ nd → ____ mb → ____

ng → ____ nj → ____

4. Now, with the help of your dictionary, fill in the blanks for the following exercise. For each noun listed write the noun class then the plural form (or singular if the given noun is already plural) and its noun class. Lastly, give the meaning of the noun. (NCM means noun class marker) When you finish read through the list correcting it with your language helper. Refer to **Table 5.1** to see if these nouns follow the predictable pattern.

EXERCISE WITH NOUNS

NOUN	NCM	PLURAL NOUN	NCM	DEFINITION
<i>daago</i>	_____	_____	_____	_____
<i>gawri</i>	_____	_____	_____	_____
<i>debbo</i>	_____	_____	_____	_____
<i>suka</i>	_____	_____	_____	_____
<i>yiite</i>	_____	_____	_____	_____
<i>leydi</i>	_____	_____	_____	_____
<i>wuro</i>	_____	_____	_____	_____
<i>nagge</i>	_____	_____	_____	_____
<i>nyiiri</i>	_____	_____	_____	_____
<i>luumo</i>	_____	_____	_____	_____
<i>cofal</i>	_____	_____	_____	_____
<i>maaro</i>	_____	_____	_____	_____
<i>ndiyam</i>	_____	_____	_____	_____
<i>lewru</i>	_____	_____	_____	_____
<i>saaya</i>	_____	_____	_____	_____
<i>suudu</i>	_____	_____	_____	_____

NOUN	NCM	PLURAL NOUN	NCM	DEFINITION
<i>pade</i>	_____	_____	_____	_____
<i>ngaari</i>	_____	_____	_____	_____
<i>mbuudu</i>	_____	_____	_____	_____
<i>laamd̄am</i>	_____	_____	_____	_____
<i>kosam</i>	_____	_____	_____	_____
<i>worbe</i>	_____	_____	_____	_____
<i>buundu</i>	_____	_____	_____	_____
<i>kaakol</i>	_____	_____	_____	_____
<i>leeki</i>	_____	_____	_____	_____
<i>hoodere</i>	_____	_____	_____	_____
<i>mbaala</i>	_____	_____	_____	_____
<i>binngel</i>	_____	_____	_____	_____
<i>waamde</i>	_____	_____	_____	_____
<i>kodol</i>	_____	_____	_____	_____
<i>araawa</i>	_____	_____	_____	_____
<i>puccu</i>	_____	_____	_____	_____
<i>jalbi</i>	_____	_____	_____	_____
<i>kuukoy</i>	_____	_____	_____	_____
<i>god̄d̄um</i>	_____	_____	_____	_____
<i>kulle</i>	_____	_____	_____	_____

Gorko _____ wuro. (wurtaade)	_____
O _____ na'i. (durude)	_____
Debbo _____ suka. (lootude)	_____
O _____ o. (bornude)	_____
Debbo _____. (lootaade)	_____
O _____. (bornaade)	_____
O _____ suka. (bammbude)	_____
Be _____ luumo. (yahude)	_____
O _____ maaro e cofal. (soodude)	_____
Be _____ wuro. (hootude)	_____
Be _____. (fukkaade)	_____
Gorko _____. (wartude)	_____
O _____. (joodaade)	_____
Debbo _____ nyiiri. (defude)	_____
Cofal _____. (suudaade)	_____
Gorko _____ suka. (femmbude)	_____
O _____. (femmbaade)	_____
Baaba e suka _____. (femmbeede)	_____
Be _____. (hiirtaade)	_____
Nyiiri _____. (nyaameede)	_____
Be _____. (fukkaade)	_____

PRACTICE FOR SOUND

Work with your language helper on **Minimal Pairs set IV** in Appendix A, page 403. Record the exercise.

VOCABULARY

Look up and gloss the following:

- | | |
|------------------------|---------------------------------|
| 1. <i>keeyan</i> - | 2. <i>hannden</i> - |
| 3. <i>jaango</i> - | 4. <i>abada</i> - |
| 5. <i>arande</i> - | 6. <i>caggal</i> - |
| 7. <i>gilla</i> - | 8. <i>joonin</i> - |
| 9. <i>wakkati</i> - | 10. <i>hankin</i> |
| 11. <i>beete</i> | 12. <i>fabbi/faddi jaango</i> - |
| 13. <i>wenndoogo</i> - | 14. <i>hakkunde naange</i> - |
| 15. <i>fajiri</i> - | 16. <i>sallifana</i> - |
| 17. <i>futuro</i> - | 18. <i>hiiri</i> - |
| 19. <i>jemma</i> - | 20. <i>weetude</i> - |
| 21. <i>nyallude</i> - | 22. <i>hiirude</i> - |
| 23. <i>waahude</i> - | 24. <i>nyalooma</i> - |
| 25. <i>nyannde</i> - | 26. <i>jeddiire</i> - |
| 27. <i>lewru</i> - | 28. <i>hitaande</i> - |

HOMEWORK

1. Make a list of activities you are likely to do in a day. Write 10 sentences explaining some things you did yesterday using General Complete. Try to include some sentences using plurals.
2. Rewrite the same 10 sentences using General Incomplete as if to explain what you plan to do tomorrow.
3. Go to market and try your skill buying a few things. Be sure to practice greeting people along the way.
4. Practice **Minimal Pairs set IV** which you recorded today.
5. Continue to practice with your recordings of noun and verb transformation drills (singular/plural).
6. Read section **20. The Imperative**, pages 124-127, focusing especially on part **20.A. In Urgent Commands**.

7. Read the following text:

VILLAGES AND THEIR LAY OUT

The complex differences between different groups of people are reflected in the way a village is laid out and in the different vocabulary items used to designate different villages and/or neighborhoods. Here we will focus on the different words for village or town. In Fulfulde these are, *ngenndi*, *wuro*, and *debeere*.

A *ngenndi* (pl. *genfe*) is a large administrative town made up of several districts or neighborhoods (*deende*, pl. *deede*). Many ethnic and social groups may all live within a *ngenndi*, which does not happen in the more homogeneous *wuro* or *debeere*. One will find the large weekly markets (*luumooji*, sing. *luumo*) held here, in the commercial district know as the *luumorde* (pl. *luumorde*). Within the *luumorde* you will find not only the market place itself, but also the living quarters for an immigrant population of non-*Fulbe* and non-*Fulbe* speakers. A town such a Djibo would be considered a *ngenndi*.

In contrast, a *wuro* (pl. *gure*) is either a village, or a neighborhood within a *ngenndi*, which is strictly populated by *Fulbe*. Within a *ngenndi*, the *wuro* is usually the oldest section of town, with the household of the “head of the village” (the *amiiru*), the large Friday mosque (*misiide-jumaa*), and the households of the old noble *Fulbe* families (*Rimbe*, sing. *Dimo*), many of which are marabouts and/or well versed in Arabic (known as the *moodibaabe*, sing. *moodibbo*). In contrast, the *gure* scattered throughout the countryside are populated primarily by cattle herding groups of *Fulbe*. The wealth of these villages is tied up in their herds. A part of the population of each such *wuro* may be away part of every year on the seasonal transhumance (*eggirgol*) to the north with part of the herd. The head of these *gure* is known as the *jooro* (pl. *jooro en*) whose role is to protect and make decisions concerning the water and pasture rights of the villages’ herds of cattle.

Finally, the *Riimaybe* (sing. *Diimaajo*) live in a village known [in Burkina] as the *debeere* (pl. *debeeje*). The *Riimaybe* are the social class of former slaves and servants to the noble or free born *Fulbe* (the *Rimbe*). Their primary activity was and is farming.¹²

Define the following words, adding them to your card file:

- | | |
|---------------------|----------------------|
| 1. <i>ngenndi</i> - | 2. <i>luumorde</i> - |
| 3. <i>wuro</i> - | 4. <i>debeere</i> - |
| 5. <i>jooro</i> - | 6. <i>amiiru</i> - |

¹² Fagerberg-Diallo, pp. 114-115 adapted

Lesson 8

Goals: Introduce forming questions using *naa*
Introduce the Imperative verb form

REVIEW

1. With your language helper check your exercise from Lesson 7 on the General Incomplete verb form.
2. Correct the sentences you wrote using vocabulary you have learned describing activities for “yesterday” using General Complete and also for “tomorrow” using General Incomplete. Save these sentences for use again in Lesson 10.
3. Provide the Fulfulde word(s) for the English definition:

one hundred cfa -

two hundred cfa -

two hundred and fifty cfa -

three hundred cfa -

four hundred cfa -

five hundred cfa -

to go -

to buy -

to come from -

now -

to study, to learn, to read -

I -

you (sing.) -

he/she -

it - _____

we (exclusive) -

we (inclusive) -

you all -

they (human) -

they (non-human) - _____

4. Write in Fulfulde the translation of the following sentences:

Your work pleases me very much.

I hope your little ones are fine (in good health).

VOCABULARY

FAMILY AND FRIENDS

Gloss the following:

abba –

ayyaa –

baa or baaba or baabiiwo or baabiraado –

banndiiwo –

beeranaado –

beero –

biddo –

bii –

binngel –

debbo –

debbo mawdo –

debbo nayeejo –

dee or deekiiwo or dey -

gorko –

goroo or goriwo –

inna –

inniiwo –

jammoore –

koreeji –

maamiwo or maamiraado –

sakiike –

suka –

wuro –

yaaya –

yigoo or yigiiwo –

yimbe –

PRACTICING FOR SOUND

1. Practice **Minimal Pairs set IV** from Appendix A, page 403, with your language helper
2. With the following text work through the process “Learning from a Text” as you did in Lesson 2.¹³ Make a recording, leaving enough space after each sentence for you to repeat the sentence. (You should read the text rather than try to memorize it.)

WORK IN THE HOUSE

Ley jeddiire, golle Kumbo na heewi sanne. Beete fuu imo yaha luumo sommowaade. Maaro na woodi ley galle, kaa imo soodowa sommowaaji. Si o hootii, imo jonga, imo defa mbottaari. Dum nyannde fuu wadetee. Si wanaa dum, nyannde fuu waldaa. Saate saate imo yoogowa ndiyam, si golloowo debbo waawaa. Asaweere fuu imo lonnowa kaddule. Caggal dum imo paasoo de. Alkamisaare fuu imo yaha luumo. Kile didi nyannde fuu imo fiisoo cuudi di, imo lawya kaake de. Ley galle tan o gollata, imo hayba sukaabe makko. Sukaabe makko na ne’ii, na caahii.

GRAMMAR

FORMING QUESTIONS USING *NAA?*

Now that you are able to form sentences using the General Complete and the General Incomplete you are ready to form simple questions. By placing *naa?* at the end of any sentence using either the General Complete or General Incomplete you can form a simple yes/no question. You have already been using this structure in the greetings. *Ada selli naa?* You may have noticed that it is also possible to form questions of this type simply with inflection. Raising the tone of your voice at the end of a sentence can also transform it into a question just as it does in English.

¹³ See Lesson 2, pages 11-12, to review instructions for this exercise.

Following these examples change each of the simple sentences below to questions using *naa*?

Baaba nanii Naaba. *Baaba nanii Naaba naa?* (Did Baaba hear Naaba?)

Inna nanii Baaba. *Inna nanii Baaba naa?* (Did Inna hear Baaba?)

Abba nanii Naaba. *Abba nanii Naaba naa?* (Did Abba hear Naaba?)

Naaba nanii Inna. *Naaba nanii Inna naa?* (Did Naaba hear Inna?)

Naaba bobbi. _____

Inna unii. _____

Inna soodii nebbam. _____

Baaba soodii daaba . _____

Biiba soodii bedi. _____

Yaaya yi'ii saaya suka. _____

Jenaba yehii bunndu. _____

Yero yehii ladde. _____

O aawii gawri. _____

Habiibu yehii ladde. _____

O aawi haabu. _____

Jooro warii wuro. _____

O defii nyiiri. _____

Fatamata yehii humo. _____

GENERAL COMPLETE/INCOMPLETE

Practice the following exercise several times. Then record it as a transformation drill which will help you use the correct endings for each voice of both General Complete and Incomplete verbs. Have your language helper read the verb then he will add the instructions for transforming the verb by telling you whether it is complete or incomplete, then he will add either the pronoun *o* or *be* so you will know whether the verb is singular or plural.

For example: He will say, *aawude* – Complete – *o*

You will respond: *O aawii*.

He will give the correct response: *O aawii*.

femmbaade finude ummaade defude yarude
wurtaade durude lootude suudeede bornude
bornaade bammude soodude aaweede hootude
femmbude wartude joodaade suudaade lootaade
fembbeede hiirtaade nyaameede fukkaade aawude

THE IMPERATIVE

The Imperative is described in the grammar as “non-focused.” It differs from the General in that it does not have Complete and Incomplete forms. The Imperative does, however, use different endings for the three voices as you can see in the chart below. You will also note that for plural verbs the same ending is used for all three voices. (You read the discussion on the Imperative on pages 124-125 in your grammar for homework in Lesson 7.)

IMPERATIVE

	Active Voice	Middle Voice	Passive Voice
Singular	-u	-a	-e
Plural	-ee	-ee	-ee

EXERCISE - Total Physical Response: Respond to the orders of the language helper. We will begin TPR (Total Physical Response) by learning six simple commands. This will be the basis for increasingly complex commands. First write them out, eliciting each word from your language helper, being certain that the spelling is correct, (refer to the chart above if necessary), then respond appropriately to the language helper's verbal commands. (This is the beginning of your knowledge of imperative verb forms.) Ask him to repeat each command several times until your responses are automatic. Always "act out" each command.

Imperative	Singular	Plural
<i>ummaade</i>	1. _____	_____
<i>yaltude</i>	2. _____	_____
<i>naatude</i>	3. _____	_____
<i>joodaade</i>	4. _____	_____
<i>yarude</i>	5. _____	_____
<i>hooyude</i>	6. _____	_____

HOMEWORK

1. Read section **8.D. Possessive Pronouns** in your grammar, pages 53-55. Collect a number of items you can use for a drill to practice using possessive pronouns.

2. Read section **12. THE NEGATIVE**, through part **12.A. The Negative Complete** on pages 76-77 of your grammar.

4. Practice with your recorded drills of **Minimal Pairs set IV**, the text **WORK IN THE HOUSE**, and the transformation drill (General Complete/Incomplete) which you recorded today.

5. Continue to practice with other recorded drills you still need work on.

6. Read the **MEALS AND FOOD** text below and answer the questions which follow, entering any new vocabulary in your card file.

MEALS AND FOOD

Meals are normally served in a large bowl. At meal times everyone gathers around the bowl. Before and after a meal, a bowl of water will be provided for washing your hand(s) - that is, people eat ONLY with their right hand, and often just rinse that hand off. Something to drink is provided only at the end of the meal, since people think drinking with a meal cuts your appetite. The host or hostess will signal to begin eating by saying *Bismilla* (in the name of God). Conversation is usually kept to a minimum while eating. When you have finished, you should move away from the bowl rather than waiting until everyone else is finished. People will always protest that you should eat more, in which case *Mi haarii* ("I'm full," "I've had enough to eat") is the appropriate reply. Never eat the "last bite" of food in the bowl, or people will assume you are still hungry. There should always be something left in the bowl at the end of a meal, which is normally given to the children later on.

In a large household men and women eat separately. Children may also be given a separate bowl, depending upon how many people live in the household. As a guest, you may often be given a separate bowl to eat from in a room by yourself as a sign of respect. Rather than seeing meals as the ultimate social occasion, people tend to see eating as a private, and potentially embarrassing, event. There is a proverb: *Nyaamoowo wo boyoowo. Be njidaa ndaareed, sabu na boni yari.* (One who is eating is like one who is crying. They don't want to be looked at, because it makes them ugly). This attitude is probably somewhat similar to our attitude about sleeping in front of other people. It can be done, but there is always the potential for something funny or embarrassing to happen. Furthermore, rather than inviting you to their homes to eat (unless you happen to show up at a meal time, in which case you'll always be invited to stay), people will send you bowls of food to your own home, as a gesture of respect and welcome.

If you enter a household at or near meal time, you will always be invited to stay and eat. Even though these invitations are perfectly sincere, it is usually "better form," in the beginning at least, to refuse, saying *Mi haarii*. You need to learn to operate with two somewhat paradoxical social rules in mind. On the one hand, the household has the obligation to share food in the name of *teddungal*, while you have the obligation to show reserve and restraint in the name of *semteende*. This doesn't apply, of course, once you know people well. In that case it is considered a pleasure to share food together.

The basic grains which are the staple of everyone's diet are rice (*maaro*), millet (*gawri* or *muutiri*-Djibo/*yoyiiri*-Sebba), sorghum (*mbayeeri*), and corn (*kamanaari*). Rice is certainly the preferred food, while corn is the least desirable. [In many areas of Burkina red sorghum would be the least desirable grain. - Ed]

The rice may simply be cooked as rice and served with a sauce (*maafe*) which is based on either fish (*liingu*) or meat (*teewu*). Millet, sorghum and corn are generally ground into flour and then cooked into a thick porridge called *nyiiri*. This is often served with a glutinous sauce in a

separate bowl called *hoy*, made from baobab leaves and sometimes okra. Finally, the *Fuutankoobe* fix a special form of couscous from gawri known as *lacciri*. This is pounded millet which is steamed and served with a sauce or milk.

The basic food for the *Fulbe* is, of course, milk (*kosam*), which may be fresh, called *biraadam*, from the verb *birude* - "to milk a cow," or "soured" into a form of yogurt called *kaadam*, from the verb *haadude* - "to be sour or bitter," or *daaniidam*, from the verb *daanaade* - "to sleep." Milk products can also be turned into butter (*nebbam*) which may either be fresh butter, *nebbam keccam*, from the verb *heccude* - "to be fresh, young tender," or a form of cooked butter which can be stored indefinitely without spoiling called *kaaynaadam*.¹⁴

Questions:

With which hand does one eat?

When does the hand-washing water come?

When is the drinking water served?

Why is the guest sometimes put in a separate room to eat by himself from a separate bowl?

What does *mi haarii* mean?

Define the following:

nyiri -

maafe -

kamanaari -

teewu -

mbayeeri -

hoy -

muutiri -

kosam biraadam -

maaro -

kaadam -

nebbam -

liingu -

kaaynaadam -

daaniidam -

ndiyam -

¹⁴ Fagerberg-Diallo, pp.137-138

Lesson 9

Goals: Introduce the Negative Complete
 Introduce possessive pronouns
 More work with the noun classes

REVIEW

1. Practice greetings. (10 min)

2. Write the correct verb endings in the chart below:

IMPERATIVE

	Active Voice	Middle Voice	Passive Voice
Singular			
Plural			

Review the following list of TPR (Total Physical Response) exercise commands. One more has been added. For #7 choose an item to fill in the blank. Then drill.

<i>Singular</i>	<i>Plural</i>
1. <i>Naatu!</i>	<i>Naatee!</i>
2. <i>Jooda!</i>	<i>Njoodee!</i>
3. <i>Umma!</i>	<i>Ummee!</i>
4. <i>Yaltu!</i>	<i>Njaltee!</i>
5. <i>Yaru!</i>	<i>Njaree!</i>
6. <i>Hooyu!</i>	<i>Kooyee!</i>
7. <i>Waddu _____!</i>	<i>Ngaddee _____!</i>

3. Add the following text and gloss:

A - *Baaba maa, na selli naa?*
 B - *Imo selli. Baasi fiu walaa.*

4. Practice counting (10 minutes): Use your chart of numbers from one to one hundred to indicate whichever number the language helper reads out.

5. Now it's your turn to speak. Count to twenty. Have the language helper correct your mispronunciations and make note of the words that give you trouble here.

VOCABULARY

Define the following words: Some of them are words you know, others are new. (Check your answers with the dictionary)

- | | |
|----------------------|----------------------|
| 1. <i>ngenndi</i> - | 2. <i>luumorde</i> - |
| 3. <i>wuro</i> - | 4. <i>debeere</i> - |
| 5. <i>jooro</i> - | 6. <i>amiiru</i> - |
| 7. <i>ammaa</i> - | 8. <i>badaade</i> - |
| 9. <i>ceede</i> - | 10. <i>faa</i> - |
| 11. <i>doomude</i> - | 12. <i>goonga</i> - |
| 13. <i>hokkude</i> - | 14. <i>hooyude</i> - |
| 15. <i>Laamdo</i> - | 16. <i>laawol</i> - |
| 17. <i>naange</i> - | 18. <i>naatude</i> - |
| 19. <i>nagge</i> - | 20. <i>nyaamo</i> - |
| 21. <i>nano</i> - | 22. <i>suudu</i> - |
| 23. <i>wallude</i> - | 24. <i>yiite</i> - |
| 25. <i>haala</i> - | 26. <i>wi'ude</i> - |
| 27. <i>dewtere</i> - | 28. <i>faamude</i> - |

PRACTICING FOR SOUND

1. Read the text **WORK IN THE HOUSE** allowing your language helper to correct your pronunciation. (See Appendix B, page 420.)
2. Practice **Minimal Pairs set V** with your language helper. Record the drill. (See Appendix A, page 403.)

GRAMMAR

MORE WORK WITH NOUN CLASSES

You know that there is a strong rhyming correlation between the noun and its noun class. The above exercise shows that nouns also are classed according to tendencies or common characteristics which they share. Now read the entire section on **Noun Classes** in your grammar on pages 5-29, taking note of these characteristics. When you have finished reading that section try the following exercise:

1. Define and find the plural forms for the following singular nouns.

	Noun Class	Plural	Plural Noun Class	Gloss
<i>neddo</i>	_____	_____	_____	
<i>minyiiwo</i>	_____	_____	_____	
<i>mawdo</i>	_____	_____	_____	
<i>gorko</i>	_____	_____	_____	
<i>ndiyam</i>	_____	_____	_____	
<i>kosam</i>	_____	_____	_____	
<i>nebbam</i>	_____	_____	_____	
<i>kaadam</i>	_____	_____	_____	
<i>lekki</i>	_____	_____	_____	
<i>bokki</i>	_____	_____	_____	
<i>manngoroohi</i>	_____	_____	_____	
<i>hudo</i>	_____	_____	_____	
<i>sodorko</i>	_____	_____	_____	
<i>selbo</i>	_____	_____	_____	
<i>gawri</i>	_____	_____	_____	
<i>jawdi</i>	_____	_____	_____	
<i>leydi</i>	_____	_____	_____	
<i>laawol</i>	_____	_____	_____	
<i>kokuwol</i>	_____	_____	_____	
<i>boggol</i>	_____	_____	_____	
<i>konngol</i>	_____	_____	_____	
<i>debbo</i>	_____	_____	_____	
<i>gorko</i>	_____	_____	_____	
<i>neddo</i>	_____	_____	_____	
<i>yigoo</i>	_____	_____	_____	

Wasn't that fun? Now try to draw some conclusions from your data before searching in the grammar to get your answers.

2. If you had to say that *o* class words were grouped somehow by their meaning, what label would you give that group?

3. Same question for *dam* class.

4. Same question for *ki* class.
5. Same question for *ko* class.
6. Same question for *ndi* class.
7. Same question for *ngol* class.
8. Same question for *be* class.
9. Now check your answers against your grammar, pages 5-29. Were you right? Were you partly right? If there are 24 noun classes, and this sampling of seven of them have “like” members, it’s safe to conclude that it is not a totally random system. Now note any other observations you might have made about initial noun changes or pluralization using the above data.

If you study the discussion carefully you will see that 85% of the nouns fall into the following categories. It would be practical to concentrate on these to begin.

<i>o</i> class – 29%	<i>ndu</i> class – 5.9%
<i>nde</i> class – 21%	<i>ngol</i> class – 5.3%
<i>nagl</i> class – 10%	<i>ndi</i> class – 4.4%
<i>ngu</i> class – 6.7%	<i>ngo</i> class – 3.2%

While the *nge* class makes up only 0.4% of the nouns in the dictionary, they are very important words in Fulani society so you hear them a lot. The words in this noun class all relate to cows, the sun, or fire.

POSSESSIVE PRONOUNS

Introduction: Read section **8.D. Possessive Pronouns** on pages 53-55 or your grammar. The following is a simplified version of **Table 8.5**.

Possessive Pronouns			
Person	Singular	Plural	
1st person	<i>am</i>	<i>amin</i>	<i>men</i>
2nd person	<i>maa</i>	<i>mon</i>	
3rd person	<i>makko</i>	<i>mabbe</i>	

EXERCISE: Before you start be sure you know the names of all the items you have selected to use in this exercise. Using the items you collected for this exercise have your language helper randomly select one item and name who owns it from the possessive pronouns above. You place the object with its owner. After you have done this a number of times you try naming items with their owners. (You may need to invite a few extra people to help with this exercise.)

Example: If you have a small bit of millet in a bag or dish the language helper might point to it and say *gawri mabbe*. You move the *gawri* so it is with *mabbe*. (If you are unable to get extra people to help with this exercise I suggest you place markers, such as clothes pins, around the table to represent the different possessives possibilities.)

THE NEGATIVE

If you have not read section **12. THE NEGATIVE**, through part **12.A. The Negative Complete** on pages 76-77, do so now. Please study **Table 12.1** and note that there are only a few negative forms in Fulfulde. For active voice verbs the Negative Complete is formed like this: verb root + *aay*

1. Change the following *-ude* verbs from General Complete form to Negative Complete. Use the exercise as an oral drill by asking your language helper to read items from column 1 to you while you respond with the negative for each from column 2. Then reverse. Try to do the exercise without referring to the page. Write in the Negative Complete for each sentence in column 2.

Example:

Mi naatii ley suudu am.

Mi naataay ley suudu am.

Be naatii ley suudu mabbe.

Be _____ ley suudu mabbe.

Mi yaltii suudu am.

Mi _____ suudu am.

Be njaltii suudu mabbe.

Be _____ suudu mabbe.

Mi yehii luumo.

Mi _____ luumo.

Be njehii wuuro Nafa.

Be _____ wuuro Nafa.

O warii keeyan.

O _____ keeyan.

Be ngarii keeyan.

Be _____ keeyan.

Mi faamii.

Mi _____.

Be paamii.

Be _____.

O jannгии.

O _____.

Be njannгии Fulfulde.

Be _____, be njannгии Faransiire!

Now that you have practiced with the active voice study the following chart showing the Negative Complete for all three voices:

Negative Complete

Active Voice	Middle Voice	Passive Voice
<i>-ude</i>	<i>-aade</i>	<i>-eede</i>
<i>lootude</i>	<i>lootaade</i>	<i>looteede</i>
<i>O lootaaay suka.</i>	<i>O lootaaki.</i>	<i>O lootaaka.</i>
She didn't wash the child.	She didn't wash herself.	She has not been washed.

General Complete

Active Voice	Middle Voice	Passive Voice
<i>-ude</i>	<i>-aade</i>	<i>-eede</i>
<i>lootude</i>	<i>lootaade</i>	<i>looteede</i>
<i>O lootii suka.</i>	<i>O looteke.</i>	<i>O lootaama.</i>
She washed the child.	She washed herself.	She has been washed.

2. In this exercise you will answer each question with both *aayo* (yes) using General Complete and *a'aa* (no) using Negative Complete.

Example: *Weerbe ngarii naa? Aayo, weerbe ngarii.*
A'aa, weerbe ngaraay.

Suka lootaama naa? Aayo _____

A'aa _____

Inna unii naa? Aayo _____

A'aa _____

Inna soodii nebbam naa? Aayo _____

A'aa _____

Daaba soodaama naa? Aayo _____

A'aa _____

Biiba joodeke naa? Aayo _____

A'aa _____

Yaaya yi'ii saaya suka naa? Aayo _____

A'aa _____

Jenaba yehii bunndu naa? Aayo _____

A'aa _____

Yero looteke naa? Aayo _____

A'aa _____

Nyiiri defaama naa? Aayo _____

A'aa _____

Habiibu wurteke naa? Aayo _____

A'aa _____

3. After you have written the answers check them with your language helper. Then have him ask the questions giving you the cue for the answer by saying *aayo* or *a'aa*. Don't forget that you need to pay attention to the voice of the verb to get the response correct. When you can do this smoothly have your language helper record the exercise for you to practice at home.

HOMEWORK

1. Practice your recording of **Minimal Pairs set V**. (See Appendix A, page 403)
2. Practice your drill of the Negative Complete.
3. Practice with other recorded drills you need work on.
4. Study the text WORK IN THE HOUSE for the dictation in the next lesson. (See Appendix B, page 420.)
5. Continue to practice greetings and counting money.

6. Read THE SOCIAL SYSTEM IN MAASINA below:

THE SOCIAL SYSTEM IN MAASINA

When writing about the layout of villages, we already mentioned some of the basic features of the social structure of a community, which is very hierarchical and rigid to most westerners. Since it is rather complex, it deserves specific attention. And it is important to note that it is nonetheless complex today, even though there are social pressures operating to change it in some ways.

The primary distinction still is that between the *Rimbe* (“free born”), and the *ɲeeybe* (artisan groups), and the *Riimaybe* (former slaves). [In Mali the verb *rimude* has the sense of being pure, real genuine or authentic - Ed.] Although these distinctions were more all encompassing in the past than they are at present, they are still a powerful social factor. The lines drawn between these three groups would be extremely difficult to tamper with. For example, marriages almost always occur within these groups, not between them. There are a set of responsibilities and privileges which bind these groups in times of stress, access to land gifts of goods, food, and money to both other groups. The *ɲeeybe* owe certain goods and services to the *Rimbe*, while the *Riimaybe* owe their labor to the *Rimbe*. Even though these groups no longer have a formal status in modern Malian law [nor in Burkina], this web of exchanges still links many families together in this hereditary relationship.

The *Rimbe* themselves may be divided into subgroups. Anyone who is a *Pullo* is, of course a *Dimo*. One major such group of *Fulbe* is known as the *Fulbe Wodeebe*. These are the families of Maasina *Fulbe* who have remained highly nomadic, who look after not only their own very large herds, but also the herds of their sedentary *Fulbe* brothers/neighbors. They have rarely intermarried with their non-*Fulbe* neighbors and have remained the least touched by Islam, which so profoundly affected the lives of people living in towns. All *jooro* (“masters of the pasture and sources of water”) come from this category. They spend a major part of the year transhumant with their herds, and as such are the true inheritors of the *Fulbe* tradition of cattle rearing.

The *Fulbe* who have settled into the towns (known as the *wuronkoobe* - “people of the village”) are also *Rimbe*, but they have completely lost the tradition of cattle herding. They are completely sedentary, and have become devout converts to Islam, resulting in a high literacy rate in Arabic. They have intermarried to a much greater degree with their non-*Fulbe* neighbors, giving themselves in many cases a much different appearance and skin color than their more nomadic relatives. They are both cattle owners (though they do not herd - the *Wodeebe* do it for them) and land owners (though they do not farm - the *Riimaybe* take care of that). A particular group of these *Fulbe*, grown important since the installation of the period of the *Diina*, is the *moodibaabe* (sing. *moodibbo*) or the marabout class. Furthermore, the *Fuutankooobe* who swept in during the last century are largely sedentary *Rimbe* groups.

The *Jaanbe* or *Jaawanbe* are a special free-born group which is known, in Mali, as a merchant group. In times past, they were the advisors to and diplomats for the kings, having been noted for their intelligence, finesse,

cleverness, and loyalty. Today many of the big merchants in the Maasina area are *Jaawanbe*.

The *yeeybe* (sing. *yeenyo*) are the artisan groups which produce a certain product or service for their *Fulbe* patrons. Once again, these subgroups tend not to marry between groups, but strictly within. These groups of *yeeybe* include [the names used in Burkina are used - Ed.]:

Maabo/Maabube - bard, musician, weaver, leather worker
Kosoojo/Hosoobe (Djibo)- butcher, leather worker
Gargasaajo/Gargasaabe (Djibo & Sebba) - leather worker
Labbo/Lawbe (Djibo) - wood worker
Sekkejo/Sekkebe (Sebba) - wood worker
Baylo/Waylube – blacksmith

Finally, come the *Riimaybe* (sing. *Diimaajo*), who were the old captives of war, providing agricultural labor for their *Fulbe* patron families.¹⁵

6. Define these words and add them to your card file:

yeeybe -

Rimbe -

Riimaybe –

Wodeebe -

moodibaabe -

Jaawanbe -

¹⁵ Fagerberg-Diallo, pp. 157-158 – adapted

Lesson 10

Goals: Introduce the Negative Incomplete
Introduce the Negative Imperative
More work with possessive pronouns
Introduce prepositions and adverbs

REVIEW

1. From memory write the initial consonant changes for verbs.
2. Practice the TPR (Total Person Response) commands you have learned so far. (5 min)
3. Dictation: use the text **WORK IN THE HOUSE** - write 4 sentences your language helper reads for you. (See Appendix B, page 420.)

PRACTICING FOR SOUND

1. With the following text work through the process “Learning from a Text” as you did in Lesson 2. Make a recording leaving enough space after each sentence for you to repeat the sentence. (You should read the text rather than try to memorize it.) Remember that one of the purposes of this exercise is to practice the rhythm and cadence of Fulfulde.

FARMING AND HERDING IN MALI

Durgol woni al'aada Pullo. Fulbe Wodeeɓe wo baanyaaji tan, jokkudi e daabaaji muɓɓen. Ley ladde tan ɓe ngonni. ɓe kodataa ley wuro. ɓe killaaka ko woni ley wuro! ɓe kodataa fay nokku tawa ɓe eggaay hudo e leydi moonnde e ndiyam (si ndiyam ɓunndu naa weendu naa wayre) tan ɓe piloto. Ndunngu tawa ɓe saahel, ceedu ley burgu.

Si kosam hebaama faa heewi, Fulbe rewɓe cippowan. E dow cippal tan ɓe kebata gawri naa maaro. Saatu saatu ɓe coottata yoga e daabaaji ɗi. ɓe keɓa kaalisi, ɓe kumta haajuuji maɓɓe. Ley fijirde tan (hono lamru/inndeeri naa ɓaŋle) jawle maɓɓe kirsete, teew mum nyaamee.

2. Practice **Minimal Pairs set V** with your language helper. It is found in Appendix A on page 403.

VOCABULARY

It will be helpful for you to begin to use adverbs and prepositions. Gloss the following and add them to your card file if you don't already have them:

Adverbs

<i>joonin</i> -	<i>abada</i> -
<i>law</i> -	<i>sanne</i> -
<i>tafon</i> -	<i>katin</i> -
<i>dagu</i> -	<i>hono</i> -
<i>du</i> -	<i>fey</i> -
<i>do</i> -	<i>haddu</i> -
<i>hasi</i> -	<i>ga</i> -

Prepositions

<i>ley</i> -	<i>caggal</i> -
<i>dow</i> -	<i>e</i> -
<i>dakkol</i> -	<i>hakkunde</i> -
<i>gada</i> -	<i>baawo</i> -
<i>faro</i> -	<i>hedde</i> -
<i>yaasin</i> -	<i>to</i> -

GRAMMAR

Since you are familiar with the Imperative you will find it simple to form the Negative Imperative. You can form a negative command by simply add *taa* before the imperative. *Tinna taa* and *tinta* can also be used.

IMPERATIVE

	Active Voice	Middle Voice	Passive Voice
Singular	-u	-a	-e
Plural	-ee	-ee	-ee
Negative: <i>taa</i> , <i>tinna taa</i> , <i>tinta</i> followed by the imperative.			

1. Practice these familiar commands with your language helper transforming them to the negative using *taa*:

Example: *Taa hootu!*

Taa kootee!

Singular

1. *Naatu!*

2. *Jooda!*

3. *Umma!*

4. *Yaltu!*

5. *Yaru!*

6. *Hooyu!*

7. *Waddu _____!*

Plural

Naatee!

Njoodee!

Ummee!

Njaltee!

Njaree!

Kooyee!

Ngaddee _____!

NEGATIVE INCOMPLETE

2. Fill in the blanks on the charts below by writing the sentence corresponding to the English one for the General Complete and Negative Complete and also the General Incomplete. Then study the chart for the Negative Incomplete and work through the exercise that follows.

General Complete

Active Voice	Middle Voice	Passive Voice
<i>-ude</i>	<i>-aade</i>	<i>-eede</i>
<i>lootude</i>	<i>lootaade</i>	<i>looteede</i>
She washed the child.	She washed herself.	She has been washed.

Negative Complete

Active Voice	Middle Voice	Passive Voice
<i>-ude</i>	<i>-aade</i>	<i>-eede</i>
<i>lootude</i>	<i>lootaade</i>	<i>looteede</i>
She didn't wash the child.	She didn't wash herself.	She has not been washed.

General Incomplete

Active Voice	Middle Voice	Passive Voice
<i>-ude</i>	<i>-aade</i>	<i>-eede</i>
<i>lootude</i>	<i>lootaade</i>	<i>looteede</i>
She washed the child.	She washed herself.	She has been washed.

Negative Incomplete

Active Voice	Middle Voice	Passive Voice
<i>-ude</i>	<i>-aade</i>	<i>-eede</i>
<i>lootude</i>	<i>lootaade</i>	<i>looteede</i>
<i>O lootataa suka.</i>	<i>O lootataako.</i>	<i>O lootataake.</i>
She won't wash the child.	She didn't wash herself.	She has not been washed.

3. Respond to the following questions using either the General Incomplete or Negative Incomplete:

Suka lootete naa? Aayo _____

A'aa _____

Inna unan naa? Aayo _____

A'aa _____

Inna soodan nebbam naa? Aayo _____

A'aa _____

Daaba soodete naa? Aayo _____

A'aa _____

Biiba joodoto naa? Aayo _____

A'aa _____

Yaayaa yi'an Bukari naa? Aayo _____

A'aa _____

Jenaba yahan bunndu naa? Aayo _____

A'aa _____

Yero loototo naa? Aayo _____

A'aa _____

O defan nyiiri naa? Aayo _____

A'aa _____

Habiibu wurtoto naa? Aayo _____

A'aa _____

PRACTICE WITH PRONOUNS

So far the possessive pronouns you have worked will have all been from the *o* and *be* class. You will certainly use these possessives more than any of the others, but it is important to learn the possessive form for each noun class and to practice them often. Otherwise, you will tend to use these *o* and *be* class possessives as a default for all possessives. The chart below gives the possessive forms for all noun classes.

PERSON	SINGULAR	PLURAL
First	<i>am</i>	<u>Excl.</u> <i>amin</i> <u>Incl.</u> <i>meeden/men</i>
Second	<i>maada/maa</i>	<i>moodon/mon</i>
Third		
Noun Class ↓		
<i>o</i>	<i>makko/muudum</i>	
<i>dam</i>	<i>majjam</i>	
<i>dum</i>	<i>majjum</i>	
<i>ka</i>	<i>makka</i>	
<i>ki</i>	<i>makki</i>	
<i>ko₁</i>	<i>makko</i>	
<i>kal</i>	<i>makkal</i>	
<i>kol</i>	<i>makkol</i>	
<i>nde</i>	<i>mayre</i>	
<i>ndi</i>	<i>mayri</i>	
<i>ndu</i>	<i>mayru</i>	
<i>nga</i>	<i>magga</i>	
<i>nge</i>	<i>magge</i>	
<i>ngo</i>	<i>maggo</i>	
<i>ngu</i>	<i>maggu</i>	
<i>ngal</i>	<i>maggal</i>	
<i>ngel</i>	<i>maggel</i>	
<i>ngol</i>	<i>maggol</i>	
<i>be</i>		<i>mabbe/mubben</i>
<i>de</i>		<i>majje</i>
<i>di</i>		<i>majji</i>
<i>ko₂</i>		<i>makko</i>
<i>koy</i>		<i>makkoy</i>

1. The following exercise can be used as a substitution drill for practice using many of the possessive pronouns. You supply the possessive pronoun for the second part of the exercise. Record this drill for practice at home. Mix in possessives for the personal pronouns in the *o* and *be* classes too.

Example:

muusuuru ndu

Nyaw mayru haayneke kam.

wojere nde

Nyaw _____ haayneke kam.

o

Nyaw _____ haayneke kam.

cofal ngal

Nyaw _____ haayneke kam.

hudo ko

Nyaw _____ haayneke kam.

araaji di

Nyaw _____ haayneke kam.

mi

Nyaw _____ haayneke kam.

puccu ngu

Nyaw _____ haayneke kam.

ledde de

Nyaw _____ haayneke kam.

foondu ndu

Nyaw _____ haayneke kam.

be

Nyaw _____ haayneke kam.

biingel ngel

Nyaw _____ haayneke kam.

lekki ki

Nyaw _____ haayneke kam.

araawa nga

Nyaw _____ haayneke kam.

a

Nyaw _____ haayneke kam.

nagge nge

Nyaw _____ haayneke kam.

cofe de

Nyaw _____ haayneke kam.

maaro ngo

Nyaw _____ haayneke kam.

en

Nyaw _____ haayneke kam.

2. Review short-form subject pronouns, nouns, and possessives in one swoop with the following substitution exercise. Choose any item from each column and construct the phrase in Fulfulde. Repeat until all of the possible resulting sentences have been formed. Ask the language helper to say each phrase after you, then mimic him for proper pronunciation.

I		my	horse
You		your	donkey
He/she		his/her	bed
We (incl.)	bought	our (incl.)	rice
We (excl.)		our (excl.)	cow
You (all)		your (pl.)	
They		their	

HOMEWORK

1. Using the sentences you wrote for Lesson 7 using General Complete and Incomplete try to rewrite them using Negative Complete and Incomplete.
2. After reading section **13.C. Interrogative Pronouns** in your grammar, pages 88-91, prepare cards for Lesson 11. Make a set of flash cards with the Fulfulde word on one side and a drawing or object cut from a magazine which represents the word on the other side. For example you could use a clock for *ndey* (when). If illustrating is difficult you can just use the French words.

	Side 1	Side 2 (Represent with drawing)
Card 1	<i>moy</i>	who
2	<i>dume</i>	what
3	<i>ndey</i>	when
4	<i>toy</i>	where
5	<i>ko saabi/ko wadi</i>	why
6	<i>noy</i>	how
7	<i>noy foti/foti</i> (things) / <i>foto</i> (people)	how much, how many

3. Read section **13.The Relative** (parts **A-F**) on pages 83 – 98 of your grammar.
4. Practice your recording of the text **Farming and Herding in Mali**.
5. Collect objects you can use for practicing the Imperative with the prepositions you learned today. Be sure to choose things you know the names of (or learn them before Lesson 11).
6. Practice with the recording of **Minimal Pairs set V**. (See Appendix A, page 403.)
7. Read the following text and then answer the questions which follow:

COMMERCE AND COUNTING MONEY

Selling and buying is not an activity which was traditionally carried out by the *Fulbe*. Their major interest in commerce was in the exchange of milk for grain, called *cippal* (from the verb *sippude* - “to sell or barter milk”). Generally, commerce was carried out by non-*Fulbe*, known generally as the *julaabe* (sing. *julaajo*), which is a term borrowed from the Bambara word “jula” for “merchant.” Today it is also carried out extensively by the Jaawanbe or Jaawbe, a group of non-*Fulbe* Fulfulde speakers who came to be specialized in commerce in the Maasina region.

There are two verbs which can be used to designate commerce (“buying and selling”) in Fulfulde. The most general term is *jaagaade*, from which you can derive the participle *jaagotoodo* (pl. *jaagotoobe*), “one who engages in commerce, a merchant.” It is the appropriate term for those merchants whom you will find in the market. There is also the verb *yeeyude* meaning “to do itinerate (door-to-door) commerce.” The derived participle *yeeyoobe* (sing. *jeeyoowo*) refers to those who travel the circuit of weekly markets.

You can also derive the verb *soottude*, “to sell,” from the verb *soodude*, “to buy.” The extension -it- or -t- is called the REVERSIVE extension because it can reverse the meaning of the root. So from the root *sood-* (buy) we get the root *soodit-* (sell). However, in rapid speech there is a progression between: *soodit-* to *soott-*, and for some people to *sott-*. This kind of pronunciation change is very common in Maasina speech.

Finally, counting money is one of the more complex tasks you'll need to master in Fulfulde. The term for “money” used to be *ceede* (sing. *seedere*), referring to the cowry shells which were once used as money. The term *ceede* is still used to mean “riches” or “money.” However, with the arrival of the French, the system for counting money shifted from cowry shells to the 5 franc coin, called *buudi* (sing. *mbuudu*) in Fulfulde. From this has come the current practice of counting money and giving prices in multiples of five. For example, if someone tells you that an item costs *buudi joy*, he is saying that it costs “five 5 franc coins,” or 25 cfa. If he says the price is *buudi hemre*, he means “one hundred 5 franc coins” or 500 cfa.¹⁶

Questions:

What does the word *ceede* mean?

What is its original meaning?

What is a *jaagotoodo*?

Add these words to your card file.

At this point you should do a thorough review of what you have learned in Lessons 1-10. Arrange with your language supervisor to take Exam 1. Ideally you should take Exam 1 before going on to the lessons in Set 2 .

¹⁶ Fagerberg-Diallo, pp. 184-185 – adapted

Lesson 11

Goals: Introduce Relative Complete
Introduce Interrogative pronouns
More work with the Negative
More work with the Imperative

REVIEW

1. Write the correct verb endings in the chart below:

IMPERATIVE

	Active Voice	Middle Voice	Passive Voice
Singular			
Plural			

2. Practice the TPR (Total Person Response) commands you have learned so far. Be sure to include some negative commands as well. (5 min)
3. Correct the sentences you wrote for homework in Lesson 10 using Negative verb forms.
4. List the possessive pronouns for people:

PRACTICING FOR SOUND

1. Read the text **FARMING AND HERDING IN MALI** to your language helper allowing him to correct pronunciation. (Refer to Lesson 10 or Appendix B, page 420.)
2. Practice **Minimal Pairs set VI** from Appendix A, page 403, with your language helper. Record the drill.

VOCABULARY

1. Provide the Fulfulde words for the English:

- | | |
|-------------------------|---------------|
| a. Stand up! | b. father |
| c. people | d. to wake up |
| e. market | f. how? |
| g. why? | h. to see |
| i. to read | j. to buy |
| k. to spend the evening | l. to come |
| m. to go | |

GRAMMAR

MORE WITH IMPERATIVES

1. Using the following prepositions you learned in Lesson 10 have your language helper give you a number of commands. You will need the collection of objects you prepared for this lesson. You can start with three rocks then move other objects around them as called for.

Examples: *Wattu dewtere dow taabawal.*

Wattu hayre hakkunde koyde ma.

		<u>Prepositions</u>	
<i>ley</i>	<i>caggal</i>	<i>dow</i>	<i>e</i>
<i>dakkol</i>	<i>hakkunde</i>	<i>gada</i>	<i>baawo</i>
<i>faro</i>	<i>hedde</i>	<i>yaasin</i>	<i>to</i>

INTRODUCING INTERROGATIVE PRONOUNS

Read section **8.C. Interrogative Pronouns**, pages 88-89, including the examples on page 89, in your grammar.

The following chart is a simplified version of **Table 13.4** found in your grammar on page 88:

who?	<i>moy</i>
what?	<i>dume</i>
when?	<i>ndey</i>
where?	<i>toy</i>
why?	<i>ko saabi/ko wadi</i>
how?	<i>noy</i>
how much?	<i>noy foti</i>

Drill this vocabulary. Using the cards you have prepared for the purpose. A suggested way of drilling these follows - use it or a method of your own to memorize these terms.

HOW TO LEARN A SET OF VOCABULARY ITEMS*

1. Lay four vocabulary cards with the drawing/French gloss side up on the table. Point to each in turn, asking the language helper to say the Fulfulde equivalent. Ask the language helper to say any of the four Fulfulde equivalents while you indicate the card he's referring to. Repeat until you can correctly indicate each card. Then add the three more cards. Ask him to repeat the process for those three cards.
2. So far in this process you have learned the meanings of the new words, but you haven't yet produced them yourself. This is no accident - in learning the meanings, you have also heard the correct pronunciation of each word many times. Now practice producing the words.
3. Repeat #1 above, but this time take turns mimicking every word he says, and ask him to repeat the word after you've attempted it.

*The cards referred to are described in Lesson 2 on p. 17. An expanded version of these instructions are given at the beginning of Appendix D on p. 439.

INTRODUCTION OF RELATIVE COMPLETE VERB FORM

In Lesson 6 you were introduced to simple sentences using subject pronouns, completed verbs, and direct objects (or adverbs). These sentences were like English sentences in word order: Subject - Verb - Object. We will return to these later. Today we introduce the Relative Complete which is the work horse of Fulfulde. It is more versatile than the General but is also more complex. To begin with we will see how it is used with questions and simple sentences.

The Relative form (both Complete and Incomplete) is used with the “who,” “what,” “when,” “where,” “how,” and “why” questions and in the responses to these questions. You can begin to see how commonly used the Relative form must therefore be.

Notice the following sentence:

Mi yuurii leydi Kanada.
I come from (the land of) Canada.

Now look at the following sentences and compare them with the sentence above:

Toy yuuru - daa?
Where come from you? (Where do you come from?)

Kanada yuuru - mi.
Canada come from me. (I come from Canada.)

There are several things worth noticing here. First notice the placement of the subject noun in each sentence. Does it change place? Does it always change form? Secondly notice that concept of “where-ness” is what is being emphasized or **focused** on in sentences 2 and 3, so the focused word is put at the beginning of the sentence, replacing the subject pronoun as the initial word. The Relative verb form is used, presumably, because the Relative is one of the forms which allows for something other than the verb itself to be focused. Now take a moment to read section **13.8 C. Focus on Interogative Pronoun**, page 88, the first paragraph only. Then read section **13. THE RELATIVE** on page 83. Only read up to, but not including, point **13.A. Focus on the Object or Time**. Write a sentence here explaining what you know about “other focusing” from this information:

You now know something about **why** the relative verb form is used. Now let's see **how** to use it. Note the differences between the following columns:

nyallude	General Complete	Relative Complete
1st person sing.	<i>mi nyallii</i>	<i>nyallumi</i>
2nd person sing.	<i>a nyallii</i>	<i>nyalludaa</i>
3rd person sing.	<i>o nyallii</i>	<i>o nyalli</i>
1st person pl.excl.	<i>min nyallii</i>	<i>min nyalli</i>
1st person pl.incl.	<i>en nyallii</i>	<i>nyalluden</i>
2nd person pl.	<i>on nyallii</i>	<i>nyalludon</i>
3rd person pl.	<i>be nyallii</i>	<i>be nyalli</i>

- Which conjugations remain the same from Column 1 to Column 2 (except for the doubling of the final *i*)? _____, _____, and _____.
- In which instances does the place of the pronoun change in the word order? _____, _____, _____, & _____.
- Which pronouns take the *d* in Column 2? _____, _____, and _____.
(This had been explained as phonetic in origin. A Fulfulde speaker finds it awkward to say *nyallu-a*, so the *d* is added to make it easier to say.)
- What vowel replaces the final *i* when word order is reversed (from Column 1 to Column 2)? _____.
- In which case is the word order changed, but the pronoun stays the same? _____.

Now look at the next set for comparison:

<i>faamude</i> (to understand)	General Complete	Relative Complete
1st person singular	<i>mi faamii</i>	<i>paamumi</i>
2nd person singular	<i>a faamii</i>	<i>paamudaa</i>
3rd person singular	<i>o faamii</i>	<i>o faami</i>
1st person pl. excl.	<i>min paamii</i>	<i>min paami</i>
1st person pl. incl.	<i>en paamii</i>	<i>paamuden</i>
2nd person pl.	<i>on paamii</i>	<i>paamudon</i>
3rd person pl.	<i>be paamii</i>	<i>be paami</i>

- Answer questions 1 - 5 above about the *faamude* set.

7. Comparing the two verb sets above, what two factors seem to effect initial consonant change in verbs?
8. T or F? In all cases of inverted word order, the “plural” initial consonant is used, whether or not the pronoun is a plural one.
9. Now for further practice with this, alter the following sentences as indicated, referring to the charts and asking for help if necessary. Repeat this exercise several times. Be sure you know what each sentences means before you move on to the next:

A *mi* *Toy yuurumi?* B *mi* [name of home country] *yuurumi*
 a
 o
 en
 min
 on
 be

For further study, see **Table 13.2** on page 84, and **Table 13.4** on page 88, along with the examples which follow on page 89 of your grammar.

The Relative Complete suffixes are shown in the table below:

Active Voice	Middle Voice	Passive Voice
-i	-ii	-aa

To visualize the inversion pattern and initial consonant changes you need to see the complete conjugation for all persons. We will use the verb root *suud-* (to hide).

	Active Voice	Middle Voice	Passive Voice
verb	<i>suudude</i>	<i>suudaade</i>	<i>suudeede</i>
Singular			
1 st person	<i>cuudumi</i>	<i>cuudiimi</i>	<i>cuudaami</i>
2 nd person	<i>cuududaa</i>	<i>cuudiidaa</i>	<i>cuudadaa</i>
3 rd person	<i>o suudi</i>	<i>o suudii</i>	<i>o suudaa</i>
Plural			
1 st person excl	<i>min cuudi</i>	<i>min cuudii</i>	<i>min cuudaa</i>
1 st person incl	<i>cuududen</i>	<i>cuudiden</i>	<i>cuudaden</i>
2 nd person	<i>cuududon</i>	<i>cuudidon</i>	<i>cuudadon</i>
3 rd person	<i>be cuudi</i>	<i>be cuudii</i>	<i>be cuudaa</i>

Now you are ready to identify and form basic questions with responses in Relative verb form.

10. Gloss the following sentences. Verb infinitive forms are given at the end of each sentence to help you in your use of the dictionary.

Q - *Ndey ngarudaa leydi Burkina?* *warude*
 A - *Keejan ngarumi leydi Burkina.*

Q - *Toy njah(u)daa?* *yahude/yahde*
 A - *Luumo njahumi.*

Q - *Toy yuurdaa?* *yuurude*
 A - [Name of your country] *yuurumi*

Q - *Moy nji'udaa/njiidaa?* *yi'ude/yiide*
 A - *Ali nji'umi/njiimi.*

Q - *Dume coodudaa?* *soodude*
 A - *Lamdām coodumi.*

11. After glossing the above, ask your language helper to read each phrase pausing for you to repeat after him.

12. Have your language helper read the sentences below. Restate each of the sentences using the Relative Complete verb form. Practice this several times, then write your responses. When you've completed writing and correcting column 2 repeat the drill until the sentences from column 2 come quickly to mind. Record the drill for practice at home.

General Complete

Relative Complete

- | | |
|--|---|
| 1. <i>Mi warii leydi Burkina keejan.</i> | <u><i>Keejan ngarumi leydi Burkina.</i></u> |
| 2. <i>Mi yehii luumo.</i> | _____ |
| 3. <i>Mi nyallii wuro Hama.</i> | _____ |
| 4. <i>Mi yi'ii Ali.</i> | _____ |
| 5. <i>Mi soodii lamdam.</i> | _____ |
| 6. <i>Baaba jodeke ley suudu.</i> | _____ |
| 7. <i>Suka nyaamii nyiiri.</i> | _____ |

8. *Hamma yehii ngesa joonin.* _____
9. *Saaya ma loonaama keeyan.* _____
10. *Fatamata wurteke wuro Hawwa.* _____
11. *Mayrama aawii sunkaaji.* _____
12. *Maaro defaama joonin.* _____
13. *Yero looteke fajiri.* _____

13. As a review rewrite each of these sentences using the General Incomplete (GI), Negative Complete (NC), and Negative Incomplete (NI). Check them with your language helper.

1. *Baaba jodeke ley suudu.* _____(GI)
 _____(NC)
 _____(NI)
2. *Suka nyaamii nyiiri.* _____(GI)
 _____(NC)
 _____(NI)
3. *Hamma yehii luumo.* _____(GI)
 _____(NC)
 _____(NI)
4. *Saaya ma lonnaama.* _____(GI)
 _____(NC)
 _____(NI)
5. *Fatamata wurteke.* _____(GI)
 _____(NC)
 _____(NI)

6. *Mayrama aawii sunkaaji.* _____(GI)

_____ (NC)

_____ (NI)

7. *Maaro defaama.* _____(GI)

_____ (NC)

_____ (NI)

HOMEWORK

1. Practice with all of the drills you recorded today. Be sure to include the text **FARMING AND HERDING IN MALI**. (See Appendix B, page 420.)

2. Read the discussion about the possessive pronouns *makko/muudum*, and *mabbe/mubben* on pages 53-55 of your grammar in preparation for Lesson 12.

3. For nouns other than the *o* class what is the normal initial consonant change?

r → _____ w → _____ or w → _____ y → _____ or y → _____

f → _____ h → _____ s → _____ nd → _____ mb → _____

ng → _____ nj → _____

4. Practice with other recorded drills you need work on.

5. Continue practicing counting and counting money.

6. Update your card file and work on mastering the vocabulary you have collected.

7. Read the following selection and answer the following questions:

FARMERS AND HERDERS IN A SEASONAL CYCLE

The *Fulbe* calendar is divided into three major seasons, with shorter seasons marking the transitions. The major seasons to keep in mind are:

ndunngu (pl. *duubi*) - rainy season (June - September)
dabbunde (pl. *dabbundeeji*) - cold season (October - February)
ceedu (pl. *ceeduuji*) - hot, dry season (March - May)

The activities of each season vary widely between those who practice agriculture (*remoobe*, sing. *demoowo*, from the verb *remude*) and those who keep and depend upon their cattle (the *duroobe*, sing. *duroowo*, from the verb *durude*, to herd).

For those who farm, everything begins with the first rain sufficient enough to moisten the soil for planting, and depends on the continued good spacing of sufficient rain to carry the millet to harvest. The three major activities of the farmer are *aawre* (planting, from the verb *aawude*, to plant), *demre* (cultivation, from the verb *remude*) and *tayri* (harvest, from the verb *tayude*, to cut, thus to harvest grain).

Herders' activities also revolve somewhat around the seasons.

During *ndunngu* there is a need to watch the animals around the clock and keep them out in the bush away from the areas that are being cultivated. During *dabbunde*, after the harvest, the cattle can be brought closer to the village with looser control. *Ceedu* brings the arduous task of watering the animals on a daily basis from a well or bore-hole, since most water holes are completely dried up. There are frequent conflicts over water rights during *ceedu* as the *duroobe* and the local villagers vie for use of the pumps and heavy usage precipitates breakdowns and even heavier concentrations at the working pumps.¹⁷

Questions:

What are the three major seasons in a *Fulbe* year and which months do they encompass?

What potential conflict is there between *duroobe* and *remoobe* during *ndunngu*?

How does water become a source of conflict, especially during *ceedu*?

¹⁷ Fagerberg-Diallo, pp. 232-233 – adapted

Lesson 12

Goals: More practice with the Relative verb form
 Work with the possessive pronouns (*makko/muudum*)

REVIEW

1. Refer to section **8.D. Possessive Pronouns** on pages 53-55 of your grammar which you read for homework in the last lesson. Fill in the table below providing the possessive pronoun for the noun class given:

PERSON	SINGULAR	PLURAL
First		<u>Excl.</u> <u>Incl.</u>
Second		
Third Noun Class ↓		
<i>o</i>		
<i>dam</i>		
<i>dum</i>		
<i>ka</i>		
<i>ki</i>		
<i>ko₁</i>		
<i>kal</i>		
<i>kol</i>		
<i>nde</i>		
<i>ndi</i>		
<i>ndu</i>		
<i>nga</i>		
<i>nge</i>		
<i>ngo</i>		
<i>ngu</i>		
<i>ngal</i>		
<i>ngel</i>		
<i>ngol</i>		
<i>be</i>		
<i>de</i>		
<i>di</i>		
<i>ko₂</i>		
<i>koy</i>		

2. Practice TPR commands you have learned so far using the items you collected for Lesson 11 and the the prepositions listed below. Don't forget to include negative commands.

		<u>Prepositions</u>	
<i>ley</i>	<i>caggal</i>	<i>dow</i>	<i>e</i>
<i>d'akkol</i>	<i>hakkunde</i>	<i>gada</i>	<i>baawo</i>
<i>faro</i>	<i>hedde</i>	<i>yaasin</i>	<i>to</i>

3. Practicing the Relative with questions: Use the following to form questions and responses. Have your language helper read either the question or the response. You provide the other. Change the subject pronoun as well as the "time" vocabulary word. Keep going until you have used all possibilities.

Question

Response

Replacement list:

Ndey ngarudaa?

Keenjan, ngarumi.

(o)

(on)

(be)

hikka

hanken

hecci-keenjan

Alan

rawanin

PRACTICE FOR SOUND

1. Read the text **FARMING AND HERDING IN MALI** to your language helper. (See Appendix B, page 420.) Remember when reading these texts you are working on cadence and rhythm even if you don't recognize the verb forms or other structures in the sentences.
2. Practice **Minimal Pairs set VI** with your language helper to correct pronunciation and perfect your ear. (See Appendix A, page 403.)

VOCABULARY

Mystery Text (gloss):

*Golle maa, na yardi.
Dum welii kam sanne.*

GRAMMAR

Remember, the relative demonstrates the two following characteristics of verb forms which are focused on something other than aspect (completedness).

1. Lengthening: especially apparent in the middle and passive voice forms. There the lengthening is distributed to the end of the suffix except for the first person singular.
2. Upsetting of the usual word order: occurs in four of the seven persons. Even though this is not done consistently throughout all persons, the pattern is present. Also notice that the initial consonant of the verb root alters when the subject and verb are inverted.

This exercise is designed to help you compare and contrast the General Complete and the Relative Complete.

The following two examples (A & B) are roughly similar in meaning:

A. *Mi warii ga keeyan.*
I came here yesterday.

B. *Keejan ngarmi ga.*
It was yesterday that I came here.

In example A the general complete verb form is a strong aspect. In part, that means that the emphasis in meaning is on the completedness of the action. In example B it is neither the **when** nor the **where** that is focused, but the fact that the action is complete, *Mi warii ga keeyan*. No more coming to do, it's finished.

C. *Nde ngardaa?* When did you come?

We've already learned that we use example B in answer to a question. The Relative is used to form questions (example C) and statements using the Relative tend to focus on answering one of the questions words. The Relative form focuses attention on something other than the verb itself or whether or not the action of the verb is complete. However, questions formed with *kori* or the *naa* question marker, which we have already seen, use the General. These tend to be more rhetorical type questions where the answer is known or assumed and would only be "yes" or "no."

Practice what you've learned by translating the following sentences, asking questions as they come up and verifying your conclusions. Correct each set before moving on.

Example:

yuurude

Question: Where do you come from? (Relative Complete)

Translation: *Toy yuurudaa?*

Response 1: It's Canada that I come from. (Relative Complete)

Translation: *Kanada yuurumi.*

Response 2: I came from Canada. (General Complete)

Translation: *Mi yuurii Kanada.*

soodude

Question: What did you buy? (Relative Complete)

Translation:

Response 1: It is salt that I bought. (Relative Complete)

Translation:

Response 2: I bought salt. (General Complete)

Translation:

nyallude

Question: Where did you spend the day?

Translation:

Response 1: It was at David's house (*suudu Dawuda*) that I spent the day. (Relative Complete)

Translation:

Response 2: I spent the day at David's house. (General Complete)

Translation:

yahude

Question: Where did you go? (Relative Complete)

Translation:

Response 1: It was to the market (*luumo*) that I went. (Relative Complete)

Translation:

Response 2: I went to market. (General Complete)

Translation:

<i>Mi</i>	<i>yi'ii bid'do</i>	<u><i>am</i></u>	<i>debbo.</i>	<i>am</i>
<i>a</i>			<i>maa</i>	
<i>o</i>			<i>makko</i>	
<i>min</i>			<i>amin</i>	
<i>en</i>			<i>men</i>	
<i>on</i>			<i>mon</i>	
<i>be</i>			<i>mabbe</i>	

Did you notice the placement of the possessive pronoun in *bid'do makko debbo o yi'i*?

The possessive pronoun is placed immediately after the object being possessed regardless of whether there are other modifiers (adjectives) that refer to the object.

MORE ON POSSESSIVES

For homework in Lesson 11 you read the discussion in the grammar regarding the third person possessive pronouns *makko/muudum* and *mabbe/muuben* on pages 53-55. You may want to read it again to refresh your memory.

In the sentence *O lootii bid'do makko*, *makko* is used because it refers to the subject pronoun *o*. If a proper name or a noun is used as the antecedent then *muudum* would be used. So, in the sentence *Halima lootii bid'do muudum*, *muudum* is used because the subject is a proper noun instead of a pronoun.

Examples:

Sambo nyaami nyiiri muudum.

(*Muudum* is used because it refers to Sambo, a proper name)

O nyaami nyiiri makko.

(*Makko* is used because the antecedent is a pronoun *o*)

Beero nyaami nyiiri muudum.

(Even though *beero* is not a proper noun like Sambo, it is still a noun and thus requires *muudum* for the possessive)

1. Fill in the blank with the correct possessive pronoun. Check you answers with your language helper.

Amnatu sonnii mbaala _____.

O sonnii mbaala _____.

Sukaabe njanngii dewte _____.

Be njanngii dewte _____.

Kumbo birii nagge _____.

O birii nagge _____.

Worbe njarnii na'i _____.

Be njarnii na'i _____.

Haawa lonnii kaddule _____.

O lonnii kaddule _____.

In the exercise you did on possessives in Lesson 10 you were practicing using the possessive form for the subject pronoun of each noun class. In today's exercise we will work with both the noun itself and the noun class which functions as a subject pronoun. Whenever a noun is used as the subject the possessive pronoun used is muudum regardless of the noun class. Only the subject pronoun (noun class marker) will use the specific possessive for that noun class.

2. Transform each of the sentences on the left so that you use the subject pronoun and the possessive for that noun class.

Example:

Mbeewa yaraay ndiyam muudum.

Nga yaraay ndiyam magga.

Muusuuru yaraay ndiyam muudum.

Wojere yaraay ndiyam muudum.

Suka yaraay ndiyam muudum.

Cofal yaraay ndiyam muudum.

Araaji njaraay ndiyam mubben.

Puccu yaraay ndiyam muudum.

Foondu yaraay ndiyam muudum.

Worbe njaraay ndiyam mubben.

Binngel yaraay ndiyam muudum.

Araawa yaraay ndiyam muudum.

Nagge yaraay ndiyam muudum.

Cofe njaraay ndiyam mubben.

HOMEWORK

1. Practice with your recordings of **Minimal Pairs VI**, the text **FARMING AND HERDING IN MALI**, and the **General Complete/Relative Complete** from Lesson 11. Continue with other recorded drills as well.

2. Continue to practice greetings. Add the following to you collection of phrases:

A – *Baaba maa, na selli naa?*
 B – *Imo selli. Baasi fuu walaa.*

A – *Inna maa, na selli?*
 B – *Imo selli.*

3. Write the seven question words in Fulfulde: _____, _____,
 _____, _____, _____, _____, _____

4. Fill in the chart below using the Relative Complete (with pronouns):

hiirude (Gloss: _____)

Person	Singular	Plural	
1 st	___ iir ___	___ ___ iiri	___ iir ___
2 nd	___ iir ___	___ iir ___	
3 rd	___ ___ iiri	___ ___ iiri	

5. Counting money: Practice buying, selling, and making change with a language helper. Elicit the following phrases and others you'll need to write a drama called “We Buy some Cloth in the Little Market.” Start on your drama for the next lesson.

fabric, cloth -

meter -

That's too high a price! -

Lower your price! -

(Other phrases you may want. . .)

Gloss the following:

Dum wo dume?

Lesson 13

Goals: Imperative + object pronoun *kam*
Possessive suffixes
More work with the Relative Complete (all voices)

REVIEW

1. Read with your language helper the drama you wrote “We Buy Some Cloth in the Little Market.” Use it to practice greetings and counting money.
2. We have learned that some initial consonants change in verb conjugations from singular to plural. In Lessons 11 and 12 we saw that there is another reason for initial consonant changes in verbs. What is it?
3. For more practice with relative complete verb forms try forming a question from the response given:

Example:

R. *Keeɲan ngarumi ga.*

Q. *Ndey ngarudaa ga?*

1. *Luumo njahmi.*

Toy _____ ?

2. *Ouagadougou yuurumi.*

Toy _____ ?

3. *Aysatta njimi.*

Moy _____ ?

4. *Kosam coodumi.*

Dume _____ ?

5. *Keeɲan ngarumi ga.*

Ndey _____ ?

When you are finished writing the responses, drill them by asking the language helper to read each one of the questions – You provide the answers.

Then repeat the whole exercise in the plural substituting *-don* for *-daa* and *min* for *mi*.

Then repeat the exercise again substituting *o* for *mi* and *-daa*.

Then repeat using *be*.

4. Fill in the charts below using the Relative Complete with pronouns:

waalude (Gloss: _____)

Person	Singular	Plural	
1 st	___ aal ___	___ aal	___ aal ___
2 nd	___ aal ___	___ aal ___	
3 rd	___ aal	___ aal	

hiirude (Gloss: _____)

Person	Singular	Plural	
1 st	___ iir ___	___ iiri	___ iir ___
2 nd	___ iir ___	___ iir ___	
3 rd	___ iiri	___ iiri	

weetude (Gloss: _____)

Person	Singular	Plural	
1 st	___ eetu ___	___ eeti	___ eetu ___
2 nd	___ eetu ___	___ eetu ___	
3 rd	___ eeti	___ eeti	

5. Write answers in Fulfulde to the following questions. Be creative!

Ndey ngarudaa leydi Burkina?

Toy njahdaa?

Toy yuurudaa?

Dume nji'udaa?

Dume coodudaa?

6. Translate the following Fulfulde phrases into English:

Toy yuurdaa?

Yimbe maa, na celli naa?

A faami?

Hokkam keme tati e buudi capande jeddi e didi!

7. List the seven interrogative pronouns and their meanings:

VOCABULARY

1. Gloss the following from memory for review:

dow - _____ *ley* - _____ *dakkol* - _____

caggal - _____ *yeeso* - _____ *hakkunde* - _____

2. Practice with Imperative and prepositions: Use three rocks and three books. Ask the language helper to fit the above words into this sentence as you move the rock(s) and book(s) around to correspond. Don't say anything yet, just test your comprehension. Have fun! Drill! The goal is to learn to pluralize a few nouns and to get familiar with prepositions of space in a very limited setting with manipulatives. Learn as much as you can before you move on to the next exercise.

Hayre nde wo _____ *dewtere nde*.

Plural - *Kaaye de ngonni* _____ *dewte de*.

Dewtere nde wo _____ *haayre nde*.

Plural - *Dewte de ngonni* _____ *kaaye de*.

3. Practice your TPR exercise using singular, plural, and negative. Add the negative command *taa meemu* (don't touch!) if you have not already learned it.

GRAMMAR

MORE WITH THE THE IMPERATIVE

When the imperative in the active or middle voice is used with the first person singular object pronoun *kam*, *kam* is shortened to *-am* and is added as a verbal suffix, with the normal imperative singular suffix (*-u* for the active voice and *-a* for the middle voice) being dropped. For more on this see section **8.C. Object Pronouns** on pages 49-52, especially the discussion on the Imperative at the top of page 50.

One of the most common verbs used this way is *hokkude*.
Hokku kam → *Hokkam* (- u + kam = -am)

An example of middle voice could be *rokkaade*.
Rookana kam → *Rookanam* (-a + kam = -am)

EXERCISE: Change the following sentences to form the contracted form of the Imperative:

Hokku kam dewtere nde. _____

Waddana kam ndiyam. _____

Hokku kam paḍe am. _____

Rookana kam daago ngo. _____

Noddu kam jaango. _____

Hettinda kam. _____

Hollu kam foto o. _____

Nullu kam huumo. _____

MORE WITH RELATIVE COMPLETE MIDDLE AND PASSIVE VOICE

The table is included here for you use as reference for the exercise below.
 The Relative Complete suffixes are shown in the table below:

Active Voice	Middle Voice	Passive Voice
-i	-ii	-aa

suud- (gloss: to hide)

	Active Voice	Middle Voice	Passive Voice
verb	<i>suudude</i>	<i>suudaade</i>	<i>suudeede</i>
Singular			
1 st person	<i>cuudumi</i>	<i>cuudiimi</i>	<i>cuudaami</i>
2 nd person	<i>cuududaa</i>	<i>cuudiidaa</i>	<i>cuudadaa</i>
3 rd person	<i>o suudi</i>	<i>o suudii</i>	<i>o suudaa</i>
Plural			
1 st person excl	<i>min cuudi</i>	<i>min cuudii</i>	<i>min cuudaa</i>
1 st person incl	<i>cuududen</i>	<i>cuuiden</i>	<i>cuudaden</i>
2 nd person	<i>cuududon</i>	<i>cuudidon</i>	<i>cuudadon</i>
3 rd person	<i>be cuudi</i>	<i>be cuudii</i>	<i>be cuudaa</i>

The following exercise will give you practice using the Relative Complete with the middle voice and passive voice verb forms.

Supply the correctly conjugated form of the verb to complete the question. Then write an answer using the Relative Complete. When needed a pronoun is provided with the verb.

Nde Hawwa _____? *fukkaade* _____

Nde o _____? *ummaade* _____

Nde _____ *golle ma? (tilaade)* _____

Moy _____ *ga? (wottaade)* _____

Toy _____? *(jodaade – mi)* _____

Toy _____? *(lootaade – a)* _____

Toy be _____? *(hiirtaade)* _____

Nde _____? *(mooreede – a)* _____

Toy saaya ka _____? *(nyo'eede)* _____

Moy _____ *joonin? (looteede)* _____

Nde wudere nde _____? *(nyoofeede)* _____

USING POSSESSIVE SUFFIXES

Look carefully at the example below. Possessive pronouns are sometimes contracted onto the noun they possess. The possessive pronouns are reduced to suffixes and attached to the noun being possessed. Read section **8. E. Possessive Suffixes** on page 55 of your grammar.

Read each sentence in the exercise below giving attention to the third person possessive pronouns *makko*, *muudum*, (*mum*), *mabbe*, and *mubben*. Beneath each sentence briefly explain, if evident, why *makko* or *muudum* is used. Then change the sentences using possessive suffixes to replace the possessive pronouns.

Example:

O fiyii bid'do makko.

O fiyii biyiiko

Dee makko jabaay fey.

Bii makko warii hannden.

Gorko makko hokkataa o fay.

Ibe njidi inna mabbe.

Debbo yidaa nawliiwo mum.

O yi'ii minyiiwo makko.

Nawliraabe njowtii gorko mubben.

Note: in a computerized search of these suffixes, 100% of dozens of examples were names of related people.

PRACTICING FOR SOUND

Work on **Minimal Pairs VII** found in Appendix A, page 404, with your language helper. Record the exercise.

Read the text **FARMING AND HERDING IN MALI** to your language helper. It is found in Appendix B on page 420.

HOMEWORK

1. Translate the following sentences into Fulfulde:

Last year I came to Burkina.

Wednesday I went to market.

2. Provide the Fulfulde word for the following English:

a. where _____ b. mother _____

c. milk _____ d. last night _____

e. last year _____ f. day before yesterday _____

g. market _____ h. ninety-nine _____

i. this year _____ j. sugar _____

k. salt _____ l. water _____

m. to write _____ n. to spend the night _____

o. to come from _____ p. to read _____

3. Translate the following into English:

Hokkam buudi hemre e sappo e tati.

Jam weetan en.

4. Update and practice with your card file.

5. Practice with the recording of **Minimal Pairs VII** and the grammar exercises for Relative Complete. Continue practicing with other recorded drills.

6. Study spellings in FARMING AND HERDING IN MALI for the dictation in Lesson 14. (See Appendix B, page 420.)
7. Continue working on your drama “Buying Cloth in the Little Market.”
8. Write down from memory all of the verb initial consonant changes.
9. Read the following passage:

FAMILY RELATIONSHIPS

The concept of family differs from one culture to another, and the task of learning the Fulfulde vocabulary for various family members requires an understanding of the system behind it. The Fulfulde terminology for classifying family members revolves around the three distinctions of: “blood” family vs. marriage family, male vs. female, and younger vs. older. That is, these three distinctions show up in the vocabulary itself.

Everyone in all cultures has two kinds of family, the family you are born into and the family you marry into. It is interesting to study how each individual culture resolves the potential conflicts and tensions and conflicting interests that each of these two “families” can place on an individual.

In contemporary western culture, for example, we have a strong tendency to make the relationship of husband-wife (the marriage relationship) the primary one. For us, it is more or less normal for children to leave their parental home in order to establish a home of their own. If a husband dies, it is not unusual for him to leave property to his spouse. If there is a conflict between a daughter-in-law and her mother-in-law, we would find it normal for the “husband” (who is also the “son”) to side with his wife. And so on.

In *Fulbe* society, none of that would be considered normal, because the primary relationships are ideally blood family relationships. For example, a man might have a much closer relationship with his mother and his sisters than he does with his wife. Again, an ideal of society is for male blood kin (fathers-sons-brothers) to somehow remain together, sharing even the same living space. Sons traditionally brought their wives into the household of their father. And when a daughter is married, she is separated from her “own” family with tears because she is being lost to them. If she divorces, she will return to them. When a man dies, his property is divided first among his male blood relations, and his wife receives the smallest portion. Once again, she inherits through her male blood kin, not through her family of marriage.

Starting with the terminology for the parental family (*saaraabe*), we can distinguish between the relative on the father’s (*baabiraado*) side, and those on the side of the mother (*inniraado*).

On your father's side, you have first of all his brothers, or your paternal uncles, called *bappinyaabe* or *wappaybe* (sing. *bappaanyo*). These uncles can fill the function of "father" vis-a-vis their nieces and nephews. For example, they may raise them, choose a husband or wife for them, give them an inheritance, etc. Their children are not considered "cousins," but are more like your own siblings, and are simply called *bibbe bappinyaabe* or *bibbe baabiraabe*.

Your father's sisters (your paternal aunts) are called *goggiraabe*. Their children are referred to as *dendiraabe* or cross-cousins. That is, *dendiraabe* are both the children of your father's sisters and your mother's brothers, but not the children of your father's brothers or mothers sisters.

On your mother's side, both your mother and all of her sisters (your maternal aunts) are referred to as *inniraabe*. Their children are called *bibbe inniraabe*, as once again having more the status of sibling than of cousins. One of the most important relationships that a child can have is with his mother's brother, called *kaawiraabe*. Once again, he may take on all sorts of functions in raising the children of his sisters. Children are allowed to be emotionally open with their *kaawiraabe* in a way that would be considered completely inappropriate with their *baabiraabe/wappaybe*. The children of the *kaaw* are called *dendiraabe* once again. It is interesting to note that this *dendiraabe* relationship is considered the ideal marriage relationship.

Oddly enough for English speakers, the distinction of sex does not appear when talking about siblings (*banndiraabe*). Siblings are distinguished by age (into *mawniraabe* and *minyiraabe*) rather than sex. This should tell you something about the relative importance of age in this society, where one owes deference to all of one's *mawniraabe*, and a sense of responsibility to all *minyiraabe*, regardless of sex.

In-laws are also divided into two broad categories based on age, *esiraabe* being members of your parents' generation, and *yekiraabe* belonging to your own generation.¹⁸

Questions:

What is the significance of these distinctions:

blood family vs married family –

male vs female –

younger vs older –

In *Fulbe* society which is the primary relationship?

¹⁸ Fagerberg-Diallo, pp. 262-264 – adapted

In whose household will a bride live?

In *Fulbe* culture your paternal uncle is considered as your _____.

Who are *dendiraabe*?

What are the names of YOUR *dendiraabe*?

The word for “brothers” and “sisters” in Fulfulde is the same word.
What is it?

10. Collect photos of your family members or one photo of your entire family to use in lesson 14.

Lesson 14

Goals: To become familiar with vocabulary concerning the family
Practice with possessive pronouns and suffixes

REVIEW

1. Continue to practice with your market drama including greetings, asking questions, bargaining, counting money, making change, saying good-bye. Gloss the following sentence, then try to use it in your dialog.

Mi waawaa hokkude maa buudi hemre sabo buudi capandè nay tan njogiimi.

2. Dictation: Write five sentences read from FARMING AND HERDING IN MALI, in Appendix B, page 420. Then correct them.

3. Practice TPR:

Practice the negations of each command you have learned.

Naatu! _____

Naatee! _____

Jooda! _____

Njoodèe! _____

Umma! _____

Ummee! _____

Yaltu! _____

Njaltee! _____

Fukka! _____

Pukkee! _____

War! _____

Ngaree! _____

Yah! _____

Njehee! _____

Waddu ! _____

Ngaddee! _____

4. Practice with **Minimal Pairs set VII** as on previous days (see Appendix A page 404).

GRAMMAR AND VOCABULARY

We will combine practicing possessive pronouns with the acquisition of new vocabulary, this time in the area of the family. First begin by glossing the following vocabulary items:

saaraabe -

mamma debbo -

mamma gorko -

maamiraabe -

bidɗo gorko -

bidɗo debbo -

suka -

mawna debbo -

mawna gorko -

minya debbo -

minya gorko -

gido -

Choose from the above list those words which fit your situation. Using a photograph of your family, identify each person as related to you in a certain way, e.g. "He is my little brother." Use the following frame sentences:

(O) *O woni* _____ *am.* (*wonude*)

(Be) *Be ngoni* _____ *am.* etc.

Now change point of view. Choose one member of the family other than yourself and tell how each of the others is related to him or her.

(Mi) *Miin woni* _____ *makko.*

(O) *O woni* _____ *makko.*

(Be) *Be ngoni* _____ *makko.* etc.

Now tell who each person is in relationship to your parents.

(Mi) *Miin woni* _____ *mabbe.*

(O) *O woni* _____ *mabbe.*

(Be) *Be ngoni* _____ *mabbe.* etc.

Use them to tell about the people in the room you are in.

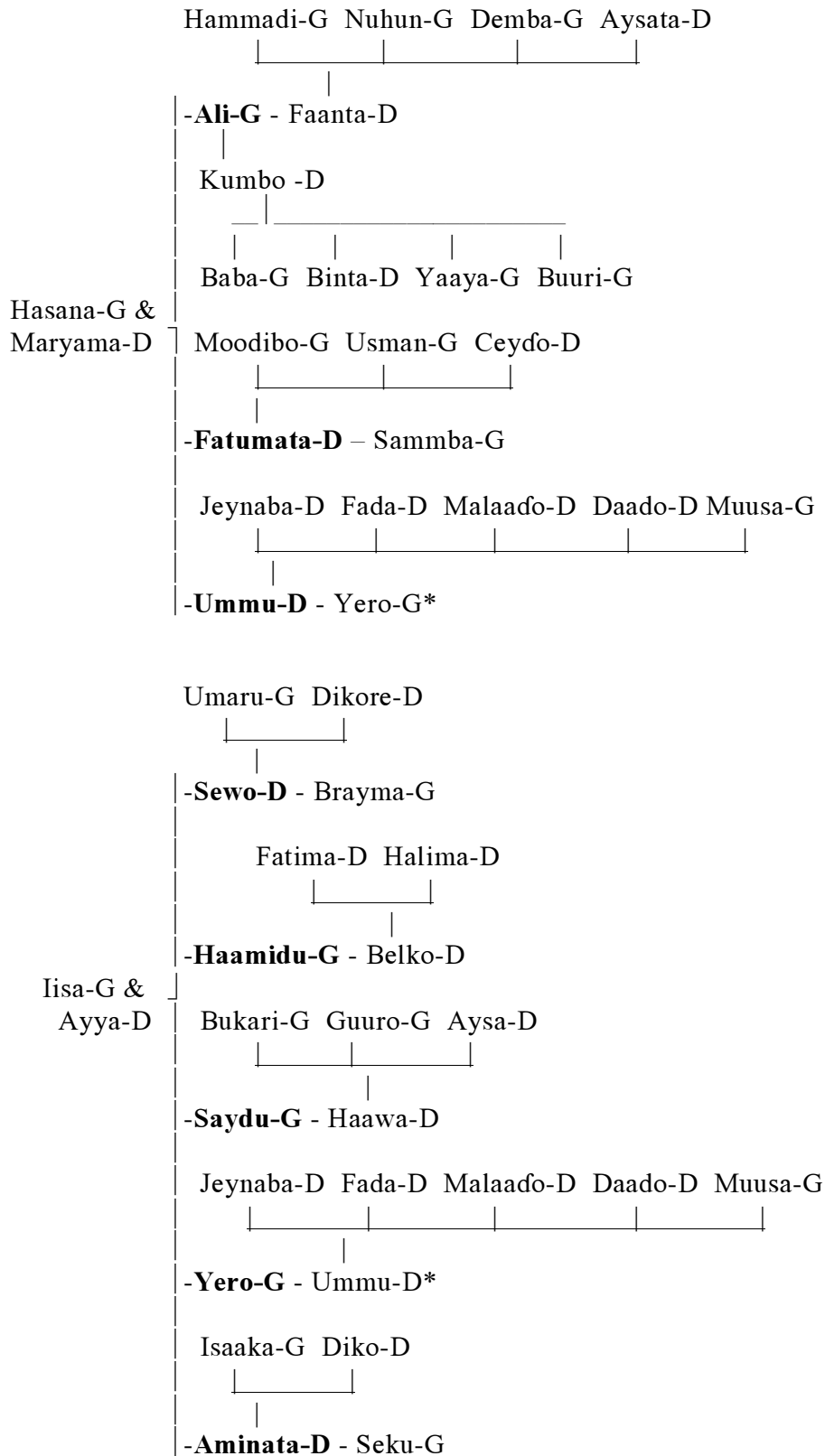
Miin woni _____ *makko.*

Be ngoni _____ *am.* etc.

FAMILY TREE

Study the following three-generation diagram. G = *gorko*, D = *debbo*

Refer to the working copy of the family tree at the end of this lesson for more information about the relationships identified in this tree.



**same couple*

1. Answer in Fulfulde, use the vocabulary in the article on FAMILY found in Appendix B on page 421:

Yero is *Ummu's* _____

She calls him _____

Ummu is *Yero's* _____

He calls her _____

Iisa and *Ayya* are *Ummu's* _____

Hasana and *Maryama* are *Ummu's* _____

Iisa and *Ayya* are *Yero's* _____

Ummu calls *Ayya* _____

Sewo, *Haamidu*, *Saydu* and *Aminata* are *Ummu's* _____

Sewo and *Aminata* are *Jeynaba's* _____

Ummu is *Jeynaba's* _____

Fatumata is *Jeynaba's* _____

Jeynaba, *Fada*, and *Malaado* are *Daado's* _____

Sewo, *Haamidu*, *Saydu* and *Aminata* are *Yero's* _____

Muusa is *Daado's* _____

Hasana and *Maryama* are *Muusa's* _____

Faanta and *Kumbo* are _____

Yaaya and *Buuri* have a special relationship _____

Baba and *Hammadi* are _____

What does *Aysata* call *Kumbo*? _____

Faanta and *Kumbo* are *Ali's* _____

Isaaka and *Diko* are *Malaado's* _____

Nuhun and *Demba* are *Malaado's* _____

Haamidu, *Saydu* and *Yero* are *Aminata's* _____

Haamidu, *Saydu* and *Yero* are *Diko's* _____

Sewo is *Diko's* _____

Ali is *Muusa's* _____

Fatumata is *Muusa's* _____

Haamidu is *Muusa's* _____

Haamidu and *Saydu* are *Muusa's* _____

The father and mother of *Hasana* are *Muusa's* _____

Muusa is *Iisa's* _____

Muusa is *Fatumata's* _____

Muusa is *Haamidu*'s _____

Who are *Fada*'s "inniraabe"? _____ and _____

Who are *Fada*'s "banndiraabe"? _____, _____,
_____, and _____.

Who are the "bibbe inniraabe" of *Fada*? _____, _____,
and _____

Who are *Fada*'s "dendiraabe"? _____, _____, _____,
_____, _____, _____, _____,
_____, _____, _____, and
_____.

Who are the "bibbe wappaybe" of *Fada*? _____, _____,
_____, _____, and _____.

Who are the "bibbe-rewbe wappaybe" of *Fada*? _____,
_____, and _____.

Who is *Fada*'s "kaaw"? _____

Who are *Fada*'s "goggiraabe"? _____ and _____

Who are *Iisa*'s "bibbe-worbe"? _____, _____, _____

How many "taaniraabe" does *Iisa* have? _____

How many "taaniraabe" does *Hasana* have? _____

Who are *Binta*'s "goggiraabe"? _____ and _____

2. Try to form the possessive contraction for each of the following phrases. Since not all combinations can be contracted you will need to determine which can and which cannot. Your dictionary can help you with this. Have your language helper read the phrase then you should give the correct response using contracted forms when possible. After practicing several times record the exercise.

Bii makko _____

Dee makko _____

Goraa makko _____

Inna mabbe. _____

Nawliiwo mum. _____

Minyiiwo makko _____

Goraa mubben. _____

sakiike mubben _____

3. The following sentence can be used to form many possibilities. Practice it combining the object with the correct possessive pronoun. Use as many of the subject pronouns as make sense. Use contractions when possible. Record the exercise.

<i>Mi</i>	<i>yi'ii</i>	<i>saaraabe</i>	<i>am.</i>
<i>Be</i>		<i>saaraabe -</i>	
<i>A</i>		<i>mamma debbo -</i>	
<i>O</i>		<i>mamma gorko -</i>	
<i>On</i>		<i>maamiraabe -</i>	
<i>Min</i>		<i>biddo gorko -</i>	
<i>En</i>		<i>biddo debbo -</i>	
		<i>suka -</i>	
		<i>mawna debbo -</i>	
		<i>mawna gorko -</i>	
		<i>minya debbo -</i>	
		<i>minya gorko -</i>	
		<i>gido -</i>	

HOMEWORK

1. Fill in the following blank charts from memory if possible:

a. Subject Pronouns

PERSON	SINGULAR	PLURAL
First		<u>Excl.</u> <u>Incl.</u>
Second		
Third Noun Class ↓		
<i>o</i>		
<i>dam</i>		
<i>dum</i>		
<i>ka</i>		
<i>ki</i>		
<i>ko₁</i>		
<i>kal</i>		
<i>kol</i>		
<i>nde</i>		
<i>ndi</i>		
<i>ndu</i>		
<i>nga</i>		
<i>nge</i>		
<i>ngo</i>		
<i>ngu</i>		
<i>ngal</i>		
<i>ngel</i>		
<i>ngol</i>		
<i>be</i>		
<i>de</i>		
<i>di</i>		
<i>ko₂</i>		
<i>koy</i>		

b. Possessive Pronouns

Person	Singular	Plural
1st		
2nd		
3rd		

2. Update and study your card file.
3. Practice with recordings of **Minimal Pairs set VII**.
4. Write down from memory all of the verb initial consonant changes:

5. Write the seven question words in Fulfulde: _____, _____,
 _____, _____, _____, _____, _____

6. Fill in the charts below using the Relative Complete with pronouns:

joodaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

sokeede (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

7. Translate the following from English into Fulfulde:

his cow

their donkey

our bed (all of us)

your sack of rice

my grandmother

your relatives

his little sister

their grandparents

last Sunday

your son

8. For these nouns other than the *o* class what is the normal initial consonant change?

r → _____ w → _____ or w → _____ y → _____ or y → _____

f → _____ h → _____ s → _____ nd → _____ mb → _____

ng → _____ nj → _____

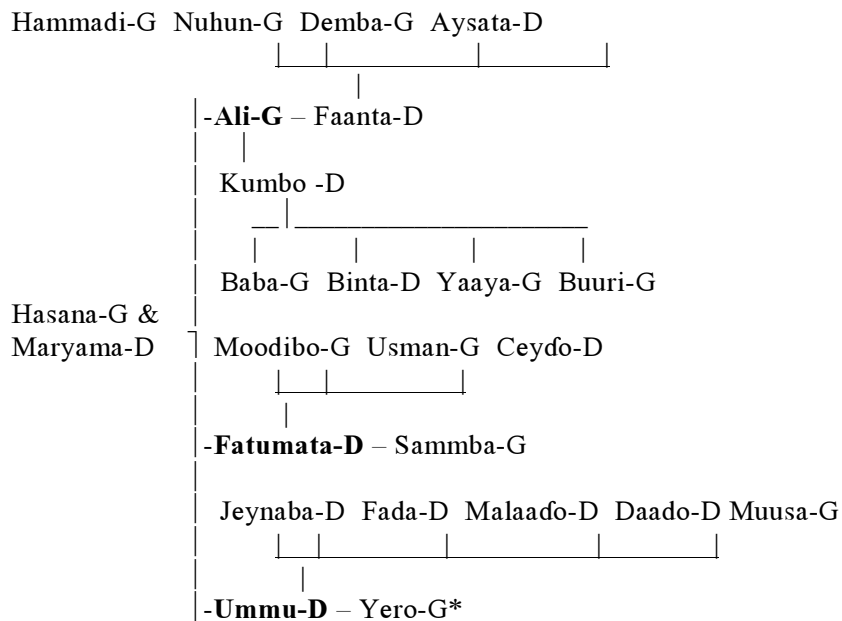
Read section **5. INITIAL CONSONANT CHANGES FOR NOUNS** point **B. For Nouns Derived from Verbs**, pages 33-35, in your grammar. Also in the grammar read section **14. THE PARTICIPIAL**, pages 98-104.

FAMILY TREE

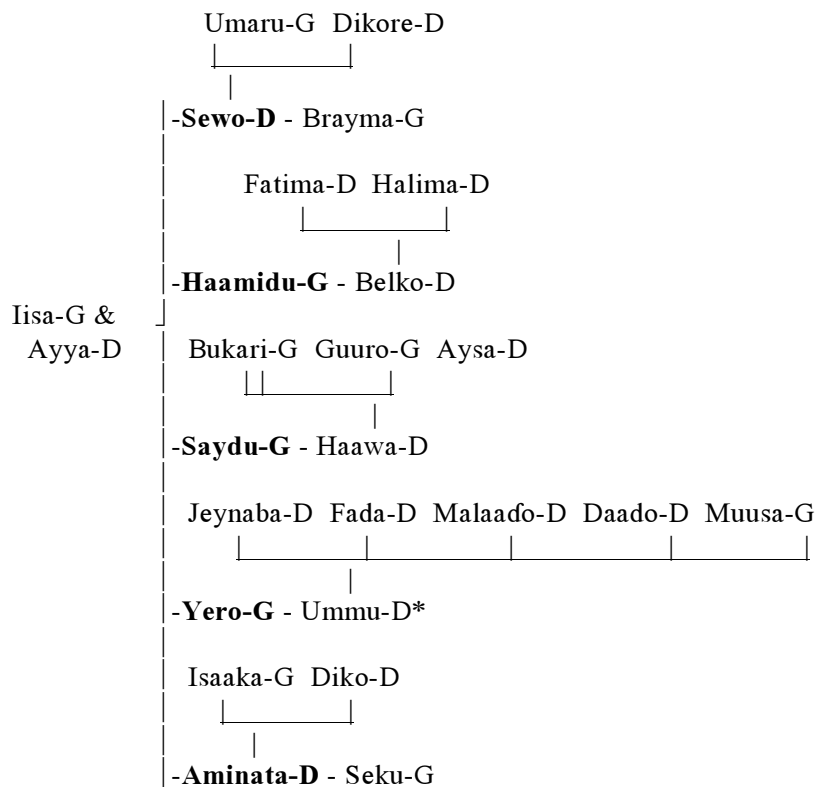
Working copy

Observe the following relationships which will help you in understanding this family tree. *G* stands for *gorko*; *D* stands for *debbo*. **Ali** has two wives: Faanta and Kumbo. **Ummu**, the 3rd child of Hasana and Maryama, is the same person who is noted as **Yero**'s wife on the second half of this family tree. In a sense, Part I is Ummu's family tree and Part II is Yero's.

Part I



Part II



**same couple*

Lesson 15

Goals: Introduce forming participles
Working with *the verb womude*

REVIEW

1. Practice your drama concentrating on greetings, counting money, bargaining, and making change and saying good bye.
2. What are the personal possessive pronouns?
3. TPR- Gather a sieve (*teme*), a mat (*sekko*), a herding stick (*sawru*), a mortar (*wowru*), a pestal (*unndugal*), a woven bowl cover (*mbedu*), and a small plastic cup (*hordeloonde*). Use these vocabulary items and the prepositions of space to give commands. Act out each command with the appropriate item showing that you understand. Try to exhaust all the possible combinations.

Gloss: *yowude* _____; *joyyinde* _____.

Yowu *mbedu o* *dow* *wowru ndu.*

Joyyin *teme o* *dakkol* *unndugal ngal.*

sawruu ndu *caggal* *sekko ngo.*

hordeloonde nde *yeeso* *mbedu o.*

etc. *ley*

etc. *hakkunde*

4. Fill in the chart below with the Relative Complete (with pronouns):

wi'ude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

5. Change the following from General Complete to Relative Complete. Ask your language helper to read each phrase from Column 1 as you respond from Column 2 (without looking, if possible).

Example:

Mi warii ga.

Rawanin ngarmi gaa.

A warii ga.

Rawanin _____.

O warii ga.

Rawanin _____.

Min ngarii ga.

Rawanin _____.

En ngarii ga.

Rawanin _____.

On ngarii ga.

Rawanin _____.

Be ngarii ga.

Rawanin _____.

6. Place the appropriate question before each response in the following pairs of sentences:

1. **Question:** _____

Response: *Leydi Amirik, yuurumi.*

2. **Question:** _____

Response: *Hecci-keeyan, be ngari ga.*

3. **Question:** _____

Response: *Araawa, o soodi.*

4. **Question:** _____

Response: *Lamdam, cooduden.*

5. **Question:** _____

Response: *Leydi Kanada, yuurumi.*

6. **Question:** _____

Response: *Hannden, be ngarata.*

7. **Question:** _____

Response: *Araawa, o soodata.*

8. **Question:** _____

Response: *Lamdam, coodaten.*

9. **Question:** _____

Response: *Leydi Kanada, njahanmi.*

10. **Question:** _____

Response: *Leydi Kanada, min njahata.*

PRACTICE FOR SOUND

1. Find the text **DOOMBURU E DEEKUM**, number 3 in the Folk Stories section of Appendix B on page 423. Read it together with your language helper and study it. Make a recording for you to practice with at home.
2. Practice **Minimal Pairs set VIII** on page 404 in Appendix A, with your language helper. Record for further practice.

GRAMMAR

Read the dictionary entry for *wonude*. This verb is one of the few irregular verbs in that it is often abbreviated and the conjugated endings are dropped so that all you have left is *wo*. The negative form for this verb is *wanaa*. Rewrite the following sentences using *wo*. Also contract the possessive pronouns. Correct your answers with your language helper.

Examples: *O woni baaba am.* becomes – *O wo baabam.*
Be ngoni sukaabe am. becomes – *Wo be sukaabe am.*

Miin woni mawna makko.
becomes – *Wo mi mawniiko.* OR *Miin wo mawniiko.*

O woni bii makko. _____

Be ngoni saraabe makko. _____

Miin woni taaniiwo mabbe. _____

O woni inna mabbe. _____

Be ngoni sakiraabe mabbe. _____

Miin woni minyiiwo makko. _____

Be ngoni mamiraabe am. _____

FORMING PARTICIPLES

The Grammar gives detailed discussion of these three important points of perspective:

- 1) the initial letters themselves
- 2) the noun class each word belongs in
- 3) the derivation of each word - does it come from a verb, or not?

In Lesson 7 we studied how plurals are formed for nouns and looked at items 1) and 2) above. Read again sections 5-7 on forming the plurals of nouns in your grammar, pages 30 - 44. Concentrate on point **5.B. Nouns Derived From Verbs** on pages 33-35. Now turn to **Table 5.1** on p. 31.

What kind of nouns are derived from verbs?

Some examples of participles are shown in the grammar on page 33 where the initial consonant change for these nouns is explained. They are reproduced below. A participle is a noun formed from a verb which basically means “one who” or “ones who” did or do something when formed with *o* and *be* class nouns. The left column below shows the infinitive. The second column is a plural participle form meaning “ones who.” The third column shows the singular participle. Notice the right column. This shows a noun form of the verb which means “the doing of.” We form these in English as gerunds by adding “-ing” to the verb, and using it as a noun.

Example:

Yimude is the infinitive “to sing.” Its Participle forms are as follows:

jimudo (one who sang), *jimoowo* (one who sings)
yimube (ones who sang), *yimoobe* (ones who sing)
yimugol (singing)

Here is an example of how one could use *yimugol* :

Kori yimugol hooliibe hannden welii Joomiraado.
 Hopefully the singing of the believers today pleased God.

<i>warude</i>	→	<i>waroobe</i>	→	<i>garoowo o</i>	→	<i>garal ngal</i>
<i>yahude</i>	→	<i>yahoobe</i>	→	<i>jahoowo o</i>	→	<i>yaadu ndu</i>
<i>sawrude</i>	→	<i>sawroobe</i>	→	<i>cawroowo o</i>		
<i>remude</i>	→	<i>remoobe</i>	→	<i>demoowo o</i>	→	<i>ndemri ndi</i>
<i>wallude</i>	→	<i>wallube</i>	→	<i>balloowo o</i>		
<i>wujjude</i>	→	<i>wuybe</i>	→	<i>gujjo o</i>	→	<i>nguyka ka</i>

Carefully read section **14. THE PARTICIPIAL** of the grammar, pages 98-104. Pay particular attention to the examples and their translations. Note that participles can function as nouns or adjectives.

This chart showing how participles are formed has been reproduced here for your reference:

<u>Verb Root</u>	<u>+</u>	<u>Voice/Aspect</u>	<u>+ Noun Class</u>	<u>=</u>	<u>Participle</u>
<i>sood (ude)</i>	+	-u-(active/complete)	+ <i>do</i> (<i>o</i> class)	=	<i>coodudo</i>
<i>lab (aade)</i>	+	-ii- (middle/complete)	+ <i>do</i> (<i>o</i> class)	=	<i>laabiido</i>
<i>bir (eede)</i>	+	-aa- (passive/complete)	+ <i>di</i> (<i>di</i> class)	=	<i>biraadi</i>

1. Forming participles (*o* and *be* class): Answer the questions and fill in the blanks as you read through the material below. Refer to your grammar, pages 98-104, as instructed.

We will start with the verb *soodude*.

With which consonant does it begin? _____

In which voice is its infinitive? _____

What does it mean? _____

Now suppose you want to say: I bought millet.

Up until now you'd have said: *Mi soodii gawri*.

Now you have the choice to say: *Mi **coodudo** gawri*.

Let us trace how the word **coodudo** was arrived at:

Start with the active voice infinitive *soodude* which starts with "s." Look at

Table 14.2, on page 100 of the grammar. Find the GROUP the *o* class is in.

Then find "s" in the **Initial Consonant of Verb Root** column on the left.

Which letter will the "s" change to? ____

Now we have *cood-*, but we have yet to discover what the ending will be.

Turn to your grammar, page 101, **Table 14.3**. We know that the subject of the sentence "I bought millet." is a person, so we know that the noun class will be

_____. Since the action of buying is finished, the aspect is:_____.

We know that *soodude* is an _____ (voice?). So which ending will we select from **Table 14.3**? _____

Hence, *Mi coodudo gawri*.

Now let us look at the plural:

Min coodii gawri. → *Min soodube gawri*.

Most of the analysis of the sentence remains the same as for the singular above, but the noun class changes from *o* to _____.

Look at **Table 14.3**. Which ending will you use for the *be* noun class?

Remember that participles form their plurals according to the same rules as nouns.

To simplify our study of participles, we'll proceed slowly. The note below **Table 14.3** says that it looks complicated at first glance. In truth it remains complicated when taken as a whole, and this is why we're dividing it into small steps!

2. Change the following Complete phrases to phrases which include the Participial form. Write the answers in and check them with your language helper for correctness.

- ✦ Ask your language helper to read through all the examples pausing after each for you to repeat.
- ✦ Have your language helper read the complete example and you take turns giving him the corresponding Participial form.
- ✦ Have your language helper read the Participial forms and you respond by giving him the Complete form.
- ✦ Finally, have your language helper read the Participial form and you respond by giving the infinitive from which it was derived.

Examples:

	Singular		Plural
<i>sanyude</i>			
<i>Mi sanyii.</i>	<i>Mi canyudo.</i>	<i>Be canyii.</i>	<i>Be sanyube.</i>
I wove.	I (weaver).	They wove.	They (weavers).
<i>soodude</i>			
<i>Mi soodii.</i>	<i>Mi coodudo.</i>	<i>Be coodii.</i>	<i>Be soodube.</i>
I bought.	I (buyer).	They bought.	They (buyers).

Mi sippii.

Mi sonnii dum.

Mi sancii o.

Mi subeke.

HOMEWORK

1. Provide the Fulfulde word(s) for the following English word(s):

- a. the night before last -
- b. sack of rice -
- c. horse -
- d. bed -
- e. this year -
- f. now -

2. Of the following pronouns, circle those which are inverted in an interrogative sentence using any of the seven question words:

mi a o en min on be

3. Which character is added to *a*, *en* and *on* with the Relative verb form for phonetic reasons (circle correct response)?

b d y d

4. Practice with recordings, both the minimal pairs and the text which you recorded today.

5. Update and practice with card file.

6. Write down from memory all of the verb initial consonant changes:

7. Which eight initial consonants never alternate regardless of noun class? (You may want to refer to lessons 4 and 7 as well as the grammar.)

____, _____, _____, _____, _____, _____, _____, and _____

Remember that initial vowels also never change.

The vowels are: _____, _____, _____, _____, and _____

Which initial consonants do change? _____, _____, _____, _____,

_____, _____, _____, _____, _____, _____

Write the two initial consonants which can take more than one consonant when forming plurals with their plural possibilities.

8. Read in Supplemental Resources, Appendix A, the section **Forming Participles** on page 406 and prepare the materials you will need for working with **set 1**.

Mystery text (gloss):

A - *A tileke janngude?*
B - *Ayyo.*

A - *Aan e tiyaabu.*
B - *Aan e baraaaji!*

A - *Kori a tampaay.*
B - *Mi tampaay sanne.*

The following is a Fulfulde proverb. Gloss it and try to guess what it really means: (Discuss it with your language helper tomorrow).

Si neddo munyaay cuurki, hebataa yulbe.

NAME ORDERS

In Fulani villages there are often several people by the same name (first and last). They are often known by a nickname, or by their own name plus their father's name, e.g. *Hammadi Ali*, *Nuhun Ali*, *Demba Ali*, etc.. Using this system, what would *Ali* himself be known as? Name each of *Ummu's* children and each of *Ayya's* children by this system.

You should also be familiar with the names sometimes given to designate the child's place in the birth order. (Note: Sometimes these same names are given as "proper" names and do not indicate place in the order of siblings.)

Memorize the two columns using the system in Lesson 11, or a system of your own. Then use your drawing of the family of twelve to ask each other questions like these: *Moy Demba woni? Hollam Daado!* etc.

1st son -	<i>Hammadi</i>	1st daughter -	<i>Fatumata</i> or <i>Diko</i>
2nd son -	<i>Samma</i>	2nd daughter -	<i>Kumbo</i>
3rd son -	<i>Yero</i>	3rd daughter -	<i>Penndo</i>
4th son -	<i>Paate</i>	4th daughter -	<i>Daado</i>
5th son -	<i>Demba</i>	5th daughter -	<i>Takko</i>
6th son -	<i>Njobbo</i>	6th daughter -	<i>Demmo</i>
		7th daughter -	<i>Seebo</i>

(The last child in a family is called *Kodda*.)

ACTIVITY: Go back to the Family Tree Chart once more and “rename” *lisa*’s children and *Yero*’s children according to birth order.

EXTRA: Elicit the word(s) for twin(s):

Discuss and record information here about male twins, female twins, identical twins, fraternal twins and naming twins.

Lesson 16

Goals: Introduce the Relative Incomplete
More work with participles used as adjectives

REVIEW

1. Participles can be used as which parts of speech?
2. How do they form their plurals?
3. Practice reading the text **DOMBURU E DEEKKUM** in Appendix B on page 423. Ask your language helper to correct your pronunciation.
4. Practice **Minimal Pairs set VIII** in Appendix A on page 404.
5. Continue to practice TPR commands with your language helper using the prepositions you have learned.
6. Use the following frame exercise to compare *wo* (“it is”) and *wanaa* (“it isn’t”), and to practice “days of the week” vocabulary.

<i>Hannden</i>	<i>wo</i>	<i>Altineere/Altine.</i>
	<i>wanaa</i>	<i>Talaataare/Talaata.</i>
		<i>Alarbaare/Alarba.</i>
		<i>Alkamiisaare/Alkamiisa.</i>
		<i>Aljumaare/Aljuma.</i>
		<i>Asaweere/Ase.</i>
		<i>Alan.</i>

7. Practice with Relative Complete and Interrogatives: Take turns responding to the following questions as your language helper reads them:

Ndey o wari? *Keejan,*_____.

Ndey be ngari? *Keejan,*_____.

Ndey ngarudon? *Keejan,*_____.

Ndey ngarudaa? *Keejan,*_____.

Ndey ngaruden? *Keejan,*_____.

Repeat using the words: *hecci-keeyan*, (def. _____) and

hankin, (def. _____).

8. Take turns responding to the following questions as your language helper reads them:

Toy be yuuri? *Leydi Kanada,* _____.

Toy yuurudon? *Leydi Kanada,* _____.

Toy o yuuri? *Leydi Kanada,* _____.

Toy yuurudaa? *Leydi Kanada,* _____.

Toy yuuruden? *Leydi Kanada,* _____.

Repeat using *leydi* [name of your country].

9. Take turns responding to the following questions as your language helper reads them:

Dume coodudaa? *Maaro,* _____.

Dume coodudon? *Maaro,* _____.

Dume be coodi? *Maaro,* _____.

Dume o soodi? *Maaro,* _____.

Dume cooduden? *Maaro,* _____.

Repeat using: *lamdam* and *gawri*.

10. Using the vocabulary below practice forming sentences:

<i>Keeyan</i>	<i>araawa</i>
<i>Hankin</i>	<i>nagge</i>
<i>Rawanin</i>	<i>puccu</i>
<i>Hecci-keeyan</i>	<i>leeso</i>
<i>Hikka</i>	<i>caaku maaro</i>
<i>Alan</i>	<i>kaasa</i>

_____ *o soodi* _____.

11. Using the vocabulary below practice forming sentences:

<i>Altineere faltiinde</i>	<i>nagge</i>
<i>Talataare faltiinde</i>	<i>puccu</i>
<i>Alabaare faltiinde</i>	<i>leeso</i>
<i>Alkamisaare faltiinde</i>	<i>caaku maaro</i>
<i>Aljumaare faltiinde</i>	<i>kaasa</i>
<i>Asaweere faltiinde</i>	<i>keekel</i>
<i>Alan paltiido</i>	<i>araawa</i>

_____ *coodumi* _____.

GRAMMAR

RELATIVE INCOMPLETE VERBS

Up until now we have practiced the Relative Complete form of active verbs. Now we'll use some of the same exercises to introduce Relative Incomplete form. In your grammar please read section **13. The Relative** beginning on page 83 through **13.C. Focus on Interrogative Pronouns**, page 91. Pay particular attention to **Table 13.3** on page 85. You will want to compare it with **Table 13.2** on page 84.

1. Using **Table 13.2** (and asking your language helper for help if needed), put the following familiar text back into Relative Complete form. Space is left for you to translate each sentence as you work.

RELATIVE INCOMPLETE FORM	RELATIVE COMPLETE FORM
Example:	
a. <i>Ndey ngarataa leydi Burkina?</i> Translation: When are you coming to Burkina?	<i>Ndey ngardaa leydi Burkina?</i> When did you come to Burkina?
b. <i>Jaango ngaranmi * Ouagadougou.</i> Translation:	<i>Keeyan</i> _____.
c. <i>Toy njahataa?</i> Translation:	_____
d. <i>Luumo njahanmi.*</i> Translation:	_____
e. <i>Dume coodataa?</i> Translation:	_____
f. <i>Lamdam coodanmi.*</i> Translation:	_____
g. <i>Moy nji'ataa?</i> Translation:	_____
h. <i>Ali nji'anmi.*</i> Translation:	_____

*also *ngarammi, njahammi, coodammi, nji'anmi* may be used.

When you've completed writing and correcting this exercise then practice it by:

1. Ask your language helper to read from column 1.
Respond with corresponding item from column 2.
2. Ask your language helper to read items from column 2.
Respond with the corresponding item from column 1.
3. Ask your language helper to read any item from either column.
Respond with the corresponding item from the other column.

2. Now place the following sentences into the frames (Relative Incomplete) provided. When finished, translate each sentence orally.

Question	Response
(a) <i>Nde ngarataa?</i>	<i>Jaango ngaranmi.</i>
(o) _____	
(min) _____	
(en) _____	
(on) _____	
(be) _____	
(a) <i>Dume coodataa?</i>	<i>Maaro, coodanmi.</i>
(o) _____	
(min) _____	
(en) _____	
(on) _____	
(be) _____	
(a) <i>Moy nji'ataa?</i>	<i>Aysa, nji'anmi.</i>
(o) _____	
(min) _____	
(en) _____	
(on) _____	
(be) _____	

Now record the above exercise for practice at home.

PRACTICE WITH PARTICIPLES

You have seen how participles are formed and used as nouns. The exercises in Appendix A of *Supplemental Resources* show how participles are formed and used as adjectives. Following the instructions as explained on page 406 of Appendix A work with your language helper on exercise 1 found on page 407 of Appendix A.

VOCABULARY

Give the Fulfulde for the following English:

- a. last Sunday -
- b. last Thursday -
- c. Friday -
- d. Tuesday -
- e. Saturday -
- f. Monday -
- g. Last Wednesday I bought a sack of rice. -

HOMEWORK

1. Update your card file and practice with it.
2. Practice with cassettes, concentrating on relative incomplete form.
3. Write down from memory all of the verb initial consonant changes:
4. Write the seven question words in Fulfulde: _____, _____,
_____, _____, _____, _____, _____
5. Translate the following (use noun class markers):
 - The donkey is beside the hut.
 - The horse is beside the donkey.
 - The sack of rice is in the market.
 - The donkey ate the sack of rice.
 - The donkey is behind the hut.
 - The donkey can't stand up.
 - The donkey can only lie down.

The horse is in front of my older brother.

My older brother is behind the horse.

The children are on the hut.

The grandparents are in the hut.

The rock is under the water.

What are you going to sell?

6. Fill in the following blank charts from memory if possible:

a. Subject Pronouns

PERSON	SINGULAR	PLURAL
First		<u>Excl.</u> <u>Incl.</u>
Second		
Third Noun Class ↓		
<i>o</i>		
<i>dam</i>		
<i>dum</i>		
<i>ka</i>		
<i>ki</i>		
<i>ko₁</i>		
<i>kal</i>		
<i>kol</i>		
<i>nde</i>		
<i>ndi</i>		
<i>ndu</i>		
<i>nga</i>		
<i>nge</i>		
<i>ngo</i>		
<i>ngu</i>		
<i>ngal</i>		
<i>ngel</i>		
<i>ngol</i>		
<i>be</i>		
<i>de</i>		
<i>di</i>		
<i>ko₂</i>		
<i>koy</i>		

b. Possessive Pronouns

Person	Singular	Plural
1st		
2nd		
3rd		

c. Relative Complete (with pronouns):

yaltude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

d. Relative Incomplete (with pronouns):

yaltude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

12. Read the following passage:

FAMILY CELEBRATIONS

In Lesson 13 we mentioned the two “sides” of every family, the “blood” family and the marriage family. As in every culture, the *Fulbe* celebrate certain ritual or ceremonial occasions which serve to strengthen and solidify these attachments. In this chapter we describe in Fulfulde the events of a naming ceremony, which is the celebration of the entry of a new “blood” family member into his or her larger family community. And then we describe the steps involved in a wedding, which is the ceremony ultimately uniting two different families into a marriage family relationship.

The *lamru* or naming ceremony (from the verb *labude* meaning “to shave”) occurs seven days after the birth (*rimude*) of a child on the same day of the following week.¹⁹ Until that time, mother and child both remain inside, though family and friends may pass by to give their congratulations and blessings. On the day of the *lamru*, the name of the child is finally whispered by the father to the village imam, who then announces the name of the child to the assembly of people gathered. A sheep is ritually slaughtered as well, and the imam offers prayers and a benediction (*du'aawu*) for the child. This essential part of the naming ceremony may then be followed by a day of greetings being exchanged between family members, as well as the sharing of kola nuts and food.

A marriage (referred to in general as *bangal*) is a series of steps which may begin as early as the birth of a child, and which finally terminates with moving the bride into her husband’s household (which is often his father’s compound). The first step involves arranging between the two families involved, sometimes while the prospective bride and groom are still very young, and gifts are presented from the bridegroom’s family to the bride’s. This step is culminated in the *kabbal*, or engagement. (You will notice that in the vocabulary for marriage, the bridegroom is

¹⁹ As mentioned in Lessons 3 and 4 the term *lamru* is used in Sebba and the central *Moosiire* plateau of Burkina, while in Mahadaga the *Gurmaare* dialect refers to this ceremony as a *lawru*, and the *Jelgooji* of Djibo call it an *inndeeri*, while the *Yaagaabe* also refer to it as an *inndeeru*.

always referred to with an active voice verb such as *habbude*, “to get engaged”, while the bride is always referred to in the passive voice, as in *habbaneede*, “to be engaged.”) The “tying” of the marriage (*kabbal* is from *habbude*, “to tie”) is a religious ceremony at the mosque. It marks the fact that these two people are from now on to be considered as husband and wife. The couple themselves are not present at this ritual, but are represented by the older male members of the family, or by witnesses (*wakiili'en*). The completion of this step is symbolized by the sharing of kola nuts (*feccugol gooro*).

Following this (and perhaps a long time after) comes the moving of the bride (*bayaado*) from her father's compound into that of her husband. This is called *bayude* or *bayeede* (passive - “to be married”) depending on whether one is talking about the action of the bridegroom or the bride. The festivities surrounding this step, *bangal*, have come to represent the idea of the marriage itself. The bride is “kidnapped” by friends of the bridegroom and brought to the compound of her husband at sundown in a parade of as many bicycles, motorcycles or even cars the bridegroom and his friends can “rustle up” for the event. A first-time bride will be accompanied by one or more unmarried age-mates (*surbaajo-surbaabe*) who will stay with her during the day for the duration of the celebration.²⁰

Questions:

Who is the central figure of a *lamru*?

How do *Fulbe* refer to the action of a woman getting married?

Who accompanies the bride to the marriage celebration?

Add *lamru* and *bangal* to your card file if they are not already there.

²⁰ Fagerberg-Diallo, pp. 274-275 – adapted

Lesson 17

Goals: More work with the Relative Incomplete
Introduce object pronouns

REVIEW

1. Correct the sentences you translated from English for homework in the last lesson.
2. Write down from memory all of the verb initial consonant changes:
3. Write the seven question words in Fulfulde: _____, _____,
_____, _____, _____, _____, _____
4. Write the seven (short-form) subject pronouns (humans): _____,
_____, _____, _____, _____, _____, _____
5. Write the nine possessive pronouns (human): _____, _____,
_____, _____, _____, _____, _____, _____, _____
6. Practice reading the text DOMBURU E DEEKUM in Appendix B on page 423.
7. Work with your language helper on Minimal Pairs set IX found in Appendix A on page 405. Record the exercise.
8. Use these vocabulary items and the prepositions of space to give commands. Act out each command with the appropriate item showing that you understand. Try to exhaust all the possible combinations. Take turns.

<i>Yowu</i>	<i>mbedu o</i>	<i>dow</i>	<i>wowru ndu.</i>
<i>Joyyin</i>	<i>teme o</i>	<i>dakkol</i>	<i>unndugal ngal.</i>
	<i>sawruu ndu</i>	<i>caggal</i>	<i>sekko ngo.</i>
	<i>hordeloonde nde</i>	<i>yeeso</i>	<i>mbedu o.</i>
etc.		<i>ley</i>	etc.
		<i>hakkunde</i>	

GRAMMAR

INTRODUCING OBJECT PRONOUNS

1. We have studied three Pronoun forms. Which are they? _____, _____, and _____. Now we are about to learn the object form. Please see point **8.C. Object Pronouns**, pages 49-52, in your grammar. The chart is reproduced here in abbreviated form for your convenience.

OBJECT PRONOUNS

Person	Singular	Plural
First	<i>kam</i>	<i>min/en</i>
Second	<i>ma</i>	<i>on</i>
Third	<i>o/mo</i>	<i>be</i>
	<i>dum</i>	<i>dum en</i>

2. How does this chart resemble **Table 8.1** on page 46 or your grammar?
3. How does it differ?
4. Define “*fiirtude*” _____, “*hollude*” _____, and “*kabaaru*” _____.
5. Orally practice the following drill: Choose any item from each column to form a variety of sentences. (Be sure you sentences make sense).

Example: *Mi* *hokki* *o* *kaalisi* *makko*.
 I gave him his money.

Subject Pronoun	General Complete	Object Pronoun	Direct Object	Possessive Pronoun
<i>Mi</i>	<i>(hokkude)</i>	<i>kam</i>	<i>kosam</i>	<i>am</i>
<i>A</i>	<i>(hollude)</i>	<i>ma</i>	<i>lamdam</i>	<i>maa</i>
<i>O</i>	<i>(fiirtude)</i>	<i>o</i>	<i>kaalisi</i>	<i>makko</i>
<i>Min</i>		<i>min</i>	<i>kabaaru</i>	<i>amin</i>
<i>En</i>		<i>en</i>	<i>be'i</i>	<i>men</i>
<i>On</i>		<i>on</i>	<i>na'i</i>	<i>mon</i>
<i>Be</i>		<i>be</i>		<i>mabbe</i>

6. Redo the above exercise using negative complete.

Think: All the verbs are active voice - why?

PRACTICE WITH RELATIVE INCOMPLETE

The Relative Complete and Incomplete suffixes are shown in the table below.

COMPLETE			INCOMPLETE		
Active	Middle	Passive	Active	Middle	Passive
-i	-ii	-aa	-ata	-otoo	-etee

To visualize the inversion pattern and initial consonant changes you need to see the complete conjugation for all persons. We will use the verb root *suud'* (to hide).

RELATIVE COMPLETE

	Active Voice	Middle Voice	Passive Voice
verb	<i>suudude</i>	<i>suudaade</i>	<i>suudeede</i>
Singular			
1 st person	<i>cuudumi</i>	<i>cuudiimi</i>	<i>cuudaami</i>
2 nd person	<i>cuududaa</i>	<i>cuudiidaa</i>	<i>cuudadaa</i>
3 rd person	<i>o suudi</i>	<i>o suudii</i>	<i>o suudaa</i>
Plural			
1 st person excl	<i>min cuudi</i>	<i>min cuudii</i>	<i>min cuudaa</i>
1 st person incl	<i>cuududen</i>	<i>cuudiden</i>	<i>cuudaden</i>
2 nd person	<i>cuududon</i>	<i>cuudidon</i>	<i>cuudadon</i>
3 rd person	<i>be cuudi</i>	<i>be cuudii</i>	<i>be cuudaa</i>

RELATIVE INCOMPLETE

	Active Voice	Middle Voice	Passive Voice
verb	<i>suudude</i>	<i>suudaade</i>	<i>suudeede</i>
Singular			
1 st person	<i>cuudammi</i>	<i>cuudotoomi</i>	<i>cuudeteemi</i>
2 nd person	<i>cuudataa</i>	<i>cuudotodaa</i>	<i>cuudetedaa</i>
3 rd person	<i>o suudata</i>	<i>o suudotoo</i>	<i>o suudetee</i>
Plural			
1 st person excl	<i>min cuudata</i>	<i>min cuudotoo</i>	<i>min cuudetee</i>
1 st person incl	<i>cuudaten</i>	<i>cuudotoden</i>	<i>cuudeteden</i>
2 nd person	<i>cuudaton</i>	<i>cuudotodon</i>	<i>cuudetedon</i>
3 rd person	<i>be cuudata</i>	<i>be cuudotoo</i>	<i>be cuudetee</i>

Exercise: A sentence is given using the General Complete verb form. Rewrite the sentence three times using General Incomplete, Relative Complete, and Relative Incomplete. Then compose a question for which your Relative Incomplete response would be appropriate.

1. *Mi warii leydi Burkina keeyan.* _____

question: _____

2. *Mi yehii luumo.* _____

question: _____

3. *Mi nyallii wuro Hamma.* _____

question: _____

4. *Mi yi'ii Ali.* _____

question: _____

5. *Mi soodii lamdam.* _____

question: _____

6. *Baaba joodeke ley suudu.* _____

question: _____

7. *Suka nyaamii nyiiri.* _____

question: _____

8. *Hamma yehii ngesa joonin.* _____

question: _____

9. *Saaya ma loonaama keeyan.* _____

question: _____

10. *Fatamata wurteke wuro Hawwa.*

question: _____

11. *Mayrama aawii sunkaaji.*

question: _____

12. *Maaro defaama joonin.*

question: _____

13. *Yero looteke fajiri.*

question: _____

VOCABULARY

Give the English gloss for the following Fulfulde verbs, all of which you have seen in texts, TPR, or grammar exercises in one conjugated form or another. Do all of them you can without the help of your dictionary. Then look up the rest.

waalude -

weetude -

nyallude -

hiirude -

finude -

limude -

wonude -

warude -

yahude -

soodude -

yidude -

yuurude -

wadude -

naatude -

joodaade -

ummaade -

yaltude -

fukkaade-

winndude -

janngude -

hokkude -

faamude -

tampude -

tilaade -

haalude -

suudaade -

yeewude -

weccude -

yilude -

ittude -

waawude -

beydude -

Out of the 32 verbs, how many did you know? _____

HOMEWORK

1. Give English words which contain the sound that each of the following symbols represents:

“a” -

“e” -

“i” -

“o” -

“u” -

“g” -

“c” -

“ny” -

“ŋ” -

2. Gloss and then make cards using the following vocabulary:

mawuuri -

mawtoori -

jaango -

faddi-jaango -

fadditi-jaango -

alan garoowo -

altineere waroore -

Print clearly the Fulfulde on one side and the English/French on the other side.

3. Study the text **DOMBURU E DEEKUM** for the dictation in Lesson 18.

4. Practice with your minimal pairs and your grammar recordings.

5. Set up the boutique and practice greeting, buying, counting money, dickering, thanking, etc.

6. Complete the following charts:

a. Relative Complete (with pronouns):

miilaade

(Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

b. Relative Incomplete (with pronouns):

miilaade (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

c. General Complete (with pronouns):

miilaade (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

7. Noun initial consonant changes *o* class - fill in the chart:

d → _____ b → _____ g → _____ or g → _____

j → _____ p → _____ k → _____ c → _____

All others? _____

8. The following is a Fulfulde proverb. Gloss it and try to guess its real meaning:

Mo hewtaay gere ooto maayo ngo haana jalude joolotoodo.

9. Translate into Fulfulde: Where is he going? _____

10. Write in a notebook 5 sentences describing things you do in a day. Write each sentence multiple times using General Complete, General Incomplete, Relative Complete, Relative Incomplete, Negative Complete, and Negative Incomplete. Be careful when writing with the Relative forms that you think about focusing on something other than the action of the verb. Keep your sentences for further exercises.

Write one question for each sentence.

Lastly try to write related sentences using the passive voice:

Example: *Mi nyaamii pummaari am.*
Mi nyaaman pummaari am.
Pummaari am nyaamumi.
Pummaari am nyaamammi.
Pummaari am nyaamete.

Pummaari am nyaamaama.

11. Translate the following English into Fulfulde:

to eat

to see

Welcome!

Come in!

Sit down!

Last Friday I saw your grandfather. He's in good health!

My grandfather bought their donkey.

It was their donkey that I bought.

It is their donkey that I am buying.

12. Prepare the materials you will need to do the **Forming Participles set 2** exercise found in Appendix A, page 407.

13. Read section **8.I. Indefinite Pronouns**, on pages 61-62 of your grammar. Underline all indefinite pronouns in the example sentences given. Then add to your card file: *huunde*, *nokku*, *neddo*, *yoga*. (Note well the plural of *huunde*. You will hear it a lot in a village setting, and since it doesn't resemble its singular you might wonder what it means.)

Lesson 18

Goals: Practice with object pronouns and possessives
More practice with participles
Relative Incomplete
Using indefinite pronouns with the Negative

REVIEW

1. Correct the sentences you translated from English for homework in Lesson 17.
2. Practice greeting for 5 minutes. Pretend that one of you is leaving on a journey that day. Learn these examples of blessings or greetings one might use. Ask in which circumstances they are used. Add them to your leave taking after you greet.

*Wo Alla yaafin laawol maa. Amiina.
Mido jowta yimbe maa. Be nanan, si Alla jabi.*

3. Write 5 sentences from the text **DOMBURU E DEEKUM** (Appendix B, page 423) as your language helper reads them to you, then correct them.

4. Practice **Minimal Pairs set IX** (Appendix A, page 405) with your language helper.
5. TPR - Use these vocabulary items and the prepositions of space to give commands. Act out each command with the appropriate item showing that you understand. This is the last time you will work this exercise as part of a lesson. Work for speed and accuracy.

<i>Yowu</i>	<i>mbedu o</i>	<i>dow</i>	<i>wowru ndu.</i>
<i>Joyyin</i>	<i>teme o</i>	<i>dakkol</i>	<i>unndugal ngal.</i>
	<i>sawruu ndu</i>	<i>caggal</i>	<i>sekko ngo.</i>
	<i>hordeloonde nde</i>	<i>yeeso</i>	<i>mbedu o.</i>
<i>etc.</i>		<i>ley</i>	<i>etc.</i>
		<i>hakkunde</i>	

6. The following list is of singular nouns. Your job is to fill in the first letter of the plural. (First ask the questions: Does it change at all? If so, to what? Why?) Look up any answers of which you aren't certain. Then ask your language helper to read each pair, singular and plural, while you repeat after him. I have tried to choose commonly used words.

<i>gampuwal</i> (ngal)	__ampuuje (de)	door
<i>cobbal</i> (ngal)	__obbe (de)	millet gruel
<i>daago</i> (ngo)	__aage (de)	mat
<i>demngal</i> (ngal)	__emle (de)	tongue
<i>foondu</i> (ndu)	__ooli (di)	bird
<i>galbal</i> (ngal)	__albe (de)	livestock market
<i>jalo</i> (ngo)	__ale (de)	hoe
<i>kaasa</i> (ka)	__aasaaji (di)	blanket
<i>koyngal</i> (ngal)	__oyde (de)	leg
<i>mesalal</i> (ngal)	__esele (de)	needle
<i>noowra</i> (nga)	__oobi (di)	crocodile
<i>nyiiwa</i> (nga)	__iibi (di)	elephant
<i>huutooru</i> (ndu)	__uutooji (di)	monitor lizard
<i>rawaandu</i> (ndu)	__awaadi (di)	dog
<i>sawru</i> (ndu)	__abbi (di)	herding stick
<i>talkuru</i> (ndu)	__alki (di)	amulet
<i>weendu</i> (ndu)	__eeli (di)	lake
<i>fimre</i> (nde)	__ibe (de)	knot
<i>yaare</i> (nde)	__ahe (de)	scorpion
<i>yitere</i> (nde)	__ite (de)	eye
<i>yiiyam</i> (dam)	__iiye (de)	blood
<i>mbaalu</i> (ngu)	__aali (di)	sheep
<i>araawa</i> (nga)	__raaji (di)	donkey
<i>ngorba</i> (nga)	__orbi (di)	male donkey

PRACTICING FOR SOUND

Read the Text on **FAMILY** on page 421 in Appendix B; with your language helper. Listen to him read it several times then try reading it one paragraph at a time stopping for him to correct your pronunciation. It is a very long text but would still be worth recording.

VOCABULARY

Memorize the following vocabulary: *mawuuri*, *mawtoori*, *jaango*, *faddi-jaango*, *fadditi-jaango*, *Alan garoowo*, *Altineere waroore* using the cards you made for this exercise. Use the method of memorizing you used on Lesson 11, or use one of your own.

VOCABULARY AND GRAMMAR

Review time words, relative verbs, and “people” words in the following substitution exercise. (Your language helper may give you some contracted forms here.) Translate the following then do the exercise as follows.

Ask your language helper to form a sentence using one word from each column and the verb provided. Repeat the sentence after him then try forming one of your own. Pausing for him to repeat after you or correct any mistakes.

Yesterday			relatives
Last night			grandparents
Last year			son
This year			daughter
Last Sunday	<i>njiimi</i>	his/her	big sister
Last Monday			little sister
Last Tuesday			big brother
Last Wednesday			little brother
Last Thursday			father
Last Friday			mother
Last Saturday			
The day before yesterday			
The night before last			

Now rewrite the left column in Ffulde for “future” dates to use with Relative Incomplete then repeat the exercise. You may use the vocabulary cards you prepared in lesson 17.

GRAMMAR

1. Read the section in your grammar on object pronouns, pages 49-52, and study the contracted forms of the first person singular for the imperative, and for the General Incomplete. Study also the contracted form of the second person General Incomplete. Notice that not all verbs in the Imperative can be simply constructed. Many require an infix which serves as the preposition “to” or “for.” We will look at those constructions in Lesson 19.

2. This exercise will give you practice using the Imperative with possessive and object pronouns. Rewrite the first sentence of each pair contracting the imperative. For the second sentence write the correct contracted form of the General Incomplete and the possessive pronoun in the blanks.

Hokku – kam kaakol kosam. _____

Mi _____ *kaakol* _____.

Hollu – kam foto koreeji Salamata. _____

Mi _____ *foto* _____.

MORE PRACTICE WITH POSSESSIVE AND OBJECT PRONOUNS

Have your language helper read the sentence in the left column. Respond orally with the correct object and possessive pronouns. After you have practiced several times fill in the blanks in the sentences below using the correct pronouns. Record the exercise.

EXAMPLES:

Waddu nyaamdu araawa. *Inan* *ndu muudum* .

Waddu nyaamdu *magga* . *Inan* *ndu magga* .

Waddu bita suka. *Inan* _____

Waddu bita _____ . *Inan* _____

Waddu nyaamdu weerbe. *Inan* _____

Waddu nyaamdu _____ . *Inan* _____

Waddu ndiyam mbaalu. *Inan* _____

Waddu ndiyam _____ . *Inan* _____

Waddu kaakol kosam. *Inan* _____

Waddu kaakol _____ . *Inan* _____

Waddu gampuwal suudu. *Inan* _____ .

Waddu gampuwal _____ . *Inan* _____ .

Waddu conndi cofal. *Inan* _____ .

Waddu conndi _____ . *Inan* _____ .

Waddu haakooji bokki. *Inan* _____ .

Waddu haakooji _____. *Inan* _____.

Waddu binnigel mbeewa. *Inan* _____.

Waddu binnge, _____. *Inan* _____.

PRACTICE WITH PARTICIPLES

Participles are formed by combining a noun with a verb you want to use to describe the noun. Try combining the following verbs with the noun *ndiyam*. Ask your language helper to check your work. You may want to refer to the section on forming participles in your grammar, pages 98-101, as well as **Tables 14.2** and **14.3** showing plural formations and participle endings.

Example: *ndiyam* + *looteede* = *lootetedam* (water for washing)

ndiyam + *wulude* = _____

ndiyam + *laabude* = _____

ndiyam + *yareede* = _____

ndiyam + *feewude* = _____

ndiyam + *tuunude* = _____

ndiyam + *lonnude* = _____

Participles are used as nouns and adjectives. Write what you know about the difference.

Now look at the exercise in Appendix A, **Forming Participles**, and practice **set 2** on page 407 as you did with set 1.

MORE WITH NEGATIVES

Review what you know about the Negative (see section 12 of your grammar, pages 76-80). Pay particular attention to section **A.1. Single Instance Negation**, and section **C. Negating Auxiliaries**, points **1 (Adverbs which intensify the negation)** and **2 (Indefinite Pronouns)**.

Answer the following questions in the negative using *fey*, which means “not at all”:

Example:

Q. *A nyaamii naa?*

R. *Mi nyaamaay fey.*

Q. *A gollii keeyan?*

R. *Mi _____.*

Q. *A janngii keeyan?*

R. *Mi _____.*

Q. *A nyaamii keeyan?*

R. *Mi _____.*

Q. *A tampii keeyan?*

R. *Mi _____.*

Q. *A yehii huumo keeyan?*

R. *Mi _____.*

VOCABULARY

Orally, then in written form, give the Fulfulde word for each English word which follows:

where? -

when? -

why? -

how? -

who? -

how much? -

what? -

only -

all -

peace -

here -

wife -

husband -

children -

little children -

little child -

now -

market -

salt -

sugar -

people -

milk -

HOMEWORK

1. Try to collect a set of blessings and find out when they are used.

Certain phrases are expected for particular occasions; eg. weddings, births, and deaths. Other phrases are used when visiting sick people (or they visit you), poor people who have come to beg, or when tragedy strikes (a house collapsed, etc.).

Write several possible exchanges using the phrases you have collected:

Example:

Inan yigo am. Deekum sellaa.

(response) _____.

2. Make cards for the next lesson using the following vocabulary relating to times of the day: *pudal naange*, *beete*, *nyawlal naange*, *wenndoogo*, *hakkunde naange*, *kiikiide*, *janal naange* (see *yanude*), *futuro*, *jemma*, *hejjere*.
3. Make another set of cards using this vocabulary (the five prayer times): *fajiri*, *sallifana*, *laasara*, *futuro*, and *safoko*.
4. Finally, make three cards (meals times): *pummaari*, *mbottaari*, and *hiraande*.

These are sixteen new vocabulary items - you can make the next lesson easier by starting to memorize them now.

5. Complete the following tables:

a. Possessive Pronouns

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

b. Relative Complete (with pronouns):

yahude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

c. Relative Incomplete (with pronouns):

yahude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

6. Prepare the materials you will need for doing the **Forming Participles set 3a** for the next lesson. (See Appendix A, page 407 for this exercise.)

7. Read the following text then add to your card file all of the listed expressions using heart, head, stomach, and blood.

CONCEPTS OF THE BODY

One area of cultural and linguistic exploration which you will find fascinating, if you take the time, is to look into the concept of the human body as it is expressed in Fulfulde. For instance, you will find various parts of the human body used metaphorically in the language. We do the same thing in English, but by using different parts of the body.

For example, you will find that the liver (*heyre*, pl. *keenye/keeye*) is attributed with many of the sentiments which English speakers attribute to the heart, as in the expression: *Fayi, fooyi, ko hilli heyre?* (Fat, thin, what does it matter to the liver?).

The following list gives just a small sampling of the kinds of “images” which can be drawn from the human body and used in language:

using “heart” (*bernde*, pl. *berde*):

Bernde am welii. - I’m happy, content (*welude* - to be sweet).

Bernde am welaay. - I’m dissatisfied, discontent.

Bernde am tayii. - I’m upset (*tayude* - to cut).

using “head” (*hoore*, pl. *ko’e*):

welude hoore - to be lucky

mettude hoore - to be unpleasant (*mettude* - to be upsetting)

tiidude hoore - to be stubborn (*tiidude* - to be difficult, hard)

hoore am - metaphor for “myself”, the whole person

hooreejo (o), *hooreebe (be)* - president, leader

mo walaa hoore - “he who doesn’t have a head”, someone silly

using “stomach” (*reedu*, pl. *deedi/deedi*):

kuldo reedu - a coward (*hulude* - to be afraid)

cuusdo reedu - a hero, brave person (*suusude* - to dare, be brave)

laabudo reedu - a good, kind person (*laabude* - to be clean)

bawludo reedu - an unkind, mean person (*bawlude* - to be black)

using “blood” (*yiiyam*):

beldo yiiyam - someone likeable, pleasant (*welude* - to be sweet)

mettudo yiiyam - someone disagreeable, unlikable

The list of such usages in the language can go on and on. Learning to use them properly is just one example of learning not only to “speak” Fulfulde, but to think in Fulfulde.²¹

²¹ Fagerberg-Diallo, pp. 215-216 – adapted

Lesson 19

Goals: Introduce the concept of infixes
Begin to learn names of body parts
More work with Negative verb form
Indefinite pronouns

REVIEW

1. Practice greetings in a variety of situations using the blessings you have collected so far. You may find that some phrases more closely express sentiments you want to convey than others. It is good to know the meaning of the expressions and prepare ahead of time which ones you will use.
2. Change the following phrases from General Complete form to General Incomplete:

General Complete

General Incomplete

Example:

Mi yehii leydi Mali.

Mi yahan leydi Mali, si Alla jabii.

A winndii Ali?

O waalii toon (keeyan).

Change to *jaango*.

Be njehii suudu mabbe.

On nyallii ley wuro naa?

Be coodii maaro.

3. Now do the above exercise orally asking the language helper to read sentences from column 1 while you take respond with the corresponding sentence from column 2, then reverse columns and repeat.
4. Go back through the above exercise once more, this time negate every phrase.

PRACTICING FOR SOUND

1. Listen to your language helper read the text on **FAMILY** (Appendix B, page 421) then read the text back to him.
2. Practice **Minimal Pairs set X** (Appendix A, page 405) with your language helper and record the exercise.

VOCABULARY

1. Use the method From Lesson 11 (see page 86), or another method of your liking, to memorize the following vocabulary: *pudal naange, beetee, nyawlal naange, wenndoogo, hakkunde naange, kiikiide, janal naange, futuro, jemma, hejjere*. Then memorize this vocabulary: *fajiri, sallifana, laasara, futuro, safoko, pummaari, mbottaari, hiraande*. We will use the above vocabulary in successive drills over a period of days.
2. Fill in the appropriate meal in the following sentences. Ask your language helper to display the time of day that Fulani eat each meal on your “clock.” Construct the appropriate sentence for the time shown on the “clock.” Repeat until you have done it successfully several times.

Example: *Mi nyaamii mbottaari hakkunde naange keeyan.*

Mi nyaamii _____ beetee keeyan.

Mi nyaamii _____ hankin.

A nyaami mbottaari _____ keeyan.

A nyaami hiraande _____ keeyan.

3. Answer the following questions using appropriate times of day. Repeat several times. Ask your language helper to explain *wottaade* and *hirtaade*.

Example: Relative Complete: *Ndey pummudaa? Beete, pummumi.*
Relative Incomplete: *Ndey pummataa? Beete, pummami.*

Ndey nyaamudaa mbottaari? _____

Ndey nyaamataa mbottaari? _____

Ndey nyaamudaa hiraande? _____

Ndey nyaamataa hiraande? _____

Ndey ngolludaa? _____

Ndey ngollataa? _____

Ndey pinudaa? _____

Ndey pinataa? _____

GRAMMAR

MORE WITH THE NEGATIVE

The Negative is used with certain indefinite pronouns. Read point **12.C.2. Indefinite pronouns**, page 80, in your grammar and note the construction. Some examples are given below.

fay/fey huunde - nothing
fay/fey gooto - no one
and *fay/fey nokku* - no place

Examples:

O soodaay fay huunde.

Mi yi'aay fay gooto.

Mi yahaay fay nokku.

1. Use *fay huunde*, *fay gooto*, or *fay nokku* to fill in the following sentences. Then repeat orally.

Mi yi'aay _____.

Be nji'aay _____.

Mi yahaay _____.

On njahaay _____.

Mi soodaay _____.

Be coodaay _____.

2. If you translate the following correct Fulfulde phrase into English word for word, it's ungrammatical. Why? (See page 76, paragraph 2, of your grammar.)

Mi yi'aay fay huunde.

3. Put the following (complete) phrases into the negative using *fay huunde*, *fay gooto*, *fay nokku*, *tafon*, *fey* where you can. There are several correct responses. After completing the exercise on paper, repeat it several times orally, asking the language helper to read from column 1 while you respond from column 2. Then switch columns.

Examples:

Mi nyaamii mbottaari.

O yi'ii Ali.

Mi nyaamaay fey.

O yi'aay fay gooto.

Be coodii be'i. (goats)

Min njehii luumo.

Keeyan, nji'umi inniiko.

(What does "inniiko" mean?)

Faransiire njannugdon.

On _____

Mi yi'ii mawnam debbo.

Keeyan ngollumi.

O naatii suudu makko.

O yaltii suudu am.

O winndii dewtere.

Min paamii.

INTRODUCTION TO VERB INFIXES

1. Read section **24. INFIXES** through point **A. -an-**, on page 140 of your grammar. Then answer the following questions:

Of the nine verb infixes, seven add or alter meaning, what do the other two do?

What English preposition does the infix *-an-* replace?

2. Use the following verbs, orally add the infix and put into the following frame exercise. Translate each phrase into English. Repeat.

Gloss: *resude* _____ *defude* _____ *gese* _____

Subject Pron. Pronoun	General Complete + infix	Object Pronoun	Direct Object	Possessive Pronoun
----------------------------------	-------------------------------------	---------------------------	--------------------------	-------------------------------

Example:

<i>O</i>	<i>gollude</i>	<i>kam</i>	<i>gese</i>	<i>am</i>
----------	----------------	------------	-------------	-----------

<i>O</i>	<i>gollanii</i>	<i>kam</i>	<i>gese</i>	<i>am.</i>
----------	-----------------	------------	-------------	------------

Translation: He worked my fields for me.

<i>soodude</i>	<i>maaro</i>
----------------	--------------

Translation:

<i>waddude</i>	<i>disaare</i>
----------------	----------------

Translation:

Subject Pron. Pronoun	General Complete + infix	Object Pronoun	Direct Object	Possessive Pronoun
<i>O</i>	<i>resude</i>	<i>kam</i>	<i>kaalisi</i>	<i>am</i>

Translation:

defude *mbottaari*

Translation:

3. Change the Subject to *mi*, the object pronoun to *o*, and the possessive pronoun to *makko*. Be sure to translate each sentence before going on to the next.

Subject Pron. Pronoun	General Complete + infix	Object Pronoun	Direct Object	Possessive Pronoun
<i>Mi</i>	<i>gollanii</i>	<i>o</i>	<i>gese</i>	<i>makko.</i>

Translation: I worked his fields for him.

soodude *maaro*

Translation:

waddude *disaare*

Translation:

resude *kaalisi*

Translation:

defude *mbottaari*

Translation:

4. Repeat exercise 2 in the negative. Work with the sentences below:

Subject Pron. Pronoun	General Complete + infix	Object Pronoun	Direct Object	Possessive Pronoun
----------------------------------	-------------------------------------	---------------------------	--------------------------	-------------------------------

Example:

O *gollanaay* *kam* *gese* *am.*

Translation: He didn't work my fields for me.

soodude *maaro*

Translation:

waddude *disaare*

Translation:

Subject Pron. Pronoun	General Complete + infix	Object Pronoun	Direct Object	Possessive Pronoun
--------------------------	-----------------------------	-------------------	------------------	-----------------------

<i>O</i>		<i>kam</i>		<i>am.</i>
----------	--	------------	--	------------

	<i>resude</i>		<i>kaalisi</i>	
--	---------------	--	----------------	--

Translation:

	<i>defude</i>		<i>mbottaari</i>	
--	---------------	--	------------------	--

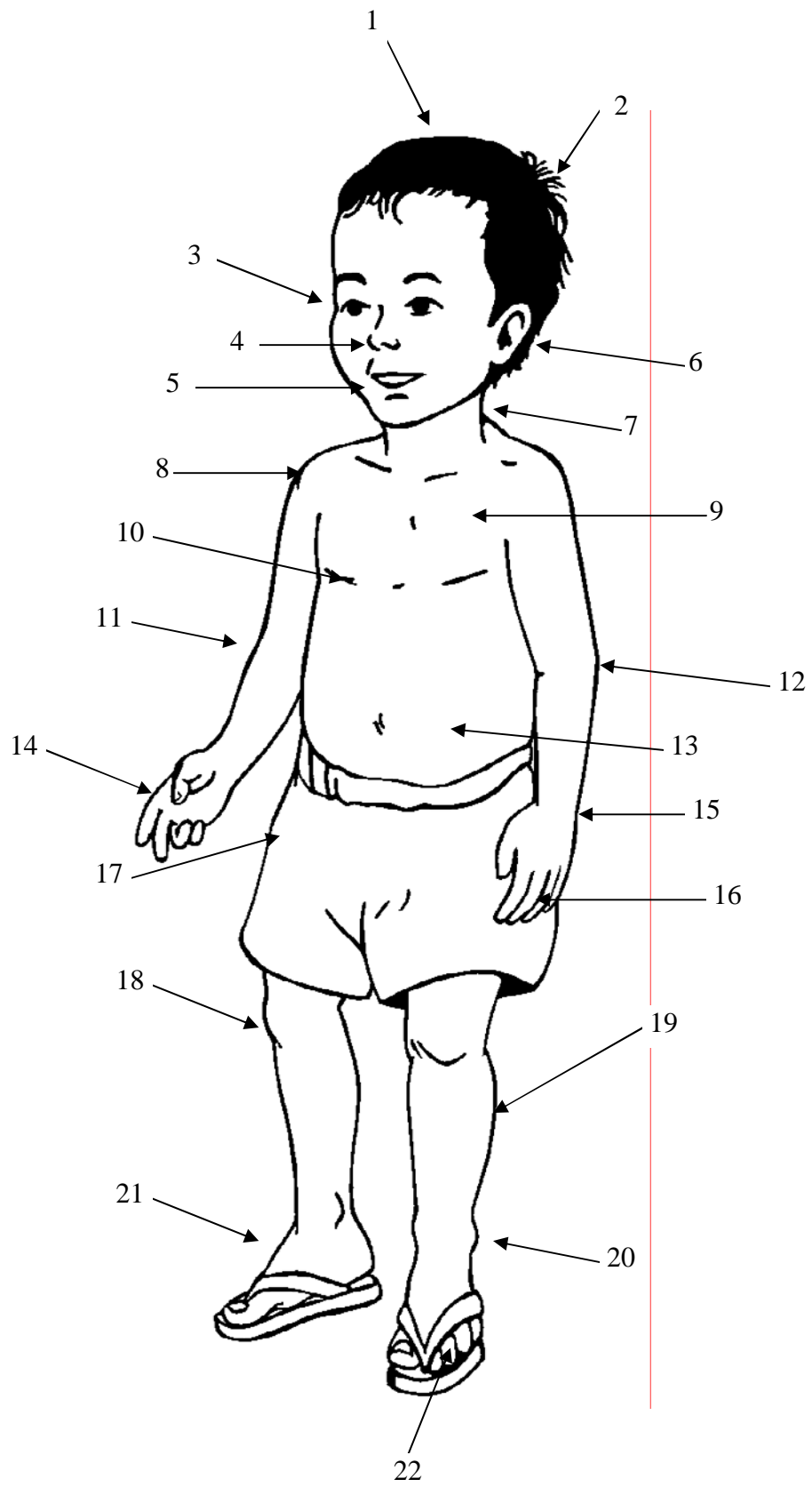
Translation:

Now look at the Appendix A, **Forming Participles set 3a** on page 407 and practice as you did with set 1 and 2.

VOCABULARY

With the help of a language informant fill in the blanks below then number the arrows on the drawing indicating body parts found below. Include singular and plurals when needed. Use the drawing for practice. The same drawing is also found in Appendix E.

- | | |
|-----------------------------|----------------------------|
| 1. Head _____ | 2. Hair _____ |
| 3. Eye (s) _____ | 4. Nose _____ |
| 5. Mouth _____ | 6. Ear (s) _____ |
| 7. Neck _____ | 8. Shoulder (s) _____ |
| 9. Chest _____ | 10. Breast (s) _____ |
| 11. Arm (s) _____ | 12. Elbow (s) _____ |
| 13. Abdomen (stomach) _____ | |
| 14. Hand (s) _____ | 15. Wrist (s) _____ |
| 16. Finger (s) _____ | 17. Hip _____ |
| 18. Knee (s) _____ | 19. Leg (s) _____ |
| 20. Ankle (s) _____ | 21. Foot (s) _____ |
| 22. Toe (s) _____ | 23. Back (not shown) _____ |



HOMEWORK

1. Continue to work with greetings and blessings, buying and selling.
2. Work update your card file and spend time learning vocabulary.
3. Continue practicing names of family members.
4. Work with your recordings of different exercises you have difficulty with.
5. Practice reading the **Family** text (Appendix B, page 421). Note vocabulary and verb forms you have learned.
6. Practice with your recording of **Minimal Pairs set X**.
7. Translate the following Fulfulde into English:
 - a. *Mi woofi!*
 - b. *Weccanam hemre!*
 - c. *Yeew!*
 - d. *Suuda!*
 - e. *Ko mbiidaa?*
 - f. *Talataare*
 - g. *Alkamisaare faltiinde mi yehii huumo.*
 - h. *caaku am maaro*
 - i. *yimbe men*
 - j. *leeso mon*
 - k. *nagge makko, araawa mabbe*
 - m. *caaku maa maaro*
 - n. *Dume coodataa?*

Lesson 20

- Goals: Introduce the Progressive verb form
 Introduce indirect commands
 Practice with the infix *-an-*
 Contracted forms of second person object pronouns

REVIEW

1. Review greetings using phrases for blessings. Also practice saying good-bye to someone you will not see for a long time and greeting someone you have not seen for a long time (perhaps one of you has been on a long trip)

2. NEW TPR INDIRECT COMMANDS - Today, elicit the phrases:

Wi'u o naata. (Tell him to enter!)

Wi'u o taa o haala. (Tell him not to tell!)

You notice that the second verb in these commands is not in imperative form. Don't analyze it now - just do the exercise with any verbs ending in *-ude*.

Wi'u (student's name) *naata*.

Wi'u (student's name) *taa o* *naata*. etc.

You can practice your new "body" vocabulary at the same time. Use the sentence *Wi'u o taa o meema* _____ *makko*. (hoore, etc.)
 Remember to act out commands!

3. TIME VOCABULARY- Use a hand made paper clock for the following exercise. Respond in either the positive or the negative. Example: (Clock shows noon.) Question: *Sallifana warii?* Response: *Sallifana waraay tafon.* (*Tafon* means "yet" as in "not yet.") or (if clock shows correct time), *Sallifana warii.* Ask the language helper to show a time on the "clock." Answer with either of the following:

<i>Fajiri</i>	<i>warii.</i> <i>waraay tafon.</i>
<i>Sallifana</i>	
<i>Laasara</i>	
<i>Futuro</i>	
<i>Safoko</i>	

Use the following substitution exercise to drill new vocabulary, not-so-new vocabulary, possessive pronouns and negations: substitute anything that makes sense. Repeat until you have exhausted the possible sentences which can be generated.

<i>Hecci-keeyan</i>	<i>mi</i>	(yi'ude) conjugate in the Negative Complete	<i>araawa</i>	<i>am.</i>
<i>Beetee hannden</i>	<i>a</i>		<i>nagge</i>	<i>maa.</i>
<i>Futuro hankin</i>	<i>o</i>		<i>debbo</i>	<i>makko.</i>
<i>Nyawlal naange hannden</i>	<i>min</i>		<i>suka</i>	<i>amen.</i>
<i>Kiikiide keeyan</i>	<i>en</i>		<i>puccu</i>	<i>men.</i>
<i>Rawanin</i>	<i>on</i>		<i>kaalisi</i>	<i>mon.</i>
<i>Laasara keeyan</i>	<i>be</i>		<i>be'i</i>	<i>mabbe.</i>

PRACTICE FOR SOUND

1. Practice reading your text on **FAMILY** from Appendix B, page 421.
2. Practice **Minimal Pairs X** from Appendix A, page 405, with your language helper.

GRAMMAR

INTRODUCTION OF PROGRESSIVE VERB FORM

In Fulfulde we avoid thinking of verb tenses, because the Fulani view of the passage of time is different from a Western view of time. Today we look at the Progressive verb form. This involves learning a new verb form and a new pronoun form. Please read section **17. The Progressive**, pages 111-114 in your grammar. Also study **Table 16.2** on page 107 (which is the same as **Table 8.2A Long Form Subject Pronouns** on page 47). Compare **Table 8.2A** to **Table 8.1** on page 46, with which you are already familiar. Also read section **8.B. Long-Form Subject Pronouns**, on pages 47-48 of your grammar.

1. Now answer the following questions:

What changes happen from **Table 8.1** to **Table 8.2A** (Table 16.2)?

How many syllables does each long-form pronoun have?

What consonant is added most often to short form subject pronouns to make them long form pronouns?

From your reading, what does the *-do* part of *mido* mean?

2. Please take time now to memorize the long form pronouns using the method you used in Lesson 11, or one of your own.
3. Go to page 111 of your grammar and looking at **Table 17.1** find the Progressive active voice ending. This is the ending we will be working with today. To practice, use the verb *warude* in an incomplete form *wara* or, for the plural *ngara*. (Exercise follows the chart.)

Long Form Pronouns

Person	singular	plural	
1 st	<i>mido</i>	<i>miden</i>	<i>eden</i>
2 nd	<i>ada</i>	<i>odon</i>	
3 rd	<i>imo / omo</i>	<i>ibe / ebe</i>	

4. Use the frame sentence to substitute long form pronouns for each other. Remember the initial consonant change when plural pronouns are used. The verb in this sentence means “is/are in the process of coming.”

<u>Mido</u>	<i>wara joonin.</i>	<i>mido</i>
		<i>ada</i>
		<i>imo/omo</i>
<u>Miden</u>	<i>ngara joonin.</i>	<i>miden</i>
		<i>eden</i>
		<i>odon</i>
		<i>ibe, ebe</i>

5. Now substitute the Progressive form of the verb *yahude*, and do the above exercise again.
6. Change the following sentences from the General Complete form to the Progressive form. Keep **Table 16.2**, page 107, open for reference. When you have completed writing the answers and correcting them, then practice orally. Ask your language helper to read the example in General Complete, you respond with the corresponding Progressive statement. Reverse. Practice both several times.

Example:	Translation
<i>Mi nyaamii maaro keeyan.</i>	<u>I ate rice yesterday.</u>
<u><i>Mido nyaama maaro.</i></u>	<u>I am eating rice.</u>
<i>Be coodii maaro keeyan.</i>	_____
_____	_____
<i>O nyallii ga keeyan.</i>	_____
_____	_____
<i>Min ngarii ga keeyan.</i>	_____
_____	_____
<i>A yehii Dori keeyan.</i>	_____
_____	_____

7. One can say, *Mido ga*, or *Imo toon*. (Take time now to gloss *toon*). You may notice that the “be” verb *wonude* is dropped and that the sentence requires the long-form pronoun. Let’s try an exercise using this part of the locative aspect: Use first and second person pronouns with *do* and *ga* because it really doesn’t make sense to say, “I am there” or “you are there” – if I was there I would not be here to say so and if you were there you would not be here to hear me say so! Use third person pronouns with words meaning “there.”

Example: *Mido ga.* or *Ebe toon.*

<i>Mido</i>	
<i>Ada</i>	
<i>Imo</i>	<i>do.</i>
<i>Miden</i>	<i>ga.</i>
<i>Eden</i>	<i>doon.</i>
<i>Odon</i>	
<i>Ebe</i>	

Long form pronouns are also used with other verb forms, notably those that do not fit with the idea of completed/not completed action, e.g. “like,” “can,” or “dare.” (These will be addressed in a future lesson.)

SECOND PERSON OBJECT PRONOUNS

1. Please read points **8.C.1. With the General Incomplete** and **8.C.2. With the Progressive** on page 50 of your grammar. In the examples given, underline instances of the pronoun ending *-e* or *-ete*.

2. Answer the following:

What does a Pullo say instead of *Mido hokka ma.*? _____

What does a Pullo say instead of *Mi hokkan ma.*? _____

3. Put the following sentences into incomplete forms, making appropriate changes for the second person singular object pronoun:

General Complete	General Incomplete	Progressive
<i>Mi hokkii ma mbedu am.</i>	<i>Mi hokkete mbedu am.</i>	<i>Mido hokke mbedu am.</i>
<i>mbuudu</i>	<i>mbuudu</i>	<i>mbuudu</i>
<i>siwooru</i>	<i>siwooru</i>	<i>siwooru</i>

4. Repeat exercise 1 using objects or illustrations and actually handing them to the person you are speaking to.

5. Repeat exercise 2 in the plural, substituting *min* for *mi*.

6. Repeat exercise 2 in the Negative. Say the phrase first in General Complete, then in Negative Complete, and finally in Negative Incomplete.

PRACTICE WITH THE INFIX -an-

Use the following exercise to practice three types of pronouns and the “benefactive” verb infix. Use any pronoun that makes sense. Try to give yourself a good workout by using all the possibilities.

Subject Pronoun	General Complete + -an-	Object Pronoun	Direct Object	Possessive Pronoun
<i>O</i> (<i>Etc.</i>)	<i>gollanii</i> <i>soodude</i> <i>waddude</i> <i>resude</i> <i>defude</i>	<i>kam</i> (<i>etc.</i>)	<i>gese</i> <i>maaro</i> <i>disaare</i> <i>kaalisi</i> <i>mbottaari</i>	<i>am.</i> (<i>etc.</i>)

HOMEWORK

1. Write seven sentences in Fulfulde using long-form pronouns and progressive verb forms:

2. Update your card file and practice with it.

3. Study for tomorrow’s dictation from the text on **FAMILY** (Appendix B, page 421).

4. Write down from memory all of the verb initial consonant changes:

5. Write the seven question words in Fulfulde: _____, _____,
_____, _____, _____, _____, _____

6. Write the seven (short-form) subject pronouns (humans): _____,
_____, _____, _____, _____, _____, _____

7. Write the seven long-form subject pronouns (human): _____,
 _____, _____, _____, _____, _____

8. Write the nine possessive pronouns (human): _____, _____,
 _____, _____, _____, _____, _____

9. Complete the following charts:

a. Relative Complete (with pronouns):

hootude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

b. Relative Incomplete (with pronouns):

hootude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

c. General Complete (with pronouns):

hootude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

d. Progressive (with pronouns):

hootude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

10. Supplemental homework on initial consonant changes of nouns, and on noun classes. This exercise is long and may be spread over two or three days if desired. In this exercise we will work only with nouns whose initial consonant is “c.” We know already from our work with other words that “c” has a consonant change with which other letter? “_____.” Look up the following words in your dictionary and fill out the following chart. Some of the words will be found under the infinitive verb form. Then we’ll try to learn something from the data.

Noun Singular	Noun Class	Noun Plural	Plural Noun Class	Gloss
<i>cuubu</i>	_____	_____	_____	
<i>caytaro</i>	_____	_____	_____	
<i>caaju</i>	_____	_____	_____	
<i>caaku</i>	_____	_____	_____	
<i>ciiwel</i>	_____	_____	_____	
<i>ceddo</i>	_____	_____	_____	
<i>ceedu</i>	_____	_____	_____	
<i>coggu</i>	_____	_____	_____	
<i>cokoowo</i>	_____	_____	_____	
<i>colla</i>	_____	_____	_____	
<i>comotoodo</i>	_____	_____	_____	
<i>celaado</i>	_____	_____	_____	
<i>cardi</i>	_____	_____	_____	
<i>cukkuri</i>	_____	_____	_____	
<i>conndi</i>	_____	_____	_____	
<i>cayki</i>	_____	_____	_____	
<i>cilhuki</i>	_____	_____	_____	
<i>caddi</i>	_____	_____	_____	
<i>coddungol</i>	_____	_____	_____	
<i>cewungol</i>	_____	_____	_____	
<i>cuppol</i>	_____	_____	_____	
<i>cuugal</i>	_____	_____	_____	
<i>camirgal</i>	_____	_____	_____	
<i>cayam</i>	_____	_____	_____	
<i>caggal</i>	_____	_____	_____	
<i>catal</i>	_____	_____	_____	
<i>caygal</i>	_____	_____	_____	
<i>cancorgal</i>	_____	_____	_____	
<i>ceekal</i>	_____	_____	_____	
<i>caral</i>	_____	_____	_____	
<i>coggal</i>	_____	_____	_____	
<i>cawgal</i>	_____	_____	_____	
<i>cobbal</i>	_____	_____	_____	

Noun Singular	Noun Class	Noun Plural	Plural Noun Class	Gloss
<i>cofal</i>	_____	_____	_____	
<i>colte</i>	_____	_____	_____	
<i>cirgu</i>	_____	_____	_____	
<i>coccorgal</i>	_____	_____	_____	
<i>cumnal</i>	_____	_____	_____	
<i>cukalel</i>	_____	_____	_____	

Try to draw some conclusions from the data above:

1. When does the *o* class not go to the *be* class in the plural:
2. In what cases does the initial “c” go to initial “s”?
3. Do the *o*, *ndi*, *ki*, and *ngol* classes mean what you thought they did?

What additional information, have you gathered?

4. Describe how one makes the plural from the singular of *caaku*.
Word your description in such a way that it can be used in several cases:
e.g. *ceedu*, *colla*, and *conndi*.
5. How does one make the plural of a word ending in *-al*? Are there any exceptions in this data?

It is helpful to minimize the importance of the cases which are exceptions to the norms you are discovering. For the moment, concentrate on gathering as many “norms” about noun classes and pluralizations as possible. Try to put these generalizations down in sentences. You will prove or disprove them as time goes on.

At this point you should do a thorough review of what you have learned in Lessons 11-20. Arrange with your language supervisor to take Exam 2. Ideally you should take Exam 2 before going on to the lessons in Set 3 .

Lesson 21

Goals: Introduce Stative verb form

More practice with the Negative Incomplete and the Progressive

REVIEW

1. TPR Practice: Today take the verbs *hootude* and *naatude*, and put them into the following forms, using them in “giving orders” to each other.

	<i>hootude</i>	<i>naatude</i>
Imperative singular	_____	_____
Imperative plural	_____	_____
Negative Imperative singular	_____	_____
Negative Imperative plural	_____	_____
(2nd person to 3rd person) “ <i>Wii o . . .</i> ”	_____	_____
(2nd person to 3rd, negative) “ <i>Wii o taa o . . .</i> ”	_____	_____
(2nd person to 3rd plural) “ <i>Wii be . . .</i> ”	_____	_____
(2nd person to 3rd plural, Negative Imperative) “ <i>Wii be taa be . . .</i> ”	_____	_____

2. Noun and Verb Pluralization: Practice singular to plural transformation with the noun class *o*. Review the chart on the top of page 32, ***o* Class People Plurals**. Compare and contrast this chart with the verb system chart. Fill in the following chart by memory if you can – use your grammar if you get stuck:

	Verbal System singular → plural	Noun System - “ <i>o</i> ” class singular → plural	Plural Noun
<i>Mi faamii</i>	<i>f</i> → ___ <i>Min</i> _____	<i>Pullo p</i> → ___	_____
<i>Mi hollii</i>	<i>h</i> → ___ <i>Min</i> _____	<i>kodo k</i> → ___	_____
<i>Mi soodii</i>	<i>s</i> → ___ <i>Min</i> _____	<i>Ceddo s</i> → ___	_____
<i>Mi remii</i>	<i>r</i> → ___ <i>Min</i> _____	<i>debbo d</i> → ___	_____
<i>Mi yidi</i>	<i>y</i> → ___ <i>Min</i> _____	<i>gido g</i> → ___	_____
<i>Mi janngii</i>	<i>j</i> → ___ <i>Min</i> _____	<i>jiido j</i> → ___	_____
<i>Mi warii o.</i>	<i>w</i> → ___ <i>Min</i> _____ <i>o.</i>	<i>baawdo b</i> → ___	_____
<i>Mi warii.</i>	<i>w</i> → ___ <i>Min</i> _____	<i>gorko g</i> → ___	_____
		<i>jaado j</i> → ___	_____

Which letters change exactly contrary from verb system to noun system?

Which letters change contrary from verb system to noun system if the initial nasalization (the “n” and the “m”) of “nd,” “mb,” “ng,” or “nj” is dropped to result in “d,” “b,” “g,” “j”?

Is there a letter which seems to have no relationship from one chart to the other?

Now go back to the charts above and ask your language helper to quiz you on them. (Be sure your answers are correct.) Try to memorize both charts.

PRACTICE FOR SOUND

1. Write 5 sentences from a dictation on the text about **Family** (Appendix B, page 421).

2. Practice **Minimal Pairs set X** with your language helper (Appendix A, page 405).

VOCABULARY

Briefly review the meanings of the following words: *yitere*, *hinere*, *hunnduko*, *nowru*, *hoore*, *sukundu*, and *daande*.

1. Use the drawing provided at the end of this lesson (page 175) of a woman’s face to indicate parts of her face, while the language helper supplies the name of each part. Use the plural for “eyes,” and “ears,” use the singular for all of the rest. When you’ve repeated this several times and the words are starting to make sense, then pass on the exercise 2.

2. Ask your language helper to randomly say one of the parts of the face so that you can indicate which it is on the photograph. Repeat.

GRAMMAR

PRACTICE WITH PROGRESSIVE

- Change the following phrases from General Complete to Progressive form. When you have written out the answers, then drill them orally by asking the language helper to read from column one while you respond with the corresponding sentence from column two (don't look at the page unless you have to). Then reverse. Add other verbs: *defude, nyaamude, waddude, resude* etc. Now record the exercise:

Example:

General Complete Form
Mi soodii maaro keeyan.

Progressive form
Mido sooda maaro joonin.

A _____

O _____

En _____

Min _____

On _____

Be _____

- Change the following phrases from Relative Complete to Relative Incomplete to Progressive form. When you've written out the answers, then drill them orally by asking your language helper to read from column one while you respond with the corresponding sentence from column two. Then column two to three. Then column three to one. Exhaust the options.

Example:

Relative complete
Keejan ngarumi.

Relative Incomplete
Joonin ngaranmi.

Progressive
Mido wara jooni.

Keejan ngarudaa.

Keejan o wari.

Keejan min ngari.

Keejan ngaruden.

Keejan ngarudon.

Keejan be ngari.

3. Change the following phrases to a corresponding phrase using the long-form pronouns, following the example given. When you've written out the answers, then drill them orally by asking your language helper to read one while you respond with the corresponding sentence (don't look at the page unless you have to). Then reverse.

Example:

Mi woni ga.

Mido ga.

A woni do.

_____.

O woni toon.

_____.

Min ngoni ga.

_____.

En ngoni do.

_____.

On ngoni ga.

_____.

Be ngoni toon.

_____.

PRACTICE WITH THE NEGATIVE

We will add the use of **abada** in the following exercises. Review section **12.C. Negating Auxiliaries** on pages 79-81.

Example:

Mi nyaamataa fay huunde.

I will not eat anything.

Abada mi yahataa toon.

I will never go there.

1. Write the following phrases in the Negative form. Then ask your language helper to read column one as you respond orally from column two without consulting the page, if possible. Then repeat, orally, using *ebe* in place of *mido*. Remember that the short form pronouns are used for negatives (both complete and incomplete).

Example:

Mido yaha toon.

Mi yahataa toon.

(I am going there.)

(I'm not going there.)

Mido nyalla ga.

_____.

Mido hiira ga.

_____.

Mido waala ga.

_____.

Mido weeta ga.

_____.

Mido nyaama ga.

_____.

2. Use *fay huunde*, *fay gooto*, and *fay nokku* in the next phrases, continuing with the same pattern as above.

Example:

Keejan mi soodii maaro.

Mi soodataa fay huunde jaango.

Keejan mi yi'ii Aysata.

Keejan mi yehii huumo.

Keejan mi wuuwii (swept) suudu am.

3. Change the following sentences from Negative Complete form to Negative Incomplete.

Example:

Abada mi yahaay leydi Kanada.

Abada mi yahataa leydi Kanada.

Abada mi soodaay kayje (gold).

Abada mi yi'aay Kadafi.

Abada mi nyallaay ga.

Abada mi nyaamaay nyiiri.

Abada mi gollaay ngesa.

4. Now continue with *tafon* and *fey*.

Example:

O waraay tafon.

(He hasn't come yet.)

O warataa fey.

(He's not coming at all.)

Mi nyaamaay tafon.

Mi finaay tafon.

Be paamaay tafon.

O yahaay tafon.

Be cippaay tafon.

(*sippude* - to sell milk)

INTRODUCING THE STATIVE VERB FORM

Read section **16. The Stative** through points **A. State of Being** and **B. Stative used with Locators** on pages 106-109 of your grammar. Use long-form pronouns throughout the following exercise.

Gloss: *yidude* -

Mido yidi kosam.

I like milk.

We all like milk.

You like milk.

We – (but not you) – like milk.

He likes milk.

You all like milk.

They like milk.

HOMEWORK

1. Translate the following English into Fulfulde.

my parents

your grand parents

his younger sister

their child

last Tuesday

donkey

bed

my bag of rice

2. Translate into Fulfulde: Last Saturday I went to market. I bought their sack of rice for twelve thousand francs. It's very expensive now!

3. Translate into Fulfulde: What do they eat every day (*nyannde fii*)?

4. In Fulfulde the long-form pronouns are used in two settings. What are they?
 - a.
 - b.

5. Why do you think in Fulfulde the word meaning “last” is translated differently in the phrases “last Sunday” and “last Friday?”

6. Update your card file and practice with it.

7. Write down from memory all of the verb initial consonant changes:

8. Write the seven question words in Fulfulde: _____, _____,
 _____, _____, _____, _____, _____

9. Write the seven (short-form) subject pronouns (humans): _____,
 _____, _____, _____, _____, _____, _____

10. Write the seven long-form pronouns (human): _____, _____,
 _____, _____, _____, _____, _____

11. Write the nine possessive pronouns (human): _____, _____,
 _____, _____, _____, _____, _____, _____, _____

12. For nouns other than the *o* class what is the normal initial consonant change?

r → _____ w → _____ or w → _____ y → _____ or y → _____

f → _____ h → _____ s → _____ nd → _____ mb → _____

ng → _____ nj → _____

13. Find a text you would like to work with for practice reading. It may be a scripture portion, a Fulani fable, or some other text. You may use something from *Supplemental Resources*, Appendix B that you have not yet used. You will record it in the next lesson.

14. Complete the following charts:

a. Relative Complete (with pronouns):

yi'ude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

b. Relative Incomplete (with pronouns):

yi'ude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

c. General Complete (with pronouns):

yi'ude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

d. Progressive (with pronouns):

yi'ude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

e. Negative Complete:

yi'ude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		



1. forehead
2. eyebrows
3. eyes
4. nose
5. mouth

6. chin
7. ear
8. cheek
9. neck
10. face

This drawing is also found in Appendix E.

Lesson 22

Goals: Introduce Negative Stative
More practice with participles

REVIEW

1. Correct the translations you did in exercises 1, 2, 3 for homework in the last lesson.
2. TPR Practice: Gloss the verbs *doggude* _____ and *meemude* _____. Put them into the following forms and then combine them with *hootude* and *naatude* in “giving commands” to each other. Try to include some of the adverbs you have learned. Some fit better with negative imperative. (*joonin, law, tafon, katin, fey, do, ga, heese*)

	<i>doggude</i>	<i>meemude</i>
Imperative singular	_____	_____
Imperative plural	_____	_____
Negative Imperative singular	_____	_____
Negative Imperative plural	_____	_____
“ <i>Wii o . . .</i> ”	_____	_____
“ <i>Wii o taa o . . .</i> ”	_____	_____
“ <i>Wii be . . .</i> ”	_____	_____
“ <i>Wii be taa be . . .</i> ”	_____	_____

PRACTICING FOR SOUND

1. Today practice **Minimal Pairs set XI**, found on page 405 of Appendix A, with your language helper and record the exercise.
2. Practice reading your selected text with your language helper. Record the text.

VOCABULARY

Body parts: Use the words you have just begun to learn to substitute into the following sentence. Touch (with your right hand) the part of your head you are referring to as you say each sentence:

Gloss: *naawude* _____

Hoore am na naawa kam. or *Hoore am naawataa kam fey.*

Alternatively: *Hoore am naawata kam.*

Continue with: *yitere, hinere, hunnduko, nowru, hoore, sukundu, and daande.*

GRAMMAR

Read section **16.D. Negative Stative** on page 110 of your grammar. You may have noticed that certain negative verbs don't end in *-aay* or *-ataa*. The ones most common to you are perhaps *waawude* and *anndude*:

Mido waawi. (I can.) - *Mi waawaa.* (I can't.)

Mido anndi. (I know.) - *Mi anndaa.* (I don't know.)

It's obvious by this example that *waawude* and *anndude*, *-ude* verbs, sometimes form their negation by something other than the forms we've studied up until now. What's the difference between *waawude* and, say, *waalude*? In appearance, they are similar. It's in **meaning** that they differ. *Waalude* is an action verb. It's possible to say: "I didn't spend the night." - *Mi waalaay.* (Negative Complete) or "I refuse to spend the night." - *Mi waalataa.* (Negative Incomplete)

Waawude and a few other common verbs are in a different category. It's difficult to conceive of "being able to" as complete or incomplete. It's a "state of" verb (like "to like" and "to know"). This category is called in the Grammar, "Stative." However, they are only part of the group of verbs referred to as "Stative." The category also includes all of the descriptors on the *na* list, *BFG* p.109. Take time now to gloss the following stative verbs:

waawude -

anndude -

yidude -

suusude -

You can negate these verbs by dropping *-ude* and adding *-aa* to the root. In their positive form they use the long form subject pronouns (see **Table 16.2**, on page 107 of your grammar). In their negative forms they take the short form subject pronouns, as do all negatives in Fulfulde.

1. Put the following phrases into the Negative. Then gloss each phrase.

Example:	Positive	Negative
	<i>Mido waawi.</i>	<i>Mi waawaa.</i>
Translation:	I can.	I can't.
	<i>Mido yidi kosam.</i>	_____
Translation:	_____	_____
	<i>Mido anndi.</i>	_____
Translation:	_____	_____
	<i>Mido suusi.</i>	_____
Translation:	_____	_____

2. Drill the above, asking the language helper to read the given sentence. You respond with the negative. Then have him give the negative, you respond with the positive. Lastly, ask him to read them at random, you respond with the corresponding phrase whether positive or negative.

Also included under Stative forms are the *na*'s. This is logical when you consider the meanings of them. For example: *na mawni* means "it is big." It is difficult to conceive of the concept in *complete* or *incomplete* terms. It is a "state of being" big. The process of negation is the same as above.

3. Negate and translate the following:

Example:	<u>Positive</u>	<u>Negative</u>
	<i>Na woodi.</i>	<i>Woodaa.</i>
Translation:	It's good.	(It's) bad.

	Positive	Negative
	<i>Na yardi.</i>	_____
Translation:	_____	_____
	<i>Na teddi.</i>	_____
Translation:	_____	_____
	<i>Na tiidi.</i>	_____
Translation:	_____	_____

It must be noted that, in certain instances, the Stative form can be negated with the *-aay* ending. For instance: *O mawnaay tafon*, in the case of a child, means "He isn't big yet." But if the child grows up and is still small: *O mawnaa*. Practice with the following exercise.

4. Put the following infinitives into the forms indicated.

	Stative	Negative	Negative + tafon
Example:			
<i>waawude</i>	<i>Mido waawi.</i>	<i>Mi waawaa.</i>	<i>Mi waawaay tafon.</i>
Translation:	I can.	I can't.	I can't yet.
<i>anndude</i>	_____	_____	_____
Translation:	_____	_____	_____
<i>yidude</i>	_____	_____	_____
Translation:	_____	_____	_____

	Stative	Negative	Negative + <i>tafon</i>
<i>suusude</i>	_____	_____	_____
Translation:	_____	_____	_____
Example: <i>mawnude</i>	<i>Na mawni.</i>	<i>Mawnaa</i>	<i>Nga mawnaay tafon.</i>
Translation: yet.	It's big.	(It's) not big.	It (goat) isn't big
<i>moyyude</i>	_____	_____	<i>Ndu</i> _____
Translation:	_____	_____	It (hut) _____
<i>yardude</i>	_____	_____	<i>Ndu</i> _____
Translation:	_____	_____	It (hut) _____
<i>Tuumude</i>	_____	_____	<i>Nde</i> _____
Translation:	_____	_____	It (cloth) _____

MORE WITH PARTICIPLES

In Lesson 15 you saw how participles are formed to function as nouns meaning “one who.” In Lesson 15 the participles you formed used the General Complete to mean “one who did” something. Today we will see that participles formed from the Progressive and Stative verb forms take on the meaning, “one who is doing” or “one who habitually does” something for the Progressive form; and “one who is” for the Stative.

For this lesson we have expanded the exercise and have included the original questions for review.

1. Read again section 14. THE PARTICIPIAL on pages 98-104 of your grammar. Pay particular attention to page 98, both the examples and their translations. In Fulfulde of which parts of speech can a participle take the role of?

Now look at the verb *soodude*.

With which consonant does it begin? _____

In which voice is its infinitive? _____

What does it mean? _____

Now suppose you want to say: I am buying millet. Up until now you'd have said: *Mido sooda gawri*. Now you have the choice to say: *Mi coodoowo gawri*. Let us trace how the word **coodoowo** was arrived at:

Start with the active voice infinitive *soodude* which starts with “s.” Look at **Table 14.2** on page 100 of your grammar. Find the *o* class category on the right and the “s” in the Initial Consonant chart on the left. Which letter will the “s” go to? _____

Now we have *cood-*, but we have yet to discover what the ending will be. Look at Table 14.3 on page 101 of your grammar. We know that the subject of the sentence “I’m buying millet.” is a person, so we know that the noun class will be _____. Since the action of buying is not yet finished, the aspect is: _____. We know that *soodude* is an _____ voice verb.

So which ending will we select from **Table 14.3**? _____

Hence: *Mi coodoowo gawri*.

Now let us look at the plural:

Miden cooda gawri. → *Min soodoobe gawri*.

Most of the analysis of the sentence remains the same as for the singular above, but the noun class changes from *o* to _____.

Look at **Table 14.3**. Which ending will you use for the *be* noun class? _____

2. Change the following Progressive phrases to phrases which include the Participial form.

- ✦ Write the answers in and check them with your language helper for correctness.
- ✦ Ask your language helper to read through all the examples pausing after each for you to repeat.
- ✦ Have your language helper read the Progressive example and you respond with the Participial form.
- ✦ Have your language helper read the Participial form and you respond with the Progressive form.
- ✦ Finally, have your language helper read the Participial form and you respond by giving the infinitive from which it was derived.

	Singular		Plural
Examples:			
<i>sanyude</i> – to weave			
<i>Mido sanya.</i>	<i>Mi canyoowo.</i>	<i>Ibe canya.</i>	<i>Be sanyoobe</i>
I’m weaving.	I (weaver).	They’re weaving.	They (weavers).
 <i>soodude</i> – to buy			
<i>Mido sooda</i>	<i>Mi coodoowo.</i>	<i>Ibe cooda</i>	<i>Be soodoobe</i>
I’m buying.	I (buyer).	They’re buying.	They (buyers).

sippude –
Mido sippa.

soottude –
Mido sootta dum.

sancude –
Mido sanca o.

sarude – to judge
Mido sara.

- Record bulleted steps 3 and 4 above as a drill for practice at home.
- Some very common participles heard in the village are derived from the following infinitives. Using your charts, write the singular and plural participles and the gloss. Then verify with your helper.

			Gloss
<i>yahude</i>	<i>Mi</i> _____.	<i>Be</i> _____.	_____
<i>durude</i>	<i>Mi</i> _____.	<i>Be</i> _____.	_____
<i>remude</i>	<i>Mi</i> _____.	<i>Be</i> _____.	_____
<i>sippude</i>	<i>Mi</i> _____.	<i>Be</i> _____.	_____
<i>unude</i>	<i>Mi</i> _____.	<i>Be</i> _____.	_____

- Now repeat asking your language helper to ask you: *Dume ngadataa?*
Respond from Column 1 until you've constructed each participle without consulting the page. Then ask him to ask you: *Dume be ngadata?*
Respond from Column 2.

HOMEWORK

- Fill in the blanks in the table below:

Short Form Pronoun	Long Form Pronoun	Possessive Pronoun
<i>mi</i>		
	<i>ada</i>	
<i>o</i>		<i>amin</i>
<i>en</i>		
	<i>odon</i>	
		<i>mabbe</i>

2. For each of the words below determine how the “past” and “coming” or “next” are constructed for each word. Consider the following: Is it derived from a verb? What is the root? What are the aspect and voice? How does it end? Why?

Example:		Infinitive	aspect	Pronoun
<i>Alan</i>	<i>paltiido</i>	<i>faltaade</i> –	complete +	o
	<i>garoowo</i>	<i>warude</i> –	incomplete +	o
<i>Altine</i>	<i>paltiido</i>	_____ -	_____ +	_____
	<i>garoowo</i>	_____ -	_____ +	_____
<i>Altineere</i>	<i>faltiinde</i>	_____ -	_____ +	_____
	<i>waroore</i>	_____ -	_____ +	_____
<i>Talaata</i>	<i>paltiido</i>	_____ -	_____ +	_____
	<i>garoowo</i>	_____ -	_____ +	_____
<i>Talaataare</i>	<i>faltiinde</i>	_____ -	_____ +	_____
	<i>waroore</i>	_____ -	_____ +	_____
<i>Alarba</i>	<i>paltiido</i>	_____ -	_____ +	_____
	<i>garoowo</i>	_____ -	_____ +	_____
<i>Alarbaare</i>	<i>faltiinde</i>	_____ -	_____ +	_____
	<i>waroore</i>	_____ -	_____ +	_____
<i>Alkamiisa</i>	<i>paltiido</i>	_____ -	_____ +	_____
	<i>garoowo</i>	_____ -	_____ +	_____
<i>Alkamiisaare</i>	<i>faltiinde</i>	_____ -	_____ +	_____
	<i>waroore</i>	_____ -	_____ +	_____
<i>Aljuma</i>	<i>paltiido</i>	_____ -	_____ +	_____
	<i>garoowo</i>	_____ -	_____ +	_____
<i>Aljumaare</i>	<i>faltiinde</i>	_____ -	_____ +	_____
	<i>waroore</i>	_____ -	_____ +	_____
<i>Asaweere</i>	<i>faltiinde</i>	_____ -	_____ +	_____
	<i>waroore</i>	_____ -	_____ +	_____

<i>Ase</i>	<i>paltiido</i>	_____	-	_____	+	_____
	<i>garoowo</i>	_____	-	_____	+	_____
<i>Jeddiire</i>	<i>faltiinde</i>	_____	-	_____	+	_____
	<i>waroore</i>	_____	-	_____	+	_____
<i>lewru</i>	<i>paltiido</i>	_____	-	_____	+	_____
	<i>garoowo</i>	_____	-	_____	+	_____

What has this exercise shown you about the words for “last” and “next” as they are used with the days of the week, weeks, and months?

What two parts of a verb need to be considered when forming participles?

What else needs to be considered when forming participles?

3. Practice with your new text recording and minimal pairs.

4. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Ko weli warata mbuubu.

Lesson 23

Goals: Practice with the Stative
 Review “body parts” vocabulary
 More practice with participles

REVIEW

1. TPR Practice: Define the verbs *yarude* _____ and *nyaamude* _____. Put them into the following forms and combine them with *hootude*, *naatude*, *doggude*, and *meemude* in giving commands to each other.

	<i>yarude</i>	<i>nyaamude</i>
Imperative singular	_____	_____
Imperative plural	_____	_____
Negative Imperative singular	_____	_____
Negative Imperative plural	_____	_____
“ <i>Wii o . . .</i> ”	_____	_____
“ <i>Wii o taa o . . .</i> ”	_____	_____
“ <i>Wii be . . .</i> ”	_____	_____
“ <i>Wii be taa be . . .</i> ”	_____	_____

2. Use the following middle voice infinitives in the General Complete form in the following frame sentences. Ask your language helper to pose a question. You respond. When you finish the list repeat switching roles.

Example: <i>Reenaade</i>	Q. (<i>Kori</i>) <i>a reeneke?</i>	R. <i>Mi reeneke.</i>
<i>ummaade</i>	_____	_____
<i>tilaade</i>	_____	_____
<i>joodaade</i>	_____	_____
<i>fukkaade</i>	_____	_____
<i>lootaade</i>	_____	_____
<i>wottaade</i>	_____	_____
<i>hiirtaade</i>	_____	_____

Now pluralize the exercise:

Example: *Reenaade* Q. *Kori on ndeeneke?* R. *Min ndeeneke.*

3. Give the Negative Complete verb ending for the following:

active voice _____ middle voice _____ passive voice _____

Translate the following sentences into Fulfulde. As above, take turns asking and answering the questions with your language helper.

Example:	Are you finished working? <i>A tileke gollude?</i>	I am not finished yet. <i>Mi tilaaki tafon.</i>
	Did you sit down?	I didn't sit down at all.
	Did you stand up?	I didn't stand up at all.
	Did you lie down?	I didn't lie down at all.
	Did you bathe?	I didn't bathe yet.

Repeat by answering each question in the positive:

Example: *Mi tileke gollude*, etc.

VOCABULARY

Practice your “body” vocabulary using the exercise you worked on in the last lesson. *Hoore am na naawa kam* or *Hoore am naawataa kam*. Today try to include all of the body parts you have learned. You may refer to the “body” diagram you used for Lesson 19 (also found in Appendix E). After you have gone through the list several times try using the pronouns *ma* or *makko*. Record the exercise for practice with vocabulary as well as the Stative verb form.

GRAMMAR

PRACTICE WITH STATIVE

Use *anndude* in the following exercise to practice switching from long-form to short-form pronouns, and from positive to negative, as well as to review vocabulary previously introduced:

<i>Mido</i>	<i>anndi</i>	<i>saaraabe</i>	<i>makko</i>
<i>Mi</i>	<i>anndaa</i>	<i>maamiraabe</i>	
<i>Ada</i>		<i>yimbe</i>	
<i>A</i>		<i>sukaabe</i>	
<i>Imo</i>			
<i>O</i>			
<i>Miden</i>			
<i>Min</i>			
<i>Eden</i>			
<i>En</i>			
<i>Od'on</i>			
<i>On</i>			
<i>Ibe</i>			
<i>Be</i>			

MORE WITH PARTICIPLES

1. Answer the following questions about what you have already learned about participles from the exercises in Lesson 22 (other than the exercise relating to the days of the week).

From which noun classes were the participles in those exercises?

From which voice were the participles?

Were those participles complete aspect or incomplete?

Which endings were used?

Mi nyaamoowo equates approximately in meaning to: *Mido* _____.

Which form is this?

2. Today we will continue the step-by-step look into participles by looking at middle voice Incomplete Participial forms for the *o* and *be* classes. According to **Table 14.3** on page 101 of your grammar, which endings will we use today? _____ and _____.

3. Change the following Progressive phrases to phrases which include the Participial form. Complete the exercise by following the instructions below.
- ✦ Write the answers in and check them with your language helper for correctness.
 - ✦ Ask your language helper to read through all the examples pausing after each for you to repeat.
 - ✦ Have your language helper read the Progressive example and you give him the corresponding Participial form.
 - ✦ Have your language helper read the Participial form and you respond by giving him the Progressive form.
 - ✦ Finally, have your language helper read the Participial form and you respond by giving the infinitive from which it was derived.

Examples:

	Progressive	Participle
Infinitive	<i>bornaade</i>	
Singular	<i>Mido bornoo kaddule am.</i> I'm dressing in clothes.	<i>Mi bornotoodo kaddule am.</i> I (wearer) clothes.
Plural	<i>Ibe bornoo kaddule mabbe.</i> They're dressing . . .	<i>Be bornotoobe kaddule mabbe.</i> They (wearers) clothes.
Infinitive	<i>saancaade</i>	
Singular	<i>Mido saancoo.</i> I'm combing myself(hair).	<i>Mi caancotoodo.</i> I (comber).
Plural	<i>Ibe caancoo.</i> They're combing . . .	<i>Be saancotoobe.</i> They (combers).
Infinitive	_____	

Singular	<i>Mido hiirtoo.</i>	_____
Plural	_____	_____
Infinative Singular	<i>Mido ummoo.</i>	_____
Plural	_____	_____
Infinative Singular	<i>Mido joodoo.</i>	_____
Plural	_____	_____
Infinative Singular	<i>Mido fukkoo.</i>	_____
Plural	_____	_____
Infinative Singular	<i>Mido lootoo.</i>	_____
Plural	_____	_____
Infinative Singular	<i>Mido mooroo.</i>	_____
Plural	_____	_____
Infinative Singular	<i>Mido roondoo.</i>	_____
Plural	_____	_____
Infinative Singular	<i>Mido suudoo.</i>	_____
Plural	_____	_____
Infinative Singular	<i>Mido tiloo.</i>	_____
Plural	_____	_____
Infinative Singular	<i>Mido woottoo.</i>	_____
Plural	_____	_____
Infinative Singular	<i>Imo daanoo.</i>	_____
Plural	_____	_____

PRACTICING FOR SOUND

1. Read through your selected text with your language helper.
2. Practice **Minimal Pairs XI** on page 405 of Appendix A with your language helper.

HOMEWORK

1. Change the following phrases from General Complete form to Relative Complete, Relative Incomplete, and Progressive:

Example:

General Complete: *Mi nyaamii maaro (keejan).*

Relative Complete: *Maaro nyaamumi.*

Response to: *Dume nyaamudaa?*

Relative Incomplete: *Maaro, nyaamanmi.*

Response to: *Dume nyaamataa?*

Progressive: *Mido nyaama maaro (joonin).*

General Complete: *A yehii Dori (keejan).*

Relative Complete: _____

Response to: _____

Relative Incomplete: _____ (*hannden*).

Response to: _____

Progressive: _____ (*hannden*).

General Complete: *O soodii nagge (keejan).*

Relative Complete: _____

Response to: _____

Relative Incomplete: _____ (*joonin*).

Response to: _____

Progressive: _____ (*joonin*).

General Complete: *On ngarii ga (keeyan)*.

Relative Complete: _____

Response to: _____

Relative Incomplete: _____

Response to: _____

Progressive: _____ (*hannden*).

General Complete: *Be ngarii wuro So (keeyan)*.

Relative Complete: _____

Response to: _____

Relative Incomplete: _____

Response to: _____

Progressive: _____

2. You have learned several words depicting points in time. Substitute them into the frame sentence to drill using the appropriate verb. Be sure you know the meaning of each phrase before going on to the next.

Before beginning, gloss *rawtanin* - _____.

Frame sentence: [TIME] *o soodude* (conjugated) [ITEM].

Congugate *soodude* with either the Relative Complete (*o soodi*) or the Relative Incomplete (*o soodata*).

Example:

Yesterday

Keeyan o soodi kaasa.

Today

Hannden o soodata kaasa.

kaasa

Last year

Next year

caaku maaro

Last Sunday

Next Sunday

araawa

Last Monday _____

Next Monday _____

nagge

Last Tuesday _____

Last Wednesday _____

Last/Thursday _____

lamdam

Last Friday _____

Last Saturday _____

The day before yesterday _____

The day after tomorrow _____

The year before last _____

The year after next _____

3. On paper, conjugate the verb *warude* as far as you are able this far in your studies (all verb forms you have learned using all seven personal pronouns). Do as many as you are able to do before consulting resources (this is not a test, but an exercise). Correct answers with your language helper in the next lesson.

4. Translate the following into Fulfulde:

Relative Complete: What did you say?

General Complete: I saw your sister yesterday.

Relative Complete: It was yesterday that I saw your sister.

Relative Complete: It was your sister that I saw yesterday.

Relative Incomplete: It's your sister I'm going to see.

Relative Incomplete: He is there.

Stative: I like milk.

Relative Complete: Where do you come from?

General Complete: You made a mistake!

General Complete: I hope you're not tired.

5. Update your cardfile and practice with it.

6. Write down from memory all of the verb initial consonant changes:

7. Write the seven question words in Fulfulde: _____, _____,
_____, _____, _____, _____, _____

8. Write the seven (short-form) subject pronouns (humans): _____, _____
_____, _____, _____, _____, _____

9. Write the seven long-form pronouns (human): _____, _____
_____, _____, _____, _____, _____

10. Write the nine possessive pronouns (human): _____, _____
_____, _____, _____, _____, _____, _____, _____

11. For these nouns other than the *o* class what is the normal initial consonant change?

r → _____ w → _____ or w → _____ y → _____ or y → _____

f → _____ h → _____ s → _____ nd → _____ mb → _____

ng → _____ nj → _____

12. Practice with your recordings of minimal pairs and the text you selected, as well as grammar exercises you need work on.

13. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Ronkere inna muyninta bidɗo maammum.

Lesson 24

Goals: Practice with Participles
 Practice with Stative and Negative Stative
 Comparing using *burude*
 Introduce the infix *-ow-/-oy-*

REVIEW

1. TPR Practice: Gloss the verbs *unude* _____ and *yoogude* _____. Put them into the following forms and combine them with *hootude*, *naatude*, *doggude*, *meemude*, *yarude* and *nyaamude* in giving commands to one another.

	<i>unude</i>	<i>yoogude</i>
Imperative Singular	_____	_____
Imperative Plural	_____	_____
Negative Imperative Singular	_____	_____
Negative Imperative Plural	_____	_____
“ <i>Wii o . . .</i> ”	_____	_____
“ <i>Wii o taa o . . .</i> ”	_____	_____
“ <i>Wii be . . .</i> ”	_____	_____
“ <i>Wii be taa be . . .</i> ”	_____	_____

2. Here’s a review exercise on Stative verbs (negations and switches in pronoun forms). Form a sentence. Have your language helper repeat the sentence (or correct it) mimic him. Repeat until you’ve exhausted the possibilities and had a good workout. Keep the pace moving once you’ve caught on. Translate each sentence into English as you make it.

Pronoun	suusude	Verb Infinitive	Place name
<i>Mido</i>	<i>suusi</i>	<i>yaade</i>	<i>toon.</i>
<i>Mi</i>	<i>suusaa</i>	<i>waahude</i>	<i>ga.</i>
<i>Ada</i>		<i>naatude</i>	
<i>A</i>		<i>nyallude</i>	
<i>Imo</i>		<i>weetude hiirude</i>	
<i>O</i>			
<i>Miden</i>	<i>cuusi</i>		
<i>Min</i>	<i>cuusaa</i>		
<i>Eden</i>			
<i>En</i>			
<i>Odon</i>			
<i>On</i>			
<i>Ebe</i>			
<i>Be</i>			

3. Review section **8.E. Possessive Suffixes** on page 55 of your grammar. Translate the following short phrases into Fulfulde using possessive suffixes as your language helper advises. Repeat for speed until you have done each column at least twice.

my bicycle	my grandfather	my mother
your bicycle	your grandfather	your mother
his bicycle	his grandfather	his mother
her bicycle	her grandfather	her mother
our (incl.) bicycle	our (incl.) grandfather	our (incl.) mother
our (excl.) bicycle	our (excl.) grandfather	our (excl.) mother
your (pl.) bicycle	your (pl.) grandfather	your (pl.) mother
their bicycle	their grandfather	their mother

4. Correct the conjugations of *warude* which you did for homework in Lesson 23.

VOCABULARY

- Using the drawings of the child and the woman's head, practice "body parts" vocabulary using the same exercise you used in the last lesson.
- Practicing for Grammar and Vocabulary using comparison. The verb *burude* means what? _____ Gloss the following sentences. Then work the exercise.

Q. *Hakkunde sukkara e lamdam, dume buri tiidude?*

A. *Hakkunde sukkara e lamdam, sikkoro buri tiidude.*

Do the following exercise in similar style, posing questions to each other and responding appropriately. Choose any item within a column which makes sense. Play with the items. Have fun if you can!

Questions:

<i>Hakkunde</i>	<i>ndiyam</i>	<i>e</i>	<i>kosam</i>	<i>dume buri</i>	<i>tiidude?</i>
	<i>gawri</i>		<i>maaro</i>		<i>teddude?</i>
	<i>puccu</i>		<i>araawa</i>		<i>moyyude?</i>
	<i>debbo</i>		<i>gorko</i>		<i>toowude?</i>
	<i>nagge</i>		<i>mbeewa</i>		<i>famdude?</i>
	<i>Amaadu</i>		<i>Aabu</i>		<i>woodude?</i>
	<i>kaasa</i>		<i>daago</i>		<i>ɲardude?</i>
	<i>rendere</i>		<i>maangoroore</i>		<i>welude?</i>
	<i>nebam</i>		<i>kaadam</i>		<i>yaafude?</i>

Response:

Hakkunde ndiyam e kosam, kosam buri tiidude. etc.

GRAMMAR

PRACTICE WITH PARTICIPLES

1. In Lesson 22 you were introduced to some participles. Answer the following questions about what you have already learned.

From which noun classes were the participles we learned?

From which voice were the participles we learned?

Were those participles complete aspect or incomplete?

Which endings were used?

Mi nyaamoowo equates approximately in meaning to: *Mido* _____.

Which form is this?

2. In Lesson 23 you looked at middle voice incomplete forms: *o* and *be* classes.

Which endings did you use? _____ and _____.

Mi ummotoodo equates approximately in meaning to: *Mido* _____.

Which form is this? _____

3. Today you will look at active voice complete participles. Check **Table 14.3** on page 101 or your grammar. Which endings will you be using? _____.

You will leave out the (u) depending upon the linguistic environment.

Verify with your language helper.

4. Change the following General Complete or Stative phrases to phrases which include the Participial form. Follow the rest of the instructions below.

- ✦ Write the answers in and check them with your language helper for correctness.
- ✦ Ask your language helper to read through all the examples pausing after each for you to repeat.
- ✦ Have your language helper read the General Complete or Stative example and you take turns giving him the corresponding Participial form.
- ✦ Have your language helper read the Participial forms and you respond by giving him the General Complete or Stative form.
- ✦ Finally, have your language helper read the Participial form and you respond by giving the infinitive from which it was derived.

	General Complete or Stative	Participial
Examples:		
Infinitive	<i>hodude</i>	
Singular	<i>Mi hodii.</i> (I settled.)	<i>Mi kodo.</i> (I the settler or guest)
Plural	<i>Be kodii.</i> (They settled.)	<i>Be hobbe.</i> They (settlers; guests).
Infinitive	<i>yidude</i>	
Singular	<i>Mido yidi kosam.</i> (I like milk.)	<i>Mi jiddo kosam.</i> (I the one who likes milk).
Plural	<i>Ibe njidi kosam.</i> (They like milk.)	<i>Be yibbe kosam.</i> (They the ones who like milk).

	General Complete or Stative	Participial
Infinative Singular	_____ <i>Mi sippii.</i>	_____
Plural	_____	_____
Infinative Singular	_____ <i>Mi sanyii.</i>	_____
Plural	_____	_____
Infinative Singular	_____ <i>Mi soodii.</i>	_____
Plural	_____	_____
Infinative Singular	_____ <i>Mi lootii o.</i>	_____
Plural	_____	_____
Infinative Singular	_____ <i>Mi nyaamii.</i>	_____
Plural	_____	_____
Infinative Singular	_____ <i>Mi winndii o.</i>	_____
Plural	_____	_____
Infinative Singular	_____ <i>Mi ronkii.</i>	_____
Plural	_____	_____
Infinative Singular	_____ <i>Mi yahdii.</i>	_____
Plural	_____	_____
Infinative Singular	_____ <i>Mi remii.</i>	_____
Plural	_____	_____
Infinative Singular	_____ <i>O fenii.</i>	_____
Plural	_____	_____

5. Review these common participles heard in the village. Pay attention to the mixture of active and middle voice!

Infinitive	Singular Participle	Plural Participle	Gloss
<i>yahude</i>	<i>Mi</i> _____.	<i>Be</i> _____.	
<i>ummaade</i>	<i>Mi</i> _____.	<i>Be</i> _____.	
<i>durude</i>	<i>Mi</i> _____.	<i>Be</i> _____.	
<i>joodaade</i>	<i>Mi</i> _____.	<i>Be</i> _____.	
<i>remude</i>	<i>Mi</i> _____.	<i>Be</i> _____.	
<i>lootaade</i>	<i>Mi</i> _____.	<i>Be</i> _____.	
<i>sippude</i>	<i>Mi</i> _____.	<i>Be</i> _____.	
<i>woottaade</i>	<i>Mi</i> _____.	<i>Be</i> _____.	
<i>unude</i>	<i>Mi</i> _____.	<i>Be</i> _____.	

6. Now repeat asking your language helper to give you the questions: *Dume ngadataa?* or *Dume be ngadata?* as your cue. Respond by giving first the infinitive then the appropriate participle. Repeat until you respond smoothly without hesitation. Record the exercise.

Question:

Dume ngadataa?

(*ummaade*)

or

Dume be ngadata?

(*ummaade*)

Response:

Mi ummotoodo.

Be ummotoobe.

GRAMMAR AND VOCABULARY

1. Review the prayer times and times of day by asking the language helper to indicate a certain time on the “clock.” Use the following sentence in appropriate response to each time of day indicated: (there may be more than one appropriate answer)

O warii _____ *keeyan/hankin.*

fajiri

sallifana

laasara

futuro

safoko

pudal naange

beete

nyawlal naange

kiikiide

jemma

hakkunde naange

hejjere

janal naange

Review the vocabulary about meals (Lesson 19, page 152) by filling the appropriate answer into the following frame sentences according to the time your language helper sets on the “clock.”

Mi nyaamaay pummaari am tafon. or *Mi fummaay tafon.*

In what form is the verb in this exercise?

2. **Orally** answer the following questions in Relative Complete form using: *beete*, *kiikiide*, or *jemma* (when using *jemma*, use *hankin* in place of *keeyan*.)

Example:

Ndey o wari keeyan?

Hankin, o wari.

Ndey o warata?

Ndey ngardaa keeyan?

Ndey ngarataa?

Ndey ngardon keeyan?

Ndey ngaraton?

Ndey be ngari keeyan?

Ndey be ngarata?

3. Answer each question above using the Negative Complete form plus *tafon* or *fey*, where appropriate.

VERB INFIX -ow-/-oy-

1. Read section **24.I.** concerning the *-ow/-oy-* infix on page 144 of your grammar. We refer to this infix as the “distantive.” Orally use it in the following exercises. Translate each sentence before you go on to the next. Before you begin gloss these words.

sippude _____, *durude* _____.

General Complete

Subject verb + infix

“when, where or what”

Pronoun

Mi *sippowii*
(*sippude*)
(*nyaamude*)
(*durude*)
(*janngude*)

Djibo *keeyan.*
nyiiri hoy.
hecci-keeyan.
leydi Mali.

2. Do exercise 1 in the plural.
3. Do exercise 1 in the Negative Complete.
4. Do exercise 1 in the Progressive.
5. Do exercise 1 in the Negative Incomplete.
6. Finally do exercise 1 in the General Incomplete.

PRACTICING FOR SOUND

1. Read through your selected text with your language helper.
2. Today practice **Minimal Pairs XII** from Appendix A, page 405, with your language helper and record the exercise.

HOMEWORK

1. Update your card file and practice with it.
2. Write down from memory all of the verb initial consonant changes:
3. Write the seven question words in Fulfulde: _____, _____,
_____, _____, _____, _____, _____
4. Write the seven (short-form) subject pronouns (humans): _____, _____,
_____, _____, _____, _____, _____
5. Write the seven long-form pronouns (human): _____, _____,
_____, _____, _____, _____, _____
6. Write the nine possessive pronouns (human): _____, _____,
_____, _____, _____, _____, _____, _____, _____
7. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Yitere na anndi ko hoore waawata
8. In the next lesson you will use the Infinitive form as the second verb in a sentence. In preparation, read section **19. The Infinitive** on pages 120-123 of your grammar. Add to your card file verbs from **Table 19.2** which you haven't already learned.

9. Prepare a tray with the following items: a box of matches, a maggi cube, a pen, a rock, the miniature mortar and pestle (or a drawing of), an apple, two spoons (one dirty, one clean), a small tape recorder, a mixing spoon from the kitchen, a small map of the world, and various other sundries.

10. Translate the following into Fulfulde:

Where are they going?

I didn't get up last Sunday.

I lay (there) all last Monday.

I got up last Wednesday morning.

I washed.

I hadn't washed Sunday, Monday or Tuesday.

I combed my hair.

I had my hair braided last Friday.

She didn't finish Friday.

She finished last Saturday.

I haven't lain down yet.

I'm working.

11. Prepare the materials you will need for doing the **Forming Participles set 3b**, (Appendix A, page 407) for the next lesson.

12. Collect two each of the following items (or illustrations) to make two sets (one for you and one for your language helper): a banana, a mango, a small sack of peanuts, an orange, a small piece of fabric (to represent two meters), a sieve, and a *mbedu*. You will use these in the next lesson.

13. Complete the following charts:

a. Relative Complete (with pronouns):

janngude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

b. Relative Incomplete (with pronouns):

janngude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

c. General Complete (with pronouns):

janngude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

d. Progressive (with pronouns):

janngude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

e. Negative Complete:

janngude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

f. Negative Incomplete:

janngude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

Lesson 25

- Goals: Introduce Infinitive as a second verb
waldaa/wanaa gootum vs *fiu gootum*
 Practice with comparisons using *burude*
 Practice with Stative and Negative Stative

REVIEW

- Correct the sentences you translated from English for homework in the last lesson.
- TPR Practice: Gloss the verbs *waddude* _____ and *ittude* _____. Put them into the following forms and combine them with *hootude*, *naatude*, *doggude*, *meemude*, *yarude*, *nyaamude*, *unude*, and *yoogude*.

	<i>waddude</i>	<i>ittude</i>
Imperative singular	_____	_____
Imperative plural	_____	_____
Negative Imperative singular	_____	_____
Negative Imperative plural	_____	_____
“ <i>Wii o . . .</i> ”	_____	_____
“ <i>Wii o taa o . . .</i> ”	_____	_____
“ <i>Wii be . . .</i> ”	_____	_____
“ <i>Wii be taa be . . .</i> ”	_____	_____

- Comparisons: Place the following items (or illustrations) in front of you in two sets (one for you and one for your language helper: a banana, a mango, a small sack of peanuts, an orange, a small piece of fabric (to represent two meters), a sieve, and a *mbedu* (round grass trivet). Use the following exercise to “taunt” each other.

Statement: *Banaana am buri banaana maa wellhude!*
 My banana is sweeter than your banana!

Alternate Response: *Ayyo! Banaana maa na weli sanne!*
 Yes, your banana is very sweet! (or)

Alternate Response: *A’aa! Banaana maa welaa fey.*
 Nope, your banana isn’t at all sweet.

Choose freely from any column. Try to make sense! Touch or hold the items you're referring to and use gestures freely. If you have a third person (or pretend person) you can include *makko*.

<i>banaana</i>	<i>am</i>	<i>huri</i>	<i>banaana</i>	<i>maa</i>	<i>welude</i>
<i>manngoro</i>	<i>maa</i>		<i>manngoro</i>	<i>am</i>	<i>mawnude</i>
<i>sunkaaji</i>	<i>makko</i>		<i>sunkaaji</i>	<i>makko</i>	<i>tiidude</i>
<i>leemburu</i>			<i>leemburu</i>		<i>famdude</i>
<i>disaare</i>			<i>disaare</i>		<i>yardude</i>
<i>teme</i>			<i>teme</i>		<i>laabude</i>
<i>mbedu</i>			<i>mbedu</i>		<i>moyyude</i>

Response (two alternatives):

<i>Ayyo,</i>	(noun)(poss. pron.)	<i>na</i> (stative)	<i>sanne.</i>
<i>A'aa,</i>	(noun)(poss. pron.)	(neg. stative)	<i>fey.</i>

When finished, take a moment to identify all of the grammar concepts and vocabulary drilled in the exercise above.

Quickly count out loud all of the peanuts you used!

VOCABULARY

WALDAA/WANAA GOOTUM VERSUS FUU GOOTUM

Waldaa/wanaa gootum means “not the same.” It’s the opposite of saying *fuu gootum* which means “the same.” Look up *seedude* before you begin the following exercise. Ask your language helper to read each phrase while you respond appropriately. Then take turns posing the questions and answering.

Question

Jaango e keeyan, fuu gootum?
Debbo e gorko, fuu gootum?
Joodaade e ummaade, fuu gootum?
Hankin e keeyan, fuu gootum?
Maaro e gawri, fuu gootum?
Gawri e mbayeeri, fuu gootum?
Teddungal e semteende, fuu gootum?

Responses

Waldaa/Wanaa gootum.
Fuu gootum.
Fuu gootum, kaa na seedi seeda.

PRACTICE FOR SOUND

1. Work with any of the minimal pairs sets you need practice with.
2. Practice reading the text you have chosen.

GRAMMAR

PRACTICE WITH STATIVE

You have been introduced to the Stative form and its negation. In the following exercises we will practice further with that system and add “new” vocabulary - primarily from the “*na*” list.

1. First, gloss the following infinitives, then put each into Stative and Negative Stative form (remember that the Negative Stative drops the particle *na*).

Verb	Gloss	Stative	Negative Stative
<i>tuunude</i>	_____	_____	_____
<i>laabude</i>	_____	_____	_____
<i>yaafude</i>	_____	_____	_____
<i>mawnude</i>	_____	_____	_____
<i>moyyude</i>	_____	_____	_____
<i>ɲardude</i>	_____	_____	_____
<i>teddude</i>	_____	_____	_____
<i>tiidude</i>	_____	_____	_____
<i>famdude</i>	_____	_____	_____
<i>woddude</i>	_____	_____	_____

2. Describe each object on the tray which you prepared for today in Fulfulde using the list above, both positive and negative. Be sure to listen to any counsel the language helper gives you about when it’s proper to use which descriptor. Drill this by taking turns holding up an item and describing it. Ask your language helper to correct your pronunciation as you go, and mimic him.

Now take a moment to read about *-do-* and *-na-* as locators in section **16. THE STATIVE**, page 106 of your grammar.

3. The following exercise uses the Stative form with infinitives. Use the verb infinitives listed above to substitute into the following phrases. You may add “*sanne*” or “*seeda*” or “*ga*” or other qualifiers, but be sure they “pass” your language helper’s discretion.

Example: *Mido yidi janngude Fulfulde.* (I like/would like to study Fulfulde.)
You will note that in this case, the second verb is in its infinitive form both in Fulfulde and in English.

Be creative but it goes without saying that you will avoid using those words which do not make sense. For example you may not say: *Mido yidi tampude sanne!!*

Mido yidi _____.

Mi yidaa _____.

Mido waawi _____.

Mi waawaa _____.

Mido suusi _____.

Mi suusaa _____.

Mido anndi (hono) _____.

Mi anndaa _____.

PARTICIPLES

Practice the exercise, **Forming Participles 3b** on page 407 of Appendix A.

HOMEWORK

1. Translate the following Fulfulde into English:

Abada mi yi'aay saaraabe mabbe.

Be nji'aay Tummbutu tafon.

Ebe njidi yi'ude Tummbutu.

Mi yaltataa fey!

Mawniiko gorko, nji'umi.

Keeyan mi wuuwaay suudu am.

Bid'do mabbe debbo, nji'udaa?

Nde ngarudaa leydi Burkina?

Toy njahudaa hecci-keeyan?

Abada mi soodataa fay huunde!!

<i>abada</i> -	<i>tafon</i> -
<i>jaango</i> -	<i>fey</i> -
<i>hannden</i> -	<i>safoko</i> -
<i>Altineere</i> - (<i>Altine</i>)	<i>Aljumaare</i> - (<i>Aljuma</i>)
<i>Talataare</i> - (<i>Talaata</i>) -	<i>Alarbaare</i> - (<i>Alarba</i>)
<i>Asaweere</i> - (<i>Ase</i>)	<i>kaasa</i> -
<i>Alan paltiido</i> -	<i>Alkamiisaare</i> - (<i>Alkamiisa</i>)

2. Write the verb form represented in each of the following phrases. Check your answers.

Verb Form

- | | |
|-----------------------------------|-------|
| a. <i>Abada mi soodaay kayye.</i> | _____ |
| b. <i>Keejan mi yi'ii Aysata.</i> | _____ |
| c. <i>O warataa fey.</i> | _____ |
| d. <i>Ndey ngardaa keejan?</i> | _____ |
| e. <i>Mido nyaama joonin.</i> | _____ |
| f. <i>Sallifana warii.</i> | _____ |
| g. <i>Hecci-keejan, ngarumi.</i> | _____ |
| h. <i>Be tampaay fey.</i> | _____ |
| l. <i>Be njidaa kosam.</i> | _____ |
| j. <i>A soodataa fey huunde.</i> | _____ |
| k. <i>Naatu!</i> | _____ |
| l. <i>No mbaahudon?</i> | _____ |
| m. <i>Kosam dam, na weli.</i> | _____ |
| n. <i>Njehee!</i> | _____ |
| o. <i>Taa pukkee!</i> | _____ |

3. Write the negations of the following phrases. Share your results when finished.

- a. *Mido waawi.* *A'aa* _____
- b. *Mi yehii keeyan.* *A'aa* _____
- c. *Yaltu!* _____
- d. *Mi finii.* *A'aa* _____
- e. *Mido golla jooni.* *A'aa* _____
- f. *Mido suusi yaade.* *A'aa* _____
- g. *Mido anndi o.* *A'aa* _____
- h. *Yeew!* _____
- i. *Mi warii keeyan.* *A'aa* _____
- j. *Dum, paamumi.* _____
- k. *Na yardi.* *A'aa* _____
- l. *Na tiidi.* *A'aa* _____

4. Update your card file and practice with it.

5. Translate the following into Fulfulde:

1. I don't like milk.

(Note: use the Infinitive verb form as 2nd verb in #2-3 and 23-25)

2. I don't dare to go there.

3. I don't (yet) dare to enter his hut.

4. He didn't enter his hut.

5. He won't enter his hut.

6. Don't sit down!

7. I've never spent the day here.

8. I didn't see a soul!

9. I didn't see a thing!

10. I won't buy your milk!
11. I don't like your older sister!
12. I refuse to go anywhere!
13. Where did you go last year?
14. It was to Dori that I went.
15. I didn't go anywhere!
16. I didn't see his older sister!
17. I didn't see their parents.
18. You didn't see your grand-parents.
19. Your mother didn't see his grandmother.
20. Your little children didn't spend the evening here last night.
21. They spent the morning at your father's house.
22. It is to Sikasso that I'm going.
23. They can read.
24. They can't read.
25. They can't read yet.
26. Give me 45,985 cfa now!

6. Study the text you selected for a dictation in the next lesson.

7. Prepare the materials you will need for doing the exercise **Forming Participles set 4a** for the next lesson (Appendix A, page 407).

8. Fill in the following charts:

a. Relative Complete (with pronouns):

waddude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

b. Relative Incomplete (with pronouns):

waddude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

c. General Complete (with pronouns):

hiirtaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

d. Progressive (with pronouns):

waddude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

e. Negative Complete:

hiirtaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

f. Negative Incomplete:

waddude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

g. General Incomplete:

waddude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Stative:

yidude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

i. Negative Stative:

yidude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

Lesson 26

- Goals: Introduce polite commands
Introduce emphatic pronouns
Work with the preposition *caggal*
Introduce the infix *-in-*

REVIEW

1. Correct the sentences you translated from English for homework in the last lesson.
2. TPR: Today we add the 1st person plural inclusive command which corresponds with the English “command,” “Let’s _____!”
Elicit the following forms:
1st person plural inclusive active voice: *naatude* _____
neg. _____
middle voice: *ummaade* _____
neg. _____

Then apply those endings to the following verbs to do today’s commands.
Remember to act out the commands.

<i>naatude</i>	<i>joodaade</i>	<i>ummaade</i>	<i>yaltude</i>	<i>fukkaade</i>	<i>winndude</i>
<i>janngude</i>	<i>warude</i>	<i>yahude</i>	<i>suudaade</i>	<i>yeewude</i>	<i>hootude</i>
<i>hooyude</i>	<i>doggude</i>	<i>meemude</i>	<i>yarude</i>	<i>nyaamude</i>	<i>unude</i>
<i>yoogude</i>	<i>waddude</i>	<i>ittude (plus others you may have learned)</i>			

3. Dictation - Write five sentences from the text you chose as your language helper reads them to you.

4. Tell (in Fulfulde) your language helper what you do each morning upon awakening. You may want to use verbs like the following: *finude*, *ummaade*, *lootaade*, *bornaade (kaddule)*, *defude*, *tayude (koyol)*, *lawyude kaake*, *janngude*. Include some negations. (Think about what verb forms you will use.)

5. Use your diagrams of a human figure, and of a human face to drill vocabulary of body parts. Then put them into the following frames.

Yitere (gite), hinere, hunnduko, nowru (noppi), hoore, sukundu, daande, reedu, nguru, junngo, koyngal, baawo/caggal, tergal.

Subject	Possessive Pronoun	Verb (Negation)	Object Pronoun	
Reedu	am	na naawa	kam	
Gite	maa	naawataa	ma	fey.
Junngo	makko		o	
(etc.)	(etc.)		(etc.)	

VOCABULARY

TIME MARKER - Caggal

Today we will begin a series of exercises on time words like *caggal*, *gilla*, *fadde* etc. They each have a particular way they are used in a sentence. We start today with *caggal*. Up until now you've seen that it means *behind*, but now we add to its meaning **after**. These are prepositions and you can find examples on pages 172-174 of your grammar.

Incomplete - something will happen after something else happens.

1. Orally practice forming sentences from the following frame. Be sure to make sense. Translate each sentence.

<i>Mi</i>	<i>waran</i> (<i>warude</i>) (<i>wartude</i>) (<i>yahude</i>) (<i>lootaade</i>) (<i>woottaade</i>) (<i>hiirtaade</i>)	<i>caggal</i>	<i>sallifana</i> <i>laasara</i> <i>futuro</i> <i>safoko</i> <i>fajiri</i>	<i>si Alla jabii.</i>
-----------	---	---------------	---	-----------------------

Complete - something happened after something else happened.

2. Translate the following into English, then cover the first column and produce each Fulfulde sentence from the English cue being read to you. Notice that the relative clauses are bracketed by *ko . . . dum*. Read section **13.D. Focus on Relative Pronouns** on pages 91-94 of your grammar. Then refer to **Table 13.5** on page 92. Find the relative pronoun *ko*. (What makes the *caggal* construction hard to learn to use correctly, is that logically it would use *nde* instead of *ko* since we're dealing with time.)

(If you don't have someone to read to you in English you may want to do the exercise in French.)

Example:

Caggal ko ngartumi dum, mi yehii toon. After I returned, I went there.

Caggal ko nyaamumi dum, mi yehii toon. _____

Caggal ko coodumi puccu ngu dum, mi yehii toon. _____

Caggal ko lootiimi dum, mi yehii toon. _____

Exercise 3 - Repeat exercise 2, creating your own phrases.

GRAMMAR

EMPHATIC PRONOUNS

Read section **8.F. Emphatic Pronouns** on pages 56-47 of your grammar, including the example phrases.

1. Orally substitute each emphatic pronoun into the subject position.
Translate each sentence. Use gestures to refer to 1st person, 2nd person, etc.

Miin tan yahata.

Aan

Kanko

Minen

Enen

Onon

Kambe

What is the verb form used in the above exercise?

What is different about the way it is used with these pronouns as opposed to other subject pronouns?

2. Using the emphatic pronouns form responses to the questions given below.
Translate each of the questions and your responses.

<i>Moy e mabbe wari keeyan?</i>	<i>Miin wari.</i>
	<i>Aan</i>
	<i>Kanko</i>
<i>Beye e mabbe ngari keeyan?</i>	<i>Minen</i>
	<i>Enen</i>
	<i>Onon</i>
	<i>Kambe</i>

What is the verb form used in the above sentences?

Why?

3. Using the emphatic pronouns to compare form as many sentences as you can.

<i>Miin</i>	<i>buri ma waawde</i>	<i>gollude.</i> <i>unude.</i>
<i>Kanko</i>		
<i>Minen</i>		
<i>Enen</i>		
<i>Kambe</i>		

What verb form is used in the above sentences?

Why?

THE INFIX *-in-*

Please read point **24.D** concerning the *-in-* infix. Compare it briefly to the *-an-* and *-ow/oy-* infix. We refer to this infix as “causative.”

What English construction does *-an-* compare to?

What English construction does *-ow/oy-* compare to?

What English construction does *-in-* compare to?

1. Mark functions (subject, verb, direct object, and indirect object) of the words in the phrases that follow, as in the example given. Then gloss each sentence.

subject/verb/direct object	subject/verb/indirect object/direct object
<i>O yarii ndiyam.</i> →	<i>O yarnii puccu makko ndiyam.</i>
He drank water. →	He watered horse his water. (caused to drink)

O janngii Fulfulde. → *O jannginii sukaabe Fulfulde.*

Yimbe cellaa. → *Almasiihu sellinii yimbe fuu.*

Be cippii. → *Be cippowii.*

Be njanngii Faransiire. → *Be njanngowii Faransiire leydi Kuduwaar.*

Imo una hiraande. → *Imo unowa hiraande.*

Mi soodii disaare. → *Mi soodanii o disaare.*

Mi remii gese am. → *O remanii kam gese am.*

PARTICIPLES

Do the **Forming Participles set 4a** exercise on page 407 of Appendix A with your language helper.

PRACTICING FOR SOUND

Practice with any of the minimal pairs exercises you need work on.

HOMEWORK

1. Translate the following sentences into Fulfulde:

I didn't go yesterday.

I'm not going today.

I've never gone anywhere.

I didn't see Ali the day before yesterday.

I won't see him today.

I don't dare go to market.

I can't see anything.

Where did you go yesterday?

What are you (all) going to buy?

Who did you (all) see last night?

Why did they go to Piilaadi? (*Ko saabi/ko wadi*)

2. Update your card file and practice with it.

3. Write down from memory all of the verb initial consonant changes:

4. Write the seven question words in Fulfulde: _____, _____,
_____, _____, _____, _____, _____

5. Write the seven (short-form) subject pronouns (humans): _____, _____,
_____, _____, _____, _____, _____

6. Write the seven long-form pronouns (human): _____, _____,
_____, _____, _____, _____, _____

7. Write the seven possessive pronouns (human): _____, _____,
_____, _____, _____, _____, _____

8. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Yoppu, mi yoppataa, wanaa yiite.

9. Give the infinitive for each of the following conjugated verbs:

On ngarii ga. _____

Toy njahudaa? _____

Min paamii. _____

Dume mbinndudaa? _____

Noogay tan njogimi. _____

Njehee! _____

Cuudee! _____

Toy ngolludon? _____

Ebe mbaawi! _____

10. Fill in the following charts:

a. Relative Complete (with pronouns):

haalude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

b. Relative Incomplete (with pronouns):

haalude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

c. General Complete (with pronouns):

haalude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

d. Progressive (with pronouns):

haalude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

e. Negative Complete:

haalude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

f. Negative Incomplete:

haalude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

g. Stative:

suusude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Negative Stative:

suusude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

11. Prepare the materials you will need for doing the **Forming Participles set 4b** exercise for the next lesson. (Appendix A, page 407.)
12. Make cards for and memorize *lonnude*, *lawyude*, *kaake njuumndi*, *teewu*, *mbaalu*, *maafe*. Bring illustrations of a child, a robe, some dishes. Prepare the “boutique” for use again in the next lesson.
13. Write 10 sentences using *caggal* following the examples in today’s lesson:

Lesson 27

Goals: More work with th polite Imperatives
Introduce the preposition *gilla*
Introduce the infix *-ir-/-r-*
More with comparisons
lootude, lonnude, lawyude
numbers modifying people

REVIEW

1. Correct the sentences you wrote for lesson 26 using *caggal*.
2. Correct the sentences you translated from English for lesson 26.
3. TPR: Please read about forming **the Polite Imperatives**, point **20.B** on pages 125 and 126 of your grammar Do today's TPR in polite form singular.

Example: *Ngaraa! Lootodaa!*

Practice with the verbs you have learned in TPR lessons: *naatude, joodaade, ummaade, yaltude, fukkaade, winndude, janngude, warude, yahude, suudaade, yeewude, hootude, hooyude, doggude, meemude, yarude, nyaamude, unude, yoogude, waddude, ittude* (plus others you may have added)

4. Work with your language helper on **Forming Participles set 4b** which you prepared for in your homework for lesson 26 (Appendix A, page 407).

PRACTICE FOR SOUND

Work on any of the minimal pairs sets you need more practice with.

VOCABULARY

1. Gloss the following words, then use them in the following exercise.

lonnude _____ *lawyude* _____ *lootude* _____

kaddule _____ *kaake* _____ *suka* _____

Ask yourself which verb goes with what object. Orally form correct sentences for the choices below. **Think:** What are the distinctions between these three verbs, which in English are all translated: "to wash?"

<i>Mi(dò)</i>	<i>(lonnude)</i>	<i>kaddule</i>	<i>am</i>
	<i>(lootude)</i>	<i>suka</i>	<i>maa</i>
	<i>(lawyude)</i>	<i>kaake</i>	<i>makko</i>
			<i>amin</i>
			<i>men</i>
			<i>mon</i>
			<i>mabbe</i>

- Following the above pattern do the exercise first in the General Complete, using all possible possessive pronouns and indicating which object you are referring to: robe, child or dishes. Make sure you get the right object with the right verb!
- Repeat the exercise, this time using the Progressive.
- This time, using the Relative Complete form, do the exercise below.

<i>Kaddule</i>	<i>am,</i>	<i>(lonnude) - mi.</i>
<i>Suka</i>	<i>maa,</i>	<i>(lootude)</i>
<i>Kaake</i>	<i>makko,</i>	<i>(lawyude)</i>
	<i>amin,</i>	
	<i>men,</i>	
	<i>mon,</i>	
	<i>mabbe,</i>	

GRAMMAR AND VOCABULARY

NUMBERS MODIFYING PEOPLE

Introduction of numbers modifying people: If someone said *Yimbe tati*, you'd know what they meant, but they wouldn't say it. They would say *yimbe tato*. For persons only, the numbers that modify them read like this, Column 1:

<u>Column 1</u>		<u>Column 2</u>	
<i>suka</i>	<i>gooto</i>	<i>siwooru</i>	<i>gooto</i>
<i>sukaabe</i>	<i>didò</i>	<i>siwooji</i>	<i>didì</i>
	<i>tato</i>		<i>tati</i>
	<i>nayo</i>		<i>nay</i>
	<i>njoyo</i>		<i>joy</i>
	<i>njeegomo</i>		<i>jeegom</i>
	<i>njeddo</i>		<i>jeddi</i>
	<i>njetto/njeetato</i>		<i>jetti/jeetati</i>
	<i>njeenayo</i>		<i>jeenay</i>
	<i>sappo</i>		<i>sappo</i>
	<i>noogayo</i>		<i>noogay</i>
	<i>capantato/capande tato</i>		<i>capantati/capande tati</i>

- Ask your language helper read the above list, Column 1, mimic him after each item.
- Then ask him to read an item from Column 2 (as a cue), you, the learner, respond with the corresponding item from Column 1.
- Ask him to give you random items from Column 1 in French and you respond with the Fulfulde translation.

4. Then ask and answer the following question in turns until you have exhausted all of the numbers above.

Question: *Fulbe foto nji'udaa ley luumo hannden?*

Reply: *Fulbe njoyo nji'umi.*

TIME MARKER - gilla

Look at the following sentence:

Gilla hanken mi yi'aay (m)o.

I have not seen him since yesterday.

What seems to be the meaning of *gilla*?

Look it up and verify. Then write translations for the following sentences, looking up or eliciting unknown definitions.

Gilla abada mi joodেকে ga.

Gilla abada njoodiimi ga.

Gilla hecci-keeyan, mi tewtaay mbaalu am.

Mido waawi Fulfulde gilla mi suka.

Mi wartii gilla (ko) booyi.

Pucco ngu lallii gilla rawanin.

For English speakers, the twist comes when we want to put one event before another. Look at the following sentence and translation.

Mi hootii gilla o waraay.

Gloss: I went home since he didn't come.

Translation: I left before he came.

Using this pattern, orally translate the following sentences.

Gilla mi rimaay o wari.

Gilla Suumayeeru naataay mi juuli.

Gilla mi wartaay, on ndemii gese mon.

Mi soodii bootooru gawri, gilla min njolbaay.

GRAMMAR

MORE PRACTICE ON COMPARISONS

1. Use the following frame drill to continue to learn other ways to compare. Take turns asking the questions and giving the responses.

Gloss:

njuumndi _____ *teewu* _____

mbaalu _____ *maafe* _____

Questions:

<i>Sukkara</i>	<i>naa</i>	<i>njuumndi,</i>	<i>dume</i>	<i>burani ma?</i>
<i>Attay</i>		<i>neskafe,</i>		
<i>Teewu mbeewa</i>		<i>teewu mbaalu,</i>		
<i>Nyiiri maaro</i>		<i>nyiiri gawri,</i>		
<i>Maafe liyyi</i>		<i>maafe teewu,</i>		
<i>Manngoroore</i>		<i>banaana</i>		

Responses:

Sukkara burani kam njuumndi. or
Njuumndi burani kam sukkara.
etc.

The verb is in what form?

What is the infix and what does it mean?

2. Get out the “boutique” and use the following frame to practice the names of the items. Take turns asking questions and giving responses.

Q. *Hakkunde lamdam e sukkara, dume buri tiidude?*
hoyude?

R. *Sukkara buri tiidude; lamdam na hoyi.* etc.

VERB INFIX -ir-/-r-

Please read point **24.F** on pages 142 and 143 of your grammar concerning the verbal infix -ir-. You will note that while this infix does not have an exact English parallel, there are some identifiable patterns which it shows. In the examples under point F, which of the question words triggers use of the -ir-infix?

In the examples the Fulfulde words for “my car,” “hammer,” “ax,” and “hole” function as “instruments” in their respective sentences. We will refer to the “-ir-/-r-” infix as “instrumental” henceforth.

1. First orally, then in written form, translate the following sentences:

Gloss: *tayude* _____; *labi* _____; and *boggol* _____

a. *Noy kabbirdaa puccu maa?*

b. *Noy tayirdaa boggol ngol?*

c. *Noy lootirdaa kaasa maa?*

d. *Mi habbirii puccu am boggol.*

e. *Mi tayirii boggol ngol labi.*

f. *Mi lootirii kaasam saabunnde.*

2. Go back and underline the “instruments” and the infixes in each phrase.

3. Go back now and put d - f into the Negative Complete.

HOMEWORK

1. Give the verbs forms and give the infinite form of the verbs in the following phrases:

	Verb Form	Infinitive
<i>Ndey <u>ngolludaa</u> keejan?</i>	_____	_____
<i>Mi <u>nyaamaay</u> keejan.</i>	_____	_____
<i><u>Hokkam</u> hemre!</i>	_____	_____
<i><u>Taa meem(u)</u>!</i>	_____	_____
<i>Mido <u>yidi</u> kosam.</i>	_____	_____
<i>Mi <u>soodataa</u> fey huunde!</i>	_____	_____
<i>O <u>suusaa</u> yahude.</i>	_____	_____
<i>Dume <u>coottataa</u> handen?</i>	_____	_____

2. Update your card file and practice with it.
3. Be sure you have a map of Burkina for the next lesson.
4. Fill in the following charts:

a. Relative Complete (with pronouns):

weccude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

b. Relative Incomplete (with pronouns):

weccude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

c. General Complete (with pronouns):

weccude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

d. Progressive (with pronouns):

weccude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

e. Negative Complete:

weccude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

f. Negative Incomplete:

weccude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

g. Stative:

waawude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Negative Stative:

waawude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

5. Prepare the materials you will need for the exercise **Forming Participles set 5a** in Appendix A, page 408.

6. Translate the following sentences into Fulfulde:

Ali got up at sunrise yesterday.

He and his older brother ate breakfast in the morning.

It was to Tenkodogo that they went at noon.

They spent the day there.

They bought four cows in Tenkodogo.

They were very tired.

At sunset they returned (*wartude*) to Boussouma.

They dined (evening meal).

Tomorrow they will be very tired.

7. Take your tape recorder and go visit someone. Ask them questions about what they are doing or about how to do something. Record the conversation. Take the time to listen carefully to the recording and try to transcribe it. Note vocabulary you don't understand. Identify as many of the pronouns and verb forms as you can. Be sure to discuss your progress with your language helper and ask questions about anything you don't understand.

Lesson 28

Goals: Introduce the infix *-d-/-id-*
Introduce *fadde*
More practice with numbers modifying people
More practice with comparisons

REVIEW

1. Practice greetings. Add the blessing *Laamdo reene, wadde e jam*. Find out when it is used.
2. Correct the sentences you translated from English for homework in the last lesson.
3. TPR: Refer to Table 20.2 on page 125 of your grammar. Use plural and singular polite forms for today's TPR.

Example: *Ngaron! Lootodon!*

Use: *warde, nyaamuude, ummaade, yahude, lootaade, hootude, yoogude*

4. Practice placing the following infinitives into phrases in Progressive form. (Short-form pronouns in parenthesis are for use in the following exercise.)

Example: *ummaade - Imo ummoo.*
yahude - Imo yaha.

(Think: What does each phrase mean? What does "incomplete" mean?)

Mido (mi) (yahude) Ouagadougou.

Ada (a) (ummaade) joonin

Imo (o) (joodaade)

Miden (min) (janngude) (your choice).

Eden (en) (tilaade).

Odon (on) (soodude).

Ibe (be) (hiirtaade).

Then do the above exercise using short-form subject pronouns and Negative Incomplete verb forms. Remember: negations always take short-form subject pronouns.

Example: *yahude* *Mi yahataa.*
ummaade *Mi ummataako.*

5. Define *badaade*: _____. Compare the distances on the map of Burkina using the following frame sentences:

Question:

<i>Hakkunde</i>	<i>Djibo</i>	<i>e</i>	<i>Dori, toy buri woddude e Ouagadougou?</i>
			<i>badaade ?</i>
	<i>Kaya</i>		<i>Fada,</i>
	<i>Sebba</i>		<i>Ouahigouya,</i>
	<i>Koudougou</i>		<i>Bobo,</i>
	<i>Banfora</i>		<i>Kantchari,</i>
	<i>Diapaga</i>		<i>Djibo,</i>
	<i>Mahadaga</i>		<i>Bobo,</i>
	<i>Tenkodogo</i>		<i>Po,</i>

Response: *Dori buri Djibo woddude e Ouagadougou.*
Kaya buri Fada badaade e Ouagadougou.
 etc.

PRACTICING FOR SOUND

1. Practice any of the minimal pairs sets you need work on.
2. Compare the recording you made with a friend to the transcription you have done so far. Correct mistakes. Be sure you understand why your language helper changes things you have written.

GRAMMAR AND VOCABULARY

NUMBERS MODIFYING PEOPLE

Gloss the following sentence, then orally work the exercise. The second time through the exercise, ask your language helper to randomly choose a number (in French) with which you will construct the sentence.

Sukaabe dido nji'ii jahe didi ley hayre nde.

Gloss:

<i>Sukaabe dido</i>	<i>nji'ii</i>	<i>jahe didi</i>	<i>ley hayre nde.</i>
(3)		(3)	
(4)		(4)	
(5)		(5)	
(6)		(6)	
(7)		(7)	
(8)		(8)	
(9)		(9)	
(10)		(10)	
(20)		(20)	
(30)		(30)	

TIME MARKER - *fadde*

Look up *fadde*: _____.

Now observe the verb forms in the following sentence:

Phrase:	<i>Fadde</i>	<i>makko hootude,</i>	<i>mi yi'an o.</i>
Translation:	Before	he goes home,	I will see him.

Looking at the sentence above, answer the following questions:

Is the sentence incomplete or complete?

What kind of pronoun follows *fadde*?

Which form of verb follows the pronoun?

What verb form is used in the second clause of the sentence?

Now, construct a formula for “incomplete” sentences containing *fadde*.

Fadde + _____ + _____, ...

Orally translate the following sentences into English, using the formula above as a guide:

1. *Fadde makko soodude maaro, mi hokkan o kaalisi.*
2. *Fadde am defude, mi unan muutiri ndi.*
3. *Fadde makko unude, o sippowan kosam.*
4. *Fadde mabbe soottude na'i mabbe, be coottan pucci mabbe.*

The following is an example of how *fadde* can be used with time words rather than with possessive pronouns. Try writing a few similar sentences and check them with your language helper.

Mi heddoto do, fadde laasara warude.

GRAMMAR

Work with your language helper on **Forming Participles set 5a** which you prepared for in your homework for lesson 27.

VERB INFIX -d-/-id-

Please read point **24.B** on page 141 of your grammar concerning the infix **-d-/-id-**. The *-d-* infix will be referred to as “associative.” Explain why.

- Orally put the following infinitives into simple sentences using General Complete form. Translate each phrase.

Infinitive	General Complete	General Complete + -d-/-id-	with person
Example: <i>unude</i>	<i>Mi unii.</i>	<i>Mi undii</i>	<i>e Fanta.</i>

sippude

lawyude

gollude

janngude

- Repeat the exercise 1 using the plural *be*.
- Repeat exercise 1 using the Negative Complete form.

HOMEWORK

- Give the verb form and infinitive for each of the following underlined:

	Verb Form	Infinitive
<i>Mi <u>yahan</u> luumo janngo, si Alla jabii.</i>	_____	_____
<i>Ko saabi de <u>coodudaa</u> puccu ngu to?</i>	_____	_____
<i>Nde <u>ngar(u)</u>mi wuro Djibo ndeen, mi <u>nanataa</u> Fulfulde fey.</i>	_____	_____
<i>A <u>haalii</u> goonga.</i>	_____	_____
<i>Ndey <u>ndemataa</u> ngesa maa?</i>	_____	_____
<i>Rewbe <u>ngarii</u>.</i>	_____	_____
<i>O <u>booyii</u> Fada.</i>	_____	_____
<i>Toy <u>yuurudaa</u>?</i>	_____	_____
<i>Noy foti <u>cottataa</u> nagge nge?</i>	_____	_____

- Translate the following sentences into Fulfulde:

I'm going to market tomorrow (if God wills).

I'm not going tomorrow.

I didn't see my parents last year.

I don't like to study!

Who did you see?

When did you come?

What's your name?

The book is big.

Coffee is expensive.

Rice is not expensive.

Where are you going?

It was yesterday that I went to market.

3. Write down from memory all of the verb initial consonant changes:

4. Write the seven question words in Fulfulde: _____, _____,
_____, _____, _____, _____, _____

5. Write the seven (short-form) subject pronouns (humans): _____, _____,
_____, _____, _____, _____, _____

6. Write the seven long-form pronouns (human): _____, _____,
_____, _____, _____, _____, _____

7. Write the nine possessive pronouns (human): _____, _____,
_____, _____, _____, _____, _____, _____, _____

8. Update your card file and practice with it.

9. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Munyudo jey aduna jey laakara.

10. Fill in the following charts:

a. Relative Complete (with pronouns):

booyude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

b. Relative Incomplete (with pronouns):

booyude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

c. General Complete (with pronouns):

booyude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

d. Progressive (with pronouns):

booyude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

e. Negative Complete:

booyude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

f. Negative Incomplete:

booyude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

g. General Incomplete:

booyude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Stative:

anndude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

i. Negative Stative:

anndude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

11. Prepare for **Forming Participles set 5b** on page 408 of Appendix A.
12. Bring illustrations of the following to class for lesson 29: *siwooru mana*, *nagge*, *cofal*, *rawaandu*, *mbeewa*, *saaya*, *boggol*.
13. Have you “boutique” ready for practice in lesson 29.

Lesson 29

Goals: Introduce the infix *-it-/-t-*

The verb *jeyude*

Adjectives: *gooto* – The concept of “one” of something

Introduce the Emphatic verb form

REVIEW

1. Correct the sentences you translated from English for homework in the last lesson.

2. Use the “boutique” to practice the following sentence.

“I’m giving you my oil.” or “*Mido hokke _____ am.*”

(**Think:** What’s wrong with this? “*Mido hokka ma nebam am.*”)

VOCABULARY

ADJECTIVES: USING GOOTO

(Describing one of something)

In English it is easy and straightforward to say: one fish, one sword, or one girl.

In French it is harder because one must remember whether the noun is masculine or feminine in order to say: *une maison*, *un homme*, or *un jour*. In Fulfulde, with multiple noun classes, the task becomes much more complex!

Look up the word *gooto* (*go'o*) _____. Then work the following exercise.

- Start by reading the first sentence in Column 1. Ask your language helper to respond with the first sentence in Column 2. Continue to the end.
- Reverse.
- Finally, starting with the first four examples, try to respond to a column 2 sentence with the corresponding sentence from the first column without consulting the page. Continue down the columns, taking four at a time, until you can respond correctly to each sentence without looking.
- Record the exercise for practice at home.

Column 1

1. *Mido jogi debbo gooto*
2. *cofal gootal*
3. *boggol gootol*
4. *cukalel gootel*
5. *wojere wootere*
6. *rawaandu wooturu*
7. *nagge woote*
8. *wuro wooto*
9. *mbeewa ngoota*
10. *saaya ngoota*
11. *lekki ngooti*

Column 2

1. *Mido yidi rewbe tato!*
2. *cofe tati!*
3. *boggi*
4. *cukaloy tatoy!*
5. *boje*
6. *dawaadi*
7. *na'i*
8. *gure*
9. *be'i*
10. *saayaaji*
11. *ledde*

GRAMMAR AND VOCABULARY

THE VERB JEUDE

Look up the word *jey(u)de* _____.

Jey(u)de and *jeyeede* are words heard very commonly. *Jey(u)de* doesn't act like a regular active verb in all forms, though. One of its special characteristics is its use with emphatic pronouns. Another is that it is negated as are the stative verbs. You will also notice that only the root is used for forms other than the Negative.

Practice this drill using emphatic pronouns. Take turns posing the question and answering. Use the illustrations you prepared for this exercise.

<i>Moy jey siwooru ndu?</i>	<i>Miin jey,</i>	<i>siwooru ndu</i>
	<i>Aan jey,</i>	
	<i>Kanko jey,</i>	
	<i>Aminata jey,</i>	
	<i>Mi anndaa moy jey siwooru ndu!</i>	
	<i>(Mi anndaa jeydo siwooru ndu!)</i>	

Now practice this drill using the negative form of *jey(u)de* and the illustrations collected in yesterday's homework.

This _____, does it belong to you? I don't own this _____.

<i>Siwooru ndu,</i>	<i>aan jeyi?</i>	<i>Mi jeyaa siwooru ndu.</i>
<i>Nagge nge,</i>		<i>nagge nge.</i>
<i>Cofal ngal,</i>		<i>etc.</i>
<i>Boggol ngol,</i>		
<i>Rawaandu ndu,</i>		
<i>Mbeewa nga,</i>		
<i>Saaya ka,</i>		

Now, practice this drill with embedded relative clauses.

<i>Siwo mana</i>	<i>o</i>	<i>njeyumi</i>	<i>o,</i>	<i>na mawni sanne.</i>
<i>Nagge</i>	<i>nge</i>		<i>nge,</i>	
<i>Cofal</i>	<i>ngal</i>		<i>ngal,</i>	
<i>Rawaandu</i>	<i>ndu</i>		<i>ndu,</i>	<i>na mawni sanne.</i>
<i>Mbeewa</i>	<i>nga</i>		<i>nga,</i>	
<i>Saaya</i>	<i>ka</i>		<i>ka,</i>	
<i>Boggol</i>	<i>ngol</i>		<i>ngol,</i>	<i>na tekki sanne.</i>

Two pails. (Indicate one.) Ask:
Moy jey siwo o? Aan jey? A'aa. (Indicate the other pail.)
Siwo ooto, njey(u)mi.

Lastly, look at these examples of uses of *jeyeede* (passive).

Toy njejadaa? Where are you owned? (Where do you belong?)
Leydi Burkina njeyaami. I am owned (in) Burkina. (I belong in Burkina.)
Leydi to njeyaami toon na woddi sanne. My country (the country where I am owned) is far away.

GRAMMAR

EMPHATIC VERB FORM

Read section **15. The Emphatic** beginning on page 105 of your grammar. You will note that there are certain times when the preferred form is the Emphatic. It is often used with an emphatic pronoun but not always. The examples in the grammar help you understand situations when the Emphatic might be used.

Transform the following sentences into ones using Emphatic verbs. You might try adding the superlative adverbs for extra emphasis (see page 168 of the grammar for a listing of superlatives).

Suudu mabbe wulii. _____

Nagge am lalli. _____

Gawri moodon hanteke. _____

Keekel makko boni. _____

Danki kiin libaama. _____

Kanko yoosi. _____

Biingel ngel na famdi. _____

O lootaay ngaasa makko, o femmbeke. _____

O defaay maaro ngo, o soodii. _____

Lekki kiin waati. _____

PARTICIPLES

Work with your language helper on **Forming Participles set 5b** which you prepared for in your homework for lesson 28.

VERB INFIX -it-/-t-

Please read section **24. G** concerning this infix. This infix denotes either a reversal of a situation or a repetition of an event so it is called either the “reversive” infix or the “repetitive” infix. Underline the “reversive/repetitive” infix in each example given.

1. Translate the following sentences.

Gloss: *uddude* _____, *gampuwal* _____.

O soodii disaare.

O soottii disaare.

O warii keeyan.

O wartii keeyan.

O uddii gampuwal.

O udditii gampuwal.

2. Orally put the sentences above into the following forms. Be sure you know what each sentence means before you go on to the next one.

- 1) Progressive form,
- 2) General Incomplete,
- 3) Negative Incomplete, and, finally,
- 4) do the original exercise with *be* instead of *o*.

3. Now look at verb infixes in their Infinitive form. (Note: In eliciting infinitives in your village setting, it is helpful to put them into a phrase with an auxiliary verb in the initial position, such as is done with *yidude* in the following exercise. *Anndude*, *suusude*, *waawude*, etc. also work in this position depending upon meaning.) Write the translation of each phrase in the space and verify with your language helper.

Mido yidi remnude sukaabe am.

Mido yidi janngoyyde leydi Kuduwaar.

Mido yidi gollirrde ordinator.

Mido yidi udditinde suudu am.

Mido yidi gollidinde e Diko Ba.

Mido yidi lawyidinde kaake e minyam.

Mido yidi golllande ma.

Mido yidi sootttude kaasa.

Mido yidi yarnude ledde am.

4. Use each of the following verbs orally in a sentence using one of the verb infixes (benefactive, reversive/repetitive, distantive, causative) we have

studied. Use certain ones more than once if you can. Ask your language helper to correct your errors. Ask your language helper to form sentences and try to translate them.

yarude, janngude, sellude, sippude, unude, soodude, remude, warde, uddude, habbude.

5. Write a new sentence for each verb using one of the infixes you have learned so far. Again, ask your language helper to correct your errors.

PRACTICING FOR SOUND

1. Continue working with minimal pairs.
2. Continue to work through your transcription of your recording until it is finished and correct. Then practice reading it.

HOMEWORK

1. Translate the following sentences into English:

Mi soodataa!

Mido yidi nyiri hoy sanne!

Dum weli kam!

Mi sancataako.

O sanceke.

Ibe cancoo.

Maamiraabe amin ummaaki tafon.

Mi mooreke rawanin.

Mi woofataa abada!

Mbedu makko na famdi sanne.

Mbedu makko yardaa fey.

Hankin e keejan, waldaa.

Jaango e subaka, fiu gootum?

Ndey koototon leydi Benin?

2. Update your card file and practice with it.

3. Write down from memory all of the verb initial consonant changes:

4. Write the seven question words in Fulfulde: _____, _____,
 _____, _____, _____, _____, _____

5. Write the seven (short-form) subject pronouns (humans): _____, _____,
 _____, _____, _____, _____, _____

6. Write the seven long-form pronouns (human): _____, _____,
 _____, _____, _____, _____, _____

7. Write the nine possessive pronouns (human): _____, _____,
 _____, _____, _____, _____, _____, _____, _____

8. Fill in the following charts:

a. Relative Complete (with pronouns):

moorude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

b. Relative Incomplete (with pronouns):

moorude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

c. General Complete (with pronouns):

moorude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

d. Progressive (with pronouns):

moorude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

e. Negative Complete:

moorude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

f. Negative Incomplete:

moorude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

g. General Incomplete:

moorude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Stative:

waawude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

i. Negative Stative:

waawude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Inna am won, baaba am won, tawee a won, aan e hoore maa burnoo.

What does *e hoore maa* actually mean? _____

Lesson 30

Goals: Introduce demonstrative pronouns

Introduce the noun extensions: *-irgal*, *-irde*, and *-irde*

Introduce the verbal infixes *-undur-* and *-inkin-*

REVIEW

1. Correct the sentences you wrote for lesson 29 using infixes.
2. Orally, put the following middle voice infinitives into the frame sentence.

Infinitive	General Complete	Progressive	General Incomplete
Example: <i>ummaade</i>	<i>Mi ummeke.</i>	<i>Mido ummoo.</i>	<i>Mi ummoto.</i>

tilaade
joodaade
suudaade
wottaade
hiirtaade
lootaade
mooraade
sancaade
roondaade
daanaade

3. Put the above into the corresponding negative forms.
Before you start: How many negative forms will there be?
Which ones?
Which subject pronoun form is used with negations?
4. Put the above into the plural, substituting *Be* for *Mi*, making appropriate initial changes where needed.
5. Repeat Exercise 2 above (in first person singular), this time “acting out” the phrase indicating the meaning of each phrase you are saying.

GRAMMAR

VERB INFIXES -undur- and -inkin-

1. Read point **24.H -ondur-\-undur-** on page 144 of your grammar regarding the infix which is called the “reciprocal” infix. Why is it called the “reciprocal”?

What English construction exists which expresses reciprocity?

2. Translate the following phrases.

Bibbe rewbe be na njidundurii sanne.

Be kokkundurii daage mabbe.

Ibe mballundura (wallude) ley golle mabbe.

3. Negate the above phrases. Note the verb form in each phrase.

4. Now read point **24.E. -inkin-** on page 142 of the grammar. The *-inkin-* infix is called “imitative.” What does it mean?

5. Using examples from point **E** on pages 142 as a guide, write 4 sentences using a verb with the *-inkin-* infix. Check them with your language helper.

DEMONSTRATIVE PRONOUNS

Read section **8.G. Demonstrative Pronouns and Locators** on pages 58-59 of your grammar. Carefully examine the examples.

Take a minute to translate the following sentences into Fulfulde.

“I will buy a mat.”

“I will buy the mat.”

“I will buy this mat.”

“I will buy *this mat here.*”

“I will buy *that mat there.*”

1. Arrange nine hot pads (*bedi*) on the table. Take turns reading parts A and B with your language helper. Take turns indicating one specific hot pad using the following frame. (Once you’ve mastered the sentences in the frame, you may vary the exercise with other phrases.)

A: *Midò sooda mbedu ngu.* (Point vaguely.) *Mbedu ngu foti?*

B: *Mbedu nguudo?* (Indicate one.)

A: *A’aa. Wanaa nguudo. Nguuto* (point again) *mbiimi.* etc.

2. Repeat Exercise 1 using 1) swatches of cloth: *disaare*; 2) shoes: *pade*; and 3) pens: *binndirgal*.

3. Repeat Exercises 1 & 2 adding the following phrases to the exchanges.

B: *Mbedu nguudo?*

A: *A'aa. Wanaa nguudo. Nguuto ngonngu dakkol nyaamo.
dakkol nano
dow
ley*

This can be abbreviated by simply saying: *A'aa, ngonngu ley ngu.
dow ngu.
dakkol nyaamo.
dakkol nano.*

4. What is the infinitive verb from which *ngonngu* is derived?

How is *ngonngu* formed?

What does it mean?

What verb form is it?

NOUN SUFFIXES

Noun suffixes: *-irgal*, *-irde*, and *-irde*.

1. Gloss the following words. When finished, answer the questions which follow.

	Plural	Gloss
<i>awirgal (ngal)</i>		
<i>binndirgal (ngal)</i>		
<i>lawyirgal (ngal)</i>		

- What types of nouns seem to be included in the *-irgal/-irde* set?
- Can you see any shape or distinction to the nouns in the *ngal* class, using this data?
- With the help of your language helper and the list above, try to construct three sentences that follow the idea of the example.

Example: *Mi winndii o bataaki e binndirgal ngal.*

-
-
-

2. Gloss the following words. When finished, answer the questions which follow.

Plural	Gloss
--------	-------

janngirde (nde)

lootorde (nde)

juulirde (nde)

a. What types of nouns seem to be included in the *-irde/irde* set?

b. With the help of your language helper and the list above try to construct three sentences that follow the idea of the example.

Example: *Mi janngii ley janngirde nde.*

1.

2.

3.

3. Look up the following words. When finished, answer the questions which follow.

Plural	Gloss
--------	-------

bursirde (nde)

suurtinirde (nde)

duppirde (nde)

a. What additional information have you now gathered about the meaning of *-irde*?

b. With the help of your language helper and the list above try to construct three sentences which follow the idea of the example.

Example: *Mi wuwwirii suudu am e buuwrudi mawdi.*

1.

2.

3.

HOMework

1. Here is a familiar text. Take some time to gloss the entire text. Identify the form for each underlined verb. Write your gloss underneath the text and write the verb form above. Also write the type of pronoun above each pronoun in the text.

WORK IN THE HOUSE

Ley jeddiire, golle Kumbo na heewi sanne. Beete fuu imo yaha luumo

sommowaade. Maaro na woodi ley galle, kaa imo soodowa sommowaaji.

Si o hootii, imo jonga, imo defa mbottaari. Dum nyannde fuu wadete.

Si wanaa dum, nyannde fuu waldaq. Saate saate imo yoogowa ndiyam, si

golloowo debbo waawaa. Asaweere fuu imo lonnowa kaddule. Caggal dum

imo paasoo de. Alkamisaare fuu imo yaha luumo. Kile didi nyannde fuu

imo fiisoo cuudi di, imo lawya kaake de. Ley galle tan o gollata, imo hayba

sukaabe makko. Sukaabe makko na ne'ii, na caahii.

2. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Si laawol juutii, gujjo njoobaari.

3. Translate the following into Fulfulde:

Your younger sister is beautiful.

Your older brother is tall.

Banfora is very far away.

I do not dare to go to Markoy.

I saw Binta's mother in Sebba.

I did not see Amadou's father in Tenkodogo.

The mbedu is beside the sack. (Watch noun class markers!)

The blanket is on the horse.

The banana is under the mango.

The cow is behind the goat.

Where are you (all) going?

4. Make a card for *badaade*. Memorize it. Bring to class a 5 franc coin, a grass trivet (*mbedu*), an illustration of a pail, and a map of Burkina.

5. Update your card file and practice with it.

6. Write down from memory all of the verb initial consonant changes:

7. Write the seven question words in Fulfulde: _____, _____,
_____, _____, _____, _____, _____

8. Write the seven (short-form) subject pronouns (humans): _____, _____,
_____, _____, _____, _____, _____

9. Write the seven long-form pronouns (human): _____, _____,
_____, _____, _____, _____, _____

10. Write the nine possessive pronouns (human): _____, _____,
_____, _____, _____, _____, _____, _____, _____

11. Fill in the following charts:

a. Relative Complete (with pronouns):

sikkude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

b. Relative Incomplete (with pronouns):

sikkude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

c. General Complete (with pronouns):

ummaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

d. Progressive (with pronouns):

ummaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

e. Negative Complete:

ummaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

f. Negative Incomplete:

ummaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

g. General Incomplete:

ummaade (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

h. Stative:

anndude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

i. Negative Stative:

anndude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

12. Prepare for **Forming Participles sets 6a** and **6b** on page 408 in Appendix A.

13. Read the discussion and do the exercises in Appendix A, pages 418-419 regarding using the verbs *jeyude* and *jeyeede*.

At this point you should do a thorough review of what you have learned in Lessons 21-30. Arrange with your language supervisor to take Exam 3. Ideally you should take Exam 3 before going on to the lessons in Set 4.

Lesson 31

Goals: Introduce Subjunctive
Introduce the auxiliary verb *sanaa*
Introduction of *dō e* and *na foti/wadii*
Readiness concepts

REVIEW

1. Correct your analysis of the text **Work in the House** with your language helper.
2. Correct the sentences you translated from English for homework in Lesson 30.
3. Practice with infixes: Circle the infix(es) in each of the following phrases. Then label them (benefactive etc.) and translate the sentences.

	Infix function	Translation
<i>Mi soodanii o disaare.</i>	_____	
<i>Samma wartii keeyan.</i>	_____	
<i>Ali yaadii e mabbe Ouaga.</i>	_____	
<i>Noy cuurki (smoke) ki yaltirta?</i>	_____	
<i>Hann den ibe njidunduri.</i>	_____	
<i>Be nyaamowii.</i>	_____	
<i>Gorko o na moyyintina torkooru (donkey cart) tuubaaku o.</i>	_____	
<i>Be cottiteke disaaje.</i>	_____	

4. Circle the infix in each of the following sentences then write its function as in Exercise 3 above.

<i>Mido yidi remnude sukaabe am.</i>	_____
<i>Mido yidi janngoyde leydi Kanada.</i>	_____
<i>Mido yidi gollirde ordinator.</i>	_____
<i>Mido yidi udditide suudu am.</i>	_____

Mido yidi gollidide e Diko Ba. _____

Mido yidi lawyidide kaake e minyam. _____

Mido yidi gollande ma. _____

Mido yidi soottude kaasa ka. _____

Mido yidi yarnude ledde am. _____

5. Practice with object pronouns by answer the following questions:

What does a Pullo say instead of *Mido hokka ma.*? _____

What does a Pullo say instead of *Mi hokkan ma.*? _____

6. Orally, put the following sentences into the indicated forms, making appropriate changes for the second person singular object pronoun:

General Complete	General Incomplete	Progressive
Ex. <i>Mi hokkii ma mbedu am.</i>	<i>Mi hokkete mbedu am.</i>	<i>Mido hokke mbedu am.</i>
<i>mbuudu</i>	<i>mbuudu</i>	<i>mbuudu</i>
<i>siwooru</i>	<i>siwooru</i>	<i>siwooru</i>

7. Repeat exercise 6 using a collection of objects or illustrations and actually handing them to the person you are speaking to.

8. Repeat exercise 7 in the plural, substituting *min* for *mi*.

9. Repeat exercise 7 in the Negative. Say the phrase first in General Complete, then in Negative complete, and finally in Negative Incomplete.

10. Practice **Forming Participles sets 6a** and **6b** with your language helper (Appendix A, page 408).

VOCABULARY

INTRODUCTION OF READINESS CONCEPTS

1. Gloss: *segilaade* _____
anniyaade _____
badaade _____

2. Orally translate the following sentences:

Mi segilaaki yahude luumo.

Mi segileke yahude luumo.

Mi anniyaaki dawude hannden.

Mido anniyii gollidinde e maa.

A badeke yahude Ouagadougou?

Mi badaaki yahude Ouagadougou tafon.

3. Use *segilaade*, *anniyaade*, and *badaade* in the following exercise.

Take turns posing questions and giving answers. After each sentence, ask your language helper to repeat the sentence. Then mimic him in order to pronounce correctly. Translate each phrase after you say it in order to reinforce the meaning of each.

Before you begin gloss: *dawude* _____

eggude _____

Question:

Response, positive and negative

A segileke yahde Dori?

Mi segileke yahude Dori.

Mi segilaaki yahude Dori.

On anniyeke dawude hannden?

On badeke yahude Ouagadougou?

O segileke sippoyde?

Be anniyeke jannginde sukaabe?

On badeke eggude naa?

4. Follow the same set of instructions used in exercise 3. above for the sentences below which deal with the concept of readiness or ripeness.

Gloss: *benndude* _____

(Note that this is active voice and takes appropriate forms.)

Ngesa nga benndii? *A'aa. Nga benndaay tafon.*
Ayyo. Nga benndii.

Mbottaari ndi benndii?

Hiiraande nde benndii?

Gawri ndi benndii?

Bibbe-lekki (biddo) de benndii?

GRAMMAR

SUBJUNCTIVE VERB FORM

We will address the Subjunctive in segments, starting with an over-view. First of all, refer to the **Master Verb Chart Table 9.1** on page 64 of your grammar. Find the Subjunctive endings. You will notice that the Subjunctive is listed as an “other focused” verb form. There are no “complete” or “incomplete” endings for the Subjunctive. The reason for this will become clear as we study.

Now turn to section **15. THE SUBJUNCTIVE**, page 115 of your grammar, and read the first paragraph. Complete the following sentence: The Subjunctive form permits the speaker to be _____ and _____ about the present and future. When you studied the General Incomplete form, what phrase did you learn to tack on to the verb to permit you to be non-committal? _____. The Subjunctive form is perhaps another indication of the world-view of the Fulani, whose tomorrow is subject to many influences.

Now read the next two paragraphs in your grammar (page 115) and look at **Table 18.1**. According to the footnote #130, which verb form does the author say can be easily confused with the Subjunctive form?

Refer to **Table 9.1** on page 64 of your grammar to answer the following: In form how do Subjunctive endings differ from Progressive endings?

So, in actual usage, how can you distinguish them? (The presence of *na* or the presence of the _____ pronoun.) When you hear a long form pronoun or a *na* you are NOT hearing a Subjunctive form!

Now refer to **Table 18.2** also on page 115 of your grammar. Which persons invert subject and verb word order with the Subjunctive? _____, _____, and _____. How is this different from inversions in Relative verb forms? (See **Tables 13.2** and **13.3** on pages 84 and 85 of your grammar.)

Please note the 8 situations which require the Subjunctive form and read point **18.A After Verbs of Obligation** (all on page 116), then answer the following questions:

After what kind of words is the Subjunctive form used? _____
_____.

What does “*sanaa*” mean? _____ Note all of the Subjunctive forms you find in bold in the examples under point **18.A**. Compare each one to **Table 18.1** on page 115. Determine in which voice (active, middle or passive) each example is found.

1. In the following exercise, orally insert the Subjunctive form of the infinitive in parenthesis. Ask your language helper to read the first part of the sentence as you respond with the second part. Translate each sentence. Then repeat for speed.

Henndu heewi hannden, sanaa mi _____ ley suudu.
(yonkude)
(gollude)
(sagginde)
(sanyude)
(moorude)
(mottude)

2. Repeat the same exercise, 3 times, using plural pronouns: 1st, 2nd, and 3rd person, respectively, each time.

INTRODUCTION OF *do e* and *na foti/wadii*

How would you express the following sentence in Fulfulde?

In three days time I will go home.
Answer: *Mi hootan **do e** balde tati.*

The words **do e** mean: “in x amount of time.” Try to translate these sentences following the example above. Verify.

He’ll see them in a month.

They’ll go to market in four days.

I'll go away to study in three years.

I'll finish my work in two months.

A similar way to express an amount of time which has passed is *na foti/wadii*. [In Burkina, *na wada* or *wadi* as well as *na hewti* are more likely to be used than *na foti*. In exercises you may freely substitute one of those for *na foti*. - Ed.]

Look at the following sentence:

Na foti duubi joy ko mbayrumi inna am.

It's been five years since I saw my mother.

Na foti/wadi + time + *ko* + relative complete = "x time ago."

(Some find this construction difficult because *ko* seems to go with "what" not with "when." *Na wadi* goes with *ko*, and it needs to be learned as a unit.)

1. Orally practice the following substitution drill:

<i>Na wadi</i>	<i>balde tati</i>	<i>ko njahumi huumo.</i>
	<i>jeddiije didi</i>	
	<i>lebbi nay</i>	
	<i>duubi joy</i>	

2. Repeat using *ko mbayrumi mawnam debbo* to complete the sentence.

3. Repeat substituting different numbers of time units.

HOMEWORK

1. Update your card file and practice with it. Remember to check your master vocabulary lists, *Set One* and *Set Two*, in Appendix D often to check off words you have mastered and to add new ones you want to learn.
2. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Si a foodii nguru do, yottataako naa ngu tayi, naa ngu seekeke.

3. Write down from memory all of the verb initial consonant changes:

4. Write the noun initial consonant changes - fill in the chart:

r → _____ w → _____ or w → _____ y → _____ or y → _____
f → _____ h → _____ s → _____ nd → _____ mb → _____
ng → _____ nj → _____

5. Write the seven question words in Fulfulde: _____, _____,
_____, _____, _____, _____, _____

6. Write the seven (short-form) subject pronouns (humans): _____, _____,
_____, _____, _____, _____, _____

7. Write the seven long-form pronouns (human): _____, _____,
_____, _____, _____, _____, _____

8. Write the nine possessive pronouns (human): _____, _____,
_____, _____, _____, _____, _____, _____, _____

9. Translate the following:

I'm giving you my shoes. [now]

I will give you my shoes. [in the future]

10. Gloss the following words:

hootude -

beydude -

teddude -

laabude -

dewtere -

almeytu -

pudal naange -

maccudo -

nebbam -

reenaade -

yeewude -

tuumude -

haayre -

booyude -

capande tati -

teme -

mbeewa -

kaadam -

11. Fill in the following charts:

a. Relative Complete (with pronouns):

wiide (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

b. Relative Incomplete (with pronouns):

wiide (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

c. General Complete (with pronouns):

wiide (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

d. Progressive (with pronouns):

wiide (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

e. Negative Complete:

wiide (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

f. Negative Incomplete:

wiide (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

g. General Incomplete:

wiide (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

12. The following is a Fulfulde a proverb. Gloss it and try to guess what it really means:

Naange haaje wulataa.

13. Prepare for **Forming Participles sets 7a** and **7b** found on page 408 in Appendix A.

Lesson 32

Goals: Subjunctive used with *faa*
Concept of “another one”
More practice with participles

REVIEW

1. For a thorough review of verbal infixes do the following 7 exercises.

Exercise 1 – Translate the following phrases orally.

O gollanii kam gese am.

O soodanii kam sunkaaji.

O defanii kam mbottaari.

Mi hokkanii o maaro Ali.

O resanii kam kaalisi am.

Mi waddanii o pade.

Which infix is used above?

What is it called?

Exercise 2 - Use the “distantive” infix to alter each of the following phrases. Orally translate each.

Mi soodii mbasu gawri.

Mi jannгии Faransiire leydi Kanada.

A gollii keeyan.

A lawyii kaake maa.

O sippii kosam hecci-keeyan.

O remii gese makko.

Exercise 3 - Repeat exercise 2 using plural subject pronouns.

Exercise 4 - Orally translate the following phrases.

Mi undii e Fanta.

Mi sippidii e Kadijah.

Mi lawyidii kaake e minyam.

Mi gollidii e Diko Ba.

Which infix is used above?

What is it called?

Exercise 5 - Circle the “causative” infix in each of the following phrases.
 What is the simple (without infix) infinitive of each?
 Orally translate each phrase.

	<i>Infinitive</i>
<i>Mido yidi remnude sukaabe am be.</i>	_____
<i>O jannginii sukaabe Fulfulde.</i>	_____
<i>Yeesu sellinii yimbe fuu.</i>	_____
<i>O yarnii puccu makko ndiyam.</i>	_____

Exercise 6 - Orally translate the following phrases.

Mi sottiteke disaare.

Be ngartii keeyan.

O udditii gampuwal.

Which infix is used above?

What is it called?

Exercise 7 - Use the “instrumental” infix ____, to alter each of the following phrases. Orally translate each.

Mi habbii puccu ngu. boggol

Mi tayii boggol ngol. labi

Mi lootii kaasa ka. saabunnde

2. When forming participles what ending does:

Active voice, incomplete *o* class participles take? _____

Active voice, incomplete *be* class participles? _____

Middle voice, incomplete *o* class participles? _____

Middle voice, incomplete *be* class participles? _____

Active voice, complete *o* class participles? _____

Active voice, complete *be* class participles? _____

Middle voice, complete *o* class participles? _____

Middle voice, complete *be* class participles? _____

3. Continue working on your transcript from your village recording (homework assignment from Lesson 27, page 224). Practice reading it. There will be a dictation from it in Lesson 34.

4. Practice with Participles: Work through **Forming Participles sets 7a** and **7b** with your language helper (Appendix A, page 408).
5. Change the following General Complete or Stative phrases to phrases which include the Participial Complete form.
- Write the answers in and check them with your language helper for correctness.
 - Ask your language helper to read through all the examples pausing after each for you to repeat.
 - Have your language helper read the General Complete or Stative example and you take turns giving him the corresponding Participial form.
 - Have your language helper read the Participial form and you respond by giving him the General Complete or Stative form.
 - Finally, have your language helper read the Participial form and you respond by giving the infinitive from which it was derived. Write it in the space provided.

Examples:

	General or Stative Complete	Participial Complete
Infinitive	<i>bornaade</i>	
Singular	<i>Mi borneke kaddule am.</i> I dressed (in) clothes my.	<i>Mi borniido kaddule am.</i> I (was wearer) clothes my.
Plural	<i>Be borneke kaddule mabbe.</i> They dressed (in) clothes their.	<i>Be borniibe kaddule mabbe.</i> They (were wearers) clothes their.
Infinitive	<i>saancaade</i>	
Singular	<i>Mi saanceke.</i> I combed myself(hair).	<i>Mi caanciido.</i> I (was comber).
Plural	<i>Be caanceke.</i> They combed themselves(hair).	<i>Be saanciibe.</i> They (were combers).
Infinitive	_____	
Singular	<i>Mi hiirteke.</i>	_____
Plural	_____	_____
Infinitive	_____	
Singular	<i>Mi ummeke.</i>	_____
Plural	_____	_____
Infinitive	_____	
Singular	<i>Mi joodeke.</i>	_____
Plural	_____	_____
Infinitive	_____	
Singular	<i>Mi fukkeke.</i>	_____
Plural	_____	_____

Infinitive	_____	
Singular	<i>Mido jogii.</i>	_____
Plural	_____	_____
Infinitive	_____	
Singular	<i>Imo saayii.</i>	_____
Plural	_____	_____
Infinitive	_____	
Singular	<i>Mi roondeke.</i>	_____
Plural	_____	_____
Infinitive	_____	
Singular	<i>Mi suudeke.</i>	_____
Plural	_____	_____
Infinitive	_____	
Singular	<i>Mi tileke.</i>	_____
Plural	_____	_____
Infinitive	_____	
Singular	<i>Mi yotteke.</i>	_____
Plural	_____	_____
Infinitive	_____	
Singular	<i>Mi daaneke.</i>	_____
Plural	_____	_____

6. Review of Imperative - fill out the following chart of imperative forms, following the examples given below:

Examples:

	Singular	Plural	Plural Inclusive	Singular Negative
<i>naatude</i>	<i>Naatu!</i>	<i>Naatee!</i>	<i>Naaten!</i>	<i>Taa naatu!</i>
<i>unmaade</i>	<i>Umma!</i>	<i>Ummee!</i>	<i>Ummoden!</i>	<i>Taa Umma!</i>
<i>joodaade</i>	_____	_____	_____	_____
<i>yarude</i>	_____	_____	_____	_____
<i>hootude</i>	_____	_____	_____	_____

Gloss:

jogaade -
saahaade -
yottaade -

VOCABULARY

ADJECTIVES - THE CONCEPT OF 'ANOTHER ONE'

In Appendix A find the exercise **The Concept of "Another One"** on page 414. Read the directions and practice the first set of examples until smooth.

GRAMMAR

SUBJUNCTIVE FORMS

Please read point **18.B. After *faa*** on page 117 of your grammar.

The Subjunctive form is used after *faa* if the verb is _____ (complete or incomplete?). What does *faa* mean? _____ Note the

Subjunctive forms in bold type in each example under point **18.B**. Indicate the voice of each. You may use the tables on page 115 if necessary. Describe what was done to change the first example into the second one. _____

1. While working the following instructions gloss any unknown words:

- ✦ First complete the written exercise.
- ✦ Then ask the language helper to read the first part of each sentence and you respond with *faa* . . . Repeat two times.
- ✦ Then repeat using a singular subject pronoun.

- a. *Be ngollan* *faa* _____ (*tampude*).
- b. *Be cippan* *faa dam* _____ (*timmude*).
- c. *Be njanngan* *faa* _____ (*gasude*).
- d. *Be njanngan* *faa be* _____ (*faamude*).
- e. *Be pilloto* *faa mi* _____ (*namude*).
- f. *Be njiiloto* *faa be* _____ (*majjude*).

2. Following the model in the example below, transform the following sentences:

Example: *Be ngollii faa be tampii*. → *Be ngollan faa be tampa*.

- a. *O gollii faa gasii*. →
- b. *Mi sippii faa timmii*. →

- c. *Kammu tobii faa heewii.* →
- d. *O roondinii kam faa daande am naawii.* →
- e. *O remii gese makko faa de pudi.* →
- f. *Be lootteke faa be laabii.* →
- g. *Mi sanceke faa yardi.* →

3. Using sentences a– g above ask your language helper to read the 1st phrase as a “trigger.” Respond with the corresponding phrase if possible without looking at this text.

HOMEWORK

1. Translate the following sentences:

Who’s the more beautiful, Aminata or Seyo?

Who’s taller, Yero or Aboubakari?

I’ll greet your relatives.

It was last night that I washed myself.

What do you do all day?

It was to market that I went last Thursday.

I came from Canada last year.

It was the day before yesterday that I saw Nuuhu.

I don’t dare to go.

Bobo is far away.

Magi cubes are very cheap.

2. Write the seven object pronouns (human): _____, _____,
 _____, _____, _____, _____, _____

3. Write the nine possessive pronouns (human): _____, _____,
 _____, _____, _____, _____, _____, _____, _____

4. The following are three noun plurals. Try to find them in the dictionary and fill out the chart. You will be asked to do this for three plural nouns each day.

Noun (singular)	Noun Class	Noun (plural)	Plural Noun Class	Gloss
_____	_____	<i>leddè</i>	_____	_____
_____	_____	<i>ga'i</i>	_____	_____
_____	_____	<i>lebbi</i>	_____	_____

5. Fill in the following charts:

a. Relative Complete (with pronouns):

resude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

b. Relative Incomplete (with pronouns):

resude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

c. General Complete (with pronouns):

resude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

d. Progressive (with pronouns):

resude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

e. Negative Complete:

resude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

f. Negative Incomplete:

resude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

g. General Incomplete:

resude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Stative:

yidude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

6. Prepare for **Forming Participles set 8** found in Appendix A, page 409.

7. Prepare a tray of items for your “boutique” to use for review in the next lesson.

8. Update your card file and practice with it.

Lesson 33

Goals: Subjunctive used after verbs of obligation
Forming verbs with multiple infixes
More practice with “another one”

REVIEW

1. Practice **Forming Participles set 8** with your language helper (Appendix A, page 409).
2. Practice **“Another One” set 2** with your language helper (Appendix A, page 414).
3. Use the “boutique” to practice the following sentence:

Mido hokke _____ am.
I am giving you my oil.

Actually do the action of “giving” the item to the language helper as you say the sentence. “Give” every item on the tray to your language helper who should thank you.

Repeat the exercise using General Incomplete and Negative Incomplete verb forms.

4. The following verbs have both an active and middle voice. Orally conjugate them.

	<i>lootude</i>	<i>lootaade</i>
General Complete	_____	_____
Progressive	_____	_____
General Incomplete	_____	_____
Relative Complete	_____	_____
Relative Incomplete	_____	_____
Participial Incomplete – <i>o</i>	_____	_____
Participial Complete - <i>o</i>	_____	_____

PRACTICE FOR SOUND

1. Continue with any minimal pairs you need practice with.
2. Practice reading your transcription.

GRAMMAR

MORE WITH SUBJUNCTIVE FORMS

Please review point **16.A. The Subjunctive** on page 116 of your grammar. Note that the verbs of obligation carry different levels of necessity. Which is the weakest? _____ Which is the strongest? _____

What does *tilay* mean?

What does *na haani* mean?

Exercise 1 - Put the following sentences into Subjunctive form. Note that the last two examples are inversed order. Translate each sentence.

Na haani jooro o (warude) laasaara.

Tilay sukaabe (tufeede) hannden.

Na haani (tilaade) den golle men hannden si en ngolli faa kiikiide.

Exercise 2 - More practice with Subjunctive form:

Gloss:

sanaa -

waajibi -

haybude -

Put the following sentences together using all of the possible logical combinations of items from each column (they must make sense).

- 1) Create each sentence and read it aloud.
- 2) Ask your language helper to read each sentence and mimic him.
- 3) Translate each sentence.

	Subjunctive		
<i>Sanaa mi</i>	<i>(yaade)</i>	<i>luumo</i>	<i>fajiri.</i>
<i>Na haani be</i>	<i>(remude)</i>	<i>gese mabbe</i>	<i>hannden.</i>
<i>Tilay</i>	<i>(sanyude)</i>	<i>daage am</i>	
	<i>(gollude)</i>		
	<i>(haybude)</i>	<i>galle am</i>	
	<i>(wuuwude)</i>	<i>suudu am</i>	
	<i>(jowtude)</i>	<i>weerbe be</i>	

Now repeat using 1st person plural inclusive pronoun. Then repeat again using 2nd person singular and plural pronouns. This will of course invert the sentence order.

ADVERBS OF SPECULATION

Related to verbs of obligation are adverbs of speculation. The construction is similar but the the verb form used is the General Incomplete instead of the Subjunctive. See section **B. The General Incomplete**, point **4. After adverbs of speculation** on page 75 of your grammar. Here in Burkina you will rarely hear *ina moyya*. While it is understood it is also recognized as distinctly Malian. It would be better to use *hasi*.

What does *ina moyya* mean?

What does *hasi* mean?

What does *tawan* mean?

Put the following sentences in the General Incomplete form:

Hasi *min* (*dawude*) *jaango* *si Alla jabii*.

Hasi *suudu am ndu* (*howeede*) *beete hannden*.

Na moyya *kammu ngu* (*tobude*) *hannden, sabo ngu bawli sanne*.

Hasi *en* (*yaade*) *Sebba* *jeddiire waroore*.

MULTIPLE INFIXES

Please read point 24.J. Multiple Infixes on One Verb Root on page 144 of your grammar.²² Note the following frequently-paired extensions.

Exercise - “unstack” the following verbs, naming the basic infinitive and each infix. Gloss each word.

	Gloss	Infinitive	Infixes
a. <i>remanoyde</i>	_____	_____	_____
b. <i>gollinoyde</i>	_____	_____	_____
c. <i>yeewundurde</i>	_____	_____	_____
d. <i>soodanoyde</i>	_____	_____	_____
e. <i>moyyinirde</i>	_____	_____	_____
f. <i>jannginoyde</i>	_____	_____	_____
g. <i>undoyde</i>	_____	_____	_____
h. <i>fukkinoyde</i>	_____	_____	_____

²² “Stacked” infixes are not unique to Fulfulde: e.g. “antidisestablishmentarianism” is given as the longest viable English word. “Unstack” it. How many prefixes and suffixes to the word “establish” do you find? _____ This may help de-mystify Fulfulde infixes! How often have you used the word “antidisestablishmentarianism”? About as often as the Fulani probably use the twelve-extension verb that the linguist constructed in the example given in the grammar. The principle of multiple verb infixes is an often used one; but not often used to the extreme.

HOMEWORK

1. Update your card file and practice with it.
2. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Ko bawli e kosam fuu jeyaaka e majjam.

3. Write five sentences using “parts of the head” and your “na” list to describe them. You may want to sketch a “head” to go with these sentences. If you say *Hinere makko na mawni*, then make the sketch indicate that.

4. Write the seven question words in Fulfulde. _____, _____,
_____, _____, _____, _____, _____

5. Write the seven object pronouns (human): _____, _____,
_____, _____, _____, _____, _____

6. Write the nine possessive pronouns (human): _____, _____,
_____, _____, _____, _____, _____, _____, _____

7. Prepare for the exercise **Forming Participles set 9** in Appendix A, page 409.

8. Translate the following sentences:

I will go herding tomorrow if God wills.

He is not going to (refuses to) wash himself.

He worked my field (for me) yesterday.

Where did she go?

It was to Abidjan that she went.

When did they go?

It was last Tuesday that they went.

Why did you buy rice?

Millet is much cheaper than rice.

Why are you studying Fulfulde?

9. Fill out the following chart of Imperative forms:

	Singular	Plural	Plural Inclusive	Singular Negative
<i>yoogude</i>	_____	_____	_____	_____
<i>unude</i>	_____	_____	_____	_____
<i>tilaade</i>	_____	_____	_____	_____

10. Look up the following plural nouns and fill in the chart:

Noun (singular)	Noun Class	Noun (plural)	Plural Noun Class	Gloss
_____	_____	<i>kaaye</i>	_____	
_____	_____	<i>koode</i>	_____	
_____	_____	<i>kunndude</i>	_____	

11. Fill in the following charts:

a. Relative Complete (with pronouns):

hokkude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

b. Relative Incomplete (with pronouns):

hokkude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

c. General Complete (with pronouns):

daanaade (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

d. Progressive (with pronouns):

daanaade (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

e. Negative Complete:

daanaade (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

f. Negative Incomplete:

daanaade (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

12. You have learned **how** to form the Relative. This exercise is designed to help reinforce **when** the Relative is used. Read pages 83-87 in the *Burkina Faso Fulfulde Grammar* about using the Relative verb form, points **A** and **B**. You will note that one of the primary uses is the narrative. Read the following folk story reprinted from Appendix B, pages 427-428. Above each underlined verb indicate its form and voice. Since it is a story (narrative) you would expect to find a lot of verbs in the relative form. When they are not in a Relative form try to determine why not.

Reread the story looking for pronouns. Above each pronoun you see write its form.

Wujjundurgol Wuybe Dido

Suka jokolle na wonnoo dow ngenndi ngootiri, imo wujja sanne.

Leydi maɓɓe ndi fuu na hula o. Si o wari e ngenndi, a yi'an mono fuu na mooba gineeji muudum. Si yimbe cooyneke imo wara, a nanan mono fuu na wi'a:
 “Ndeentee!”

Nyannde wootere, o wi'i o yahan filowaade huunde sabu do o woni doon kaa o anndaama sanne; to o yehi fuu tawan yimbe na kora o. O dilli.

O hooyi imo yaha faa o naati gende godde katin. Imo joginoo mbasu; o loowi ngu tekke faa ngu wari e heewde, de o watti lamdam faa yoni. O moyyini hunnduko maggu faa jiido fuu sikkan dum mbasu keewngu lamdam.

Ley ngenndi ndi, suka jokolle goddo wari, kam du gujjo berdo; huunde fuu walaa ko wuuri si wanaa nguyka. Kanko gujjo o du mbasu makko o jogii, o loowi e maggu tekke faa ngu wari e heewde de o wadi e hunnduko maggu haabu raneeho “far.” Jiido mbasu ngu fuu ittan sikke tan wada tayoral dum mbasu haabu tan.

Noon wuybe dido be nanngi laawol muɓɓen, mono fuu na leetoo banndum.

Be kucci luumo. Fadde maɓɓe yottaade wuro ngo luumo ngo woni e mum ngo, be njoofii e dowki lekki na doon faa be poowta; noon be naati e gaajaade.

Joggiido mbasu lamdam oon wi'i jaado mum o: “To wuro amin to, haabu farii. A yiiloto e ngenndi ndi faa tampaa tawee a hebaay fay wukkuru. Sannyoobe amin be fuu cinndii canyirde muɓɓen sabu haabu walaa toon fuu. Mi tayorii si mi yaarii toon haabu, mi heban ley mum fiyannde.”

Jom haabu oon nani dum tan, noon darii na moosa; kanko du o wi'i ley bernde makko o tayorii o neddo kaa o hebanii dum. Noon o wi'i, “Minen du to amin to, lamdam farii. No boni yimbe ngenndi amin be nyaamrata, sabu si ngeendi walaa lamdam, walaa fuu no wa'i. Mi tayorii si mi yaarii toon dimngal lamdam, dum welan yimbe am be sanne, mi heban ley majjum buudɗi du sanne.

Be mbi'i joonin kaa be mbattondiran basi maɓɓe ɗi. Be ngolliri no be mbiiri nii, mo mbasu lamdam oon hooyi mbasu haabu ngu; mo mbasu haabu oon hooyi mbasu lamdam ngu. Noon be kuuccunduri, mono fuu suppii e laawol mum. Nde be mbodfowii ndeen, mono fuu udditi mbasu mum; tawaay toon si wanaa tekke ɓole. Noon mono fuu darii na jala ɗakkol muudum.

13. Prepare for a dictation from your transcription of your village recording (see Lesson 27, homework assignment on page 224) in the next lesson.

Lesson 34

Goals: Subjunctive after the relative pronoun *ko*
Introduce colors
More practice with participles

REVIEW

1. Correct the sentences you translated from English for homework in the last lesson.
2. Work with your language helper on **Forming Participles set 9** (Appendix A, page 409).
3. Work with your language helper on the exercise **“Another One” set 3** (Appendix A, page 414).
4. Correct the sentences you wrote using “parts of head” vocabulary for homework in Lesson 33.
5. Work through the following exercises to review names of body parts.

	Noun Class	Gloss
1. <i>terde</i>	_____	_____
2. <i>junngo</i>	_____	_____
3. <i>reedu</i>	_____	_____
4. <i>koyngal</i>	_____	_____
5. <i>nguru</i>	_____	_____
6. <i>baawo</i>	_____	_____

6. TPR - Ghile your language helper supplies the name of each part touch it (with your right hand) on your own body, naming it as you do. When you've repeated this several times and can do it without hesitation, proceed to the next exercise. Use all the vocabulary you have learned, including the head and face. *Yitere (gite), hinere, hunnduko, nowru (noppi), hoore, sukundu, daande.*

7. Put the above vocabulary words in the frame sentences which follow.

Frame sentences:

“Reedu am na naawa kam.” or “Reedu am naawataa kam fey.”
“Reedu am naawata kam.”

8. Provide the correct endings for the following Participial forms.

- Active voice, incomplete *o* class participles? _____
Active voice, incomplete *be* class participles? _____
Middle voice, incomplete *o* class participles? _____
Middle voice, incomplete *be* class participles? _____
Active voice, complete *o* class participles? _____
Active voice, complete *be* class participles? _____
Middle voice, complete *o* class participles? _____
Middle voice, complete *be* class participles? _____
Passive voice, complete *o* class participles? _____
Passive voice, complete *be* class participles? _____
What do these endings mean?

Turn to page 98 of your grammar and look at the examples at the bottom of the page. The translations repeatedly are “the one who is/does” or “the one who was/did.” In the passive voice, the participial form adds “receivership” to the meaning. Thus we have a translation for the passive participle: “the one who had done to him.”

9. The following instructions all relate to examples below and the exercise on the next page:

- Write the answers in and check them with your language helper for correctness.
- Ask your language helper to read through all the examples pausing after each for you to repeat.
- Have your language helper read the example and you respond by giving him the corresponding passive Participial form.
- Have your language helper read the passive Participial forms and you respond by giving him the General Complete form.
- Finally, have your language helper read the passive Participial form and you respond by giving the infinitive from which it was derived. Note that the Infinitive forms are also in passive voice using the “-eede” in place of “-ude” and “-aade.”

Examples:

Passive General Complete Form

Participle Complete

Infinitive

borneede

Singular

Mi bornaama kaddule am.

I was dressed (by someone) clothes my

Mi bornaado kaddule am.

I the one who was dressed clothes my.

Plural

Be bornaama kaddule mabbe.

They were dressed (by someone) clothes their.

Be bornaabe kaddule mabbe.

They the ones who were dressed (by someone) clothes their.

Infinitive

sanceede

Singular

Mi sancaama.

I was combed (by someone) (hair).

Mi cancaado.

I the one who was combed (by someone) (hair).

Plural

Be cancaama.

They were combed (by someone) (hair).

Be sancaabe.

They the ones who were combed (by someone) (hair).

Infinitive

Singular

Mi mooraama.

Translation

Plural

Translation

Infinitive

Singular

Mi lootaama

Translation

Plural

Translation

Infinitive

Singular

Mi fiyaama.

Translation

Plural

Translation

Infinitive

Singular

Mi roondaama.

Translation

Plural

Translation

PRACTICE FOR SOUND

Write 5 sentences your language helper reads to you from your transcription of your village recording for dictation practice.

VOCABULARY AND GRAMMAR

In Appendix A, page 416, read the introduction to **COLORS** in the section on **FORMING ADJECTIVES**. Look up the definitions and write them here.

Infinitive	Adjective <i>ndi</i> Noun Class	Adjective <i>o</i> Noun Class	Definition
<i>ooldude</i>	<i>ooldi ndi</i>	<i>oolo</i>	_____
<i>wojjude</i>	<i>mbodeeri ndi</i>	<i>bodeejo</i>	_____
<i>bawhude</i>	<i>baleeri ndi</i>	<i>baleejo</i>	_____
<i>rawnude</i>	<i>ndaneeri ndi</i>	<i>daneejo</i>	_____
<i>siidude</i>	<i>ciindi ndi</i>	<i>ciido</i>	_____
<i>wuundude</i>	<i>mbuneeri ndi</i>	<i>buneejo</i>	_____
<i>heccidinde</i>	<i>hudo hecco</i>	<i>hudo hecco</i>	_____
	<i>bulabula</i>	<i>bulabula</i>	_____

Ask your language helper to read the infinitive then give a noun class marker. You respond with the correct adjective form. Practice until you can do them without hesitating. **Record this exercise.**

GRAMMAR

USING THE SUBJUNCTIVE WITH *KO*

Read section **18.G After the Relative Pronoun *ko*** on page 118 of your grammar and answer the following: When does the subjunctive form follow the word *ko*?

Orally drill the following. Ask your language helper to read column one as you respond from column two. Then reverse.

O yehii huumo filaade

ko o nyaama.

O hebii

Imo yidi

O tewtii

O soodii

HOMEWORK

1. Write ten sentences using the vocabulary (body parts) that you have learned.
2. Prepare **Forming Participles set 10** (Appendix A, page 409) for Lesson 35.
3. Take time to analyze the minimal pairs lists. Which sounds give you the most trouble? Work with your recordings and take time in the next lesson to practice with your language helper.
4. Update your card file and practice with it.

5. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Mido yidi ma, mi yidaa ma, fuu wo heewude haala.

6. What is the benefactive verb infix?

What English preposition is used to give a benefactive sense?

What is the distantive verb infix?

How would you translate the distantive sense in English?

7. Look up the following noun plurals:

Noun (singular)	Noun Class	Noun (plural)	Plural Noun Class	Gloss
_____	_____	<i>pucci</i>	_____	
_____	_____	<i>cofe</i>	_____	
_____	_____	<i>baali</i>	_____	

8. Translate the following:

She washed her dishes.

She washed her laundry.

She washed her younger sister.

She washed herself.

She was not tired.

It was my dishes that I washed.

It was my laundry that I washed.

It was my younger sister that I washed.

I am washing (in the act of) myself.

I am washing my dishes.

How do you (all) wash dishes?

I will wash my laundry tomorrow if God wills.

She will not (habitually refuses to) wash dishes.

10. Fill in the following charts:

a. Relative Complete (with pronouns):

wayrude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

b. Relative Incomplete (with pronouns):

wayrude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

c. General Complete (with pronouns):

suudaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

d. Progressive (with pronouns):

suudaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

e. Negative Complete:

suudaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

f. Negative Incomplete:

suudaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

g. Stative:

suusude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Negative Stative:

suusude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

12. The following are words that are heard every day in a Fulani village. Find out from whatever source you can what it is that these words have in common! Find specifics about each word, if you like. (This exercise could take a few minutes or several hours - take it only as far as you have time or inclination to do.)

a. *Karja!*

b. *Kuss-kuss!*

c. *Jah!*

d. *Huy!*

e. *Oor!*

f. *Ari!*

g. *Kur!*

Answers:

Lesson 35

Goals: Subjunctive with polite command
More practice with colors
Review participles

REVIEW

1. Work with your language helper on **Forming Participles set 10**.
2. Work with your language helper on the adjective exercise “**Another One**” set **4** on page 414 of Appendix A. Take time to **record** the entire exercise with **all four sets** of words for practice at home.
3. Review of Participial Complete: The following verbs have an active and middle and passive voice. Following the example, write a phase and conjugate the verb called for in the two complete forms indicated. Include an object when appropriate.

	General Complete	Participial Complete
Example:		
<i>roondude</i>	<i>Mi roondii o.</i>	<i>Mi doondudo o.</i>
<i>lootide</i>		
<i>lootaade</i>		
<i>looteede</i>		
<i>sancude</i>		
<i>sancaade</i>		
<i>sanceede</i>		
<i>roondude</i>		
<i>roondaade</i>		
<i>roondeede</i>		
<i>moorude</i>		
<i>mooraade</i>		
<i>mooreede</i>		

Repeat the same Exercise in the plural.

	General Complete	Participial Complete
<i>lootide</i>		
<i>lootaade</i>		
<i>looteede</i>		
<i>sancude</i>		
<i>sancaade</i>		
<i>sanceede</i>		
<i>roondude</i>		

roondaade
roondeede
moorude
mooraade
mooreede

4. Using the above exercises record the following drill. Have your language helper read the infinitive. Leave a space on the recording where you will supply the General Complete. Have the language helper record the General Complete. Leave another space where you will supply the Participial Complete. He will give the Participial Complete which you will record. Do both the singular and plural sets.

Example: He records *Roondaade* followed by silence.

Mi roondii o. followed by silence.

Mi doondiido o. followed by silence.

5. Correct the sentences you wrote using body parts vocabulary for homework in lesson 34.
6. Correct the sentences you translated from English for homework in lesson 34.

GRAMMAR AND VOCABULARY

ADJECTIVES: DESCRIBING WITH COLORS

The following is taken from Appendix A, **COLORS**, page 416. Today we will add two new noun classes.

Infinitive	Adjective <i>nde</i> Noun Class	Adjective <i>de</i> Noun Class	Definition
<i>ooldude</i>	<i>oolde nde</i>	<i>oole de</i>	_____
<i>wojjude</i>	<i>wodeere nde</i>	<i>bodeeje de</i>	_____
<i>bawlude</i>	<i>baleere nde</i>	<i>baleeje de</i>	_____
<i>rawnude</i>	<i>raneeri nde</i>	<i>daneeje de</i>	_____
<i>siidude</i>	<i>siinde nde</i>	<i>ciide de</i>	_____
<i>wuundude</i>	<i>wuneeri nde</i>	<i>buneeje de</i>	_____
<i>heccidinde</i>	<i>hudo heccoore nde/</i>	<i>hudo heccooje de</i>	_____
	<i>bulabulaare nde</i>	<i>bulabulaaje de</i>	_____

Practice these as you did in lesson 34. **Redo your recording** to include all four of the noun classes you have practiced so far.

GRAMMAR

SUBJUNCTIVE FORM WITH POLITE COMMANDS

1. Read point **20.B The Polite Imperative** and point **20.C Two Imperatives Used Together** on pages 125-126. Answer the following questions: When a command includes two verbs (e.g. Come! Eat!) the first is often in which form? _____ The second verb is often in which form? _____ In which verb form is a polite command? _____
2. Use the following as you did TPR in earlier lessons. Take turns giving commands and responding. Act out your response to each command.
War nyaamen!
War njoododaa!
Yah yaltaa suudu!
Yah nanngaa mbedu!
3. Then do TPR with the following polite commands:
Kootaa.
Nanngaa mbedu.
Ngaddaa ndiyam.
Njoododaa dow joodorgal ngal.
4. Finally, combine the two lists above.
5. This exercise will give you practice using the Imperative with possessive and object pronouns. Rewrite the first sentence of each pair contracting the Imperative. Include initial consonant changes when necessary. For the second sentence write the correct contracted form of the General Incomplete (first blank) and the possessive pronoun (second blank).²³

Example:

Rook(an) – kam daago Halima. Rookanam daago Halima.

Mi rookente daago muudum.

Winnd(an) – kam miilooji ma. _____

Mi _____ miilooji _____.

Wadd(an) – kam dewte mabbe. _____

Mi _____ dewte _____

Neld (an) – kam talki sukaabe. _____

Mi _____ talki _____

²³ If you get stuck on this exercise look at section 8.C. Object Pronouns through point 1. With the General Incomplete on pages 49-50 of the *Burkina Faso Fulfulde Grammar*.

HOMEWORK

1. Prepare exercise **Forming Participles sets 11a** and **11b**. (Appendix A, page 409).
2. Practice with the recorded drills on **Forming Colors** (Appendix A, page 416) and **“Another One”** (Appendix A, 414).
3. Update your card file and practice with it.
4. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Duroowo baadi anndi layooru.

5. Write the seven object pronouns (human): _____, _____,
 _____, _____, _____, _____, _____
6. Write the nine possessive pronouns (human): _____, _____,
 _____, _____, _____, _____, _____, _____
7. Look up the following plural nouns and fill in the chart:

Noun (singular)	Noun Class	Noun (plural)	Plural Noun Class	Gloss
_____	_____	<i>baasiji</i>	_____	
_____	_____	<i>gampuuje</i>	_____	
_____	_____	<i>Moosinkoobe</i>	_____	

8. Answer the following questions:
 - What is the benefactive verb infix?
 - What English preposition is used to give a benefactive sense?
 - What is the distantive verb infix?
 - How would you translate the distantive sense in English?
 - What is the causative verb infix?
 - How is the causative sense expressed in English?

9. Translate the following:

How much did you pay for your pail?

My grandmother's eyes hurt.

My grandfather's legs hurt.

My father's ears hurt.

My mother's stomach hurts.

My little brother's arms hurt.

My big sister's skin hurts.

My body doesn't hurt at all.

Her hair is clean.

Her nose is long.

Her mouth is big.

Her neck is long.

Her head doesn't hurt at all.

When does she wash clothes?

10. Fill in the following charts:

a. Relative Complete (with pronouns):

uddude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

b. Relative Incomplete (with pronouns):

uddude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

c. General Complete (with pronouns):

uddude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

d. Progressive (with pronouns):

uddude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

e. Negative Complete:

uddude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

f. Negative Incomplete:

uddude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

g. Stative:

waawude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

h. Negative Stative:

waawude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

11. Collect swatches of cloth to match the colors used in the Grammar portion of today's lesson. You will need them for the next lesson.
12. The following exercise explores one of the noun suffixes, *-irgal*. Look up the following list of nouns. When finished, answer the questions which follow:

	Plural	Gloss
<i>basirgal (ngal) -</i>		
<i>awirgal (ngal) -</i>		
<i>bifirgal (ngal) -</i>		
<i>binndirgal (ngal) -</i>		
<i>cokirgal (ngal) -</i>		
<i>doonyorgal (ngal) -</i>		
<i>duncirgal (ngal) -</i>		
<i>kurbirgal (ngal) -</i>		
<i>natirgal (ngal) -</i>		
<i>ommbirgal (ngal) -</i>		
<i>omtirgal (ngal) -</i>		
<i>paasirgal (ngal) -</i>		

What types of nouns seem to be included in the *-irgal/-irde* set?

Is there any shape or distinction common to the nouns in the *ngal* class, using this data?

Explain what you do to the verb infinitive in order to get one of these nouns. (Note: Remember the verb infix *-ir-* is called the instrumental ("meaning by which" or "the manner in which" something is done).

With the help of the list above, try to construct five sentences that follow the idea of the example.

Example: Mi winndii o bataaki e binndirgal ngal.

1.

2.

3.

4.

5.

13. Take your tape recorder as you visit people. As you did in Lesson 27, record a conversation or explanation of how something is done. Take it home and transcribe it. Look up vocabulary you don't know and try to translate the text. Take the time to study the pronouns and verb forms to see if you can explain what forms the speaker was using and why.
14. Set aside your "clock" and your number chart for the next lesson.
15. If you want to change a progressive to negative what do you do? (For example: He isn't eating) Write two sentences that illustrate this.
16. Write five sentences in General Incomplete form, middle voice, (two sentences in the Negative Incomplete), write translations as well. Write five more sentences in Progressive.

Lesson 36

Goals: Introduce the Subjunctive with *yalla/salla*
More practice with infixes
More practice with participles

REVIEW

1. Correct your sentences with the noun suffix *-irgal* you wrote for homework in lesson 35.
2. Correct the five sentences you wrote using the General Incomplete, middle voice verb form and the Progressive.
3. Correct the sentences you translated from English in homework for Lesson 35.
4. Listen with your language helper to the village recording you made. Go through your transcription of the conversation with your language helper. As he corrects your mistakes discuss the problem areas together. (Be thorough, take several lessons to complete this exercise if needed.)
5. Work with your language helper on **Forming Participles set 11a** and **11b**.
6. Work with your language helper on the adjective exercise “**Another One**” all sets.
7. Work with your language helper on **Forming Colors exercise 1** found in Appendix A, page 417.
8. Practice with infixes: Circle the infix(es) in each of the following phrases. Then label them and translate the sentences.

	Infix label	Translation
<i>Mi soodanii o disaare.</i>	_____	
<i>Samma wartii keeyan.</i>	_____	
<i>Ali yaadii e mabbe Ouaga.</i>	_____	
<i>Noy cuurki (smoke) ki yaltirta?</i>	_____	
<i>Hannenden ibe njidunduri.</i>	_____	
<i>Be nyaamowii.</i>	_____	
<i>Be coottiteke disaaje.</i>	_____	
<i>Gorko o na moyyintina torkooru (donkey cart) tuubaaku o.</i>	_____	

9. Circle and name the infix in each of the following sentences.

Mido yidi remnude sukaabe am.

Mido yidi janngoyde leydi Senegal.

Mido yidi gollirde ordinator.

Mido yidi udditide suudu am.

Mido yidi gollidide e Diko Ba.

Mido yidi lawyidide kaake e minyam.

Mido yidi gollande ma.

Mido yidi soottude kaasa ka.

Mido yidi yarnude ledde am.

10. Practice with participles: What endings do the following Participial forms take?

Active voice, incomplete *o* class participles _____

Active voice, incomplete *be* class participles _____

Middle voice, incomplete *o* class participles _____

Middle voice, incomplete *be* class participles _____

Active voice, complete *o* class participles _____

Active voice, complete *be* class participles _____

Middle voice, complete *o* class participles _____

Middle voice, complete *be* class participles _____

Passive voice, complete *o* class participles _____

Passive voice, complete *be* class participles _____

Passive voice, incomplete *o* class participles _____

Passive voice, incomplete *be* class participles _____

What do these endings do to the meaning of the verb? (Remember that passive voice indicates that the subject is receiving some action.)

11. Change the following phrases to phrases which include the passive Incomplete Participial form. Follow the instructions below:
- ✦ Write the answers in and check them with your language helper for correctness.
 - ✦ Ask your language helper to read through all the examples pausing after each for you to repeat.
 - ✦ Have your language helper read the example and you respond giving him the corresponding passive Participial form.
 - ✦ Have your language helper read the passive Participial forms and you respond by giving him the Progressive form.
 - ✦ Finally, have your language helper read the passive Participial form and you respond by giving the infinitive from which it was derived.

	Progressive	Participle Incomplete
Examples:		
Infinitive	<i>borneede</i>	
singular	<i>Mido bornee kaddule am.</i>	<i>Mi borneteedo kaddule am.</i>
	I am being dressed (by someone) clothes my.	I am the one who is being (by dressed (by someone) clothes my.
Plural	<i>Ibe bornee kaddule mabbe.</i>	<i>Be borneteebe kaddule mabbe.</i>
	They are being dressed (by someone) clothes their.	They are the ones who are being dressed (by someone) clothes their.
Infinitive	<i>sanceede</i>	
Singular	<i>Mido saancee.</i>	<i>Mi sanceteedo</i>
	I am being combed (by someone).	I am the one who is being combed (by someone).
Plural	<i>Ibe cancee.</i>	<i>Be sanceteebe.</i>
	They are being combed (by someone).	They are the ones who are being combed (by someone).

	Progressive	Participle Incomplete
Infinitive	_____	
Singular	<i>Mido mooree</i> _____	_____
Plural	_____	_____
Infinitive	_____	
Singular	<i>Mido lootee</i> _____	_____
Plural	_____	_____
Infinitive	_____	
Singular	<i>Mido fiyee</i> _____	_____
Plural	_____	_____
Infinitive	_____	
Singular	<i>Mido roondee</i> _____	_____
Plural	_____	_____

GRAMMAR AND VOCABULARY

1. Using the “clock” and the times of day do the following frame drill. Set the “clock” at the time indicated before saying each phrase. Choose appropriate logical actions from column 2. Translate each phrase. Put the middle voice verbs into General Incomplete form.

Column 1	Column 2
<i>Si laasara wari, mi</i>	<i>bornaade kaddule.</i>
<i>sallifana</i>	<i>hiirtaade.</i>
<i>nyawlal</i>	<i>tiilaade golle.</i>
<i>jemma</i>	<i>woottaade.</i>
<i>beetee</i>	<i>fukkaade.</i>
<i>hakkunde naange</i>	<i>ummaade.</i>

2. Review numbers with the following:

- 1) Using your number chart, identify numbers as quickly as you can.
- 2) Practice counting by 100's to 1000.
- 3) Practice counting by 50's to 1000.

GRAMMAR

Read section 11.A.3.d. **In subordinate clauses introduced by the subordinating conjunctions *yalla* or *salla*** on page 72. Also read section 17. D. 3. **In subordinate clauses introduced by the subordinating conjunctions *yalla* or *salla*** on page 114. What two meanings can *yalla* and *salla* have?

Practice forming sentences with *yalla* or *salla* by randomly joining one phrase from the left column to one on the right using *yalla* or *salla*. Be sure you understand the meaning of each sentence you make.

<i>Yammaa o</i>	<i>yalla/salla</i>	<i>wuro makko na woddi.</i>
<i>Mi anndaa</i>		<i>maaro na heddi ley suudu.</i>
<i>Yah, ndaar</i>		<i>saaya am lonnaama hannden.</i>
<i>Haalam</i>		<i>a gollan jaango na a gollataa.</i>
<i>O yammii be</i>		<i>nagge joooro waati.</i>
<i>Mi nanaay</i>		<i>baaba ma yamdaa.</i>
<i>Be mbi'aay</i>		<i>bunndu toon na wondi e ndiyam.</i>
<i>Moy faami</i>		<i>haala ka wo goonga.</i>

6. Write the seven object pronouns (human): _____, _____,
 _____, _____, _____, _____, _____

7. Write the nine possessive pronouns (human): _____, _____,
 _____, _____, _____, _____, _____, _____, _____

8. Write the seven emphatic pronouns (human): _____, _____,
 _____, _____, _____, _____, _____

9. What is the benefactive verb infix?

What English preposition is used to give a benefactive sense?

What is the distantive verb infix?

How would you translate the distantive sense in English?

What is the causative verb infix?

How is the causative sense expressed in English?

What is the repeat/reverse infix?

How is the sense of repetition expressed in English?

How is the sense of reversal expressed in English?

11. Look up the following plural nouns and fill in the chart:

Noun (singular)	Noun Class	Noun (plural)	Plural Noun Class	Gloss
—	_____	wuyɓe	_____	
—	_____	galleeji	_____	
—	_____	golloobe	_____	

12. Fill in the following charts:

a. Relative Complete (with pronouns):

habbude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

b. Relative Incomplete (with pronouns):

habbude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

c. General Complete (with pronouns):

habbude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

d. Progressive (with pronouns):

habbude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

e. Negative Complete:

habbude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

f. Negative Incomplete:

habbude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

g. Stative:

suusude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Negative Stative:

suusude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

i. General Incomplete:

habbude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

Lesson 37

Goals: More practice with participles

REVIEW

1. Work with your language helper on **Forming Participles sets 12a and 12b** found on page 409-410 of Appendix A.
2. Work with your language helper on **Forming Colors exercise 2** found on page 417 of Appendix A.
3. Correct the ten sentences you wrote for homework in Lesson 36 using infixes.
4. Correct the sentences you translated from English for homework in the last lesson.
5. Continue to work on your transcription (see Lesson 35, Homework #13, page 287) until you have a complete text that has been corrected.
6. Use the following exercise to practice verbs in the Relative Complete form. Following the example write questions for each given verb then ask your language helper to read the questions while you form the response. Then repeat the exercise in the Relative Incomplete form. Don't forget to rewrite the questions in Relative Incomplete also. Translate each sentence.

First, fill in the following:

roondaade (Relative Complete form) _____ *mi*.

(Relative Incomplete form) _____ *mi*.

Example: *Dume ndefudaa?*

Nyiiri ndefude

Nyiiri ndefumi.

unude

Gawri

unude

Dume _____

soodude

Maaro

soodude

Dume _____

sippude

Kosam

sippude

Dume _____

soottude

Kaadam

soottude

Dume _____

roondaade

Ndiyam

roondaade

Dume _____

7. Review of Participial Forms: Conjugate verbs into the indicated form placing them in a sentence using the subject pronoun *mi*. Use an object for the active voice forms. Go through the entire list orally before you write the answers.

Example:

roondude General Complete *Mi roondii o.*

Participial Complete *Mi doondudo o.*

lootude General Complete _____.

Participial Complete _____.

Progressive _____.

Participial Incomplete _____.

lootaade General Complete _____.

Participial Complete _____.

Progressive _____.

Participle Incomplete _____.

looteede General Complete _____.

Participial Complete _____.

Progressive _____.

Participial Incomplete _____.

sancude General Complete _____.

Participial Complete _____.

Progressive _____.

Participial Incomplete _____.

sancaade General Complete _____.

Participial Complete _____.

Progressive _____.

Participial Incomplete _____.

sanceede General Complete _____.

Participial Complete _____.

Progressive _____.

Participial Incomplete _____.

roondude General Complete _____.
 Participial Complete _____.
 Progressive _____.
 Participial Incomplete _____.

roondaade General Complete _____.
 Participial Complete _____.
 Progressive _____.
 Participial Incomplete _____.

roondeede General Complete _____.
 Participial Complete _____.
 Progressive _____.
 Participial Incomplete _____.

moorude General Complete _____.
 Participial Complete _____.
 Progressive _____.
 Participial Incomplete _____.

mooraade General Complete _____.
 Participial Complete _____.
 Progressive _____.
 Participial Incomplete _____.

mooreede General Complete _____.
 Participial Complete _____.
 Progressive _____.
 Participial Incomplete _____.

8. Repeat the above exercise in the plural.

9. Repeat these instructions several times orally before writing your answers. Change the following phrases to the plural if they are singular and to the singular if they are plural. Then change each into the passive incomplete participial form, both singular and plural. Now go back over the list and orally give the gloss for each form.

Singular/Plural Participle Complete	Singular Participle Incomplete	Plural Participle Incomplete
Example: <i>gorko tawaado</i> <i>worbe tawaabe</i>	<i>gorko taweteedo</i>	<i>worbe taweteebe</i>
<i>suka pinndinaado</i> _____	_____	_____
<i>gorko tagaado</i> _____	_____	_____
<i>debbo ceeraado</i> _____	_____	_____
<i>gorko kiillaado</i> _____	_____	_____
<i>gorko ceppaado</i> _____	_____	_____
<i>suka noddaado</i> _____	_____	_____
<i>debbo gaddaado</i> _____	_____	_____
<i>gorko bi'aado</i> _____	_____	_____
<i>yimbe nelaabe</i> _____	_____	_____
<i>yimbe neltaabe</i> _____	_____	_____

HOMEWORK

1. Prepare for **Forming Participles sets 13a** and **13b** found in Appendix A on pages 414-415.
2. Update your card file and practice with it. Be sure to refer often to your master vocabulary lists in Appendix D. Keep track of words you have learned and continue to add new words from the lists to your practice file.
3. Write ten sentences in the Relative Complete and Relative Incomplete forms.

4. Translate the following sentences:

My neck hurts.

My little brother's head hurts.

It was last year that he went to the dispensary (suudu dokotoro).

It was last Friday that he bought me some rope.

The children went to study in the Ivory Coast.

He closed the door.

They opened the door.

It was the day before yesterday that Ali Soh came back to DOUNGEL.

I refuse to eat wild grass seed (paggiri).

I am giving you my fabric.

When do you bathe?

It's in the afternoon that I bathe.

5. Write the seven object pronouns (human): _____, _____,

_____, _____, _____, _____, _____

6. Write the nine possessive pronouns (human): _____, _____,

_____, _____, _____, _____, _____, _____, _____

7. Write the seven emphatic pronouns (human): _____, _____,

_____, _____, _____, _____, _____

8. List the following verb infixes:

Benefactive -

Distantive -

Instrumental -

Causative -

Reverse/Repeat -

9. Look up the following plural nouns and fill in the chart:

Noun (singular)	Noun Class	Noun (plural)	Plural Noun Class	Gloss
_____	_____	<i>dote</i>	_____	
_____	_____	<i>deedi</i>	_____	
_____	_____	<i>dene</i>	_____	

10. Fill in the following charts:

a. Relative Complete (with pronouns):

roondaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

b. Relative Incomplete (with pronouns):

roondaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

c. General Complete (with pronouns):

tayude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

d. Progressive (with pronouns):

tayude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

e. Negative Complete:

tayude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

f. Negative Incomplete:

tayude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

g. General Incomplete:

resude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

11. You will need the “boutique” for the next lesson so prepare your items.

Lesson 38

Goals: Practice with participles
Practice with *caggal*
Introduce the conditional with *si*
Practice with *wonude*

REVIEW

1. Work with your language helper on **Forming Participles set 13a and 13b** (Appendix A, pages 410).
2. Work with your language helper on **Forming Colors exercise 3** found on page 417 of Appendix A.
3. Continue work on your transcription if needed. Practice reading the text.
4. Correct the sentences you wrote using Relative Complete and Incomplete for homework in Lesson 37.
5. Correct the sentences you translated from English for homework in the last lesson.
6. TPR: Use the “boutique” for the following exercises.
 - 1) *Midò hokke* _____ *am*. (Do the action of giving said item to someone while saying the phrase.)
 - 2) “Buy” and “sell” for several minutes.
 - 3) Count money for several minutes.
 - 4) Count maggi cubes for several minutes.
7. Orally translate the following phrases into Fulfulde, using what you have learned about *caggal*. Repeat until you can correctly produce a translation for each sentence smoothly.

I will go after two o'clock prayers.

I will bathe after sunset prayers.

I will come back after 8 p.m. prayers.

After I came, he left.

After we bought the chicken, we ate supper.

After I slept, I arose.

8. Practice forming participles - write the ending for each form:

- Active voice, incomplete o class participles _____
- Active voice, incomplete 6e class participles _____
- Middle voice, incomplete o class participles _____
- Middle voice, incomplete 6e class participles _____
- Passive voice, incomplete o class participles _____
- Passive voice, incomplete 6e class participles _____
- Active voice, complete o class participles _____
- Active voice, complete 6e class participles _____
- Middle voice, complete o class participles _____
- Middle voice, complete 6e class participles _____
- Passive voice, complete o class participles _____
- Passive voice, complete 6e class participles _____

9. Practice for meaning: Ask your language helper to record randomly individual phrases from the following two columns. He should leave enough time between phrases for you to respond with the corresponding phrase in English. (If you need help, the corresponding phrases are provided in the HOMEWORK section of this lesson)

Column 1

- Mi lootudo o.
- Mi lootoowo o.
- Min lootu6e o.
- Min lootoo6e o.
- Min lootii6e.
- Mi lootii6o.
- Mi loototoo6o.
- Min lootete6e.
- Min lootaa6e.
- Mi lootaa6o.
- Mi lootete6o.
- Min loototoo6e.

Column 2

- Mi doondudo o.
- Mi doondoowo o.
- Min roondu6e o.
- Min roondo6e o.
- Min roondi6e.
- Mi doondi6o.
- Mi doondotoo6o.
- Min roondete6e.
- Min roonda6e.
- Mi doonda6o.
- Mi doondete6o.
- Min roondotoo6e.

GRAMMAR

CONDITIONAL CLAUSES USING *si*

Read section **11. B. 2.a. After a conditional clause with the subordinating conjunction *si*** on page 74 of your grammar, and section **17. D. 1. Following conditional *si* clauses** on page 113. Both describe the use of *si* in conditional clauses.

The following are simple examples of how the conditional is used in Fulfulde.

Using the “clock” and the times of day do the following frame drill. Set the “clock” at the time indicated before saying each phrase. Translate each phrase.

Gloss: *sanyude*

<i>Si laasara</i>	<i>wari, mi</i>	<i>unan</i>	<i>hiraande.</i>
<i>sallifana</i>		<i>sanyan</i>	<i>daago.</i>
<i>nyawlal</i>		<i>defan</i>	<i>mbottaari.</i>
<i>jemma</i>		<i>daanoto.</i>	
<i>beetee</i>		<i>sippan</i>	<i>kosam.</i>
<i>hakkunde naange</i>		<i>nyaaman</i>	<i>mbottaari.</i>

Describe what you can tell about the relationship between the verbs in the conditional clause and the independent clause.²⁴

VOCABULARY

MORE PRACTICE WITH *WONUDE*

12. The following are sentences using *wonude*. Underline the form of *wonude* in each sentence, identify its form, and then translate each sentence possible - save the other sentences to discuss with your language helper. Watch for constructions or extensions that alter meaning. Note them to discuss with your language helper.

Penndo wo deekiiko.

Yeekiraabe Penndo, banndiraabe Ali.

Ibe do.

Hannden wanaa luumo Tenkodogo.

Won ko anndudaa e ley majjum?

Ada woodi mbuudu?

Mido woni e janngude.

²⁴ See the glossary in the back of the grammar for a discussion of conditional clauses (p. 179) and independent clauses (p. 181) as well as subordinate clauses (p. 182).

Ali woni goriiko.

Dume ngondudaa?

Ada wondi e golle naawdo?

Dume woni e ley maa?

Faa'e walaa e he'am.

Mi walaa kaalisi.

Be ngalaa do.

Dum e dum, waldaa.

Nde ngonmi Ouagadougou ndeen, mi selaa fey.

Won to be njaari o.

Pobbi ngalaa ga joonin.

HOMEWORK

1. Prepare for **Forming Participles sets 14a** and **14b** from Appendix A, page 410.
2. Translate orally from English to Fulfulde the phrases in the three columns below, using Participial forms. Repeat until you can do the exercise fluidly.

Column 1

Infinitive: *lootude*

I washed him.
We washed him.
I'm washing him.
We're washing him.

Infinitive *roondude*

I loaded him.
We loaded him.
I'm loading him.
We're loading him.

Column 2

Infinitive: *lootaade*

I washed myself.
We washed ourselves.
I'm washing myself.
We're washing ourselves.

Infinitive: *roondaade*

I loaded myself.
We loaded ourselves.
I'm loading myself.
We're loading ourselves.

Column 3

Infinitive: *looteede*

I was washed (by someone).
We were washed (“ ”).
I'm being washed (“ ”).
We're being washed (“ ”).

Infinitive: *roondeede*

I was loaded (by someone).
We were loaded (“ ”).
I'm being loaded (“ ”).
We're being loaded (“ ”).

3. Translate the following sentences into Fulfulde:

Supper's ready! Come and eat!

When are you going to plow your field?

Where did your in-laws come from?

I am giving you 3,780 cfa.

Let's sit down.

I can't come now, I'm bathing!

Old men can't stand up

The dirty children are behind the hut.

The big child went to work his grandfather's field.

Before she bathes, I will give her soap.

The hoe is mine.

I don't own the hoe.

It was six days ago that I greeted Ali.

They will plant their millet in two weeks' time.

Last week my finger hurt, but now it's better.

After I bought millet, I left for home.

4. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Pooli nanndooji piiridata.

5. List the following verb infixes:

Benefactive -

Distantive -

Instrumental -

Causative -

Reverse/Repeat -

Associative -

Reciprocal -

Imitative -

6. Verb initial consonant changes - fill in the chart:

f → _____	s → _____	h → _____	r → _____
y → _____	w → _____	j → _____	g → _____
d → _____	b → _____	w → _____	

7. Noun initial consonant changes - *o* class - fill in the chart:

d → _____	b → _____	g → _____	or g → _____
j → _____	p → _____	k → _____	c → _____

8. Study the transcription you have been working on for a dictation in the next lesson.

9. Complete the following chart using Participial verb forms for *o* and *be* classes. Use help only when needed.

<i>janngude</i> Incomplete Complete	Singular	Plural
<i>fukkaade</i> Incomplete Complete	Singular	Plural
<i>bayeede</i> Incomplete Complete	Singular	Plural

10. From the given plural nouns complete the rest of the chart below.

Noun (singular)	Noun Class	Noun (plural)	Noun Class
		<i>boje</i>	
		<i>gude</i>	
		<i>jebe</i>	

11. Complete the following tables:

a. Relative Complete (with pronouns):

yiilaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

b. Relative Incomplete (with pronouns):

yiilaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

c. General Complete (with pronouns):

yiilaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

d. Progressive (with pronouns):

yiilaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

e. Negative Complete:

yiilaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

f. Negative Incomplete:

yiilaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

g. General Incomplete:

yiilaade (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

h. Stative:

waawude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

i. Negative Stative:

waawude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

Lesson 39

Goals: Practice with possessive suffixes
Practice with second person singular object pronoun transformation

REVIEW

1. Work with your language helper on **Forming Participles set 14a** and **14b** from Appendix A, page 410.
2. Work with your language helper on **Forming Colors exercises 1-3** from Appendix A, page 417.
3. Go over the sentences you translated for homework in lesson 38.
4. More practice with possessive suffixes:²⁵

Lengthen the following “contracted” forms to show their origins, then ask your language helper to read the lengthened forms to you as you respond with the contracted form. Repeat for speed. Take turns translating into English.

Example: *mawnam* - *mawniiwo am*

1. *goriibe* -
2. *inniibe* -
3. *mawniiibe* -
4. *nawliiko* -
5. *biyiiko* -
6. *deekiiko* -
7. *kaawiiko* -
8. *minyiiko* -
9. *kaawiibe* -
10. *biyum* -

PRACTICE FOR SOUND

1. Practice with minimal pairs you need work on.
2. Write 5 sentences from your transcription which your language helper will read to you as a dictation. Correct your sentences.

²⁵ See Appendix D in the grammar, page 206, for a summary of the possibilities of contracted possessive forms.

GRAMMAR

SECOND PERSON SINGULAR OBJECT PRONOUN TRANSFORMATION

1. Review the discussion in section **8.C. Object Pronouns** on pages 49-52 in the *Burkina Faso Fulfulde Grammar* which explains the four situations provoking transformation of the second person singular object pronoun. List the four verb forms here and write one example of each.

2. In this exercise there are three sentences for each verb form that contracts the second person singular object pronoun. Translate them into Fulfulde showing the contractions. There are two blank lines with each set for you to supply a couple of original sentences. Check them all with your language helper. Refer to section **8. C. Object Pronouns** on pages 50-51 of your grammar if you get stuck.

a) verb form *General Incomplete*

I will take you to the market. _____

He will show you the path. _____

They are building you a good house. _____

b) verb form _____

Look, I am showing you how it is done. _____

They are giving you a sheep for your wedding. _____

Listen, he is calling you. _____

c) verb form _____

We came early so we would find you here. _____

We tied this bull here so we could show it to you.

I brought this fabric to give to you. _____

d) verb form _____

Did you see the chicken I gave you? _____

He owns the field I showed you. _____

Here are the books I will bring for you. _____

HOMEWORK

1. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Huli maaya, suusi maaya, maayde nde wootere buri dagaade.

2. List the following verb infixes:

Benefactive -

Distantive -

Instrumental -

Causative -

Reverse/Repeat -

Associative -

Reciprocal -

Imitative -

3. Verb initial consonant changes - fill in the chart:

f → _____ s → _____ h → _____ r → _____
y → _____ w → _____ j → _____ g → _____
d → _____ b → _____ w → _____

4. Noun initial consonant changes *o* class - fill in the chart:

d → _____ b → _____ g → _____ or g → _____
j → _____ p → _____ k → _____ c → _____

5. Noun Initial Consonant Changes - other than *o* class - fill in the chart:

r → _____ w → _____ or w → _____ y → _____
or y → _____ f → _____ h → _____ s → _____
nd → _____ mb → _____ ng → _____ nj → _____

6. Write ten sentences using the passive voice and translate each:

7. Translate the following sentences:

It was the day before yesterday that I bought the mat.

I will sell it (the mat) the day after tomorrow, if God wills.

She went to sell her milk the night before last.

The calves will not be herded tomorrow.

Why isn't supper ready yet?

His in-laws are coming now.

His grand-children work his fields for him.

My mother's brother is known as Hammadi Ali.

Penndo's brothers-and-sisters-in-law went home this morning.

Tomorrow I will give you 11,500 cfa, if God agrees.

Before I pound supper, I will pray.

The goat is mine.

I don't own the goat.

It was seven days ago that I saw Gadfo.

They will migrate in six days' time.

Before I cooked lunch, I went to buy meat.

Last week my shoulder hurt, but now it's better.

After I ate, I slept.

When are they coming back?

When was Seyo born? (rimeede)

When did Diko give birth? (rimude)

8. Complete the following charts. Use help only when needed:

a. Participial form - *o* and *be* class:

<i>yettude</i>	Singular	Plural
Incomplete		
Complete		

<i>joodaade</i>	Singular	Plural
Incomplete		
Complete		

<i>taweede</i>	Singular	Plural
Incomplete		
Complete		

b. Noun (singular) Noun Class Noun (plural) Noun Class

guri
gabbi
goowle

c. Relative Complete Verb (with pronouns):

yettude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

d. Relative Incomplete Verb (with pronouns):

yettude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

e. General Complete (with pronouns):

yettude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

f. Progressive (with pronouns):

yettude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

g. Negative Complete:

yettude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Negative Incomplete:

yettude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

i. General Incomplete:

yettude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

j. Stative:

suusude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

k. Negative Stative:

suusude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

Lesson 40

Goals: Practice with passive voice
Practice with family vocabulary
Adjectives – The Concept of Small

REVIEW

1. With your language helper correct the sentences you wrote in passive form for homework in the last lesson.
2. Correct the sentences you translated from English for homework in lesson 39.
3. Do **Forming Participles set 15** with your language helper. Follow the instructions carefully.
4. Practice with passives - for each of the following sentences:
 - Identify any word that is in the passive voice.
 - Gloss the word. Write it on the given blank in the column called *Gloss*
 - Give the infinitive (passive). Write it on the blank in the column for *Infinitive*
 - The rest of the sentence is glossed for you.

Example:

<i>Phrase</i>	<i>Gloss</i>	<i>Infinitive</i>
<i>Teewu nyaameete nyannde juulde.</i>	<u>will be eaten</u>	<u>nyaameede</u>
Gloss: Meat _____ the day of prayers.		

Hannden baali di kirsetee, sabo hannden wo Juuldaandu.

Gloss: Today sheep the _____, because today is Ramadan.

Daabaaji di nduroytaa ke hannden sabo bannadi'en nji'aama ley ladde nde.

Gloss: Animals the _____ today because bandits _____ in the bush.

Suka o suudaaka fay o lallu.

Gloss: Child the _____ he's lost.

Gujjo haanaa yoppeede yiiloo jemma. _____

Gloss: Thief ought (not) _____ to wander about at night

Bibbe na'i di kabbaataake jemma, di njoppetee di muyna yaayiraabe majji faa weeta.

Gloss: Calves the _____ at night, they _____ nurse mothers their until morning.

Cofal am lallii, si ngal yiitaama fiu ngal soottee.

Gloss: Chicken my lost, if it _____ it _____.

Adunaaru ndu tagaama ley balde jeegom. _____

Gloss: Earth the _____ in days six.

Mobel ngel lootaama, galle o wuuwaama, ciudi di coccaama, ko heddii e golle? Fay huunde.

Gloss: Car the _____, yard the _____, huts the _____, what remains of work? Nothing!

Mbottaari ndi rottaama kaa sukaabe be njiitaaka tafon.

Gloss: Lunch the _____ but children the _____ yet.

O wii: "Annabaajo waawataa teddineede ley leydi mudium".

Gloss: He said: Prophet can't _____ in country his own.

5. More practice with passives - give the corresponding passive form for each of the following sentences:

Phrase	Gloss	Passive	Gloss
Example: <i>Mi looteke.</i>	I washed myself.	<i>Mi lootaama.</i>	I was washed.
<i>Be ndoondeke.</i>	_____	_____	_____
<i>Mi mooraaki.</i>	_____	_____	_____
<i>Mi tawaay o toon.</i>	_____	<i>O</i> _____	_____
<i>Mido lootoo.</i>	_____	_____	_____
<i>Mi lootataako tafon.</i>	_____	_____	_____
<i>Mi sancoto, si Alla jabi.</i>	_____	_____	_____
<i>O nyaamoowo.</i>	_____	_____	_____
<i>O nyaamudo.</i>	_____	_____	_____
<i>Mi nyaaman teewu.</i>	_____	<i>Teewu ngu</i>	_____
<i>Be cancaaki.</i>	_____	_____	_____

VOCABULARY

MORE PRACTICE WITH “FAMILY” VOCABULARY

Write the singular for each of the following plural nouns and gloss. Cover your answers and ask the language helper to read the plurals to which you respond with the singular. Reverse, with your helper giving the singular to which you respond with the plural. Have him read the plurals again in random order, this time you respond with the gloss. (You may need to respond in French when giving the gloss.)

	Singular	Gloss
1. <i>inniraabe</i>		
2. <i>banndiraabe</i>		
3. <i>mawniraabe</i>		
4. <i>minyiraabe</i>		
5. <i>bibbe</i>		
6. <i>dendirabe</i>		
7. <i>wappaybe</i>		

8. *kaawiraabe*
9. *taaniraabe*
10. *goggiraabe*
11. *sakiraabe*
12. *nawliraabe*
13. *yeekiraabe*
14. *esiraabe*
15. *baabiraabe*

GRAMMAR

ADJECTIVES –CONCEPT OF SMALL

Work through the exercise with this title on page 412 of Appendix A.

HOMEWORK

1. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Kutay hadataa baaldal.

2. List the following verb infixes:

Benefactive -
 Distantive -
 Instrumental -
 Causative -
 Reverse/Repeat -
 Associative -
 Reciprocal -
 Imitative -

3. Verb initial consonant changes - fill in the chart:

f → _____	s → _____	h → _____	r → _____
y → _____	w → _____	j → _____	g → _____
d → _____	b → _____	w → _____	

4. Noun initial consonant changes *o* class - fill in the chart:

d → _____ b → _____ g → _____ or g → _____
j → _____ p → _____ k → _____ c → _____

5. Noun Initial Consonant Changes - other than *o* class - fill in the chart:

r → _____ w → _____ or w → _____ y → _____
or y → _____ f → _____ h → _____ s → _____
nd → _____ mb → _____ ng → _____ nj → _____

6. Translate the following sentences:

My mother was dressed (by someone).

Her co-wife pounded the millet.

The well will not be drawn from.

We have guests today, it is necessary that I kill the rooster.
(or . . . I should kill the rooster.)

The fishes were not eaten.

He won't (refuses to) sit down.

It was last week that we (inclusive) sold the horse.

I will go to plow Ali's field for him next week, if God wills.

They didn't find the hyena.

Don't touch each other!

I don't like my pail. I want another one.

Before she goes to sleep, she will drink milk.

The donkey is mine.

I don't own the horse.

It was six days ago that the children played soccer.

They will plant their millet in three weeks' time.

Last week my toe hurt, but now it's better.

After I bought peanut oil, I left for home.

7. Complete the following charts (use help only when absolutely needed):

- a. Noun (singular) Noun Class Noun (plural) Noun Class
kine
cuudi
pooli

b. Participial form - *o* and *be* class:

labude Singular Plural
 Incomplete
 Complete

daraade Singular Plural
 Incomplete
 Complete

rimeede Singular Plural
 Incomplete
 Complete

c. Relative Complete (with pronouns):

taweede (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

d. Relative Incomplete (with pronouns):

taweede (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

e. General Complete (with pronouns):

taweede (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

f. Progressive (with pronouns):

taweede (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

g. Negative Complete:

taweede (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Negative Incomplete:

taweede (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

i. General Incomplete:

taweede (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

j. Subjunctive

tawude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

8. The following list is of singular nouns and participles. Your job is to fill in the first letter of the plural. (Ask the questions: Does it change at all? If so, to what? Why?) Look up any answers of which you aren't certain.

<i>baddo</i> (o)	- __ <i>addube</i> (be)	young one
<i>biddo</i> (o)	- __ <i>ibbe</i> (be)	child
<i>Laarabuujo</i> (o)	- __ <i>aarabuu</i> be (be)	Tuareg
<i>daneejo</i> (o)	- __ <i>aneebe</i> (be)	one who is white
<i>celaado</i> (o)	- __ <i>elaabe</i> (be)	widow
<i>garoowo</i> (o)	- __ <i>aroobe</i> (be)	one who is coming
<i>keddiido</i> (o)	- __ <i>eddiibe</i> (be)	one who remains
<i>jaangoowo</i> (o)	- __ <i>anngoobe</i> (be)	student
<i>laaliido</i> (o)	- __ <i>aalibe</i> (be)	wanderer
<i>moodibbo</i> (o)	- __ <i>oodibaabe</i> (be)	Koranic teacher
<i>neetaro</i> (o)	- __ <i>eetarbe</i> (be)	someone disrespectful

<i>nyeenyo (o)</i>	- <i>__eeybe (be)</i>	member of artisan class
<i>Pullo (o)</i>	- <i>__ulbe (be)</i>	Fulani
<i>saara (o)</i>	- <i>__aaraabe (be)</i>	parent
<i>suka (o)</i>	- <i>__ukaabe (be)</i>	child
<i>taaniraado (o)</i>	- <i>__aaniraabe (be)</i>	grandchild
<i>beero (o)</i>	- <i>__eerbe (be)</i>	host

9. Have you mastered the above vocabulary? If so be sure to check it off your master list in Appendix D. If not add the words you don't know to your card file and practice them!

At this point you should do a thorough review of what you have learned in Lessons 31-40. There will also be one question from Lesson 30 so review that lesson as well. Arrange with your language supervisor to take Exam 4. Ideally you should take Exam 4 before going on to the lessons in Set 5.

Lesson 43

Goals: Using the Relative in complex sentences
Practice the passive voice

REVIEW

1. Practice - Passive Voice:

Give the corresponding form for each of the following sentences. Look up forms of which you are unsure.

Example:	Passive	Gloss
<i>Mi looteke.</i>	<i>Mi lootaama.</i>	I was washed.
<i>Be ndoondeke.</i>	_____	_____
<i>Mi mooraaki.</i>	_____	_____
<i>Mi tawaay o toon.</i>	<i>O</i> _____	_____
<i>Mido lootoo.</i>	_____	_____
<i>Mi lootataako tafon.</i>	_____	_____
<i>Mi sancoto, si Alla jabii.</i>	_____	_____
<i>O nyaamoowo.</i>	_____	_____
<i>O nyaamudo.</i>	_____	_____
<i>Mi nyaaman teewu.</i>	<i>Teewu ngu</i> _____	_____
<i>Be cancaaki.</i>	_____	_____

2. Together with your language helper read through your paragraphs describing why you are in Burkina. Discuss your pronoun and verb choices and correct any mistakes.
3. Correct the sentences you wrote for homework in Lesson 42 using *-irgal* and *-irde* endings.

GRAMMAR

You are familiar with Relative forms, both complete and incomplete. Today we will practice using these forms in complex sentences. Read point **13.D. Focus on Relative Pronouns** on pages 91-94 of your grammar. Take time to read through the examples on pages 93 and 94 paying attention to how the relative pronouns are used. Also Read the note on the bottom of page 91. For simplicity, in these lessons the adverbs corresponding to “when,” “where,” and “how” will be included and referred to as relative pronouns. To form complex sentences, you will need to use the relative pronouns. The following correlations will help you. Observe the following list:

What is the question word that means:	What is the corresponding relative <i>pronoun</i> ?
“When?” _____	_____
“Where?” _____	_____
“Why?” _____	_____
“How?” _____	_____
“How much?” _____	_____
“Who?” _____	_____
“What?” _____	_____

In the case of “Which?/That?” what are used for relative pronoun markers?

What are the similarities you see between question words and relative pronouns which will help you learn them?

Looking at the examples on pages 93 and 94 of your grammar and observe the examples where the relative clause is “bracketed” by relative pronouns.

Rhetorical question: what verb form is used in each relative clause?

- Practice some of what you have seen above by doing the following substitution exercises. Watch for initial consonant changes and word order reversals! First do each exercise slowly and carefully. Take time to think through what is happening grammatically and semantically. Be sure you know the meaning of each phrase. Ask your language helper to say each phrase and repeat after him.

A.	Relative Complete	Relative Complete
	<i>O haalanaay kam nde <u>o wari</u> nde.</i>	<i>(Jaka hecci-keeyan, <u>o wari</u>.)</i>
	<i>be (ng-)</i>	
	<i>on</i>	
	<i>a</i>	
	<i>o</i>	

Translation:

What words indicate that this is a complex sentence?

B. Relative Complete

Relative Complete

O yi'aay ko kokkumi Burayma dum. (Kaalisi kokkumi Burayma.)
be
on
a
o

Translation:

What words indicate that this is a complex sentence?

C. Relative Complete

Mi yaarii suka o to nji'umi liingu mawngu nyannden toon.
O
Be
On
A

Translation:

What words indicate that this is a complex sentence?

D. Relative Incomplete

Goriiko mo nji'ataa jaango o na saahii sanne.
o
be
on
mi

Translation:

What words indicate that this is a complex sentence?

E. Relative Incomplete

Gorko mo nji'ataa o wo duroowo.
o
be
on
mi

Translation:

What words indicate that this is a complex sentence?

2. In your own words tell a beginner how to make a complex sentence (with a relative clause) in Fulfulde:

3. Practice with Relative Incomplete verbs (and other things!) - change the following familiar sentences from plural to singular:

Wayhube, koolonde tan ngadata.

Lawbe, bobi tan ngadata.

Maabube, kaasaaji tan cannyata.

Worbe tan njahata galbal.

Rewbe tan cannyata daagooji.

Sukaabe tan pijata so leelewal yalti.

Rimbe tan laamotoo.

Nyeeybe tan nyaagotoo.

Rimaybe tan ndefata nyannde banje.

HOMEWORK

1. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Jawdi wo leembol hinere.

2. List the following verb infixes:

Benefactive -

Distantive -

Instrumental -

Causative -

Reverse/Repeat -

Associative -

Reciprocal -

Imitative -

3. Verb initial consonant changes - fill in the chart:

f → _____ s → _____ h → _____ r → _____
y → _____ w → _____ j → _____ g → _____
d → _____ b → _____ w → _____

3. Noun initial consonant changes *o* class (human) - fill in the chart:

d → _____ b → _____ g → _____ or g → _____
j → _____ p → _____ k → _____ c → _____

4. Noun initial consonant changes - other than *o* class - fill in the chart:

r → _____ w → _____ or w → _____ y → _____
or y → _____ f → _____ h → _____ s → _____
nd → _____ mb → _____ ng → _____ nj → _____

6. Translate the following sentences:

Give me the broom!

I'm sweeping my hut! (Two Forms)

It was in the school that he taught the children.

It is my cross-cousin who comes (is coming) today.

The large hyena is beside the mosque.

A blacksmith made my ring.

Fulaniness is rare.

They are hoeing their fields. (Two forms)

The chicken was killed.

The sheep (sing.) won't be butchered.

The camel was seen in the bush.

My body doesn't hurt me today.

The boat is on the other side of the river.

She went to buy condiments (*somoya*) for me.

It was the night before last that I was sick.

We haven't eaten breakfast yet.

I don't like my bowl. I want another one!

Before she gets her hair braided, she will comb it out.

The bowl is mine.

The horse isn't mine.

It was four markets ago that I bought a hoe.

They will have the shaving ceremony in three days' time.

After I bought millet, I left for home.

It's windy today, it is necessary that I wear a turban.

They will walk until they are tired.

They will work until they are finished.

7. Complete the following charts (use help only when absolutely needed):

a. Participial form - *o* and *be* class:

<i>hirsude</i>	Singular	Plural
Incomplete		
Complete		

<i>mooraade</i>	Singular	Plural
Incomplete		
Complete		

<i>hirseede</i>	Singular	Plural
Incomplete		
Complete		

b. Noun (singular)	Noun Class	Noun (plural)	Noun Class
		<i>bofi</i>	
		<i>gondi</i>	
		<i>gure</i>	

c. Relative Complete (with pronouns):

yamude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

d. Relative Incomplete (with pronouns):

yamude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

e. General Complete (with pronouns):

yamude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

f. Progressive (with pronouns):

yamude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

g. Negative Complete:

yamude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Negative Incomplete:

yamude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

i. General Incomplete:

yamude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

j. Subjunctive

yamude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

Lesson 44

Goals: Practice with relative clauses
Practice with the Preterite

REVIEW

1. Correct the sentences you translated from English for homework in Lesson 43.
2. Read your corrected paragraphs to your language helper. Have him read it to you. Record both readings.

GRAMMAR

PRACTICE WITH THE RELATIVE

1. Working with the sentences below do each of the following:
 - ✦ Place the relative clause(s) in each of the following sentences in parentheses.
 - ✦ Underline the relative pronouns which 'bracket' each clause. Some sentences have more than one relative clause; some are embedded one within another.
 - ✦ Do not take the time to look up words you do not know unless you are particularly curious. The important thing at this point is to see how relative clauses fit into a variety of sentences.

If you need to, review again the discussion relating to relative clauses in section **13. D** of your grammar, 93- 94.

Nde dutal ngal yottinoo ndeen, ngal wi'i: "Bidɗo o a rimaɗ dɗum!"

Mi nanii ko mbiidaa dɗum.

Nde o yaanoo to kaananke ooto ndeen, o wi'i biyum o, o wari faa o yama.

Nde kaananke oon namunoo dɗum ndeen, do gorko woni e laamu makko ngu fuu, o hawrunduri dɗum.

Noon be kuccitiri to Jenngi toon.

Nde be badinoo ndeen, Jenngi yaltin daandorgal mum ngal.

Nde be njottinoo ndeen, Kaliifa foodi faa e kaananke oon, noon wi'i: "Min ngaddii ndiyam dam."

O woni to mabbe toon nii faa dɗum wadi balde, non minyiiko debbo na toon wi'i jaadoowo e makko.

Nde o yottii to ngenndi mabbe toon ndeen, jamaa o fuu ummii de be kawrunduri kuyam; heddo ibe kollundura cukalel ngeel.

O wi'i bidɗo fuu mo Laamɗo adii hokkude o, o inndiran dum Jenngi.

PRACTICE WITH THE PRETERITE

In Lesson 42 you learned that the Preterite is used to clearly indicate

_____.

How is it formed? _____

The Preterite can be added on to which of the verbal suffixes? _____

Study the following sentences, then give the verb form used with the Preterite in each one. Translate each sentence on the line following it.

1. *Gilla balde nay Paate yaltaayno suudu mum.* _____ (verb form)

2. *Imo fukkinoo saabo o yamɗaano.* _____ (verb form 1)

_____ (verb form 2)

3. *Terde am fuu na mbulnoo, na njaanganoo.* _____ (verb form 1)

_____ (verb form 2)

4. *Mido yarannoo cafaaje feereeje nay fuu.* _____ (verb form)

5. *Toy kebunodaa lekki kiin?* _____ (verb form)

6. *Yigo am hokkoriino kam safaare jonte gilla mi yottaaki do.*

_____ (verb form)

If we were to summarize the various “meanings” that the preterite can take, we could say:

- ✦ It clearly puts an action or an event in the past tense (all examples illustrate this, but especially #5)
- ✦ It indicates that something about the situation has changed, that it is *no longer* the case (sentences 1, 2, 3)
- ✦ It can put two actions in chronological order, indicating clearly which came first. (sentences 5 and 6)
- ✦ It can indicate an action that was habitual, or happened regularly in the past. (see #3)

The following sentences demonstrate various active voice verb suffixes combined with the Preterite *-no-*. They help illustrate the range of meanings which each of these forms can take. Using **Table 23.1** on page 131 of the *Burkina Faso Fulfulde Grammar*, supply the verb form.

Verb Form	Phrase	Meaning
_____	<i>Mi yehiino</i>	I had gone.
_____	<i>Mi yahaayno</i>	I had not gone.
_____	<i>Na wulnoo</i>	It was hot. It had been hot.
_____	<i>Mido jannannoo</i>	I have been studying. I used to study. I was studying.
_____	<i>Mi jannanno</i>	I have been studying. I used to study.
_____	<i>O yahataano</i>	He wasn't going. He didn't used to go. He hadn't gone. He hadn't been going.
_____	Ndey njahnodaa?	When did you go? When had you gone?
_____	<i>Ndey njahannodaa?</i>	When were you going? When would you have gone? When did you used to go?

The Preterite can also be added on to the middle and passive voice suffixes. As you hear other people using the Preterite, you now have the tools for analyzing what they are saying. With practice you will master this verb form too!

HOMEWORK

1. Update and study your card file. Make cards for *ceedu*, *ndunngu*, *yaawnde*, *dabbunde*, *colte*.

2. List the following verb infixes:

Benefactive -
Distantive -
Instrumental -
Causative -
Reverse/Repeat -
Associative -
Reciprocal -
Imitative -

3. Verb initial consonant changes - fill in the chart:

f → _____	s → _____	h → _____	r → _____
y → _____	w → _____	j → _____	g → _____
d → _____	b → _____	w → _____	

4. Noun initial consonant changes *o* (human) class - fill in the chart:

d → _____	b → _____	g → _____	or g → _____
j → _____	p → _____	k → _____	c → _____

5. Noun Initial Consonant Changes - other than *o* class - fill in the chart:

r → _____	w → _____	or w → _____	y → _____
or y → _____	f → _____	h → _____	s → _____
nd → _____	mb → _____	ng → _____	nj → _____

6. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Si saate wari safaare walaa.

7. Fill in the following chart to review noun initial consonant changes:

<i>baddo (o)</i>	<i>__addube (be)</i>	young one
<i>bid̄do (o)</i>	<i>__ib̄be (be)</i>	child
<i>Laarabuunjo (o)</i>	<i>__aarabuube (be)</i>	Tuareg
<i>daneejo (o)</i>	<i>__aneebe (be)</i>	one who is white
<i>celaado (o)</i>	<i>__elaabe (be)</i>	widow
<i>garoowo (o)</i>	<i>__aroobe (be)</i>	one who is coming
<i>keddūdo (o)</i>	<i>__eddube (be)</i>	one who remains
<i>jaangoowo (o)</i>	<i>__anngoobe (be)</i>	student
<i>laaliido (o)</i>	<i>__aalibe (be)</i>	fool
<i>moodibbo (o)</i>	<i>__oodibaabe (be)</i>	Koranic teacher
<i>neetaro (o)</i>	<i>__eetarbe (be)</i>	someone disrespect
<i>nyeenyo (o)</i>	<i>__eeybe (be)</i>	member of artisan class
<i>Pullo (o)</i>	<i>__ulbe (be)</i>	Fulani
<i>saara (o)</i>	<i>__aaraabe (be)</i>	parent
<i>suka (o)</i>	<i>__ukaabe (be)</i>	child
<i>taaniraado (o)</i>	<i>__aaniraabe (be)</i>	grandchild
<i>njobbaajo (o)</i>	<i>__obbaabe (be)</i>	the sixth born son

8. Translate the following sentences:

I took Amadou to where I saw a red bird one day.

I heard what Umu told her mother.

The woman that you see is my mother-in-law.

The day when I sell milk is Tuesday.

He doesn't know what I gave Siira.

They told me when you came.

Where do you go every day?

I'm giving you 1490 cfa.

Don't lose it!

A weaver made my blanket.

They are milking their cows. (Two forms)

The money was gotten (heɓude).

The money won't be gotten.

This magi cube is old, give me another one.

We haven't cooked supper yet.

Before she leaves for home, she will go and greet Fatouma.

The money is mine.

The money isn't yours.

It was three years ago that I was married (male perspective).

The rains will come in three weeks' time, if God agrees.

After I bought millet, I bought condiments.

It's hot today, it is necessary that I drink lots of water.

They will work until they are tired.

9. Complete the following charts (use help only when absolutely needed):

a. Participial form - o and ɓe class:

<i>remude</i>	Singular	Plural
Incomplete		
Complete		

<i>joodaade</i>	Singular	Plural
Incomplete		
Complete		

<i>sanceede</i>	Singular	Plural
Incomplete		
Complete		

b. Noun (singular)	Noun Class	Noun (plural)	Noun Class
		<i>caabeeji</i>	
		<i>saahiibe</i>	
		<i>cabbi</i>	

c. Relative Complete (with pronouns):

joodaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

d. Relative Incomplete (with pronouns):

joodaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

e. General Complete (with pronouns):

joodaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

f. Progressive (with pronouns):

joodaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

g. Negative Complete:

joodaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Negative Incomplete:

joodaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

i. General Incomplete:

joodaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

j. Subjunctive

joodaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

10. Write ten complex sentences:

Lesson 45

Goals: Review “Times of Year” vocabulary
Review Relative verb forms, the Preterite, and participles

REVIEW

1. Practice “Times of the Year” vocabulary. Gloss the following words:

dabbunde -

colte -

ceedu -

ndunngu -

yaamnde -

Ask your language helper to tell you approximately how these times correspond to the months of our Roman calendar. If you haven't already learned these terms take time now to **memorize** these new words using the method in Lesson 11, or one of your own. Then use the appropriate card to **illustrate** each of the following sentences. **Discuss** the sense of each sentence. **Gloss** the words you don't know.

Nde dabbunde naati ndeen, suka o rimaa.

Nde colte puddunoo ndeen, sukaabe be nyawi.

Nde ceedu ngu naati ndeen, maccube be puddi demal.

Nde ndunngu ngu wari ndeen, feeyo o fuu fudi.

Nde yaamnde nde naati fuu, yimbe be tampan.

Si dabbunde warii, min njahan tayoyde gese amin.

Walaa fuu njidfo colte.

Ceedu hikka ngu wulii sanne.

Ndunngu gese de aawetee.

Yaamnde, tiidalla na heewi sanne.

2. Correct the sentences you translated from English for homework in Lesson 44.

GRAMMAR

Read this common phrase: *A nanii ko mbii-maa-mi dum?*

Gloss: You heard what told you I what?

Translation: Did you hear what I told you?

1. What is the verb form which is underlined?²⁶
2. Go through the story *Faadufe Tato*. Some verbs are underlined and numbered. At the end of the story is a list of numbered blanks. Fill in the verb form used with each corresponding number. You will be looking for Relative forms, preterites, and participles.

Faadufe Tato

¹Wadino e nyalaade, debbo gooto paho na ²wonnoo e ngenndi. Oon debbo faadi nii faa si kammu riggeke ndunngu, o nanataa. Kaa kanko debbo o, imo barkini sanne. Nyannde Alla warnde fuu o ummoto gilla beete o yaha gese, o nyalla imo golla, imo bammbi binnigel makko; o wartataa faa o yi'a mbuudu naange nge yooloweke. Nyannde wootere, rewi imo turii, imo rema faa o yi'i gorko gooto na wara, oon gorko du wo paho noon; o ³gardo tewtude baali makko majjudi.

Joomum yottii tan noon wi'i, "Assalaamu aleykum debbo! Baali am ngardaay gaa? Hannden woni balde kuurde mido tewta di, mi yiitaay. Ngootu na e majji, wo ⁴layoowu. Si a waawii tinndinde kam do di njaari, mido yeene faa naawa!"

Debbo oon nyoofti yeeso mum; o faamaay ko gorko oon haali dum. O miili jaati gorko o yamii o toy ngesa makko nga haadata. Noon o hunci junngo makko o wi'i ngesa makko nga faa to haadata; to caggal magga toon wo ngesa yigiiko debbo. Ko o sappi dum, gorko o du miili o wi'i hedde toon baali mum dii ngorri. Alla wadi muuyde mum, nde o ⁵yaarunoo to debbo sapporii toon ndeen, o tawi toon sewre makko baali makko nde na nyaama hudo. O seyii nii faa sanne. O roondii mbaalu layoowu, noon o hokkiri ngu debbo oon. O wi'i oon, o yehii to debbo o ⁶tinndini o toon, o tawii toon baali makko diin; dum lee mbaalu imo ⁷fodaninoo oon inan. Debbo o ndaari mbaalu ngu nii faa gite muudum benndi e makko; o taykii du nguun na laya, o miili gorko o ⁸biido o helii koyngal mbaalu mum ngu.

O berni nii faa imo fara, noon o naati e duko heddo imo wiya: "Mi nanaay abada mi helii koyngal mbaalu maa kaa! A fenanii kam, a hooyii hakke am; Laamdo yamam; fay do baali maa dii njaari mi anndaa sako faa mi hela koyngal ngootu majji! Dum woni toonyango mawngo. A yowii kam pene; abada mi yoppirtaa haala kaa nii, si wanaa carden."

Gorko o du anndi o berni. O sikki debbo o biido yidaa mbaalu layoowu ngu si wanaa mbaalu ⁹cellungu; noon kanko du o wi'i: "Mbaalu ngu jaati ¹⁰podanimaami; si a wi'i a yidaa si wanaa cellungu, a jottan ndelle! Fay mbaalu ngootu mi hokkataa ma caggal maggu. Si a jabii nanngaa ngu, si a jabaay, laamu senndan en."

Noon be arunduri yaade to ¹¹carotoodo. Ko be njaata dum, heddo ibe kiitondira; ibe nduka "pollu-pollu" kaa walaa fuu ¹²paamoowo ko banndum haalata. Be njehi faa be njottii carotoodo o. Nde be ¹³njottinoo ndeen, carotoodo oon noddii batu; jamaa o hawri. Noon o wi'i be kaala ko waddi be dum.

²⁶ See section 8.C.4 on page 51 of the grammar for an explanation of what is happening with the conjugation of this verb.

Gorko o hooyi haala noon wi'i: "Baali am ¹⁴majjirnoo kam de ¹⁵njaami filowaade. Mido yaha faa ¹⁶kayniimi debbo o na rema. Nde ¹⁷njottinoomi o ndeen, ¹⁸yamumi o yalla sewre am baali faltaaki do? ¹⁹Mbiimi o katin du mbaalu ngootu na ley majji wo layoowu. O sappii kam to baali di ngorri to. Nde ²⁰ngarumi e makko ndeen, mi ²¹fodanekeno o mbaalu layoowu ngu si o hollii kam to baali di ngoni to. Njaami to o sappii kam to, noon ²²tawumi toon baali am di; ²³ndoondiimi mbaalu layoowu ngu ²⁴ngaddammi o. Mi ndaaru debbo o faa celumi dum, o siini o yidaa mbaalu ngu, si wanaa mbaalu ngu layataa. Walaa fuu ko o heddani kam, fay do liccere na saawoo. Mido rookoo on njukkodon debbo o."

Nde o deyyinii ndeen, debbo o du wi'i: "Mi ²⁵demannoodo ngesa am; gorko mo ²⁶njiidon o wari yamii kam toy ngesa am nga haadata, ²⁷cappiimi o toon. O yehi toon; nde o wartata ndeen, o wartidi e mbaalu layoowu, o wi'i miin heli koyngal muudum. Miin lee fay to baali makko di ngorri mi anndaa sakko faa miin mi hela koyngal ngootu. Hono fuu keldammi koyngal mbaalu makko tawee fay mi yi'aay baali makko di? Na sella naa?"

Carotoodo o du wo paho; fay seeda o nanataa. Huunde fuu ko debbo o e gorko o kaali dum, walaa ko o faami ley mum. Kanko kaa o ²⁸tayornoodo debbo e gorum kabi sabu o yi'ii debbo o na bammibi cukalel; o sikkii kammari cukalel ngel waddi be. Carotoodo o fewti gorko o, noon wi'i dum, "Aan gorko o, golle maa jardaay hannden, jardaay jaango. Dum kaa fay na jaasi. Yeew binngel maa ngel tan, aan tan ngel nanndi. Mido yidi njoppaa baasi o kammari suka maa o. Huunde fuu ko deekaa o yidi, hokku dum, si wo kaddungal, si wo kaalisi, si wo nguure, tinnodaa taa celaa dum filloo katin."

Carotoodo o na tiloo haalde, jamaa o na wafa "boy e leydi jaleede." Carotoodo oon, e ²⁹sardoobe been, wakkati be ³⁰nji'unoo jamaa o jali fuu, noon kam en du ndarii na njala. Carotoodo o nanngi mono fuu junngo mum, holli be laawol; noon be kootiri, mono fuu na jala, sikki libii goddo o.

- | | | |
|-----------|-----------|-----------|
| 1. _____ | 2. _____ | 3. _____ |
| 4. _____ | 5. _____ | 6. _____ |
| 7. _____ | 8. _____ | 9. _____ |
| 10. _____ | 11. _____ | 12. _____ |
| 13. _____ | 14. _____ | 15. _____ |
| 16. _____ | 17. _____ | 18. _____ |
| 19. _____ | 20. _____ | 21. _____ |
| 22. _____ | 23. _____ | 24. _____ |
| 25. _____ | 26. _____ | 27. _____ |
| 28. _____ | 29. _____ | 30. _____ |

Check your answers with the key at the end of this lesson.

Memorize the phrase: *A nanii ko mbiimaami dum?* and use it wherever you can. It will help you remember this inverted/inverted construction. When you hear a similar phrase you won't be confused as to who did what to whom.

HOMEWORK

1. List the following verb infixes:

Benefactive -
Distantive -
Instrumental -
Causative -
Reverse/Repeat -
Associative -
Reciprocal -
Imitative -

2. Update and study your card file.

3. Verb initial consonant changes - fill in the chart:

f → _____	s → _____	h → _____	r → _____
y → _____	w → _____	j → _____	g → _____
d → _____	b → _____	w → _____	

4. Noun initial consonant changes *o* (human) class - fill in the chart:

d → _____	b → _____	g → _____	or g → _____
j → _____	p → _____	k → _____	c → _____

5. Noun Initial Consonant Changes - other than *o* class - fill in the chart:

r → _____	w → _____	or w → _____	y → _____
or y → _____	f → _____	h → _____	s → _____
nd → _____	mb → _____	ng → _____	nj → _____

6. Write five sentences using “Times of the Year” vocabulary and five sentences using “Times of Day” vocabulary. Then write two more sentences using the inverted relative form with first person singular.

7. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Cofal na waawi wi'ude yahataa luumo, tawan yaarataa koyde mum yoo.

8. Fill in the following chart to review noun initial consonant changes:

<i>baawol (ngol)</i>	__aawi (di)	placenta
<i>cobbal (ngal)</i>	__obbe (de)	millet gruel
<i>daago (ngo)</i>	__aage (de)	mat
<i>demngal (ngal)</i>	__elle (de)	tongue
<i>foondu (ngu)</i>	__ooli (di)	bird
<i>galbal (ngal)</i>	__albe (de)	livestock market
<i>jalo (ngo)</i>	__ale (de)	hoe
<i>kaasa (ka)</i>	__aasaaji (di)	blanket
<i>koyngal (ngal)</i>	__oyde (de)	leg
<i>mesalal (ngal)</i>	__esele (de)	needle
<i>noowra (nga)</i>	__oobi (di)	crocodile
<i>nyiiwa (nga)</i>	__iibi (di)	elephant
<i>palal (ngal)</i>	__ale (de)	crossbar
<i>rawaandu (ndu)</i>	__awaadi (di)	dog
<i>sawru (ndu)</i>	__abbi (di)	stick
<i>talkuru (ndu)</i>	__alki (di)	amulet
<i>weendu (ndu)</i>	__eeli (di)	lake
<i>woowre (nde)</i>	__oofi (di)	mistake
<i>yaare (nde)</i>	__ahe (de)	scorpion
<i>yitere (nde)</i>	__ite (de)	eye
<i>yiiyam (dam)</i>	__iiye (de)	blood
<i>mbaalu (ngu)</i>	__aali (di)	sheep
<i>ndaada (nga)</i>	__aadi (di)	African buffalo
<i>ngorba (nga)</i>	__orbi (di)	male donkey

9. Translate the following sentences:

Today the meat will be eaten.

Did you hear what I told him?

Did you hear what I told you?

I will give George 18,240 cfa.

He's going out herding. (Two forms.)

When the rainy season comes, there are lots of mosquitoes.

We (all of us) will come late morning tomorrow, if God wills.

Next Sunday I'm going to market in Fada, if God wills.

Is supper ready? I'm hungry.

I went to where I saw honey bees one day.

I heard what Kadija told her big sister.

The man that you see is my host.

The day when Kourma has market is Wednesday.

A leather worker made my shoes.

Before she goes to work, she will greet Yaayi.

That field is mine.

The field isn't yours.

It was three years ago that I was married (female perspective).

The trucks will come in four days' time, if God agrees.

After I bought millet, I started for home.

It's cold today, it is necessary that I drink tea.

They will weave their mats until their fingers hurt!

10. Complete the following charts (use help only when needed).

a. Participial form - o and be class:

<i>yahude</i>	Singular	Plural
Incomplete		
Complete		

<i>suudaade</i>	Singular	Plural
Incomplete		
Complete		

<i>nyaameede</i>	Singular	Plural
Incomplete		
Complete		

b. Noun (singular) Noun Class Noun (plural) Noun Class

pooli

bawli

coppi

c. Relative Complete (with pronouns):

yahude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

d. Relative Incomplete (with pronouns):

yahude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

e. General Complete (with pronouns):

yahude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

f. Progressive (with pronouns):

yahude (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

g. Negative Complete:

yahude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Negative Incomplete:

yahude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

i. General Incomplete:

yahude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

j. Subjunctive

yahude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

Faadufe Tato Answer Key

- | | |
|---|---|
| 1. <i>wadiino</i> – General Complete w/ Preterite | 2. <i>wonnoo</i> – Stative w/ Preterite |
| 3. <i>gardo</i> – Complete Participle | 4. <i>layoowu</i> – Incomplete Participle |
| 5. <i>yaarunoo</i> – Relative w/ Preterite | 6. <i>tinndini</i> – Relative Complete |
| 7. <i>fodaninoo</i> – Progressive w/ Preterite | 8. <i>biido</i> – Complete Participle |
| 9. <i>cellungu</i> – Complete Participle | 10. <i>podanimaami</i> – Rel. Comp. + ob. pn. |
| 11. <i>carotoodo</i> – Incomplete Participle | 12. <i>paamoowo</i> – Incomplete Participle |
| 13. <i>njottinoo</i> – Relative Preterite | 14. <i>majjirnoo</i> – Rel. Comp. w/ Preterite |
| 15. <i>njaami</i> – Relative Incomplete | 16. <i>kayniimi</i> – Relative Complete |
| 17. <i>njottinoomi</i> – Relative Complete w/ Preterite | 18. <i>yamumi</i> – Relative Complete |
| 19. <i>mbiimi</i> – Relative Complete | 20. <i>ngarumi</i> – Relative Complete |
| 21. <i>fodanekeno</i> – General Complete w/ Preterite | 22. <i>tawumi</i> – Relative Complete |
| 23. <i>ndoondiimi</i> – Relative Complete | 24. <i>ngaddammi</i> – Relative Incomplete |
| 25. <i>demannoodo</i> – Complete Participial w/ Preterite | 26. <i>njiidon</i> – Relative Complete |
| 27. <i>cappiimi</i> – Relative Complete | 28. <i>tayornoodo</i> – Inc. Part. w/ Preterite |
| 29. <i>sardoobe</i> – Incomplete Participle | 30. <i>nji'unoo</i> – Rel. Comp. w/ Preterite |

Lesson 46

Goals: More practice with conjunctions and adverbs
Practice “Time of the Year” vocabulary
Practice with complex sentences using relative pronouns

REVIEW

1. Practice “Times of the Year” vocabulary: use your “Times of the Year” cards to drill for meaning and pronunciation - 5 minutes maximum.
2. Correct the “Times of the Year” and “Times of Day” sentences you wrote for homework in Lesson 45.
3. Correct the sentences you translated from English for homework in Lesson 45.

GRAMMAR

PRACTICE COMPLEX SENTENCES

1. What are some of the characteristics of a relative clause in Fulfulde?
2. Name the sets of relative pronouns that correspond with the following (for help see Table 13.5 on pages 91-92 of your grammar).
 - when -
 - where -
 - how -
 - how much -
 - who -
 - what -
 - which -

3. Be sure you know the meaning of each phrase before practicing the following drills. Do the word order changes and initial consonant changes come easily to you? If not, repeat for additional practice.

Relative Incomplete

Gorko mo nji'ataa o wo duroowo.

*o
be
on
mi*

Relative Complete

O yi'aay ko kokkumi Burayma dum.

*be
on
a
o*

Relative Complete

(Kaalisi kokkumi Burayma.)

4. Underline the relative pronouns in each of the following sentences. Identify each relative phrase as having to do with **who, when, where, which one, how, how much**. Translate with the help of your language helper.

a. *Nde rawaandu ladde, kanyum e bibbe mum, tilinoo ndeen, wi'i fowru yaha waddoya ndiyam faa kanyum e bibbe mum njara.*

b. *Nii fowru sukkiti ko sukkinoo ley majjum, nii ndiyam wayli.*

c. *Ko heddi e teewu ngu dum bojel yehi resowi dow lekki, faa nde yolbi katin fiu yaha, nyaamoya kedde teewu mum de.*

d. *Caggal dum bojel wari yeewde teewu ngu resunoo ngu, bojel tawi teewu ngu ittaama.*

e. *Ndu yiileke e tatteeji dii fiu, ndu hebaay ko ndu nyaama de ndu wuldanoo ndeen.*

11. Read sections **27. ADVERBS** and **28. CONJUNCTIONS** on pages 167 -172 of your grammar. Write here one or two summary statements about adverbs and conjunctions in Fulfulde.

HOMEWORK

1. List the following verb infixes:

Benefactive -
 Distantive -
 Instrumental -
 Causative -
 Reverse/Repeat -
 Associative -
 Reciprocal -
 Imitative -

2. Update and study your card file.

3. Verb initial consonant changes - fill in the chart:

f → _____	s → _____	h → _____	r → _____
y → _____	w → _____	j → _____	g → _____
d → _____	b → _____	w → _____	

4. Noun initial consonant changes *o* class - fill in the chart:

d → _____	b → _____	g → _____	or g → _____
j → _____	p → _____	k → _____	c → _____

5. Noun Initial Consonant Changes - other than *o* class - fill in the chart:

r → _____	w → _____	or w → _____	y → _____
or y → _____	f → _____	h → _____	s → _____
nd → _____	mb → _____	ng → _____	nj → _____

6. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Jahoowo mo yeeyataako, woni dawoowo mo yoppitattaako.

7. Write five sentences using numbers modifying *o* class nouns. Write five sentences using the *-irgal*, *-irde*, and *-aaku* endings and/or their plurals. Then write three more sentences containing relative clauses.

8. Translate the following sentences:

Did you understand what I told you?

Do you understand what I'm telling you?

My mother's sister is called Bibata.

My grandparents come from the village of Boromo.

The dog is behind the elephant.

I'm giving you 6,750 cfa. Don't blow (eat) it!

The pounded millet will be eaten.

He's skinny!

When the rainy season comes, mosquitoes are plentiful!

They are going out herding. (Two forms.)

Is lunch ready? I'm hungry!

They went to where the rice is ripe.

The man that you see is the village chief.

Before she prays, she will wash.

The mat is yours.

It was three years ago that I came to Burkina.

I will go to Ouagadougou in two weeks' time, if God agrees.

After I bought shoes, I lost them.

Ali gave me a sheep, it is necessary that I thank him.

They will argue until their heads hurt!

9. Complete the following charts (use help only when needed):

a. Participial form - o and 6e class:

<i>sarude</i>	Singular	Plural
Incomplete		
Complete		

<i>yiilaade</i>	Singular	Plural
Incomplete		
Complete		

<i>hebeede</i>	Singular	Plural
Incomplete		
Complete		

b. Noun (singular) Noun Class Noun (plural) Noun Class

kebbe

keni

kettuli

c. Relative Complete (with pronouns):

yiilaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

d. Relative Incomplete Verb (with pronouns):

yiilaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

e. General Complete (with pronouns):

yiilaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

f. Progressive (with pronouns):

yiilaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

g. Negative Complete:

yiilaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Negative Incomplete:

yiilaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

i. General Incomplete:

yiilaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

j. Subjunctive

yiilaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

k. Stative

suusude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

Lesson 47

Goals: More practice with the Preterite
Review the Relative verb form
Review the Emphatic verb form

REVIEW

1. Review the sentences you wrote for homework in the last lesson using *-irgal*, *-irde*, and *-aaku*.
2. Correct the sentences you translated from English for homework in Lesson 46.
3. Review of Relative verb forms and vocabulary - briefly review word meanings before doing the following exercise:

1) Use the column at the right to fill in the blank in each sentence appropriately.

2) Cover the column at left and ask your language helper to give you words from the right-hand column, to which you will respond orally with the appropriate end-of-sentence.

3) Finally, orally give the Infinitive form of each verb and the singular of each plural noun.

- | | | |
|----------|------------------------------------|----------------|
| 1. _____ | <i>kootone tan ngadata.</i> | <i>Waylube</i> |
| | | <i>Rewbe</i> |
| 2. _____ | <i>bobi tan ngadata.</i> | <i>Sukaabe</i> |
| | | <i>Lawbe</i> |
| 3. _____ | <i>kaasaaji tan cannyata.</i> | <i>Nyeeybe</i> |
| | | <i>Worbe</i> |
| 4. _____ | <i>tan njahata galbal.</i> | <i>Rimbe</i> |
| | | <i>Maabube</i> |
| 5. _____ | <i>tan canyata daagooji.</i> | <i>Rimaybe</i> |
| 6. _____ | <i>tan pijata si lewru yaltii.</i> | |
| 7. _____ | <i>tan laamotoo.</i> | |
| 8. _____ | <i>tan nyaagotoo.</i> | |
| 9. _____ | <i>tan ndefata nyannde bayle.</i> | |

4. Please read section **15. THE EMPHATIC** on pages 105-106 of your grammar. Use it to orally complete the following sentences. Then try to think of your own examples, write them and verify them with your language helper. Ask your language helper to read the first clause of each sentence, while you respond with the Emphatic form to complete the second clause.

Binta hokkaay nyiiri ndi sukaabe be. O (nyaamude) _____ ndi.

Mi jowtaay Baaba, mi (yennude) _____ o.

Mi lataay tummbude nde, mi (yaabude) _____ nde.

O ummaaki fey, o (fukkaade) _____.

O soodaay fey, o (wujjude) _____.

O soodaay fey, o (hokkeede) _____.

5. Participles and Adjectives: Identify whether the words below are participles or adjectives. On the blank in front of each word write a “P” for Participles and a “A” for Adjectives.

_____ <i>heddiibe</i>	_____ <i>jeyaabe</i>	_____ <i>pamaro</i>
_____ <i>nguldam</i>	_____ <i>heyre</i>	_____ <i>bondi</i>
_____ <i>laabungol</i>	_____ <i>rabbo</i>	_____ <i>lallunga</i>
_____ <i>feewooru</i>	_____ <i>baleere</i>	_____ <i>biraadi</i>
_____ <i>arandeeje</i>	_____ <i>keddotoodam</i>	_____ <i>ngoongaaha</i>
_____ <i>towndu</i>	_____ <i>coodudo</i>	_____ <i>feereere</i>
_____ <i>jahooji</i>	_____ <i>kese</i>	_____ <i>dureteedi</i>
_____ <i>ndaneeha</i>	_____ <i>arandewel</i>	_____ <i>nyibeteendu</i>
_____ <i>gonde</i>	_____ <i>wonngo</i>	_____ <i>labkol</i>
_____ <i>lobburu</i>	_____ <i>kolniido</i>	_____ <i>yimoobe</i>
_____ <i>mawnde</i>	_____ <i>dabbo</i>	_____ <i>gonde</i>

GRAMMAR

PRACTICE WITH THE PRETERITE

Translate the following sentences and indicate the verb form used with the preterite. Most of the sentences can be found in section **23. The Preterite** on pages 131-140 of your grammar, and you can refer to that section to check your verb forms.

1. *Suka lootaamano de mawniiko bobhini o ley loofal.* _____(verb form)

2. *Mi lonnowanno de yuwoonde ummeke.* _____(verb form)

3. *Be njiaayno nyiibi capande jeegom fiu wakkati gooto gilla be njahaay Nazinga.* _____(verb form)

4. *Min nyaamaayno nyiiri de min ngari Burkina.* _____(verb form)

5. *Fadde makko natude golle Boussouma o sawraayno boole.*
_____ (verb form)

6. *O hokkataamano ngaari ndi.* _____(verb form)

7. *Mi fukkoytono ley suudu de tawumi pobbi naatii galle amin.*
_____ (verb form)

8. *Na'i nanneteno ley hoggo de araaji doggooji keewdi panti cankiti na'i diin.*
_____ (verb form)

9. *Be ummotono faa be koota de Muusa fergii.* _____(verb form)

10. *Sukaabe njoppaakano de be njehi leekol Niamey.* _____(verb form)

HOMEWORK

1. Update and study your card file. If you have not already done so, make cards for the following words (all having a sense of obligation: *tilay*, *sanaa*, *haanude*). You will use these in the next lesson.

2. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

Ronkere inna muynintaa bidɗo maamum.

3. For more practice with the Relative review point **13.B. Focus on Narrative**, pages 86-87 of your grammar. Then read Folk Story 6, **Fowru e Araaji Baatudɗi** in Appendix B on page 425. Number and list each verb. Identify the verb form then compare what you have with the information on pages 86 and 87 in your grammar. Make a few generalizations here about discourse analysis in Fulfulde.

Discuss your findings with your language helper during your next lesson.

4. List the following verb infixes:

Benefactive -
Distantive -
Instrumental -
Causative -
Reverse/Repeat -
Associative -
Reciprocal -
Imitative -

5. Verb initial consonant changes - fill in the chart:

f → _____	s → _____	h → _____	r → _____
y → _____	w → _____	j → _____	g → _____
d → _____	b → _____	w → _____	

6. Noun initial consonant changes *o* (human) class - fill in the chart:

d → _____	b → _____	g → _____	or g → _____
j → _____	p → _____	k → _____	c → _____

7. Noun Initial Consonant Changes - other than *o* class - fill in the chart:

r → _____	w → _____	or w → _____	y → _____
or y → _____	f → _____	h → _____	s → _____
nd → _____	mb → _____	ng → _____	nj → _____

8. Write five sentences using demonstrative pronouns:

9. Write five sentences containing colors:

10. Translate the following sentences:

Did you hear what I told you?

I will give Ali 135,000 cfa!

Did you see the moon last night?

The blacksmith whom you saw at market last week sold me this gold ring.

Give me that yellow fabric to the right of the blue piece.

Today songs will be sung.

They're going out selling milk. (Two forms.)

Next Sunday I'm going to market in Fada, if God wills.

Ali went to where he bought his cattle.

I heard what Kadiija told her father's sister.

The man that you see is a thief.

Before she goes to work, she will greet Samaa.

Those three boys there are mine.

It was three years ago that the rains didn't come at all.

The rooster will be butchered in four days' time.

After I bought beads for Binta, I started for home.

It's hot today, it's necessary that I should sit inside the hut.

She will pound until she's tired.

What are you doing?

11. Complete the following charts (use help only when needed):

a. Participial form - *o* and *be* class:

<i>jowtude</i>	Singular	Plural
Incomplete		
Complete		

<i>fuudaade</i>	Singular	Plural
Incomplete		
Complete		

<i>fuudeede</i>	Singular	Plural
Incomplete		
Complete		

b. Noun (singular) Noun Class Noun (plural) Noun Class
deedi
surbaabe
pete

c. Relative Complete (with pronouns):

yottaade (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

d. Relative Incomplete (with pronouns):

yottaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

e. General Complete (with pronouns):

yottaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

f. Progressive (with pronouns):

yottaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

g. Negative Complete:

yottaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Negative Incomplete:

yottaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

i. General Incomplete:

yottaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

j. Subjunctive

yottaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

k. Stative:

waawude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

l. Negative Stative:

waawude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

Lesson 48

Goals: Review levels of obligation

Review complex sentences with conditional clauses

REVIEW

1. Review your findings from your text analysis of verb forms from the *Fowru e Araaji Baatudĩ* text you read for homework in the last lesson.
2. Correct the sentences you wrote for homework in the last lesson using demonstrative pronouns and colors.
3. Correct the sentences you translated from English for homework in Lesson 47.
4. Please read point **B. 2.a. After a conditional clause with the subordinating conjunction si** on page 74 of your grammar. Study the examples, then complete the following sentences by providing the correct verb form on the blank. Write two original examples on the lines provided at the end of the exercise.

Si a yehii New York, *a (yi'ude) _____ soorooji mawdĩ sanne.*

Si a bawlii e lessa. *inna maa (fiyude ma) _____.*

Si a wadĩi ko woodĩ, *a (yi'ude) _____ nafaa mum.*

Si a wadĩi ko boni, *a (yi'ude) _____ torra mum.*

Si a remaay ndunngu, *(garbinaade) _____ ceedu.*

Si a wadaay ko woodĩ, *yimbe (nyiyude) _____ ma.*

Si juulde warii, *baali (hirseede) _____.*

Si a gollii ley cukaaku maa, *a (ɲottinaade) _____ ley nayewaaku maa.*

5. Work the above exercise orally taking turns reading the first column and responding correctly with items from the second.
6. Cover the second column with a piece of paper and respond logically in the correct form when the trigger phrase is read.

VOCABULARY

LEVELS OF OBLIGATION

1. Translate each sentence. You may use your dictionary if you have not yet learned these words.

Tilay mido yaha luumo. _____

Sanaa mi yaha luumo. _____

Mido haani yahde luumo. _____

Mido yaha luumo. _____

2. Take turns reading the following sentences and responding appropriately from the vocabulary of obligation (*tilay, sanaa, haani*). Finally write two of your own sentences. Repeat this exercise until you have mastered the items on the list.

Nyaamdu walaa suudu am, _____

Mawnam na luumoo, _____

Mido yidi soodude bali, _____

Mi yaaran mobel faa Burow, _____

_____, _____

_____, _____

HOMEWORK

1. List the following verb extensions:

Benefactive -
Distantive -
Instrumental -
Causative -
Reverse/Repeat -
Associative -
Reciprocal -
Imitative -

2. Update and study your card file.

3. Verb initial consonant changes - fill in the chart:

f → _____	s → _____	h → _____	r → _____
y → _____	w → _____	j → _____	g → _____
d → _____	b → _____	w → _____	

4. Noun initial consonant changes *o* (human) class - fill in the chart:

d → _____	b → _____	g → _____	or g → _____
j → _____	p → _____	k → _____	c → _____

5. Noun Initial Consonant Changes - other than *o* class - fill in the chart:

r → _____	w → _____	or w → _____	y → _____
or y → _____	f → _____	h → _____	s → _____
nd → _____	mb → _____	ng → _____	nj → _____

6. Write five sentences using degrees of obligation:

7. Write five sentences using colors:

8. The following is a Fulfulde proverb. Gloss it and try to guess what it really means:

So nandaa weeti, weetaay fuu, won ko heddii e jemma.

9. Translate the following sentences:

I must sit in the hut today because my child is sick.

Give me that red cloth above the blue one!

I will buy the black fabric.

Seven boys killed a monitor lizard (*huutooru*).

Did you hear what I told you?

I am giving the chief 750 cfa.

It's raining today so I must work inside the house.

It was last Thursday that my mother's brother came to town.

The rainy season has come!

This year the hot season was very hot!

I will give you your bucket tomorrow.

I finished the work.

What is it?

How much did you pay for the cloth?

The horse is fast.

Let's go over there.

Don't go there!

Aysa was braided yesterday.

He's going to work now. (Two forms.)

It was two nights ago that they drew water from the well.

10. Complete the following charts (use help only when needed):

a. Participial form - *o* and *be* class:

<i>yonkude</i>	Singular	Plural
Incomplete		
Complete		

<i>yurmaade</i>	Singular	Plural
Incomplete		
Complete		

<i>yurmeede</i>	Singular	Plural
Incomplete		
Complete		

b. Noun (singular) Noun Class Noun (plural) Noun Class
dokotoro'en
kaanankooɓe
dewte

c. Relative Complete (with pronouns):

yurmaade (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

d. Relative Incomplete (with pronouns):

yurmaade (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

e. General Complete (with pronouns):

yurmaade (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

f. Progressive (with pronouns):

yurmaade (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

g. Negative Complete:

yurmaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Negative Incomplete:

yurmaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

i. General Incomplete:

yurmaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

j. Subjunctive

yurmaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

k. Stative:

anndude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

HELPFUL PHRASES - TRANSLATION EXERCISE

The following are phrases which may be helpful to you in the village setting. They were elicited by Mary Crickmore as she was beginning her life in the village. Translate them into English. Make new cards for words you want to learn. Begin to memorize those phrases which interest you most.

BUYING FOOD AND VILLAGE TRANSACTIONS

Mido yidi ndaarude yalla boccoode de na mboodi.

Cofal ngal na fayi.

Cofal ngalɗo buri ngalto mawnude.

Cofal ngal na famdi.

Hooyu heyre, aan jey.

Mido yidi soodude ndamndi pamardi.

Cofal dewal ngal wo nayewal.

Ittaa leebi, tayanaa kam ngal, miin e hoore am mi defa ngal.

Mido jogii golle seeda. Mido yidi yobude neddo gollana kam.

Ada jogii yulbe seeda? Kokkaa kam seeda mi watta e fuurne am.

Foofoo maa, a jaaraama, mido waawi wadude diuum miin e hoore am.

Mido yidi mballaa kam e golle oodo.

Nebbam seeda tan njogiimi, daam ndefiranmi hannden.

Won ko njidumi coodanaa kam luumo.

Lesson 49

Goals: Practice using *sanaa*²⁷

REVIEW

1. Correct the sentences you wrote for homework in the last lesson using degrees of obligation and colors.
2. Correct the sentences you translated from English for homework in Lesson 48.

VOCABULARY

COMPLETE OR INCOMPLETE VERBS AFTER SANAA

Please read in your grammar sections **13.F. Focus on a clause introduced by the auxiliary verb *sanaa***, on page 98, **18.A. After verbs of Obligation**, on page 116, and **25. SUBORDINATION** through point **A. Subordinating Conjunctions** on pages 145-148, and pay particular attention to verb forms used after *sanaa*. Then gloss the following sentences and label the underlined verb forms.

Sanaa *mi wara* *de* *mi yi'a* *o.*

Sanaa *ngarumi* *de* *njiimi* *o.*

What is the difference in meaning between the two sentences? What clue do you have?

Following the patterns above, insert the correct verb form in each blank below. Translate each sentence to be sure that you know the meaning.

1. (Complete) *Pade am kiidii faa timmii sanaa* _____ *kese.*
(*soodude* + 1st person pronoun)

(Incomplete) *Pade am kiidii faa timmii sanaa* _____ *kese.*

²⁷ *Sanaa* means “should” or “must” and acts as an auxiliary verb. *Sanaa* is actually a contraction of *si wanaa*. Other synonyms of *sanaa* include *kanaa*, *say* and *sey*. *Si wanaa* can also mean “should” or “must,” and apparently it is used this way in Mali. While one could use *si wanaa* with this meaning here in Burkina too, the Burkinaabe tend to prefer *sanaa*. The other meaning of *si wanaa* is “if not,” “unless” or “except,” and this meaning is used in both Mali and Burkina.

2. (Complete) *Mi tampii sanaa* _____.
(*ɣottude* + 1st person pronoun)

(Incomplete) *Mi tampii sanaa* _____.

3. (Complete) *Mi domdii sanaa* _____ *ndiyam*.
(*yarude* + 1st person pronoun)

(Incomplete) *Mi domdii sanaa* _____ *ndiyam*

4. (Complete) *Sanaa* _____ *de* _____ *e makko*.
(*warude* + 1st person pronoun) (*haaldude*)

(Incomplete) *Sanaa mi* _____ *de mi* _____ *e makko*.

5. (Complete) *Sanaa* _____ *de* _____ *kam*.
(*warude* + 1st person pronoun) (*yi'ude* + 2nd pers. pron.)

(Incomplete) *Sanaa mi* _____ *de* _____ *kam*.

6. (Complete) *Mi ɣojii sanaa* _____.
(*fukkaade* + 1st person pronoun)

(Incomplete) *Mi ɣojii sanaa mi* _____.

Now write here in your own words generalizations for the usages of *sanaa* with complete and incomplete verbs.

HOMEWORK

1. Update your card file and practice with it. Make cards for the following words which you will use in the next lesson. *diina, fuu gootum, waldaa, hono/no, sakko, burude, jaasude, seedude (na seedi), nanndude, wa'ude.*

2. List the following verb extensions:

Benefactive -
Distantive -
Instrumental -
Causative -
Reverse/Repeat -
Associative -
Reciprocal -
Imitative -

3. Verb initial consonant changes - fill in the chart:

f → _____	s → _____	h → _____	r → _____
y → _____	w → _____	j → _____	g → _____
d → _____	b → _____	w → _____	

4. Noun initial consonant changes *o* (human) class - fill in the chart:

d → _____	b → _____	g → _____	or g → _____
j → _____	p → _____	k → _____	c → _____

5. Noun Initial Consonant Changes - other than *o* class - fill in the chart:

r → _____	w → _____	or w → _____	y → _____
or y → _____	f → _____	h → _____	s → _____
nd → _____	mb → _____	ng → _____	nj → _____

6. Write five sentences using degrees of obligation:

7. Write five sentences using colors:

8. Gloss the following Fulfulde riddle:

Foonda na ardii pooli dīdī, foonda na caggal pooli dīdī, foonda na hakkunde pooli dīdī. Noy dī poti? (Answer: Dī fiuu, dī pooli tati.)

9. Translate the following sentences:

Did you hear what I told you?

Bring that yellow pail!

His field was plowed by two slave-class men.

I will not eat anything!

He'll work until he's tired.

I haven't washed myself yet.

She was deserted by her husband.

Is breakfast ready? He is hungry.

Last cold season, she gave birth.

I'm going to study in Côte d'Ivoire next fall, if God wills.

I am lending Ali 250,000 cfa!

Did you see the stars last night?

The leather-worker whom you saw at the well yesterday sold me these shoes.

Give me that brown fabric to the left of the gray piece.

I was hungry, so I had to eat.

I am hungry, so I have to eat.

If you wet your bed, your mother will spank you.

Before she goes to Tenkodogo, she will greet Gaddo.

Those three sheep there are mine.

It was three months ago that the rains came.
The goat will be eaten in three days' time.
After I greeted Sambo, I started for home.
It's windy today, it's necessary that I should work inside the hut.
She will sing until she's tired.
What are you doing?

MORE HELPFUL PHRASES

The following are phrases which may be helpful to you in the village setting. Translate them into English. Make new cards for words you want to learn. Continue to memorize those phrases which interest you most.

EATING

Mido yolbi.
War nyaam.
Al barka, mi haari.
A nyaamii naa?
A'aa mi nyaamaay tafon.
Mi haari.
Al barka.
Alla yobu.
Wakkati nyaamdu wo.
Joonin min tileke nyaamude.

ANSWERING QUESTIONS PEOPLE ASK IN THE VILLAGE

Balde joy min mbaalata Souboulé.
Mi yoppii dum Ouagadougou.
Mido yaha filaade mana.
Mi tawii do yaare.
Na laato mi yaha jaango.
Jaango salla mi jahoowo humo?
Min neldan fotooji di Amirik faa di lootee, di mbiltaaki tafon.
Mi nelan neddo soodowa dum Bamako.
Dum woodaay e rewube tuubaakuube hono no rewube Fulbe ni.

DAILY LIFE

Deyyu!

Mi hillaaka.

Henrya law!

Na heddi.

Fay huunde heddaaki.

Na haani.

Doomu faa mi ndaara hakkillo am tafon.

Mi anndaa tafon.

Wattu heese.

Dume nafata?

Aan jey.

Si a walaa kaalisi, ngaraa nanngaa nyamaande.

War mi hokke nyamaande.

Munyaa seeda.

Hannden won jahoowo Djibo naa?

Mi faamataa haala moodon si on njaawnii haalde.

Mi jabaay.

Mi jogaaki.

12. Complete the following charts (use help only when needed):

a. Relative Complete (with pronouns):

woyude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

b. Relative Incomplete (with pronouns):

woyude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

c. General Complete (with pronouns):

woyude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

d. Progressive (with pronouns):

woyude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

e. Negative Complete:

woyude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

f. Negative Incomplete:

woyude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

g. General Incomplete:

woyude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Subjunctive

woyude (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

i. Participial form - *o* and *be* class:

<i>wallude</i>	Singular	Plural
Incomplete		
Complete		

<i>waajaade</i>	Singular	Plural
Incomplete		
Complete		

<i>yoppeede</i>	Singular	Plural
Incomplete		
Complete		

j. Noun (singular) Noun Class Noun (plural) Noun Class

wakkiibe

waawanbe

waawbe

Lesson 50

- Goals: Practice the General Complete verb form in conditional clauses using *si*
Practice the Relative Complete verb form in subordinate clauses using *fay si*
Practice degrees of intensity
Practice comparatives

REVIEW

1. Each of the following sentences indicates a different degree of intensity. They are numbered 1-6 in descending order. Translate each sentence.

1. *Dum welii kam faa kaaddi walaa.*
2. *Dum welii kam sanne.*
3. *Dum welii kam.*
4. *Dum welaay kam.*
5. *Dum welaay kam sanne.*
6. *Dum welaay kam fay seeda.*

2. Take turns with your language helper reading the following sentences and responding appropriately from the above list. Repeat until you have mastered the items on the list. Add two sentences of your own.

- a. *Ali waraay jowtude kam keeyan.*
- b. *Diko hokkii kam sukkara.*
- c. *Goram hokkataa kam fay mbuudu ngootu.*
- d. *Mi yehii to innam.*
- e. *Hammadi am bajii jeddiire faltinde.*
- f. *Esam yurii Gabon, o waddanii kam sollewol wagasi.*
- g. *A waraay duwanaade kam.*
- h. _____
- i. _____

3. Correct the sentences you wrote for homework in Lesson 49 using degrees of obligation and colors.

4. Correct the sentences you translated from English for homework in the last lesson.
5. Please review the use of the General Complete and Incomplete in sentences containing a conditional clause by reading in your grammar points **11.A.3. In a subordinate clause** on page 69, **11.A.3.a In conditional clauses introduced by the subordinating conjunction *si*** on page 70, and **11.B.2. After a conditional clause** (read points **a.** and **b.** too) on pages 74-75. Also review the use of the Negative Complete in conditional clauses by reading section **12.A.2. Negatively stated action in a conditional clause** on page 77, and the role of the Negative Incomplete by reading section **12.B.3. In the independent clause of a conditional sentence**, page 78. Also review the use of the Relative Complete in conditional sentences using *fay si* by rereading section **13.E.1. In a conditional clause introduced by the subordinating conjunction *fay si*** on page 95. Study the examples. Then work the following exercises:

In conditional causes introduced by *fay si*, the Relative Complete is usually used in the subordinate clause, as the focus of the sentence shifts from the completeness of the verb to the futility of the situation, while the General Incomplete is often used in the independent clause. Fill in the blanks of the sentences below. When you have finished writing, read the answers aloud. Then practice making your own sentences orally, ask the language helper to verify your responses.

Fay si a (fiyude) _____ o hannden, jaango o (wadiude) _____ ko buri dum bonde.

Fay si muusuuru (hijjoyde) _____, (sehude negative) _____ e tagu mum bondo.

Fay si ndunngu (woodiude) _____, sonnoobe gawri (diuytude negative) _____ coggu mayri.

Fay si suka o (wullude) _____, inna mum (lootude) _____ dum.

Fay si be (woyude) _____, be (yahude) _____ gese.

Fay si a (hokkude) _____ kam kaalisi, abada mi (yahude negative) _____ suudu dokotoro.

Fay si Belko (hebbinde) _____ cuudi mum di kayje e kaalisi si

(hokkude) _____ Nuuhu, Nuuhu (sehude negative) _____ jokkude jamirooje Joomiraado de.

6. Conditional sentences are formed with *si*. As the focus is on the aspect (completeness) of the verb, the General Complete is most often employed in the subordinate clause, while as above, the General Incomplete is usually used in the independent clause. Continue with the following sentences as above:

Si o (yahude) _____ luumo, o (soodude) _____ gawri.

Si mi (hebude) _____ kaalisi, mi (nyibude) _____ garuwal.

Si mi (soodude) _____ gawri, mi (hokkorde ma) _____.

Si a (waddude) _____ mobil maa ngel, a (yaarude) _____ yimbe heewbe Ouagadougou.

Si a (defude) _____ hoy maanaaje, a (welnude) _____ sukaabe galle be fiiu.

Si a (mooraade) _____ fiiu, hoore maa (naawude ma) _____.

VOCABULARY

COMPARISONS

Please read section **27. Adverbs** on pages 167-168 of your grammar which includes a discussion about comparisons.

1. Use the method in Lesson 11 (or a method of your own) to memorize these vocabulary items you made cards for in the last lesson if you do not already know them.
2. Gather objects around the room which can be compared. Ask your language helper to pose questions using the vocabulary given: *diina, fiiu gootum, waldaa, hono/no, sakko, burude, jaasude, na seedi, nanndude, wa'ude*. Give an appropriate response. Then take turns posing questions and answering. (Take notes on usage here:)

HOMEWORK

1. List the following verb extensions:

Benefactive -
 Distantive -
 Instrumental -
 Causative -
 Reverse/Repeat -
 Associative -
 Reciprocal -
 Imitative -

2. Verb initial consonant changes - fill in the chart:

f → _____ s → _____ h → _____ r → _____
y → _____ w → _____ j → _____ g → _____
d → _____ b → _____ w → _____

3. Noun initial consonant changes - *o* (human) class - fill in the chart:

d → _____ b → _____ g → _____ or g → _____
j → _____ p → _____ k → _____ c → _____

4. Noun initial consonant changes - other than *o* class - fill in the chart:

r → _____ w → _____ or w → _____ y → _____
or y → _____ f → _____ h → _____ s → _____
nd → _____ mb → _____ ng → _____ nj → _____

5. Gloss the following Fulfulde proverb and try to guess what it really means.
Note the meaning of *sanaa* here.

Walaa fuu ko neddo raabortaa gido mum si wanaa hoore mawnde.

6. Translate the following sentences into Fulfulde:

Did you hear what I told you?

It's absolutely necessary that I go to my mother's tomorrow.

My mother's brother is called Ali.

My relatives come from the village of Monnde So.

The bird is on the donkey.

I will give you 11,000 cfa tomorrow if God wills.

The tea will be drunk.

He's small!

When the rainy season comes, I must plant millet.

They all went to market except for Halimatu.

7. Write five sentences using degrees of intensity and five sentences using General Complete verb forms in conditional clauses.

8. MORE HELPFUL PHRASES: The following are phrases which may be helpful to you in the village setting. Translate them into English. Make new cards for words you want to learn. Continue to memorize those phrases which interest you most.

MARKET

Hannden woni luumo.

Njahaa luumo, coodaa teewu.

Teewu, noy foti coodanmi?

Jabaa hono foti?

O jabaay tafon.

Maamuudu na sooda na'i noogay.

Tamaati ko heewta buudi sappo kaajaami.

Noy tilde wootere foti? or Foti tilde wootere?

Mido yidi ko heewi.

Coodaa nebbam keccam buudi sappo.

Mbeccaa hemre.

Kori luumo welii?

Kori a sippii sanne?

13. Complete the following charts (use help only when needed):

a. Participial form - *o* and *be* class:

nehude Singular Plural
 Incomplete
 Complete

nelaade Singular Plural
 Incomplete
 Complete

neleede Singular Plural
 Incomplete
 Complete

b. Noun (singular) Noun Class Noun (plural) Noun Class
kore
feyyitinbe
yoyube

c. Relative Complete (with pronouns):

jaabaade (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

d. Relative Incomplete (with pronouns):

jaabaade (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

e. General Complete (with pronouns):

jaabaade (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

f. Progressive (with pronouns):

jaabaade (Gloss: _____)

Person	Singular	Plural	
1 st			
2 nd			
3 rd			

g. Negative Complete:

jaabaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

h. Negative Incomplete:

jaabaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

i. General Incomplete:

jaabaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

j. Subjunctive

jaabaade (Gloss: _____)

Person	Singular	Plural
1 st		
2 nd		
3 rd		

CLOSING COMMENTS

The purpose of these lessons has been to give students a broad look at Fulfulde sound, grammar and vocabulary. Not every form or usage in the *Burkina Faso Fulfulde Grammar* has been covered. Take time now to go through the grammar's **Table of Contents** and mark sections which you want to investigate in more detail.

SUGGESTIONS FOR FURTHER STUDY IN FULFULDE

1. Immerse yourself in a Fulani setting.
2. Study Fulfulde literature. One way to proceed is as follows.
 - a. Choose a text.
 - b. Gloss it.
 - c. Research new vocabulary. Add to your card file.
 - d. Highlight each verb form, identify it and explain why it and not another form is used.
 - e. Formulate any questions which arise and try to find several examples for each before you seek help.
 - f. Write a readable English translation for your text.
 - g. Record yourself reading the text. Listen to the recording.
3. Record yourself speaking Fulfulde to a native speaker. Listen. Ask a language helper to listen and make suggestions.
4. Translate a text from English to Fulfulde. Ask a language helper to correct the Fulfulde. Discuss the gist of the text. Have you communicated?
5. Record conversations between *Fulbe*. Ask questions and record the answers/explanations. Transcribe the recording. Have a language helper correct the text. Select vocabulary to learn.
6. Continue to work with the recordings you have made during the length of this course.
7. Use the materials in the *Supplemental Resources* to learn new vocabulary and develop exercises for areas of your Fulfulde you want to improve.
8. Review the vocabulary lists **Set One** and **Set Two** found in *Supplemental Resources*, Appendix D. Select 20 words you have not learned yet and begin to work on them as you have done throughout this course. Don't give up on vocabulary! There are 5 more sets of vocabulary on the disc provided with this course.²⁸ Take time to look at them and decide what you want to work on next. It is recommended that everyone master the words in **Set Three** - this will give you a basic vocabulary of at least 2,800 words. The sort of work you will be doing after your language study period will dictate which of the remaining lists of vocational vocabulary you will need to master.

²⁸ Note that there are seven complete lists for each of the four dialects SIM works in: *Jelgoore* (Djibo), *Yaagaare* (Sebba), *Moosiire* (central Burkina) and *Gurmaare* (Mahadaga and eastern Burkina). Chose the sets of lists which most closely correspond to your needs. Each series of dialectical lists is included with the four variations of the Burkina Faso Language Course on the CD-ROM included with the language course and grammar. Beyond the basic three sets of vocabulary there is one set of theological and biblical vocabulary for church planters, another set of medical vocabulary for human medical workers, a separate set of vocabulary of veterinary and animal husbandry vocabulary for veterinarians and animal husbandry workers, and a set of agro-forestry terminology for those working in either agriculture or forestry. All the words in all seven lists, for all four dialect areas, are also listed in the *Burkina Faso Fulfulde-English/English-Fulfulde Dictionary* (second edition).

APPENDIX A

EXERCISES

The exercises in this appendix are used throughout the Language Course. They are all placed together here for convenience.

RECORDING DRILLS

There is nothing like practice to help us remember what we learn and recorded drills have the added benefit of training our ears to distinguish the new sounds and rhythms of Fulfulde. There are many ways to structure drills but the purpose of this section is to demonstrate how to record basic drills for: 1) Repetition 2) Substitution 3) Transformation

1. REPETITION

This kind of drill can be used for perfecting pronunciation. It can also help with vocabulary retention. You will use it regularly with the minimal pairs exercises.

Have your language helper pronounce the word or phrase two or three times in a row. Pause to leave enough time for you to mimic what you hear. Then your language helper should repeat the same thing once again after the pause.

(Remember to leave the recorder on during the pause so you will have a space of silence to mimic what you hear without turning off the recorder.)

2. SUBSTITUTION

This kind of drill is used to practice the modifications needed in a sentence when one element of the sentence is changed. One example is the substitution of subject pronouns. You will use one “frame” sentence like *Mi soodii maaro*. Then you will substitute other subject pronouns in the sentences and make the necessary changes to the verb and any other parts of the sentence necessary.

Your language helper will record the frame sentence. “*Mi soodii maaro.*”

Leave a space for you to repeat the sentence. Your language helper will again say the same sentence including the next subject pronoun you should use in the sentence “*Mi soodii maaro. A*” leaving a space for your response. You respond with “*A soodii maaro.*” Your language helper records the correct response for you to check your answer, “*A soodii maaro,*” followed by the next pronoun.: “*A soodii maaro. O*”

You can use substitution drills to practice grammatical structures as the pronoun exercise just described. It is also useful for practicing vocabulary. For example instead of *maaro* any number of nouns can be substituted. You could even substitute other verbs in this “frame” sentence. *Mi soodii maaro. Mi aawii maaro. Mi nyaamii maaro.*

3. TRANSFORMATION

Transformation drills are probably the most complex. They involve changing verbs from one form to another. Your language helper will record a sentence using one verb form and you are to respond with another verb form.

For example: He will say “*Mi soodii maaro.*” followed by enough space for you to respond with a different form of the verb *soodude*. After the silence he will record the correct response. We will use the Relative Complete. So you would respond “*Maaro coodumi,*” after which you will hear your language helper say “*Maaro coodumi.*” This way you have immediate feedback and know whether your response is correct or not.

Only the language helper records the phrases in the exercise. The silent spaces are provided for you to practice responding as you listen to the tape.

All three of these types of drills are used extensively in the lessons of this course. However, there may be something in a lesson for which you think a drill would be helpful. This information is provided to help you write drills when one is not provided.

MINIMAL PAIRS

The following sets of words have been chosen to highlight certain “problem” areas in pronouncing Fulfulde. You may use these materials as directed below or you may find them helpful lists from which to “spin off” on your own research. They are divided into sets of four to fourteen words which focus on a sound or a problem. I tried to choose pairs of words that contained only one difference in sound: thus the name “minimal pairs.” However perfect minimal pairs are difficult to find in any great quantity, therefore I chose to use “similar” words too, in order to give the learner much practice in “sound” exercise.

The letter(s) focused on in each set is in bold type.

Use one or at most two sets per day, starting over with number one when you have completed them all. For each set of words follow the instructions given: Observation Stage through Mimicry, Production, and Transcription Stages.

A. OBSERVATION STAGE

- 1) Helper reads each item, first down columns, then across.
- 2) Then he reads each column, one word at a time, but in random order.
Learners indicate which word has been read as each is read.
- 3) Then he reads pairs of similar words or he reads the same word twice:
learners call out “*fiu gootum*” (same) or “*wanaa gootum*” (not the same).
- 4) Helper reads single items from different columns: Learners indicate which word has been read.

B. MIMICRY STAGE

- 1) Helper reads down each column, learner mimics each word.
- 2) Helper reads across columns, learner mimics each word.

C. PRODUCTION STAGE

- 1) Learner produces each item down each column. Helper corrects or confirms.
- 2) Learner produces each item across columns. Helper corrects or confirms.

D. TRANSCRIPTION STAGE

- 1) Without consulting the list, learner transcribes all words from all columns as read one by one in random order by the language helper.
- 2) When finished with all of the words, learner and language helper correct the transcriptions.

I. b/ɓ/bb/ɓɓ

- | | |
|------------------------------------|--------------------------------------|
| 1. <i>biirii</i> — <i>ɓiirii</i> | 1. <i>bobi</i> — <i>ɓoɓɓii</i> |
| 2. <i>bawlii</i> — <i>ɓawlii</i> | 2. <i>daaba</i> — <i>dabba</i> |
| 3. <i>buubi</i> — <i>ɓuubi</i> | 3. <i>habii</i> — <i>habɓii</i> |
| 4. <i>baaneke</i> — <i>ɓaaneke</i> | 4. <i>jebe</i> — <i>jeɓe</i> |
| 5. <i>batteke</i> — <i>ɓatteke</i> | 5. <i>saabanoo</i> — <i>saabanna</i> |
| 6. <i>binngal</i> — <i>ɓinngal</i> | |
| 7. <i>boddi</i> — <i>ɓodde</i> | 1. <i>dabba</i> — <i>daɓɓa</i> |
| 8. <i>boloo</i> — <i>ɓoloo</i> | 2. <i>yibbi</i> — <i>yiɓɓe</i> |
| 9. <i>bedu</i> — <i>ɓeydu</i> | 3. <i>leeɓi</i> — <i>leɓɓi</i> |
| 10. <i>baade</i> — <i>ɓaade</i> | 4. <i>dibii</i> — <i>diɓɓii</i> |
| 11. <i>baantoo</i> — <i>ɓantoo</i> | 5. <i>hubii</i> — <i>huɓɓii</i> |
| 12. <i>boodii</i> — <i>ɓoodii</i> | 6. <i>dabbii</i> — <i>daɓɓii</i> |

II. d/ɗ/dd/ɗɗ

- | | |
|-----------------------------------|------------------------------------|
| 1. <i>dabbii</i> — <i>ɗabbii</i> | 1. <i>mbudu</i> — <i>mbuudɗi</i> |
| 2. <i>dabba</i> — <i>ɗabba</i> | 2. <i>njiidi</i> — <i>njiɗi</i> |
| 3. <i>dokko</i> — <i>ɗokko</i> | 3. <i>woodii</i> — <i>woodɗii</i> |
| 4. <i>deye</i> — <i>ɗeye</i> | 4. <i>baade</i> — <i>baade</i> |
| 5. <i>diye</i> — <i>ɗiye</i> | 5. <i>ardo</i> — <i>arɗo</i> |
| 6. <i>diidii</i> — <i>ɗiɗi</i> | 6. <i>bedu</i> — <i>bedu</i> |
| 7. <i>diilii</i> — <i>ɗiilii</i> | 7. <i>buudu</i> — <i>buudɗu</i> |
| 8. <i>dibii</i> — <i>ɗiɓɓii</i> | 8. <i>gondo</i> — <i>gondo</i> |
| 9. <i>do</i> — <i>ɗo</i> | 9. <i>dononde</i> — <i>dononɗe</i> |
| 10. <i>doomii</i> — <i>ɗoomii</i> | |
-
- | | |
|------------------------------------|----------------------------------|
| 1. <i>baddo</i> — <i>baɗɗo</i> | 1. <i>buudɗi</i> — <i>ɓuuddi</i> |
| 2. <i>ɓodde</i> — <i>ɓode</i> | 2. <i>heedii</i> — <i>hedɗii</i> |
| 3. <i>waddii</i> — <i>wadɗii</i> | 3. <i>mbedu</i> — <i>mbedda</i> |
| 4. <i>weddeke</i> — <i>wedɗeke</i> | 4. <i>wadii</i> — <i>wadɗii</i> |
| 5. <i>jeddi</i> — <i>jeɗɗi</i> | 5. <i>woodi</i> — <i>wodɗi</i> |
| 6. <i>fiɗii</i> — <i>fiɗɗii</i> | 6. <i>wodii</i> — <i>wodɗii</i> |
| | 7. <i>yedii</i> — <i>yeɗɗii</i> |
| | 8. <i>kaddi</i> — <i>kaɗɗe</i> |
| | 9. <i>koddo</i> — <i>koddo</i> |

III. l/l

- | | |
|------------------------------------|-----------------------------------|
| 1. <i>balol</i> — <i>ballo</i> | 1. <i>helii</i> — <i>hellii</i> |
| 2. <i>palal</i> — <i>pallangal</i> | 2. <i>holii</i> — <i>hollii</i> |
| 3. <i>felii</i> — <i>fellii</i> | 3. <i>nyale</i> — <i>nyalli</i> |
| 4. <i>fileke</i> — <i>filleke</i> | 4. <i>selude</i> — <i>sellude</i> |
| | 5. <i>bilu</i> — <i>billu</i> |

IV. n / nn / ŋ / ny

- | | |
|--------------------------------------|--------------------------------------|
| 1. <i>bonii</i> — <i>bonnii</i> | 1. <i>naanaade</i> — <i>yaancude</i> |
| 2. <i>finii</i> — <i>finndii</i> | 2. <i>narri</i> — <i>ɲari</i> |
| 3. <i>fintii</i> — <i>finndii</i> | 3. <i>nawliri</i> — <i>ɲawlii</i> |
| 4. <i>handeere</i> — <i>hanndude</i> | 4. <i>neema</i> — <i>ɲeema</i> |
| 5. <i>hiinii</i> — <i>hiinnii</i> | 5. <i>noosii</i> — <i>ɲoosii</i> |
| 6. <i>ina</i> — <i>inna</i> | 6. <i>natii</i> — <i>ɲatii</i> |
| 7. <i>nanii</i> — <i>nannii</i> | 7. <i>yeenii</i> — <i>yeenɲii</i> |
| 8. <i>mana</i> — <i>manna</i> | 8. <i>teenii</i> — <i>teenɲii</i> |
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- | | |
|-------------------------------------|-----------------------------------|
| 1. <i>hennyii</i> — <i>henyii</i> | 1. <i>ɲaalal</i> — <i>nyaalal</i> |
| 2. <i>naaddii</i> — <i>nyaaddii</i> | 2. <i>ɲaayii</i> — <i>nyaayii</i> |
| 3. <i>oonii</i> — <i>oonyi</i> | 3. <i>ɲawlii</i> — <i>nyawlii</i> |
| 4. <i>nokki</i> — <i>nyokkitii</i> | 4. <i>ɲebbe</i> — <i>nyebbe</i> |
| | 5. <i>ɲecce</i> — <i>nyecce</i> |
| | 6. <i>ɲiti</i> — <i>nyiti</i> |

V. r/rr

1. *baraaji* — *barraadu*
2. *doro* — *dorrol*
3. *gere* — *gerral*
4. *sari* — *sarra*
5. *sirii* — *sirri*

VI. t/tt-k/kk

1. *fotii* — *fottii*
2. *petel* — *pettel*
3. *baka* — *bakka*

VII. y/yy/y'/yy'

- | | |
|-----------------------------------|-----------------------------------|
| 1. <i>hoya</i> — <i>hooya</i> | 1. <i>heyii</i> — <i>heyyii</i> |
| 2. <i>saaya</i> — <i>saayya</i> | 2. <i>laya</i> — <i>Layya</i> |
| 3. <i>yeeyii</i> — <i>yeeyyii</i> | 3. <i>daayii</i> — <i>daayyii</i> |

- | | |
|-------------------------------------|---------------------------------|
| 1. <i>yanii</i> — <i>yamii</i> | 1. <i>laya</i> — <i>Layya</i> |
| 2. <i>yeenii</i> — <i>yeeyyii</i> | 2. <i>hayii</i> — <i>hayyii</i> |
| 3. <i>yeewnii</i> — <i>yeewnyii</i> | 3. <i>hayre</i> — <i>hayrye</i> |
| 4. <i>yibbe</i> — <i>yibbi</i> | 4. <i>saya</i> — <i>sayya</i> |
| 5. <i>yolii</i> — <i>yolii</i> | |

VII. a/aa

1. *awii* — *aawii*
2. *dabba* — *daaba*
3. *dannii* — *daannii*
4. *halii* — *haalii*
5. *adi* — *aadi*
6. *hayyii* — *haayyii*
7. *jalii* — *jaalii*
8. *labi* — *laabi*
9. *mbawlu* — *mbaalu*
10. *yarii* — *yaarii*
11. *batta* — *battaa*
12. *bagi* — *baagi*
13. *balla* — *baala*
14. *basi* — *baasi*

VIII. e/ee

1. *heddi* — *heedi*
2. *heya* — *heeya*
3. *kecci* — *keeci*
4. *lebbi* — *leebi*
5. *mettii* — *meetii*
6. *sera* — *seera*
7. *weddi* — *weedii*
8. *yennii* — *yeenii*

IX. i/ii

1. *birii* — *biirii*
2. *birii* — *biirii*
2. *njidi* — *njiidi*
3. *si'ii* — *siiwii*
4. *bati* — *battii*

X. o/oo

1. *dokko* — *dooki*
2. *fodii* — *foodii*
3. *goro* — *gooro*
4. *moyyu* — *mooyu*
5. *boddi* — *boodi*
6. *sorude* — *soorude*
7. *sottude* — *soottude*
8. *sodii* — *soodii*
9. *wottaade* — *wootaade*
10. *woddii* — *woodii* (*woodude-general*)

XI. u/uu

1. *mbudu* — *mbuudu*
2. *sumii* — *suumii*
3. *surii* — *suurii*
4. *tufii* — *tuufii*

XII. a/e/i/u

1. *biige* — *biigi*
2. *boygal* — *boygel*
3. *cewde* — *cewdi*
4. *cofal* — *cofel*
5. *gesa* — *gese*
6. *damngal* — *damngel*
7. *fayda* — *fayde*
8. *guudo* — *guudu*

FORMING PARTICIPLES

This is a set of exercises which shows how Participial forms, used as descriptors, alter their form from noun class to noun class. See section **14. THE PARTICIPIAL**, pages 98-104 of the *Burkina Faso Fulfulde Grammar* for more details. Each exercise is in the form of a complete sentence. Use illustrations or cue cards with each exercise to generate your own sentences. Look up and note the definitions of any new word or words you do not remember. Do not use all of these exercises on the same day. Use one or two and add more on successive days.

Suggestions for using these exercises: Using exercise 1 as an example - 1) draw a pail and a well on separate cards, 2) write the French words for beside, in front of, behind, in, under, big, clean, dirty, broken, heavy, many, and light, each on a separate card; 3) arrange the cards in the following ways.

1st time through: read the first sentence and arrange the appropriate cards on the table in front of you to show that the pail and the word big will be placed beside the picture of the well. Ask your language helper to confirm the arrangement of the cards, and have him repeat the sentence in Fulfulde, mimic him. Do this for each sentence created by each item in the columns. Exhaust the possible combinations. Repeat until you no longer hesitate to select the correct card every time. This drills comprehension and pronunciation. Take your time and really **work** the material. Your eventual correct usage of agreement of nouns and their descriptors in Fulfulde depends largely upon repeated exposure to them.

2nd time through: Ask your language helper to arrange the cards so that you must respond with the appropriate sentence in Fulfulde. Have him confirm your answer and repeat it. Mimic him. Exhaust all of the sentences using the correct participial changes with consulting these pages. If there is more than one language learner, take turns arranging the cards, producing the Fulfulde phrases, and verifying whether or not they are correct.

Successive uses of these exercises: You may want to add or replace vocabulary; do so freely, but remember to check every word or sentence with your language helper. You will notice that the final exercise takes what you have learned and compiles it. The potential modifications of the final exercise are limitless, and they will be left up to you. Always be sure that your grammatical tricks do not produce illogical or stupid or even obscene meanings! “The broken pail is in the well” works, but “The broken children are in the clothesline” does not work. Always check everything!

1. Siwo	<i>mawdo o laabudo tuunudo keludo teddudo koyfudo</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>bunndu ndu.</i>
2. Sukaabe	<i>mawbe be laabube tuunbe toowbe teddube hoyfube heewbe</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>bunndu ndu.</i>
3a. Jalo	<i>mawngo ngo laabungo tuunngo helngo teddungo hoyfungo</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>bunndu ndu.</i>
3b. Jale	<i>mawde de laabude tuumide teddude koyfude keewde</i>	<i>na</i>	<i>dakkol yeeso caggal dow ley</i>	<i>bunndu ndu.</i>
4a. Rawaandu	<i>mawndu ndu laabundu tuunndu toowndu teddundu hoyfundu</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>bunndu ndu.</i>
4b. Dawaadi	<i>mawdi di laabudi tuundi toowdi teddudi koyfudi keewdi</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>bunndu ndu.</i>

5a. Saaya	<i>mawka ka laabuka tuunka ceekiika tedduka koyfuka</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>bilirgol ngol.</i>
5b. Saayaaji	<i>mawdi di laabudi tuundi ceekiidi teddudi koyfudi keewdi</i>	<i>na</i>	<i>dakko yeeso caggal ley dow</i>	<i>bilirgol ngol.</i>
6a. Nagge	<i>mawnge nge laabunge tuunng toownge teddunge hoyfunge</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>lekki ki.</i>
6b. Na'i	<i>mawdi di laabdi tuundi toowdi teddudi koyfudi keewdi</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>ledde de.</i>
7a. Boggol	<i>mawngol ngol laabungol tuunngol tayungol teddungol koyfungol</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>suudu ndu.</i>
7b. Boggi	<i>mawdi di laabudi tuundi tayudi teddudi koyfudi keewdi</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>cuudi di.</i>

8. <i>Kosam</i>	<i>keewdam dam laabdam tuunudam njuppaadam njonkaadam</i>	<i>na</i>	<i>dakko yeeso caggal ley dow</i>	<i>leeso ngo. (yuppeede) (yonkeede)</i>
9. <i>Hudò</i>	<i>mawko ko laabuko tuunko tedduko hoyfuko heewko</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>ngesa nga.</i>
10. <i>Gawri</i>	<i>keyrindi laabundi tuunndi teddundi</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>suudu ndu. (heydfude)</i>
11a. <i>Maayo</i>	<i>mawngo ngo laabungo tuunngo buubungo wulngo</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>ngenndi amin. (buubude) (wulde)</i>
11b. <i>Maayooji</i>	<i>mawdi di laabudi tuundi buubudi mbuldi keewdi</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>gende amin. (buubude) (wulde)</i>
12a. <i>Unndugal</i>	<i>mannagal ngal laabungal tuunnagal ceekiingal teddungal koyfungal</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>suudu ndu.</i>

12b. <i>Unndude</i>	<i>mawde de laabude tuunde ceekiide teddude koyfude keewde</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>cuudi di.</i>
13a. <i>Cukalel</i>	<i>mannel ngel laabungel tuunnigel caytarel neetarel</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>suudu ndu (saytordinde) (neetordinde)</i>
13b. <i>Cukaloy</i>	<i>mawkoy koy laabukoy tuunukoy keewkoy</i>	<i>na</i>	<i>dakkol yeeso caggal ley dow</i>	<i>suudu ndu</i>
14a. <i>Ngesa</i>	<i>mannga nga laabunga tuunnga</i>	<i>na</i>	<i>dakkol yeeso ley caggal</i>	<i>bokki ki.</i>
14b. <i>Gese</i>	<i>mawde de laabude tuunde keewde</i>	<i>na</i>	<i>dakkol yeeso ley caggal</i>	<i>bowde de.</i>

Now for the REAL test!

15. *Siwo* *maw- o* *na* *dakkolbunndu ndu.*
Sukaabe *be* *yeeso*
Jalo *ngo* *caggal*
Jale *de* *ley*
Rawaandu *ndu* *dow*
Saaya *ka*
Saayaaji *di*
Nagge *nge*
Boggol *ngol*
Kosam *dam*
Hudo *ko*
Gawri *ndi*
Maayo *ngo*
Unndugal *ngal*
Cukalel *ngel*
Cukaloy *koy*
Ngesa *nga*

Substitute other descriptors for *maw-* on successive repetitions of this exercise.

ADJECTIVES

FAMDUDE

THE CONCEPT OF SMALL

Exercise - In English and French we have an easy way to express the idea of small. In Fulfulde the idea is the same, but the equivalent of the word small has to agree with the noun class, but behaves differently than the participles we have studied in the **FORMING PARTICIPLES** exercises. Please read section **26. ADJECTIVES**, point **C. Real Adjectives**, pages 150-157 of the *Burkina Faso Fulfulde Grammar*. Then look at **Table 26.1** on page 155 and **Table 26.2** on page 157.

Look up and define the word *famdude* _____.

Then work the following exercise referring to **Table 26.2** as needed.

<i>Siwo</i>	<i>pamaro</i>	<i>o</i>	<i>na</i>	<i>dakkol</i>	<i>bunndu</i>	<i>ndu.</i>
<i>Jale</i>	<i>pamare</i>	<i>de</i>				
<i>Dawaadi</i>	<i>pamari</i>	<i>di</i>				
<i>Saaya</i>	<i>pamara</i>	<i>ka</i>				
<i>Boggol</i>	<i>pamarol</i>	<i>ngol</i>				
<i>Kosam</i>	<i>pamaram</i>	<i>dam</i>				
<i>Unndugal</i>	<i>pamaral</i>	<i>ngal</i>				
<i>Cukalel</i>	<i>pamarel</i>	<i>ngel</i>				
<i>Cukaloy</i>	<i>pamaroy</i>	<i>koy</i>				
<i>Ngesa</i>	<i>pamara</i>	<i>nga</i>				
<i>Gawri</i>	<i>pamaridi</i>	<i>ndi</i>				
<i>Sukaabe</i>	<i>famarbe</i>	<i>be</i>				
<i>Jalo</i>	<i>famaro</i>	<i>ngo</i>				
<i>Rawaandu</i>	<i>famardu</i>	<i>ndu</i>				
<i>Nagge</i>	<i>famare</i>	<i>nge</i>				
<i>Hudo</i>	<i>famarko</i>	<i>ko</i>				
<i>Maayo</i>	<i>famaro</i>	<i>ngo</i>				

THE CONCEPT OF “ONE” OF SOMETHING

In English it is easy and straightforward to say one fish, one sword, or one girl. In French it is harder because one must remember whether the noun is masculine or feminine in order to say: *une maison, un homme, or un jour*. In Fulfulde, with multiple noun classes, the task becomes more complex. Read section **26. C. Real Adjectives** on pages 150-166 of the *Burkina Faso Fulfulde Grammar* and have a look at **Table 26.5** on page 160.

Look up and define the word *gooto* _____.

Then work the following exercise.

- 1) Start by reading the first sentence of each pair. Ask your language helper to respond with the second sentence.
- 2) Reverse.
- 3) Finally, starting with the first four examples, try to respond to a column 2 sentence with the corresponding sentence from the first column without consulting the page. Continue down the columns, taking four at a time, until you can respond correctly to each sentence without looking.

	Column 1	Column 2		
<i>Mido jogii</i>	<i>debbo gooto.</i>	<i>Mido yidi</i>	<i>rewbe</i>	<i>tato!</i>
	<i>cofal gootal.</i>		<i>cofe</i>	<i>tati!</i>
	<i>ɓoggol gootol.</i>		<i>ɓoggi</i>	
	<i>cukalel gootel.</i>		<i>cukaloy</i>	
	<i>wojere wootere.</i>		<i>boje</i>	<i>tati</i>
	<i>rawaandu wooturu.</i>		<i>dawaadi</i>	
	<i>nagge woote.</i>		<i>na'i</i>	
	<i>wuro wooto.</i>		<i>gure</i>	
	<i>mbeewa ngoota.</i>		<i>be'i</i>	<i>tati</i>
	<i>saaya ngoota.</i>		<i>saayaaji</i>	
	<i>lekki ngooti.</i>		<i>ledde</i>	

THE CONCEPT OF “ANOTHER ONE”

In English and French we have an easy way to express the idea of “the other one.” In Fulfulde the idea is the same, but the equivalent of the word “other” has to agree with the noun class, but behaves differently than the participles we have studied in the FORMING ADJECTIVES exercises. Please read section **28.D Adjectives Derived from Other Parts of Speech**, pages 153-156 of the *Burkina Faso Fulfulde Grammar*, and have a look at **Table 26.5** on page 160.

Look up and define the word *wodude* _____.

Then work the following exercise.

Start by reading the first sentence of each pair. Ask your language helper to respond with the second sentence. Then reverse. Finally, starting with the first five examples, try to respond to the first sentence without consulting the page. Continue down the columns, taking four or five at a time (or four or five each day), until you can respond correctly to each sentence without looking. Note for some subjects (human) *soodude* will not work well, but *hubude* does work.

	Column 1		Column 2
SET ONE:			
<i>Mi yidaa</i>	<i>wojere</i>	<i>nde.</i>	<i>Mido yidi</i> <i>soodude</i> <i>wonnde.</i> <i>hebude</i>
	<i>rawaandu</i>	<i>ndu.</i>	<i>wonndu.</i>
	<i>nagge</i>	<i>nge.</i>	<i>wonnge.</i>
	<i>hudo</i>	<i>ko.</i>	<i>wokko.</i>
	<i>wuro</i>	<i>ngo.</i>	<i>Mido yidi joodaade ley woro</i> <i>wonngo.</i>
<hr/>			
SET TWO:			
	<i>debbo</i>	<i>o.</i>	<i>goddo.</i>
	<i>kosam</i>	<i>dam.</i>	<i>goddam.</i>
	<i>cofal</i>	<i>ngal.</i>	<i>gonngal.</i>
	<i>boggol</i>	<i>ngol.</i>	<i>gonngol.</i>
	<i>cukalel</i>	<i>ngel.</i>	<i>gonngel.</i>

SET THREE:

<i>Mi yidaa</i>	<i>gawri</i>	<i>ndi.</i>	<i>Mido yidi</i>	<i>soodude</i> <i>hebude</i>	<i>ngonndi.</i>
	<i>mbeewa</i>	<i>nga.</i>			<i>ngonnga.</i>
	<i>saaya</i>	<i>ka.</i>			<i>ngokka.</i>
	<i>lekki</i>	<i>ki.</i>			<i>ngokki.</i>

SET FOUR:

<i>pucci</i>	<i>di.</i>			<i>goddi.</i>
<i>rewbe</i>	<i>be.</i>			<i>wobbe.</i>
<i>pade</i>	<i>de.</i>			<i>godde.</i>
<i>bikkoy</i>	<i>koy</i>			<i>ngokkoy.</i>

COLORS

SUPPLEMENTARY EXERCISES

We often need to indicate or describe an object by color. This is not as straightforward in Fulfulde as it is in English. The color word must agree with the noun it describes (as in French). An added complication is that the color words are not all derived from verbs. Some are borrowed words and some are real adjectives, all of which affects the form of the resulting descriptor. See **Table 26.6** on page 161 of the *Burkina Faso Fulfulde Grammar*.

To begin, look up the following verb infinitives

Infinitive	Adjective <i>ndi</i> Noun Class	Adjective <i>o</i> Noun Class	Definition
<i>ooldude</i>	<i>ooldi ndi</i>	<i>oolo</i>	_____
<i>wojjude</i>	<i>mbodeeri ndi</i>	<i>bodeejo</i>	_____
<i>bawlude</i>	<i>baleeri ndi</i>	<i>baleejo</i>	_____
<i>rawnude</i>	<i>ndaneeri ndi</i>	<i>daneejo</i>	_____
<i>siidude</i>	<i>ciindi ndi</i>	<i>ciido</i>	_____
<i>wuundude</i>	<i>mbuneeri ndi</i>	<i>buneejo</i>	_____
<i>heccidinde</i>	<i>hudo hecco</i>	<i>hudo hecco</i>	_____
	<i>bulabula</i>	<i>bulabula</i>	_____

Take time now to memorize the verb form of each color word using the method in Lesson 11, page 84, or another method of your choice.

You will notice the Fulani perception of colors is different from your own and is not even standard among them. This may be because they never owned a box of Crayola crayons with the name of each color printed on the side! For example: pink, purple, orange and red are all “red” and the distinction between green and blue is not clear.

Exercise 1: Arrange your color swatches in front of you and work through the following exercise, indicating the appropriate color as you proceed. Repeat until smooth.

Student: *Hokkam bagi o.*
Language Helper: *Bagi oodo naa?*
Student: *A'aa. Wanaa oodo. Ooto mbiimi.*
Bagi oolo o.
bodeejo o.
baleejo o.
daneejo o.
hudo hecco o.
bulabulan o.
ciido o.
buneejo o.

Of course, this will change with noun class changes. In Exercise 2 you will try it with the word: *disaare*.

Excercise 2: Following the directions above, repeat this exercise until you can point to the appropriate swatch and name it quickly without referring to the page.

Student: *Hokkam disaare nde.*
Language Helper: *Disaare ndeedo naa?*
Student: *A'aa. Wanaa ndeedo. Ndeeto mbiimi.*
Disaare oolde nde.
wodeere nde.
baleere nde.
raneere nde.
hudo heccoore nde.
bulabulaare nde.
siinde nde.
wuneere nde.

Excercise 3: Following the directions above, repeat this exercise until you can point to the appropriate swatch and name it quickly without referring to the page.

Student: *Hokkam pade de.*
Language Helper: *Pade deedo naa?*
Student: *A'aa. Wanaa deedo. Deeto mbiimi.*
Pade oole de.
bodeeje de.
baleeje de.
daneeje de.
hudo heccooje de.
bulabulaaje de.
ciide de.
buneeje de.

JEYUDE AND JEYEDE

Look up the word *jeyude* - _____.

Jeyude and *jeyede* are words heard very commonly. *Jeyude* does not act like a regular active verb in all forms, though. One of its special characteristics is its use with emphatic pronouns. Another is that it is negated as are the Stative verbs.

Exercise 1 - Practice this drill using emphatic pronouns. Take turns posing the question and answering.

Moy jey siwo o? *Miin jey, siwo o.*

Aan jey,

Kanko jey,

Amnatu jey,

Mi anndaa moy jey siwo o!

Mi anndaa jeydo siwo o!

Exercise 2 - Now practice this drill using the negative form of *jeyde*.

The _____, does it belong to you? I don't own the _____.

a. *Siwo o, aan jeyi?* *Mi jeyaa siwo o.*
b. *Nagge nge,* *nagge nge.*
c. *Cofal ngal,* *etc.*
d. *Boggol ngol,*
e. *Rawaandu ndu,*
f. *Mbeewa nga,*
g. *Saaya ka,*

Exercise 3 - Now, practice this drill with embedded relative clauses.

Siwo mana mo njeyumi o, na mawni sanne.

Nagge nge nge,

Cofal ngal ngal,

Rawaandu ndu ndu,

Mbeewa nga nga,

Saaya ka ka,

Boggol ngol ngol, na tekki sanne.

Exercise 4 - Two pails. (**Indicate one.**) Ask:

Moy jey siwo o? Aan jey? A'aa. Siwo ooto, njeyumi.

Exercise 5 - Lastly, look at these examples of uses of *jeyede* (passive). Though you have not yet been formally exposed to the passive forms, these sentences are ones you will hear and you should know that they originate from the same idea as the above exercises. Turn to **Table 13.4** on page 84 in the *Burkina Faso Fulfulde Grammar*, and find the passive endings of Relative Complete verbs which correspond to the examples below.

a. *Toy njeyadaa?* Where are you owned? (Where do you belong?)

b. *Leydi Mali njeyaami.* I am owned (in) Mali. (I belong in Mali.)

c. *Leydi to njeyaami na woddi sanne.* The country where I am owned is far away.

APPENDIX B

READINGS

CULTURAL TOPICS

WORK IN THE HOUSE

Ley jeddiire, golle Kumbo na heewi sanne. Beete fuu imo yaha luumo sommowaade. Maaro na woodi ley galle, kaa imo soodowa sommowaaji. Si o hootii, imo jonga, imo defa mbottaari. Dum nyannde fuu wadetee. Si wanaa dum, nyannde fuu waldaa. Saate saate imo yoogowa ndiyam, si golloowo debbo waawaa. Asaweere fuu imo lonnowa kaddule. Caggal dum imo paasoo de. Alkamisaare fuu imo yaha luumo. Kile didi nyannde fuu imo fiisoo cuudi di, imo lawya kaake de. Ley galle tan o gollata, imo hayba sukaabe makko. Sukaabe makko na ne'ii, na caahii.

FARMING AND HERDING IN MALI

Durgol woni al'aada Pullo. Fulbe Wodeebe wo baanyaaji tan jokkuudi e daabaaji mubben. Ley ladde tan be ngoni. Be kodataa ley wuro. Be killaaka ko woni ley wuro! Be kodataa fay nokku tawa be eggaay hudo e leydi moonnde e ndiyam (si ndiyam bunndu naa weendu naa wayre) tan be piloto. Ndunngu tawa be saahel, ceedu ley burgu.

Si kosam hebaama faa heewi, Fulbe rewbe cippowan. E dow cippal tan be kebata gawri naa maaro. Saatu saatu be coottata yoga e daabaaji di. Be keba kaalisi, be kumta haajuuji mabbe. Ley fijirde tan (hono lamru naa banle) jawle mabbe kirsete, teewu mum nyaamee.

NAMING CEREMONY

Si suka rimaama nyannde maani, lamru ndu wafee si nyannde ndeen wartii. Lamru ndu, beetee law wadetee. Nyannde lamru, si fajiri falteke, suka o labetee. Almaami o wara ley galle. Baaba binngel ngel haalana o innde suka heese, heese, tawee yimbe nanaay. Mbaalu hirsee. Innde suka haalnee jamaa o. Ndeen Almaami du'otoo. Si mbaalu ngu hirsama fuu, si Almaami du'eke, tawee innde suka o haalnaama jamaa o, ndeen gorooje peccetee hakkunde yimbe. Ndeen worbe be ndilla.

Caggal dum, rewbe ngara, njoodoo faa booya seeda. Be kokka mballitaari caggal nde worbe been ndilli. Mono fuu hokka ko waawi. Nyeeybe e horbe be kokkee huunde, ndeen be kootata. Be nyallataa ley galle oon. Ndeen lamru ndu timmata.

FAMILY

Penndo sifanii Tim sakiraaɓe mum, sabu sakiraagu ley Jelgooji walɗaa e sakiraagu leydi Amirik. O wi'i oon, Ali woni **goriiko**. Jelgoobe na mbi'a **jom galle**. Penndo woni debbo makko, kam woni **deekiiko** naa **jom suudu** makko.

Si gorko maa ɓanji rewɓe ɗiɗo, naa tato, naa nayo, kambe ngoni **nawliraabe** maa. Biɓɓe maa mbi'a ɓe **goggo**.

Esiraabe maa wo saaraabe gorko maa, naa debbo maa. Joonin esiraabe Penndo wo **baabiraabe** e **inniraabe** Ali. Penndo haanaa noddirde **baaba** Ali naa **inna** Ali inde muɓɓen. Imo haani noddirde ɓe **esam**.

Yeekiraabe Penndo ngoni sakiraaɓe Ali.

Saaraabe maa wo inniraabe maa e baabiraabe maa e sakiraaɓe muɓɓen fuu, e ko nanndi e muɓɓen.

Banndiraabe naa **sakiraaɓe** been, na peccoo pece ɗiɗi. **Mawniraabe** been, iɓe kecci ma. **Minyiraabe** been, aan hecci ɓe. Joonin mbi'aa **mawnam gorko** naa **mawnam debbo** naa **minyam gorko** naa **minyam debbo**. Katin banndiraabe worɓe e banndiraabe rewɓe na mbaawi wi'eede.

E banndiraabe maa fuu, won wonɓe hakkunde kanyum njiidi inna e baaba. Na wi'ee, onon njiidi. Dum na fiirta ɓe baaba gooto, ɓe inna gooto.

To ɗakkol baaba maa, sakiraaɓe mum worɓe fuu, **wappayɓe** mbi'etee. Biɓɓe maɓɓe fuu mbi'etee **biɓɓe wappayɓe**. Si gooto tan, **bii bappaanyo** wi'etee.

To ɗakkol baaba du, sakiraaɓe mum rewɓe fuu, **goggiraabe** mbi'etee. Biɓɓe goggiraabe wo dendiraabe.

To ɗakkol inna maa, banndiraabe mum rewɓe fuu ɓe mbi'etee **goggiraabe** naa **inniraabe** naa **yaayiraabe**. Biɓɓe maɓɓe wo biɓɓe inniraabe maa.

Kaaw maa woni banndi gorko inna maa. Banndiraabe mum worɓe fuu mbi'etee **kaawiraabe**. Biɓɓe kaawiraabe wo dendiraabe du, hono no biɓɓe goggiraabe nii.

Dendiraabe maa wo biɓɓe goggiraabe maa e kaawiraabe maa. Ko ɓuri heewde, dendiraabe ɓanɗurta.

Maamiraabe maa wo saaraabe inna maa e baaba maa. Aan ɓiɗɗo baaba oon naa inna oon woni **taaniraado** oon. Si odon keewi on **taaniraabe**.

Njaatiraabe wo saaraabe maamiraabe, e ko nanndi muɓɓen.

This is not all the same for other Fulani areas of Burkina. Ask your language informant.

WEDDINGS

Baŋle Fulbe, gebe tati mawde ngoni ley mum.

Ko arti fuu, fibande nde. Na wi'ee, "Gorko o fibna surbaajo, debbo o fibane." (yuwde fibangol faa yaha bangal, debbo o wo piɓanaado, gorko o wo piɓando.) Nelaabe gorko o ngara to saaraabe debbo o, fay tawa debbo oon mawnaay tafon. Si saaraabe been njabii, sanaa gineeji ngadde. Gorko hokkii ko o waawi fuu - kaalisi, kaddule, pade e ko nanndi e muudum. O hokka yimbe debbo be ko be kaaldi dow mum fuu.

Si booyii seeda, kaɓɓal wade. Saaraabe naa wakkiili en gorko e debbo fuu ngara. Debbo e gorko jaati mbaasa warude. Saaraabe been naa wakkiili en been kaalda, kawra e futte o. Gorko oon hokkata futte oon. Ndeen gorooje de peccetee de dewgal ngal haɓbee. Mobbo du'oo, o wi'a be baɗundura.

Kaɓɓal ngal, si tileke, bangal wada. Bangal wo fijirde. Debbo o ummoo, yoppa galle baaba mum, o baɗee to gorko ooto.

Si wo surbaajo de o baɗaa, o dammboto. Dammbordu wo balde jeddi debbo oon yaltataa suudu ndu. Imo wondi e yigiraabe makko ley suudu faa dammbordu tiloo. Na wi'ee, Debbo si fibanaama fuu, haɓbete. Si haɓbaama fuu, baɗete. Ndeen o laatii debbo baɗaado. Gorko o, gorko baɗudo. Be yommbaybe.

Again, not all of this is true for all areas. Ask your language informant.

CHICKENS

Walaa fuu jidɗo cofe noon, walaa fuu banyudo de du. Walaa fuu jidudo de sabu ide keewi bonannda, ide cuula. Gilla beete faa kiikiide de ngadataa fuu ko moyyi. De mbidoo ga nii, de coppa to nii, de iirta ga, ndelle si de mbideke suudu, a nanan yimbe na mbi'a de "kus," na ndiiwa de. De kulataa wafude cuule majje dow daage, saatu du de yeeɗan faa dow leese.

Si naange yanii, a yi'an ide ndiirana kurukuru, naa dow cuudi, si won biido faa nannga de, a nanan ide keka, ide kaandinkino sakko si gabuure hooyii biɓbe majje. Kanje kulata gabuure. Pallaade piloto de. Si boccoode, walaa fuu cuusudo battaade de. Si de tonnyii ndeen fuu de buri hulbinaade. Biido faa nannga bikkoy majje fuu de ɗatan dum fuu. Si de ngadaama maafe naa de ca'aama faa de benndii a yidantaa de si wanaa hoore maa. Si a yarii maafe majje, a seedan e durma. Boccoode majje si mbaannyaama, naa si ca'aama na keewi nafaa sanne.

FOLK STORIES

1. Mawdo Ladde e Mettellu

Nyiiwa na buri kule fuu manngu. Toy Mettellu waawi wiide waran dum? Mettellu naati ley hinere Nyiiwa, tan Nyiiwa heddii na tappa junngo muudum e ledde faa waati.

2. Nyiiwa Mbaanga

Yimbe njehi kutti nyiiwa ngan. Tan yimbe been njoppi teketti. Fowru du wari, fudfi natude, tawi dum na hanndii. Heddii na moda, na moda, faa reedum heewi. Wi'i jonkaa tay'an teketol ngol, tawi sukaa'be ngarii. Mbi'i: "Hey, inan fowru." Tan fowru nduun doggi. Tan teketti keddii na mburtoo faa kantii tan fowru waati.

3. Doomburu e deekum

Doomburu wi'i deekum yaha luumo etowa gawri. Dee Doomburu yehi tawi wo Muusuru etata. Tan dee Doomburu fornyii, hooti. Heddi Doomburu na jawa, na wi'a hiraande walaa. Dee Doomburu wi'i esum hawri dow laawol, dum hadi dum faltaade. Doomburu dippiti tummbude ndeen, o yehi luumo, o tawi wo Muusuuru etata gawri ndiin, o fornyii. Deekiiko wi'i "Noy wadi?" Doomburu wi'i "En njaha, nde mi nyaamaay wattaa faa'e."

4. Gorko Mawdo Kaanaanke e Biyum

Kaananke gooto wadiino nyalaande mum. Hannden kaa o mawnii sanne. Biyiiko won toon, gonal ley suudu haamneke dum sanne. Nyannde wootere, o noddi sukaa'be yigiraabe makko be fuu, noon o wi'i joonin si wanaa be ceeda e mawbe be, be egga, be kodowa ley feeyo, be maha gure de be njidi fuu. Sukaabe ngenndi be fuu kawriti noon, be njokki caggal bii kaananke o. Be njehi be kodowi ley feeyo to. Be nyallan, ebe pija, be mbaalan, ebe pija. Ladde nde nyallan e sawtu faa laamdo hiirna nyalooma. Nyannde wootere, bii Amiiru o hirsi bii nagge. Noon o wi'i imo yidi huunde wootere. Jamaa yami o yalla dume woni huunde nde? O jaabii, o wi'i imo yidi hebude nguru nagge nge o hirsi nge. Hono haytalla gooto, bii nagge wonnge nanngaa hirsaa, huttaa, saaya nyo'aa, kaananke o bornaa.

Oon watti kaa, puccu makko o wadfi, heddii imo yaha, imo wara, imo hollinoo. O wi'i suka jokolle fuu walaa imo hulata nari. O wi'i walaa fuu jogiido sii ngu nguru daatude e jalbude, o holliti naange walaa ko watta nguru makko ngu, haala kammu kaa haalataake. Nguru ngu nyalli wo kecco, weltaare kaa fuu fotataa dum.

Kaa subaka majjum, nguru ngu fudfi yoorude. Nde dum hibbata balde tati ndeen tawi nguru ngu yoori faa wi'i kolon e daande kaananke oon. Nguru ngu haami o nii faa o ronki foofude. Noon o darii, imo woaya.

Sukaabe wobbe katin be du ndarii na mboyda e makko. Dum laatii woondum mawndu sanne, noon sukaabe been na mbiya: “En mbonii kaananke men o inan maaya!” Won bi’ido hakkunde mabbe: “Tayen nguru ngu, be tawii si be celaay, be tayidan e nguru kaananke o e hoore mum.” Be tawi “laa” walaa, “lakkal” walaa, noon kaananke o wulli katin faa koolol hooti sabu o hebii tayoral joonin kaa o wanaa biltotoodo e majjum. O itti nelaado yaha ndaaranowa o baaba makko, o wi’i nde oon yottii fuu wi’a baaba o, biyum o inan ndaara maayde. Gorko mawdo o yottii, yi’i biyum o tan, noon darii na jala. Doon o wi’i sukaabe be ndoondoo biyiiko o, njaara dum weendu, cownoya dum e ndiyam. Nde o soofunoo ndeen, be ceeki nguru ngu, be itti e kaananke mabbe o. Gilla o hebi nguru ngu ittaa e makko, o hokki yamiroore be egga be koota to baabiraaabe mabbe, be ngoni toon.

5. Faadube Tato

Wadiino e nyalaade, debbo gooto paho na wonnoo e ngenndi. Oon debbo faadi nii faa si kammu riggeke ndunngu, o nanataa. Kaa kanko debbo o, imo barkini sanne. Nyannde Alla warnde fuu o ummoto gilla beetee o yaha gese, o nyalla imo golla, imo bammibi binngel makko, o wartataa faa o yi’a mbuudu naange nge yooloweke. Nyannde wootere, rewi imo turii, imo rema faa o yi’i gorko gooto na wara, oon gorko du wo paho noon, o gardo tewtude baali makko majjudi.

Joomum yottii tan noon wi’i, “Assalaamu aleykum debbo! Baali am ngardaay gaa? Hannden woni balde kuurde mido tewta di, mi yiitaay. Ngootu na e majji, wo layoowu. Si a waawii tinndinde kam do di njaari, mido yeene faa naawa!”

Debbo oon nyoofi yeeso mum, o faamaay ko gorko oon haali dum. O miilii jaati gorko o yamii o toy ngesa makko nga haadata. Noon o hunci junngo makko o wi’i ngesa makko nga faa to haadata, to caggal magga toon wo ngesa yigiiko debbo. Ko o sappi dum, gorko o du miili o wi’i hedde toon baali mum dii ngorri. Alla wadi muuyde mum, nde o yaarunoo to debbo sapporii toon ndeen, o tawi toon sewre makko baali makko nde na nyaama hudo. O seyii nii faa sanne. O roondii mbaalu layoowu, noon o hokkiri ngu debbo oon. O wi’i oon, o yehii to debbo o tinndini o toon, o tawii toon baali makko diin, dum lee mbaalu imo fodaninoo oon inan. Debbo o ndaari mbaalu ngu nii faa gite muudum benndi e makko, o taykii du nguun na laya, o miili gorko o biido o helii koyngal mbaalu mum ngu.

O berni nii faa imo fara, noon o naati e duko heddo imo wiya: “Mi nanaay abada mi helii koyngal mbaalu maa kaa! A fenanii kam, a hooyii hakke am, Laamdo yamam, fay do baali maa dii njaari mi anndaa sako faa mi hela koyngal ngootu majji! Dum woni toonyango mawngo. A yowii kam pene, abada mi yoppirtaa haala kaa nii, si wanaa carden.”

Gorko o du anndi o berni. O sikki debbo o bi’ido yidaa mbaalu layoowu ngu si wanaa mbaalu cellungu, noon kanko du o wi’i: “Mbaalu ngu jaati podanimaami, si a wi’i a yidaa si wanaa cellungu, a nottan ndelle! Fay mbaalu ngootu mi hokkataa ma caggal maggu. Si a jabii nanngaa ngu, si a jabaay, laamu senndan en.”

Noon ɓe ardunduri yaade to carotoodo. Ko ɓe njaata ɗum, heddo iɓe kiitondira, iɓe nduka “pollu-pollu” kaa walaa fuu paamoowo ko banndum haalata. Be njehi faa ɓe njottii carotoodo o. Nde ɓe njottinoo ndeen, carotoodo oon noddi batu, jamaa o hawri. Noon o wi’i ɓe kaala ko waddi ɓe ɗum.

Gorko o hooyii haala noon wi’i: “Baali am majjirnoo kam de njaami filowaade. Mido yaha faa kayniimi debbo o na rema. Nde njottinoo mi o ndeen, yamumi o yalla sewre am baali faltaaki ɗo? Mbiimi o katin du mbaalu ngootu na ley majji wo layoowu. O sappii kam to baali ɗi ngorri to. Nde ngarumi e makko ndeen, mi fodanekeno o mbaalu layoowu ngu si o hollii kam to baali ɗi ngoni to. Njaami to o sappii kam to, noon tawumi toon baali am ɗi, ndoondiimi mbaalu layoowu ngu ngaddammi o. Mi ndaaru debbo o faa celumi ɗum, o siini o yidaa mbaalu ngu, si wanaa mbaalu ngu layataa. Walaa fuu ko o heddani kam, fay ɗo liccere na saawoo. Mido rookoo on njukkodon debbo o.”

Nde o deyyinii ndeen, debbo o du wi’i: “Mi demannoodo ngesa am, gorko mo njiidon o wari yamii kam toy ngesa am nga haadata, cappiimi o toon. O yehi toon, nde o wartata ndeen, o wartidi e mbaalu layoowu, o wi’i miin heli koyngal muudum. Miin lee fay to baali makko ɗi ngorri mi anndaa sakko faa miin mi hela koyngal ngootu. Hono fuu keldammi koyngal mbaalu makko tawee fay mi yi’aay baali makko ɗi? Na sella naa?”

Carotoodo o du wo paho, fay seeda o nanataa. Huunde fuu ko debbo o e gorko o kaali ɗum, walaa ko o faami ley mum. Kanko kaa o tayornoodo debbo e gorum kafi sabu o yi’ii debbo o na bammbi cukalel, o sikkii kammari cukalel ngel waddi ɓe. Carotoodo o fewti gorko o, noon wi’i ɗum, “Aan gorko o, golle maa ɗardaay hannden, ɗardaay jaango. Dum kaa fay na jaasi. Yeew binngel maa ngel tan, aan tan ngel nanndi. Mido yidi njoppaa baasi o kammari suka maa o. Huunde fuu ko deekaa o yidi, hokku ɗum, si wo kaddungal, si wo kaalisi, si wo nguure, tinnodaa taa celaa ɗum filloo katin.”

Carotoodo o na tiloo haalde, jamaa o na wada “boy e leydi jaleede.” Carotoodo oon, e sardoobe been, wakkati ɓe nji’unoo jamaa o jali fuu, noon kam en du ndarii na njala. Carotoodo o nanngi mono fuu junngo mum, holli ɓe laawol, noon ɓe kootiri, mono fuu na jala, sikki libii goddo o.

6. Fowru e Araaji Baatudfi

Nyannde wootere, fowru yolbi nii, yolbi nii faa bone yani e muudum, noon ndu naati ladde. Ndu hooyi, indu yaha nii, ndu hooyi, indu yaha nii faa ndu tampi. Rewi indu yaha faa ndu sooyinii araawa mbaatunga na waalii, wakkati gooto ndu hippii ɗum, noon ndu nyaami.

Rewi indu nyaama faa ɓiɓɓe mayru njeegom ngari na ndogga: gilla ndu yi’i sukaaɓe ɓe, ɓernde mayru fuu ummii boni sabu ndu yidaa ɓe keɓa ley majjum fay kusel. Ndu wi’i ndu hiilan sukaaɓe ɓe. Ndu wi’i sukaaɓe ɓe, “Taa ndaree ɗo, teew ngonngu ɗo ngu heyataa en kala, ɗuum lee, ndoggee law. Odon coynoo wuro na faa to, ɗakkol wayre toon? Njottee toon, araaji ngenndi ndi fuu mbaatii wakkati gooto, si on njotteke toon, on nyaaman teewu faa kaaron.”

Indu tiloo haalude dum ɓiɓɓe been na ɗakkoo feewde ngenndi ndi, sabu ɓe tayorii ɓe mbaawaa timminde araaji baadɗi. Rewi ebe ndogga faa ɓe kawri e cuuli. Nde cuuli ɗi nji'unoo ɓe ndeen, ɗi ndarnu been de ɗi mbii, "Toy njaaton pobbii?" Pobbii ɗii njaabii, mbi'i, "Midɛn njaha ngenndi na faa to yeeso to." Be mbi'i, "Diin, ko woni toon?" Pobbii ɗiin njaabii, mbi'i, "Araaji mayri fuu kawriti, mbaatii. Min njahan min nyaama teewu."

Noon cuuli ɗi jokki e maɓɓe, ɓe ngadi higgere maɓɓe ebe ndogga. Rewi iɓe ndogga faa ɓe kawri e sewre gaydoombe (junkuuji). Gaydoombe ɗe yamii ɓe noon ɓe itti filla ɓe pillii, non gaydoombe ɗe njokki caggal maɓɓe. Be kawri e noobi e gabbi, yeenji law njokki e maɓɓe. Be kawri e muusuuji ladde, ndogga beydii e maɓɓe. Joonin kaa sewre maɓɓe nde mawnii sanne, kulle ladde ɗe fuu njokki e maɓɓe, noon colla na hawtoo caggal maɓɓe.

Kulle ladde ɗe fuu njalti, dawaadɗi ladde, nyiibi, girooji ladde, muusuuji ladde, bolle, dute e gabuuje, dabbi, nyalli na paltoo. Fowru yi'aay dum, noon ummii darii, ndu wi'i ndu tayorii dum kaa wanaa meere sabu huunde ladde warnde fuu wi'an yahan nyaamowa araaji baadɗi, ndu wi'i kayru du ndu yahan yalla won ko ndu hebata ley majjum. Noon fowru yoppi ko nyaamannoo dum, samndii e kulle ladde ɗe. Indu itta koyngal dawaadɗi na njottoo. Di kippii araawa nde fowru ndu yoppi nde, heddo idɗi nyaama. Fowru e daabaaji godɗi ɗi nyalli na ndogga faa terɗe muudum en tayi, ɗe ndogga faa ɗe tampi, teewu araaji hebataake, laawol na juuti, dartataake.

7. Fenoobe Didɗo

Kettinee o haala, dum haala debbo penoowo. Kanko, debbo, o imo hooya imo fena, imo hooya, imo fena, faa o wi'i gorko fuu walaa kooyoowo o si wanaa burɗo o waawde fewre. Nde o hebii burɗo o waawde pene, o yaafeke joomun fay mbuufu, fay gaarawol, taa joomun hokka o, oon wara roondoo o yaada e makko ɗo yidi fuu.

Gilla o haali dum, nyannde fuu imo joyyina nyallo makko, worɓe nyalla na ngaajoo faa hiira. Kaa gorko fuu gardo, si o fenanii dum wootere, yoppintinoo. Dum hooyiri nii nii, dum hooyiri nii nii, faa dum wari dum heddi. Gorko gooto nani dum, wi'i kam si wanaa martoya kumpa. O wi'i kanko o jabaay dum sabu na haaynii o no nedɗo burdi o waawde fewre. O foodi o fanti faa to debbo ooto, noon ɓe naati e yeewtere. Rewi iɓe njeewta faa debbo oon itti fewre wootere noon feni, gorko oon ummii dilli e laawol mum.

Innde suka jokolle gooto inndaado e pene ɗe, kam du yuuri faa leydi muɓɓen, wari faa marta kumpa debbo o. O fini beetee, o humi puccu makko ngu, o waddii noon, o hucchi to debbo ooto. O yamani oon faa o yiiti dum. Nde o yottinoo ndeen, debbo o ummii si sakkitii o, haɓɓi puccu makko ngu, hokki o ko o nyaama. O weertani oon daago, suka jokolle oon joodii nyaami noon ɓe naati e yeewtere faa nyalooma o wodɗowii. O wi'i joonin kaa o kootoowo, noon debbo oon wi'i jabii.

Rewi iɓe kaala faa debbo oon wi'i, "Ko haaynii wadii ɗo keenjan! Ko ɗe kaawde lee ngonni? Keenjan, a anndaa ko baaba golli ɗo? O hooyi laagaare makko de o nanngi salligi, o juuli. Nde o juulunoo ndeen, o tilii ndeen, jalo makko o wakkii de o hucchi to ngesa amin nga to. Imo yottoo, imo naata e wasude ɓunndu.

O hooyi, imo wasa nii faa naange nge toowi. Nde o anndunoo nanng e nge toowii ndeen, ada anndi no o wadi? O roondi bunndu ndu faa e ley danki do, noon o yooowii ndiyam o watti e mayru, kayru lee min njarata joonin!” Gorko oon jaabii wi’i, “Dum woni ko haaynii! Wallam puucu am ngu yalta faa mi hoota!”

Gorko oon hooti, o waalu imo miiloo yalla imo heba fewre waarore e nde debbo o feni nde, sabu o wi’i kanko kaa abada o nanaay neddo yehii ley ladde, wasowi bunndu, roondii ndu, waddi faa ley ngenndi, watti e mayru ndiyam. O wi’i yalla ko haaynii adunaaru na pota nii naa? O waalu, imo miiloo faa Laamdo weenni jemma. Rewi imo fukkii faa hakkillo makko jippii e huunde wootere. Nde o finnoo beetee ndeen, o nyallu imo golla faa nyawli, noon o waddii puccu makko, o suppii to debbo oon. Nde o yottinoo ndeen, debbo oon wadi no arande nii, jabbi o faa gasi, habbi puccu makko ngu, hokki o ko o nyaama. Nde o tilinoo nyaamde ndeen, be naatu e gaajaade.

Be ngorri noon nii faa dum wari e hiirude, noon gorko oon wi’i, “Ko hebi on keegan dum, hono majjun hebi min, minen du, hannden kaa!”

Debbo oon wi’i, “Ko hebi on?”

“Wallaahi, ko hebi kam dum na metti sanne: yigoo am gooto njaami to muudum de lubowiimi sumalle mum, njaadumi ley gese, nde njottinoo ndeen, mi sinndu o e lekki de kiinniimi demal am. Rewi mido rema faa maatumi mi domdi, noon mboyammi sumalle oon, tawmi mooyu nyaamii nguru ngu faa laabi, nii di njoppiri ndiyam dam na sinndorii. Aan e hoore maa, yeewu, idun naawi sanne, sabu sumalle o mi jeyaa dum.”

“Noy ngaddaa, aan?”

“No mbiidaa bammaa wadi de roondii bunndu ndu faa cuudi nii de watti e mum ndiyam nii, miin du noon mooyu ngu nyaamri nguru sumalle ngu si yoppiri ndiyam dam na sinndorii!”

“Mi jabanii ma! Mi tawii aan ada buri kam waawde fewre! Gilla puudumi yiide fenooe, mi yi’aay hono maada! Mi tawii aan kaa ada waawi hooyude kam dewgal.”

Nii gorko oon banjiri o. Haala ka du timmii.

8. Wujjundurgol Wuybe Dido

Suka jokolle na wonnoo dow ngenndi ngootiri, imo wujja sanne. Leydi mabbe ndi fuu na hula o. Si o wari e ngenndi, a yi’an mono fuu na mooba gineeji muudum. Si yimbe cooyneke imo wara, a nanan mono fuu na wi’a: “Ndeentee!”

Nyannde wootere, o wi’i o yahan filowaade huunde sabu do o woni doon kaa o anndaama sanne, do o yehi fuu tawan yimbe na kora o. O dilli. O hooyi, imo yaha faa o naati gende godde katin. Imo joginoo mbasu, o loowi ngu tekke faa ngu wari e heewde de o watti lamdam faa yoni. O moyyini hunduko maggu faa jiido fuu sikkam dum mbasu keewngu lamdam.

Ley ngenndi ndi, suka jokolle godfo wari, kam du gujjo berdo, huunde fuu walaa ko wuuri si wanaa nguyka. Kanko gujjo o du mbasu makko o jogii, o loowi e maggu tekke faa ngu wari e heewde de o wadi e hunnduko maggu haabu raneeho “far.” Jiido mbasu ngu fuu ittan sikke tan wada tayoral dum mbasu haabu tan.

Noon wuybe dido be nanngi laawol mubben, mono fuu na leetoo banndum. Be kucci luumo. Fadde mabbe yottaade wuro ngo, luumo ngo woni e mum ngo, be njoodii e dowki lekki na doon faa be poowta, noon be naati e gaajaade.

Jogiido mbasu lamdam oon wi’i jaado mum o: “To wuro amin to, haabu farii. A yiiloto e ngenndi ndi faa tampaa tawee a hebaay fay wukkuru. Sannyoohe amin be fuu cinndii canyirde mubben sabu haabu walaa toon fuu. Mi tayorii si mi yaarii toon haabu, mi heban ley mum fiyannde.”

Jom haabu oon nani dum tan, noon darii na moosa, kanko du o wi’i ley bernde makko o tayorii o neddo kaa o hebanii dum. Noon o wi’i, “Minen du to amin to, lamdam farii. No boni yimbe ngenndi amin be nyaamrata, sabu si ngeendi walaa lamdam, walaa fuu no wa’i. Mi tayorii si mi yaarii toon dimngal lamdam, dum welan yimbe am be sanne, mi heban ley majjum buufi du sanne.

Be mbi’i joonin kaa be mbattondiran basi mabbe di. Be ngolliri no be mbiiri nii, mo mbasu lamdam oon hooyi mbasu haabu ngu, mo mbasu haabu oon hooyi mbasu lamdam ngu. Noon be kuuccunduri, mono fuu suppii e laawol mum. Nde be mbodfowii ndeen, mono fuu udditi mbasu mum, tawaay toon si wanaa tekke bole. Noon mono fuu darii na jala dakkol muufum.

9. Bojel, Nyiiwa e Ngabbu

Wakkati gooto wariino e jamaanu, daabaaji e yimbe na kaalda.

Nyannde wootere, nyiiwa foodi yoottii faa to kaananke ngenndi noon salmini, be njaabii. Be cilmini nga. Noon nga yottii, nga naati e yeewtidinde e mabbe.

Be njeewti nii faa booyi, noon nyiiwa nga wi’i: “Nyalooma beeddo hannden, mi tayorii walaa o kulammi heewde doole.”

Kaananke oon jaabii, wi’i: “Alla haalnii ma goonga nyiiwa, daaba fuu joodiido do joonin na humpitii dum. Wanaa burdo ma, wanaa jaaydo ma, walaa fuu mo a buraa ley men doole. Gootel tan daaba burdete hannden, yoyre. Kaa doole noon na tiidi daaba bure.”

Balde njehi, ngarti, ngabbu du wari to kaananke o ga, noon wi’i, “Foo foo mon! Marhabaa! Miin du mi gardo to maa kaananke. Miin kaa ley ndiyam tan ngonmi, daande am na rabbidi, koyde am na ndabbidi, miin e hoore am mido rabbidi e leydi. Si jemma warii, mi naatan ley ndiyam, mi deyyiino.”

“A haalii ko selli!”

“Si teewu, walaa fuu mo kulammi. Fay nyiiwa waawaa daraade dakkol am, si miin e nyiiwa min potaay nii, mi tayorii nga waawataa daraade dakkol am, hey aan, ko selli naa, mido buri nyiiwa doole jaati.”

Kaananke oon wi'i: "Miin kaa mi wemmbaama!"

"Ko wadi?"

"Mi anndaa fuu no ngadammi. Mi anndaa fuu no paamumi wadde faa mi wadda nyiiwa, ndeen kaa ngabbu du yeenaa faa kabon yalla na anndee burdo doole hakkunde moodon!"

Dow majjun, batu joyyinaa, kaananke oon noddi saahiiɓe ngenndi ɓe fuu noon wi'i, "On fuu on nanii ko nyiiwa haali do nyannden, on nanii ko ngabbu kam du wi'i dum. Kamɓe, ɓe sappondurɓe ko ɓooyi. Ndelle noy ngatten faa annden burdo doole hakkunde maɓɓe faa ɓe ceenndee?"

Be njoodii, ɓe ndaarii, ɓe ndaartii, walaa fuu manyeere nde ɓe nji'i. Battaa gooto ummii darii noon wi'i: "Ameeru, si neddo na wondi e jamaa muudum fuu, taa heeroo, mi ndaarii, mi ndaartii, mi tawii golle o na tiidi sanne. Haala ka kaaludaa kaa, walaa fuu baawdo timminde ka si wanaa bojel. Kanko tan waawi hollondurde daabaaji di, di memondura faa anndee baawoowo." Kaananke oon wi'i bojel noddee. Bojel noddowaa. Noon o wi'i ngel, "Bojel! Jam noddirmaami!"

"Wo Laamdo wan jam!"

"Nyannden, nyiiwa warii faa do wakkati, nga wi'i walaa fuu ko waawi burde nga doole. A faamii? Fay ɓooyaay, ngabbu du warii do noon wi'i tayorii na rabbiidi kaa ko o buri tayorde tan nyiiwa buraa dum semmbe, dum woni kanko buri nga semmbe. Aan bojel inan nii ma. Huunde fuu wonde ley feeyo ngo aan buri dum hakkillo, aan lee dume njiidfaa ley majjum? Miden njidi mballaa min ngabbu yeenaa faa kam e nyiiwa kaba.

Bojel jaabii wi'i: "Huunde wootere ndaardammaami, si a jabii tan, joonin mi seenndan ɓe."

"Ko nde huunde lee waawi laataade?"

"Ada waawi wallude kam boggol cellungol?"

"Nii foti? Si dum tan, a hebii!"

"Si boggol ngol warii, mi tuufinan nyiiwa. Mi sela boggol ngol daasoo e leydi, boggol ngol si wanaa juuta sanne. Mi yaara ngol faa daande mayo noon mii tuufa do du, si ngabbu warii faa yeenaa fuu, watta koyngal muudum ley, noon ngol harsoo e mum. Si nyiiwa nga foodii tan, nga anndan boggol ngol na e koyngal magga, noon nga daroo, inga foodoo, nde nga foodi fuu, boggol ngol harsoo e koyngal ngabbu. Noon ɓe kiinnoo, iɓe poodondura faa ɓe tampa, noon ngatten de annden burdo doole hakkunde maɓɓe."

Kaananke oon wi'i: "No mbiidfaa nii faamneke sanne, kaa si neddo wi'ii nanngoowo nyiiwa, si wanaa wada ndunngu kuurngu na hawa boggi."

"Goonga! Aan yaa a jom laamu, tawdo laamu, leydi ndi inan weyyitii, gaawal maa kemrudaa ndi. Fay joonin si a yidii a tafante boggol njamndi!"

"A haalii goonga bojel. Hootu suudu maa tafon fadde am ndaarande ma boggol njamndi sabu boggol moyyiniraangol baaji kaa waawaa nanngude nyiiwa, buri kala si kanga e ngabbu poodondirta."

Bojel hooti faa dum fabbi.

Do baylo woni e leydi ndi fuu kaananke oon noddi dum batu. Waylube kanje, waylube kaalisi, be jamde baleeje, fuu nootii o, noon o wi'i: "Mido yidi hokkude on golle!"

Be njaabii o, be mbi'i: "Na tawaa sanne, Amiiro lobbo!" "Mido yidi tafanon kam boggol njamndi, tekkungol, ngol boylee, ngol harronduree faa tekka, noon ngaddon ngol, nyiiwa njimmi tuufande."

"Min nanii, min njabii!"

Be ndilli: to njamndi woni fuu be ngaddowi, be na tafa, be na kawa, faa dum yottii to bojel wi'i do. Noon kaananke o nelani bojel. Bojel wari, ngel hollaa boggol ngol, non ngel wi'i gasii sanne. Noon o wi'i yimbe be ndoondoo boggol ngol. Be ndoondii nii faa be njotti to nyiiwa nga woownoo nyaamde hudo to, noon o habbi hakkunde maggol e njammi. Noon o hedfii. Nyiiwa nga du yalti na suhutoo warde, tawi bojel wadii jorfoode e hoore boggol ngol. Nyiiwa rewi na nyaama faa koyngal mum naati e jorfoode nde, noon bojel foodi, boggol ngol harsii e koyngal nyiiwa nga. Bojel doggi faa yottii hakkunde boggol ngol faa yeewa yalla ingol heddi habbaade e njammi ki, ngel tawi boggol ngol na wi'i kolon. Bojel doggi ko waawi fuu faa yottii daande maayo noon tuufini ngabbu ngu du. Ngu du koyngal mum bilii e boggol ngol, noon darii na foodoo, na foodoo. Nyiiwa nga naati feeyo na dogo, ngabbu ngu du yeenji na dogo, fuu boggol ngol na habbii e koyde mabbe, hoore maggol na habbii e lekki kii. Ngabbu ngu saami, baawo muudum heli, nyiiwa nga du saami, koyngal muudum heli.

Noon bojel doggi ko waawi fuu, yehi haalnawi kaananke oon, o wi'i oon wara ndaara. Kaananke oon yottii, o tawi ngabbu ngu baawo mum heli, nyiiwa nga, koyngal mum heli. Noon o wi'i: "Ayyo, noy kiite mon de cakitorii?"

Nyiiwa wi'i: "Miin kaa koyngal am helii!"

Ngabbu ngu du wi'i: "Miin duu baawo am helii!"

Kaananke oon wi'i: "Mi tawii mono e mon fuu goongoto! Doon ngol tawi kam, do ngol seli kam."

10. Fowru e Binngel Be'el

Mido wara faa mi haalana on haala binngel be'el e fowru. Beete gooto be'i wuro di kabbita, oori, binngel be'el du oordi e majji, ngel nyalli ley be'i di, ingel haroo, ngel suura yaade to nii, ngel suura warde ga. Kaa nde be'i di njaayotoo ndeen, ngel falji e sewre nde, ngel naati ley sewre wonde katin. Joomum en du ummii, cakki e ngel, noon ndiiwi ngel. Ko ngel riiwaa dum, ngel yalti faa ngel hoota.

Oon wawtu, tawi fowru du yuuri dow haayre to. Ndu hawri doon e puccu na dura, noon ndu toonyii dum, ndu nyaami dum. Kaa ndu timminaay, ko heddi e teewu puccu ngu dum, ndu wadi ndesa. Oon wawtu woni ko ndu hawri e binngel be'el. Fowru ndu muuyaa nyaamude be'el ngel sanne, kaa oon saama reedu mayru na ndaara seekaade, sabu joonin woni ko ndu nyaami puccu ngu faa ndu yoppi.

Noon fowru yeewnii be'el ngel wi'i: "Hey, toy ponndidaa be'el?"

"Won mo kiirowammi to muudum!"

"Haalnam haalaaaji tati goongaaji, si wanaa dum mi nyaamete."

"Nii foti? Dum kaa na newii sanne!"

"Aan kedfimi!"

"Go'o mum nii, si mi anndiino mido hawra e maa, abada mi wardataa ngol laawol."

"A haalii goonga!"

"Didobel mum, si mi hootii mi haaltonowii be'i di mi yi'ii ma, di mbi'an mi fen."

"A haalii goonga!"

"Tatobel mum, fowru, do ngondaa joonin do, a kaardo faa ada gaata, si wanaa a kaardo, tawan a nyaamii kam."

"Wallaahi a haalii goonga binngel be'el, joonin tiliimi nyaamude puccu, Kaa mi ndaardii ma taa dum fillee katin, abada taa jaba wardude haayre ga futuro, nde kawrumi e maa fuu mbi'aa a reenaaki."

Fowru falti yehi e laawol muudum. Be'el du wi'i kam welii hoore hannden sabu ngel yiiti ngenndi.

11. Moyyere na Bonnee na Bonnataake?

Noowra yuuri ley togge, wari faa regoo ley ndiyam, noon nga nani rewbe na kaala. Rewbe been wo yoo goynoobe de na koota. Heddi fuu ibe mboya faa yogaabe kaa na conkina, be mbi'i bii Amiiru ngenndi o yooleke, yiitaaka, tayoral du weendu ndu yoornete yalla suka o na yiitee.

Dum tobbaaki e nowru noowra nga, noon nga woppitorii heese, nga hucchi feeyo, inga seeka jemma baleejo. Subaka majjum, weendu ndu fuu wicca faa laabi, noowra fuu tawanga ley mayru, nanngaa, waraa. Ley ngayka noowra burnga noobi di fuu naywude suka o tawaa.

Ley oon nyalooma fuu, suka gooto jaanoodo teenoyde ledde na warta, hawri e noowra nga. Noon o wi'i nga: "Ko moyyintaa ley feeyo ngo?"

Nga jaabii, nga wi'i: "Mi majju! Ada waawi hoorude kam to am to?"

Suka oon wi'i: "Weendu ndu heddaaki toon fey!"

Noowra nga wi'i o: "Yaaram maayo ndelle!"

Noon suka oon filowi daago, siroyi baaji barkeeji, o taggi noowra nga, o habbi dum faa neeti noon o roondii. O hooyi, imo yaha, o hooyi imo yaha, faa o yottii maayo ngo.

O jippinii nga daande ndiyam do, o haɓɓitin noowra nga, o taggiti nga, noon nga wi'i o: "Cukalel, terde am fuu tayii e yaadu ndu, adɗa waawi naannoyde kam ley ndiyam dam?"

Suka o roondii nga katin, o yehi faa ndiyam dam yottii o koppi noon o wi'i faa o jippina noon noowra nga wi'i o: "Yaa yeeso, faa ndiyam yotte keecce yalla mido waawa yinaade!"

Suka o yehi yeeso katin, o wari faa o roontoo noon nga wi'i: "Yaa yeeso faa han, faa ndiyam dam yotte becce, mi surii ma!"

Suka o yehi faa ndiyam dam yottii dum becce, o wari faa o jippina noon nga wi'i o: "Tinna sel ndiyam dam yotte balaaje!"

Suka o yehi yeeso. Noowra nga wi'i: "Haya, yoppam do!"

Suka o yoppi nga, wari faa wurtoo tan , noon nga nanngi junngo mum.
Suka o darii na wulla.

"Yoppam!"

"Mi yoppataa ma! Mi jolbudo!"

"Yoppam, mi rookii ma!"

"Mi yoppataa ma! Hannden woni balde didi mi nyaamaay!"

"Mi surii ma, yeeewaa golle maa o yalla ɗardii naa ɗardaay! Golle lobbo yomrataake golle lobbo, bondo haani yomreede lobbol! Mi rookii ma yoppam, ndaaru won waroobe, doomu faa be cara hakkunde meeden!"

"Mi jabii, kaa nde saroobe tato kokki kam goonga fuu, mi nyaamete doon e doon!"

Fay o tilaaki haalde, noon naggal nayewal wari faa yara. Nde ngal tilinoo yarde ndeen, noowra nga wi'i: "Nagge, a baaliki, a caahiido, miden njidi kaalnaa min yalla moyyere na bonnee naa bonnataake."

Nagge nge jaabii, wi'i: "Moyyere na bonnee sanne. Si mi haalii dum, wanaa fewre, won ko njiimi sanne. Nde mi nyale wagge ndeen, si mi jaayeke, lamdam e dumo kokketeemi, mi yakinteno gawri, mi lootee, mi soccee, mi wujee!
Fay kudol suusaano yowaade dow am, walaa ko haali haala sawru duroowo. Ndeen hono am heewde kosam walaa e daabaaji di. Joonin, mi naywii, endi am njoori, beyngu am dareke. Walaa killaado, walaa kayboowo kam, fay oorneede mi ɗottii. Gilla fajiri pinndinteemi de mi fiyee cabbi faa mi oora, katin du si wanaa mi fippa de mi heba ko mi wuura. Hey aan noowra, moyyere kaa abada bonnetee!"

"A nanii naa suka?"

"Mi nanii!"

Noon nagge nayeewe kaa yeenji, yoppidi be.

Puccu yottii, faa ngu hesi faa ngu turoo, noon noowra nga wi'i: "Puccu, moyyere na bonnee naa bonnataake? Seenndam miin e suka o."

“Moyyere kaa abada bonnetee! Ndaaree, miin nde mi molu ndeen, walaa fuu ko mi wadantaake, jemma fuu gafakkaaji tati kebbintee de mi hokkee. Mi nyallan mido nyaama, mi waalan, mido nyaama. Heddo mido soccee, mido wujee. Sii gineeji di pareteemi di ngalaa e leydi ndi fuu. Wolde oorataa si mi yahaay, duubi jeenay dum wadi. Joonin, ko naywumi dum, be keppan weetaay faa be ndiiwa kam, mi yaha mi durowa yalla mido heba ko mi nyaama. Moyyere kaa wo bonnetee!”

Puccu yari, yehi e laawol mum.

Noowra nga wi'i: “Suka a nanii naa? Yolbere inan ndaara warde kam! Mido ni nyaame!”

“Sawra ga tafon! Sarooƙe tato mbiiden! Si carotoodo goddo o wi'ii aan woni e goonga fuu nyaamaa kam.”

“Mi jabii!”

Noon wojere yottii, noowra nga noddi nde.

“Bojel, seenndam e suka o! Mi wi'ii moyyere wo bonnetee, kanko lee o wi'i bonnataake! Ko njiidaa e hakkillo maa?”

“Bumdo na waawi wiide yalla haabu na ɓawli naa na rawni?”

“Na tiidi kaa!”

“Ada waawi haalnude kam toy suka o faatunoo?”

“Mi anndaa salla o faatii!”

“Kaalee faa mi sarana on!”

“O suka faa ley feeyo tawi kam, o taggi kam e daago de o waddi kam do. Joonin mi yolbii, mido yidi nyaamude, mi wanaa anniyiido yoppude o yaha.”
“A goongoto noowra! Haala maa kaa welii kam sanne. Joonin won do mi hoolaaki ley majjum!”

“Toy?”

“Do mbiidaa cukalel ngel kam waawii roondaade maa gilla ley feeyo faa do dum! Mi ronkii wo mi jaba dum kaa!”

“Haya dum goonga lee!”

“A fen noowra! Mi jabaay! Si mi yi'aay mi waawaa jabude. Ko selli ley mum du, njaltee ndiyam dam!”

Be njalti.

Bojel wi'i: “Cukalel, mbiidaa aan roondii noowra nga? Noy ngaddaa?”

“Mi taggu nga e daago ngo de kaɓɓumi nga.”

“Fillita golle o mi ndaara sabu dey kaawde kaa na tiidi sanne.”

Noowra nga foocodii e daago ngo, suka o taggi nga, haɓɓi nga faa yoori.

Wojere wi'i suka oo: “A haɓɓii?”

“Ayyo!”

“Habbitsa gasa faa mi ndaara no ngadfaa!”

Suka o habbitii nii faa anndi noowra nga neeti.

Wojere wi'i: “Noy ngannodfaa ko kabudfaa dum?”

“Mi roondi!”

“A roondii? A waawii roondaade dum?”

“Sanne!”

“Ndaaru yalla ada waawi roondaade katin faa mi yi'a!”

Suka oon roondii, noon bojel wi'i: “Suka! Saaraabe maa wo waylube kori?”

“Be nganaa!”

“Aan e noowra nga lee, on sakiraabe?”

“Min nganaa!”

“Foodu yotta faa ley galle moodon, yeeso yaayaa e baammaa, njippinaa nga, kirson, kutton, nyaamon nga nii faa nga yi'a bone. Bonnoowo moyere fuu nii haani wafeede.”

APPENDIX C

Activities for Practicing Speaking and Listening Fulfulde

ILLITERATE LANGUAGE HELPERS

Read the following helpful hints on time-use with language helpers. Schedule at least 30-60 minutes each week for spending time with a native Fulfulde speaker. Add your own ideas to this lists as you learn the fine art of hanging around with a language helper. Be sure to share your experiences with other students who are studying at the same time as you.

Ideas for how to use time with Fulfulde language helpers. (Use any, all, or none of these. If they don't seem like good ideas to you, maybe they'll stimulate better ones of your own.)

1. Take your language helper to the market at a not-busy time. Discuss in Fulfulde what you see and hear. Take time to jot down new vocabulary (etc.) in a small notebook. Learn some of this new material and review it with the language helper on successive days. If you show that you actually learn from your time together, he/she will be much more willing to get into the learning process.
2. Use a child's picture book to page through with your language helper. (Choose one that contains illustrations not too foreign to his/her eyes. Try not to use fanciful pictures of talking animals in human clothing, for example.) Note lightly in pencil words you don't know. Try to explain the story in Fulfulde to your language helper. Answer questions he/she may have. Learn some of the new material after the session. Repeat the exercise another time with the same book and/or a different one.
3. Invite your language helper to do a simple activity with you (cleaning rice, baking cookies, mending a torn garment, pulling weeds, washing a car, etc.) Ask him/her "What am I doing now?" at each step. Stop to take notes.
4. Teach your language helper how to do something (crochet, knit, macramé, set the table, make a bed, read numbers, count money in French, read Fulfulde, etc.) This forces you to generate Fulfulde.
5. Read a simple Bible story in Fulfulde and discuss it as well as you can. Try to find illustrations (pictures) to accompany the story.
6. Read aloud in Fulfulde, using any of the Fulfulde literature which exists. Reading aloud takes lots of practice and will be invaluable to you. Don't be afraid to repeat texts or to use texts you've already studied for dictations.
7. Sort through a bunch of buttons, beads, rocks, assorted seeds and discuss the colors and shapes and textures. Take notes. Memorize a limited number of new vocabulary items generated from this activity.

8. Buy one or two postcards of Fulani settings. Discuss the setting, people, and what's happening on the photo.
9. Discuss a photograph of a large family - all the possible relationships and who's tall, short, dark, light, old, young, etc.
10. Use any of the exercises from your course which used pictures as trigger cards. Count money. Count beans.
11. Use Fulani proverbs you have collected to discover the meaning of one you have not studied before. Write it down. Try to use it appropriately in a conversation!
12. Ask your language helper to tell you a story (short). Record it (obtain permission). Take it home, play it, transcribe it using the pause button (a lot!). Take it back to the language helper when finished and read it back to him/her to see if you got it down correctly. For another day, gloss the text (i.e. write a one word definition of each word in the text), translate it into your own language, then ask the language helper to clarify some of the things you don't understand. This activity is time-consuming and requires patience. It is also very valuable.
13. Don't be afraid to set up a drill (or use one from the course). Repetition is usually not objected to - and a drill styles you as learner and your language helper as "expert," which is an honor for him/her. Try always to show respect for his/her expertise in his/her language.
14. Compile examples of phrases containing troublesome grammatical constructions, difficult words to pronounce, or vocabulary for which it is hard to pinpoint the meaning. Try always to get three or more examples of any one problem area, so that you can have "evidence" when you ask someone to help you clarify it.

Other Resource Material

Below is a list of language learning materials available in the Resource Center at the SIM office in Ouagadougou.

1. *Becoming Bilingual – a Guide to Language Learning*, by Donald N. Larson and William Smally

This book presents the learner with an integrated and systematic treatment of the entire task; linguistic, cultural and practical, in learning a new language.

- ✦ Part One discusses the learner (aptitude, age, experience etc.)
- ✦ Part Two discusses characteristics of language and offers various approaches to learning.
- ✦ Part Three offers techniques for learning a language
- ✦ Part Four discusses increasing proficiency for those who have a limited knowledge and want to improve their language abilities.

2. *Community is my Language Classroom*, by Tom and Betty Sue Brewster
This book is a collection of stories about missionaries' language learning experiences. Its purpose is to encourage discouraged language learners.

3. *A Daily Guide for Language and Culture Learning*, by Alison Howell
(There are 2 editions of this book in the resource center)
This book tells you what to do to learn to speak a language AND understand the ways of the people well. It provides daily guidelines to help you learn over a one or two year period.

4. *Guidelines For Barefoot Language Learning*, by Donald N. Larson
In this book Donald Larson tells what successful language learners do and shows you how to do it yourself. It is divided into three parts.
 - ✦ Part One deals with language learners and how language is learned.
 - ✦ Part Two provides some basic ideas, techniques, and a basic plan for learning language.
 - ✦ Part Three lists 200 social situations and gives ideas how to use them for language learning.

5. *Language Acquisition Made Practical*, by Thomas and Elizabeth Brewster
This book describes techniques and activities for a language learner to follow which comprise a comprehensive daily learning cycle. Language learning activities are presented in a step by step, easy to follow way. They include making recorded drills and analyzing texts. There are many good activities for exploring and learning vocabulary by topics.

6. *Language Learner's Field Guide*, by Alan Healey
This book was written for use by those who are learning a language with very little written material. It is divided into three sections.
 - ✦ Section One deals with preparations one should make before settling into a community to learn a language.
 - ✦ Section Two provides 40 units of day by day suggestions on how to discover and use the features of the language.
 - ✦ Section Three is an appendix with a collection of articles referred to throughout the book.

7. *Learning a Foreign Language*, by Eugene A. Nida
This text focuses on “Learning by Listening” with an emphasis on the use of drills. It is designed as a guide for individual language study where no course is available and little written material is available in the language.
8. *Making Language Learning Work for You*, by Sirîn.
This short booklet provides concrete ideas for pronunciation and substitution drills as well as exercises for mastering vocabulary.
9. *Program in Language Acquisition Techniques*
This resource notebook is full of idea for drills and activities that help one focus on specific aspects of vocabulary and sentence structure.
10. *Pronunciation Activities for Language Learners*, by Brewster and Brewster
This is a very detailed and analytical discussion of word formation, and how the tongue pronounces various sounds.

APPENDIX D

VOCABULARY

HOW TO LEARN A SET OF VOCABULARY ITEMS*

1. Lay four of the vocabulary cards with the drawing/French gloss side up on the table. Point to each in turn, asking the language helper to say the Fulfulde equivalent.
2. Ask the language helper to say any of the four Fulfulde equivalents while you indicate the card he's referring to. Repeat until you can correctly indicate each card. Then . . .
3. Add three more cards. Ask him to repeat #1 and #2 above for those three cards.
4. Repeat #2 above for all seven cards.

So far in this process you have learned the meanings of the new words, but you haven't yet produced them yourself. This is no accident - in learning the meanings, you have also heard the correct pronunciation of each word many times. Now practice producing the words:

5. Repeat #1 above, but this time take turns mimicking every word he says, and ask him to repeat the word after you've attempted it.
6. Repeat #2 above, using all seven cards, but this time the student(s) produce the word and the language helper indicates which card is being referred to and corrects pronunciation.
7. Indicate here which words you had trouble memorizing and/or pronouncing:

* *The cards referred to are described in Lesson 2 on page 17. A similar method for learning vocabulary is also found in Lesson 11, p. 84*

Vocabulary Lists²⁹

The following list of vocabulary is *Set One* and *Set Two* of three basic vocabulary lists. These are lists of the most basic vocabulary everyone should know. The words in these lists are organized topically. A good many of the words found in *Set One* are used throughout the course and you are likely to learn the rest simply through exposure to them since they are all commonly used.

Nevertheless, these lists are included to help you be intentional in learning vocabulary. One needs a great deal of discipline to collect vocabulary and take the time to master it. You will often hear someone say something you would like to add to your own vocabulary. When you do, ask them to repeat it for you. **Carry a note pad and write it down.** Ask them to explain more clearly what the word or phrase means. If you are uncertain about their response make time with your language helper to go over the words and phrases you collect outside of the lessons.

Next you need to work at memorizing the words and phrases. Repeat them, write them in different sentences, make flash cards to quiz yourself. Follow the method given above.

Organize your list in such a way that you can track which words you have learned and which words you still need work on.

If you want to study the word and learn more about it look it up in your *Burkina Faso Fulfulde-English/English-Fulfulde Dictionary*.

Vocabulary lists for *Set Three* is included on the CD provided with this course in PDF format. *Set Three* is also basic vocabulary that everyone would do well to master eventually. If one mastered *Sets One, Two and Three* one would have a basic vocabulary of some 2,800 words.

Beyond vocabulary list *Set Three* there are four more lists of vocationally orientated vocabulary. For church planters there is a set of theological and biblical vocabulary. For human medical workers there is a set of human medical and anatomical vocabulary (beyond what is presented for the general audience in *Set Three*). For veterinarians and animal husbandry workers there is a set of veterinarian, anatomical, and animal husbandry terms. Finally for those engaged in either agricultural or forestry work there is a list of terms useful to those avocations, including the names of many plants and trees. You need to choose the lists which are relevant to the work you will be doing once your language learning period is over and master them after finishing with the vocabulary in *Sets One, Two and Three*. Choose the lists

²⁹ Note that there are seven complete lists for each of the four dialects with which SIM works here in Burkina: *Jelgoore* (Djibo), *Yaagaare* (Sebba), *Moosiire* (central Burkina) and *Gurmaare* (Mahadaga and eastern Burkina). Choose the sets of lists which most closely correspond to your needs. Each series of dialectal lists is included with the four variations of the Burkina Faso Language Course on the CD-ROM included with the language course and grammar. All the words in all seven lists, for all four dialect areas, are also listed in the *Burkina Faso Fulfulde-English/English-Fulfulde Dictionary* (second edition).

which are pertinent to you and print them yourself from the CD-ROM included with this course. You will continue to learn vocabulary long after you have completed this course and your “formal” language study done. I encourage you to continue to make time for intentionally working on expanding your vocabulary. These lists are a great resource to help you select words to work on.

Hopefully you will have formed some good habits relating to vocabulary acquisition by the time you finish the vocabulary in *Sets One* and *Two*. Continue to press on learning 20 words a week. Chose first word you will use frequently and leave the least used words for last.

Remember, use it or lose it!

Yaagaare Vocabulary

Vocabulary Set One

(408 words)

One (or two) Word “Conversations” for Beginners

a'aa – no

aamiina - amen, may it be so, may God agree; “*aamiina yaarabbi*” {may God agree with what you have asked}

ayyo – yes

bisimilla - The term means “in the name of God” and has come to mean “welcome” as when inviting someone to sit down or to eat.

do – here

dow – on, about

dumaanin (dum) – something

dume - what or which?

faa'e – nothing

foofoo - thanks or thank you

foti - how many, how much (things)?

foto - how many persons?

fu – all

ga – here

gada - after, afterward, behind

godfum (dum) – something

gooto – one (from *wootude*)

jam (o) – peace

ko saabi – why?

ko wadi – why?

ley – in, under

moy - who?

nani - here it is

ndey – when?

noy – how?

noy foti - how much (the cost), how expensive?

seedfa or **seddfa** - a little, a bit, small amount

takkol - beside, next to

ton - there, in a referential sense

toy – where?

walaa - 1. to not be (any of) 2. to not have any of, none

wanaa - 1. it is not 2. the question - is it not?

yeeso - 1. before, in front of, across from 2. ahead, beyond, forward

Alla (o) – God

amina - amen, may it be so, may God agree

ammaa – but, however

anniyaade - to decide, determine, intend or purpose to do something, to choose to do something

annuura - (o)/annuuraaji (dĩ) - 1. light 2. fig. prestige, honor, respect

ba - 1. not even, “*ba seeda*” {not even a little}, “*ba nde wootere*” {not even once}, “*ba gooto*” {not even one}, “*ba nokku*” {nowhere} 2. nothing 3. even, e.g. “*ba joonin*” {even now}, “*ba naanen*” {even a short while ago}, “*ba aan*” {even you}

ba nde - even when

baade (nde)/baadeji (dĩ) - a household, courtyard, yard

baasi (o)/baasiji (dĩ) - a problem

fadaade - to approach - but the focus is on being near or close, to be near or close to

barke (o)/barkeji (dĩ) - a blessing

buudĩ (dĩ) - money (see mbuudu)

ceede (de) - money, cowrie shells (see seedere)

daama (o) - improvement of health

dartinde - to correct, to straighten, to make right

de – (adv) so, so that, so then, then, therefore, that is why, for this reason 2. (conj) and, and then, but, however, so, therefore, so that, so then, then, that is why, for this reason 2. (conj) and, and then, but, however

doomude – 1. to wait 2. to guard

dow ko - since, seeing that

dowki (ki)/dowkiji (dĩ) - shade, a shadow

doyki (ki)/doykiji (dĩ) - shade, a shadow

doyngol (ngol)/doydi (dĩ) – sleep

e – in, on, with

e - and, plus

faa - in order to, so that, until

fado (ngo)/pade (de) - a shoe or sandal

faro or **fara** - toward, facing

fay nde - even when

fay si – even if

finude - to awaken; fig. to be enlightened as one studies, travels and see the world

golle (o)/golleeji (dĩ) – work

gollude - to work

goonga (o)/goongaaji (dĩ) – truth

haajeede - to have need of, to want someone or something that can help you

haaju (o)/haajuji (dĩ) - a need, business (place of work even if it's a field)

hagu - like, as

hano - like, as - also used with “hano no”

hebude - 1. to obtain, to have (not necessarily to own) 2. to catch, capture

hen – in, among

hiite (nge)/hiiteji (dĩ) – fire, hell

himbe (be) – people, the extended family

hokkude - to give

hono - like, as

hootude - to go home

hooyude - to take

Iisaa – Jesus

inan - here it is

innde (nde)/inde (de) - the name of a thing or a place, a person's first name

jaabirdi (ndi)/jaabirdé (de) - the bottom of a foot

jabude - 1. to take something from someone's hand 2. to agree with - often this carries the sense of being willing as in the expression “*si Alla jabii*” {if God wills}, to accept

jeyeede - 1. to belong to a group, e.g. a village, or to belong to someone, e.g. a slave, or as in marriage
2. to come from a place (either one's self or one's ancestors), to be born somewhere

jeyude - to own or possess

jilla – since, before (with a negative verb)

joodaade - 1. to sit 2. to settle or stay in a place, to dwell

joodorgal (ngal)/joodorde (dè) - a chair, stool; a seat of authority

joy – five

kori - hopefully

kunkuuru (ndu)/kunkuuji (dī) - the lower back, the lumbar spine

Laamdo (o) – God, the ruler

laawol (ngol)/laawi or laabi (dī) - a road

leydi (ndi)/leydè (dè) - 1. earth, dirt, ground, soil, land 2. land, country

luumo (ngo)/luumooji (dī) – market

mbuudu (ngu)/buudī (dī) - money of the smallest denomination, i.e. one five cfa coin is “mbuudu” or “one money”

meemtaade - 1. to touch yourself 2. to be bitten by a snake

meemude - to touch, can be used fig. in the sense of using resources to accomplish something

na – [particle] it is

naange (nge) – sun

naatude - to enter

nagge (nge)/na'i (dī) – cow

nano – left

ndaarude - 1. to look at 2. to care for, look after, attend to 3. to think about, to ask oneself

ndagu or **dagu** - like, as

ndelle - so then, therefore, consequently, hence

nder – in

neddo or **niddo** (o) - someone, a person - may be known or unknown; “*neddo fuu*” = “*mono fuu*” or each one

neldude or **nuldude** - to send something, to send with

neleede or **nuleede** - to be sent

nelude or **nulude** - to send someone

no - 1. [particle] it is 2. [relative pn] how, the manner in which something is done

nyaagaade - to ask for something

nyaamo – right

sabu or **sabo** – because, since

sago (ngo/o) - a wish, a desire, by implication a wish for peace and well being, used in greetings; e.g. “*Sago men tan.*” {Our wishes only.}

si – if

suudu (ndu)/cuudī (dī) - a house

ta or **to** - means “do not,” always used as an auxiliary verb

taabawal (ngal)/taabaaje (dè) - a table

taweede - 1. to be present 2. to be found

to – to

tobude - to rain

ton - there, in a referential sense

ummaade - to get up, to rise

waawaa – cannot

waawude - to be able or capable to do something

waddude - to bring

wafude - 1. to do 2. to make 3. to happen, to be realized

wallude - to help

wartude - to come back, to return home, spoken if your point of reference is at home

warude - to come, to come back to some place that is not your home

wattande – 1. to put something somewhere for someone 2. to dress someone else with a garment that goes around the neck or to put someone else's shoes on them 3. to exchange one thing for another

wattude - 1. to put something in something else 2. to dress yourself - shirt, pants, shoes
3. to put money in a bank, deposit
wi'eede - 1. to be called or named 2. to be accused
wifude - 1. to blow (if wind, bellows or fan) 2. to fan
wonude - to be, to live, to exist
woodude - 1. to be (some of something), to exist 2. to have (some of something), to own, possess
(Note: the negative perfect form of this verb is wala.)
woodude - to be good, excellent, beautiful

yaade - to go
yaasoore (nde)/yaasooje (de) - nick name
yahude - to go
Yeesu - Jesus
y'i'al kunkuuru (ngal)/y'i'e kunkuuru (de) - spine, back bone
yiite (nge)/giiteeli (di) - fire, hell
yo or **wo** - is, it is (*I think this is a form of the verb wonude.*)
yoonde (nde)/yoole (de) - rain

Academia

anndal (ngal)/annde (de) - knowledge
anndude - to know
anniya (o)/anniyajji (di) - decision, determination, intention
binndol (ngol)/binndi (di) - writing (*Note: in general it is the plural form of this word that is employed!*)
dewtere (nde)/dewte (de) - a book
haala (ka)/haalaaji (di) - word, speech, message
haalude - to speak or talk
hollude - to show, demonstrate, or tell
faamude - to understand
jande (nde)/jandeeji (di) - lesson, teaching
jannginge - to teach, to cause to study
janngirde (nde)/janngirde (de) - a school, classroom
janngude - to read, to study
wiide - to say
winnude - to write
wi'ude - to say
y'amol - a question, the plural form is used more often than the singular
y'amude - 1. to ask a question 2. to ask a girl to marry you - the first visit
yeggitinde - to forget
yi'ude - to see

Anatomical Terms

Head

hoore (nde)/ko'e (de) - head
sukundu (ndu)/cukuli (di) - woman's hair, the word "sukundu" refers to hair in a plural sense and "cukuli" refers to plural bunches of hair when the hair is dressed
wuyko (ko) - The hair of a black male's head. The thing that apparently distinguishes "wuyko" from "sukundu" is the length of the hair, which is determined by the sex of the person.
saadewol (ngol)/saadeji (di) - a sideburn
yeeso (ngo)/geese (de) - face, the front
tiinde (nde)/tiide (de) - 1. forehead 2. luck, fortune 3. a lintel
yitere (nde)/gite (de) - eye
nguru yitere (ngu)/guri gite (di) - an eye lid
leembol yitere (ngol)/leebi yitere (di) - an eyelash
hinere (nde)/kine (de) - nose
leggal hinere (ngal)/ledde kine (de) - the bridge of the nose - this includes the entire length of the nose

hunnduko (ko)/kunndudè (dè) - 1. mouth 2. something which causes people to talk about it, generally something exceptional or noteworthy, gossip 3. slander 4. the edge of the water; e.g. “*hunnduko weendu*”

tonndu (ndu)/toni (dī) - 1. lip; (upper lip) “*tonndu dowuuru*,” (lower lip) “*tonndu lehiiru*,” 2. the border or edge of something like a mat

dēmngal (ngal)/dēmle (dè) - a tongue

nyiiinde (nde)/nyiiyè (dè) - a tooth; e.g. “*nyiiyè dowuuje*” (upper teeth), “*nyiiyè lehiije*” (lower teeth)

nowru (ndu)/noppi (dī) - ear

mbukkudi (ndi)/mbukkudiiji (dī) - ear lobe

bokal (ngal)/boke (dè) - cheek - this actually refers to the flesh of the cheek

golal (ngal)/gole (dè) - jaw, mandible, cheek - this actually specifies the bones of the face, the jaw and cheek bones

leggal waare (ngal)/leddè bahe (dè) - chin

Neck

daande (nde)/daadè (dè) - 1. neck, throat 2. a voice 3. the shore

geenol (ngol)/geeni (dī) - the back of the neck

Trunk

banndu (ndu)/balli (dī) - a body

tergal (ngal)/terdè (dè) - a body (Note: *often the plural form, “terde” is used of one body, the plurality of the body's parts being conveyed by the use of the plural*)

balaal (ngal)/balaaje (dè) - a shoulder

bernde (nde)/berdè (dè) - 1. chest 2. heart 3. anger 4. “*bernde tayi*” is an expression meaning to be hungry

reedu (ndu)/deedi (dī) - 1. belly or upper abdomen 2. stomach 3. rumen and reticulum 4. “*reedu tayi*” is an expression meaning; to be hungry 5. pregnancy; when a pregnancy is aborted they say “*reedu boni*” 6. “*reedu dogguru*” refers to having diarrhea 7. sore stomach, “*reedu jatooru/hubbooru*”

baawo (ngo)/baawe (dè) - back (living things only)

leembol (ngol)/leeḅi (dī) - a hair or a feather

nguru (ngu/kol)/guri (dī) - skin, not only for animals and people but also for some fruits

boccoonde (nde)/boccoodè (dè) - an egg; testicles (slang)

rubbere (nde)/dubbe (dè) - 1. the bottom or base of something 2. anus, butt, rectum, rump

Arm

junngo (ngo)/juudè (dè) - arm, hand

soḅḅundu (ndu)/cobḅuli (dī) - 1. elbow 2. an exterior corner

daande junngo (ngo)/daadè juudè (dè) - 1. forearm 2. wrist

gada junngo (ngo)/gada juudè (dè) - the back of the hand

neewre (nde)/neewe (dè) - palm of the hand

honndu (ndu)/kolli (dī) - finger, toe

fedeendu (ndu)/pedeeli (dī) - a finger

honndu wordu (ndu)/kolli gori (dī) - thumb

sappordu (ndu)/cappordi (dī) - the index finger

hakkundeeru (ndu)/hakkundeeji (dī) - the middle finger

banddo cibitel (ngal)/banddiraabe cibitoy (koy) - ring finger

cibitel (ngal)/cibitoy (koy) - the little finger

holgo (ngo)/holgooji (dī) - a fingernail

Leg

koyngal (ngal)/koydè (dè) - leg, foot

howru (ndu)/koppi (dī) - a knee

dow koyngal (ngal)/dow koydè (dè) - the top of the foot

teppeere (nde)/tepeeje (dè) - the heel

njaabdi or **njaabirdi** (ndi)/njaabdiiji (dī) - the bottom of a foot

Culinary Terms

bidooru (o)/bidooji (dī) - a canteen, container, jug
bita (ka)/bitaaji (dī) - millet porridge or gruel
boccoonde (nde)/boccoode (dē) – an egg; testicles (slang)
domdude - to thirst
domka (ka) – thirst
fummude - to eat breakfast
hiirtaade - to eat the evening meal
hiraande (nde)/kiraade (dē) - the evening meal; dinner, supper, tea
hoy (ko)/hoyiiji (dī) - 1. the sauce in which the balls of millet porridge (“*nyiri*”) is dipped 2. leaf of baobab tree
kosam (dam)/kose (dē) – milk
maafe (o)/maafeji (dī) - the sauce served with rice
mbottaari (ndi)/bottaaje (dē) – lunch
ndiyam (dam)/diyeele (dē) – water
nyaamdu - food
nyaamude - to eat
nyiri (ndi)/nyiriiji (dī) or nyi'eeje (dē) - millet porridge
pummaari (ndi)/pummaariiji (dī) – breakfast
teewu or **teew** (ngu)/teewuui (dī) - meat, flesh, muscle
wottaade - to eat lunch or the noon meal

Days of the Week

Alal (o)/Alaleeji (dī) – Sunday

Altine (o)/Altineeje (dē) - Monday; “*Altine paltiido*” {last Monday}; “*Altine garoowo*” {next Monday}
Altineere (o)/Altineeje (dē) - Monday; “*Altineere faltiinde*” {last Monday}; “*Altineere waroore*” {next Monday}

Talaata (o)/Talaataaji (dī) - Tuesday; “*Talaata paltiido*” {last Tuesday}, “*Talaata garoowo*” {next Tuesday}

Talaataare (o)/Talaataaji (dī) - Tuesday; “*Talaataare faltiinde*” {last Tuesday}, “*Talaataare waroore*” {next Tuesday}

Alarba (o)/Alarbaaje (dē) - Wednesday; “*Alarba paltiido*” {last Wednesday}; “*Alarba garoowo*” {next Wednesday}

Alarbaare (o)/Alarbaaji (dē) - Wednesday; “*Alarbaare faltiinde*” {last Wednesday}; “*Alarbaare waroore*” {next Wednesday}

Alkamiisa (o)/Alkamiisaaje (dē) - Thursday; “*Alkamiisa paltiido*” {last Thursday}; “*Alkamiisa garoowo*” {next Thursday}

Alkamiisaare (o)/Alkamiisaaje (dē) - Thursday; “*Alkamiisaare faltiinde*” {last Thursday}; “*Alkamiisaare waroore*” {next Thursday}

Aljuma (o)/Aljumaaje (dē) - Friday; “*Aljuma paltiido*” {last Friday}; “*Aljuma garoowo*” {next Friday}

Aljumaare (o)/Aljumaaje (dē) - Friday; “*Aljumaare faltiinde*” {last Friday}; “*Aljumaare waroore*” {next Friday}

Asaweere (nde)/Asaweje (dē) - Saturday; “*Asaweere faltiinde*” {last Saturday}; “*Asaweere waroore*” {next Saturday}

Ase (o)/Asaweje (dē) - Saturday; “*Ase paltiido*” {last Saturday}; “*Ase garoowo*” {next Saturday}

Family & Friends

abba (o)/abbiraabe (6e) – father, uncle - often used of the oldest or most honored of one’s uncles
ayyaa (o)/ayyaa'en (6e) – mother
baa or **baaba** or **baabiiwo** or **baabiraado** (o)/baabiraabe (6e) - father, a paternal uncle
bandiyo (o)/bandiraabe (6e) - close friend, comrade or mate (work mate or age mate), brother or sister
beeranaado (o)/weeranaabe (6e) - a host
beero (o)/weerbe (6e) - a guest, the host
bidfo (o)/bi6be (6e) - 1. a child in respect to lineage, bidfo gorko (son), bidfo debbo (daughter) 2. a seed or a fruit with the seed in it
bii (o)/bi6be (6e) - a child, offspring, fruit
bingel (ngel)/bikkoy (koy) - a small child, any baby animal
debbo (o)/rew(u)be (6e) - woman or girl, female
debbo mawdo (o)/rewube mawbe (6e) - 1. an old woman 2. a widow who is childless and is no longer of marriageable age
debbo nayejo (o)/rewube nayebe (6e) - 1. an old woman 2. a widow who is childless and is no longer of marriageable age
dee or **deekiwo** or **dey** (o)/deekiraabe (6e) - wife, used with the name of the husband, i.e. “*dee Muusa*” {Muusa’s wife}
gorko (o)/worbe (6e) – a man or boy, a male
goroo or **goriwo** (o)/goriraabe (6e) – husband
inniyo (o)/inniraabe (6e) – mother, a maternal aunt - often this is clarified by saying “*inna debbo*”
jammoore (nde)/jammooje (de) - the family name
koreji (di) - family
maamiyo (o)/maamiraabe (6e) - a grandparent, an ancestor
sakiike (o)/sakiraabe (6e) – sibling
suka (o)/sukaabe (6e) - a child (in respect to age)
wuro (ngo)/gure (de) - 1. a household 2. a village, a town, a city
yigo or **yigiyo** (o)/yigiraabe (6e) - a friend
yimbe (6e) - 1. people 2. the extended family

Greeting

jowtude - to greet
waalnude - to greet someone early in the morning
hownude - to greet someone in the morning
wennude - to greet someone in the late morning (“*wenndoogo*”)
nyallinde - to greet in the afternoon
hiirnude - to greet someone in the evening

Groups of People

baleejo (o)/baleebe (6e) - a black African
Gurmaajo (o)/Gurmaabe (6e) - a *Pullo* who lives in the Gourma region
Jelgooji - 1. a clan of Fulbe living in the Djibo area 2. the Djibo area
Jelgoowo (o)/Jelgoobe (6e) - a member of the Jelgooji clan
maccudo (o)/maccube (6e) - 1. a male slave 2. the group of former slaves that form part of *Fulbe* society
Moosiijo (o)/Moosiibe (6e) - a *Pullo* who lives in the area of Burkina Faso dominated by the Mossi
Pullo (o)/Fulbe (6e) - a Fulani
tuubaaku (o)/tuubaakuube (6e) - a white person (litterly one who wears pants - tuuba)
Yaaga - 1. a clan of *Fulbe* that live in the Sebba region 2. the Sebba region where the Yaaga live
Yaagaajo (o)/Yaagaabe (6e) - a member of the Yaaga clan in the Sebba area

Language

Fulfulde (nde) - the language of the *Fulbe*
Gurmaare (nde) - the dialect of Fulfulde spoken by the *Fulbe* in the Gourma region of Burkina Faso
Jelgoore (nde) - the dialect of Fulfulde spoken by the Jelgoobe of Djibo
Moosiire (nde) - The dialect of Fulfulde spoken by the Fulbe living in areas of Burkina Faso where Moré is the dominant language.
Moosinkoore - Moré, the language of the Mossi people
Yaagaare (nde) - The dialect of Fulfulde spoken by the Fulbe of the Sebba region.

Numbers (Impersonal Cardinals)

bolom - zero, nothing
go'o - one
didī - two
tati - three
nay - four
joy - five
jeegom - six
jeddi - seven
jeetati - eight
jeenay - nine
sappo - ten
noogay - twenty
capande - signifies tens, e.g. thirty is “*capande tati*” (see sappo)
woronja - thirty
woygu - fifty
hemre (nde)/keme (de) - one hundred
ujunere (nde)/ujunaaje (de) - one thousand

limoore (nde)/limooje (de) - number
limude - to count

Pronouns

Subject Pronouns (short forms) *

mi - I	min - we (exclusive)/ en - we (inclusive)
a - you (singular)	on - you (plural)
o - she, he	be - they

*These are the common “personal” subject pronouns. The 24 noun classes all can serve as subject pronouns (see *Fulfulde Grammar*, Table 8.1, page 46). *O* and *be* are among these 24 pronouns. Others, such as *koy* (e.g. *bikkoy koy*), or more exceptionally *ngu* (e.g. *njaalu ngu*) or *dī* (e.g. *jaali dī*) may refer to people as well. The rest refer to things.

Subject Pronouns (first long form) *

mido - I	miden - we (exclusive)/ eden or anen - we (inclusive)
ada - you (singular)	odon - you (plural)
imo/omo - she, he	ebe/ibe - they

*This set of subject pronouns is only used when the verbal construction is in the stative or progressive. As with the short form subject pronouns, the 24 noun classes can be modified to form these long form subject pronouns when called for (see *Fulfulde Grammar*, Table 8.2A, page 47).

Subject Pronouns (second long form) *

na mi - I	na min - we (exclusive)/ na en (inclusive)
na a - you (singular)	na on - you (plural)
na o - she, he	na be - they

*As with the set of long form pronouns above, these too are only used when the stative or progressive verb forms are being used. See *Fulfulde Grammar*, Table 8.2C and discussion on page 48 for more details.

Object Pronouns *

kam - me	min - us (exclusive)/ den - us (inclusive)
ma - you (singular)	don - you (plural)
mo - her, him	be/dum'en - them

*As with the subject pronouns, the 24 noun classes can also serve as object pronouns. See *Fulfulde Grammar*, Table 8.3, page 49 for details. As you can see the four plural object pronouns have the exact same form as the subject pronouns. Context will tell you which set of pronouns is in play.

*Possessive Pronouns**

am – my	amin – our (exclusive)/ meeden/men – our (inclusive)
maada or maa – your (singular)	moodon/mon – your (plural)
makko/muudum or mum or mun – her, his	mabbe/mubben or muudum'en - their

*As with the above sets of pronouns, possessive pronouns can be formed for any of the 24 noun classes using the class' marker (see *Fulfulde Grammar*, Table 8.5, page 53). See the discussion on pages 54-55 regarding the difference between *makko* and *muudum* and between *mabbe* and *mubben*. Note the four abbreviated forms: *maa* for *maada*, *mum* for *muudum*, *men* for *meeden*, and *mon* for *moodon*. Do not confuse the possessive pronoun *maa* with the objective pronoun *ma*!

*Emphatic Pronouns**

miin – I, myself	minen – we, ourselves (exclusive)/ enen or anen – we, ourselves (inclusive)
an – you, yourself (single)	onon or anen – you, yourselves (plural)
kanko/kam – she, herself, he, himself	kambe/kamben or kam'en – they, themselves

*As with the above sets of pronouns, emphatic pronouns can be formed for any of the 24 noun classes using the class' marker (see *Fulfulde Grammar*, Table 8.7, page 56). See the discussion in *Fulfulde Grammar*, page 57 for the difference between *kanko* and *kam* and *kambe* and *kamben*. Note that the emphatic pronoun *kam* is the same as the object pronoun. The context will tell you which pronoun is in use.

*Relative Pronouns**

be – who (plural)
mo – who (singular)

do - where
to - where

ko - what

nde – when

no – how
no foti – how much

*See *Fulfulde Grammar*, pages 91-92 for a discussion of these pronouns. All 24 of the noun class markers can be used as relative pronouns meaning “which.” The eight pronouns listed above have additional meanings, which is why they are being introduced now. The rest of these pronouns will be introduced in the next stage of vocabulary. Note that *be*, *ko* and *de* are also found in this larger set of relative pronouns. Be careful to distinguish the object pronoun *mo* (he or she) from this relative pronoun *mo* (who) – the context should make it clear which word is being used.

Time Terms

abada - never; “*faa abada*” means forever

arande – before

baawo - after, afterward

caggal - after, afterward

gilla or **illa** – since; before (with a negative verb)

joonin – now

wakkati (o)/**wakkatiiji** (dī) - the time, “*wakkati wakkati*” {from time to time}; “*wakkati fuu*” {all the time}; “*wakkati gooto*” {all at once}

heccitiriiti keeṅan (nde) - four days before yesterday, five days ago

heccitittiyel-keeṅan (nde) - three days before yesterday, four days ago

hecciti-keeṅan (nde) - two days before yesterday, three days ago

hecci-keeṅan (nde) - the day before yesterday, two days ago

keeṅan (nde) - yesterday

hankin (nde/o) - last night

➤ **hannden** (nde) – today

jaango (nde) - tomorrow

faḅḅi/fadḅi jaango (nde) - the day after tomorrow, in two days

faḅḅiti/fadḅiti jaango (nde) - two days after tomorrow, in three days

faḅḅitittiyel/fadḅitittiyel jaango (nde) - three days after tomorrow, in four days

fajiri (o)/**fajiriiji** (dī) - dawn

pooyngol (ngol) - dawn

puḁal naange - sunrise, sunup

subaka (o) – early morning

beetee (o) – morning

hakkunde naange - noon

sallifana (o) - early afternoon, from about 2 P.M. until about 4 P.M.

laasara or **laasaraaku** (o) - late afternoon, from about 4 P.M. until sundown

futuro (o) - sundown, dusk, twilight

safoko (o) - the early evening, from sundown to about 8:00 P.M.

kiikiide - late afternoon

kiiral naange - late afternoon

hiiri (o) - late afternoon - 4-6 o'clock to evening - 6-9 o'clock

jemma (o)/**jemmaaji** (dī) – night

hakkunde jemma (o) - midnight

hejjere (nde) - the middle of the night, from after midnight until near dawn

weetude - to pass the morning, to visit in the morning

nyallude - to pass the afternoon, to visit in the afternoon

hiirude - to pass the evening visiting, to arrive in the late afternoon - it carries a connotation of being late

waalude - to pass the night

nyalaande (nde)/**nyalaade** (ḁe) - 1. one day of 24 hours 2. great wealth

nyalooma (o)/**nyaloomaaji** (dī) - day time

nyannde (nde)/**nyalaade** (this is actually the plural of *nyalaande*, but it is also used as the plural of *nyannde* as well) (ḁe) - one day of 24 hours

waldere (nde)/**balde** (ḁe) - one day (*Note: the singular form of this word would be rarely used, but the plural form is commonly used!*)

jedḁiire (nde)/**jedḁiije** (ḁe) - a week

lewru (ndu)/**lebbi** (dī) - 1. the moon 2. a month

hitaande (nde)/**kitaale** (ḁe) - a year, twelve months

Yaagaare Vocabulary

Vocabulary Set Two

(993 words)

General Vocabulary

- aadondirde** - to arrive at an agreement, covenant, or contract between two or more parties
- accitidde** - to decide not do something you said you were going to do, to relent
- accude** - 1. to leave behind, to leave alone, leave out 2. to drop something deliberately
3. cease doing something you used to do 4. to release 5. to dismiss from employment, let go,
fire 6. to divorce 7. to disassociate 8. to permit something
- adude** - to move something, someone, or even yourself from one place to another
- arano** - the first
- ardaade** - to lead, to go on ahead, precede
- artaade** - to be first, to begin, commence, start (*Note: artaade and artude are often interchangeable, however one form may be preferred in certain uses in the various areas.*)
- artude** - to be first, to begin, commence, start
- baaraade** - 1. to lean against something with one's back or shoulder 2. to stop going past someone's house usually because you are angry with that person, but there could be other reasons why you stop going past a certain place.
- baareede** - to be leaning against something
- baarude** - to lean something against something else
- baawde** (de) - power, ability
- baayude** - to walk with a subtle limp
- badondirde** - to be together, to be next to or beside each other
- baggaade** - to lean against something with one's back or shoulder
- baggeede** - to be leaning against something
- baggude** - to lean something against something else
- baka** (o)/bakaaji (di) - a part, portion, share
- balinaade** - to scowl or frown, to be downcast
- bambiraande** (nde)/bambiraade or bambirde (de) - a piece of cloth a woman uses to tie her child to her back
- bami** (di) – dancing
- bannginde** - 1. to speak loudly so as to make yourself heard, to shout 2. to explain to someone something that they didn't know (*Note: If you wish to say someone explained something to me you need to add the infix -an- as well: banganinde*)
- bantaade** - to get up, to rise, to straighten up, sit up
- bantude** - to raise or lift up; (fig.) to raise one's voice; (fig.) to hurry, e.g. "Bantu koyde maa!" {Pick up your feet!}
- bargooru** (ndu)/bargooji (di) - a barrel, a 55 gallon metal drum
- barkinde** - to bless, to be blessed, to praise
- barkineede** - to be blessed
- battaade** - to approach, to be near or close to
- battondirde** - to be together, to be next to, near to, close to, or beside each other
- batu** (o)/batuuji (di) - a meeting or conference, the discussion at a meeting
- batude** - to confer or meet with someone, generally the leader does all the talking
- bawle** (de) – urine
- bawlirde** (nde)/bawlirde (de) - a place to urinate, there may or may not be a toilet pit
- bawlude** - to urinate
- be fuu be** – everyone
- be kala be** – everyone
- beefude** - 1. when a small amount of water in a pool or well is drying up or evaporating 2. also refers to someone or something being sick and slowly dying - it refers to the wasting away
- belaade** - to coax, cajole, persuade, wheedle
- bernande** - to be angry with someone or something
- berninde** - to do something to make someone angry
- bernude** - to be angry
- beydaade** - to gain weight, to grow taller
- beydude** - 1. to add to or increase 2. to hurry (lit. increase your speed)
- bifol** (ngol)/bifi (di) - a cold wind, a gale force wind that accompanies a thunder storm
- biigaade** - to measure, to measure out a quantity

billitinde - to remove pressure, to get out of a place where you are cramped or squeezed; fig. to remove or resolve a problem for yourself or someone else, to help someone

billude - to squeeze, to be tight; fig. to pressure someone

biltaade - to escape from a difficult situation, to resolve a problem

bilude - to hang, to drape onto an inanimate object

boɓɓaade - to fall down

boɓɓinde - 1. to knock someone or something down from a standing position 2. to fell a tree 3. to throw something down

bojji (dī) - crying, weeping

ɓokki (ki)/ɓowde (dɛ) - a baobab tree

ɓolmididde - to be smooth

bonanda (o)/bonandaaji (dī) - waste, things gone wrong or ruined, destruction

bonkaade - to speak evil, to slander

bonneede - to be ruined, spoiled - this is used when someone or something ruins something

bonnude - to break, ruin, destroy

booytude - to be away a short time, to stay somewhere for several days or weeks, to be a short time or a short while since something has happened; “*si booyti*” {in a short while}

booyude - 1. to spend a long time somewhere 2. to be a long time since something happened 3. “*si booyi*” -in a while

burande - to prefer

burnaade - 1. to exalt or honor oneself, to be arrogant, boastful, or proud, to think you are better than someone else

burneede - to be preferred

burude - to be better than (a comparative)

buytaade - to lose weight

buytude - to reduce, diminish

cardi (ndi)/cardiiji (dī) - silver; often it refers to silver coins, such as the ones women braid into their hair

cikkaade - to jump down

cuusal (ngal) - bravery, courage

ɗaanaade - to sleep

ɗakkaade - to be next to or beside

ɗakkitaade - to separate; to move away from next to something or someone

daliili (o)/daliiliiji (dī) - 1. wealth 2. the power that comes from money and the capability, means or resources to do things 3. the proof of something

daraade - 1. to stand up 2. to stop moving, stand still

darnude - 1. to stand something up, to set something up 2. to plant trees 3. to cause something to stand still, to stop motion 4. to cook meat on a skewer

dartaade - 1. to be straight 2. to be correct, just, honest 3. to straighten up if bent over, fig. to have your fortune improve

deke - plus, some, more than, and a little

dekude - 1. to lay, put, place or set something down, regardless if it has a base or not
2. to lay, put, place or set upon 3. to blame or accuse 4. to prepare tea

deyyinaade - 1. to be quiet or silent, which in *Fulbe* thinking indicates a person is at peace within himself 2. to stop talking, yelling, crying etc.

deyyinde - to quiet someone, to comfort or console

diina - better than, more than

dillude - to leave on a trip - there is the intention of returning

dimmbaade - to move or shake yourself - as with cold or fear

dimmbude - to shake something

disaade - to move out of the way

diwude - 1. to climb over, to pass over 2. can have a figurative sense as in “*yuwoonde diwii wuro mabbe*,” because it did not rain there, or “*hitaande diwii be*,” because they had a crop failure

doggude - to run

dokkal (ngal)/dokke (dɛ) - a gift

dorbaade - to drive a vehicle

dowtude - 1. to see someone to the road, to accompany a short distance 2. to go along with, to accompany 3. to guide or lead someone somewhere

du or **duu** - also, too

dukkude - to be angry and noisy

dukkuru or **dukkuri** (ndu)/dukkuruuji (dī) - anger

duko (ko)/dukooji (dī) - noise

dukude - to make noise, to speak loudly
duubi (dī) - years (see *ndunngu*)
duudude - to be a lot, a large amount, much
duuniyaaru or **duuniya** (ndu) - the world, the earth, the people of the world
duytaade - to lose weight
duytude - 1. to make smaller or less, to decrease, to reduce 2. for a large amount of water to be in the process of evaporating

edaade - 1. to be shy or embarrassed 2. to show respect, to honor
edaare (nde) - bashfulness, shyness, reserve, modesty
eggude - to move the “*wuro*” where you live (implies an intention to return thus making it a temporary move)
ekitaade - to try to do something, to learn to do something

faadude - 1. to be deaf 2. to be narrow 3. “*faadude bernde*” means that one does not like people, or he gets angry quickly
faaminde - to cause to understand, to explain clearly so that the listener understands
fadde - before - use with one of two formulations: 1. (used with pn + infinitive); e.g. “*Piilodon, nji'on o fadde mon runnyude.*” {Look for and see him before you leave.}; “*Fadde am runnyude gese mi yahan suudu makko.*” {Before I go to the fields I will go to his house.} 2. (Fadde + time); e.g. “*Fadde futuro ngaraa.*” {Before sundown come.}; “*Fadde Ase warde tawan mi runnyii.*” {Before Saturday I will have left.}
fadfude - to throw, to throw away, discard
faltaade - to pass by, to go past; fig. to die
famdude - to be small
fantude or - to stop by someplace
fay - 1. even; e.g. “*fay joonin*” {even now}, “*fay naanen*” {even a short while ago}, “*fay aan*” {even you} 2. not even; e.g. “*fay seeda/pettel*” {not even a little}, “*fay nde wootere*” {not even once}, “*fay gooto*” {not even one}, “*fay nokku*” {nowhere} 3. nothing, e.g. “*Mi hebaay fay,*” “*fay batte,*” “*fay huunde,*” “*fay meere*”
feccere (nde)/pecce (dè) - a part of, half
feccude - 1. to divide into parts 2. to split wood
fedoode (nde)/pedoode (dè) - a button, a snap
fedude - to clasp, button, fasten, snap
feere - different, distinct, various
feertude - 1. to open your eyes, or your hand; can be used in a fig. sense as in being enlightened 2. to open a book up
femmbaade - to shave yourself
fembbeede - to be shaved by someone
femmbude - to shave someone
fenande - to lie to someone
fenaneede - to be lied to or deceived
fenude - to lie
ferere (nde)/pereeje (dè) - a brick, both mud and cement
fes or **fey** - not at all, nothing; e.g. “*Mi hebaay fes.*” (I had/got nothing.)
fewande - to lie to someone
fewaneede - to be lied to or deceived by enticement
fewre (nde)/pene (dè) - a lie
fewude - to lie
fiide - to hit or strike, can be used fig. for discipline, to knock
fiilaade - to circle, to walk around something
fiiltude - to unroll, unwind, uncoil a rope or a spool of thread; to remove a bandage or headscarf
fiilude - 1. to coil, roll up, wind, wrap a string or rope 2. to encircle, surround
fiirtande - 1. to clearly explain something to someone so that they understand 2. to refund
fiirtude - 1. to explain clearly, to explain that which is hidden 2. in the expression “*Dume dum fiirtata?*” it carries the sense of what is the meaning or explanation of this. 3. to remove something you have made or built 3. to refund the purchase price 4. to unbraid a string or cord; can be used of removing a mat wrapped around a “*buguuru*”
fiirude - to fly
filaade - 1. to search for, to look for, to seek 2. to ask, to beg 4. to try
fiinaatawaa (o) - What a person is born into, this includes the customs of one’s people, the type of work one’s family does, and what is the situation in the “world” in general (e.g. economically, agriculturally, politically, etc.). From “*finude*” (to awaken, i.e. to be born) and “*tawude*” (to find) one’s culture, heritage.

fitilla (ka /o)/fitillaaji (dī) - a lamp

fiyude - 1. to hit or strike, can be used when disciplining 2. to knock 3. to make a profit, as in “*o fiyii fiyannde*”.

fodaade - 1. to promise 2. to decide to do something even without verbalizing the decision

fodanaade - to promise something to someone

fodoore (nde)/podooje (dē) - a promise

fonndaade - to go toward, to head toward

fonnditinde - to correct, to straighten

fonndude - 1. to measure, to measure out 2. to reconcile or to make peace

foodude - 1. to stretch something, to pull against (an animal) 2. to go somewhere. (*Note: When used in this sense it is necessary to add [foodii] faa e/to/ley [someone/somewhere], e.g. “Kaliifa foodi faa e kaananke oon.” {Kaliifa went to the king.}*)

fooyude - to be skinny, emaciated, thin, cachectic, to be in poor flesh, often a sign of illness or hunger

fornyaade - to return, go back

fornyitaade - to return a second time, to make two round trips

fotide - 1. to be the same (amount, size, etc.), to fit 2. to be at peace or in agreement with someone 3. “*nii foti*” {that’s it} or {that’s all}

fowtinaade - to rest for a few minutes when tired out

fowtude - 1. to rest 2. to have nothing for your efforts, or to squander what you have

fuddude - to begin, commence, start

fukkaade - to lie down

fukkinde - 1. to lay, put, place, or set something down that does not have a base 2. to cause to lie down 3. to deposit money in a bank, to put a deposit down towards a purchase

funtinde - 1. to reveal something, show show something not known 2. to begin something new

fus - nothing, not at all; e.g. “*Mi hebaay fus*” {I had nothing.}

fuufude - 1. to blow 2. to spray 3. to encourage or provoke someone to do something.
4. to intimidate someone by threatening to harm them, to frighten someone with threats

fuy - nothing, not at all; e.g. “*Mi hebaay fuy.*”

gam or **gan-** because, because of, since

gasude – to be okay, perfect, copesetic, satisfactory, good

gaynude - to do well, to do a good deed

gere (nde)/gereji (dī) - a side, a place, in an indefinite (e.g. “*gere goddo*”) or possessive sense (e.g. “*gere am*”), a part of something

gere goddo – somewhere

gi'al or **ji'al** (ngal)/gi'e or ji'e (dē) - a thorn

gokkaade - to knock

gollande - to work for someone

gomma - “*nyannde gomma*” {someday, one day}, “*hitaande gomma*” {some year, one year}, “*wakkati gomma*” {sometime}

gooruwol (ngol)/gooruuji (dī) - a stream or creek bed that generally contains water during the rainy season

gootum - the same; also “*fuu gootum*”

haalande - to explain or tell something to someone, the listener might or might not understand

haaldude - to talk with someone

haaltude - to repeat, say again; it can refer to repeating a secret

haanude - should, must, e.g. “*na haani wadude*” {must do} (*Note: The stative negative is often used, i.e. “haanaa/kaanaa,” and should not be confused with “kanaa.”*)

haaynaade - to be surprised

habbitinde - to untie

habbude - 1. to tie, attach 2. for an imam to pronounce the marriage as being official recognized; here this is considered to be the binding part of the relationship, i.e. they are considered to be man and wife. 3. to be worried, concerned about something “*Dum habbi kam hoore.*” {I am concerned about this.}

haddu or **haddi** - 1. like (*note: this sense, as with the other two senses, denotes doing something to the limit*) 2. limitlessly - this form is used with the negative “*walaa haddu*” 3. as far as possible, up to, just to the limit of, all of

hakillo or **hayyillo** (ngo)/hakillooji or hayyillooji (dī) - acumen, intelligence, wisdom, good sense, social sense, conscience, moral understanding

hakkunde - between, in the middle of, among, average, normal or medium sized

Hammadum - the traditional name of the first son, given in honor of Mohammed, variations include: Aamadu, Hammadi, Haamidu, Hamma

hamyude - to squeeze; fig. to pressure someone

hantaade – 1. to be finished, done, completed 2. to be used up 3. to be sick and lose weight
4. to die

hantude - to finish, to use up, to finish

hasi - maybe, perhaps, possibly, probably

hawrude - to meet with someone by plan or by chance

hayre (nde)/kaaye (de) - 1. a rock 2. a small bead on a rosary 3. a battery

hefeede - 1. to be possessed or owned by, can refer to either a thing or a person 2. to be captured by the police (or anyone else)

hefindaade - 1. to hold something securely, tightly 2. to have riches and to hold them securely 3. to be ready or prepared to deal with life's problems without resorting to looking elsewhere for help

heccude - to be older than someone else

hedfaade - to wait for

heddaade - 1. to stay behind, to remain 2. to be alive

hedde – toward

heddude - to remain, to be left over

heese - carefully, leisurely, gently, slowly

heewude - to be a lot of; fig., “*bernde makko na heewi*” refers to someone being very angry or upset; “*ko buri heewude*” means mostly or usually

heginaade - to be ready or prepared

hettinaade - to listen to

hewtinde - 1. to invite or welcome a guest into the house 2. to take someone or something somewhere

hewtude - 1. to arrive, to reach 2. to catch up to 3. to obtain something you desire 4. to find something that was lost 5. to be delivered from a problem, i.e delivery of a child, slavery, temporary insanity; e.g. “*O hewti hoore makko.*”

heyude - to be sufficient, to be enough

hiila (o)/hiilaaji (di) – deceit

hiileede - to be deceived

hiilude - to deceive

hoow - an expression which means a long time ago

huleede - to be afraid

hulude - to be afraid

inndirde – to name

ittaade - for something that is fastened to come loose, to come off (e.g. a button), or to come out of, to detach, fade (e.g. color or a design on a garment)

ittude - to remove

jaabaade - to answer, reply, to grant; e.g. “*Laamdo jaabaneke kam du'aawu am.*” {May God grant my request.}, “*Laamdo jaabu.*” {May God grant.}

jaalaade - to win a fight or a war, to conquer, to defeat

jaka - so, so then, even, even if, even though (*Note: This word tends to have negative or accusatory overtones.*)

jibaade - 1. to be confused - this is the person's state not something done to him by someone else, such a person (“*jiBido*”) is not normal (they may be retarded), but they are not crazy either 2. to be tangled 3. to be devastated, ruined

jifeede - to be confused, to be tangled

jiftude - 1. to untangle 2. to figure out something difficult, such as a riddle, to understand, to solve

jifude - to confuse someone, to tangle

jimol (ngol)/jimi (di) - a song

jippaade - 1. to come down, climb down, jump down, descend 2. to arrive somewhere you are going to spend some time

jippinde - to bring down, to let an arm down

jiptude - to untangle, to figure out something difficult, such as a riddle, to understand, to solve

jogaade - to have, to possess, to be rich

jonkaa - now, therefore. (*Note: This is a contracted form of “joonin kaa.”*)

joyyinde - to put, place or set something with a base down (e.g. a glass, a lamp, a person)

juutude - to be long

kaa – but, however

kabaaru (o)/kabaaruji (di) - news, a message

kammu (ngu)/kammuuli or kammuuji (di) - sky, the heavens, heaven

kanaa – should, must (but not as strong as “*tilay*”)

kanje (o)/kanjeeji (di) - gold

kawrital (ngal)/kawrite (de) - a meeting or gathering, a church, the Church, an association, organisation, group

kilo (o)/kilooji (di) - 1. a kilometer 2. a kilogram

kosu (o)/kosuuji (di) - a place to urinate

konkooru (ndu)/konkooji (di) – a can

koy - certainly, surely, of course

laana (ka)/laanaaji (di) - 1. (*laana ndiyam*) a boat, canoe, pirogue
2. (*laana kammu/piirooha*) an airplane

laataade - to become, to happen, to realize

lalindaade - to be ready, prepared

lallude - to be lost

lampal (ngal)/lampe (de) – a lamp

latude - to kick

leggal (ngal)/ledde (de) - wood, a pole

liccal (ngal)/licce (de) - a branch

limtude - to enumerate, to name the different ones or different parts being counted

linngi linngiyel (ngel)/linngi linngihoy (koy) - the very upper tip of a tree

lobbo - to be good or beautiful in either appearance or behavior - this is the form used by the “o” noun class

loofal (ngal)/loofe (de) - mud, clay based soil

luggere (nde)/lugge (de) - a hole in the ground, pit

luubude - to stink, to have a bad odor. (*Note: luubude denotes a stronger odor than neesude.*)

luy - very pointed, sharply pointed

maa – or

maatude - 1. to sense; to feel, smell, taste 2. to hear about, to have news of

maayde (nde)/maayle (de) – death

maayo (ngo)/maayooji (di) – a large river, a very large lake, a sea

maayude - to die (people only)

mawnde - to grow, to grow up, mature, to be big, large

meetere (nde)/meetereji (di) - a meter

merude - 1. to creep on the ground - used of insects 2. to spread out on the ground, as oil or gas when it is spilled

miccaade - to remember something that happened a long time ago

miilaade - 1. to think, to plan, to have an opinion 2. to be suspicious 3. to hope

miilo (ngo)/miilooji (di) - 1. thought, opinion, idea 2. suspicion 3. hope

miilude - 1. to think, to plan, to have an opinion 2. to be suspicious 3. to hope (*Note: My language informants tell me that the use of “millude” carries a greater degree of certainty than does the use of “miilaade.” This extends to all of the above definitions - certainty of plans, opinions, suspicions or hope. However, a second subtlety here is that ongoing thoughts would be expressed by “miilaade.” while the thought of the moment would be expressed by “miilude.”*)

misude - to lightly rain

modude - to swallow

moyyinde - to repair or fix, to prepare

moyyude - to be good, there is a strong element of giving to or helping others involved here

mummitinde – to open your eyes or hand

mummude – to close your eyes or hand

munyude - to be patient, to wait

muuyde (de) - a desire, will

muuyude - to desire, want

naa - 1. or 2. used as an particle in questions; e.g. “*En njahan to makko naa?*” {Should we go to him?}

naaraade - to ask for, request

naareede - one who is asked or begged from

naarnde (nde) – solicitation

naarude - to enter with a view toward how or where

nafaa (o)/nafaaji (di) - assistance, aid, help

nafude - to help or aid, to be useful

nakkude - to lack, to be insufficient

nanande - to receive news about someone or something

nandinde - to give or bring news of someone or something

nanndude - to resemble, to be like, to be comparable
nanngede - to be captured, caught
nanngude - (if alive) to capture, catch, grab; (if inanimate) to take
nanude - to hear
ɲari (ki) – beauty
narrude - to hear
ɲatude - to bite
newnude - to help someone, to make it easier or lighter, to ease
ngam or **ngan** - because, because of, since
ngedu (ngu)/gebe (de) - part of, portion, share
nguurdam (dam) – life
nii – this, like this
nimre or **niwre** (nde) – darkness
nirsude - to crush, smash, grind into dust
njaareendi (ndi) – sand
njamndi (ndi)/jamde (de) - metal, “*njamndi baleeri*” or iron
njedu (ngu)/njeduuji (de) - part of, portion, share
noddude - to call someone or something
nokkuure (nde) or nokku (o)/nokkuuje (de) - 1. a place, in an indefinite sense; e.g. “*nokkuure wonnde*”; or possessive sense; e.g. “*nokkuure makko*” 2. can be used as an adverb: somewhere; nowhere: “*fay nokku*”
ɲontude - to sleep when sleepy until rested
ɲonude - to be sleepy
noon or **non** - as, like this, in this way or manner
nootaade - to answer or reply, to respond when called
ɲormaade - to grumble, complain or murmur
ɲottude - to rest or relax
nyaameede - to be eaten; fig. to lose when taking a gamble
nyakude - to lack, to be insufficient
nyamaande (nde)/nyamaale (de) - 1. credit 2. a loan, debt
nyamlaade - 1. to give a loan or extend credit, to lend 2. to borrow
nyamleede - the act of either lending money and extending credit or borrowing money and receiving the credit
nyibude - to build

olwinde - to sweat, perspire
ommboode (nde)/ommboode (de) - a lid - such as the lid of a jar, a cover
ombude - to close
omtaade or **ontaade** - 1. when a door or window blows open or opens of its own accord 2. to sit with your legs spread apart 3. when a flower opens
omtude or **ontude** - to open
onyaade - to bend sideways
onyitaade - to straighten up if bent sideways
onyude - to bend
ooncude - to straighten, to redirect in the correct direction, to turn back, cause to return

pay - exactly, precisely
peccal (ngal)/pecce (de) - dividing something, division

rabbidinde - to be short in stature
rafeede - to be hungry
reenaade - to be protected, to be safe and secure
reenude - to guard or protect
resude - to store, save - to save money in a bank, to put away, keep
riidude - to pass gas, fart
riiwude - to chase
rimude - to give birth - this term is used of both women and animals and
ronkinde - to tire out, to wear out, to make something difficult for someone
ronkude - to be tired, fatigued
rokaade - to ask
ronndaade - to carry something on the head; fig., to be responsible for
ronndude - to put a head load on someone’s head
runnyude - to leave for a prolonged period, such as a trip, or for a short trip to the local market

saabaade - to cause to happen
saabanaade - to cause someone else to do something
saabe - because of
saabeere (nde)/caabeeje (de) - a grave, tomb
saamude - to fall
sakitaade - 1. to be last 2. final, finally
sakko - much less, let alone
salaade - 1. to refuse 2. to rebel or revolt 3. to disagree
salla – whether
salmiinde - to greet when arriving by saying “(As)salaamu aleykum,” to knock
sanaa – should, must (*but not as strong as tilay - a contraction of “so wanaa” or “si wanaa”*)
sanne - very, a lot
sappaade - to point your index finger
sappanaade – 1. to point something out for someone 2. to warn 3. to promise something to someone
sawtude - to be tired of something, bored, to be fed up
say or **sey** – should, must (*but not as strong as tilay*)
seedude - 1. to be different 2. to divorce or separate
seekude - 1. to cut, rend or tear open 2. to split wood
segilaade - to be ready or prepared
segilanaade - to be ready or prepared for something or to help someone to prepare something
sembe (o)/sembeeji (di) - strength, force, power, wealth, riches
semteende or **senteende** (nde) - shame
semtiinde or **sentinde** - to shame or embarrass someone, to humiliate
semtude or **sentude** - to shame or embarrass yourself, to humiliate yourself
senndude - to divide, to sort or separate, to differentiate
seyaade - to be happy or joyful, this is not one’s overall demeanor, but how one feels from time to time depending on the circumstances
seyo (ngo) or **seyoore** (nde) - happiness, joy, pleasure
si wanaa - 1. must 2. if not
sikke (o) - 1. thought, opinion (this includes an aspect of doubt or uncertainty) 2. suspicion 3. hope
sikkisakka (o) - doubt, uncertainty
sikkitaade - doubt, suspect
sikkude - to think, to have an opinion (this is to be contrasted with “knowing” something for sure as to “think” always contains a certain measure of doubt, to be suspicious, to hope
silmiinde - to welcome or greet a guest by saying “*bisimilla*”
siriyaade - to be ready or prepared
siwtorde - to remember
somiinde - 1. to tire out 2. to wear out 3. to make something difficult for someone
somude - to be tired, fatigued
soodande - to buy something for someone else
soodude - to buy
soonnude - to sell
soottude - to sell
soppude - 1. to chop, hack 2. to wound or cut 3. to cut into pieces - as cutting wood into pieces to be split 4. to peck
sortude - 1. to remove something from within something else that is wrapped around it or woven together with it 2. to remove something from under something else
sorude - to go into the shade, to go beneath something
so wanaa - 1. must 2. if not
subaade - to choose, pick
sujidande - to bow down with your head to the ground in order to honor someone - the focus is that you are doing this for someone
sujidiinde - to bow down with your head to the ground in order to honor someone - the typical form of Islamic prayer
sukkude - 1. to close up a hole 2. to be thick 3. for one’s heart to race after an exertion 4. to give a child an animal at his naming ceremony
sulaade - to be intoxicated, drunk
suufude - 1. to hide something or someone 2. to euphemize, to speak in such a way as to disguise your true intention or desire or to avoid speaking about something which is considered embarrassing or a taboo.
suusude - to be brave, courageous
suuy(u)de - to be brave

tagu (ngu)/taguuji (dī) - a custom or traditional practice, a habit, one's way
tal - a superlative meaning very clean
talkaaku (ngu) - poverty
tamaatiire (nde)/tamaati or tamaatiije (de) - a tomato
tampinde - to tire out, to wear out, to make things difficult for someone
tampiri (ndi)/tampiriiji (dī) - that which tires you out, such as work, fatigue, a hardship
tampude - to be tired, fatigued
tan - only
tannyaade - to be ugly
tannyaare (nde) - ugliness
tappude - 1. to hit or strike 2. to knock on a door 3. to castrate by crushing the spermatid cord, usually with a rock 4. to thresh
tawude - to find, find to be possible or probable
taykaade - to observe, notice, pay attention to
teddeefi or **teddeeki** (ki) - the weight of something
teddude - 1. to be heavy 2. to be honored or important (*use stative form*)
teenude - to search for or gather fire wood
tekkude - 1. to be thick, solid, dense, someone who is solidly built 2. to roll material up for carrying on the head
tiidude - to be difficult, hard, expensive
tiigaade - 1. to grasp or hold with the fingers 2. to own, possess
tikkere (nde) - anger
tikkude - to be angry
tilaade - 1. to have finished doing something 2. to be finished
tilay or **tilas** - must do, this connotes a very strong sense of obligation
tilsude - to be obliged to do, must do, to require, e.g. "*Na tilsu o yaha jaango.*" {He must go tomorrow} same as "*Tilay o yaha jaango.*" (*Note: tilsude carries a very strong sense of obligation, stronger than haanude.*)
timminde - to finish
timmoode (nde)/timmooje (de) - the end, finish, termination, the conclusion
timmude - to be finished, done, completed
tindinoore (nde)/tindinooje (de) - an explanation
tinna taa or **tinta** - means "do not" or "must not" and is always used as an auxiliary verb
tinnaade - try, attempt, to make a true effort, to be serious about doing something, to compete, to struggle against
tokkude - to follow
toowude - to grow taller, to be tall, to be high
torra (ka)/torraaji (dī) - 1. aggravation, annoyance, bother, irritation, torment, vexation 2. a problem 3. persecution 4. punishment
tuundi (ndi) - dirt; can be used fig. for sin; "*tuundi reedu*" are internal parasites (worms)
tuunude - to be thoroughly dirty, soiled

uddude - 1. to close 2. to be stupid
uwude - to bury; used fig. for to plant

waatude - 1. to die (animals or plants only, used also of depleted soil) 2. to be limp or lazy 3. "*waatude bernde*" means someone who never gets angry
wanaa gootum - different, not the same
wannde - to die (animals or plants only, used also of depleted soil)
warude - to kill, murder
waylitinde or **waylitidde** - 1. to change something 2. turn over something that does not have an obvious right side up, to reverse
weendu (ndu)/beeli (dī) - a lake or a large pond
welude - 1. to be pleasing, to cause happiness or joy 2. to be pleased 3. to be sweet 4. for a blade to be sharp
wiltude - 1. to be too much, in excessive quantity 2. to collate pages in their correct order
wodfude - to be far away, distant
wondude - 1. to be together with 2. to have an illness or a deformity; e.g. "*Imo wondi e jontere.*" {He has malaria.}; "*Imo wondi e malal.*" {He has a defect.}
woowtude - to become used to
woowude - 1. to do habitually, to be used to doing something 2. to be capable of doing something you used to do habitually, having not done it for a long time.
worrude - 1. how something or someone is, the nature or state of something or someone 2. to be, to exist

woyude - to cry, to weep
wujaade - to apply or rub yourself with oil, an ointment or lotion
wujjude - to steal, when no one sees it happen
wujude - to apply or rub in an ointment or lotion
wullude - to cry (with tears) and scream, weep in anguish
wulinde - to sweat, perspire, to be hot
wune (o) - luck, good fortune
wurtaade - to exit or leave, but not for long
wurtinde - to remove something from something else

yaabude - to step on, or to run over with a tire or wheel
yaadude - to go with
yaafaade - to forgive, pardon, excuse an offense directed against you personally
yaagaade - 1. to have or show respect for someone, to honor 2. to be shy or embarrassed, to be modest
yaage (o) - respect, modesty, restraint, reserve
yaajude - to be wide
yaarude - to take along, to take someone or something somewhere
yaasin - outside of
yaawude - to do something quickly, to be fast or quick habitually
yakkude - to chew, e.g. gum; to eat meat, peanuts, and other foods that require chewing
yalla – whether
yaltinde - to remove something from something else
yaltude - 1. to leave, to go out of, but not for long 2. to appear
yaayude - to shine, to emit light, to illumine, to light up
yeccaade - to go back, to return where you started from; fig. to repent
yeenyude or **yeeñude** - to climb up onto (e.g. a house) or into (e.g. a tree)
yemre (nde)/gebe (de) – a part of
yideede - to be loved
yidude - to love, to like, to want, to desire
yiide - to see, also refers to seeing mystical things
yiiyam (dam)/- blood
yimude - to sing
yobeede - to be recompensed, to be paid
yobude - to pay
yolbere (nde)/- hunger
yolbude – 1. to be hungry 2. to be too big, too large, to not fit well, too loose
yooğude - to draw water and put it in a container
yoolaade - to drown or nearly drown
yoorude - to be dry and hard; fig. to be selfish, stingy, miserly, difficult
yoppude - 1. to leave behind, to leave alone, leave out 2. to drop something deliberately
3. cease doing something you used to do 4. to release 5. to dismiss from employment, let go,
fire 6. to divorce 7. to disassociate
yottaade - 1. to reach your destination, to arrive 2. to be finished with a task
yowude - 1. to lay, put, place or set something down, regardless of whether it has a base or not 2. to
lay, put, place or set upon 3. used in a stative sense of something that has been set upon
something else 4. to blame
yuurude - to originate from, to come from, to be from a place
yuweede - to be picked, pricked, pierced, skewed or stabbed
yuwude - to stab or pierce (as with a knife), to skew (as with a stake), to pick or prick (as with a
needle)

Academia

binndirgal (ngal)/binndirde (de) - a writing implement, e.g. a pencil or a pen
celluka (ka) - grammar - literally a word that has health (sellude), which is normal
deruwol (ngol)/derejeji (di) - paper, a manuscript
harfeere (nde)/karfeeje (de) - a word
harfu (o)/karfeeje (de) – a syllable
hello (ngo)/hellooji (di) - 1. a page 2. one side of a wall, a wall, can either be the wall of a house or
the wall around a courtyard 3. a slap on the face
laabuka (ka) - grammar - literally a word that which is clear (laabude)
leetere (nde)/leete (de) - a letter (post)
masal (ngal)/mase (de) - a vowel

paamu (ngu) - cognitive understanding, comprehension
piccitel (ngel)/piccitoy (koy) - an accent mark, a comma
poofirgel (ngel)/poofirkoy (koy) - a comma
talkuru (ndu)/talki (dī) - something written on paper; note, identification, prescription, medical records, charm, curse, etc.
y'amirgel (ngel)/y'amirkoy (koy) - a question mark

Anatomy

asangal (ngal)/asaale (dè) - hip, pelvis, especially the acetabulum
ḡibḡam yitere (ḡam) - eye ball
ḡii ḡernde (nde)/ḡibḡe ḡernde (dè) - the heart
hakkilowol (ngol) - temple of forehead
harmajolloore (nde)/karmajollooje (dè) – Adam's apple
hononde (nde)/konole (dè) – Adam's apple
hoore balalwal (ngal)/ko'e balaaje (dè) - the shoulder blade, scapula
nawki (ki)/nawde (dè) - arm pit
nawkowol (ngol)/nawkooji (dī) - an under arm hair (*note: the plural form is the only one used in normal speech*)
sawru wecco (ndu)/cabbi becce (dī) - a rib
sumsumko (ko)/sumsumkooji (dī) – moustache
suumtorde (nde)/cumtorde (dè) - the space between the upper lip and the nose
teketti (dī) - the intestine
tiimelol (ngol)/tiimeeli (dī) – eyebrow
waare (nde)/bahe (dè) - a goatee, that part of a beard on the chin, any hair on the chin
wippengo or **wippoongo** (ngo)/bippeele (dè) - a wing, can apply to either a bird or an air plane
wudde hinere (nde)/gudde hinere (dè) – nostril
wulsundere (nde)/bulsude (dè) – lung
y'ial (ngal)/y'i'e (dè) - 1. a bone 2. a letter
y'ial wecco (ngal)/y'i'e becce (dè) - a rib
y'iire (nde)/y'i'e (dè) - a bone

Agricultural Vocabulary

aawude - to plant or sow seed
basirgal (ngal)/basirdè (dè) - a tool used for digging holes with a handle made of wood and a tip made of iron
beemal (ngal)/beeme (dè) - a granary made of mud bricks
birgi (o/ki)/birgiiji (dī) - dung, feces, manure, natural fertilizer
demal (ngal) - hoeing, cultivation
feraare (nde)/feraaaje (dè) - squash or pumpkin
gawri (ndi) - any of the grains commonly cultivated, such as millet or sorghum.
haakorowol (ngol)/haakorooji or haako (dī) - a leaf
hudo (ko)/kudooli (dī) - grass; a weed
jalo (ngo)/jale (dè) - a hoe
kamanaari (ndi)/- the corn or maize plant, kernels of corn
manngoroohi (ki)/manngorooje (dè) - a mango tree
mbayeeri (ndi)/bayeeje (dè) - sorghum
ndemri (ndi) - hoeing, cultivation, weeding
ngesa (nga)/gese (dè) - a field
remeede - to be cultivated
remude - to cultivate, hoe, weed
rendere (nde)/dene (dè) - a wild watermelon
tayre (nde)/taye (dè) - the harvest
tayude - 1. to cut into two or more pieces 2. to harvest grain 3. “*tayude kooyol*” - to eat breakfast, lit. to cut the saliva
wabbere (nde)/gabbe (dè) - a grain or kernel, a seed, a grain of sand
wisude - to water

Animals & Bugs

araawa (nga)/araaji (dī) – a donkey
boosaaru (ndu)/boosaaji (dī) - a dog, a puppy
bowngu (ngu)/bowdī (dī) - a mosquito
cancany'owal (ngal)/cancany'ooje (dē) - a spider
cofal (ngal)/cofe (dē) - a chicken, in particular a hen
cofel (ngel)/coppi/cofoy (dī/koy) – a chick
dammucere (nde)/dammucce (dē) - a sheep or a goat
dammuhol or **dammuwol** (kol)/dammuuli (dī) - a sheep or a goat
doomuru (ndu)/doomi (dī) - a mouse
fallaandu (ndu)/pallaadi (dī) - a lizard
foondu (ndu)/pooli (dī) - 1. a bird 2. a demon or evil spirit
gortogal (ngal)/gortoode (dē) – a chicken, in particular a hen
gortogal-Fira'awna (ngal)/gortoode-Fira'awna (dē) – a turkey
huunde (nde)/kulle or kujje (dē) - something, a thing, an animal
jaawngal (ngal)/jaawle (dē) – a Guinea-fowl
jigaare (nde)/jigaaje (dē) – a hooded vulture
mbaala (nga)/mbaalo (ko) - a large sheep
mbaalu (ngu/kol-rare)/baali (dī) - a sheep, often this refers to a ewe
mbeewa or **mbe'a**(nga)/be'i (dī) - a goat, often this refers to a female goat
mboddi (ndi)/bolle (dē) - a snake
mbuubu (ngu)/buubi (dī) – a fly
muusuuru (ndu)/muusuuji (dī) - a cat
ndamndi (ndi)/damdī (dī) - a male goat or buck
ndontoori (ndi)/dontooje (dē) – a rooster or cock
ndontoori-Fira'awna (ndi)/dontooje-Fira'awna (dē) – a turkey
ngaari (ndi)/ga'i (dī) – a bull
ngiroowu (ngu)/girooji (dī) – a pig
njawdiri (ndi)/jawdī (dī) – a ram
njiroowu (ngu)/jirooji (dī) – a pig
nyaabal (ngal)/nyaabe (dē) – a pigeon
puccu (ngu)/pucci (dī) - a horse
rawaandu (ndu)/dawaadi (dī) - a lion
tenggu (ngu)/tendī (dī) - a louse, can refer to either head or crab lice
wuugaandu (ndu)/buugaali (dī) - a dove
yaare (nde)/jehe (dē) - a scorpion

Animal Husbandry

duroowo (o)/duroobe (be) - a herdsman or shepherd
durude - 1. to shepherd 2. “*durude hoorem*” means to be self controlled
luwal (ngal)/luwe (dē) - an animal's horn or antler, a musical horn
sawru (ndu)/cabbi (dī) - a shepherd's staff; also “*sawru kalooru*” or “*sawru liwooru*” for a hooked staff

Colors

bawlude - to be black
bawlitinde - to be light black or dark gray
bulabula – blue
buldude - to be blue
hudo hecco – green
oolditinde - to be pink or yellow-orange
ooldude - to be yellow
rawnitinde - beige, kaki, tan
rawnude - to be the color white
siiditinde - to be a shade of mahogany brown
siidude - mahogany brown
wojjitinde or **wojjitidde**- dark red, orange-red
wojjude - to be red
wuunditinde or **wuunditidde**- to be a shade resembling gray; light gray, blue gray, brown gray, medium brown
wuundude - 1. to be gray 2. to be dirty or dusty, to become white from dust or ashes

Culinary Vocabulary

- albaccere** (nde)/albace (dɛ) - an onion
- alkama** (o) – wheat
- bagi** (o)/bagiji (dɪ) - 1. beer or various fermented concoctions made locally 2. cloth, fabric, material
- bakke** (dɛ) - Flakes of dry “nyiri” found inside the cooking pot (see *wakkere*).
- barma** (o)/barmaaji (dɪ) - a metal cooking pot
- barraadu** (ndu)/barraaduji (dɪ) - a small metal teapot used for fixing tea
- bellere** (nde)/belle (dɛ) - fat in its natural solid form
- fiirtude** - to scrape food out of a bowl
- birude** - to milk
- buruugal** (ngal)/buruude (dɛ) - a stick with a cross piece attached at the far end used for stirring or mixing liquids
- buuru** (o)/buuruje (dɛ) – bread
- buuru maasa** (o)/buuruje maasa (dɛ) - fried bread balls - it is made with wheat flour
- cenaare** (nde)/cenaaje (dɛ) - The black cakes prepared from the seeds of “*polle*” which are used in sauces. They have a characteristically strong odor.
- cobbal** (ngal)/cobbe (dɛ) - a drink made of millet and sour milk
- conndi** (ndi)/conndiji (dɪ) – powder, flour, medicine in powder form
- curki** (ki)/cuurkiji (dɪ) - smoke, steam
- ɗaaniɗam** (ɗam)/- sour milk, yogurt
- danndi** (dɪ)/- red peppers
- defude** - to cook or prepare food with fire
- doosaare** (nde)/doosaaje (dɛ) - the seeds of the tree *Parkia biglobosa*; The seeds are heated and the hard outer coat removed, leaving the soft inner seeds, which are pressed by hand into little balls and sold in market. These little balls of seeds are then pounded and added to hot water to make a sauce.
- doro** (ngo)/doroji (dɪ) - beer, including various intoxicating concoctions that are made locally
- duppude** - to roast meat directly on the fire; can also refer to pottery, peanuts, corn, metal, etc. which are put directly on the fire
- ɗayannde** or **faannde** (nde)/ɗayannde (dɛ) - a cooking pot, either clay or metal
- gappal** (ngal)/gappe (dɛ) - a drink made of a mixture of uncooked millet flour, red peppers, salt, sour milk and water
- girbal** or **jirbal** (ngal)/girbe or jirbe (dɛ) - a spoon, either wood or metal
- giriire** (nde)/giriije (dɛ) – a peanut, chick-pea
- haarude** - to be full, to be satisfied after eating
- haɗɗere** (nde)/kaɗɗe (dɛ) - hot red pepper - the plural form is usually used
- haaɗude** - 1. to stop 2. to be bitter, salty or hot
- hammbiire** (nde)/kammbiije (dɛ) - hot red pepper
- hurbude** - to mix or stir a batter with a spoon. This term is especially used when the millet porridge is stirred in the pot.
- iirtude** - to stir or mix using an implement
- jaawleere** (nde)/jaawleeje (dɛ) – a Guinea Fowl egg
- jongude** - to heat or boil water; to cook in liquid
- joorude** - 1. to pour 2. to make a little pile of something 3. to defecate
- kaaɗam** (ɗam) - sour milk, yogurt
- kulikuli** (o)/kulikuliji (dɛ) - a peanut ring
- la'aare** (nde)/la'aaje (dɛ) - 1. okra, gumbo 2. cleanliness, hygiene
- lamɗam** (ɗam) - salt
- lammudam** (ɗam) - soured milk
- lammude** - 1. to be sour 2. to be disrespectful, when a youth does not show respect for his elders
- lamsude** – salty
- leemburu** or **leemburuure** (o)/leemburuji (dɪ) - an orange, a citrus fruit (lemon or lime)
- lonngere** (nde)/londe (dɛ) - a lump or ball of food
- maanaare** (nde)/maanaaje (dɛ) - okra, gumbo
- maari** (ndi) - The black cakes prepared from the seeds of “*polle*” which are used in sauces. They have a characteristically strong odor.
- maaro** (ngo)/maaroji (dɪ) – rice
- maasa** (o)/maasaaje (dɛ) - fried millet cakes
- manngoroore** (nde) or **manngoro** (ngo)/manngoroje (dɛ) - a mango fruit
- niisirde** (nde)/niisirde (dɛ) - the large stone upon which grain is ground or the small stone which is moved over the grain
- niisude** - to grind
- nikinde** or **nikaade** - to grind or mill in machine
- njaram** (ɗam)/njaramaaji (dɪ) - any drink, a drinkable liquid

njaretedam (dam)/- drinkable liquid, drink
nyaande (nde)/nyaandeeji (dī) – chaff
nyedufe - to dip, ladle, or scoop
pintoori (ndi) - The black cakes prepared from the seeds of “*polle*” which are used in sauces. They have a characteristically strong odor.
rottude - to scoop the “*nyiiri*” out of the pot with a large wooden spoon, to remove something from a dish or pan with a spoon, to dish up, spoon out
rufude - to pour or spill out
sefude - to sift
sippude - to sell milk
sukkara(o) – sugar
takay (ko)/takayji (dī) - the sauce into which the broken bits of millet porridge (“*nyiiri*”) are dipped
teme (o)/temeeji (dī) - a sieve, a screen
toḡḡude - 1. to mix “*nyiiri*” with fresh milk 2. to drip, this refers to someone actively dripping a liquid on or into something 3 . refers to adding a small amount of water into milk in order to dilute it.
undugal (ngal)/unndudē (dē) - the large wooden pestle with which they pound grain to prepare flour or grind leaves and spices
unude - to pound or pulverize something (e.g. grain, leaves, spices) in a “*wowru*” with an “*unndugal*”
wakkere (nde)/bakke (dē) - A chip of dried “*nyiiri*” found on the inside of the “*fayannde*” or pot.
wawnyude - 1. to boil 2. to be upset and unable to settle down or to be consumed with the notion of doing something and be unable to rest until it is done, be unable to be calmed
wowru (ndu)/bobi (dī) - the large wooden mortar in which grain is pounded

Directions

gorgal – west
hordooore – south
hordooore-gorgaare - the direction southwest
hordooore-lettugaare - the direction southeast
lettugal – east
saahel – the north
sobbiire – north
sobbiire-gorgaare – northwest
sobbiire-lettugaare – northeast

Family Words

baa baade (o)/baabiraabe baadeji (ḡe) - the family head, the head of the household, courtyard; the husband
baa galle (o)/baabiraabe galleeji (ḡe) - the family head, the head of the household, courtyard; the husband (rare)
bammbede - for a child to be cared for by someone besides his/her parents, to be adopted, to be provided for by someone
bammbude - 1. to carry on the back (e.g. children) 2. fig. to help with food and clothing, to care for someone’s needs 3. to adopt a child
ḡaḡeede - for a woman to be married
ḡangal (ngal)/ḡaḡle or ḡanle (dē) - the wedding ceremony in which the girl is moved to her husband’s household
ḡaḡude - to marry (this applies to the man only)
bappaanyo (o)/bappiraabe (ḡe) - a paternal uncle
ḡeyḡo (o)/ḡeyḡe (ḡe) - the mother of a baby
ḡii bappaanyo (o)/ḡibḡe bappiraabe (ḡe) - cousins on father’s side
cukaaku (ngu) - childhood
cukalel (ngel)/cukaloy (koy) - a small child
dendiyō (o)/dendiraabe (ḡe) - a cousin (from the father’s sister or the mother’s brother)
dewgal (ngal)/dewle (dē) - the wedding ceremony in which the girl is moved to her husband’s household
enndu (ndu)/endī (dī) - breast, nipple, teat; fig. the family
esiyo (o)/esiraabe (ḡe) - an in-law
funceerejo (o)/funceereeḡe (ḡe) - a twin
goggo or **goggiyo** (o)/goggiraabe (ḡe) - a paternal aunt

habbande - 1. for a man to engage a woman 2. to tie something for someone
habbaneede - for a woman to be engaged in marriage, the marriage has been officially recognized and all that remains is for the girl to be moved to her new home (*bangal*) and the marriage to be consummated
habbeede - 1. to be tied up 2. when the wedding ceremony is over, “*bangal habbaama*”
inndeeru (ndu)/inndeeriiji (di) - a naming ceremony
inndireede - to be named or called
inndude - to speak someone’s name
jokolle (o)/jokolbe (be) – a young man
jom suudu (o)/jomiraaɓe cuudi (be) - the wife of the house
jom wuro (o)/jomiraaɓe gure (be) - the head of the household, the husband
kaawu or **kaawo** or **kaawiyo** (o)/kaawiraaɓe (be) - an uncle on the mother’s side
kaɓɓal (ngal)/kaɓɓe (de) - the engagement of a woman in marriage. It is after this ceremony that the woman is considered to be the man’s wife, so in some sense this is also the official marriage as well.
lamru or **lawru** (ndu)/lamruuji (di) - a naming ceremony
mawɗo (o)/mawbe (be) - an adult, an old person, an important person, a leader
mawnoo or **mawniyo** (o)/mawniraaɓe (be) - older sibling
minyo (o)/minyiraaɓe (be) - younger sibling
naywude - to be old
ndaareede - to be looked after, to be taken care of
ndendiraagu or **ndendiraaku** or **dendiraagu** (ngu)/- cousinhood, the relationship between maternal cousins which often involves a great deal of teasing
reedude - to be pregnant - this term is only used for women, not animals
surbaajo (o)/surbaaɓe (be) - a young girl who has not yet been married. (*Note: This term does not necessarily indicate that the girl is a virgin. In order to specify that a girl is a virgin it must be explicitly stated that she has never had intercourse with a man as there is no single term for such a person.*)
saaraa (o)/saaraaɓe (be) - a parent
taaniyo or **taan** (o)/taaniraaɓe (be) – a grandchild

Health & Medical

ɓodde (nde)/ɓode (de) - 1. a pill or medicine 2. a clump of dirt or metal
cellal (ngal) – health
cille (de) - urine
ɗaɗol (ngol)/ɗaɗi (di) - 1. a blood vessel, an artery or vein 2. a nerve 3. a tendon 4. a root of a plant or tree
ɗiilude - to sneeze
durma (ka)/durmaaji (di) - a cold
durmeede - to have a cold
fiifaade - to blow your nose
foofaango (ngo)/poofaali (di) - lit. breath; fig. life
foofude - to breathe, to be alive
jonteede - to be feverish
jontere (nde)/jonte (de) - This term is generic for fever. In humans it is often synonymous with malaria.
la'aare (nde)/la'aaje (de) – 1. cleanliness, hygiene 2. okra, gumbo
laaɓal (ngal)/- 1. cleanliness, hygiene 2. purity, holiness 3. righteousness, justification 4. clarity of understanding
lekki (ki)/ledde (de) - 1. a tree 2. medicine, can be oral or injectable
lokotoro (o)/lokotorooɓe (be) - a doctor
maasaade - 1. to be well or healthy (*Note: this verb is generally used in the negative to indicate a lack of health; e.g. “Mi maasaaki.” {I am not well.} One can also ask, “Ada maasii?” {Are you well?}, but this is rarely done*) 2. the condensation of water on a glass, the transpiration of water through a clay water pot or leather water bag 3. to lift your robe up or roll your pant legs up - for instance, while passing through water so it doesn't get wet
ɗaancaade or **nyaancaade** or **nyaanyaade** – to scratch your own itch
ɗaanceede or **nyaanceede** or **nyaanyeede** - to have your itch scratched for you by someone else
ɗaancude or **nyaancude** or **nyaanyude** - 1. to be itchy - this refers to the sensation one feels 2. to scratch someone else’s itch
naaweede - to be hurting or in pain

naawude - 1. to inflict pain, to hurt, harm 2. to be painful, to hurt, e.g. “*Hoore am na naawa.*” {My head hurts.}

nawnaade - to be injured by something

nawneede - to be wounded by someone

nawnitaade - to injure yourself

nawnude - to cut, hurt, injure, or wound someone or something

nyaw (ngu)/nyawuuji (dī) - a disease, illness, sickness, a pain

nyawude - to be sick, ill

nyittaade - to wipe or blow your nose

pikkal (ngal) or **pikkir** (o)/pikke (dè) - an injection, a shot, a needle

safaare (nde)/cafaaje (dè) - medicine, can be either in oral or injectable form

samtande - 1. to be better after an illness, or a period of poverty 2. to be slightly preferable

samtude or **samude** - 1. to feel better after an illness 2. to be better than someone else

sellude - to have good health

sewude - to be thin but not unhealthy

tuutude - to spit, to vomit

wulleede - to be burned

wulude - 1. to burn 2. to be hot 3. to heat 4. to have “hot blood” which means that you are full of energy, you work quickly, and you get upset and angry easily; “*wulude junngo*” means you strike others with minimum provocation

wumude - to be blind

yaamndeeje (dè) - a fever that occurs in the autumn

yamfude or **yandfude** - to have good health

Household Vocabulary

almeytu (o)/almeytuuji (dī) - a match

battal (ngal)/batte (dè) - a needle

bilirgol (ngol)/bilirdi (dī) - a clothesline, a rope from which things are hung

bitigi (o)/bitigaaaji (dī) - a shop or store

ƒoggol (ngol)/ƒoggi (dī) - a rope

boodude - to dye yellow

bootooru (ndu)/bootooji (dī) - a bag or sack

ƒornaade - to dress yourself with an article of clothing that goes around the neck, or to put on your shoes

ƒornude - to put a shirt or “saaya” on someone else (any clothing that goes around the neck), or to put someone else’s shoes on them; fig. to dress someone by giving them clothing

ƒortaade - to remove an article of clothing that is worn around your neck (as a shirt) or to remove your shoes; for a snake to shed its skin

ƒortude - to remove a garment which is worn around the neck from someone else, to remove someone’s shoes

ƒoylitinde - 1. to untwist, turn, unscrew, to loosen a screw or a nut from a bolt 2. to cause to return

ƒoylude - to turn, twist, to screw on, to tighten a screw or a nut on a bolt

buguuru (ndu)/buguuji (dī) - a grass hut

ƒunndu (ndu)/bulli (dī) - a well, this refers to either a well that is used from year to year, but is not too deep, or the narrow wells the herdsman dig each year to water their cattle

buurdi or **buuwrdi** (dī) - a broom, traditionally made of grasscancorgal (ngal)/cancorde (dè) - a comb, a pick to undo a woman’s hairdo

coccorgal (ngal)/coccorde (dè) - the stick used to brush one’s teeth

cewdi (dī) - change

coggu (ngu)/cogguuji (dī) - the price

daago (ngo)/daage (dè) - a thin mat made of woven palm leaves used on beds or to sit on

daandorgal (ngal)/daandorde (dè) - a mirror

daddude - to roll out a mat, to roll out a mat and then to sit on it

dammbugal (ngal)/dammbude (dè) - a doorway

duhaade - to put your pants on yourself

duhtaade - to take your pants off

duhtude - to remove someone else’s pants

duhude - to put someone’s pants on for them

etude - 1. to measure or scoop out grain or flour 2. evaluate, estimate, examine, test

fimre (nde)/piƒe (dè) - a knot

fiyaare (nde)/fiyaaje (dè) - a ring

forgo (o)/forgooji (dī) - a shirt or outer garment of men that is no longer than the knees

galle (o)/galleeji (dī) - a household, a courtyard or yard
gampuwal (ngal)/gampuuje (dè) - a door
gooro (o) or **gooroore** (nde)/goorooje (dè) – a kola nut
gineeji or **giney** (dī) - possessions, but unlike “*jawdi*” it does not include money, vehicles, or livestock
habbaade - 1. to put your belt on 2. to tie something on yourself, e.g. a head scarf 3. to be faithful, to follow, to become a disciple of
hodude - 1. to settle, to stay or live in one place 2. to play a “*hoddu*” or guitar
hootannde (nde)/kootane (dè) - a ring
horde or **hordeloonde** (nde)/kore (dè) - 1. a scoop made of a gourd used to drink with - especially milk based drinks 2. a plastic, metal or ceramic cup - they tend to use *hordeloonde* to describe this.
hosaade - to brush or clean your teeth, usually with a “*kosorgal*”
hubeeere (nde)/kubeeje (dè) - a village or town of mud or cement brick houses
jawo (ngo)/jawe (dè) - a bracelet
jiiba (ka)/jiibaaji (dī) - a pocket
kaakol (kol)/kaake (dè) - a calabash
kaalisi (o)/kaalisiiji (dī) – money
kaataare (nde)/kaataaje (dè) – soap
kaddungal (ngal)/kaddule (dè) - an article of clothing
kodol (ngol)/kodi (dī) - a necklace made of semi precious stones
koltal (ngal)/kolte (dè) – clothing
kufune (o)/kufuneeje/i (dè/i) - a hat or cap made of cloth without a bill or a brim
kufune (o)/kufuneeje/i (dè/i) - a hat or cap made of cloth without a bill or a brim
laalagal (ngal)/laalaade (dè) - 1. a shell, e.g. “*laalagal boccoonde*,” {egg shell}; “*laalagal sunkaaru*” {peanut shell} 2. a portion of a broken calabash
labi (ki)/labe (dè) – a knife
lawyirgal (ngal)/lawyirde (dè) - dishrag, something used to wash dishes
lawyude - to wash dishes
laybirgol (ngol)/laybirde (dè) - dishrag, something used to wash dishes, can also be a piece of wood they mash and then use to scrap dishes out with
laybude - to wash dishes
laytal (ngal)/layte (dè) - a flashlight or torch
lonngol (ngol)/lonne (dè) - the laundry
lonnude - to wash clothes
loonde (nde)/loode (dè) - a clay water pot
loore (nde)/looreji (dī) - a car or light truck
lootaade - to bathe or wash oneself
looteede - to be washed
lootude - to wash part of one's body (i.e. your hands), to wash something or someone else
mbawlu (ngu)/bawli (dī) - a pillow, usually made of leather
mbecca (o) – change
mobel (ngel)/moboy (koy) - a car or light truck
montoro (o)/montoroji (dī) - a watch or clock
mukuru (o)/mukuruuji (dī) – a skirt or slip
ngado or **ngadaawo** (ngo)/gadooje (dè) - a long mat made of millet stalks which have been tied together with strips of leather and used as the bottom layer of a Fulani bed
nyerde (nde)/nyerde (dè) - a cup of metal, plastic, ceramic, etc.
nyo'aade - to be sewn, this refers to material only and not to skin (see *nyo'eede*)
pantalo (o)/pantalooji (dī) - western style pants, trousers, slacks, sweat pants
saabunnde (nde)/caabune (dè) – soap
saakuuru (ndu)/caakuuji (dī) - a sack
sancaade - to comb your hair, to undo your braids with a pick or “*sunndiyaare*”
sanceede - 1. to be combed 2. to be restationed, reassigned
sancude - to comb someone else's hair
sannyude - to weave on a loom or “*canyorgal*”
sanyude - to weave grass into mats or bowl covers, or baskets
sarra (ka)/sarraaji (dī) - traditional pants with a drawstring
sekko (ngo)/cekke (dè) - the basic mat for beds or to sit on
seretti or **saretti** (o)/serettiiji (dī) - cart, chariot
siwooru (ndu) or **siwo** (o)/siwooji (dī) - a pail or bucket
taadaade - 1. to wrap a “*disaare*” around yourself 2. to be circumcised - the passive “*taadeede*” is also used with the same sense
taasawal or **taasal** (ngal)/taasaaje (dè) - a metal dish or bowl
talla (ka)/tallaaji (dī) - a pillow, usually made of leather

tenndeere (nde)/tenndeeje (de) - a hangar, an awning, a sun shade
torsaade - 1. to illumine with a flashlight 2. to scrape the bottom of your foot
torsanaade - to illuminate, to light the way for someone
torsu (o)/torse (de) - a flashligh or torch
tumbude (nde)/tumbude (de) - a calabash, the the bottle gourd vine which grows the gourd
tuuba (ka)/tuubaaaji or tuubalaaaji (di) - traditional pants with a draw string, the original ones resembled a skirt - the name “*tuubaaku*” means one who wears trousers.
wawlaare (nde)/bawlaaje (de) - a pillow, usually made of leather (see *mbawlu*)
weeruwal (ngal)/weeruaji (di) - a glass
wuuweede - to be swept
wuuwude - to sweep, to prepare one’s field for planting
yommbewo (ngo)/yommbeeji (di) - a mat made of millet stalks tied together with strips of leather

Numbers

diido - the cardinal number two - this adjective is used with people in the “*be*” noun classe, e.g. *yimbe diido* {two people}; and large things in the “*ko*” noun class, e.g. “*na’o diido*” {two large cows}
nayo - the cardinal number four - this adjective is used for people in the “*be*” noun class; e.g. “*worbe nayo*” {two men}; and large things in the “*ko*” noun class; e.g. “*na’o nayo*” {two large cows}
njeddo - the cardinal number seven - this adjective is used with people in the “*be*” noun class; e.g. “*duroobe njeddo*” {seven herdsmen}; and with large things in the “*ko*” noun class; e.g. “*na’o njeddo*” {seven large cows}
njeegomo - the cardinal number six - this adjective is used for large thing in the “*ko*” noun class; e.g. “*na’o njeegomo*” (*Note: the Yaagaabe simply use jeegom with “be.”*)
njeenayo - the cardinal number nine - this adjective is used for people in the “*be*” noun class; e.g. “*jannginoobe njeenayo*” {nine students}; and for large thing in the “*ko*” noun class; e.g. “*na’o njeenayo*” {nine large cows}
njeetato - the cardinal number eight - this adjective is used with people in the “*be*” noun class; e.g. “*remoobe njeetato*” {eight farmers}; and large things in the “*ko*” noun class, e.g. “*na’o njeetato*” {eight large cows}
njoyo - the cardinal number five - this adjective is used for people in the “*be*” noun class; e.g. “*rewbe njoyo*” {five women}; and for large things in the “*ko*” noun class, e.g. “*na’o njoyo*” {five large cows}
tato - the cardinal number three - this adjective is used with people in the “*be*” noun class; e.g. “*yimbe tato*” {three people}; and for large things in the plural noun class “*ko*”; e.g. “*ni’o tato*” {three large cows}

People Vocabulary

adunaaru or **aduna** or **annaaru** (ndu) - 1. the world, the earth 2. the people of the world
amiiru (o)/amiiru’en or amiiruube (be) - a chief, king, or ruler
annaaji or **anna**(di) – people
ardo (o)/arbe (be) - a leader
atiimu or **atiime** or **atiimeejo** (o)/atiimiibe (be) – orphan
ballo (o)/walliibe (be) - a helper
banndii (o)/banndiibe, banndii’en (be) - a bandit
bahillo (o)/wahilbe (be) - a blacksmith
Bellaajo (o)/Bellaabe (be) - a Bella, the Tuaregs former slaves
bodeejo (o)/wodeebe (be) - a white person, a black person with a red tint to his skin
Busanke (o)/Busankoobe (be) - a Bissa - the majority group in the Tenkodogo region and south of Tenkodogo
caytaro (o)/saytarbe (be) - one who is rude and inhospitable
daneejo (o)/raneebe (be) - a white person, a light skinned Pullo
diimaajo (o)/riimaybe (be) - 1. slave 2. cultivator
dimo (o)/rimbe (be) - 1. one who is born free, noble 2. one who is light skinned 3. one who does not work for a living
gargasaajo (o)/gargasaabe (be) - leather worker or tanner, a cobbler; some of them also work with gold or silver to make jewelry; one of the castes in *Fulbe* society in the north of Burkina
goddo or **gondo** (o)/wobbe (be) - someone, an unknown person, another - this is one of the forms of the adjective (won-) for the noun class o
gondo (o)/wondiibe (be) – neighbor

gujjo (o)/wuybe (be) - a thief
Jaawanndo (o)/Jaawanbe (be) - a group of people that often work as merchants, historically they served in Pular society as advisors to the rulers and ambassadors
jappaajo (o)/jappaabe (be) - leather worker or tanner, a cobbler
kaananke (o)/kaanankoo (be) - a king or chief
kodo (o)/hobbe (be) - 1. a stranger, the emphasis in this term is that this person has arrived after those who are already on site 2. a visitor, a guest, a “*kodo*” may settle in the area (although for several generations his people will be considered “*hobbe*”) or he may move on shortly after arriving
kordo (o)/horbe (be) - a female slave, a female member of the *maccube* group, composed of the former slaves of the *Fulbe*
Liptaaku - 1. a clan of Fulbe who live in the Dori area 2. a name for the Dori area, taken from the name of the clan
Liptaakuure (nde)/- The Fulfulde of the Dori region
maabo (o)/maabu (be) - a griot or bard - they also do leather worker such as pillows, hats, sacks, and reins for horses; one of the castes of *Fulbe* society
Maasinankoore (nde) - The Masina dialect of Fulfulde spoken in the Masina area of Mali.
mahoowo (o)/mahoo (be) - someone who makes clay pots
missoneer (o)/missoneer'en (be) - a missionary
Nomma - The area around Fada - perhaps a corrupted version of the old precolonial name of Nungu.
Nommaajo (o)/Nommaabe (be) - a *Pullo* that lives in the Fada region
Saadaajo (o)/Saadaabe (be) - a group of *Fulbe* that live north of Soboulé in Soum Province
sekkeejo (o)/sekkee (be) - a wood worker, a carpenter
tomotte or **tomette** (o)/tomottee (be) - a human being

*Relative Pronouns**

<i>“which”</i>	<i>“who”</i>
dam	be
de	o
di	ko₂
dum	koy
ka	nga
ka	ngal
ki	ngel
ko₁	ngi
ko₂	
kol	
koy	
nde	
ndi	
ndu	
nga	
ngal	
nge	
ngel	
ngi	
ngo	
ngol	
ngu	
o	

*A few relative pronouns were introduced in the first set of vocabulary. Here are the rest of them. When referring to a person or persons they should be translated as “who.” This principally means *be* and *o*, but could also include the diminutive classes *ngel* and *koy* or the augmentative classes *nga*, *ngi*, *ngal*, and *ko₂* - if referring to people. However, in all non-personal cases these pronouns mean “which.” Here is a few examples: *Inan yimbe be ngari hankin.* {Here are the people **who** came last night.}; *Hirsu coffal ngal be kokki kam.* {Slaughter the chicken **which** they gave me.} See *Fulfulde Grammar*, page 92 for more details and examples for this set of pronouns. Don’t forget that *ko₁* can also mean “what” and *nde* can also mean “when.”

Religious Vocabulary

- boofol** (ngol)/boofi (dī) - a mistake, an error, a sin (*Note: generally the plural form is used.*)
- bonnde** or **bone** (nde)/bonndeeji (dī) - evil, bad
- bonude** - 1. to be or do bad or evil 2. to be broken, spoiled (*Note: when thing break spontaneously they refer to them as boni, but when someone or something breaks something then they refer to it as bonnaama.*)
- diina** (o)/diinaaji (dī) - a religion, Islam
- du'aade** - to pray, specifically to ask God for either forgiveness or something you need or want, this follows the set Islamic prayer (“*juulde*”), and is personal, to bless or give a benediction
- du'aawu** or **du'aaw** or **du'aa'u** (o)/du'aawuuji (dī) - a prayer asking for forgiveness or asking God for something
- du'anaade** - to pray for someone
- dursitaade** - to memorize
- hoolaade** - to believe, to trust, to have confidence or faith in
- hoolaare** (nde) - faith, belief, trust
- hooleede** - to be trusted
- hoolnaade** - to be faithful which results in being trustworthy
- iirtaade** - to be resurrected, to be resuscitated after fainting
- junuuba** (o)/junuubaaji (dī) - a sin, a violation of God's moral law, an act that only God can forgive
- laabude** - 1. to be clean, pure
- moodibbo** (o)/moodibaaɓe or moodiɓɓe (ɓe) - an Islamic teacher or imam
- satalla** (o)/satallaaji (dī) - the plastic “teapot” they carry around in order to do their ablutions
- woofannde** (nde)/woofande (dī/dè) - a mistake, an error, a sin. (*Note: Generally the plural form is used.*)
- woofude** - to err, to make a mistake, to be/go wrong, to miss, to sin
- woowre** (nde)/boofi (dī) - a mistake, an error, a sin. (*Note: Usually the plural form “boofi” is used.*)
- yettude** - 1. to praise someone (the praise may or may not be sincere); when used in conjunction to God it carries the connotation of worshipping 2. to be thankful
- yonki** (ki)/yonkiiji (dī) - soul, life

Time & Seasons

- ceedu** (ngu)/ceeduuji (dī) - the hot season, generally March-May/June
- colte** (dè) - the short period between the cold season (“*dabbunde*”) and the hot season (“*ceedu*”), generally in March
- dabbunde** (nde)/dabbundeeji (dī) - the cool season, winter, generally December-February
- gadin** or **gatin** – again
- gataaje** (dè) - the first preliminary rains before the rainy season starts, harbinger rains, sometimes also called mango rains
- ginan** – 1. not yet (used with negative verb) 2. first
- hikka** (nde) - this year
- jenggude** - to arrive late in the evening
- kakkitorde** (dè) - the short period between the cold season (“*dabbunde*”) and the hot season (“*ceedu*”), generally in March
- kile** – times
- korse** (dè) - the first preliminary rains before the rainy season starts, harbinger rains, sometimes also called mango rains
- laabi** – times
- law** - quickly, early
- mawtuuri** - in two years, the year after next
- mawuuri** - next year
- minti** (o)/mintaaji (dī) – minute
- ndeen** or **nden** – then
- ndeen kaa** - back then, in those days, at that time
- ndunngu** (ngu)/duubi (dī) - 1. the rainy season, the growing season, summer, generally May/June-September/October 2. one year (one rainy season) - years are counted by rainy seasons
- nyannden** - the other day
- nyawlude** - to arrive late in the morning - often carries the connotation of being late
- rawanin** or **rowanin** (nde) - last year
- rawtanin** (nde) - two years ago
- weerande** - to visit someone, to spend the night with someone as a guest
- weerde** - to visit, to spend/pass the night
- yaamnde** (nde)/yaamndeeji (dī) - autumn, fall, harvest - generally October-November
- yamnde** or **yannde** (nde)/yamndeeji (dī) - 1. an hour 2. a piece of metal

Weather & Environment

colla (o)/collaaji (dī) – dust

cuddi (ndi) - the harmattan, heavily overcast with clouds

duluuru (ndu)/duluuji (dī) - a whirlwind, dust devil

feeweede - to be cold

feewude - 1. to be cold 2. to be naturally slow about doing something 3. to be slow to anger

felnyaango (ngo)/pelnyaali (dī) - a thunder clap, caused by a lightening strike which is nearby; these are the ones that cause you to jump!

henndu (ndu)/keni (dī) - 1. the wind 2. a demon or evil spirit

jaangeede - to be cold, used only of living things

jaangol (ngol) – cold

kenkenam (dam) - a gale force wind accompanied by violent rainfall

luurde (nde)/duule (dē) - a cloud

nguleede - to be hot - this is only used of people

nguli (ki) - 1. heat-referring to the temperature of the air, especially hot, humid air 2. sweat or perspiration

peewol (ngol) or **peeweengi** (ngi) - coolness, cold, associated with the rains, as well as the cold weather in December-February

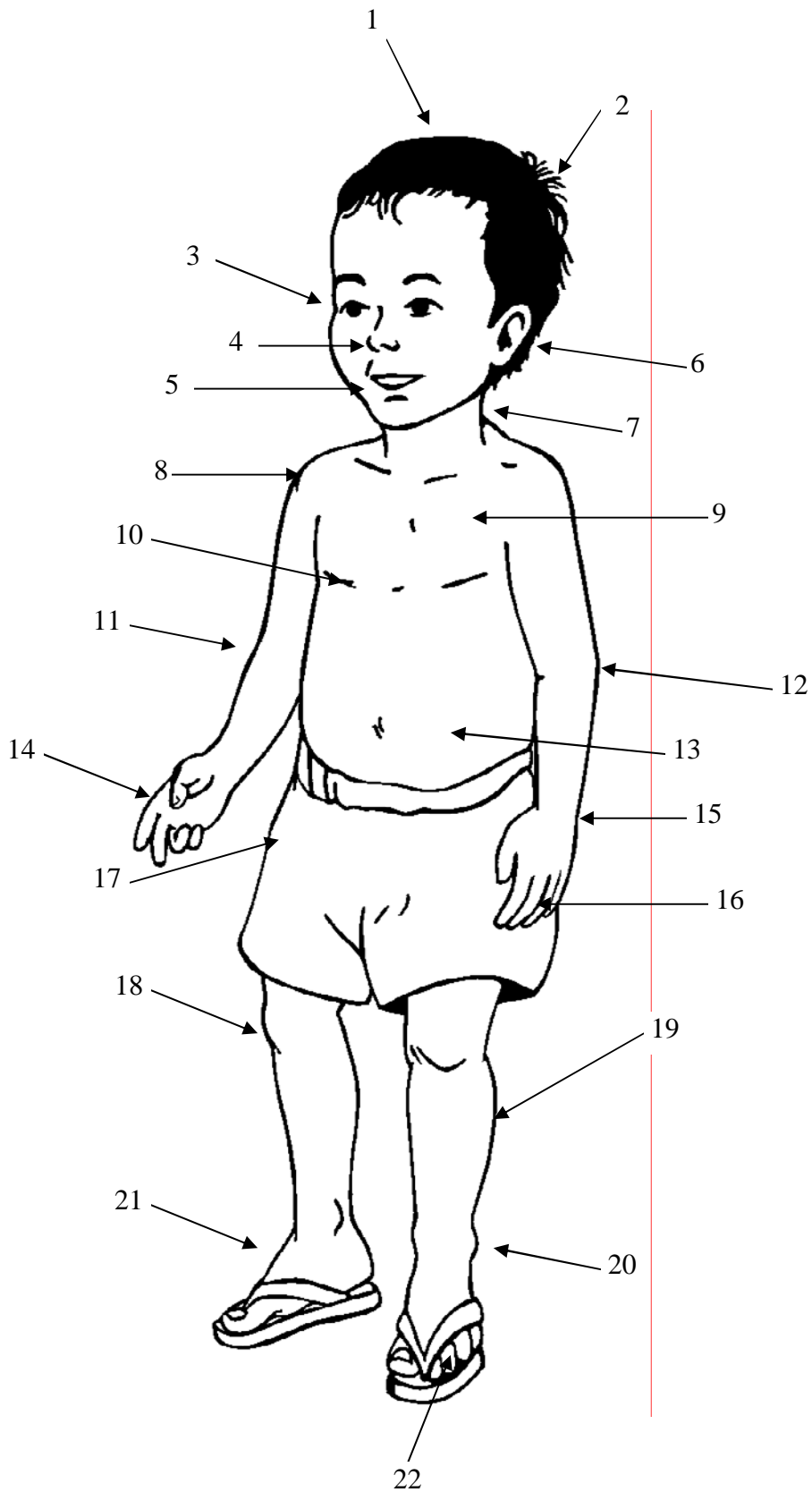
riggaango (ngo)/diggaali (dī) - rumbling thunder, generally caused by distant lightening

ruulde (nde)/duule (dē) - a cloud

sollaare (nde) - dust, sand blowing in the wind

taasiiri (di) – sand

APPENDIX E



See Lesson 19 for corresponding exercise.



1. forehead -

2. eyebrows -

3. eyes -

4. nose -

5. mouth -

6. chin -

7. ear -

8. cheek -

9. neck -

10. face -

Use with Lesson 21

EXAM 1

Answer Key

Includes material from Lessons 1-10
(Possible 298 points)

1. a. each letter has only one sound value (1 pt)
b. every letter that is written is pronounced (1 pt)
2. A glottal stop: or the brief cutting off of air between vowels in a single word. (1 pt.)
3. *b, d, y* (3 pts)
4. Active Voice – ude, Middle Voice – aade, Passive Voice – eede (3 pts.)
5. Active Voice: The subject is doing the action of the verb which often includes a direct object which receives the action.
Middle Voice: The subject is both the doer and receiver of the action. This is often called reflexive in that the subject does something to himself/herself.
Passive Voice: The subject receives the action of the verb. Something is being done to the subject. (3 pts.)
6. In the beginning, God created heaven and earth.
(1/2 pt. for each word for a total of 3 pts.)
7. In general, dictionary entries for verbs are made under their infinitive form. (1 pt.)
8. a. *gollude* b. *sawrude* c. *finndude* (1 pt each for a total of 3 pts.)
9. Under both singular and plural forms. (1 pt)
10. a. *Jelgoore* b. *Gurmaare* c. *Yaagaare* d. *Moosiire* (4 pts.)
11. a. *be aawii* l. *be mahii ndu*
 b. *be mbambii o* m. *be nelii o*
 c. *be booyii* n. *be nyaareke*
 d. *be ndareke* o. *be nyallii*
 e. *be daaneke* p. *be ndeeneke*
 f. *be eggii* q. *be camtii*
 g. *be paamii* r. *be tagii*
 h. *be kaamilii* s. *be unii*
 i. *be ummeke* t. *be mbaawi*
 j. *be njaangaama* u. *be ngaddi hunnde*
 k. *be labii o*

(1 pt each for a total of 20 pts.)

12. a, b, c, d, e (1 pt total.)

13. The series of questions (or questions and responses) used when greeting someone. (2 pts)
14. Lowered eyes indicate respect. (1 pt)
15. Greetings are a ritualized formula. (1 pt)
16. The one arriving. (1 pt)
17. a. *waalii* b. *weetii* c. *nyallii* d. *hiirii* (1 pt each for a total of 4 pts.)
18. a. *jeenay* b. *capandē tati e jeetati* c. *capandē joy e joy*
 d. *capandē jeddī e jeegom* e. *capandē jeenay e jeddī* f. *keme dīdī*
 (1 pt each for a total of 6 pts.)
19. a. *buudī capandē tati* b. *hemre e buudī capandē joy e tati* c. *ujunaaje noogay*
 d. *mbuudu* e. *buudī jeenay* (1 pt each for a total of 5 pts.)
20. a. *beero* b. *kodō/beero* c. *hobbe/weerbe* (1 pt each for a total of 3 pts.)
21. *hodūde* - to settle, to stay or live in one place (1 pt for each part for a total of 2 pts.)
22. complete; incomplete (1 pt each for a total of 2 pts.)
23. b. middle voice verbs (1 pt)
24. Are you finished studying now? (1 pt)
25. a. *mi* b. *a* c. *o* (3 pts)
26. a. exclusive b. inclusive (2 pts.)
27. *be, de, dī, koy ko* (5 pt.s)
28. *o, dam, dum, ka, ki, ko, kal, kol, nde, ndi, ndu, nga, nge, ngi, ngo, ngu, ngal, ngel, ngol* (19 pts.)
29. complete; incomplete (1 pt each for a total of 2 pts.)
30. All are Infinitive verb form endings. (1 pt)
31. A *lamru/inndeeri* takes place one week after the birth of a child. (1 pt)
32. shaving/naming ceremony (1 pt)
33. namesake (1 pt)
34. Announcing the name of the child and praying. (1 pt)

35. a. Jallo (Diallo) (*1 pt each for a total of 4 pts.*)
b. Soh
c. Bah
d. Bari
36. As a symbol of their conversion to Islam (*1 pt*)
37. Seeku Aamadu Siise (*1 pt*)
38. Bari (*1 pt*)
39. They can joke with and tease each other (*1 pt*)
40. a. o; b. o; c. ndu; d. nga; e. ki; f. nde (*1 pt for each part for a total of 6 pts.*)
41. *o* class *ndu* class (8pts)
nde class *ngol* class
ngal class *ndi* class
ngu class *ngo* class
42. a. *dam* (*1 pt for each item for a total of 10 pts.*)
b. *ki*
c. *ko*
d. *ndi*
e. *ngol*
f. *nge*
g. *o*
h. *be*
I. *ngel*
j. *koy*
43. the *nge* noun class
nagge, naange, yiite (must name noun class plus two of these three nouns) (*3pts.*)
44. r → d s → c (*12 pts.*)
w → b or → g nd → d
y → j or → g mb → b
f → p ng → g
h → k nj → j
45. Fuuta Jalon (*1 pt*)
46. Fuuta Toro (*1 pt*)
47. a. southern Senegal or Guinea Bissau (*1 pt each for a total of 6pts.*)
b. Mali or Burkina Faso
c. Niger or NW Nigeria
d. Benin
e. Niger
f. Nigeria or Cameroon

48. east to west, or west to east (1 pt)
49. True (1 pt)
50. *Mi hootii./Mi yehii./Mi runnyii.* (1 pt)
51. at least to the gate, generally farther (1 pt)
52. *Alan - Sunday, Altine/Altineere - Monday, Talaata/Talataare - Tuesday, Alarba/Alabaare - Wednesday, Alkamiisa/Alkamiisaare - Thursday, Aljuma/Aljumaare - Friday, Ase/Asaweere - Saturday*
(1 pt each for a total of 7 pts.)
53. *ngenndi* (1 pt)
54. *wuro* (1 pt)
55. *riimaybe* or *maccube* (1 pt)
56. *debeere* (1 pt)
57. *amiiru* (1 pt)
58. a. 6 b. 1 c. 5 d. 4 e. 3 f. 2 (1 pt each for a total of 6 pts.)
59. a. *kosam* b. *leeso* c. *araawa* d. *luumo* e. *ndiyam*
(1 pt each for a total of 5 pts.)
60. right hand (1 pt)
61. I'm full. (1 pt)
62. a. pounded millet or rice cooked into a paste
b. the sauce for the nyiiri
c. fresh (or freshly-milked) milk
d. sour milk (buttermilk or yogurt)
e. butter or oil
f. preserved butter (liquid form; rancid butter; cooked butter)
(1 pt each for 6 points.)
63. I'm not very tired. (2 pts)
64. (36 pts)
- | | |
|--------------------------------|-------------------------------|
| femmbaade-middle _____ (voice) | finude - _____ active (voice) |
| (GC) <u>fembbeke</u> | (GI) <u>pinan</u> |
| (NC) <u>femmbaaki</u> | (NI) <u>pinataa</u> |

ummaade- middle (voice)

(GC) ummeke

(NC) ummaaki

defude- active (voice)

(GI) ndefan

(NI) ndefataa

yarude- active (voice)

(GC) yarii

(NC) yaraay

wurtaade- middle (voice)

(GI) mburtoto

(NI) mburtataako

durude- active (voice)

(GC) durii

(NC) duraay

lootude- active (voice)

(GI) lootan

(NI) lootataa

suudeede- passive (voice)

(GC) suudaama

(NC) suudaaka

bornude- active (voice)

(GI) bornan

(NI) bornataa

bornaade- middle (voice)

(GC) borneke

(NC) bornaaki

bambbude- active (voice)

(GI) mbammban

(NI) mbammbataa

soodude- active (voice)

(GC) soodii

(NC) soodaay

aaweede- passive (voice)

(GI) aawete

(NI) aawataake

hootude- active (voice)

(GC) hootii

(NC) hootaay

wartude- active (voice)

(GI) ngartan

(NI) ngartataa

joodaade - middle (voice)

(GC) joodeke

(NC) joodaaki

suudaade- middle (voice)

(GI) cuudoto

(NI) cuudataako

lootaade- middle _____ (voice)

(GC) looteke _____

(NC) lootaaki _____

femmbeede- passive _____ (voice)

(GI) pemmbete _____

(NI) pemmbetaako _____

hiirtaade- middle _____ (voice)

(GC) hiirteke _____

(NC) hiirtaaki _____

nyaameede- passive _____ (voice)

(GI) nyaamete _____

(NI) nyaametaako _____

fukkaade- middle _____ (voice)

(GC) fukkeke _____

(NC) fukkaaki _____

aawude- active _____ (voice)

(GI) aawan _____

(NI) aawataa _____

65. *dow*
ley
dakkol
yeeso
hakkunde
caggal/gada

(1 pt for each part for a total of 6 pts.)

66. Place the following four amounts of money in actual coins and bills in front of student: (1 pt each for a total of 4 pts.)

- a. 465 cfa - *buudi capande jeenay e tati*
- b. 325 cfa - *buudi capnde jeegom e joyi*
- c. 945 cfa - *hemre e buudi capande jeetati e jeenay*
- d. 80 cfa - *buudi sappo e jeegom*

67. Correct spelling of the students' dictation. (46 words x .5 each = 23 pts)

68.
 1. *yaha* - *yahude* - to go
 2. *filowaade* or *filaade* - to search for
 3. *nyaama* - *nyaamude* - to eat
 4. *hooyi* - *hooyude* - to take
 5. *yaha* - see #1
 6. *yi'ii* - *yi'ude* - to see
 7. *anndaa* - *anndude* - to know
 8. *tawetee* - *tawude* - to find
 9. *miili* - *miilude* - to think
 10. *wi'i* - *wi'ude* - to say

(1 pt each for a total of 22 pts.)

11. *ngoni* - *wonude* - to be
12. *jokkan* - *jokkude* - to follow
13. *wadu* - *wadude* - to make; to do
14. *hooyi* - see #4
15. *yaha* - see #1
16. *filoo*- see #2
17. *ndewi* - *rewude* - to pass by, to go by
18. *heddi* - *heddaade* - to remain
19. *ndaara* - *ndaarude* - to look at
20. *warata* - *warude* - to come
21. *tawi* - see #8
22. *waati* - *waatude* - to die

69. Read student's summary and evaluate for comprehension. (5 pts)

EXAM 1

Includes material from Lessons 1-10

Questions #1 - 65 are to be answered in written form.

An assistant will be needed to show you amounts of money for #66.

Question #67 is a dictation which will require a Fulfulde speaker who can read Fulfulde. You will also need a separate sheet of paper on which to write your dictation. You will need your dictionary for Question #68.

An italicized number in parentheses in the right margin indicates how much point value is assigned to each question. There are 298 total points in this test.

1. Fagerberg-Diallo cites three rules for the system of writing Fulfulde. One is that no single sound is represented by more than one written letter (exception *ny*). Write the other two rules. (2)
2. What does the (') represent in Fulfulde? (1)
3. Which three sounds are present in Fulfulde which are not present in English? (3)
4. What are the three voices for verbs in Fulfulde? Give the infinite ending for each. (3)
5. List each of the verb voices and tell what each indicates. (3)
6. Translate the following sentence into English:
Fuddoode, Laamdō tagi kammu e leydi. (3)
7. What is the verb form used for entries in the *Burkina Faso Fulfulde/English-English/Fulfulde Dictionary*? (1)
8. Under what main entry in the dictionary would you find the following: (3)
 - a. *ngolli*
 - b. *cawroowo*
 - c. *finndugol*

9. In the dictionary, if the plural form of a noun is used more commonly than the singular form, where is it listed? (1)

10. The following abbreviations are found in the dictionary in brackets. What do they stand for? (4)

a. J

b. G

c. Y

d. M

11. Change the following phrases into third person plural form. Change subjects and verb-initial consonants only. (20)

- | | |
|--------------------------|------------------------|
| a. <i>o aawii</i> | <u><i>be aawii</i></u> |
| b. <i>o bambii o</i> | _____ |
| c. <i>o booyii</i> | _____ |
| d. <i>o dareke</i> | _____ |
| e. <i>o daaneke</i> | _____ |
| f. <i>o eggii</i> | _____ |
| g. <i>o faamii</i> | _____ |
| h. <i>o haamilii</i> | _____ |
| i. <i>o ummeke</i> | _____ |
| j. <i>o jaangaama</i> | _____ |
| k. <i>o labii o</i> | _____ |
| l. <i>o mahii ndu</i> | _____ |
| m. <i>o nelii o</i> | _____ |
| n. <i>o yaareke</i> | _____ |
| o. <i>o nyallii toon</i> | _____ |
| p. <i>o reeneke</i> | _____ |
| q. <i>o samtii</i> | _____ |
| r. <i>o tagii</i> | _____ |
| s. <i>o unii</i> | _____ |
| t. <i>o waawi</i> | _____ |
| u. <i>o yidi o</i> | _____ |

12. Circle the correct response(s). Fulfulde greetings can be described as (1)

- a. *complex*
- b. *lengthy*
- c. *irregular*
- d. *mandatory*
- e. *ritualized*

13. What is a greeting sequence? (2)

14. When greeting in Fulfulde, what do lowered eyes indicate? (1)

15. Why does one not always tell the truth while greeting? (1)

16. Who starts greeting: the one arriving or the other one? (1)

17. Change the phrase to what you would say to someone at the following times of day: *Kori a waalii e jam.* (4)

a. 7 a.m.

b. noon

c. 5 p.m.

d. 9 p.m.

18. Write out the following numbers in Fulfulde (must be spelled correctly): (6)

a. 9

b. 38

c. 55

d. 76

e. 97

f. 200

19. Write out the following prices in Fulfulde: (5)

a. 150 cfa

b. 765 cfa

c. 100,000 cfa

d. 5 cfa

e. 45 cfa

20. What are the Fulfulde words for: (3)
- a. host
 - b. guest
 - c. guests
21. From which verb is the word *kodo* derived? (2)
- What does that verb mean?
22. List the two verbal aspects in Fulfulde. (2)
23. Which of the three voices of Fulfulde verbs can have a reflexive or reciprocal sense? (1)
- a. active
 - b. middle
 - c. passive
24. Translate into English: *A tileke janngude joonin?* (1)
25. Write the first, second, and third person singular subject pronouns for people. (3)
26. a. *Min* is called the _____ first person plural subject pronoun. (1)
- b. *En* is called the _____ first person plural subject pronoun. (1)
27. List the five third person plural subject pronouns. (5)
28. List the nineteen third person singular subject pronouns. (19)
29. Instead of the categories, past, present, and future, Fulfulde verbs are separated into _____ and _____. (2)
30. What commonality have the following? *-ude, -inde, -de, -aade, -eede* (1)
31. Exactly when does a *lamru/inndeeri* take place? (1)
32. What is a *lamru/inndeeri*? (1)
33. What is a *tokora*? (1)

34. What is the *imam*'s role in the *lamru/inndeeri*? (1)
35. Name the four Fulbe clans by *jammoore*. (4)
36. Why did some *Fulbe* change their name to *Siise*? (1)
37. Who was the founder of the *Diina*? (1)
38. What is the *jammoore* of *Binta Iisa Bari*? (1)
39. What behavior does *dendiraagu* between *Bah* and *Jallo* allow? (1)
40. In which noun class is each of the following: (6)
- a. *debbo*
 - b. *Pullo*
 - c. *rawaandu*
 - d. *mbeewa*
 - e. *lekki*
 - f. *hinere*
41. Write the eight noun classes that make up 85% of all nouns found in the dictionary. (8)
42. Some noun classes are filled with words which are grouped by meaning. Which noun classes in Fulfulde are represented by each of the following: (10)
- _____ a. liquids
 - _____ b. trees
 - _____ c. grasses
 - _____ d. bulk nouns such as grains
 - _____ e. long, rope-like things
 - _____ f. cow, sun, and fire
 - _____ g. individual people
 - _____ h. people (plural)
 - _____ i. individual little things (diminutive)
 - _____ j. little things (plural diminutive)

43. Which **very important** noun class includes only 0.4% of the nouns in the dictionary? Give two nouns in this noun class. (3)

44. Fill in the chart below giving the correct noun consonant changes. (12)

r	→	_____		s	→	_____	
w	→	_____	or→	_____	nd	→	_____
y	→	_____	or→	_____	mb	→	_____
f	→	_____		ng	→	_____	
h	→	_____		nj	→	_____	

45. Which dialect of Fulfulde is found in Guinea? (1)

46. Which dialect of Fulfulde is found in northern Senegal? (1)

47. Where would you certainly find speakers of each of the following dialects? (6)

- a. Fulakunda
- b. Maasina
- c. Sokoto
- d. Borgu
- e. Bororo
- f. Adamawa

48. There is a high degree of intelligibility between dialects of Fulfulde as one travels from _____ to _____ in West Africa. (1)

49. True or False. Fulfulde is not a tonal language. (1)

50. After a visit in a neighbor's compound, what do you say to announce your departure? (1)

51. How far should you accompany your guest on his way home? (1)

52. List the days of the week in Fulfulde giving the English for each. (7)

53. What is a large town made up of several neighborhoods called in Fulfulde? (1)

54. What is a Fulani village called in Fulfulde? (1)
55. What is the Fulfulde name for the class of people who were formerly slaves and servants of the *Fulbe*? (1)
56. What is the Fulfulde name for a village of the class indicated in #55? (1)
57. What is the head of the village (noble class) called in Fulfulde? (1)
58. Match the following: (6)
- | | |
|--------------------------|---------------------------|
| ___ a. <i>rimbe</i> | 1. artisan class |
| ___ b. <i>nyeebe</i> | 2. merchants |
| ___ c. <i>riimaybe</i> | 3. Islamic imam |
| ___ d. <i>Wodeebe</i> | 4. highly-nomadic herders |
| ___ e. <i>moodibaabe</i> | 5. former slaves |
| ___ f. <i>jaawanbe</i> | 6. <i>Fulbe</i> nobles |
59. Write the Fulfulde word for each of the following: (5)
- a. *milk* -
- b. *bed* -
- c. *donkey* -
- d. *market* -
- e. *water* -
60. In Fulani settings with which hand does one eat? (1)
61. What does *mi haarii* mean? (1)
62. Define the following: (6)
- a. *nyiiri* -
- b. *hoy* -
- c. *kosam biraadam* -
- d. *kaadam* -
- e. *nebbam* -
- f. *kaaynaadam* -
63. Translate into English: *Mi tampaay sanne*. (2)

64. For each of the verbs listed below provide the following: (36)

1) The verb's voice.

2) For General Complete and Negative Complete use the **singular** construction.

For General Incomplete and Negative Incomplete use the **plural** construction.

femmbaade-_____ (voice)

(GC)_____

(NC)_____

finude -_____ (voice)

(GI)_____

(NI)_____

ummaade-_____ (voice)

(GC)_____

(NC)_____

defude-_____ (voice)

(GI)_____

(NI)_____

yarude-_____ (voice)

(GC)_____

(NC)_____

wurtaade-_____ (voice)

(GI)_____

(NI)_____

durude-_____ (voice)

(GC)_____

(NC)_____

lootude-_____ (voice)

(GI)_____

(NI)_____

suudeede-_____ (voice)

(GC)_____

(NC)_____

bornude-_____ (voice)

(GI)_____

(NI)_____

bornaade-_____ (voice)

(GC)_____

(NC)_____

bambbude-_____ (voice)

(GI)_____

(NI)_____

soodude-_____ (voice)

(GC)_____

(NC)_____

aaweede-_____ (voice)

(GI)_____

(NI)_____

hootude-_____ (voice)

(GC)_____

(NC)_____

wartude-_____ (voice)

(GI)_____

(NI)_____

joodaade - _____ (voice)

(GC) _____

(NC) _____

suudaade- _____ (voice)

(GI) _____

(NI) _____

lootaade- _____ (voice)

(GC) _____

(NC) _____

femmbeede- _____ (voice)

(GI) _____

(NI) _____

hiirtaade- _____ (voice)

(GC) _____

(NC) _____

nyaameede- _____ (voice)

(GI) _____

(NI) _____

fukkaade- _____ (voice)

(GC) _____

(NC) _____

aawude- _____ (voice)

(GI) _____

(NI) _____

65. Write the Fulfulde word for each of the following: (6)

- a. on top of -
- b. under (or in) -
- c. beside -
- d. in front of -
- e. between (or in) -
- f. behind -

66. Write out four amounts of money in Fulfulde as the coins and bills are shown to you. (Have assistant look at key for the amounts of money to be shown.) (4)

- a.
- b.
- c.
- d.

67. Ask your language helper, or the one administering this exam, to read the title and first six lines (the bold lines, which includes the title) of the following story to you as a dictation. Write your dictation on a separate piece of paper. This is to test your hearing of sounds and spelling. Don't expect to know the meaning of each word. Ask him to read slowly, stopping after each phrase, repeating each phrase no more than four times.

(46 words x .5 each = 23 pts)

FOWRU E LAAWOL

Nyannde wootere fowru na yaha filowaade ko nyaama ley ladde.

Ndu hooyi, indu yaha, faa ndu yi'i koyde baali,

kaa ndu anndaa fuu to baali di tawetee.

Noon ndu miili ndu wi'i joonin, laawi di,

dow koyde baali di ngoni fuu ndu jokkan.

Noon ndu wadi koyde didi e laawol gootol ngol,

koyde didi godde de ley laawol gonngol ngol.

Noon ndu hooyi, indu yaha, indu filoo to baali di ndewi,

heddi indu ndaara tateeji fuu.

To hakkunde naange warata tawi fowru waati.

68. Using your dictionary, find the infinitive forms of the 22 underlined verbs in the passage above, and write their definitions. (22)

- | | | | | |
|----|-----|-----|-----|-----|
| 1. | 6. | 11. | 16. | 21. |
| 2. | 7. | 12. | 17. | 22. |
| 3. | 8. | 13. | 18. | |
| 4. | 9. | 14. | 19. | |
| 5. | 10. | 15. | 20. | |

69. Read the entire story to yourself and write a summary of what you think it means. (5)

EXAM 2

Answer Key

Includes material from Lessons 11-20
(Possible 394 points)

1. Relative (1 pt)
2. a. who b. what c. when d. where e. why f. how g. how much or how many (1 pt each for a total of 7 pts.)
3. A host shows respect and hospitality to his guest. (1 pt)
4. True (1 pt)
5. True (1 pt)
6. *Dume coodudaa?* (2 pt)
7. *Lamdam coodumi./Mi soodii lamdam.* (2 pt)
8. Relative Complete verb form (both #6 and #7) or General Complete (for #7 only) (1 pt)
9. a. *min nyalli – min nyallata* (1 pt each for a total of 12 pts.)
b. *nyalluden – nyallaten*
c. *be nyalli – be nyallata*
d. *paamudaa – paamataa*
e. *o faami – o faamata*
f. *paamudon - paamaton*
10. b. phonetic (1 pt.)
11. Plural conjugated forms and inverted word order settings such as some Relative forms. (1 pt each for a total of 2 pts.)
12. a. *hikka* b. *rawanin* c. *hankin* d. *hecci-keeyan* e. *Alan*
(1 pt each for a total of 5 pts.)
13. False (1 pt)
14. aspect focus (1 pt)
15. a. *mi* b. *a* d. *en* f. *on* (1 pt)
16. a. *mawnam debbo* b. *bootooru/caaku am maaro* (1 pt each for a total of 2 pts)
17. It is tomorrow that I will come. Or in response to the question: When are you coming? I will come tomorrow. (2 pts)
18. I cannot give you 500 francs because 200 francs in all I have. (2 pts)

19. a. dee (wife) goroo (husband)
 c. esiiwo debbo
 e. inna/iniiwo (yaaya)
 g. sakiike gorko
 i. minyo/minyiiwo
 k. goggo
 m. kaawu
 o. taan/taaniiwo
 b. nawla
 d. baaba
 f. esoo/esiiwo (yeeriiwo)
 h. mawna/mawniiwo
 j. bappanjo
 l. dendoo/dendiiwo
 n. maamiiwo
 p. njaatiraado
(1 point each for a total of 16 pts.)
20. 1st son - *Hammadi*
 2nd son - *Samma*
 3rd son - *Yero*
 4th son - *Paate*
 5th son - *Demba*
 6th son - *Njobbo*
 1st daughter - *Fatumata* or *Diko*
 2nd daughter - *Kumbo*
 3rd daughter - *Penndo*
 4th daughter - *Daado*
 5th daughter - *Takko*
 6th daughter - *Demmo*
 7th daughter - *Seebo*
(1 point each for a total of 13 pts.)
21. *Kodda* (1 pt.)
22. twins (1 pt.)
23. *Mi yuurii leydi Kanada.* (2 pts)
24. General Complete form (1 pt)
25. The blood family (*saaraabe*), and the in-laws (*esiraabe* and *yeekiraabe*) (2 pts)
26. The blood family (*saaraabe*) is most important. (1 pt)
27. The bride goes to live in the household of her husband's family. (1 pt)
28. One's cross-cousins, that is one's mother's brothers' children and one's father's sisters' children. (1 pt)
29. *banndiraabe* also *sakiraabe* (1 pt)
30. the baby (1 pt)
31. the marriage ceremony (1 pt)

32. *Naatu!* *Naatee!* *Taa naatu!* (1 pt each for a total of 30 pts.)
Jooda! *Njoodee!* *Taa jooda!*
Umma! *Ummee!* *Taa umma!*
Yaltu! *Njaltee!* *Taa yaltu!*
Fukka! *Fukkee!* *Taa fukka!*
War! *Ngaree!* *Taa war!*
Yah! *Njehee!* *Taa yah!*
Waddu! *Ngaddee!* *Taa waddu!*
Hootu! *Kootee!* *Taa hootu!*
Hooyu! *Koyee!* *Taa hooyu!*

33. two (1 pt)

34. Progressive verb form (1 pt)

35. *d'* (1 pt)

36. here and now (1 pt)

37. *Mido wara joonin.* I'm coming now. (1 pt for each for a total of 3 pts.)
Eden ngara joonin. We (all of us) are coming now.

38. He is there. (1 pts)

39. a. a kola nut (1 pt each for a total of 3 pts.)
b. the bride
c. a young girl who has never been married

40. *Dume be nyaamata nyannde fiu?* (2 pts)

41. a. heart (1 pt each for a total of 4 pts)
b. head
c. stomach
d. blood

42. *weetude* - to spend the morning *Mi weetii e jam.*
nyallude - to spend the day *Mi nyallii e jam.*
hiirude - to spend the evening *Mi hiirii e jam.*
finude - to wake (get) up *Mi finii e jam.*
wonude - to be *Mi wonii e jam.*
(1/2 pt for each part for a total of 10 pts.)

43. I'm dissatisfied, discontent, unhappy. (1 pts)

44. to be unpleasant or stubborn (1 pts)

45. a good, kind person (1 pts)

46. someone likeable (1pts)

47. a. *soodude* –to buy *Leeso coodumi*. *Leeso coodammi*.
 b. *waddude* -to bring *Leeso ngaddumi*. *Leeso ngaddammi*.
 c. *winndude* – to write *Bataake mbinndumi*. *Bataake mbinndammi*.
 d. *janngude* - to read *Bataake njanngumi*. *Bataake njanngammi*.
 e. *faamude* -to understand Gurmankoore pammumi. Gurmankoore pammammi.
 f. *yi’ude* – to see Ali nji’umi. Ali nji’ammi.
 (1 point per answer for a total of 18 pts.)

48. *Toy njahaton?* (2 pts)

49. a. *muudum* b. *makko* c. *muɓɓen* d. *maɓɓe* e. *muudum* f. *makko*
 g. *muɓɓen* h. *maɓɓe* i. *muudum* j. *makko*
 (1 point per answer for a total of 10 pts.)

50. a. to come from (1 pt for each phrase for a total of 8 pts.)
 b. to make; to do; to happen
 c. to give
 d. to tire; to be tired
 e. to like, love or want
 f. to be able to
 g. to tell; to speak
 h. to watch; to observe

51. *mawri/mawuuri* (1 pt for each part for a total of 6 pts.)
mawtoori
jaango
fabbi/faddi-jaango
Altineere waroore/Altine garoowo
Alan garoowo

52. a. *Toy yuurudaa?* (2 pts for each sentence for a total of 18 pts.)
 b. *Ndey be ngari ga?*
 c. *Dume o soodi?*
 d. *Dume cooduden?*
 e. *Toy yuurudaa?*
 f. *Dume o soodata?*
 g. *Dume coodaton?*
 h. *Toy njahataa?*
 i. *Toy njahanmi?*

53. (1 pt for each part for a total of 28 pts.)

<u>Sh. Form Pron.</u>	<u>Long Form Pron.</u>	<u>Poss. Pron.</u>	<u>Object Pron.</u>
<i>mi</i>	<i>mido</i>	<i>am</i>	<i>kam</i>
<i>a</i>	<i>ada</i>	<i>maada (maa)</i>	<i>ma</i>
<i>o</i>	<i>imo</i>	<i>makko/muudum (mum)</i>	<i>o/mo</i>
<i>en</i>	<i>eden</i>	<i>meeden (men)</i>	<i>en /den</i>
<i>min</i>	<i>miden</i>	<i>amin</i>	<i>min</i>
<i>on</i>	<i>odon</i>	<i>moodon (mon)</i>	<i>on/don</i>
<i>be</i>	<i>ibe</i>	<i>mabbe/mubben</i>	<i>be</i>

54. *pudal naange* – sunrise (1 pt for each part for a total of 9 pts.)

beetee - morning

nyawlal - late morning

hakkunde naange - noon

kiikiide - afternoon

jenal naange - sunset

futuro - twilight, (or the sunset prayer time)

jemma - evening and night

hejjere - midnight; deep night

55. *kulle*; it means things (1 pt for each part for a total of 2 pts.)

56. indefinite pronouns

fay gooto - no one; *fay gootum* - nothing; *fay nokku* - nowhere

(1/2 pt for each part for a total of 2 pts.)

57. a. 4; b. 3; c. 1; d. 5; e. 2 (1 pt for each part for a total of 5 pts.)

58. *Hakkunde naange min nyaamata mbottari*. (The words *hakkunde naange* could possibly be replaced by another time of day, such as *sallifana*, or *nyawlal*.) (2 pts)

59. *Futuro min nyaamata hirande*. (2 pts)

60. I didn't see a thing. (1 pts)

61. *Mi nyaamaay tafon*. (2 pts)

62. *Min nji'aay Fatamata*. (2 pts)

63. *Be paamataa fey*. (2 pts)

64. I will never go there. (1 pts)

65. Negative Incomplete (1 pt)

66. a. *ngarii* - General Complete - *war(u)de*
 b. *njah(daa)* - Relative Complete - *yah(u)de*
 c. *paami* - Relative Complete - *faamude*
 d. *mbinndu(daa)* - Relative Complete - *winndude*
 e. *njehee* - Imperative (plural) - *yahude*
 f. *ngollu(don)* - Relative Complete - *gollude*
 g. *mbaawi* - Stative - *waaw(u)de*
 h. *ngollu(daa)* - Relative Complete - *gollude*
 i. *nyaamaay* - Negative Complete - *nyaamude*
 j. *hokk(am)* - Imperative (singular) - *hokkude*
 k. *meemu* - Imperative (negative) - *meemude*
 l. *yidi* - Stative - *yidude*
 m. *soodataa* - Negative Incomplete - *soodude*
 n. *suusaa* - Negative Stative - *suusude*
 (1 pt for each part for a total of 28 pts.)

67. I'm going to Mali, if God agrees. General Incomplete form
 (1 pts for the translation and 1 pt the correct verb form for a total of 2 pts.)

68. a. *Siwo kel(u)do/Siwooru hehundu wo dakkol bunndu ndu.*
 b. *Sukaabe laabube be wo caggal bunndu ndu.*
 c. *Jalo tuunungo ngo wo yeeso bunndu ndu.*
 d. *Jale teddude de wo ley bunndu ndu.*
 e. *Rawaandu mawndu ndu wo dakkol bunndu ndu.*
 f. *Saaya ceekiika ka wo dow bilirgol ngol.*
 g. *Nagge fooyunge wo caggal lekki ki.*
 h. *Boggol teddungol ngol wo dow suudu ndu.*
 (2 pts for each sentence for a total of 16 pts.)

69. The language helper should make the following commands, one at a time.
 The assistant should verify that the students' actions correspond to the orders.
 (2 pts for each part for a total of 6 pts.)

Jooda! Umma! Yaltu! Fukka! War! Yah!

70. The language helper reads the following to the students. They must show the assistant the correct amount of coins and bills for each one.
 (1pt for each part for a total of 4 pts.)

WORDS HELPER READS:	STUDENT SHOWS:
a. <i>buudi capande tati e jetati</i>	190 cfa
b. <i>buudi sappo e joy</i>	75 cfa
c. <i>hemre e buudi capande joy</i>	750 cfa
d. <i>keme jeddi e buudi capande jeenay e nay</i>	3,970 cfa

71. Assistant checks spelling of dictation, when completed.
 (There are 44 words. Each correct word is worth 1/2 pt for a total of 22 pts.)

72. Here is a rough summary in English: (1 pt for each line for a total of 10 pts.)

Fowru e Baalinkoobe

The Hyena and the Shepherds

Fowru nde yi'i fuu, na yaha wujjoyde baalinkoobe,

When the hyena would see [sheep] he would steal them from the shepherds,

baali mawdi e bibbe baali fuu.

big sheep and lambs alike.

Ndu sayyini be sanne,

It really upset them a lot,

faa nyannde wootere baalinkoobe kaaldi, kawri, mb'ii: "Joonin en molonto ndu".

until one day the shepherds met to talk and said: "Now we will lie in wait for it".

Fowru na wara, ina yotto, ina naata sewre baali, nanngi njawdiri mawndi.

The hyena came, arrived at and entered the flock of sheep and took a big ram.

Nii baalinkoobe neldi ndu labe, njuwi ndu, noon ndu saami, indu wulla.

The shepherds knifed it, it fell and wailed.

Be timmi ndu cabbi, ibe muppa ndu faa ndu waati.

They finished it with their staffes, they beat it until it died.

Ibe koota.

They went home.

Gilla ndeen faa joonin na tiidi fowru yi'i sewre baali de naata nde nannga mbaalu.

Since that time until now it is rare to see a hyena entering a herd of sheep to take one.

This is a folk tale which explains why hyenas prefer to attack stray animals rather than to attack a flock.

73.

1. Head hoore

2. Hair wuyko

3. Eye (s) yitere/gite

4. Nose hinere

5. Mouth hunnduko

6. Ear (s) nowru/noppi

7. Neck daande

8. Shoulder (s) balawal/balaaaje

9. Chest bernde

10. Breast (s) enndu/endfi

11. Arm (s) junngo/juude

12. Elbow (s) sobbundu/sobbuli

13. Abdomen (stomach) reedu

14. Hand (s) junngo/juude

15. Wrist (s) daande junngo/daade juude

16. Finger (s) honndu/kolli

17. Hip asangal

18. Knee (s) howru/koppi

19. Leg (s) koyngal/koyde

20. Ankle (s) daande koyngal/daade koyde

21. Foot (s) koyngal/koyde

22. Toe (s) honndu/kolli

23. Back (not shown) baawo or kunkuuru

(There are 37 points for this question, one per word (singular and plurals each count as one point, e.g. 2 points for both.)

EXAM 2

Includes material from Lessons 11 - 20

In Part I, Questions #1 - 68 are to be answered in written form. A key is provided to correct the test afterwards. An English speaking assistant (not another student) will be needed to help with questions #69 and 70 (see answer key). A Fulfulde speaker who can read Fulfulde is also needed for questions #69 and 70. You will need to have bills and coins handy for question #70. Question #71 is a dictation which will require a Fulfulde speaker who can read Fulfulde.

An italicized number in the right margin indicates what point value is assigned to each question. There are 394 points possible.

1. Sentences beginning with *moy*, *ko*, *dume*, *ndey*, *toy*, *ko saabi*, *noy*, and *noy foti*, use which verb form? (1)

2. Translate into English: (7)
 - a. *moy* -
 - b. *dume* -
 - c. *ndey* -
 - d. *toy* -
 - e. *ko saabi* -
 - f. *noy* -
 - g. *noy foti* -

3. Translate into English: *Beero teddinii kodo*. (1)

4. True or False. Fulani use imperative verb forms more quickly and more often than do Westerners. (1)

5. True or False. The relative verb form is used when the focus of the sentence is other than on the aspect of the verb itself. (1)

6. Translate into Fulfulde: *What did you buy?* (2)

7. Translate into Fulfulde: *I bought salt*. (2)

8. In which verb form are the answers to #6 and #7? (1)

9. Change the following phrases from the General Complete form to the Relative Complete form and the Relative Incomplete form: (12)

- a. *min nyallii* _____
- b. *en nyallii* _____
- c. *be nyallii* _____
- d. *a faamii* _____
- e. *o faamii* _____
- f. *on paamii* _____

10. The reason why the *d* is present in *nji'udaa* (as opposed to "*njihu-aa*"), is a:
a. grammatical, or b. phonetic reason. (1)

11. Name two settings in which the *f* in *faam-(ude)* is changed to *p*. (2)

12. Write the Fulfulde word which corresponds to each of the following: (5)

- a. this year
- b. last year
- c. last night
- d. the day before yesterday
- e. Sunday

13. True or False. All Fulfulde sentences focus on the aspect of the verb. (1)

14. Which of the following in Fulfulde always retains subject-verb-object word order:
a. aspect focus or b. other focus (1)

15. Of the following pronouns, circle those which are placed in inverted word order in an interrogative sentence using who, what, when, etc.?
a. mi b. a c. o d. en e. min f. on g. be (1)

16. Translate into Fulfulde: (2)
a. my older sister
b. my sack of rice

17. Translate into English: *Jaango ngaranmi.* (2)

18. Translate into English: *Mi waawaa hokkude ma buudi hemre sabu buudi capande nay tan njogimi.* (2)
19. Write the Fulfulde word for: (16)
- a. spouse -
 - b. co-wife -
 - c. mother-in-law -
 - d. father -
 - e. mother -
 - f. an in-law of one's own generation -
 - g. brother -
 - h. older sibling -
 - i. younger sibling -
 - j. paternal uncle -
 - k. paternal aunt -
 - l. cross-cousin -
 - m. maternal uncle -
 - n. grandparent -
 - o. grandchild -
 - p. great grandparent -
20. Write the Fulani birth order names from oldest to youngest: (13)
- a. male (6 names)
 - b. female (7 names)
21. The youngest child in a family can be referred to by what name? (1)
22. What are *funeereebe*? (1)
23. Translate into Fulfulde:
I came from Canada. (Statement, not a response to a question.) (2)

24. In which verb form is the answer to #23? (1)
25. What are the two kinds of family one has in Fulbe culture? (2)
26. Which family is the most important in Fulbe society? (Answer in English or Fulfulde.) (1)
27. In whose household does a Fulani bride go to live? (1)
28. Who are one's *dendiraabe*? (1)
29. The word for brothers and sisters in Fulfulde is the same word, what is it? (1)
30. Who is the central figure of a *lamru/inndeeri*? (1)
31. What is a *bangal*? (1)
32. List the singular and plural command (Imperative) forms plus the singular negative command for the following: (30)

	<u>Singular</u>	<u>Plural</u>	<u>Singular Negative</u>
a. <i>naatude</i>			
b. <i>joodaade</i>			
c. <i>ummaade</i>			
d. <i>yaltude</i>			
e. <i>fukkaade</i>			
f. <i>warude</i>			
g. <i>yahude</i>			
h. <i>waddude</i>			
i. <i>hootude</i>			
j. <i>hooyude</i>			

33. How many syllables has each long-form pronoun? (1)
34. Which verb form focuses on the action that is presently taking place or will take place in the immediate future? (1)

35. Which consonant is added most often to short form subject pronouns to make them long form pronouns? (1)
36. What does the *-do* part of *mido* mean? (1)
37. Change “*Mido wara joonin.*” to the plural inclusive form. Translate both sentences. (3)
38. Translate: *Imo toon.* (1)
39. Define: (3)
- a. *gooro*
 - b. *bayyaado*
 - c. *surbaajo*
40. Translate into Fulfulde: What do they eat every day? (2)
41. Define: (4)
- a. *bernde*
 - b. *hoore*
 - c. *reedu*
 - d. *yiiyam*
42. Define and use each in a sentence using first person singular subject pronoun and general complete verb form. (10)
- Example: *waalude* - to spend the night *Mi waalii e jam.*
- a. *weetude* -
 - b. *nyallude* -
 - c. *hiirude* -
 - d. *finude* -
 - e. *wonude* -

43. Translate: *Bernde am welaay.* (1)
44. Translate: *mettude hoore* (1)
45. Translate: *laabudo reedu* (1)
46. Translate: *beldo yiiyam* (1)

47. Define the following and place in phrases in the Relative Complete and Relative Incomplete forms. (18)

Example:

<i>limude</i> - to count	<i>Leesooji limumi.</i>	<i>Leesooji limammi.</i>
a. <i>soodude</i> -	<i>Leeso</i> _____.	<i>Leeso</i> _____.
b. <i>waddude</i> -	<i>Leeso</i> _____.	<i>Leeso</i> _____.
c. <i>winndude</i> -	<i>Bataake</i> _____.	<i>Bataake</i> _____.
d. <i>janngude</i> -	<i>Bataake</i> _____.	<i>Bataake</i> _____.
e. <i>faamude</i> -	<i>Gurmankooore</i> _____.	<i>Gurmankooore</i> _____.
f. <i>yi'ude</i> -	<i>Ali</i> _____.	<i>Ali</i> _____.

48. Translate into Fulfulde: Where are you (all) going? (2)

49. Fill in the blank with the correct possessive pronoun. (10)

- Amnatu sonnii mbaala _____.
- O sonnii mbaala _____.
- Sukaabe njannгии dewte _____.
- Be njannгии dewte _____.
- Kumbo birii nagge _____.
- O birii nagge _____.
- Worbe njarnii na'i _____.
- Be njarnii na'i _____.
- Haawa lonnii kaddule _____.
- O lonnii kaddule _____.

50. Define: (8)

- a. *yuurude* -
- b. *wadude* -
- c. *hokkude* -
- d. *tampude* -
- e. *yidude* -
- f. *waawude* -
- g. *haalude* -
- h. *ndaarude* -

51. Write each of the following in Fulfulde: (6)

- a. next year
- b. the year after next
- c. tomorrow
- d. the day after tomorrow
- e. next Monday
- f. next Sunday

52. In the following sentences, write the question which was asked before each of the given responses: (18)

- a. *Leydi Amerik yuurumi.*
- b. *Hecci-keeyan be ngari ga.*
- c. *Araawa o soodi.*
- d. *Lamdam cooduden.*
- e. *Leydi Kanada yuurumi.*
- f. *Araawa o soodata.*
- g. *Lamdam min coodata.*
- h. *Leydi Kanada njahanmi.*
- i. *Leydi Kanada njahataa.*

53. Fill in the pronouns in the following chart: (28)

	SHORT FORM	LONG FORM	POSSESSIVE	OBJECT
1st person singular	_____	_____	_____	_____
2nd person singular	_____	_____	_____	_____
3rd person singular	_____	_____	_____	_____
1st person plural inclusive	_____	_____	_____	_____
1st person plural exclusive	_____	_____	_____	_____
2nd person plural	_____	_____	_____	_____
3rd person plural	_____	_____	_____	_____

54. Indicate the time or span of time of each word: (9)

- a. *pudal naange* -
- b. *beete* -
- c. *nyawlal* -
- d. *hakkunde naange* -
- e. *kiikiide* -
- f. *janal naange* -
- g. *futuro* -
- h. *jemma* -
- i. *hejjere* -

55. What is the plural of *huunde*? Define it. (2)

56. *Fay gooto*, *fay huunde*, and *fay nokku* are what kind of pronouns? What does each one mean? (2)

57. Match the following: (5)

- | | |
|-------------------------|--------------------------------|
| ___ a. <i>futuro</i> | 1. early morning prayer time |
| ___ b. <i>laasara</i> | 2. early afternoon prayer time |
| ___ c. <i>fajiri</i> | 3. late afternoon prayer time |
| ___ d. <i>safoko</i> | 4. sunset prayer time |
| ___ e. <i>sallifana</i> | 5. evening prayer time |

58. Answer in Fulfulde: *Ndey nyaamatan mbottari*? (2)

59. Answer in Fulfulde: *Ndey nyaamaton hirande?* (2)
60. Translate into English: *Mi yi'aay fay huunde.* (1)
61. Translate into Fulfulde: I haven't eaten yet. (2)
62. Translate into Fulfulde: We haven't seen Fatamata. (2)
63. Translate into Fulfulde: They don't understand at all. (2)
64. Translate into English: *Abada mi yahataa toon.* (1)
65. What is the Fulfulde verb form in #64? (1)
66. Write the aspect and focus of the verb form in each sentence and then give its Infinitive form: (28)

Example: *Ko coottataa handen?* Relative Incomplete – *soottude*

- a. *On ngarii ga.*
- b. *Toy njahdaa?*
- c. *Min paami.*
- d. *Dume mbinndudaa?*
- e. *Njehee!*
- f. *Toy ngolludon?*
- g. *Ebe ngara!*
- h. *Ndey ngolludaa keeyan?*
- i. *Mi nyaamaay keeyan?*
- j. *Hokkam hemre!*
- k. *Taa memu!*
- l. *Mido yara kosam.*
- m. *Mi soodataa fey huunde!*
- n. *O yahataa.*

67. Translate the following sentence into English and tell which verb form it is in: (2)

Mi yahan leydi Mali, si Alla jabii.

68. Translate into Fulfulde: (16)
- a. The broken pail is beside the well.
 - b. The clean children are behind the well.
 - c. The dirty hoe is in front of the well.
 - d. The heavy hoes are in the well!
 - e. The big dog is beside the well.
 - f. The ripped shirt (robe) is on the clothesline.
 - g. The skinny cow is behind the tree.
 - h. The heavy rope is on the hut.
69. Ask your language helper to give you the commands on the list included with the answer key. Obey him. Have the assistant check whether the response was correct or not. (6)
70. Ask your language helper to read you the amounts of money written in the answer key. Show him the correct amount of bills and coins as the assistant watches to verify. (4)
71. Ask your language helper to read the title and first five lines (in bold type) of the following story to you as a dictation. Ask him to read slowly, stopping after each phrase, repeating each phrase no more than four times. (22)
72. Then, **using your dictionary** and the following hints, write a summary of the text (in English) between the lines of the text. (10)
- Hints:
- 1) *Baalinkoobe* are shepherds.
 - 2) *Baali* is the plural of *mbaalu*.
 - 3) *Molonto* is a conjugated form of *molanaade*.
 - 4) *Cabbi* is the plural form of *sawru*.

Fowru e Baalinkoobe

Fowru nde yi'i fuu, na yaha wujjoyde baalinkoobe,

baali mawdi e bibbe baali fuu.

Ndu sayyini be sanne,

faa nyannde wootere baalinkoobe kaaldi, kawri, mb'ii: Joonin en molonto ndu.

Fowru na wara, ina yotto, ina naata sewre baali, nanngi njawdiri mawndi.

Nii baalinkoobe neldi ndu laɓe, njuwi ndu, noon ndu saami, indu wulla.

Be timmi ndu cabbi, ibe muppa ndu faa ndu waati.

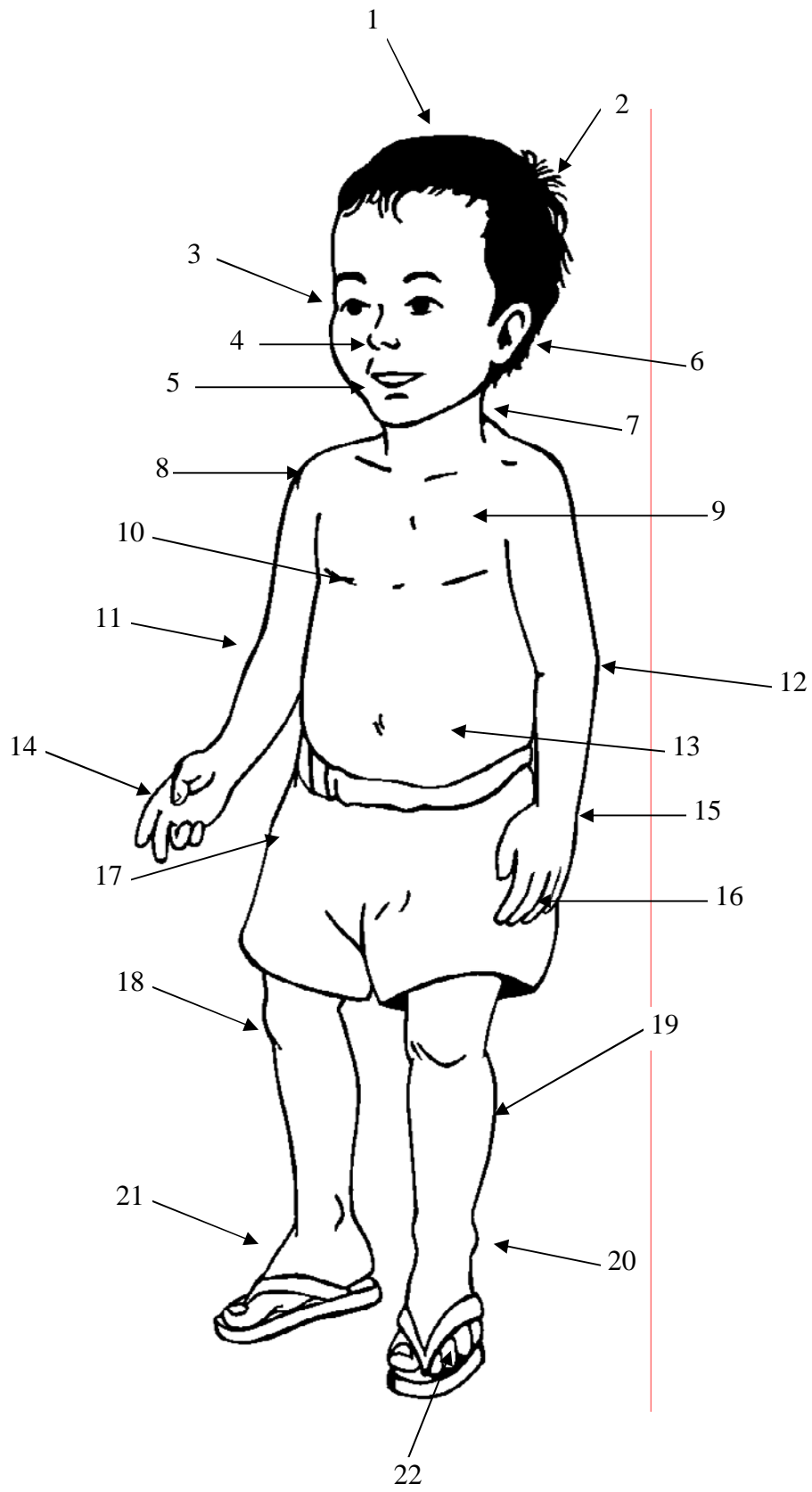
Ibe koota.

Gilla ndeen faa joonin na tiidi fowru yi'i sewre baali de naata nde nannga mbaalu.

Extra Credit : What kind of literature is this and what is the main point ?

73. Referring to the image on the following page fill in the blanks. **You are not permitted to use your dictionary for this question!** ☺ (37)

- | | |
|-----------------------------|----------------------------|
| 1. Head _____ | 2. Hair _____ |
| 3. Eye (s) _____ | 4. Nose _____ |
| 5. Mouth _____ | 6. Ear (s) _____ |
| 7. Neck _____ | 8. Shoulder (s) _____ |
| 9. Chest _____ | 10. Breast (s) _____ |
| 11. Arm (s) _____ | 12. Elbow (s) _____ |
| 13. Abdomen (stomach) _____ | |
| 14. Hand (s) _____ | 15. Wrist (s) _____ |
| 16. Finger (s) _____ | 17. Hip _____ |
| 18. Knee (s) _____ | 19. Leg (s) _____ |
| 20. Ankle (s) _____ | 21. Foot (s) _____ |
| 22. Toe (s) _____ | 23. Back (not shown) _____ |



EXAM 3 Answer Key

Includes material from Lessons 21-30
(Possible 304 Points)

1. *Fadde makko yahude luumo, o lootan biyiiko.* (2 pts. each for a total of 4pts.)
Faade am nyibude suudu, mi fiyan pereeje.

2. *Wi'u o taa o naata suudu.* (2 pts. each for a total of 10 pts.)
Wi'u o yarna na'i law.
Yowu labi ki dow danki.
Kaataare wo (woni) ley leeso.
Pade ma ngoni yaasin dakkol dambugal.

3. *Pade am e pade ma fiu gootum.* (2 pts. each for a total of 10 pts.)
Be'i Djibo e be'i Tenkodogo wanaa gootum.
Be'i Djibo buri be'i Tenkodogo mawnde.
Ceedu Gorom e ceedu Bobo waldaa.
Ceedu Gorom na buri ceedu Bobo juutude.

4. Your dress is clean. Stative, singular (2 pts. each for a total of 6 pts.)
Your dress is not clean. Stative negative, singular.
Your dress is not clean yet. Negative complete, singular.

5.
 - a. *A bottotoodo.* - You who is eating lunch. (middle, incomplete, singular, participle)
 - b. *On roondotoobe.* - You (all) who are carrying (loads) on your heads. (middle, incomplete, plural, participle)
 - c. *O duroowo.* - He/she is a herder. (active, incomplete, singular, participle)
 - d. *Mo looteteedo.* - He/she is being bathed. (passive, incomplete, singular, participle)
 - e. *Be sanyoobe.* - They are weavers. (active, incomplete, plural, participle)
 - f. *Mi kodo.* - I (am) a guest. (active, complete, singular participle)
 - g. *Be fiyaabe.* - They were hit (or were ones who were struck). (passive, complete, plural, participle)
 - h. *Be rodkube.* - They failed (or are ones who failed). (active, complete, plural, participle)
 - i. *O cuudido.* - He hid himself (or is one who hid himself). (middle, complete, singular, participle)

(There is 5 parts to each item: 1 pt for each translation and 1/2 pt for each grammatical part making 3 pts. each for a total of 27 pts.)

6.
 - a. That pail belongs to him/her.
 - b. That cow does not belong to me.
 - c. The ropes which belongs to me is very thick/tough.
 - d. Whose is this pail? Is it yours?
 - e. My country (the country where I am owned) is far away.

(2 pt for each sentence for a total of 10 pts.)

7. a. *Mido jogii debbo gooto. Mido yidi rewbe tato.*
 b. *Mido jogii cofal gootal. Mido yidi cofe tati.*
 c. *Mido jogii mbeewa ngoota. Mido yidi be'i noogayi.*
 d. *Mido jogii nagge woote. Mido yidi nai (nayi) sappo.*
 (2 pt for each sentence for a total of 8 pts.)
8. a. *Aljuma paltiido o yehi Benin.*
 b. *Ase paltiido o yehi Benin.*
 c. *Hecci keenjan o yehi Benin.*
 d. *Faddi jaango o yahata Benin.*
 e. *Rawtanin o yehi Benin.*
 f. *Mawtuuri o yahata Benin.*
 (2 pts. each part for a total of 12 pts.)
9. *Be nanan, si Alla jabii. (2 pts)*
10. to be protected; to be guarded *Kori on ndeeneke.*
 (1 pt for each part for a total of 2 pts.)
11. *Mi tilaaki tafon. (2 pts)*
12. *O joodaaki fey. (2 pts)*
13. *Don't touch! (1 pt)*
14. *Hakkunde nagge e mbeewa, mbeewa buri famdiude. (2 pts)*
15. When the *o* class noun is a non-person (borrowed word). (1 pt)
16. *Imo ummoo. (2 pt)*
17. *Be ummataako. (2 pt)*
18. *Imo yaha. (2 pt)*
19. *On njahataa. (2 pt)*
20. a. I stood up. (General Complete)
 b. I'm standing up. (Progressive)
 c. I will stand up. (General Incomplete)
 (2 pts for each translation and 1pt for the verb form for a total of 9 pts.)
21. I gave him/her my salt. (2 pts)
22. a. *kam* b. *en* (1 pt for each item for a total of 7 pts.)
 c. *min* d. *ma*
 e. *on* f. *o*
 g. *be*
23. It's been a long time since I've seen you. (2 pts)

24. I will give you my trivet. (2 pts)

25. (Now) I'm giving you my trivet. (not lending it) (2 pts)

26. a. *Hakkunde Djibo e Dori, Dori buri wod'dude e Ouagadougou.* (2 pts)
b. *Hakkunde Fada e Sebba, Fada buri badaade e Ouagadougou.* (2 pts)

27. a. *Ayyo. Mi looteke.* *A'aa. Mi lootaaki.*
b. *Ayyo. Mido lootoo.* *A'aa. Mi lootataako.*
c. *Ayyo. Min daaneke.* *A'aa. Min daanaaki.*
d. *Ayyo. Miden daanoo.* *A'aa. Min daanataako.*
(2 pts for each part for a total of 16 pts.)

28. a. 2; b. 3; c. 1 (1 pt for each item for a total of 3 pts.)

29. a. *bornaade* - to dress oneself n. *bunndu* - well
b. *kaddule* - clothing o. *haalande* - to explain
c. *mbeewa* - sheep p. *hollude* - to show
d. *kaadam* - yogurt; sour milk q. *kabaaru* - news
e. *daraade* - to stand still r. *suusude* - to be brave
f. *leemburu* - banana s. *badaade* - to be nearby
g. *sunkaaji* - peanuts t. *ittude* - to take out, extract
h. *disaare* - cloth wrap u. *doggude* - to run
i. *teme* - sieve v. *lonnude* - to wash clothes
j. *unude* - to pound w. *lawyude* - to wash dishes
k. *yoogude* - to draw water x. *kaake* - calabashes
l. *wowru* - pestle y. *njuumri* - honey
m. *undugal* - mortar z. *teewu* - meat; flesh
(1 pt for each item for a total of 26 pts.)

30. He/she did not work my fields for me. (2 pts)

31. -an- (1 pt)

32. He/she went to study in Mali. (2 pts)

33. -oy- (1 pt)

34. a. eye (and eyes) - *yitere; gite* i. belly - *reedu*
b. nose - *hinere* j. skin - *nguru*
c. mouth - *hunduko* k. leg (and legs) - *koyngal, koyde*
d. ear (and ears) - *nowru, noppi* l. back - *caggal* or *baawo*
e. head - *hoore* m. chest - *becce*
f. hair - *sukundu* n. arm (and arms) - *junngo, juude*
g. neck - *daande*
h. body - *terde*
(1 pt for each item for 18 pts.)

35. He watered his horse. (2 pts)

36. *-in-* or *(-n-)* (1 pt)
37. a. My stomach hurts. (2 pts for each phrase for a total of 6 pts.)
 b. My stomach hurts.
 c. My stomach doesn't hurt at all.
38. I wrote him a letter with a pen(cil). (2 pts)
39. The instrument (usually long and thin) by which something is done. (1 pt)
40. Emphatic pronouns : They are used to give emphasis on the person/thing represented by the pronoun. (1 pt each part for a total of 2 pts.)
41. I came yesterday. and I came back/home yesterday. (2pt)
42. He/she shut (the) door. (2 pts)
43. He/she opened (the) door. (2 pts)
44. *-it-* (*-t-*) (1 pt)
45. a. I'll come after the early afternoon prayer time, if God agrees.
 b. Before I came back (here), I went there. (2 pts for each sentence for a total of 4 pts.)
46. I want to wash dishes with my little sister. (Boys would not wash dishes.) (2 pts)
47. *-id-* (*-d-*) (1 pt)
48. a. They help each other with their work.
 b. He/she played dead (pretended to be dead). (2 pts for each sentence for a total of 4 pts.)
49. *-undur-* (1 pt)
50. *-inkin-* (1 pt)
51. a. I left before he came.
 b. I came back (returned) a long time ago. (2 pts for each sentence for a total of 4 pts.)

52. a. 250 cfa *buudi cappande joy*
 b. 875 cfa *hemre e buudi capande jeddi e joy*
 c. 3,750 cfa *keme jeddi e buudi capande joy*
 d. 20 cfa *buudi nay*

PART 1 - (2 pts for each item for a total of 8 pts.)

PART 2 – The student shows the amount of money given in Part 1 (1 pt each for 4 pts)

53. Read the Text from the student’s exam. The assistant should check spelling of dictation text. (57 words x 0.5 pt + 1/2 pt free = 29 pts)

54. The following is a translation of a. and b. with key words underlined. (1 pt for each sentence for a total of 9pts)

a. A bird in front of two birds; a bird behind two birds; a bird between two birds. How many (birds) are there? In all there are three birds.

b. There are (were) a Bozo man and a Fulani man. The Bozo is (was) very obstinate and ugly (to look at). The Fulani man said: Bozo, you don’t have (are lacking) a nose! The Bozo man answered, saying: It (my nose) pleases me when I breathe!

c. This is a riddle. (1 pt)

d. This is an ethnic joke. (1 pt)

55.

1. forehead - *tiinde*
2. eyebrow - [M] *lokulo yitere*, [G] *numbatiyel*, [Y] *tiimelol*, [J] *waywayko*
3. eye - *yitere*
4. nose - *hinere*
5. mouth - *hunnduko*
6. chin – [J,Y,G] *leggal waare*, [M] *ji'al waare*
7. ear - *nowru*
8. cheek - *bokal*
9. neck – *daande*
10. face – *yeeso*

(1 point for each item for a total of 10 points.)

EXAM 3

Includes material from Lessons 21-30

Questions 1 - 51, are to be answered in writing.

For Question #52 you will need a language helper, an assistant, coins and bills.

For Question #53 you will need a Fulfulde speaker who can read the dictation.

You will also need a separate blank sheet of paper to write your dictation.

An italicized number in the right margin indicates what point value is assigned to each question. There are 304 points possible.

1. Translate the following sentences into Fulfulde. (4)

Before she goes to market she will wash her baby.

Before I build a house I will make bricks.

2. Translate the following sentences into Fulfulde. (10)

Tell him not to enter the house.

Tell them to water the cows early.

Put the knife on the hangar.

The soap is under the bed.

Your shoes are outside by the door.

3. Translate the following sentences into Fulfulde. (10)

My shoes and your shoes are the same.

The goats in Djibo and the goats in Tenkodogo are not the same.

The goats in Djibo are bigger than the goats in Tenkodgo.

The hot season in Gorom is not like the hot season in Bobo.

The hot season in Gorom is longer than the hot season in Bobo.

4. Translate into English and give the verb form, aspect (if appropriate), and number (singular or plural) used in each sentence. (6)

Saaya ma na laabi.

Saaya ma laabaa.

Saaya ma laabaay tafon.

5. Translate the following sentences and tell specifically the verb form, aspect (where appropriate), voice and number (singular or plural) used in each. (27)

a. *A bottotoodo.*

b. *On roondotoobe.*

c. *O duroowo.*

d. *O looteteedo.*

e. *Be sanyoobe.*

f. *Mi kodo.*

g. *Be fiyaabe.*

h. *Be ronkuba.*

i. *O cuudiido.*

6. Translate into English: (10)

a. *Kanko jey siwo o.*

b. *Mi jeyaa nagge nge.*

c. *Boggol ngol njeyumi ngol, na tekki sanne.*

d. *Moy jey siwo o? Aan Jey?*

e. *Leydi to njeyaami na woddi sanne.*

7. Translate into Fulfulde: (8)

a. I have one wife. I want three wives!

b. I have one chicken. I want three chickens.

c. I have one sheep. I want twenty sheep.

d. I have one cow. I want ten cows.

8. Translate the sentences below. (12)
- a. Last Friday he went to Benin.
 - b. Last Saturday he went to Benin.
 - c. The day before yesterday he went to Benin.
 - d. The day after tomorrow he will go to Benin.
 - e. The year before last he went to Benin.
 - f. The year after next he will go to Benin.
9. What is the appropriate response to, “*Mido jowta yimbe maa.*”? (2)
10. Define *reenaade*:
Then use the General complete form of it to finish the following sentence: (2)
Kori on _____?
11. Translate into Fulfulde: I haven't finished yet. (2)
12. Translate into Fulfulde: He did not sit down at all. (2)
13. Translate into English: *Taa meemu!* (1)
14. Answer the following question in a complete Fulfulde sentence: (2)
Hakkunde nagge e mbeewa dume buri famdude?
15. When does the “o” class NOT go to the “be” class in the plural? (1)
16. Translate into Fulfulde: He is (in the process of) standing up. (2)
17. Translate into Fulfulde: They are not standing up. or (refuse to stand up) (2)
18. Translate into Fulfulde: He is (in the process of) going. (2)

19. Translate into Fulfulde: You (all) are not going. OR (refuse to go) (2)
20. Translate into English and give the verb form used for each : (9)
- Mi ummeke.*
 - Mido ummoo.*
 - Mi ummoto.*
21. Translate into English: *Mi hokkii o lamdam am.* (2)
22. List the seven “o” and “be” class object pronouns: (7)
- 1st person singular -
 - 1st person plural inclusive -
 - 1st person plural exclusive -
 - 2nd person singular -
 - 2nd person plural -
 - 3rd person singular -
 - 3rd person plural -
23. Translate into English: *Mi wayrii yi'ude ma.* (2)
24. Translate into English: *Mi hokkete mbedu am.* (2)
25. Translate into English: *Mido hokke mbedu am.* (2)
26. Answer the following questions in complete Fulfulde sentences: (4)
- Hakkunde Djibo e Dori, toy buri wod'dude e Ouagadougou?*
 - Hakkunde Fada e Sebba, toy buri badaade e Ouagadougou?*
27. Answer each of the following questions in the positive and then in the negative: (16)
- A looteke?*
 - Ada lootoo?*
 - On daaneke?*
 - Odon daanoo?*

28. Match the following: (3)
- | | | |
|-----|-------------------|-------------------|
| ___ | a. <i>lonnude</i> | 1. <i>suka</i> |
| ___ | b. <i>lawyude</i> | 2. <i>kaddule</i> |
| ___ | c. <i>lootude</i> | 3. <i>kaake</i> |

29. Define each of the following: (26)
- a. *bornaade* -
 - b. *kaddule* -
 - c. *mbeewa* -
 - d. *kaadam* -
 - e. *daraade* -
 - f. *leemburu* -
 - g. *sunkaaji* -
 - h. *disaare* -
 - I. *teme* -
 - j. *unude* -
 - k. *yoogude* -
 - l. *wowru* -
 - m. *undugal* -
 - n. *bunndu* -
 - o. *haalande* -
 - p. *hollude* -
 - q. *kabaaru* -
 - r. *suusude* -
 - s. *badaade*
 - t. *ittude* -
 - u. *doggude* -
 - v. *lonnude* -
 - w. *lawyude* -
 - x. *kaake* -
 - y. *njuumdi* -
 - z. *teewu* -

30. Translate into English: *O gollanaay kam gese am.* (2)

31. What is the benefactive verb infix in Fulfulde? (1)

32. Translate into English: *O janngowii leydi Mali.* (2)

33. What is the distantive verb infix in Fulfulde? (1)

34. Give the Fulfulde word for each of the following: (18)
- a. eye (and eyes) -
 - b. nose -
 - c. mouth -
 - d. ear (and ears) -
 - e. head -
 - f. hair -
 - g. neck -
 - h. body -
 - i. belly -
 - j. skin -
 - k. leg (and legs) -
 - l. back -
 - m. chest -
 - n. arm (and arms) -
35. Translate into English: *O yarnii puccu makko.* (2)
36. What is the causative verb infix in Fulfulde? (1)
37. Translate into English: (6)
- a. *Reedu am na naawa kam.*
 - b. *Reedu am naawata kam.*
 - c. *Reedu am naawataa kam fey.*
38. Translate into English: *Mi winndirii o bataaki e binndirgal.* (2)
39. What does the noun suffix *-irgal* mean? (1)
40. What kind of pronouns are: *miin, kanko, minen, enen, kambe?* (2)
- When are they used?

41. What is the difference in meaning between: (2)
Mi warii keeyan. and *Mi wartii keeyan.*
42. Translate into English: *O uddii gampuwal.* (2)
43. Translate into English: *O udditii gampuwal.* (2)
44. What is the repetitive/reversive verb infix in Fulfulde? (1)
45. Translate the following sentences into English: (4)
 a. *Mi waran caggal sallifana, si Alla jabii.*
 b. *Caggal ko ngartumi do, mi yehii toon.*
46. Translate into English: *Mido yidi lawyidinde kaake e minyam.* (2)
47. What is the associative verb infix in Fulfulde? (1)
48. Translate into English: (4)
 a. *Ibe mballundura ley golle mabbe.*
 b. *O maayinkinii.*
49. What is the reciprocal verb infix in Fulfulde? (1)
50. What is the imitative verb infix in Fulfulde? (1)
51. Translate into English: (4)
 a. *Mi dillii gilla o waraay.*
 b. *Mi wartii gilla ko booyi.*
52. Ask your language helper to tell you the amounts of money in the answer key **in French**. Translate each amount into Fulfulde and write your answer. (8)

Then show him the amount in actual coins and bills. The assistant should verify the amounts of money. (4)

53. Ask your language helper to read the following texts to you as a dictation. Have him read slowly and repeat each line a maximum of four times. (29)

a. *Foonda na ardii pooli didi; foonda na caggal pooli didi, foonda na hakkunde pooli didi. Noy di poti? Di fiu di pooli tati.*

b. *O du wo Ceddo gorko gooto e Pullo gorko. Ceddo oon lee na satti, tanyaade sanne. Pullo wi'i: Ceddo, aan kaa a walaa hinere! Ceddo gorko jaabii wi'i: Nde welii kam si mido foofa.*

54. Using your dictionary, write a translation of 53 a and 53 b. (9)

c. & d. What do you observe about the type of literature each is? (2)

55. Give the Fulfulde word for the ten numbered facial features on the drawing next to the English equivalents below. (10)



1. forehead -

2. eyebrow -

3. eye -

4. nose -

5. mouth -

6. chin -

7. ear -

8. cheek -

9. neck -

10. face -

EXAM 4

Answer Key

Includes material from Lessons 31-40
(Possible 207 points)

1. They are calls to domesticated animals. (1 pt)
2.
 - a. *Mi soodan mbedu.*
 - b. *Mi soodan mbedu ngu.*
 - c. *Mi soodan mbedu nguudo*
 - d. *Mi soodan mbedu nguuto*
 - e. *A'aa, wanaa mbedu nguudo, nguuto gere nano.*
 - f. *A'aa, wanaa mbedu nguudo, nguuto gere nyaamo.*

(Assign 2 pts per sentence for a total of 12 pts.)
3. *Na wadi balde tati ko njahmi luumo. OR Mi yahaay luumo baalde tati. OR Baalde tati handen mi yahaay luumo. (2 pts)*
4. *Na foti duubi jetti ko nji'umi mawnam gorko. (2 pts)*
5.
 - a. *remanowde* - to go plow (hoe) for (someone)
 - b. *yeewundurde* - to see each other
 - c. *undowde* - to go pound with (someone)
 - d. *gollinowde* - to cause to go work
 - e. *jannginowde* - to go teach (1 pt for each part for a total of 5 pts.)
6.
 - a. *Fadde makko soodude maaro, mi hokkan o kaalisi.*
 - b. *Fadde Alalbaare waroore, mi wartataa wuro. or Mi wartataa wuro fadde Alalbaare waroore.*

(2 pt for each sentence for a total of 4 pts.)
7.
 - a. *Alan paltiido njahumi luumo.*
 - b. *Talaata garoowo/Talaataare waroore njahammi luumo.*
 - c. *Ase paltiido/Asaweere faltiinde njahumi luumo.*
 - d. *Alan garoowo njahammi luumo.*

(1 pt for each part for a total of 4 pts.)
8.
 - a. *Min badaaki yahde Bobo.*
 - b. *O segilaaki sippoyde.*
 - c. *Be anniyaaki jannginde sukaabe.* (2 pt for each part for a total of 6 pts.)
9.
 - a. Are you (all) going to Bamako soon?
 - b. Is she ready to go sell milk?
 - c. Do they intend to teach children? (1 pt for each part for a total of 3 pts.)
10. *Is the field ripe? No. It's not ripe yet. (2 pts)*

11. a. acts as a verb
 b. acts as a noun
 c. acts as an adjective (1 pt for each part for a total of 3 pts.)

12. participle (1 pt)

13. a. *yahude* - *O jahoowo*. *Be yahoobe.*
 b. *remude* - *O demoowo*. *Be remoobe.*
 c. *sippude* - *O cippoowo*. *Be sippoobe.*
 (1 pt for each part for a total of 6 pts.)

14. (incomplete, active voice) participial (both singular and plural) (1 pt)

15. a. *rawaandu* - *dawaadi* dog
 b. *wojere* - *boje* rabbit
 c. *wabere* - *gabe* a small seed
 d. *yebere* - *jebe* a berry (rifle cartridge; pill)
 e. *yitere* - *gite* eye
 f. *foondu* - *pooli* bird
 g. *hinere* - *kine* nose
 h. *suudu* - *cuudi* hut
 i. *ndamndi* - *damdi* male goat or buck
 j. *mbeelu* - *beeli* ghost, spirit
 k. *ngaari* - *ga'i* bull
 l. *njamndi* - *jamde* metal
 (1 pt for each part for a total of 24 pts.)

16. They mean another one. Each noun class requires its own rendering of the word. (2)

17. a. *wonnde* - *nde* b. *wonndu* - *ndu*
 c. *wonnge* - *nge* d. *wokko* - *ko*
 e. *wonngo* - *ngo* f. *goddo* - *o*
 g. *ngoddam* - *dam* h. *gonngal* - *ngal*
 i. *gonngol* - *ngol* j. *gonngel* - *ngel*
 k. *ngonndi* - *ndi* l. *ngonnga* - *nga*
 m. *ngokka* - *ka* n. *ngokki* - *ki*
 o. *goddi* - *di* p. *wobbe* - *be*
 q. *godde* - *de* r. *ngokkoy* - *koy*
 s. *gonkal* - *kal* t. *ngonngu* - *ngu*
 u. *gonkol* - *kol*

(1 pt. for each noun class for a total of 21 pts.)

18. a. *sawru* - stick used for herding
 b. *mbedu* - thin round cover woven from grass
 c. *hordeloonde* - drinking cup
 d. *fawude* - to place on
 e. *joyyinde* - to place on
 f. *fayde* - to be fat
 g. *sewude* - to be thin
 h. *toowude* - to be tall, high
 i. *rabbidinde* - to be short
 j. *jeyde* - to own
 k. *saayaade* - to be polite
 l. *joogaade* - to have
 m. *yootaade* - to arrive at (1 pt for each part for a total of 13 pts.)

19. a. *hirseede*
 b. *nduroyteede; nji'eede*
 c. *habbeede; yoppeede*
 d. *yiiteede; sootteede.*
 e. *tageede*
 f. *looteede; wuuweede; socceede*
 g. *rotteede; njiiteede*
 h. *jabeede* (1 pt for each verb for a total of 14 pts.)

20. Subjunctive verb form. (1 pt)

21. a. it's necessary that
 b. until or up to
 c. perhaps (Assign 1 pt for each part for total of 3 pts.)

22. a. *mbaawa*
 b. *lalla* (Assign 1 pt for each part for total of 2 pts.)

23. O *roondinan kam faa daande am naawa.* (2 pt)

24. a. *Na moyya min ndawa jaango, si Alla jabii.*
 It would be good if we leave early tomorrow, if God wills.
 b. *Na miilee kaananke o wara subaka.*
 It is thought the king will come tomorrow morning early.
 c. *Na moyya suudu am ndu howee beete hannden.*
 It would be good if I protect my house with some branches this morning.
 d. *Na moyya kammu o toba hannden, sabu o bawli sanne.*
 It would be good if it rains today because the sky is very dark.
 e. *Na miilee tiloden golle men hannde si en ngolli faa kiikiide.*
 We think we will finish our work today if we work until afternoon.
 f. *Na moyya njahen Boussouma jeddiire waroore.*
 It would be good if we go to Boussouma next week.

(Assign 1 pt for correctly rendering the verb into the subjunctive and 1 pt for correctly translating each sentence for total of 12 pts.)

25. The yellow cloth/material/fabric.
- a. *bagi bodeejo o*
 - b. *bagi baleejo o*
 - c. *bagi daneejo o*
 - d. *bagi hudo heccoojo o*
 - e. *bagi bulabulaajo o*
 - f. *bagi ciido o.*
 - g. *bagi buneejo o* (*Assign 2 pts per phrase for a total of 16 pts.*)

26. Assistant: Check spelling of dictation. (*48 words x 0.5 pt = 24 pts*)

27. The following is a translation and comments on texts 1 and 2 with key words underlined.

Text 1

(*2 pt for each sentence for a total of 8 pts.*)

Three birds sitting in a tree. I shoot one of them [dead]. How many are left in the tree?

Not one is left there. (They're all frightened away.)

This is a riddle. (*1 pt*)

2. HARE AND HYENA

(*2 pt for each sentence for a total of 10 pts.*)

Two friends (hare and hyena) had one fishing hook (between them).

Hare took the hook and threw it into the water.

In a little while, a big fish swallowed it; hare pulled and pulled. He pulled it out of the water and said: “Hyena, which would you like, today’s fish or tomorrow’s fish?”

Hyena said: “Tomorrow’s fish will be bigger than this one so that’s the one I prefer.”

So hare took the fish home, pleased, because he planned on making a good sauce (with it).

Hyena also went home, scowling and thinking of tomorrow’s big fish.

The End.

(This is a folk story (Uncle Remus style). (*1 pts*)

The hare is smart (in all of these stories), and the hyena is stupid (in all of these stories). (*1 pt*)

EXAM 4

Includes material from Lessons 31-40

Questions #1-25 are to be done in written form. For Question #26 you will need a Fulfulde speaker who reads Fulfulde for the dictation. You will need your dictionary for Question #27.

An italicized number in the right margin indicates what point value is assigned to each question. There are 207 points possible.

1. What do *oor!*, *ari!*, and *kuss-kuss!* have in common? (1)

2. Translate the following into Fulfulde. (*mbedu ngu* = trivet) (12)
 - a. I will buy a trivet.
 - b. I will buy this trivet.
 - c. I will buy this trivet here.
 - d. I will buy that trivet there.
 - e. No, not this trivet, that other one there to the left.
 - f. No, not this trivet, that other one there to the right.

3. Translate into Fulfulde: It's been three days since I went to market. (2)

4. Translate into Fulfulde: It's been eight years since I've seen my older brother. (2)

5. Define the following in English: (5)
 - a. *remanowde* -
 - b. *yeewundurde* -
 - c. *undowde* -
 - d. *gollinowde* -
 - e. *jannginowde* -

6. Translate into Fulfulde: (4)
 - a. Before he buys rice, I will give him money.
 - b. I won't be returning to the village before next Wednesday.

7. Translate into Fulfulde: (4)

- a. (It was) last Sunday (that) I went to market.
- b. (It will be) next Tuesday (that) I will go to market.
- c. (It was) last Saturday (that) I went to market.
- d. (It will be) next Sunday (that) I will go to market.

8. Respond to each question in Fulfulde in the negative. (6)

- a. *On badeke yahde Bobo?*
- b. *O segileke sippoyde?*
- c. *Be anniyeke jannginde sukaabe?*

9. Translate 8 a. b. and c. into English. (3)

- a.
- b.
- c.

10. Translate into English: *Ngesa ngaa benndii? A'aa. Nga benndaay tafon.* (2)

11. In the following sentences, identify the part of speech (i.e. noun, verb, adverb, etc.) each of the underlined words is functioning as in the sentence. (3)

- a. *Mi nyaamoowo.*
- b. *Nyaamoowo waawaa haalude.*
- c. *Debbo nyaamoowo o na waawi defude.*

12. In what (verb) form are the underlined words in #11? (1)

13. Use the given verbs in sentences, using the same pronouns and verb forms found in the example: (6)

Example: *umude - O unoowo. Be unoobe.*

- a. *yahude -*
- b. *remude -*
- c. *sippude -*

14. In what (verb) form are the conjugated verbs in #13? (1)

15. Give the plural form and English translation of the following nouns: (24)

- a. *rawaandu* -
- b. *wojere* -
- c. *wabere* -
- d. *yebere* -
- e. *yitere* -
- f. *foondu* -
- g. *hinere* -
- h. *suudu* -
- i. *ndamndi* -
- j. *mbeelu* -
- k. *ngaari* -
- l. *njamndi* -

16. The following words all have the same meaning. What do they mean and why are they spelled differently? (2)

- | | |
|---------------------|---------------------|
| a. <i>wonnde</i> - | b. <i>wonndu</i> - |
| c. <i>wonnge</i> - | d. <i>wokko</i> - |
| e. <i>wonngo</i> - | f. <i>goddo</i> - |
| g. <i>ngoddam</i> - | h. <i>gonngal</i> - |
| i. <i>gonngol</i> - | j. <i>gonngel</i> - |
| k. <i>ngonndi</i> - | l. <i>ngonnga</i> - |
| m. <i>ngokka</i> - | n. <i>ngokki</i> - |
| o. <i>goddi</i> - | p. <i>wobbe</i> - |
| q. <i>godde</i> - | r. <i>ngokkoy</i> - |
| s. <i>gonkal</i> - | t. <i>ngonngu</i> - |
| u. <i>gonkol</i> - | |

17. Give the noun class for each of the words in question 16 (write your responses next to the words above). (21)

18. Translate each word into English: (13)

- a. *sawru* -
- b. *mbedu* -
- c. *hordeloonde* -
- d. *fawude* -
- e. *joyyinde* -

- f. *fayude* -
- g. *sewude* -
- h. *toowude* -
- i. *rabbidinde*
- j. *jeyude* -
- k. *saayaade* -
- l. *joogaade* -
- m. *yootaade* -

19. Identify (write out in their infinitive forms) the passive verbs in the following sentences. (14)

- a. *Hannden baali di kirsetee, sabu hannde woni juulde.*
- b. *Daabaaji di nduroytaake hannden sabo wuybe nji'aama ley ladde.*
- c. *Bibbe na'i di kabbataake jemma, di njoppetee, di muyna yaayiraadi majji faa weeta.*
- d. *Cofal am lallii, si ngal yiitaama fiu ngal soottee.*
- e. *Adunaaru ndu tagaama ley balde jeegom.*
- f. *Mobel ngel lootaama, galle o wuuwaama, cuudi di coccaama, ko heddii e golle? Fey huunde.*
- g. *Mbottaari ndi rottaama kaa sukaabe be njiitaaka tafon.*
- h. *Iisaa wi'i, "Annabaajo fay gooto jabataake e ley wuro muudum."*

20. Which verb form is used when the action is incomplete after *sanaa*, *faa*, and *na haani*? (1)

21. Define: (3)

- a. *sanaa* -
- b. *faa* -
- c. *na haani* -

22. Complete the following sentences correctly using the conjugated form of the infinitive verb in parenthesis. (2)

a. *be njannan faa be* _____. (*waawude*)

b. *Be njiiloto faa be* _____. (*lallude*)

23. Put the following sentence into the incomplete form. (2)

O roondinii kam faa daande am naawii.

24. Conjugate the verb in parentheses in Subjunctive form and write it above the printed word, then translate each sentence in the space below the sentence. (12)

a. *Na moyya min (dawude) jaango, si Alla jabii.*

b. *Na miilee kaananke o (warude) subaka.*

c. *Na moyya suudu am ndu (howeede) beete hannde.*

d. *Na moyya kammu o (tobude) hannde, sabu o bawli sanne.*

e. *Na miilee (tilaade)(-den) golle men hannden si en ngolli faa kiikiide.*

f. *Na moyya (yaade)(en) Boussouma jeddiire waroore.*

25. Translate the following phrase, then correctly rewrite the phrase in Fulfulde using the colors in the list below so it would describe *bagi*. (16)

bagi oolo o _____

a. red - _____

b. black - _____

c. white - _____

d. green - _____

e. blue - _____

f. brown - _____

g. grey - _____

26. Ask your language helper to read the first five lines of text 2 (on the next page in bold type) to you as a dictation. Have him read slowly and repeat each line a maximum of four times. (24)

27. Using your dictionary, write a translation of texts 1 and 2 in the spaces between the lines.

What type of literature is each? (2)

Text 1

Pooli tati na kofi dow lekki. Mi fidii wooturu e majji. (8)

Noy foti keddii dow lekki kii? Fay wooturu heddaaki toon.

In text 2, who is smart and who is not smart? (1)
Hints: *bojel* = *hare*; *jambuure* = *fishing hook*

Text 2

BOJEL E FOWRU

Been yigiraabe na jogii jammuure wootere. Bojel naangi jammuure, (10)

faddi nde ley ndiyam. Booyi seeda liingu mawngu modfi nde, noon bojel

foodi, tan ngel nanngi liingu mawngu, ngel foodi liingu mawngu, ngel yaltini

ɗum ley ndiyam; noon bojel wi'i, "Fowru, liingu hannden naa liingu subaka,

nguye buranii ma?"

Nii fowru wi'i, "Liingu subaka buran ɗum manngu, nguun burani kam."

Nii, bojel hooyi liingu hannden ngu, hooti suudu mum ina welaa faa sanne

sabu imo anniyii moyyinde maafe belɗo. Fowru du hooti suudu mum ina ɲoornii,

hedde ina miila liingu mawngu subaka ngu. Timmi.

EXAM 5

Answer Key

Includes material from Lessons 41-50
(Possible 284 points)

1. a. Fulaniness (1 each for 4 pts.)
b. Nobility
c. close cousin
d. Kingliness

2. a. *saaraabe* (1 pt each for 10 pts.)
b. *mamma debbo*
c. *mamma gorko*
d. *maamiraabe*
e. *biddo gorko*
f. *biddo debbo*
g. *suka*
h. *mawna debbo*
i. *minya gorko*
j. *yigoo*

3. *must, should* (1 pt)

4. *subjunctive* (1 pt)

5. *preterite*
-noo (-no) (1 pt for each part for a total of 2 pts.)

6. a. *inna mabbe* - their mother
b. *biddo makko* - his/her child
c. *biddo mum* - his/her own child
d. *deek(a) am* - my wife (Assign 1 pt for each part for total of 8 pts.)

7. a. *wi'ee: His last born child is called Tako.*
b. *waree: That slave was killed.*
c. *bonee: bonnataake: Is kindness (grace) ruined or not?*
d. *wasataake: If I don't come the well will not be dug.*
e. *waddatee; nyaamee: This bull was brought to be eaten.*
(Assign 1 pt for each verb for total of 7 pts.)

8. a. I went. I had gone.
b. I had not gone
c. It had been hot (heated). It was hot.
d. I used to study. I was studying. I have been studying
e. He was not going. He didn't used to go. He hadn't gone. He hadn't been going.
(Assign 1 point for each part for a total of 5 pts.)

9. a. an instrument for fishing; fishing rod
 b. school; classroom
 c. broom
 d. kingliness; royal demeanor
 e. wood-workers
 f. griot class Fulani
 g. noble class Fulani
 h. former-slave-class Fulani
 i. to be yellow
 j. to be red
 k. to be black
 l. to be white
 m. to be brown
 n. to be green (like grass)
 o. blue
 p. the hot dry season before the rains
 q. the rainy season
 r. the harvest season
 s. the cold season
 t. the season between the cold and hot seasons
 u. but
 v. . it is absolutely necessary
 w. it is absolutely necessary
 x. it is necessary
 y. should; ought to
 z. palm frond
 aa. rather than, more than
 bb the same
 cc. not the same
 dd. much less
 ee. to be the least or worst
 ff. the separate
 gg. to look alike
 hh. to be like

(Assign 1 pt per item for a total of 34.)

10. $\frac{4}{1}$ a. *Mido yaha suudu dokotoro.*
 $\frac{1}{3}$ b. *Tilay mi yaha suudu dokotoro.*
 $\frac{3}{2}$ c. *Mido haani yahude suudu dokotoro.*
 $\frac{2}{2}$ d. *Sanaa mi yaha suudu dokotoro.*

(Assign 1 pt per item for a total of 4 pts.)

(See discussion ranking these terms of obligation in section **18.A** of the grammar, page 116.)

11. a. *yehii*, *soodan*
 b. *yehi*, *sodataa*
 c. *heбии*, *nyiban*
 d. *hebi*, *nyibataa*
 e. *soodii*, *hokkorete*
 f. *soodi*, *hokkataa ma*
 g. *defii*, *welnan*
 h. *defi*, *welnataa*
 i. *mooraama*, *naawete*
 j. *mooradaa*, *naawataa ma*

(1 pt. for each verb for a total of 20 pts.)

12. a. He went to market to find something to eat.
 b. The earth was created in six days.
 c. Did you hear what I told you?

(Assign 2 pts per phrase for a total of 6 pts.)

13. Wealth is the hair in your nose. (It hurts a lot to have it taken from you.)
 (Assign 2 pts for a correct translation and 2 pts for a correct explanation for a total of 4 pts.)

14. a. *Fay si be mboyii, be njahan gese.*
 b. *Si o yehii huumo, o soodan gawri.*

(Assign 2 pt per sentence for a total of 4 pts.)

15. a. *waawde* – active voice, Stative, singular
nyowude – active voice, Infinitive
 b. *faamude* – active voice, Negative Complete, singular
 c. *fuusaade* – middle voice, Participial Incomplete, singular
 d. *suudeede* – passive voice, Subjunctive (polite command), plural
 e. *tampude* – active voice, Relative Complete, singular, causative
 infix, instrumental infix
 f. *bonneede* – passive voice, Progressive, singular
bonneede – passive voice, Negative Incomplete, singular
 g. *rimeede* – passive voice, General Complete, singular
 h. *nyaamude* – active voice, Participial Incomplete, plural
 i. *hokkude* – active voice, General Incomplete, singular (with 2nd person
 object pronoun)
 j. *miccaade* – middle voice, Relative Complete, singular, repetitive extension

(Assign 1 pt for correctly identifying the conjugated form of the verb and 1 pt for giving the correct infinitive form for a total of 24 pts.)

16. 5 a. Dum welaay kam sanne.
4 b. Dum welaay kam.
3 c. Dum welii kam.
1 d. Dum welii kam faa kaaddi walaa.
6 e. Dum welaay kam fay seeda.
2 f. Dum welii kam sanne.

(Assign 1 pt per item for a total of 6 pts.)

17. a. *Ndey njahnodaa?*
 b. *Ndey njahannodaa?*
 c. *Mido jannannoo.*
 d. *O aawiino kamanaari.*
 (*assign 1 pt. for correct use of preterite for a total of 4pts.*)

18. a. *ndey* *nde*
 b. *toy* *to*
 c. *ko saabi/ko wadi*
 d. *noy* *no*
 e. *noy foti*
 f. *moy* *mo*
 g. *dume* *dum* (*Assign 1 pts per item for a total of 12 pts.*)

19. *Ko* and the various noun class markers.
 (*Assign 1 pts per item for a total of 2 pts.*)

20. a. He did not tell me when he came.
 b. He did not see what I gave Bureyma.
 c. I took the child to where I saw a big fish one day.
 d. Her husband, whom you will see tomorrow, is very polite.
 e. The man you see is a herder.
 (*Assign 2 pts per sentence for a total of 10 pts.*)

21. *Mido joogii* a. *gootol.*
 b. *gootel.*
 c. *wootere.*
 d. *wooturu.*
 e. *woote.*
 f. *wooto.*
 g. *ngoota.*
 h. *ngoota.*
 i. *ngooti.*
 j. *gootal.* (*Assign 1 pt per phrase for a total of 10 pts.*)

22. 5 a. *siwo* 1. *famaro*
16 b. *jale* 2. *famardu*
13 c. *dawaadi* 3. *pamaroy*
9/17 d. *saaya* 4. *pamarol*
4 e. *boggol* 5. *pamaro*
15 f. *kosam* 6. *pamardi*
12 g. *ungal* 7. *famaro*
8 h. *cukalel* 8. *pamarel*
3 i. *cukaloy* 9. *pamara*
9/17 j. *ngesa* 10. *famarko*
11 k. *sukaabe* 11. *famarbe*
7 l. *jalo* 12. *pamaral*
2 m. *rawaandu* 13. *pamari*
14 n. *nagge* 14. *famare*
10 o. *hudo* 15. *pamaram*
6 p. *gawri* 16. *pamare*
1 q. *maayo* 17. *pamara*

(Assign 1 pt per item for a total of 17 pts.)

23. a. This chicken is bigger than that one.
b. Pluck and clean the chicken for me, I will cook it myself.
c. Keep the liver for yourself.
d. I have only a little oil and I am going to use it today.
e. I am full.
f. I am finished eating now.
g. I found a scorpion here.
h. That does not look as good on white women as it does on Fulani women.
i. I don't care (one way or the other).
j. What is this for?
k. I do not understand you (all) when you talk so fast.
l. I do not agree. (I do not allow that.)
m Give me change for 500 francs.
n. I need time to think about it.

(Assign 2 pts per sentence for a total of 28 pts.)

24. a. *suka gooto*
b. *worbe dido*
c. *rewbe tato*
d. *surbaabe njoyo*
e. *deekiraabe njeenayo*
f. *bibbe worbe sappo*
g. *kaanankoobe noogayo*
h. *sukaabe capande tato*

(Assign 1 pt per item for a total of 8 pts.)

25. Correct the spelling on text taken as dictation. (*There are 49 words. Assign 1/2 points per word for a total of 24.5 plus 1/2 point for free for a total of 25 pts.*)

26. The following is a translation of the Fulfulde text given on Test 5.

(Assign 1 point per sentence for a total of 26 pts.)

A man (a guest) came upon a household with many children which did not have much food. "Do me the honor of letting me spend the night here," he said. The husband/father welcomed him and gave him a hut. He brought a calabash of millet to his wife to pound and cook, for they had a guest (from God). The wife pounded and cooked supper. When she served the millet she put it in one dish and saved it. Taking out a little of it she brought it to her husband and her husband said to the guest: "Guest, get up and let's eat supper." But (the supper was so skimpy that) one mouthful finished it up. They washed their hands and the guest said his thanks.

They lay down until morning. When morning came the guest said to the host: "I'm leaving now." The host said wait until breakfast. He went and asked the wife if anything was left from the night before. She said nothing remained. So the guest took his things and the host accompanied him a long way on his journey before he turned back. When he returned the wife said to the children: "Give this millet to your father to eat." But the father said he refused to eat it. The wife served up the millet in a dish, washed her hands (preparing to eat) but the millet in the bowl said: "If you eat me you won't last the day!" The woman was afraid. When she stood up, she fell back down and died. The children called the father to come see their mother (where she lay). The father came and found the mother dead. The millet was left in the bowl, no one ate it.

27. This is a moralistic Fulani story (*1 pt*) extolling the virtues of generous hospitality and warning those who are miserly with their guests (*1 pt*).

EXAM 5

Includes material from Lessons 41-50

You will write your answers in the spaces provided for questions #1 – 24.
Question #25 is a dictation which will require a Fulfulde speaker who can read Fulfulde. You will need your dictionary for question #26.

*An italicized number in the right margin indicates what point value is assigned to each question.
There are 284 points possible.*

1. Define the following: (4)
 - a. Pulaaku -
 - b. ndimaaku -
 - c. dendiraaku -
 - d. kaanankaaku -

2. Translate into Fulfulde: (10)
 - a. parents
 - b. grandmother
 - c. grandfather
 - d. grandparents
 - e. son
 - f. daughter
 - g. child
 - h. older sister
 - i. younger brother
 - j. friend

3. What does *sanaa* mean? (1)

4. When the action is incomplete, the _____ (verb form) is always used after *sanaa*. (1)

5. What is the only true past tense in Fulfulde called?
How is it recognised in a verb? (2)

6. Separate the following contracted forms to show their origins. Define each. (8)

a. *inniibe* -

b. *biyiiko* -

c. *biyum* -

d. *deekam* -

7. Circle the passive forms in each of the following sentences. Then write the translation in English for each. (7)

a. *Biyiiko koddaajo na wi'ee Tako.*

b. *Maccudo o waree.*

c. *Moyyere na bonee, naa bonnataake?*

d. *Si mi waraay, bunndu ndu wasataake?*

e. *Ngaari ndi waddetee faa nyaamee.*

8. Translate the following: (5)

a. *Mi yehiino* -

b. *Mi yahaayno* -

c. *Na wulnoo* -

d. *Mido janngannoo* -

e. *O yahataano* -

9. Give an English word or definition for each of the following: (34)

a. *awirgal* -

b. *janngirde* -

c. *piisirdi* -

d. *kaanankaaku* -

e. *lawbe* -

f. *maabube* -

g. *rimbe* -

h. *rimaybe* -

i. *ooldude* -

j. *wojjude* -

- k. *ፊገላሳ* -
- l. *ሰጠላሳ* -
- m. *ሰጠላሳ* -
- n. *ሰጠላሳ* -
- o. *ሰጠላሳ* -
- p. *ሰጠላሳ* -
- q. *ሰጠላሳ* -
- r. *ሰጠላሳ* -
- s. *ሰጠላሳ* -
- t. *ሰጠላሳ* -
- u. *ሰጠላሳ* -
- v. *ሰጠላሳ* -
- w. *ሰጠላሳ* -
- x. *ሰጠላሳ* -
- y. *ሰጠላሳ* -
- z. *ሰጠላሳ* -
- aa. *ሰጠላሳ* -
- bb. *ሰጠላሳ* -
- cc. *ሰጠላሳ* -
- dd. *ሰጠላሳ* -
- ee. *ሰጠላሳ* -
- ff. *ሰጠላሳ* -
- gg. *ሰጠላሳ* -
- hh. *ሰጠላሳ* -

10. Put the following in order of most to least urgent with 1 being the most urgent. Place the number you assign to each phrase's importance to the left of the phrase in the blank provided. (4)

- ___ a. *ሰጠላሳ ሰጠላሳ ሰጠላሳ*.
- ___ b. *ሰጠላሳ ሰጠላሳ ሰጠላሳ*.
- ___ c. *ሰጠላሳ ሰጠላሳ ሰጠላሳ*.
- ___ d. *ሰጠላሳ ሰጠላሳ ሰጠላሳ*.

11. Write the correct verb form in the blanks of the following sentences. (20)

a. *Si o (yahude)* _____ *luumo, o (soodude)* _____ *gawri.*

b. *Fay si o (yahude)* _____ *luumo, o (soodude)* _____ *gawri.*

c. *Si mi (hebude)* _____ *kaalisi, mi (nyibude)* _____ *garuwal.*

d. *Fay si mi (hebude)* _____ *kaalisi, mi (nyibude)* _____ *garuwal.*

e. *Si mi (soodude)* _____ *gawri, mi (hokkorde ma)* _____.

f. *Fay si mi (soodude)* _____ *gawri, mi (hokkude)* _____ *ma.*

g. *Si a (defude)* _____ *hoy maanaaje, a (welnude)* _____ *sukaabe galle be fuu.*

h. *Fay si a (defude)* _____ *hoy maanaaje, a (welnude)* _____ *sukaabe galle be fuu.*

i. *Si a (mooreede)* _____ *fuu, hoore maa (naawude ma)* _____.

j. *Fay si a (mooreede)* _____ *fuu, hoore maa (naawude ma)* _____.

12. Translate the following sentences. (6)

a. *O yehii luumo filaade ko o nyaama.*

b. *Adunaaru o tagaama ley balde jeegom.*

c. *A nani ko mbiimaami dum?*

13. Translate and explain the following proverb. (4)

Jawdi wo leebol hinere.

14. Translate the following sentences. (4)

a. Even if they protest (cry), they are going to the fields.

b. If he goes to market, he will buy millet.

15. Identify (voice, verb form, aspect, number, infixes, etc.) the conjugated form and write the Infinitive form of each of the underlined words in the following phrases. (24)

a. *Mi waawaa nyowude kamsel fey!*

b. *Aan kaa fay huunde a faamaay.*

c. *O puusotoodo.*

d. *Cuudee kam!*

e. *Yeew no jonnte de tampiniri o.*

f. *Moyyere na bonnee, naa bonnataake.*

g. *Fatimata rimaama gilla mi hodaay ga.*

h. *Min nyaamoobe.*

i. *Mi hokkete siwo.*

j. *Joonin joonin miccitiimi.*

16. Put the following sentences in order from what pleased me most to what pleased me least, with 1 indicating what pleases me most and 6 what pleases me least. Place the number indicating your response in the blank provided to the left of each item. (6)

- ___ a. Dum welaay kam sanne.
___ b. Dum welaay kam.
___ c. Dum welii kam.
___ d. Dum welii kam faa kaaddi walaa.
___ e. Dum welaay kam fay seeda.
___ f. Dum welii kam sanne.

17. Translate the following: (4)
- a. When would you have gone?
 - b. When were you going?
 - c. I used to study.
 - d. He had planted corn.

18. What is the Fulfulde word for each of the following, and what is the corresponding relative pronoun for each of these words? (12)

	Fulfulde Word	Relative Pronoun
a. When?	_____	_____
b. Where?	_____	_____
c. Why?	_____	_____
d. How?	_____	_____
e. How much?	_____	_____
f. Who?	_____	_____
g. What?	_____	_____

19. In the case of “which” or “that”, what are used for relative pronoun markers? (2)

20. Translate the following sentences into English. (10)

- a. *O haalnaay kam nde o wari nde.*
- b. *O yi'aay ko kokkumi Bureyma dum.*
- c. *Mi yaarii suka o to njiimi liingu mawngu nyannden.*
- d. *Goriiko mo nji'ataa jaango o na saahii sanne.*
- e. *Gorko mo nji'ataa o wo duroowo.*

21. Complete each sentence using the correct word for “one,” following the model of the example given: (10)

Example: <i>Mido jogii</i>	<i>debbo</i>	<i>gooto.</i>
a. <i>Mido jogii</i>	<i>boggol</i>	_____
b. <i>Mido jogii</i>	<i>cukalel</i>	_____
c. <i>Mido jogii</i>	<i>wojere</i>	_____
d. <i>Mido jogii</i>	<i>rawaandu</i>	_____
e. <i>Mido jogii</i>	<i>nagge</i>	_____
f. <i>Mido jogii</i>	<i>wuro</i>	_____
g. <i>Mido jogii</i>	<i>mbeewa</i>	_____
h. <i>Mido jogii</i>	<i>saaya</i>	_____
i. <i>Mido jogii</i>	<i>lekki</i>	_____
j. <i>Mido jogii</i>	<i>cofal</i>	_____

22. Match the following nouns and adjectives. (17)

___ a. <i>siwo</i>	1. <i>famaro</i>
___ b. <i>jale</i>	2. <i>famardu</i>
___ c. <i>dawaadi</i>	3. <i>pamaroy</i>
___ d. <i>saaya</i>	4. <i>pamarol</i>
___ e. <i>boggol</i>	5. <i>pamaro</i>
___ f. <i>kosam</i>	6. <i>pamardi</i>
___ g. <i>ungal</i>	7. <i>famaro</i>
___ h. <i>cukalel</i>	8. <i>pamarel</i>
___ i. <i>cukaloy</i>	9. <i>pamara</i>
___ j. <i>ngesa</i>	10. <i>famarko</i>
___ k. <i>sukaabe</i>	11. <i>famarbe</i>
___ l. <i>jalo</i>	12. <i>pamaral</i>
___ m. <i>rawaandu</i>	13. <i>pamari</i>
___ n. <i>nagge</i>	14. <i>famare</i>
___ o. <i>hudo</i>	15. <i>pamaram</i>
___ p. <i>gawri</i>	16. <i>pamare</i>
___ q. <i>maayo</i>	17. <i>pamara</i>

23. Translate the following sentences into English.

(28)

- a. *Ngaldò cofal buri ngalto mawnude.*
- b. *Ittaa lebbi, tayanaa kam ngal, miin e hooram mi defa ngal.*
- c. *Hooyu heyre, aan jey.*
- d. *Nebbam seeda tan njogiimi, dam ndefiranmi hannden.*
- e. *Mi haari.*
- f. *Joonin miin tilii nyaamude.*
- g. *Mi tawii do yaare.*
- h. *Dum woodaay e rewube tuubakuube hono no rewube Fulbe ni.*
- i. *Mi hillaaka.*
- j. *Dume dum nafata?*
- k. *Mi faamataa haala moodon si on njaawii haalude.*
- l. *Mi jabaay.*
- m. *Weccanam hemre.*
- n. *Doomu faa mi yeew hakkillo am tafon.*

24. Translate the following into Fulfulde.

(8)

- a. one child
- b. two men
- c. three women
- d. five young girls
- e. nine wives
- f. ten boys
- g. twenty kings
- h. thirty children

25. Take the first five sentences (in bold type) of the following passage as a dictation. (25)

26. Then, using your dictionary, translate the complete text into English (26)

27. Comment on the type of literature it is and what the story teller might have been trying to say to his listeners. (2)

DICTATION READING

¹Kofo gorko wari, jippanii galle keewfo sukaabe, kaa be ngalaanoo nyaamri sanne. ²Kofo o yottii, wii: “On teddinii kam si on accii mi waalan ga.”

³Jom galle o silmini o, hokki o suudu. ⁴Jom galle o waddi tummbude gawri hokki nde jom suudu mum una. ⁵Be kebi kofo Alla.

⁶Debbo o uni, defi hiiraande. ⁷Nde o rotti nyiiri ndi ndeen, o wadi ndi kaakol gonngol, o resi. ⁸O itti nyiiri seeda o battinii goriiko oon. ⁹Goriiko wi'i kofo mum oon, “Kofo Alla umma kiirtoden”. ¹⁰Mono fuu nokki lonngere tan, noon ndi timmi. ¹¹Be looti juude maɓɓe. ¹²Kofo oon wi'i Albarka. ¹³Be pukii faa weeti, nde weetunoo ndeen o wi'i beero makko oon: “Mi dawan”. ¹⁴Beero o wi'i o muncoo faa be taya kooyol tafon. ¹⁵O yehi o yamowi debbo oon yalla won ko waali? ¹⁶Debbo o wi'i fay huunde waalaay. ¹⁷Kofo o hooyi gineeji muudum. ¹⁸Gorko o dowti o faa o woddowii, fornyii. ¹⁹Debbo oon ummii tan wulni nyiiri ndi. ²⁰Gorko oon warti, debbo oon wi'i sukaabe be nannga nyiiri ndi, wi'i, “Kokkee baaba mon nyaama”. ²¹Baaba o wi'i nyaamataa. ²²Debbo o rotti nyiiri mum wadi ndi e taasa, looti juude mum, wi'i faa nyaama, noon nyiiri ndiin wi'i o: “Si aan a nyaamii kam hannden a nyallataa.” ²³Debbo o huli sanne, o wi'i faa o ummoo tan, noon o saami, o maayi. ²⁴Cukaloy koy ngari mbi'i baaba muɓɓen wara ndaara inna muɓɓen. ²⁵Baaba oon wari tawi inna oon maayi. ²⁶Nyiiri ndi nii heddorii, walaa fuu nyaamfo dum.

Yaagaare Vocabulary

Vocabulary Set 3

(1,365 words)

General Vocabulary

- aagaade** - to raise something up in order to strike something else
aameede - to be well instructed in how to live, to be raise or reared well
adadu (o)/adaduuji (dī) - 1. the total, the number 2. the population 3. the value, cost
afaade - to give birth to your first child; this term is only used of women, not animals
Afo (o) - the name of the first son
akalal (ngal)/akalaaje (dē) - 1. a wooden trough or manger used for feeding or watering animals 2. a dugout canoe, pirogue, boat
al'aada (o)/al'aadaaji (dī) - a custom, practice, or tradition
alhaali (o)/alhaaliiji (dī) - 1. a plan or blueprint 2. the resemblance, likeness, or image of something else 3. signs or symptoms
alluwal (ngal) or **alluwel** (ngel)/alluuje (dē) - 1. a wooden slate which is written on with ink; principally used in the study of the Koran 2. a slate made of various materials; e.g. “*alluwal mana*” {a plastic slate}
amiiraaku (ngu) - royalty, chiefdom, kingship, sovereignty
anndal kiinngal (ngal)/annde kiinde (dē) – history
anndinde - 1. to inform, to let know, to tell 2. to teach
annditinde or **annditidde** - to recognize, to know
araawu (ngu)/araaji (dī) - in a game - a point or a goal
aranel – before
arkilla (ka)/arkillaaji (dī) - a mosquito net
- baa nde** - 1. even if, even though
baantaade - to invite
baaru (ndu)/baari (dī) - 1. a bow (used to shoot arrows)
badɔ (o)/waddiibe (be) - a rider - can be on an animal or a bike or motorcycle
baggo - soft, tender, young
balla (o)/ballaaji (dī) - help, aid, assistance
ballondiral - cooperation, to help each other
balnande - to speak a parable to someone
balnaneede - to be spoken to in a parable
bamtude - 1. to take something 2. to wash one's private parts
banngande - 1. to appear 2. to be revealed - this might be something that had been a secret, or it might be the will of God 3. to find something which was either stolen or lost
bangude - to appear suddenly
baɗinde - to marry your son to a girl
barkari (o)/barkariiji (dī) - the outer garment or jacket the young shepherds wear dyed either yellow or black, often with shells decorating the front
barkitaade - 1. to seek to lower (buyer) or increase (seller) the price of something being sold by saying “*Albarka*,” which is their way of saying the price is not satisfactory; to dicker, to bargain, to negotiate the price of something 2. to greet someone who was sick, but has recovered, by saying “*barka ma*” {bless you}.
- barminde** - to wound or cut
barmineede - to be wounded by someone else
barmitaade - to wound yourself
barmude - to be wounded or cut by something not by someone
barrol (ngol)/barri (dī) - a wick
bataaki (ki)/bataakiji (dī) - a letter (post)
batala - comfort, ease
batirde (nde)/batirde (dē) - a meeting place
batte - 1. even if, even though, even when 2. because 3. why
battinde - to bring someone or something close to someone or something
bayude - when inanimate objects transpire, sweat or ooze water - such as a clay pot; when water condenses on a glass
beldo (o)/welbe yiyam/ko'e/gite (be) - 1. “*beldo yiyam*” - an easy going, pleasant person
2. “*beldo hoore*” - someone who has good fortune 3. “*beldo gite*” - someone who finds something he has lost, or someone who sees something that is hard to see
4. “*beldo junngo*” - one who is coordinated, adroit, dexterous, skillful, deft

bemaade - to fail to find something despite looking hard for it
benkididde - to have a short, thick neck
benndude - 1. to ripen 2. to cook something until it is done
bentigaaru (ndu)/bentigaaje (de) - a drum made from a calabash with a skin fastened over the opening, it is generally hung from the neck and played with the hands
berkeyye (de) - waves (no singular form used)
bifirgal (ngal)/bifirde (de) - 1. a fan 2. bellows
fiirude - 1. to empty the contents of the intestines (of a butchered animal) 2. to wipe someone's bottom after they have had a bowel movement
birgi tuubaaku (o) - chemical fertilizer
bilaade - 1. to have a problem or a difficulty 2. to be angry
bileede - 1. to be angry 2. to have a problem or dilemma
billaae (nde)/billaaje (de) - a hard time - this may be from a hardship or a time where it is difficult to meet one's needs and so one suffers
billitaade - 1. to have improved circumstances 2. to be acquitted
biltude - 1. to take something down that was either draped over something or hanging on something 2. to acquit someone
bimbeere (nde)/bimbbeeje (de) - a pillar, generally made of bricks
ɓodude - to crawl along the ground
bolaade - 1. to cover the bricks of a wall with either mud or cement, to plaster, roughcast - this would be a second thin plaster applied over the initial roughcasting
boldinde - To take a woman's jewelry away from her, generally done by the husband, if he is angry with her, or by a robber.
boldude - to be empty
bolminde - to make something smooth
bolonngu (o) - dust
bonde neddaaku (ngu) - inhospitality, rudeness
bonde needude - to not show respect for those you meet on the road or who visit you, to dislike guests, to be inhospitable, to be rude, not to be nice (*Note: This verb describes the state of a person, how he is, and so is not used much apart from its stative form or the participle.*)
boogu (ngu)/booguuji (di) - a work bee where one's neighbors come together to accomplish a task together
boolaae (nde)/boolaaje (de) - the outer garment or jacket the young shepherds wear dyed either yellow or black, often with shells decorating the front
booyeeffi or **booyeeeki** (ki) - the duration, the length of time
ɓorude - 1. to pick fruit 2. pluck the feathers of a chicken
ɓottude - to gather something together that is sitting on the ground; to gather dirt together
buɗude - to smoke
ɓural (ngal)/ɓure (de) - superiority
ɓurnude - to exalt or honor someone else or something, it can refer to exalting yourself involving pride
ɓurtude - 1. to be in better health 2. to be better able to do something
ɓurondirde - to compete
butel (ngal)/butoy (koy) - a glass bottle or jar
ɓuttideeffi or **ɓuttideeki** (ki) - thickness
ɓuuccaade - 1. to kiss 2. to make a kissing sound when calling your dog, cow, or sheep
buudu (o/ndu)/buuduujji (di) - 1. lineage, genealogy 2. a race of people 3. a species
buykeede - to be complained about
buykude - to complain, find fault, be critical, grumble, complain

caahu (ngu) - hospitality, respect
callalol (ngal)/callali (di) - a long chain or metal cable
caral (ngal)/care (de) - 1. judgment or discernment 2. knowledge especially as it relates to discernment 3. cunning deceit
cawraagu (ngu) - tolerance
ceerol (ngal)/ceeri (di) - a boundary, border
cembam (dam) - a drink made with either milk or water and flour, pepper, and ginger
cokirgal (ngal)/cokirde (de) - 1. a key 2. a lock
cuccukka (ka)/cuccukkaaji (di) - (in) secrecy, (in) hiding
cukkuri (ndi)/cukkuriiji (di) - a thicket, a dense woods, a forest
cumnal (ngal) - a lot, an object used in deciding a matter by chance
cuubu (ngu)/cuubuujji (di) - folly, foolishness, shamelessness

daasaade - to crawl along the ground
daasude - to drag
daayndam - ugliness
daayude - to be ugly
dabfo (o)/rabbuɓe (ɓe) - one who is short
dabbude - to ask for something, to beg
daddo (ngo)/daddooji (di) - 1. a bird nest 2. a pile of leaves upon which a woman dries her clothes
3. cloth or mat used to sleep on or lie down on
dadinde - 1. to cure or heal someone 2. to save someone
dadude - 1. to be completely well, healed, cured 2. to recover from a fright 3. to pull ahead of
someone or something else in any kind of a race or competition, including studying in school
4. to be saved
dakkinde - to be near to, close, next to
dakkondirde - to be next to each other
dampeede - to be stomped on
dampude - to stomp on, to pack down
danndaku (o) - aluminum
dangga (ka)/danggaaji (di) - a wallet
danninginde - to throw something onto something (e.g. the desk or the house) or into something (e.g. a
tree) so it does not fall off of or out of where you have thrown it
danningude - to climb onto something (e.g. house) or up a tree and then not be able to get down
danyude - to have something wrong with you - it is also used in the expression “*dume danyi maa?*”
{Lit: What do you have - illness, sorrow? We would translate this: What's wrong with you?}
Note: sometime in rapid speech the “n” is dropped and they say “*Dume dayi maa?*”
darnde (nde) - height
dattaade - to start behind someone(s) or something(s) and then to not only catch up but go one ahead -
often used in the context of a race or studies, but could be many other situations, such as a
group traveling
dattude - to pull ahead of someone or something else in any kind of a race or competition, including
studying in school
dawa (ka) or **dawaaru** (ndu)/dawaaji (di) - ink
dawla (o) - popularity, honor, grace (on a human level, not with God)
dawrande - 1. to rule over, to have control over 2. “*dawrande hoorem*” means to have self control or
be self disciplined
dawridinde - to discuss how to tackle a job or a problem, to talk a matter over
dawroowo - the leader, the leader of an age group
dawruude - to rule over, to have control over
dawude - to leave during the early morning
debeere (nde)/debeeje (ɗe) - a village composed of Riimayɓe
debereedu (o)/debereeduube (ɓe) - a pregnant woman - contracted form of “*debbo reedu*”
ɗeɗɗude - to choke or strangle someone or an animal by the throat
deenaade - to lean on with one’s back or shoulder
dekaade - to depend or count on
dekeede - 1. to have something placed on you, can be used fig. of responsibility 2. to be
accused
dekondirde - to stack or pile up one thing on another
demilal (ngal)/demile (ɗe) - a work bee specifically to hoe someone’s field for them
denjigaade - 1. to prostitute, to engage in sex for pay 2. to be sexually promiscuous
denjigaare (nde) - prostitution
denjugu (o)/denjuguube (ɓe) - a prostitute, an immoral woman, one who is promiscuous
ɗeppeefi (ki) - the width or breadth
ɗeppidinde - to be flat
ɗeppidindum - something flat
dettude - to lower
ɗibbude - to stuff something into something else
difaade - 1. to jerk a part of your own body, to jerk in a spastic sense because you are sick, thrash
2. to jerk yourself loose from someone's grasp, struggle
difude - to jerk someone or something
diibaade - to be thoroughly mixed
diibude - 1. to mix using either your hands or your feet. 2. to mix nyiiri with milk
diidol (ngol)/diidi (di) - 1. any line, design, or drawing 2. the Milky Way
diidude - 1. to design, doodle, draw 2. to make a line in the dirt, either on purpose or by dragging
your foot

diilaade - 1. to depend or count on 2. to concentrate or focus on doing one thing, to prefer only one thing

diitaade - to move out of the way

diisineede - to be moved out the way

dikkaade - to give birth to the first born - this term is used of both women and animals, although aforaade is preferred for women, in Mahadaga this term is only used of cows

dimme (o) - 1. thought, this contains a certain aspect of doubt or uncertainty 2. suspicion 3. hope

dimmitaade - to do something again; used as an auxiliary verb

dimmude - 1. to think, to have an opinion (this always carries with it a certain aspect of uncertainty or doubting) 2. to be suspicious 3. to hope

dimngal (ngal)/dimle (de) - a bundle that is carried on an animal or vehicle

dinngaade - 1. for a person to move or sway 2. for the earth to shake

dinngude - to shake something

dirbaade - 1. to crawl along the ground

dirnude - to move something, someone, or even yourself from one place to another

dirude - to move in a forward progression, to advance

disinde - to move something or someone from one place to another

diwnude - to shiver or shake as with cold or fear

diyɣude - to sink

doccal (ngal)/docce (de) - a torch, that is a piece of wood that is on fire

dogginde - to make something run, such as a horse or even a truck

dokko (o)/dokkuɓe (be) - a generous person, one who gives

domditinde - to drink in order to quench a thirst

donngal (ngal)/donle (de) - a head load, a bundle of anything carried on the head

doobu (ko)/doobuuji (di) - bran

doofude - 1. to pull up by the roots 2. to elope

dooldude - 1. to force, to do something by force, to take by force 2. to rape

doole (o) - 1. force 2. power 3. problem, hardship, imposition, torment

doomeede - to be waited for

doomude - to shrink - this term is only used of gourds that are picked before they are ripe

dorrol (ngol)/dorri (di) - a whip

doyɣude - to throw something down

dukande - to shout or yell at someone, the one shouting may be angry or not

dukidinde or **dukididde** - to make noise together with someone

dunna (ka) - when clouds obscure the sun - this occurs when there is a partly overcast sky, but this term is not describing the sky, but the fact that the clouds occasionally obscure the sun as they pass before it.

dunyude - to push, shove

duppirde (nde)/duppirde (de) - 1. a kiln for firing pottery 2. a barbecue

duunnude - to overdo something; to exceed, to exaggerate

elude - to hit someone on the head

endam (dam) - solidarity - in particular this refers to solidarity in family matters, but can also refer to solidarity in other groups

ennude - to try to do something, make an effort, attempt

etu (ngu)/etuuji (di) - 1. a measure 2. a test, exam

faadinde - to make smaller or narrower, to reduce the width

faandaade - 1. to approach 2. to approximate

faandu (ndu)/paali (di) - 1. a gourd with a neck, used to make butter 2. a jug made of plastic or glass

faataade - to trust

faattinde - to make smaller or narrower, to reduce the width

fabɓude - 1. to postpone or delay 2. to spend several days or weeks visiting somewhere

fadditinde or **fadditidde** - 1. to postpone or delay 2. to turn a page, turn a cassette over 3. to cause something to return

fata (o)/fataaji (di) - a leather or plastic bucket used to draw water from a well

falaade - 1. to intercept, intersect, or waylay someone who is passing by 2. to pass through an intersection before someone else

faltinde - to overdo something, exaggerate 2. to go too far when taking something or someone somewhere 3. to look for trouble with someone by doing bad things to him

faltodaade - to pass by carrying something

faltude - 1. to take down a barrier, can be an object or your leg which is in the way; to cause something that is spanning between two objects to fall down 2. to be full of food, satisfied

falude - to bar or block the way
famfinde - to diminish, reduce, make smaller
famfintinde - to make yet smaller in size, to reduce again
fandinde - to diminish, reduce, make smaller
fandintinde or **fandintidde** - to make yet smaller in size, to reduce again
farbude - to run hard, sprint
fartinde - to startle or frighten something or someone which causes it to run away
farude - 1. to have a crop failure, in Sebba they would tend to say “mi farii” {I failed}
 2. when a horse or donkey blows through its lips
fayde (nde) - fatness
fayude - to gain weight, be heavy or fat
feccirde - to go halfway, or to do half of a task
fedaade - to plait either wooden beads or coins of gold or silver into your own hair
fedeede - to have wooden beads or coins plaited into your hair
feekaade - to speak in a loud voice, shout or yell
feenyo (ngo)/peenye (de) - a slap to the face
feenyude - to slap someone's face
feerude - to begin to understand something
feertaade or **fiirtaade** - to be stimulated by work, exercise, good news, or drugs
feetaade - for a woman to sit immodestly with her legs apart
feewtude - 1. to face toward 2. to calm down after being angry, to cool off after being hot
 3. hot water that has cooled off
felbude - to speak in a loud voice because you are angry with someone, to shout, yell
feleede - to be accused, blamed
fellere (nde)/pelle (de) - a spot
fellude - 1. to explode 2. to shoot a gun
felnyude - to thunder
feloore (nde)/pelooje (de) - blame, fault
felude - to blame, to accuse, to fault
fennude - 1. to accuse someone of lying who you know is telling the truth 2. to decorate one's house
 by an attractive arrangement of the household dishes
ferude - to move with the intention of never returning to that place
feseede - 1. to be injected 2. to be tattooed
feto (ngo)/pete (de) - a pond
fettaade - 1. to snap your fingers 2. to unbutton, to unsnap 3. to strike a match
fettere (nde)/pette (de) - a burning coal
fettude - 1. unsnap, unbutton 2. to spark 3. when grain or especially cotton opens up when ripe
feyyitinde or **feyyitidde** - 1. to cross over water, a desert, a forest, a border 2. fig. to pass through a
 problem or difficult time, such as a famine
fibande - to tie a charm on someone or something
fibaneede - to have a charm attached to you
fibude - to tie a knot
fiddude - to brush off (dirt, etc.) or to shake out, shake off, to sweep
fidude - 1. to shoot an arrow or a gun
fiindude - to flower, blossom, bloom
fiire (nde)/piye (de) - a measurement from the elbow to the finger tips, a cubit
fijireede - to be played with or to be fooled around with, often used in negative sense
fijude - 1. to play, party, celebrate 2. to engage in sexually immoral behavior
 3. a “*pijoowo*” can be a musician
fillaade - 1. to converse, to chat or make small talk 2. to tell a long story
fillawol (ngol)/fillaaji (di) - a story
filnde (nde) - 1. A message that contains a sign or other confirmation that the message is true or
 authentic. It can be conveyed via a person (orally) or in a letter. It might be an object or a bit
 of information about the one sending the message that is not generally know 2. a reminder or
 explanation in order to authenticate a message or what someone is saying 3. a search
fincitinde or **fincitidde** - 1. to leaf through a book looking for something 2. to search or rummage
 through things looking for something
findinde - to wake someone up
fintude - 1. to awaken 2. to regain consciousness
fippude - 1. to struggle to look for things to do, to search for work, to make yourself useful 2. to flap
 wings (birds)
fitilla (ka/o)/fitillaaji (di) - a lamp
fittude - to jump, to leap up
fiyaade - to run into something, to bump into

fonndirde (nde)/ponndirdè (dè) - a foundation

fonngude - to be so hungry that you forget something until you have eaten and then you speak, mentioning what you have just thought about - this is considered very funny (and embarrassing to the speaker) as it demonstrates to them that you were so hungry that your sense left you until you had something to eat.

fontiire (nde)/pontiije (dè) - a nail

foortaaide - to lie on your back with your legs stretched out straight

foortude - to extend or stretch out your hand/arm or foot/leg

fornyude - to turn something or someone back, to turn away

fottinde - to move something

fottude - to be present

fotondirde - to meet with someone

fuɖude - 1. to sprout - as with plants 2. the sun & moon rising

fukkodaade - to have sexual intercourse (humans only)

funtande - 1. to appear 2. to be revealed - this might be something that had been a secret, or it might be the will of God 3. to find something which was either stolen or lost.

funtude - 1. to appear suddenly 2. when water leaks into a building along the ground

furaade - to test, examine with a story problem

fusude - 1. to explode, such as a dam full of water 2. to drain or pop open, such as an abscess or a rotten egg

futte (o)/futteeji (dī) - the cow or money given to secure a marriage, the bride price, a dowry

fuufa (o) - aluminum, tin, a light metal

fuunude - 1. to rust (metal) or decay (wood, teeth) 2. to mold 3. to have been wealthy for a long time 4. when a young person reaches adulthood 5. to be dirty or filthy

fuuytinkinaade - to choose to act like a fool - this would not be the person's normal behavior as with a “*puuydo*” or “*cuubaado*”

fuuyude - to lack discernment, judgment, to act like a fool; this would be the person's habitual behavior

gaajaade - 1. to converse or chat with someone 2. to sweet talk a member of the opposite sex, to flirt

gaale (dè) - mathematically the group of single digit integers; i.e. 0-9 - “*suudu gaale*”

gaarawol (ngol)/gaaraaji (dī) - a string or thread made of either cotton or synthetic materials

gaatere (nde)/gaate (dè) - a burp

gaatude - to burp

gabaade - to snatch, grab suddenly

gabitaade - to snatch or grab from someone

gaccaade - 1. to commit an act which results in shaming yourself, generally this is something bad or wrong done deliberately although it could be accidental 2. to insult, injure - generally orally 3. to persecute

gacce (dè) - 1. insults 2. fault, blame

gaccude - to do something which will embarrass, shame and humiliate someone else

gafakka (ka)/gafakkaaji (dī) - 1. a small bag, knapsack or satchel 2. a sack of grain hung from a horse's head

gannde (nde) - 1. the thorax 2. next to

ganyo (o)/waybe or wanyube (be) - the enemy

garbinde - to beg

garol (ngol) - arrival, coming

garoojum (ɖum)/- something coming in the future (*Note: This “noun” is really a participle (incomplete-active) of the verb warude.*)

garuwal (ngal)/garuuje (dè) - a rectangular house made of bricks

geyyelle (dè) - a chain, chains

gido (o)/yiɓbe (be) - a close friend; lit. one who is loved

golleede - 1. for a particular job or piece of work to be accomplished 2. for a person to be cursed

gollidinde - to collaborate with, to work with

gonginde - to exhort, to speak forcefully telling people what they need to do

gortaalo (o)/wortalbe (be) - 1. a young man of marriageable age who is not yet married 2. a widow/widower or divorcee with or without children who is still of marriageable age

gosude - to accuse - often this term is used when accusing an opponent before the law

gullal (ngal) - speed

gurbitaade - to jump or spring up all of a sudden, it may include running away, but not necessarily

gureejo (o)/gureebe (be) - one who lives in the bush

haabu (ko)/haabuji (dī) - cotton

haamnaade or **haannaade** - to be aggravating, annoying, bothersome, irritating, vexing

haamninde or **haanninde** - to aggravate, annoy, bother, irritate, upset, or vex
haamude - 1. to squeeze or wring out water 2. humid
haandinde - to drive someone crazy
haanfude - to be crazy, insane
haanude - to literally drive someone crazy
haarannde (nde) - fullness of stomach, plenty
haarnude - to feed someone or something until they are full and satisfied
haartaade - to clear your throat of phlegm and to spit it out
haɓɓere (nde)/kaɓɓe (ɗe) – 1. a bundle of millet 2. a bundle of wood
habude - to fight, argue, disagree, dispute
hadude - to stop something from happening, usually before it starts to happen, to prevent; to impede, prohibit, forbid
hakinkinde - to be sure
halal (ngal)/halalaaɗi (ɗi) - what one owns outright, one's possessions, or one's own family
hamanaare (nde)/kamanaaje (ɗe) *Zea mais* - an ear of corn or maize
hamnude - to stir up people or animals so that they fight with each other, to provoke others to fight
hamre (nde)/kaɓe (ɗe) - a fight, a war
hanndude - to hinder, interfere
hantorde (nde)/kantorde (ɗe) - the end, finish, termination, conclusion
haptaade - to try and do something difficult, to make an effort to do something, to attempt
harinaade - to hurry someone
harineede - to be hurried by someone
hattaade - to notice that something or someone is missing
hawritinde or **hawritidde** - to gather together with
hawrondirde - to gather together, collect, to mix together
hawtude - to share something
haykaade - 1. to determine the feasibility of a work 2. to estimate
haynaade - to see someone or something at a distance
heɓirde - to receive something from someone, the one who did the giving is the object of this verb
heccidinde or **heccididde** - to be fresh, new - refers to things that are alive
heedude - 1. to be in the direction of, toward, near, located by 2. to replace or substitute for someone, may be temporarily or permanently, to succeed
heefude - to scrape, file
hekude - 1. to laugh heartily 2. when a chicken cackles 3. to pant
hellude - to clap; “*o hellii o feenyo*” means “she slapped his face”

heltaade - for something to break into two or more pieces - the focus is on the thing ruined, not on the force that broke it
helude - to break something into two or more pieces - the focus is on the one doing the damage
hemrude - to receive something from someone, the one who did the giving is the object of this verb
henginde - to tighten a rope
henngitinde or **henngitidde** - to fix, repair, mend
hennyitoraade - to be content, to be satisfied (*Note: This verb is slightly different than “hennyude” or “heyude” in that with this verb the person may not have a sufficient amount of something but he is still content, where “hennyude” and “heyude” refer to having a sufficient amount of something.*)
hennyude - to have enough
heppude - to be anxious, impatient, to be in a hurry
hensaade - 1. to deliberately do something - often this is done to annoy someone 2. to take the initiative to do something that needs to be done without being told to do it
hesidinde or **hesididde** - new, can refer to something you just obtained or to a person who is new to a place
hesude - 1. to nearly or almost have something happen or to nearly or almost do something but something happened that stopped you 2. to cut someone's or something's hair
hettaade - to wait for someone or something
hettude - 1. to be in the direction of, toward, near, located 2. to replace or substitute for, can be either temporarily or permanently, to succeed
hewtitaade - 1. find something which was lost 2. buy back something you sold
heyɗude - to be new, can refer to things that are new or to someone who is new to a place *Note: A series of participles are formed from this root verb. Whether one uses this set or the set derived from “hesidinde” seems to depend on local preference. Listen to what people are saying in your area!*
hiɓɓude - 1. to be complete, whole, normal, perfect 2. to be tight
hiilngo (ngo) - attention, intelligence

hiinyude - to investigate, inquire, to carefully consider something before accepting or rejecting it

hiirnaange – west

hiisa (o) - counting, calculation

hiisaade - 1. to care about someone, to be concerned 2. to calculate, to count

hiiseede - 1. to be cared about 2. to be counted as in a census

hippaade - 1. to lay down with your face on the ground, to bow your face to the ground
2. for a container to fall by accident upside down

hippitinde or **hippitidde** - 1. to turn something right side up or right side out (such as a shirt)
2. to remove a roof made of wood or metal in order to repair it

hippoode (nde)/kippoode (de) - a lid or cover

hippude - 1. lay something face down, for something to be laying face down 2. to roof a building with wood or metal 3. to euphemize, to speak in such a way as to disguise your true intention or desire or to avoid speaking about something which is considered a taboo or embarrassing

hirseede - to have your throat cut

hirsude - to cut the throat

hirude - to be jealous, has the sense of provoking one to desire the same thing as someone else has; also refers to the jealousy one has of one's spouse

hoccude – 1. to give your guest a gift in order to honor him 2. to find something lying on the ground

hoddu (ndu)/kolli (di) - a three string instrument made of wood played by plucking the strings, a kind of guitar

hofaade - to kneel

hoggo (ngo)/koowle (de) - a corral, animal pen

hojude - 1. to eat but not enough to be satisfied

holtinde - to give a gift of cloth or clothes, to dress or clothe in a figurative sense by providing clothing

holtude - to have new cloths - you may have purchased them yourself, or they may be a gift from someone else

hoodude - to go home with someone or something

hoodere (nde)/koode (de) - a star

Hoodere Fajiri (nde) - lit. the Morning Star, ie. Venus

Hoodere Futuro (nde) - lit. the Evening Star, i.e. Venus

hooreejo (o)/hooreebe (be) - a leader

hoorude - 1. to take someone or something home or to where it belongs or comes from
2. to fast 3. for animals not to drink daily

hooyeede - to be chosen or taken

horginde - to sit someone behind you on a bike, horse, etc.

horgineede - to ride behind someone on a bike, horse, etc

horkitinde - to clear your throat

horsude - 1. to be precious 2. to remove the last bit of water in a pot or a well (can be done by a person or by evaporation) 3. to scrape something with either your finger nail or a blade

hoofdude - to dream

hoynude - 1. to regard someone lightly, to be disrespectful 2. to make light or easy, to lessen something that hurts, to ease, to reduce the price (*Note: "Laamdo hoyne" or "Laamdo hoynu" is a blessing with the thought that God will make one well again, or lessen one's problems, but "Laamdo hoyne" is a curse, in other words, may God have no consideration of you.*) 3. to do something you don't like to do therefore you do not have much regard for it, to disdain

hoynude - 1. to be easy (i.e. work) 2. inexpensive 3. to be shamed, embarrassed, distained

huβbude - 1. to start a fire 2. to turn on a light

huccitinde or **huccitidde** - to face someone or something a direction

huccitinde or **huccitidde** - to face in a direction - one may or may not be moving in that direction

huccude - to face toward in the sense of going towards a certain direction or place

hudooru (ndu)/hudooji (di) - a grass hut

hukum (o)/hukumaaji (di) - a tent, generally made of leather

hulbinaade or **hulyinaade** - to be scary, frightening

hulbinde or **hulyinde** - to frighten, scare

hulgo (ngo)/hulgooji (di) - a sheath for a sword or knife

humpeede - to be concerned, anxious or worried because you do not know what is going on

humpitaade - 1. to investigate, to go find out how something is, to ask about someone or something and then to come to a definite conclusion 2. to know

humpiteede - to receive news from someone

humpitinde or **humpitidde** - to explain or tell, in particular this refers to bringing news

huncaade - 1. to get up, to rise 2. to be lifted by an impersonal force 3. when a meeting is finish - undoubtedly because everyone gets up to leave

huncude - 1. to remove the roof of a grass house 2. to lift something that is lying on something else
3. when the wind lifts something up

hunngaade - to fail

huulaade - to pull lengths of rope up from a well while drawing water

huulannde (nde)/kuulannde (de) - a length of rope one pulls out of a well while drawing water

huumnude - to completely finish doing something

huurude - 1. to put the roof on a grass house, to cover a hanger with mats, to cover a tent frame with leather or whatever the tent is made of 2. covering the front of something or putting a cover around something (but not on it), such as wrapping mats around your hanger to make a little shelter 3. to cover 4. “*ndunngu kuurngu*” means “rainy season to rainy season”, i.e. one year; “*hitaande huurnde*” or “*Haaram to Haaram*”, i.e. one lunar calendar year

huusaare (nde)/kuusaaje (de) - a nail

huusude - 1. to saw, cut 2. to cut into pieces

huysere (nde)/- 1. laziness - this is the principle meaning of this word 2. lightness

huyfinde - to ignore someone, to not honor someone, to disdain

huyfineede - to be ignored or dishonored

huyfitinde - to lighten something by removing what is weighing it down

huyfude - 1. to not work, to be lazy - generally the participle form is used here 2. to not have honor or respect from others 3. to be light

huylaade - to be lost and to also have lost your sense of direction

huylitaade - to find your bearings when lost

huywude - for a submerged object to resurface and float on the water

iido (ngo)/iidooji (di) - the steady noise a motor or an engine makes when running properly

iidude - to make a steady noise, such as a motor or an engine when running properly, a thunder storm, the noise of a large crowd

ilam (dam) - 1. a spring of water 2. a flood, e.g. “*ilam tuufaandu*” {Noah's Flood}
3. water that is produced in a rainfall in an other area but flows through your area in the “*gooruuji*”

ilinde - to uvulate - a cry of joy made by vibrating the uvula during celebrations

ilude - when water oozes out of the ground, as with a natural spring - in some areas this refers more to the water running along the surface after it comes out of the ground

irude - to bury, inter

itteede - 1. to be chosen or taken 2. to be released, thrown away

jaabanaade - to answer for some one

jaaleede - to be defeated, conquered

jaasude - 1. to be the least, the worst 2. to be useless or unhelpful, to be either unwilling or unable to work, lazy 3. to be rude, inhospitable

jaati - exactly, precisely

jabbitaade - 1. to go meet someone or something 2. to catch something thrown to you

jafeede - to be accepted

jahaangal (ngal)/jahaale (de) - 1. a trip or voyage, a journey 2. a traveling party

jallinaade - to be funny

jalude - to laugh

jamaa (o)/jamaaje (de) - a crowd of people

jamaanu (o)/jamaanuuji (di) - a generation

jambaade - to betray, deceive, to be dishonest with someone

jambeede - to be betrayed or deceived - may involve enticement

jamrude - 1. to take something from someone's hand, to accept 2. to agree with, to accept

janano (o)/jananbe (be) - a stranger

janggande - to read to someone

janggitaade - to reread something a number of times in order to memorize it

jawande - to shout at someone in anger

jawude - 1. to speak loudly in anger 2. used of animals when they break away and run off

jefutaade - to tease

jeytude - 1. to take something of someone else in order to make it your own - this may happen either by receiving something given or by taking something that was not given 2. to have the responsibility of doing something

jiidal (ngal)/jiide (de) - a discrete conference or confabulation between two or a few people

jikke - 1. suspicion 2. hope 3. politeness 4. a mood

jikkude - 1. to be suspicious 2. to hope

jilinde - to carry by hand with your hand hanging beside you, such as a sack or a pail

jogorgal (ngal)/jogorde (de) - a handle

jomnude - to tie loosely

jooro (o)/jooroobe (be) - one given a small dominion by a chief or king, generally for the purpose of administration (i.e. collecting taxes, communicating the ruler's desires), administrator, steward; in the south it refers to the Fulani chief of a village or area who generally reports to a more powerful king of the local ethnic group

jukkude - 1. to poke, can be used fig. of cutting words 2. to damn, condemn, punish
3. to torment or torture someone

julaajo (o)/julaabe (be) - a merchant, trader

juutirka (ka) - the length

ka - as for; e.g. “Miin ka, mi yahan joonin.” {As for me, I am going now.}

kaad'o (o)/haabe (be) - a black African

kaafaahi (ki)/kaafaaje (de) - a sword

kaamu (ngu) - 1. sweat, perspiration 2. humidity

kaanankaaku (ngu) - sovereignty, royalty, kingship, chiefdom

kaasorgal (ngal)/kaasorde (de) - a rake, or a piece of wood used to scrape an area clean

kaββinorgol (ngol)/kaββinordi (di) - a belt, rope or band of cloth used to hold up pants

kaββuko'u (ngu)/kaββuko'uuji (di) - a concern, worry or problem that preoccupies you

kabitirgal (ngal)/kabitirde (de) - a kit, a set of tools, a set of medical instruments, the materials necessary for doing medical (or any other kind) of tests or examinations, equipment (*Note: Generally the plural form is preferred.*)

kaddi (ndi) - the end, where something stops, the edge, the termination, finish, conclusion

kala – all

kalala (ka)/kalalaji (di) - an argument, controversy, dispute

kamiya (o)/kamiyaaji (di) – poison

karanji (o) - kerosene - lamp oil

karantihi (ki)/karantiije (de) - a machete

kaseede – to be locked in jail, to be imprisoned

kasu (ngu/o)/kasuuji (di) - a jail, prison

kasude - to imprison, jail, lock up

kasujo or **kasunke** (o)/kasuuβe (be) - a prisoner

ke - 1. that Note: It is reported that “ke” is the equivalent of “que” in French, and it often appears to be used in about the same way. It seems that in Sebba and Tenkodogo, when it is used simply as “que,” it is optional, e.g. “Ko wadi Muusa waraay keejan?” “Mi nanii ke o sellaa.” {Why didn't Moses come yesterday? I heard that he was sick.} or “Mi nanii o sellaa.” {I heard he was sick.} 2. is, it is In these cases “ke” can be replaced with “wo” or “yo,” e.g. “Tan be cikki ke Muusa, kam saabanii be masiiba o fu.” {They think it is Moses, because of him this problem [has overtaken them]} or “Tan be cikki wo Muusa, kam saabanii be masiiba o fu.” {They think because of Moses they have this problem.}

keerol (ngol)/keeri (di) - a boundary, border

keesuwal (ngal)/keesuuje (de) - a case, box or trunk

kenkenam (dam)/- a gale force wind accompanied by violent rainfall

kilaal (ngal)/kilaaje (de) - a basket or hamper woven from either grass or palm fronds

kippoode (de) - lids (see hippoode)

kiram (dam)/- jealousy

koccaari (ndi)/koccaariiji (di) - a gift given by the host to honor the guest

kollangal (ngal)/kollaade (de) - A large barren area of baked clay, hardpan; a place used to thresh grain

kootu (ngu)/kooti (di) - a tick, this can refer to any of the numerous types of ticks that afflict domestic or wild animals

koowgal (ngal)/koowle (de) - the wedding ceremony in which the girl is moved to her husband's household

kooyol (ngol)/kooyi (di) - drool that runs out of one's mouth, especially while sleeping (hence the expression for eating breakfast, “tayugol kooyol”)

koydol (ngol)/koydi (di) - a dream

kufal (ngal)/kufe (de) - 1. a pad lock 2. a key

kulol (ngol) – fear

kumpa (ka)/kumpajji (di) - 1. a wallet 2. an anxiety, care, concern, problem, worry

kural (ngal)/kure (de) - 1. an arrow 2. a needle for giving an injection 3. an injection
4. a stinger of a scorpion or a bee

laamiifo (o)/laamiife (6e) - chief, ruler
laamorde (nde)/laamorde (de) - kingdom; palace of the king, a throne, a seat of authority
laatanaade - to become something to someone
labbo (ngo)/labbe (de) – a long spear
ladde (nde)/laddeji (di) - the bush
laddejo (o)/laddebe (6e) - one who lives in the bush
lallineede - to be lost as a result of someone misdirecting you
lallinde - to cause someone to become lost
lamdanaade - 1. to ask for someone, as when you are looking for someone 2. to ask about someone
lamndol (ngol)/lamndi (di) - a question
lampo (ngo)/lampooji (di) - a tax
langal (ngal)/langle (de) - a handle, such as the handle on a pail, a suitcase, or a cup
laytaade - to illumine with a flashlight (use *yaynaade* with a lamp, fire or an electric light)
laytanaade - to light or to illuminate the way for someone
le - as for; e.g. “*Miin ka Djibo njeyaami, aan le toy njeyedaa.*” {I am from Djibo, as for you, where are you from?}
leeyineede - to be humbled by someone else
lefol (ngol)/leppi (di) - a strip of either woven grass or cloth, a towel, the diminutive form would be “*lefel*”
leggel (ngel)/lekkoy (koy) - 1. a small piece of wood 2. a bush, shrub
lekkol (ngol)/ a school (*Note: While this term does refer to a place of study the Fulbe do not tend to think of it as a building and so there is no plural form. If you wish to talk about school buildings you must say “cuudi lekkol.”*)
lenyol (ngol)/lenyi (di) - lineage, genealogy, an ethnic group
leppinde - to wet or dampen
leppude - to be wet, damp, soggy
leyyineede - to be humbled by someone else
leyfude - to be low
libude - to knock something or someone down from a standing position
liilaade - to lie in sun in order to dry off or to warm up
liilude - to dry something in the sun
likkiyere (nde)/likkiye (de) - a hiccup
likkiyinde - to hiccup
limeede - to be counted, as in a census
Liptaakujo (o)/Liptaakuube (6e) - a member of the Liptaaku clan of *Fulbe* in Dori
lobbidinde or **lobbididde** - 1. to be beautiful in appearance 2. to be good in behavior (*Note: Here in Burkina this verb is not generally used in conjugated or participle forms, but is the basis of a series of adjectives.*)
lo'inkinaade - to pretend to be a “*lo'udo*” or one who is either weak, poor, or powerless.
lokkaajo or **lokka** (o)/lokkaabe (6e) - 1. a weak person, either due to disease, age or due to a lack of strength 2. a short person
lokkidinde or **lokkididde** - 1. to be weak or feeble, particularly of body, but can refer fig. to personal power, this is generally not a temporary state as with “*yooosude*” 2. to be short
lokuure (nde)/lokuuje (de) - a calabash fitted with ropes in order to draw water
loohaade - to hunt
loomtude - to succeed, to follow in one's stead, to replace
lootorde (nde)/lootorde (de) - a place to bathe
loowtude - to remove something from a sack or pocket
loowude - to put something into a sack, wallet or pocket
loraade - 1. to bend one's neck down
loyude - to hold or push someone or something alive under water
luggeefi (ki) - the depth
lugginde - to make deeper, to dig out
luggude - to be deep, profound. A person is considered a “*luggudo*” if he does not talk about what he is thinking or doing. They also say “*luggudo reedu*”, which has the same meaning.
lukaare (nde)/lukaaje (de) - a grain storage bin made of grass mats, granary
luumaade - to buy and sell, to merchandise

maande (nde)/maandeeji (di) - a sign, a mark or a written note to designate ownership, a seal of ownership, something to help one find or identify a place or thing again, or to remind someone of something
maandinoore (nde)/maandinooje (de) - an explanation, a definition

maani or **maane** - someone, used instead of the subject pronoun “o” or the person’s name, often used when the person has done something bad but you do not want to use their name (although the audience understands of whom you speak)

maayo baleewo (ngo)/maayooji baleeji (dī) - an ocean, a sea

maayo geesi (ngo)/maayooji geesi (dī) – an ocean, a sea

maccungaaku (ngu) - slavery

Makka – Mecca

makkitaade - to recover the bricks of a wall with either mud or cement a second time

makkude - the work of covering an external wall with mud or cement

malfa (ka)/malfaaji (dī) - a gun or rifle

malmalluure or **mammalluure** or **maramalluure** (nde)/malmalluuje or mammalluuje or malmalluuje (dè) - a hail stone

mamasiiru (ndu)/mamasiiji (dī) - a spring; in this area they generally are only active during the rainy season and a few months following, probably due to the falling water table - one has to dig down a foot or two to find the water

mana (o)/manaaji (dī) - plastic, rubber, or a synthetic material

manngaaku (ngu)/- 1. bigness, largeness 2. importance 3. maturity, intelligence, age 4. when used of God it refers to His superiority

manngu or **mawngu** (ngu) - 1. largeness, bigness 2. importance 3. maturity, intelligence, old age 4. when used of God it refers to His superiority

manude - to praise or criticize, to enumerate the virtues or faults of another, to magnify (*Note: This word can be also used of a person praising himself, the same as mantaade.*)

maraafo (o)/maraabe (be) - a slave

mareede - 1. to be raise - can refer to animals, children or slaves 2. to be instructing in how to live rightly

marto (o)/martooji (dī) - a hammer

masiiba (o)/masiibaaaji (dī) - 1. a serious problem, an accident, an unfortunate circumstance beyond one's control 2. a plague

mawninde - 1. to exalt oneself 2. to exalt someone else 3. to be arrogant 4. to feed someone or something so that it grows or fattens

mawnineede - to be made important, to be honored, praised

mawninkinaade - 1. to exalt oneself 2. to be arrogant

mawniraagu (ngu) - the birthright or inheritance of the oldest

mawnitaade - to elevate oneself, to be arrogant

mayyere (nde)/mayye (dè) – lightening

mayyude - 1. to flash 2. to blink

mbabattu (ngu)/babatti (dī) - a grasshopper

mbaggu (ngu)/bawdi (dī) - a drum or tom tom made of a hollow wooden tube with skins stretched over the ends. It is played with a bent drum stick. This drum is similar to the “lonngaaru,” but is bigger.

mballa (o)/mballaaji (dī) - help, aid, assistance

mbatta (o) - barter, an exchange, a trade

mbedda ([J] ka/[M] nga/[J,Y] o)/mbeddaaji (dī) - a road

mbedu (ngu)/bedi (dī) - a trivet, a small round grass mat that can have any one of a number of patterns formed by using different dyed grasses. It is used a lid for bowls, or pots, and as a fan.

mbolguuri (ndi)/- the “plaster” used to cover a wall - here it would usually be mud or cement

meemeede - to be touched; fig. to be affected in a negative way, to have something bad happen to you

meere (nde) - nothing, worthlessness - principally used as an insult

meese (o)/meeseji (dī) - a wick

mellaade - to wrap your head with a cloth

melleede - to have your head wrapped with a cloth

mellol (ngol)/melli (dī) - the cloth that a man wraps around his head and face, often black

mellude - to wrap a male’s head with a cloth

menna - exactly, precisely, the real one/thing

mettalla (ka) or **mettorgal** (ngal)/mettallaaji (dī) - something which is upsetting, anxiety, distress

mettellu (ngu)/mettelli (dī) - an ant; particularly refers to the small red ant, also “mettellu baleewu” a black ant slightly larger than the red ant, both of these ants bite

me’ude - to stutter

miccinde - 1. to remind someone of something they were supposed to remember 2. to resemble, something/someone that reminds you of something/someone

mimsitinde - to change one’s mind, to regret

minteere (o)/minteere'en (be) - a soldier

miskiini (o)/miskiini'en (be) - a poor person who has nothing

miso (ngo)/misooji (dī) - a light sprinkling of rain

miso tekkungo (ngo) - a light rain
misooro (o)/misoorooji (dī) - a woman's head wrap, a head scarf
mo hen fuu - each one
mono fuu - each one
moobaade - to be safe and secure, to be protected
moobude - 1. to store 2. to put away 3. to protect, to watch over, often when something is lost it is said, "*Alla moobu*" 4. to bury someone
moodibbuwa (nga)/moodibbooji (dī) – butterfly
mooraade - when a woman braids her own hair
mooreede - to have your hair braided or plaited
moorude - to braid or fix up another woman's hair
moosude - 1. to smile 2. to laugh a little or chuckle
mooytaade - to dry yourself with a cloth or towel
mooyteede - to be dried by someone else
mooytude - 1. to wipe, to dust - to erase a black board 2. to caress, pet or stroke, rub 3. to dry with a cloth or a towel-this can apply to either drying an object, another person, or your own hands
moyni - someone; used instead of the subject pronoun "o" or the person's name, often used when the person had done something bad but you do not want to use their name (although the audience understands of whom you speak)
moyyinaade - to be well dressed, well groomed
muddidinde or **muddididde** - to be blunt
mukkidinde - to be toothless
munaafiki (o)/munaafiki'en (6e) - a gossip, slanderer
munyitaade - to be patient for a short while, to wait for a short while
mup - a superlative that means to be totally blind, e.g. "*O wumii mup.*" {He is totally blind.}
mursu (ngu)/mursuuji (dī) - a loss
mursude - to lose
musinde - to suck milk from a teat
muuccaade - to kiss
muumo (o)/muumbe (6e) - a deaf-mute
muutiri (ndi)/muute - this refers to the field of millet (dē) *Pennisetum americanum* - 1. the millet plant 2. the millet grain. Cultivated on well drained soil throughout the region.
muuyande - to want something in order to give it to someone else
muyninde - to give a child or animal a breast or teat to suck; to nurse, suckle
muynude - to suck milk from a breast or teat
muytude - to suck on (i.e. candy)

naaddude or **naandude** or **naatidinde** - 1. to enter somewhere with someone (*Note: add "e" if entering somewhere with something or someone*) 2. to have sexual intercourse (human)
ḡaalaade - to have your face marked or tattooed
ḡaalal (ngal)/ḡaale (dē) - the subtle tattoo marks made on people's faces to beautify them (*Note: This does not apply to the extensive facial markings some tribes use, or to family or tribal markings.*)
ḡaaleede - to have your face marked or tattooed with beauty marks
ḡaalitaade - to mark or tattoo your own face with beauty marks
ḡaalude - to mark or tattoo someone's face with fine marks in order to enhance their beauty
ḡaarsaade - 1. to be scratched by something, such as a cat or a snag on a tree 2. to be tattooed facially
ḡaarseede - 1. to be scratched or clawed 2. to be tattooed facially
ḡaarsitaade - 1. to scratch yourself with your nails or an implement 2. to mark or tattoo your face with beauty marks
ḡaarsude - 1. to scratch someone or something else with nails or a sharp object, to claw 2. to say something unkind or cutting to someone 3. to mark or tattoo someone's face with beauty marks
ḡabbude - to grab with one's nails
nanndinde - 1. to compare 2. to make something like or comparable
nanndineede - 1. to be compared with something or someone 2. to be like someone else, to resemble
nanngande - to betroth a young girl
nanngirgal foto (ngal)/nanngirdē foto (dē) - a camera
nannude - 1. to put something into something else 2. in Sebba they sometimes circumcise a group of boys and then put them into a house in the bush where they stayed until they healed
nantinaade - to understand what is said to you
nantinde - 1. to translate, interpret 2. to speak loudly so as to make yourself heard
nantinoore (nde)/nantinooje (dē) - a translation

ɲappere or **nyelde** (nde)/ɲappe or nyele (de) - 1. the lack of a tooth/teeth, especially the incisors 2. a chink, chip, a part of an inanimate object which is missing

ɲappidinde or **nyelidinde** or **nyelididde** - to be missing teeth

ɲardude - to be attractive, pretty, beautiful

natal (ngal)/nate (de) - a photo or drawing

natirgal (ngal)/natirde (de) – camera

nawla or **nawliyo** (o)/nawliraabe (be) - a co-wife

nawlireede - to have your husband take a second or additional wife

nayeejo (o)/nayeebe (be) - an old person, elder

nayeewu (ngu) - old age

ndeenaagu (ngu) - safety, peace

ndewaaku (ngu) - womanhood, femininity

ndimaaku (ngu) - nobility - this refers to behaving nobely - some Fulbe do not display this very well because of their comportment

ndoondi (ndi) - ashes of wood

nedɗaaku (ngu) - 1. decorum, propriety, manerliness, politeness, normalcy 2. humanity, humanness in a general sense

neefude - 1. to spend a long time somewhere 2. to be a long time since something happened 3. to work slowly

neeminde - to feed - used of people and animals

neesude - to stink a little, to have a bad odor (*Note: luubude denotes a worse odor than neesude.*)

nganyaandi (ndi) - hatred, enmity

ngayka (ka)/gayde (de) - a hole in the ground, a burrow, a tunnel

ngenndi (ndi)/gende or gelle (de) - 1. a town, city 2. a country

ngilngu (ngu)/gilyi (di) - 1. a maggot 2. a caterpillar

ngoraaku (ngu)/- manhood, masculinity

ngorgu (ngu)/ngorguuji (di) - 1. a penis (human) 2. courage 3. determination

ngufo (ko) - foam or suds

nifɓude - to be dark, can refer to darkness or being blackish in color

niiseede - to be crushed, smashed, ground into dust

nimsitinde - to change one's mind, to regret

njaajeefi (ki) - the width or breadth

njaayri (ndi)/njaayriiji (di) - an expanse; e.g. “*njaayri kammu*” {the expanse of the heavens}; an open place in the bush where there are not many trees, a clearing, the sky, air

njilngu (ngu)/gilyi (di) - 1. a maggot 2. a caterpillar

njulaaku (ngu)/- commerce, trade - generally this term is used for buying and selling animals

njuumndi (ndi)/njuumndiiji (di) – honey

njuuteefi (ki) - the length

ɲofude - to bark

nokkude - to grab or take something with your hand

Nommaare (nde) - the dialect of Fulfulde spoken by the *Fulbe* of the Fada region

ɲondi - drowsiness, sleepiness

noone (o)/nooneeji (di) – color

noosude - to announce

ɲottinaade - to rest for a few minutes when tired out

ɲottineede - when a person or an animal is rested

nufude - to sink into the mud, to become stuck in the mud, sand

nyaadude - 1. to be rough 2. to be scratchy i.e. “kaasa” or wool blanket

nyaanyeede or **nyaanceede** - to have your itch scratched for you by someone else

nyaayude - to be well dressed or well groomed

nyallirde (nde)/nyallirde (de) - the place where the afternoon is passed

nyebbere (nde)/nyebbe (de) *Vigna unguiculate* - niebe bean This annual bean producing plant is planted in well watered sandy soil in both the Sahel and savannah.
The plants make excellent forage and the beans are nutritious.

nyegeere (nde)/nyegeeje (de) - a toilet

nyiddinaade - to be unpleasant, smelly, dirty, filthy, icky, gross, repulsive

nyiggude - to grab

nyiiirtude - 1. to remove something that is stuck to something or someone, to peel off, to tear off, such as removing a sticker or a bandage or a scab; to pick at

nyimngo (ngo)/nyimngooji (di) - building, construction

nyobbaade or **nyoofaade** - to curl up, draw or bunch yourself together (can be a sign of sickness or being cold), hunch down, wrinkle (as with old age), fold up (e.g. umbrella, Venetian blinds), to shrink. Note: There are the three aspects to the root nyobb-; 1)-ude: that which you do to something or someone; 2)-aade: that which you do to yourself; 3)-eede: that which is acted on by an outside force. However, nyobbaade can also apply to inanimate objects, such as an umbrella, which permit themselves to be curled, drawn together, folded up, etc.

nyobbeede or **nyoofeede** - to be curled up, drawn together, to be folded, wrinkled, bunched up. Note: This verb only applies to living things when someone or something else acts on the subject to cause it to be in that state, e.g. positioning someone for surgery who is under anesthetic. If the state is self induced then use “*nyobbaade*.”

nyobbude or **nyoofude** - to draw together or curl up, to crumble, rumple, crease, wrinkle or bunch something up, to fold up (e.g. umbrella, Venetian blinds)

nyolude - 1. to rot, decay, spoil 2. to be a cry baby, spoiled (*Note: This is the state of a child, e.g. “Imo nyoli sabo imo yaawi woyude!” {He’s spoiled because he’s quick to cry!}*)

nyoore (nde)/- whisperings, usually a negative connotation, grumblings

nyo’ude - 1. to sew 2. to whisper something to someone (usually intended as a secret although not necessarily of a negative nature) 3. to say something bad about someone behind their back, slander, malign

nyoyyude - to push or squeeze something with finger(s); to palpate, push, feel

olko (ko)/olkooji (dī) - noise, racket - like the noise of the market, the noise of a party, the noise of people sitting and talking, the noise of a passing truck

olkude - 1. to make noise 2. to speak loudly

ommbitaade - to enter the house and to close the door behind you

omamboogo (ngo)/omamboodi (dī) - a small grass mat used as a door for a “*buguuru*”

omtirgal (ngal)/omtirde (de) - a key

onngude - to stop something or someone from leaving, and to cause them to return

ontirgal (ngal)/ontirde (de) - 1. a key 2. a device to open something

paasaade - to iron or press clothing

paasorgal (ngal)/paasirde (de) - an iron for ironing or pressing clothes

pahaaku (ngu) - deafness

paho (o)/fahuḅe (ḅe) - a deaf person

palal (ngal)/pale (de) - a crossbar; a piece of wood suspended between two forked pieces horizontal to the ground. It is used to make various corrals, enclosures and the canopy of a bed

pamaro (o)/famarḅe (ḅe) - one who is small (even an adult)

partaade - 1. when something that is spanning between two objects falls down, this may have been caused by a discernible force or not 2. for a bone to be dislocated from its joint, luxated

pete (de) - ponds (see fetō)

petel (ngel)/petoy (koy) - a small pond

piide (de) - a beating, blows

pinndi (ndi)/pinndiiji (dī) - a flower, a blossom

pogowol (ngol)/pogooji (dī) - a stream or creek that is in the process of drying up leaving temporary ponds here and there where the water was deeper

pollol (ngol)/polli (dī) – hemp

pompol (ngol)/pompi (dī) - a water pump

pontiire (nde)/pontiije (de) - a nail

poso (o)/posooji (dī) – poison

potal (ngal) - agreement, peace

powtiri (ndi)/powtiriiji (dī) - a rest

puundi (ndi)/- 1. decay 2. mold, fungus

rabbindinde - to shorten something, including including being terse in one’s verbal remarks

rafi (ki) - a lack of or a failure of/to; e.g. “*rafi cellal*” {a lack of health (i.e. illness, sickness, disease)}; “*rafi hakkillo*” {a lack of intelligence, ignorance}; “*rafi hollude*” {a failure to show someone something, to forget to show them}; “*rafi yiitude*” {a failure to see, a failure to see something that needs to be done}

reggude - 1. to roll - like a bike, or anything with wheels which does not take steps
2. to flow - like water

resirde (nde)/desirde (de) - anything in which you store things, it can be as big as a warehouse, a shed, a cabinet, a drawer or a box or case

re’ude - 1. to be finished, used up 2. to be malnourished, to waste away (flesh) 3. for water to be all dried up (can be caused by people or evaporation)

rewrude - 1. to agree, to make peace 2. to live in peace

rewude - 1. to pass by, to go by 2. to lend someone money 3. to observe or practice - especially as related to ones faith, to follow

riggaade - 1. to thunder - usually refers to more distant thunder 2. for one or a few to chase many

rikke (o) - spite - the thought here is an act that is provoked by a sense of anger

ronude - to inherit

ruunde (nde)/duude (dê) - an island in the sea

ruuyude - to be blown away by the wind

saa'a (o) - good luck, fortune

saahaade - 1. to be polite, to show respect for those you meet on the road and who visit you, to enjoy having guests, to be hospitable 2. to be common or numerous
(*Note: Generally this is used in a negative sense ("saahaaki") indicating something which is rare or consisting of only a few.*)

saawtinde - to make a faint noise

saawude - 1. to put or wrap something in a piece of cloth, to put something into a sack 2. in Sebba & Mahadaga it can refer to either an animal or human being pregnant

saay'o (ngo/o)/saay'ooji (dî) - a soft noise, such as the noise of rain falling on the ground or a roof, the wind blowing in the trees or the grass, the idling of a car, running water, boiling water - this would be something you hear but do not see

saay'ude - to make an indistinct noise, to make a racket; eg. running water, a person itching, a machine that is malfunctioning, boiling oil, rain falling

sabaabu (o)/sabaabuji (dî) - the reason, the cause, a plea; an excuse or a reason why something wasn't done or didn't happen

safude - 1. to like someone or something. (*Note: for def. 1 this verb is used mainly in the negative form, "safaay," other constructions refer to the second definition of the word; "Mi safaay sakko mi sawtii" {I didn't like it let alone get bored with it.}*) 2. to draw water from a well

saggude - to explain how to pronounce a word or what a word means

sa'iiri (ndi) - barley

sakiraagu (ngu) - siblinghood, blood relations

sakkitaade - to go meet someone or something

salanga (ka)/salangaaji (dî) - a toilet

samminde - 1. to drop something, to throw something down 2. to knock something down that is standing

samude - to prepare the floor of a house by putting down laterite type dirt and then wetting it and beating it with a "camirgal" into a hard smooth surface; to tamp; see samtude as well

sankitaade - 1. to fall apart 2. to be scattered or spread out 3. to be torn to shreds by an animal or to be hacked into pieces by someone

sankitande - to feed animals by scattering grain or hay for them; to scatter something about, to disperse

sappande - 1. to forcefully make a point while pointing or shaking your finger at the listener(s) 2. to blame

sarkaade - 1. to choke when swallowing a liquid, to cause to cough after swallowing liquid into the trachea; "ndiyam dam sarkeke am." {This water made me cough/choke.} 2. to butt into a discussion to which you have no rightful place

saroraade - to judge in a certain manner

sattude - 1. to be obstinate, to do the opposite of what is asked 2. to be a lot of or too much, excessive 3. to be too expensive

sawawre (nde) - dew

sawraade - 1. to be long-suffering or patient 2. to calm yourself, during a dispute one often hears *Fulbe* say, "sawra, sawra" {Calm down.} 3. to take medicine

seebude - 1. to be sharp, to be sharply pointed such as a pin 2. fig. - to be very intelligent or "sharp"

seedere (nde)/ceede (dê) - a cowrie shell

seedude - to pass the hot season somewhere

seennude - to make someone a witness

seeno (ngo)/ceene (dê) - a dune or sandy area

segilinde - to cause someone to be prepared, ready

sehude - 1. to carve or shave wood 2. to sculpt rock

sekinde - to cause someone to pay a community or group fee

seko (ngo)/- 1. thought, opinion (this includes an aspect of doubt or uncertainty) 2. suspicion 3. hope

selbinde - to dilute

seleede - to be left alone

selnude - to stop something already in progress

selude - 1. to leave behind, to leave alone, leave out 2. to drop, to let go 3. to cease doing something you used to do 4. to release 5. to dismiss from employment, let go, fire 6. to divorce 7. to disassociate

sengo (ngo)/sengooji (dī) - 1. a place in an indefinite (e.g. “*sengo wonngo*”) or possessive sense (e.g. “*sengo am*”) 2. a side, such as one side of a river

sera (o)/seraaji (dī) - 1. a place in an indefinite (e.g. “*sera goddo*”) or possessive sense (e.g. “*sera am*”) 2. a side; e.g. “*Jooda sera makko do faa mi wara.*” {Sit here next to her until I come.}

sereendu (du)/cereeli (dī) - a flute made of wood

seynaade - 1. to be well groomed, well dressed - this can also apply to a place which is well kept and a joy to behold 2. to have a joyful character, to possess goodness

seynoore (nde)/ceynooje (dē) - good news

seynude - to please or bring joy

sifa (o)/sifaaji (dī) - 1. the description, image, or appearance of something 2. a plan or blueprint 3. the resemblance or likeness of something else 4. sign or symptom

sifaade - to explain or describe how something is

sifanaade - to give directions or clearly explain something to someone so that they understand

sii (o)/siyijji (dī) - 1. a type, a sort 2. a race, a lineage 3. a species

siinude - 1. to be determined to do something; to persist or persevere 2. to accompany someone

siirtude - to peel without using a knife

sinndude - to hang on the side

sitti (o) - sulfur, used for brimstone

si'ude - 1. to leak; for the roof to leak in the middle of a room 2. to defecate

siwtaade - to leak along the upper edge of a room so that the water runs down the wall

soccaade - 1. to lather or scrub yourself with soap 2. to brush or clean your teeth

socceede - to be washed or scrubbed

soccude - to scrub, to rub ointment in

sokaade - 1. to have your lips and area around your lips tattooed black 2. to be lockable

sokeede - 1. to be locked, to be locked up or locked in 2. to have your lips tattooed

sokkididde - to have a short, thick neck

sokude - 1. to lock 2. to tattoo someone's lips black

somre (nde)/come (dē) - a cricket

sonnyo (ngo)/sonnyooji (dī) - a rustling, a faint sound

sonnyude - to rustle, a faint sound coming from near by

sonude - to ring, to buzz as with a small bell or alarm

soofude - to become soft, soggy or mushy by becoming wet (ground, grain, etc.) - does not apply to things that are naturally soft like cotton or foam; to wet, to soak

sooro (o)/soorooji (dī) - tower, a multiple story building

soortevol (ngol)/soorteeji (dī) - 1. a chapter 2. lesson

soowude - to call someone by another name (can be nick name) to avoid calling them by their real name

soppeede - to be cut or hacked by someone

soppitaade - to cut yourself while hacking at something with an axe or machette

sordaasi (o)/sordaasiibe (be) - a soldier

sornude - 1. to put something in the shade 2. to put something beneath something else
3. to place a knife or an umbrella into its sheath

sottinde - 1. to move something living, such as an animal 2. to make a written copy of something, this could include making photocopies

sowndaade - to whisper - the focus is on whispering to someone

sowneede - 1. to be slightly wet, damp 2. to be whispered to

sowre - many

subdindingol (ngol) - a lot

suddaade - to cover oneself (usually in bed), to wrap oneself up in a cloth or a blanket, to put on a rain coat

suddamaare (nde)/cuddamaaje (dē) - a cloth used as a cover, a blanket

suddude - 1. to cover or wrap something or someone in or with something

sukkitinde - to unstop, to open, to unplug

sukunya (o)/sukunyaabe (be) - A sorcerer

sulaaru (ndu)/culaaji (dī) - one who is intoxicated, can be from either drugs or beer, a drunk, addict

sulmaade - to wash your face

sulmeede - to have your face washed, this is very important right after you die to have someone wash your face for you in order to be considered clean

sulmude - to wash someone else's face

sunaaade - to be discouraged or depressed, to grieve

suninde - to discourage, depress others

sunu (o) - discouragement, depression, grief

surbaade - 1. to doze 2. to sip

suubeede - The state of having “cuubu” in which one does not care what others think of one, and so does things that are not considered to be appropriate, to be foolish.
A cuubaado is a person without a good sense of propriety, who talks about things that are not appropriate to speak of, who does things that are not in good taste, or who does things in order to make people laugh. He has no sense of shame, and does not care what others think of him. He is sane but acts like he is crazy.

suudfaade - to hide, to conceal oneself from view

suudfeede - to be hidden

suudfitaade - to reappear after having been hidden

suulere (nde)/cuule (de) - feces of birds and reptiles

suumtaade - to shave off one’s own moustache or beard

suumtude - to shave off someone’s beard or moustache

suuraare (nde)/- 1. a secret or in secret 2. good health or wellness 3. blessing - “*Koltal yo suuraare.*”
{[Good] dress is a blessing.} - the reason it is a blessing is because it keeps people from saying negative things about you

suutaade - 1. when a woman leaves her husband to express her displeasure because of marital discord and returns to her father’s household; when one separates from one’s companions when upset
2. to jump up from a sitting position, to jump when startled

taabaade - to step

taabannde (nde)/taabande (de) - a step

taalol (ngol)/taali (di) - a story, tale, fable

taalude - to recount or to tell a short story, fable or riddle

taari (ndi) - bee’s wax

taariki (o)/taarikiji (di) - 1. a genealogy, family, lineage, race 2. history

taartaade - to remove a wrap around skirt from yourself, undress

taartude - to remove a wrap around skirt from someone else

tabital (ngal) - the realization, fulfillment

tagaadi (ndi)/tagaadiji (di) - one’s way, custom, habit, practice, indicates both how a person looks and how he is in a moral or spiritual sense

taggideede - to be rolled up in something else - it might mean to roll two mats up together, or to roll you cloths up in a mat

taggitinde or **taggitidde** - to roll a mat out

taggude - to roll a mat up

takkaade - 1. to follow 2. to be next to or beside 3. to walk along or skirt something, e.g. a river

takkitaade - to separate from, to go apart from

takkondirde - to be together, to be close friends, to be glued or stuck together

taliyaare (nde)/taliyaaje (de) - an open space, a yard

talkaajo or **talka** (o)/talkaabe (be) - a poor person who has a few things

talkidinde - to be poor

tallude - to roll something or someone along

tamaade - to be round, like a ball

tammaade - to carry something in your palm with the hand closed; to grasp, grab, take

tannyoral or **tayoral** (ngal) - sureness, certainty

tannyorde or **toyorde** or **teyorde** - to be sure, certain

tappaade - to run into something

tappirgal (ngal)/tappirde (de) - a wooden tamper that looks like a rolling pin sawed in half lengthwise used to beat the floor of a house or the mud covering on a wall into a compact smooth surface

tatte (o)/tatteeji (di) - everywhere, in a local sense, the area or the vicinity (*Note: generally on the plural form is used.*)

tawaangal (ngal) - what a person is born into, this includes the customs of one’s people, the type of work one’s family does, and what the situation is in the “world” in general (e.g. economically, agriculturally, politically, etc.)

tawtinde - to add to or to increase the number of what you have

teenjinde - 1. to tighten, to fasten something or someone tightly 2. to speak forcefully, to insist

teenjude - 1. to be tight 2. to tie or attach tightly 3. to be solidly built 4. to be dense

teetaade - to escape

teetude - to take away by force

tefaare or **tepaare** (nde)/tefaaje or tepaaje (de) - a large rock

tefude - to look for, search, seek

tekkeefi or **tekkeeki** or **tekkudi** (ki)/- the thickness of something

tekkere (nde)/tekke (de) - 1. an article of clothing 2. a rag

tenngaare (nde)/tenngaaje (de) - a hat woven from palm fronds (“*bali*”) or grass (“*hudo*”)

tewnude - to catch up to someone

tewtude - to look for, to search

tifude - to pile up, to stack

tiggitaade - to look up, to bend the head back

tiggude - when a well becomes clogged with dirt and silt to the point that it stops filling with water

tiidalla (o)/tiidallaaji (di) - difficulty, problem, hardship

tiigorgal (ngal)/tiigorde (de) - a handle

tilde (nde)/tile (de) - a small hill of sand, dirt or things; a pile, a mound

tilsinde - to obligate, to force

tinaade - to make a profit

tindinde - to clearly explain something to someone so that they understand, to clarify, to warn

tino (ngo)/tinooji (di) - a profit

tippaade - 1. to throw something which is longer than it is wide, e.g. a spear or a knife
2. to dive into the water 3. glance

tippeede - 1. to be thrown 2. to be hit by a lance, spear or knife

toɓɓaade - 1. to drip, such as rain water dripping off a tree or through a ceiling

toɓɓande - 1. to put liquid medicine in someone’s mouth, eye or ear 2. to give someone a little water or milk, especially to babies or those who are sick

tokora (o)/tokoraabe (be) - someone with the same name, a namesake

tomnude - to cause it to rain

tomottaaku or tomattaaku (ngu) - 1. normalcy, hospitality, politeness 2. humanity, humanness in a general sense

tonoo (o)/tonooji (di) - a barrel, a 55 gallon metal drum

tontude - to hammer or drive in a nail or spike

tooke (de) - venom, this applies to the venom of snakes, spiders and scorpions

toolaade - 1. to tease, to joke with 2. to play fight

toolo (ngo)/toolooji (di) - 1. a joke 2. a play fight

toonyaade - 1. to insult 2. to injure 3. to persecute

Tooreg (o)/Tooreg'en (be) - a Tuareg or Tamajeq

Tooroodo (o)/Toorobbe (be) - A member of a group of Fulbe springing from the Senegal Valley. Their origins are contested, with some claiming that they were actually former slaves of the cattle owning *Fulbe*, and others claiming that they were poor *Fulbe* who had lost their cattle, and had settled into towns. It is unknown when they began to convert to Islam, but it probably occurred in the 14th and 15th centuries as result of contact with the Mali empire. These people learned to read Arabic and became Islamic scholars. Generally their zeal for Islam was greater than that of other *Fulbe* coming into Islam. They played a major role in Islamizing the *Fulbe* and the eventual spread of Islam throughout West Africa. It was Usumanu dan Fodio, a *Tooroodo*, who led the Islamic jihad in Nigeria in 1804.

toowndam (dam) or **tooweefi or tooweeki** (ki) - the height

toowneede - to be praised or honored

toownude - honor, praise, exalt, to increase someone's importance - this can be done by one to oneself; fig. to make oneself larger - to be arrogant

toowtidinde - to go apart with someone or something

toowtude - for something/someone to go off by itself/theirselves, to separate yourself from others, to distance yourself

torruude - 1. to aggravate, annoy, bother, irritate, upset, vex 2. to persecute 3. to torment

tottinde - 1. to turn something away 2. to recite - this comes from the practice of Koranic students turning their slates around and giving them to their teacher to look at while they recite their lesson

tottude - 1. to turn your back on someone 2. fig. can involve forsaking or giving up on someone or something

towude - to carry something draped over your shoulders

tummbaade - 1. to get into a container, even if only part of you enters 2. to be between or among

tunsude - to rust

tuntere (nde)/tunte (de) - a large rock

tuppere (nde)/tuppe (de) *Tribulus terrestris* - This annual plant is found throughout the Sahel near to villages and produces a thorny three pronged seed. Its presence is an indicator of over grazing. It is appetizing before the maturation of the spiny fruit.

turaade - to bend over forward

turtaade - to straighten up if bent forward

turude - 1. to bend something or someone forward 2. to tie the frame of a “*buguuru*” together

tutaade - 1. to push, shove 2. to scrape dirt and debris away so as to clean an area up

udditaade - 1. to enter the house and close the door behind you 2. to appear from a place where you were concealed 3. when a flower opens

udditinde or **udditidde** - 1. to open 2. to expose or reveal that which is hidden, generally orally 3. to convict

ufeede - to be buried

ufirde (nde)/ufirde (de) - a grave, tomb

ummanaade - to decide to do something that you know you can do - often this entails a period of deliberation, to start doing something

umminde - lit. to cause to get up, can also refer to anything which causes you to go somewhere

umsaango (ngo)/umsaali (di) – groaning

uulo (ko)/uulooji (di) 1. *Cassia obtusifolia* 2. *Cassia occidentalis* - 1. This annual is abundant in the Sahel. It is not very appetizing to animals. This plant is often cooked like spinach in July and August, and for those who lack grain it forms a staple of the diet, sometimes being mixed with millet. It is considered medicinal. 2. An annual plant found in the Sahel and savannah. It is not appetizing and its seeds are toxic. It is used to make medicine.

uumude - to moan or groan

uurnaade - to smell something, to sniff a scent, to scent

uurude - to have a good odor, generally as a result of using perfume, to smell good

uweede - to be buried

uwirde (nde)/uwirde (de) - a grave, tomb

waamnde (nde)/baamle (de) - a large hill or mountain

waancaade - to wander around, to walk about

waande (nde)/baade (de) - a termite hill, mound

wadande - 1. to make or do something for someone 2. to give someone money, to help someone in general

wadinde - to cause someone or something to do something

wahaade - to recline while resting on your forearm

wakkaade - 1. to hang something from your shoulder by a strap or rope 2. to walk or skirt along the edge of something

waldae - 1. different, not the same 2. separate from, not together with - this is the opposite of “wondude”

walleede - to be helped

wallitinde or **wallitidde** - to help again or repeatedly

wamude or **womude** - to dance

wangude - to appear suddenly

wannyaade – to be dirty, disheveled, motley looking; however generally used fig. of one's comportment as in “*golleeji bannyiidi*” {unseemly works}

wannyaare (nde)/- 1. ugliness, often refers to bad actions 2. play fighting

wantaa - not; an intensive form of “wanaa”

wanyande - to hate with a hatred which expresses itself in displeasure at the well being of the one hated - this can manifest itself as wishing evil on the one hated, in taking delight in seeing ill health or misfortune befall that one, in resenting them receive any sort of blessing, or even to work against them receiving any sort of blessing

wanyude - to hate, to despise

wasude - to dig

wattondirde - to exchange

wa'ude - 1. to resemble, to look like, to be like 2. to describe 3. to cut grass with a blade

wawlaade - to rest your head on something, especially a pillow

wawtu (o)/wawtuuji (di) - the time, “*wawtu wawtu*” {from time to time}

waynaade - to say goodbye or farewell to someone who is going away

wayrondirde - to be a long time since the last time you saw each other

wayrude - 1. to have been a long time since you did something or something happened

weccude - 1. to splash 2. to pour something liquid out 3. to bail water out of something e.g. “weccu ndiyam ngondam ley laana ka yaasin” 4. to fill a dried mud trough with water 5. to make change

weedaade - 1. to be ajar, to be opened halfway - the focus is on how the thing is 2. for a woman to sit immodestly with her legs apart

weefude - to open something part way

weenyaade - to be opened slightly, to be slightly ajar - the focus is on how the thing is

weenyude - 1. to open something slightly, to crack open 2. to clear a little place on the surface of the water where you can scoop water out or drink

weertude - 1. to unroll a mat 2. to open; e.g. “*Mi weertii dewtere.*” {I opened the book.}
 3. leave a place you have been visiting

welnande - to do or say something in order to please either someone else or yourself, to give a positive report about someone or something to someone else, to recommend

welnude - 1. to please or bring joy 2. to flatter 3. to make food nice or pleasant
 4. to sweeten 5. to change the heart and thoughts of one who is upset 6. to bless

weltaade - to feel happy or content, to celebrate

wemmbaade - to fail to find something despite looking hard for it

wembbeede - 1. to be confused, lost 2. to be inconvenienced because you need something that you do not have

wemmude - 1. to confuse someone 2. to take something that someone else needs, to inconvenience

wiccude - to sprinkle a liquid

wifitaade - to fan yourself

wilitinde - for a tree to be renewed with new leaves, to bud, leaf

wiltinde or **wilitidde**- to do or say too much, exceed, overdo, exaggerate

wintaade - to find your bearings when lost

wirginde - to fertilize with manure

wittaade - to pass by, to go past

wittodaade - to pass by carrying something

Wodfaajo (o)/Wodaabe (be) - a group of highly nomadic Fulani from northern Niger

wodfaade - to distance oneself

wolaade - to choose, to sort

wolde (nde)/bolwole (de) – war

womnude - to make to dance, this term is applied to playing with babies by throwing them in the air; “*Gido yaaye womnata bidde.*” {It is the mother's friend that makes the baby dance.}

woobude - to sip

woofaade - 1. to brood over eggs, for a bird to sit on its eggs, to incubate 2. for a woman to go to her mothers to have her baby, however, this verb is never used in this way, instead it used to construct the noun “*boofagal*”; e.g. ““*Maani hootii boofagal.*” {She has gone home to her mothers to have her baby.} The play on words implies she has gone to incubate her “eggs.”

woonnude - 1. to fix 2. to make something good or nice. A common greeting is “*Alla woonne*” {May God make you good.} 3. to forbid or stop someone from doing something

woppitaade - for a woman to sit immodestly with her legs apart

wortald (ndu) - the house of an unmarried man

wosaade - 1. to leave the road, can be used fig. for entering into sin 2. to move out of the way

woykuuraaku (ngu) – prostitution

woykuuru (ndu)/woykuuji (di) - a prostitute, an immoral woman

woytaade - to recount your problems in order to evoke sympathy or pity; to grumble, complain

woytinkinaade - to make up a sad story in order to evoke sympathy or pity

wudde (nde)/gudde or budde or bulle (de) - a hole (not in the ground), an opening

wudere (nde)/gude (de) - a piece of cloth two meters long and of various widths, can be used as a cover or blanket

wullaango (ngo)/bullaali (di) - weeping, sustained anguished crying

wunngaade - to carry in your arms in front of yourself

wuroojo (o)/wuroobe (be) - a town or city dweller

wuulaade - to play in the water

wuundaade - to carry something in front of yourself

wuuraade - to bend sideways

wuurtaade - to straighten up one's self when bent sideways, when something is straightened

wuybaade - to wash your face, generally this refers to washing your face first thing in the morning

yaabaade - 1. for mud to be mixed thoroughly 2. to be squashed if run over

yaafanaade - 1. to forgive a debt 2. to relinquish one's share in the division of something between two or more people

yaafinde - to make easy, to ease the way

yaafude - to be easy, cheap, inexpensive

yaajinde - to enlarge, widen

yaawtorfinde - to be rude and impatient, to be in a hurry in a negative sense

yamande - 1. to ask for someone, as when you are looking for someone 2. to ask about someone 3. to ask one behalf of someone else for a girl's hand in marriage

yamgal (ngal)/yamle (de) - the period of courting a girl when gifts are given to the girl, the courtship

yamitaade - to ask oneself something, to question oneself, to think about something

yamtude - 1. to ask a question again 2. to ask a girl to marry you - the second visit

yamgal (ngal)/yamle (de) - the period of courting a girl when gifts are given to the girl, the courtship

yaroo (ndu)/jarooji (dī) - a drunk or a drug addict
yawdaade - to go quickly, to walk or bicycle fast, hurry
yawfinde - to cause someone or something to hurry
yawude - 1. to be dissatisfied, usually used when someone gives someone something, but the recipient is not satisfied 2. to regard lightly, to despise or disdain, to look down on
yaynaade - 1. to start/light a fire, light a lamp 2. to turn a light on, to illuminate
 The difference between yaynaade and yawnude is that with yaynaade someone does something (light a fire, lamp, flashlight, turn on a light) to illuminate, where with yawnude the thing (fire, lamp, light) is emitting light.
yaynanaade - to light the way for someone, to illuminate something for someone
yeccinde - to send something back to where it came from, to return
yeccitaade - to return a second time, to make two round trips
yeccude - to send someone back
yeddondirude - to argue, disagree, dispute
yeddude - 1. to divide 2. to disagree, deny, contradict 3. to lie by saying something is not so when it is so
yeebaade - to not take good care of something or someone, to be careless, to neglect
yeenude - 1. to pay, to bribe 2. to commit sexual immorality, to fornicate, to commit adultery
yeenyirgal (ngal)/yeenrude (de) – ladder
yeeweede - to miss someone who has left you, to be lonely
yeeweende (nde) - loneliness
yeewnaade - to call for someone in a loud voice
yeewnude - to leave someone behind causing them to miss you or caused them to be lonely
yeewtere or **yeewto** (nde)/yeewtereji (dī) - conversation, a chat, a discussion, talk, visit - can include listing to music or watching a movie or the television with others
yeewtinaade - to seek conversation - it might be live company or listening to the radio or TV
yeewtinde - to bring encouragement to someone by talking with them
yeewtude - to chat, converse, discuss, talk
yeewude - 1. to ask yourself (*Note: “yeewude is often used with ndaarude in this context; e.g. “yeewu, ndaaruu,” to think about*) 2. to look at or look for, to search
yeey'aade - 1. to look over your shoulder 2. to return, go back
yeeytaade - to dicker, bargain, negotiate over the price of something
yennude - to insult
yeptaade - to rise, to get up
yeptude - 1. to lift or raise up; fig. to lift oneself up - to be arrogant; (fig.) raise your voice
yidande - to want something in order to give it to someone else
yigiraaku (ngu) – friendship
yiidude - to see each other, usually in a private discussion
yiiltaade - to wander, to walk about, perambulate
yiitude - 1. to see something again 2. to find after searching 3. to remember 4. when a guy has sex with a girl he likes in secret
yinaade - to swim
yi'ondirde - to see each other
yoga - some, some people, certain people (“yogaabe” or “yoga'en”), part of
yolbinde - to loosen something that is tied too tight
yolnude - to loosen something that is tied too tight
yolude - to pile up, to stack, to put on the top of the stack
yommbaade - to braid your own hair
yommbo (o)/yommbooji (dī) - black hair dye
yommbude - to braid someone's hair
yomnaade - to punish someone financially by demanding payment for a wrong they have done, this can be paid in cash or livestock
yomneede - to be forced to pay
yomnitaade or **yonnitaade** - to avenge - to force someone to pay you for a wrong done after they forced you for a wrong you did them; e.g. “Mi yominiteke ma ko njomnidaa kam rawanin.” {I am forcing you to pay because you forced me to pay last year.}
yomnude - to force someone to pay a debt
yomreede - to be recompensed with something or because of something, to be paid in a certain way
yomrude - to pay with, to recompense with
yontere (nde) - 1. a week - it begins on Saturday 2. a year - it begins in “Haaram”; e.g. “Alla hollu en yontere waroore.” {[May] God show us next year.}
yonude - to be time to do something, for time to be sufficient for something to happen
yoolude - to drown someone on purpose

yoppinde - 1. to interrupt something that is happening 2. to cause someone to release something or someone 3. to cause to chase off, sent away, divorce 4. to cause someone to break a bad habit

yottinde - 1. to take someone or something, including a message, somewhere 2. to finish doing something

yowtude - to remove from on top of something, to bring down, to lower

yoyre (nde)/yoye (de) - 1. judgment or discernment 2. knowledge especially as it relates to discernment 3. cunning deceit

yoyude - discern, to understand, to be intelligent, to judge well, to be sly or sharp

yulde (nde)/jule (de) - a hole (not in ground), an opening

yulmere (nde)/yulbe (de) - a cinder, a coal, charcoal

yulndi (ndi)/- soot

zurminaade - to be pitiful, sad, suffering

zurminkinaade or **zurmintinaade** - to act pitiful in order to try and make someone feel sympathy for you, this can be either in what you say or by your conduct

yuwdi (ndi) - a lineage, genealogy, family, race

yuwude - 1. to come from 2. to die, lit. to come from life 3. for something that is fastened to come loose, to come off of (e.g. a button), detach; or to come out of (e.g. color or a design on a garment), to fade

zamaanu (o)/zamaanuujì (dì) - a generation

Culinary Terms

anaana (o) - mint, used often in the preparation of green leaf tea

bodde bita (nde)/bodde bita (de) - little balls of millet flower used with water to make bita

ceceena (o)/ceceenaaje (de) - fried bean cakes

dakkude - 1. to add water to pounded millet in order to make cobbal 2. when a domestic fire either goes out or is put out by pouring water or dirt on it, to extinguish a fire

dempininde - to cook with steam

dempunuure (nde)/dempunuuje (de) - a steamer, a pot with a hole (or holes) in the bottom which is placed on top of a boiling pot in order to steam cook something

diggu - to be ground or pounded to flour

dorobi (o) - yeast

etirde or **etorde** (nde)/etirde or etorde (de) - a measure, a measuring cup, a scoop

faccude - to pour out a little of a liquid from one container to another

fotiire (nde)/potiije (de) - a small cooking pot - can be clay or metal

furna (o)/furneeji (dì) - a brazier or little furnace used to cook or prepare tea

gollirde (nde)/gollirde (de) - the calabash used for carrying grain or sifting flour

haatannde (nde)/kaatane (de) - one of the stones used to set the pot on for cooking - the three stones are kaatane

haaynude - to melt butter in a pot over a fire

hamaade - to make sauce

hobaade - to grill meat

hoptude - to shell, to remove the shell of an egg or a peanut

hukkinde - to burn food while cooking it

ibbere ((n)de)/ibbe (de) - a fig, the fruit of a fig tree

jaartude - to cool a liquid (like “bita”) by scooping some out and pouring it back into the container holding it

jillitinde or **jillitidde** - to mix or stir

jollooru (ndu)/jollooji (dì) - the long neck gourd that women prepare butter or cheese in

judude - to roast meat or corn directly on the fire

kaaynaadam (dam) - cooked liquid butter

kettungol (ngol)/kettuli (dì) - the cream of the milk from which they prepare butter

kodde (de) - coarsely ground grain, flour

kurbirgal (ngal)/kurbirde (de) - a big wooden spoon use to stir the millet porridge

laaruwal (ngal)/laaruuje (de) - a big wooden spoon used to stir the millet porridge

laay (o)/laayiji (dì) - garlic

lacciri or **lakkiri** (ndi)/lacciriiji or lakkiriiji (dì) - steamed couscous; made from ground millet

le'al (ngal)/le'e (de) - 1. a wooden bowl, may be dyed black 2. a ration of food

mbofoondi or **ngofoondi** (ndi) - the yoke of an egg

moddude - to be concentrated, to be thick (liquid)

mootaaɗe - to melt

muddiire (nde)/muddiije (ɗe) - a measure, a measuring cup, a scoop

ɲeɗɗe (ɗe) - coarsely ground grain, flour

neema (o)/neemaaji (ɗi) - 1. food 2. health 3. happiness, joy

nikinde - to grind or mill in a mill

nyeɗɗe (ɗe) - coarsely ground grain, flour

pampantu (ko)/pampantuuji (ɗi) *Cassia obtusifolia* - 1. This annual plant is abundant in the Sahel. It is not very appetizing to animals. It is often cooked like spinach in July and August, and for those who lack grain it forms a staple of the diet, sometimes being mixed with millet. It is considered medicinal.

sabɓintinde - 1. to heavily dilute 2. to diminish the pleasure of something, to make boring

saggiɗe - to prepare tea

samsa (o)/samsaaje (ɗe) - a fried bean cake

sa'uɗe - to fry in oil

selbude - to be diluted

semmbude - to dilute slightly

siiwude - 1. to carefully pour a liquid in order to leave what you do not want poured out in the container, this is the term used for the preparation of green leaf tea 2. to filter

sohude - the second pounding

sokkirɗe (nde)/cokkirɗe (ɗe) - the place where the initial pounding (“*sokkude*”) is done to remove the chaff, the threshing area

somay (o)/samayji/samayeeji (ɗi) - any ingredient used to make sauce: “*ko hamete*”; a condiment

soorude - to put “*necce*” into boiling water

suurtinde - to steam or smoke something

suurtinirɗe (nde)/cuurtinirɗe (ɗe) - a steamer, a pot with a hole (or holes) in the bottom which is placed on top of a boiling pot in order to steam cook something

taaynude - 1. to melt butter either in the sun or over a fire; to melt metal or wax

taayude - when butter, wax or metal melts with heat (usually in the fire, although butter and wax can melt in the sun)

teymaade - to shake what is worthless out of a dish, this is what one who is panning for gold does

tokkaade - to filter - in particular this refers to preparing water with lye in it which they use in preparing sauces

ufude - when food decays, rots or spoils

ukkude - to put “*ɲeɗɗe*” and then “*conɗi*” into boiling water in order to cook “*nyiri*”

urude - 1. to cook with steam or smoke 2. to scent using incense or perfume

uulo (ko)/uulooji (ɗi) *Cassia obtusifolia* This annual is abundant in the Sahel. It is not very appetizing to animals. This plant is often cooked like spinach in July and August, and for those who lack grain it forms a staple of the diet, sometimes being mixed with millet. It is considered medicinal.

wakkaare (nde)/bakkaaje (ɗe) - a serving, portion, “lump” of hot millet porridge

walsere (nde)/galse (ɗe) - a milk curd, used to make “*kaadam*” by shaking it in a “*jollooru*”

waylude - to pour a liquid from one container to another

wedɗitaade or werbidinde - to be wide, generally refers to bowls

wesaade - to shake something around in a dish, often in order to see what is on the bottom or on a “*mbedu*” in order to separate what is good and bad, to winnow

wulsere (nde)/gulse (ɗe) - a milk curd, used to make “*kaadam*” by shaking it in a “*jollooru*”

wurduunde (nde)/gurduunde (ɗe) - little balls of millet flower used with water to make bita

wurwude - to mix with a “*buruugal*” by rolling the stick rapidly between your palms

yaartaade - to winnow; this refers to removing dirt and debris from grain before it is pounded, this is also the term used to describe the pouring of dirt out of a pan while looking for gold, the idea being that the wind will carry away the dirt while the gold will be left

yaraade - to winnow, to remove the chaff from the grain by pouring it out in the wind

yibbere (nde)/yibbe (ɗe) - a fig, the fruit of a fig tree

yonkude - to mix a liquid by shaking it in a container

yorbaal (ngal)/yorbaaje (ɗe) - a measure, a measuring cup, a scoop

yuppude - to pour a liquid, leaves or grain from one container to another or from a container onto the ground

*Interrogative Pronouns **

- beye** - 1. who for the plural noun class “*be*”; e.g. “*Beye nanngaa?*” {Who was caught?}
 2. which for the plural noun class “*be*”; e.g. (?) “*Worbe beye nanngaa?*” {Which men were caught?}; (adj) “*Mi anndaa worbe beye poliisi nanngi.*” {I don’t know the men whom the police caught.}; (rpn) “*O anndaa beye.*” {He doesn’t know which (ones/men).}”
- dame** - which for the noun class “*dam*”; e.g. (?) “*Kosam dame njarataa?*” {Which milk will you drink.}; (adj) “*O faamii kosam dame be njeji.*” {He knows which milk is theirs.}; (rpn) “*O faamii dame be njeji.*” {He know which (one/milk) is theirs.}
- deye** - which for the plural noun class “*de*”; e.g. (?) “*Ledde deye coppata?*” {Which trees will you cut down?}; (adj) “*Mi subaaki ledde deye coppammi tafon.*” {I have not yet chosen which trees I will cut down.}; (rpn) “*O subaaki deye o soppata.*” {He has not chosen which (ones/trees) he will cut down.}
- diye** - which for the plural noun class “*di*”; e.g. (?) “*Na’i diye tufata?*” {Which cows will you vaccinate?}; (adj) “*Mi anndaa na’i diye tufammi.*” {I don’t know which cows I will vaccinate.}; (rpn) “*O anndaa diye o tufata.*” {He doesn’t know which (ones/cows) he will vaccinate.}
- kaye** - which for the noun class “*ka*”; e.g. (?) “*Saaya kaye bornidaa keeyan?*” {Which robe did you wear yesterday?}; (adj) “*Mi yeggirii saaya kaye borniimi keeyan.*” {I forget which robe I was wearing yesterday.}; (rpn) “*O yeggirii kaye o bornii keeyan.*” {He forgot which (one/robe) he wore yesterday.}
- kale** - which for the noun class “*kal*”; e.g. (?) “*Kosal kale njarataa?*” {Which bit of milk will you drink?}; (adj) “*Mi anndaa kosal kale njarammi.*” {I don’t know which milk I will drink.}; (rpn) “*O anndaa kale o yarata.*” {He doesn’t know which (milk) he will drink.}
- kiye** - which for the noun class “*ki*”; e.g. (?) “*Labi kiye kooyataa?*” or “Which knife will you take?”; (adj) “*Mi anndaa labi kiye o jeyi.*” or, “I don’t know which knife is his.”; (rpn) “*Mi anndaa kiye o jeyi.*” {I don’t know which (one/of the knives) is his.}
- koye** - which for the singular noun classes “*ko*” and the plural diminutive noun class “*koy*”; e.g. ko: (?) “*Hudo koye na’i nyaamata?*” {Which grass do the cows eat?}; (adj) “*Mi anndaa hudo koye na’i nyaamata.*” {I don’t know which grass the cows eat.}; (rpn) “*O anndaa koye na’i nyaamata.*” {He doesn’t know which (grass) the cows eat.}; e.g. koy: (?) “*Bikkoy koye mboyii hankin?*” {Which babies was crying last night?}
- moye** - which or who for the noun class “*o*” when referring to a person; e.g. (?) “*Debbo moye o bayata?*” {Which girl will he marry?}; (adj) “*Mido anndi debbo moye o bayata.*” {I know which girl he will marry.}; (rpn) “*Imo anndi moye o bayata.*” {He knows which (one/girl)/who he will marry.}
- ndeye** - which for the noun class “*nde*”; e.g. (?) “*Dewtere ndeye o janngata?*” {Which book is he reading?}; (adj) “*Mi anndaa dewtere ndeye o janngata.*” {I don’t know which book he is reading.}; (rpn) “*O anndaa ndeye o janngata.*” {He doesn’t know which (one/book) he is reading.}
- ndiye** - which for the noun class “*ndi*”; e.g. (?) “*Ngaari ndiye o yaarata luumo?*” {Which bull is he taking to market?}; (adj) “*Mi anndaa ngaari ndiye o yaarata luumo.*” {I don’t know which bull he is taking to the market.}; (rpn) “*Miin, mi faamii ndiye o yaarata.*” {Me, I know which (one/bull) he is taking.}
- nduye** - which for the noun class “*ndu*”; e.g. (?) “*Bootooru nduye o hooyi?*” {Which sack did he take?}; (adj) “*Mi yeggirii bootooru nduye o hooyi.*” {I forget which sack he took.}; (rpn) “*O yeggirii nduye o hooyi.*” {He forgot which (one/sack) he took.}
- ngale** - which for the noun class “*ngal*”; e.g. (?) “*Le’al ngale keludaa?*” {Which wooden bowl did you break?}; (adj) “*Mi faamii le’al ngale o heli.*” {I know which wooden bowl he broke.}; (rpn) “*O faami ngale o heli.*” {She knows which (one/bowl) he broke.}
- ngaye** - which for the noun class “*nga*”; e.g. (?) “*Araawa ngaye waati keeyan?*” {Which donkey died yesterday?}; (adj) “*Mi anndaa araawa ngaye waati.*” {I don’t know which donkey died.}; (pn) “*O anndaa ngaye waati.*” {He doesn’t know which (one/donkey) died.}
- ngele** - which for the diminutive noun class “*ngel*”; e.g. (?) “*Le’el ngele coodataa?*” {Which small wooden bowl will you buy?}; (adj) “*Mi anndaa le’el ngele coodammi tafon.*” {I don’t know yet which little wooden bowl I will buy.}; (pn) “*O faamaay ngele o soodata tafon.*” {She doesn’t know which (one/little bowl) she will buy.}
- ngeye** - which for the noun class “*nge*”; e.g. (?) “*Nagge ngeye coottataa?*” {Which cow will you sell?}; (adj) “*Mi subaaki nagge ngeye coottammi tafon.*” {I haven’t chosen the cow which I will sell yet.}; (pn) “*O subaaki ngeye o soottata tafon.*” {He hasn’t chosen which (one/cow) he will sell yet.}
- ngiye** - which for the noun class “*ngi*”; e.g. (?) “*Naggi ngiye waati keeyan?*” {Which large cow died yesterday?}; (adj) “*Mi anndaa naggi ngiye waati.*” {I don’t know which large cow died.}; (rpn) “*O anndaa ngiye waati.*” {He doesn’t know which (one/large cow) died.}
- ngole** - which for the noun class “*ngol*”; e.g. (?) “*Laawol ngole o rewi?*” {Which road did he take?}; (adj) “*Mi anndaa laawol ngole o rewi.*” {I don’t know which road he took.}; (rpn) “*O anndaa ngole o rewi.*” {He doesn’t know which (one/road) he took.}

ngoye - which for the noun class “ngo”; e.g. (?) “*Sekko ngoye canyudaa?*” {Which mat did you weave?}; (adj) “*Mido anndi sekko ngoye o sanyi.*” {I know which mat she weaved.}; (rpn) “*Imo anndi ngoye o sanyi.*” {He knows which (one/mat) she weaved.}

nguye - which for the noun class “ngu”; e.g. (?) “*Mbaalu nguye kirsataa?*” {Which sheep will you slaughter?}; (adj) “*Mi subaaki mbaalu nguye kirsamma tafon.*” {I have not yet chosen the sheep which I will slaughter.}; (rpn) “*O subaaki nguye o hirsata tafon.*” {He has not yet chosen the (one/sheep) which he will slaughter.}

oye - which for the noun class “o” when referring to things and to people; e.g. (?) “*Montoro oye o soodata?*” {Which watch will he buy?}; “*Mi nanii Pullo Boussouma waddaama dokotoroore keenan, oye e ley yigiraabe maa been?*” {I heard a Fulani from Boussouma was taken to the hospital yesterday, which of your friends was it?}; (adj) “*Mido anndi montoro oye o soodata.*” {I know which watch he’ll buy.}; “*Imo anndi montoro oye o soodata.*” {He knows which (one/watch) he’ll buy.} Note: “*Oye*” is used for things that have been put in the “o” noun class, although it can be used of people as well (see example above). “*moye*” is generally used only for people.

*Hopefully by now you recognize that the relative tense is used in asking questions. The above set of pronouns are a subset of relative pronouns which are used in asking questions. Some of these interrogative pronouns were introduced in the very first set of vocabular: *dume* (what or which?), *foti* or *noy foti* (how much?), *foto* (how many people?), *ko saabe* or *ko wadi* (why?), *moy* (who?), *noy* (how?), *ndey* (when?), and *toy* (where?). The above set of interrogative pronouns are obviously based on the noun class markers. These pronouns can function as interrogatives (?), adjectives (adj.), or as relative pronouns (rpn). All of them basically mean “which,” except *beye* and *moye* which can also be translated as “who” in certain situations. Examples are given for each word. Read the examples over so you understand how these words work. Note, “*dume*” is not listed above as it is seldom used in the above sense. However, it too means “which” as well as “what.”

Numbers (Diminutive Cardinals)

This set of numbers are the adjectives used with small things in the “*koy*” noun class.

didoy - two - “*cukaloy didoy*”
tatoy - three - “*kuukoy tatoy*”
nayoy - four - “*cukaloy nayoy*”
njoyoy - five - “*bikkoy njoyoy*”
njeegoy or njeegomoy - six - “*kuukoy njeegoy*”
njedfoy - seven - “*kulloy njedfoy*”
njeetatoy - eight - “*keekoy njeetatoy*”
njeenayoy or njeenahoy - nine - “*lefoy njeenayoy*”

Bugs

bambbowa jahe (nga)/[Y] bambbooje jahe, [G] bamambo jahe (de) - a scorpion horse
borborngal (ngal)/borbordé (de) *Psalodolytta fusca* - blister beetle - secretes cantharide
dabidabiyal (ngal)/dabidabiije (de) - 1. a moth 2. a demon or evil spirit which causes one to pass out, epilepsy
kootu (ngu)/kooti (di) - a tick, this can refer to any of the numerous types of ticks that afflict domestic or wild animals
mbabattu (ngu)/babatti (di) - a grasshopper
mbinyu (ngu)/binyi (di) - the egg of a louse, a nit (in English a nit can either be the egg or the newly hatched louse - this is not the case in Fulfulde.)
mettellu (ngu)/mettelli (di) - an ant; particularly refers to the small red ant, also “*mettellu baleewu*” a black ant slightly larger than the red ant, both of these ants bite
moodibbuwa (nga)/moodibbooji (di) - a butterfly
mooyu (ngu)/mooyuui (di) - this term refers to “*mooyel daneyel*” or white ants that live in the earth and a larger termite, “*ngangaawu*,” that builds a “*waande*” to live in and who builds little tunnels of dirt on the outside of a tree or piece of wood that they are eating
ngilngu or njilngu (ngu)/gilyi (di) - 1. a maggot 2. a caterpillar
nguyyu (ngu)/nguyyuui (di) - a wood boring insect that gets in wood or millet stalks and eats them from the inside out, typically one notices nothing other than the sawdust they produce and the noise they make while eating
nyaaku (ngu)/nyaaki (di) *Apis mellifera* - honey bee - this bee forms its nest in the hollow of a tree
peeku (ngu)/peesi (di) *Glossina sp.* - a tsetse fly
somre (nde)/come (de) - a cricket
takaluuta (o)/takaluutaaji (di) *Blatta spp.* - cockroach

Wildlife & Birds

baadi (dī) - monkeys (see waandu)
boje (dè) - rabbits (see wojere)
cirgu or colu (ngu)/cirguuji (dī) *Panthera pardus* – leopard
faamburu or **famru** (ndu)/paabi (dī) - a frog or toad
famru or **famndu** (ndu)/paabi (dī) - a frog or a toad
fowru (ndu)/pobbi (dī) *Hyaena hyaena* or *Hyaena crocuta* - a hyena
gabuu (nde)/gabuuje (dè) *Milvus nigrans* - black kite, any hawk or kite
geddal (ngal)/gedde (dè) - a gecko
goowlaari (dī)/goowlaaje (dè) *Naja nigricollis* - the black necked or spitting cobra
hujjere (nde)/kujje (dè) - something, often refers to animals - this noun is almost always used in a plural sense
huutooru (ndu)/kuutooji (dī) - a large iguana like lizard
jooli (dī) - earthworms (see njoola)
kotooru (ndu)/kotooji (dī) *Papio cynocephalus* – baboon
kujje (dè) - things, wild animals, words (see hujjere)
kujje or kulle ladde (dè) - wild animals
kunkiriire (nde)/kunkiriije (dè) - a turtle
lewla (nga)/lewli (dī) - various species of gazelles or antelopes
liingu (ngu)/liyyi (dī) - a fish
mbolla or **mbosiri** (nga)/bollaage or bose (dè) *Python sebac* - rock python or African python
mummuttere (nde)/mummutte (dè) - dumb animals, literally those who do not speak - can be wild or domestic
ngabbu (ngu)/gabbi (dī) *Hippopotamus amphibius kiboko* – hippopotamus
ngajama (nga)/gajame (dè) *Bitis arietans* - the puff adder
ngiroowu/njiroowu ladde (ngu)/girooji/jirooji ladde/gireeji ladde (dī) *Phacochoerus aethiopicus aeliani* – a wart hog
ngoowla (nga)/[J] goowli, [Y,M] goowle (dī/dè) *Naja nigricollis* - the black necked or spitting cobra
njoola or **njooloola** (nga)/jooli (dī) or jooloode (dè) - an earth worm
njoolooba ladde (nga)/jooloobi ladde (dī) *Giraffa camelopardalis reticulata* – a giraffe
noowra (nga)/noobi (dī) *Crocodylus sp.* - a crocodile
nyaalal (ngal)/nyaale (dè) *Ardeola ibis* – a cattle egret
nyaangel (ngel)/nyaankoy (koy) *Echis carinatus* – a carpet viper
nyiiwa (nga)/nyii (dī) *Loxodonta africana* – an elephant
pallangel danki (ngel)/pallakoy danki (koy) - a gecko
rawaandu ladde (ndu)/dawaadi ladde (dī) *Panthera leo massaica* – a lion
tola (nga)/toleeji (dī) *Crocodylus sp.* - a crocodile
tonkonowal (ngal)/tonkonooje (dè) – a duck; “*tonkonowal goral*” or drake
waandu (ndu)/baadi (dī) – a monkey
wilwilndu or **wilwindu** (ndu)/bilbildi or bilbindi (dī) - a bat

Superlatives

beta - a superlative that means to be brand new, very new, very soft-only refers to living things
coy - a superlative that means very or really red
fos - a superlative for “a lot”
foy - a superlative for “a lot”
jaw or **juk** - a superlative for very hot; e.g. “*na wuli jaw!*” {it's very hot!}
kak - 1. a superlative for just right, precisely, exactly the same; e.g. “*Pereeje hawrii kak.*” {There was just the right number of bricks.} 2. a superlative for really dead, e.g. “*Araawa nga waatii kak.*” {That donkey is really dead.}
kaḡ or **koḡ** or **korom** or **koloḡ** - a superlative that means really hard; e.g. “*Leydi do na yoori kaḡ.*” {The ground here is really hard.}
kirim or **kurum** - a superlative that means very black, e.g. “*na bawli kirim!*”
pet - a superlative that means very full or brimming full
roki - a superlative for very bitter
taw - 1. a superlative for very hot, e.g., “*Na wuli taw!*”
tiki or **tik** - a superlative that means very black
tok - a superlative for very bitter, e.g. “*Nivaki na haadi tok.*” {Nivaquine is very bitter!}

Trees & Fruits

- cabihi** (ki)/cabiije (de) *Lannea microcarpa* - A tree of the southern Sahel found on sandy soil. It is not eaten by animals, but its fruit, resembling a raisin, is edible, and is often made into an alcoholic beverage.
- filaawo** (o)/filaawooje (de) *Eucalyptus camaldulensis* - a Eucalyptus tree
- haareere** (nde)/kaareeje (de) - a shea nut, also know as “*biibe kaareehi*”
- ibbere** ((n)de)/ibbe (de) - a fig, the fruit of a fig tree
- ibbi** (ki)/ibbe (de) *Ficus gnaphalocarpa/sycomorus* - a fig tree
- kaareehi** (ki)/kaareeje (de) *Butyrospermum paradoxum* (see *Maydell p. 434*) - Shea nut tree (*Karit*, in French) It is from the oily nut of this tree that shea butter is prepared. It is common in the savannah. Animals eat the leaves and the fruit is edible.
- kahi** (ki)/kahe (de) *Khaya senegalensis* - a mahogany tree
- kakoore** (nde)/kakooje (de) - a coconut
- leemburuuhi** (ki)/leemburuuje (de) - a citrus tree (orange, lime, lemon)
- miliyaahi** (ki)/miliyaaaje (de) *Azadirachta indica* - the neem tree
- nduutuuihi** (ki)/duutuujje (de) *Parkia biglobosa* - A tree found in river beds of the savannah. It is not eaten by animals, but its seeds are used in the preparation of sauces and the pulp of the pods is edible. It has a distinctive large red dangling flower which then becomes a seed pod
- njetabi** (ki)/jetaɓe (de) *Tamarindus indica* - tamarind tree. A common thorn tree found along river beds and in stoney soil in the savannah and near water in the Sahel. Neither the leaves or fruit are very appetizing, but the fruit, “yetamere”, is eaten and is even sold commercially, and the leaves are used to make a sort of vinegar.
- sitorooihi** (ki)/sitorooje (de) - a citrus tree
- sitorooore** (nde)/sitorooje (de) - lemon, lime
- tamboroohi** (ki)/tamborooje (de) *Phoenix dactylifera* - a date palm that is planted in sahelian gardens on sandy soil; a date is called “*bidɗo tamboroohi*”
- tamboroore** (nde)/tamborooje (de) - a date, the fruit of a date palm
- tannere** (nde)/tanne (de) - fruit of *Balanites aegyptiaca*
- tanni** (ki)/tanne (de) *Balanites aegyptiaca* - The presence of this tree usually indicates fairly heavy grazing pressure. It is common in the sahelian zone. The leaves are eaten by all animals, but especially camels and goats. The fruit is edible. The wood of this tree is very hard and is often used for ax handles.
- tiirootihi** (ki)/tiirootiije (de) *Azadirachta indica* - the neem tree
- yetamere** (nde)/jetaɓe (de) - The fruit of the tamarind tree
- yibbere** (nde)/yibbe (de) - a fig, the fruit of a fig tree
- yibbi** (ki)/yibbe (de) *Ficus gnaphalocarpa/sycomorus/ingens* - a fig tree

General Medical & Anatomical Vocabulary

- barmere** (nde)/barme (de) - a wound
- batitere** or **battere** (nde)/batite or batte (de) - a scar
- beynude** - to give birth (general term used of women and animals)
- bonngaade** - to be paralyzed in both legs
- bonnguujjo** (o)/bonnguube (be) - one who is lame or paralysed in both legs, a cripple, a paralytic
- booyre** (nde)/booye (de) - kidney
- boyɗo** (o)/woybe (be) - a person lame in one leg
- bulsuɗe** (de) - lungs (see wulsundere)
- bumɗo** (o)/wumbe (be) - one who is blind
- busal** (ngal)/buse (de) - the thigh
- buure** (nde)/buhe (de) - 1. an abscess 2. an open sore, an ulcer
- buutude** - to swell (as with ascites or other disease processes), often used in stative form (“*na buuti*”)
- ceppam** (dam) - leprosy
- ɗeɗɗaade** - to choke on something you are eating or drinking
- ɗeɗɗeede** - to be choked or strangled
- ɗeɗɗaade** - to be cut or nicked by something sharp
- ɗeɗɗeede** - to be cut or nicked by someone else
- ɗeɗɗitaade** - to nick yourself with a blade
- ɗeɗɗude** - to cut or nick someone with a blade
- ɗiilere** (nde)/ɗiile (de) - a sneeze
- ɗiisal** (ngal)/- a severe pain in the side
- dimaro** (o)/rimarɓe (be) - a sterile woman, one who cannot give birth
- dimrugol** (ngol)/dimruɗi (ɗi) - uterus
- doggooru** or **dogguru** (ndu)/doggooji (ɗi) - diarrhea, “*reedu doggooru*”

dojjude - to cough
dokkidinde or **dokkididde** - to have one blind eye
dokko (o)/dokkuɓe (ɓe) - a one-eyed person
doodi (ndi)/doodiiji (di) - feces of humans, horses, donkeys, camels, and elephants
doynu (ndu) – tuberculosis
enentere or **entere** (nde) - weaning because of a new pregnancy; it is thought that the milk of a pregnant woman will harm the nursing child
enteede - to be weaned
entude - to wean a child from his mother's milk
fahɗude or **fahɗidde** - to be deaf
fekkorde - to pass out, faint, or to be unconscious
fesude - 1. to give an injection, inject 2. to mark a person or animal without using fire; e.g. the facial markings that different tribes or families use; the notch the elevelage takes out of the ear of a cow when it is vaccinated
foowude - to be lukewarm, to be slightly feverish
futun faaldu (ndu)/putun paali (di) - a blister
haddeede - to be circumcised
haddude - to circumcise
hanyude - to defecate
heyre (nde)/keenye (ɗe) – liver
horɓude or **hurɓude** - to wheeze due to an obstruction of the airway. This could be caused by a lapse of consciousness, a disease affecting the throat, or choking on food.
jalbi (di) - internal parasites, worms (see njalɓu)
jofoleede - to be uncircumcised
jofolooru (ngu)/jofolooji (di) - the foreskin of the penis
jokkulde (nde)/[J,Y,M] jokkule (ɗe) - a joint
kaamili (o)/kaamili'en (ɓe) - a pregnant woman
kaamilude - to be pregnant (used only of women)
kaandɪ (di) - insanity, demon possession, epilepsy (see haandere)
kamiya (o)/kamiyaaji (di) – poison
kankangel (ngel)/kankankoy (koy) - gall bladder
keefam (dam) - 1. bile 2. an illness in which the stomach feels full and where the person may vomit bile, have diarrhea, or be anorexic
kente (ɗe) - the lower abdomen, waist
kilimooyooɓe (ɗe) - numbness, occurs when a limb “falls to sleep”
kobalawal or **kobal** (ngal)/kobataaje or kobaaje (ɗe) - 1. a scab 2. bark
konongol or **konolol** (ngol)/konoli (di) - 1. trachea, windpipe (“*konongol joorngol*”) 2. esophagus (“*konongol baggol*”)
layude - to limp
mbinngu (ngu)/bindi (di) - the egg of a louse, a nit (in English a nit can either be the egg or the newly hatched louse - this is not the case in Fulfulde.)
mbordi (ndi) – pus
mbumdam (dam)/- blindness
mburuutu (ngu)/buruuti (di) *Dracunculus medinensis* - guinea worm
mbusam (dam) - bone marrow
ɲaancaare or **nyaanyaare** (nde)/ɲaancaaje or nyaanyaaje (ɗe) - an itch, an allergy
naawalla (o)/naawallaaji (di) - a pain
nampuutere (nde)/nampuute (ɗe) - eye matter, the mucoid matter found in one's eye in the morning, it may dry out, or it may take on a purulent character if the eye is infected. Note: Generally the plural form is preferred.
ɲeryɔndirde or **nyeryɔndirde** - to gnash or grind one's teeth
ngaandi (ndi)/ngaandiiji (di) – brain
njalɓu (ngu)/jalbi (di) - a internal parasite, a worm
nyilbere (nde)/nyilbe (ɗe) - a serous or mucoid nasal discharge; “snot”
oppude - to surgically operate
ottude - to grunt
paalel cille (ngel)/paaloy cille (koy) - the urinary bladder
raabude - to give someone a contagious disease or parasite, to infect, to contaminate
rimeede - to be born
sawreede - to be under medical treatment
sawruude - to give treatments that bring healing, to give medicine
seemde (nde)/ceeme (ɗe) - the upper arm
sellinde - to heal
seppinde - to have leprosy

silbere (nde)/cilbe (de) - a sprain of a joint, or may refer to a ruptured disc
sillude - to urinate
sinnyude - to shiver - because of either cold or fear
sintude or **simtude** - to drip
suumude - 1. to clamp off the nose and mouth so one cannot breath, to asphyxiate, to smother, to suffocate someone 2. to muzzle
taadeede - to be circumcised
taadude - to circumcise
tokoo (o)/tokooji (di) - whooping cough or pertussis
tufeede - 1. to be injected 2. to have your ears pierced
tufude - 1. to give an injection, pierce 2. to pierce someone's ears
tuyyam (dam) - a nose bleed
tuyyude - for the nose to bleed
uppude - to swell, as with tissue trauma
wannjalde (nde)/bannjaale (de) - 1. a wart or mole 2. a tumor
wecco (ngo)/weccooji (di) - thorax - specifically the sides of the thorax
woongere (nde)/- a craving or addiction - this term refers to the pain of not having that which one craves
woongude - to crave, to be addicted to - this term refers to feeling the pain of being deprived of that which one is addicted to
wuddu (ndu)/bulli (di) - 1. belly button, navel, umbilicus 2. navel ill, omphalitis, omphalophlebitis
wumtinde or **wuntinde** - to heal someone's eyes, to restore sight; fig. to enlighten someone
wumtude or **wuntude** - to have your eyes healed, to have your sight restored
wuttaade - for the abdomen to swell from disease or injury, often describes the bloating of a dead animal, can be used in a fig. sense; e.g. "*Moyni fuuti sanne.*" {He is really puffed up.}
wuttudu (ndu)/buttuli (di) - flank of an animal, the side of a person at the waist
wuurnude - 1. to give life, to give that which sustains life, such as health and food - this is the work of God 2. to provide for
wuurude - 1. to live, to be alive 2. to incline something at an angle
y'al baawo (ngal)/y'i'e baawo (de) - spine, back bone
y'al hoore (ngal)/de (de) - skull
yiilaade - 1. to be dizzy 2. to wander around
y'iire wecco (nde)/y'i'e becce (de) - a rib
yoosude - to be weak, limp, without strength

Yaagaare Vocabulary

*Medical Vocabulary**

(238 words)

- aarude** - 1. to open one's mouth 2. spread something apart
- adirgal** (ngal)/adirdè (dè) - a stretcher made of wood, can be used to move people (both dead and alive) as well as things; a litter
- baaligaade** - to be physically mature, grown up - only used of people
- baantinooje** (dè) - a fever that occurs every second (*vivax & ovale malaria*) or third (*malariae malaria*) day as a result of a malarial infection
- baatoraado** (o)/waatoraabe (bè) - one who is sexually impotent - this participle is derived from "waatoreede"
- baawo silbungo** (ngo)/babbe cilbude (dè) - a sprained back, a ruptured lumbar disk or a pinched nerve in the lumbar region
- baleeri yitere** (ndi)/baleeriji gite (dì) - pupil of eye
- baggol** (ngol)/baggi (dì) - the side of the abdomen, waist
- balaal cilbungal** (ngal)/balaaje cilbude (dè) - a sprained shoulder
- balaa'u** (o)/balaa'uuji (dì) - a plague
- banndu njanandu** (ndu) - leprosy
- biɓɓam yitere** (dam) - eyeball
- biige** (dè) - 1. measles, rubeola 2. vesicles, pimples (see fuyre)
- biirorgel** (ngel)/biirordi/biirorkoy (dì/koy) - a pimple on the eye lid
- bollere** (nde)/bolle (dè) - a welt, can result from being struck or bitten by an insect
- boofagal** (ngal) - used fig. of a women close to giving birth, e.g. "Maani hootii boofagal." {She has gone home [to her mother's] to sit on her eggs.}
- booltaade** - to have the skin peeled or scraped off due to an injury, to have an abrasion, to be skinned up
- booltannde** (nde)/booltandè (dè) - an area where there is no skin due to injury, a scrape, and abrasion
- buddi** (ndi)/buddiji (dì) - a swelling
- burɓude** - to stab (as with a knife), to skew (as with a stake), to prick (as with a needle)
- burtude** - to be in better health
- buttidinde** or **buttididde** - to gain weight
- buure faleere** (nde) - an abscess on the arms, legs or trunk
- buutorgel** (ngel)/mbuutorkoy (koy) - a pimple on the eye lid
- caarol** (ngol)/caari (dì) - diarrhea
- caldì** (dì) - shoots on a tree, joints (*Note: plural form can also mean body.*) (see salndu)
- ceekoy** (koy) - abscess behind the ear or around the neck of small children
- cewde** (dè) - measles, rubeola, this refers to the early stage of the disease as there are many small vesicles appearing
- coddungol** (ngol)/codduli (dì) - the Achille's tendon
- coltu** (ngu)/colti (dì) - a luxation of a joint
- cortu** (ngu)/corti (dì) - a luxation of a joint
- cukku** (ngu)/cukkuuji (dì) - 1. pneumonia 2. this term can also refer to a chronic respiratory obstruction which may give a person the sensation of being choked
- daamol** or **daambol** (ngol)/daami or daambi (dì) - a spleen
- daande junngo silbungo** (nde)/daade juude cilbude (dè) - a sprained wrist
- daande koyngal cilbungal** (nde)/daade koyde cilbude (dè) - a sprained ankle
- daande silbunde** (nde)/daade cilbude (dè) - a sprained neck, a cervical disk rupture, a pinched nerve in the neck
- daanninde** - to cause to sleep, this can be used of giving someone anesthesia too
- dabbaade** - to apply a hot compress to your yourself for a sprain or other ailment
- dabbeede** - to have a hot compress applied
- dabbude** - to apply a hot compress to someone else - this is generally therapeutic used in a case of a sprain or other injury
- dadinde** - 1. to cure or heal someone 2. to save someone
- dadude** - 1. to be completely well, healed, cured 2. to recover from a fright
- dak** - a superlative that means to be totally blind; e.g. "O wumii dak." {He is totally blind.}
- dakkudi** (ndi)/- gums, gingival tissue

dankanooma (o) - tenesmus, straining to defecate after you have had diarrhea but the intestine is empty

dargidinde - to have blotches on your skin, to be mottled

duuyooje (dè) - measles, rubeola; this refers to a later stage of the disease where the vesicles begin to disappear (from the verb “*ruuyude*” - to be blown away)

duwoode (nde)/*duwoode* (dè) - the soft spot on the top of an infant’s head

eemaade - to strain to pass a bowel movement or to pass something vaginally, often this occurs after someone or something has diarrhea for a day or some and there is nothing really left to pass, but there is still an urgency to strain to pass something (“the dry runs”)

eemuru (ndu) - tenesmus, straining to defecate after you have had diarrhea but the intestine is empty

fayko (ko)/*faykooji* (dī) - genital hair

ferneede - to be run over or trampled by someone or something

fernude - to run over someone, either with a horse, vehicle, or with your own feet

fesaade - 1. to inject oneself or to be injected - the focus is that you permitted yourself to be injected
2. to tattoo or cut yourself therapeutically or to be tattooed, cut therapeutically - the focus is that you permitted yourself to be injected

fesitaade - 1. to give yourself an injection 2. to mark your own face with facial markings Note: this is an example of the intensifying infix -it-. This is a more emphatic way of saying you did this yourself.

fettennde (nde) - an abscess located in the arm pit

fintinde - to resuscitate, revive someone

foontude - 1. to breathe 2. to be alive

fooroode (nde)/*pooroode* (dè) - a testicle

fottooru (ndu)/*pottooji* (dī) - the rectum, anus

funkude - to form a blister - in Sebba this only refers to the formation of a blood blister

funude - to twin - this term can apply both to people and animals

futtere (nde)/*putte* (dè) - a nodular eruption of the skin, a pimple

futtude - 1. to explode - such as a tire, a ball, an aerosol can in a fire, a bomb 2. the formation of nodules or abscesses 3. the formation of a blister

fuudo (ngo)/*puude* (dè) - anus, rectum

fuunude - to rust (metal) or decay (wood, teeth)

fuusude - to pass gas slightly, to fart

fuyre (nde)/*puye* (dè) - 1. a nodular eruption of the skin, a vesicle 2. a pimple

gabbugal (ngal)/*gabbbule* (dè) - jaw, mandible, cheek This actually specifies the bones of the face, the jaw and cheek bones.

gaggitere (nde)/*gaggitte* (dè) - a molar tooth

gawuure (nde)/*gawuuje* (dè) - a sore molar

gonngol (ngol)/*gondi* (dī) - a tear

gooniije (dè) - measles, rubeola

goonofere (nde)/*goonofe* (dè) - the part of the head just behind the ear lobe

gunya (o)/*gunyaaji* (dī) - mange, a pruritic infection of the skin of animals and humans caused by sarcoptic, psoroptic, choriopic, demodectic, and psoregatic mange mites; scabies (*Sarcoptes scabies*)

haagu (ko)/*haaguuji* (dī) - Various concoctions made by taking herbs and tree barks and boiling them. These are then administered to small children to give them good health.

haamilude - to be pregnant (used only of women)

haanjeede - 1. to be crazy, insane 2. refers to having rabies as well

haddaade - to be circumcised

hajja (o) - chicken pox

hallere (nde)/*kalle* (dè) - a penis

hatude - to have sexual intercourse (human only)

hayaade - to be physically mature, to grow up

hebbude - to set or fix a broken bone

herdude - to have blotches on your skin, to be mottled

heyere (nde)/*keye* (dè) - a blood clot

hillifeede - to be physically mature, grown up

hirbihirboonde (nde)/*kirbikirbooje* (dè) - hip, the head of the femur

hobbitinde - to remove or pick off a scab or the bark on a tree

hobude - to form a scab

holbundere (nde)/kolbule (dè) *inner malleolus, external malleolus* - ankle bone, refers to either the medial or inner malleolus of the tibia or the lateral or external malleolus of the fibula

holbundere silbunde (nde)/kolbule cilbude (dè) - a sprained ankle

holgo (ngo)/holgooji (dī) - a fingernail - also called “*holgoolo*”

holsere (nde)/kolse (dè) - the shin bone of an animal - in Sebba this term also applies to people

hooreere (nde)/hooreeje (dè) - an incisor tooth

hooweede - 1. for a woman to have sex 2. for a woman to be married (*Note: This word is not normally used in polite speech.*)

hoowude - 1. for a male to have sex, copulate; can refer to sex in or out of marriage, generally this term is not used of animals in Djibo 2. for a man to be married (*Note: This word is not normally used in polite speech.*)

hottere (nde)/kotte (dè) – clitoris

howru silbundu (ndu)/koppi cilbudī (dī) - a sprained knee

hoyyudu (ndu)/koyyūli (dī) - the back of the head, either humans or animal

hubooru (ndu)/kuḅḅooji (dī) - colic, a painful abdomen

huggidinde or **huggididde** - to be humped - as a camel (“*ngeelooba kugga*”) or a tree (“*lekki kuggi*”); a hunchbacked “*kuggidindo*”

hulsaade - to have your skin peel after a sunburn or chemical burn

humude - to clamp off the nose and mouth so one cannot breath, to asphyxiate, to smother, suffocate someone

hurbineede - to be strangled or choked

huyre (nde)/kuye (dè) - a muscle, meat, flesh

jaado (o)/yaadiibe/yaadoobe/yaaduuḅe (ḅe) - the placenta of a human being

jangirde - to feel physical pain

jangoro (o) - localise pain

jiide (dè) – vision

jiilol (ngol) - dizziness

jofolaaku (ngu) – uncircumcision

juube (dè) - a disease, illness, sickness

juubeede - to be sick or ill

koowgal (gal)/koowle (dè) - sexual intercourse

kooyirgal (ngal)/kooyīrde (dè) - A stretcher made of wood, these days generally only used to transport a dead person to the cemetery, but in the old days they used these to move people who had been injured back their camp; can also be used to move things.

korral (ngal)/korre (dè) *tibial crest* - shin bone of a person

korseeye (dè) - a fever that occurs in June as the rains are beginning

kottu (ngu)/kotti (dī) - vulva and vagina

kundiire (nde)/kundiije (dè) - a hump on the back (in lumbar area) of a Zebu cow or a camel or even a person

kuulongol or **kuulangol** or **kuululol** (ngol)/kuuloodī (dī) - 1. the diaphragm 2. a membrane, e.g. “*kuulongol bocconde*” 3. the skin of a snake which is shed periodically

kuungu (ngu)/kuungi (dī) - vulva and vagina

laalagal hoore (ngal)/dè (dè) – skull

laasi (ki) or **laasol** (ngol)/laase (dè) – a tail; fig. a penis

langal hinere (ngal)/landè kine (dè) - nasal septum

layre (nde) – lameness

le'al yitere (ngal)/le'e gite (dè) - eye socket

leegude - to give an enema

lempam (dam) - vaginal fluid - not blood

ley (o)/leyiiji (dī) - a fig. term for penis or the vagina, one's private parts

likkiy'ere (nde)/likkiye (dè) - a hiccup

likkiy'inde - to hiccup

lokkidinde or **lokkididde** - to be weak or feeble, particularly of body, but can refer fig. to personal power, this is generally not a temporary state as with “*yoosude*”

looy'aade - to gag

luwal hoore (ngal)/luwe hoore (dè) - the portion of the skull cap of a person where, if you used your imagination, horns would grow

manii (o) - semen, sperm
mbuuku (ngu) - a swelling of the testicles, either a hydrocele or inguinal hernia
mermertude - 1. to provoke an itchy reaction, such as working and sweating, or working with hay or something which is irritating to the skin, such as chemicals; also lice
 2. to spread out - this is used of petroleum products such as kerosene, gasoline or oil, also used of lice and fleas on an animal
molmude - to rub in oil, ointment or lotion, to caress, pet, stroke
moygaajo (o)/moygaabe (be) - an albino
mufɓaade - when a wound closes up or is sutured closed
mulyitaade - to sprain, strain
murū (ngu)/murūji (dī) - the foreskin of the penis
musinde - to suck milk from a teat
musinirde (nde)/musinirde (de) - a deciduous incisor tooth
muumfude - to be mute, deaf-mute
muyninde - to give a child or animal a breast or teat to suck; to nurse, suckle
muynude - to suck milk from a breast or teat

naaddude or **naandude** or **naatidinde** - to have sexual intercourse (human)
naalaade - to have a physical handicap, such as a non-functional leg, a blind eye, leprosy, etc
naatta barkewal (ngal)/naatta barkeeje (de) - collar bone
nakkisaade (de) - brucellosis
nanneede - to be circumcised
ɲappere (nde)/ɲappe (de) - 1. the lack of a tooth/teeth, especially the incisors 2. a chink, chip, a part of an inanimate object which is missing
ɲappidinde - to be missing teeth
ɲatooru (ndu)/duppooji (dī) - colic, a painful abdomen - “*reedu ɲatooru*”
ndaaboowu (ngu)/daabooji (dī) - a plague, some people use this of any illness
ndaneeri yitere (nde) - the white of the eye
ndeera (nga)/ndeero (ko) - a fat belly, paunch - from eating well; a bloated stomach
ndufam (dam) - semen, sperm
nduuyoohey (koy) - measles or rubeola, this refers to the early stage of the disease when there are many small vesicles
ɲelde (nde)/ɲele (de) - the lack of a tooth/teeth, especially the incisors
ngaj (o)/ngajuji (dī) - a wisdom tooth
ngorgu (ngu)/ngorguuji (dī) - a penis (human)
nundaani (o)/*nyctalopia* - night blindness, xerophthalmia, keratomalacia, vitamin A (retinal) deficiency
nundeede - to be night blind
nyammu (ngu)/nyamme/nyammi (de/dī) - vulva or vagina
nyapilegew (ngu)/nyapilegeeji (dī) - tapeworm
nyelde (nde)/nyeje (de) - the lack of a tooth/teeth, especially the incisors
nyelidinde or **nyelididde** - to be missing teeth
nyirtude - to remove something that is stuck to something or someone, to peel off, to tear off, such as removing a sticker or a bandage or a scab; to pick at
nyo'eede - to be sewn, this can refer to either material or people being sutured up
nyolsude - to be cachectic, emaciated, to be thin, small, weak and in poor condition due to poor health - this is often used to describe orphaned animals, but can be used of people too
nyonndidinde or **nyonndididde** - to speak with a nasal quality because of a nasal obstruction
nyonndo - one who speaks with a nasalized sound due to an obstruction of the nasal passages

oolol (ngol) - 1. icterus, jaundice 2. hepatitis

paawngal (ngal) - headache of the frontal sinuses
pahaaku (gu) - deafness
paho (o)/fahuɓe (be) - a deaf person
pattawol (ngol)/pattaaji (dī) - the jugular vein
pittel (ngel)/- anthrax (*Bacillus anthracis*) - affects both animals and humans
pooli - birds (see foondu) (*Note: this term also refers to epilepsy, or any condition which causes seizures, including demon possession, to which they attribute seizures.*)
poowle (de) - breath (in a plural sense)
puttude - to pass gas, fart
puye (de) - 1. measles, rubeola 2. vesicles, pimples (see fuyre)

rafi (ki) - a lack of or a failure of/to; e.g. “*rafi cellal*” {a lack of health (i.e. illness, sickness, disease)}
rawaanduure (nde)/rawaanduuje (dè) - canine tooth
rimtude - to give birth again
rufaade - to ejaculate semen

saarude - to have diarrhea, to scour - this term is mainly used of people
sabu (ngu)/sabuuji (dī) - vulva, vagina
sadawere (nde)/cadawe (dè) - an itchy skin rash
safidinde or **safididde** - to be hairy; applies to either people or animals
salndu (ndu)/caldī (dī) - 1. a new shoot on a tree, a bifurcation, a branch 2. a joint, generally the plural form is used in reference to all the body's joints 3. a branch of a river or stream
samndu or **sanndu** (ndu)/samnduuji or sannduuji (dī) - vulva and vagina
sankitaade - 1. to fall apart 2. to be scattered or spread out 3. to be torn to shreds by an animal or to be hacked into pieces by someone
sarkaade - to choke when swallowing a liquid, to cause to cough after swallowing liquid into the trachea; e.g. “*Ndiyam dam sarkeke am.*” {This water made me cough/choke.}
seera (o)/seeraaji (dī) - a small ulceration or hole in the bottom of the foot
sentaade - to be amputated
siikude - 1. to wheeze 2. to screech, shriek
sobɓundu silbundu (ndu)/cobɓuli cilbudī (dī) - a sprained elbow
soltaade - for a bone to be dislocated, luxated
solude - when a child loses a deciduous tooth
sonkude - when a tree ceases to bear fruit for the season - in Sebba it refers when a women stops bearing children too
sonndaade - to cough after aspirating food or drink or swallowing a fly
sumeede - 1. to be burned or “fired” as a treatment for an ailment 2. to be branded
sumitaade - to burn yourself with something hot in order to treat an ailment
sumude - to burn someone or something with a hot object in order to either brand it or treat an ailment
suyre (nde) - an extremely sore muscle in the neck and thorax area only
suytere (nde)/cuyte (dè) - flatulence, gas, a fart
suytude - to pass a little gas, to fart

tampaliila (o)/*epidemic parotitis* – mumps
tekotol (ngol) - a piece of intestine
tooke (dè) - venom, this applies to the venom of snakes, spiders and scorpions
tuppude - to lance an abscess
tumbude - to be pregnant - used of both people and animals
turre (de) - vomit
tuutaade (dè) - saliva, spit

ummintinde - 1. to resurrect someone 2. to resuscitate someone
ummitaade - 1. to regain consciousness after having passed out, revive 2. to have a problem or disease resurface, reoccurs, relapse 3. to rise from the dead, to be resurrected
umsaango (ngo)/umsaali (dī) – groaning
uumude - to moan or groan

waadere (nde)/baade (dè) - a drop
waaldude - 1. to pass the night with someone or something 2. to have sexual intercourse
waannyude - the release of the amniotic fluid when an animal gives birth
waatoreede - to be sexually impotent - the root is “*waatude*” {to die} - in other words, the capacity to reproduce sexually has died; a person would be called “*baatoraado*”
waritaade - 1. to commit suicide 2. to cut yourself severely
woonndu (ndu)/boolli (dī) - side of abdomen, the waist
wootaade - 1. to wean a child from nursing by smearing feces on your breast 2. to touch or make contact with something which causes you to be dirty, defiled, soiled
wulitaade - to burn yourself

yennoore (nde)/jennooje (dè) - 1. a lymph node 2. the pancreas
yīigal (ngal)/yīile (dè) - 1. the acetabulum 2. an abscess of the groin
yillorde (nde)/jillorde (dè) - the hair follicle on a persons head or an animals body (there is no name for the follicles on a persons body)
yoodaade - to drool or salivate
yookoode (nde)/jookoole (dè) - a goiter
yoorndu (ndu) - constipation, to have a hard abdomen

yowaade - 1. to sit, stand or lie on something elevated 2. to have intercourse (animals or humans)
yugoore or yuugoode (nde)/yūgoole or yūgooje (dè) - a hump of a camel or a hunchback

**Includes human anatomical terms, human diseases and other medical terminology from vocabulary sets three, four and five. Such terms covered in the lists for vocabulary sets one through three are not generally reduplicated here.*

Yaagaare Vocabulary

Biblical & Theological Vocabulary

(538 words)

- adaade** - to promise, to covenant, to agree, to enter a contract
Aadama – Adam
aadi (ndi/o)/aadiiji (dī) - a promise or covenant
Aadi Keyri (ndi) – the New Testament
aayaare (nde)/aayaaje (dè) - a verse
Abraama – Abram
alaama (o)/alaamaaji (dī) - 1. signs or symptoms of what is to come or what is past
2. a description of how things used to be
algaali (o)/algaali'en (6e) - a judge
Alğura'aana (o) - the Koran
alhaali (o)/alhaaliiji (dī) - 1. a plan or blueprint 2. the resemblance, likeness, or image of something else 3. signs or symptoms
Alhuudiyanke (o)/Alhuudiyankoo6e (6e) - a Jew
aljenna (o)/aljennaaji (dī) - heaven or paradise; it is believed that in heaven there are seven places of differing pleasure to provide an appropriate reward to each one according to his degree of faithfulness during his lifetime, thus they refer to *aljennaaji* in a plural sense. Note: Heaven can also be called *joonnde Alla/Laamdo* {the place of God} and *wuro Alla/Laamdo*.
allaaku (ngu) - godliness, the essence of God
almaade - to perform priestly duties in order to draw people close to God, to intercede
almaamaaku or **almaanaaku** (ngu) - the priesthood
almaami (o)/almaami'en (6e) - a priest, imam
Almasiihu (o) - the Christ, the Messiah
Alsilaami (o)/Alsilaami'en, Alsilaame'en (6e) - 1. a Muslim 2. Islam
amaana (o)/amaanaaji (dī) - a covenant or promise
Amaana Keso (o) - the New Testament
Amaana Kiidfo (o) - the Old Testament
Andire - Andrew, Simon Peter's brother, and one of the 12 disciples (cf. Mat 10:1)
annabaajo (o)/annabaabe (6e) - a prophet A false prophet is known as “*gattinkintoodo annabaajo*” {one who has made himself a prophet}; one who acts like a prophet but is not is called a “*nyemboowo annabaajo*.”
annabaaku (ngu) - prophethood, the spiritual qualities and power of a prophet
annabi - the title of a prophet; this word must be used with a name of someone, it cannot stand alone as the word prophet; e.g. “*annabi Muusa*”
Annabiijo (o) – Mohammed
anndande - 1. genuine praise for help given, to thank 2. to be genuinely thankful towards someone 3. to know something, to acknowledge or recognize that you have been helped or blessed
Antakiya - Antioch of Syria
arzinkinde - to bless
arzuke (o)/arzukeeji (dī) - a blessing
arzukeede - to be blessed
Asaf - Asaph, author of Psalms 50, 73-83; 1 Chronicles 15:17ff
asama (o)/asamaaji (dī) – heaven
Assuuri – Assyria
aybude - to be shamed because a bad thing you have done has been discovered
ayiibe (o)/ayiibeeji (dī) - 1. a bad action, an action which brings public shame 2. a physical deformity, defect, fault, flaw, imperfection, weakness
Ayyuuba – Job

Baabila - Babylon
Baabiiwo (o) - the Father, a title used of God which demonstrates His fatherhood toward human kind, as well as His relationship to the Son.
Baawdo (o) - the Powerful One, a title used of God recognizing that all power flows from Him.
bakkilal (ngal) - complete trust
Banndi – Proverbs
banndol (ngol)/banndi (dī) - a parable, a proverb

baraaaji (o) - 1. the recompense or reward you will have in heaven from God, it is the results of the good works one has done 2. often used as the response to when someone says “*tiyaabu*,” as we would say “your welcome”

barjaade - 1. to recompense or reward, can be for good or bad 2. to have compassion

barjeede - 1. to be rewarded or recompensed 2. to receive compassion

beegeede - to be whole heartedly committed

beegude - to cause someone else to become wholly committed to something (usually a religion), to disciple

bedude - to use magic to curse someone

bi'aangol (ngol)/- what has been said, a message, generally something of great importance

Biirsaba - Beersheba-one of the places that Abraham, Isaac, and Jacob lived in Canaan.

bilude - to make someone angry by doing bad things to them

biireede - to be instructed in how to live rightly, to rear or raise a child well

biirude - to instruct children how to live rightly

bokkooji (di) - the dance of a "bukkojo" or witch doctor

funndu yiite (ndu) - the lake of fire

cabijam (dam) - wine

cakitte (de) - the end, finish, termination, conclusion

ceergal (ngal)/ceerle (de) – divorce

Ceniido (o) - God the holy one

ciinal (ngal) - determination, persistence, perseverance

cimeingal or **cincingal** (ngal) – a rainbow

coottitaari (ndi)/coottitaaji or coottitaariiji (di) - redemption, a ransom

cubaado (o)/subaabe (be) - a chosen one

cubinaade - 1. to be straight 2. to be true, just, honest

Daawda - this refers to king David of Israel, commonly referred to as “*annabi Daawda*”

dabaade - 1. [J,Y,G,M] to engage in occultic practices; an occultic practice whereby a “*moodibbo*” writes a “*talkuru*”, or charm, then washes the ink off and has the inquirer drink it; traditional occultic practitioners use powdered plant material with magical properties - used for protection, to obtain wealth or power, used in cursing someone

dabaranke (o)/dabarankeobe (be) - an occultist, one with supernatural powers, often he sacrifices an animal in order to accomplish miracles, a “*moodibbo*” who writes charms and curses

dabare (nde)/dabareji (di) - 1. magic, sorcery - the work of a “*dabaranke*” - often this is used to curse someone 2. control, rule, will, influence 3. a secret meeting

dabiyal (ngal)/dabiije (de) - a demon or evil spirit which causes one to pass out, epilepsy

dagaade - what God approves as right, this is the opposite of “*harmude*”

daggadaajo (o)/daggadaabe (be) - a seer, soothsayer, fortune teller

Daniyel - the prophet Daniel

dannude - 1. to heal or cure someone 2. to deliver someone from evil or a problem, to save someone

dewal (ngal)/dewe (de) - faithfulness, specifically in following the precepts of one's faith; piety

dewral (ngal) - peace, agreement

dowtaare (nde) - humility as one follows the directives of another or of God

downtanaade - to agree with and follow the directives of someone, to keep or obey the commandments of God or someone

dukkande - to be angry with someone or something and to make a lot of noise about it

dukkinde - to do something to make someone angry or upset

dunkee (o)/dunkee'en (be) - a servant (slave), those who serve a king or a famous Imam; a scribe – “*dunkee binndi*”

duumaade - 1. to be eternal, imperishable, specifically refers to spending eternity either in heaven or hell; e.g. “*nguurndam duumiidam*” {eternal life}; “*yonki nduumiiki*” {eternal or imperishable soul} 2. to be permanent 3. to be for a long time

Duumiido - the Eternal, God

Eden - Eden - it is believed that Eden was a place in heaven that God brought down to earth; paradise

eelgal (ngal) - 1. greed, covetousness 2. solicitation - the desire to be helped

eelude - 1. to have an interest in 2. to desire strongly, to covet, to be greedy 3. to ask for something

Efesus - the Greek city of Ephesus in ancient Asia Minor, now Turkey

Efesunkoobe or **Efesus'en** - the letter of Ephesians written by Paul to the church at Ephesus

Ejekiyel - the prophet Ezekiel, son of Buzi

ekintinde - to teach, to train, to show how to do something

Eliyajaaru - Eleazer, son of Aaron

Esaaya - the prophet Isaiah, son of Amoz

Esara (o) – Ezra

eyteede - to be enticed and then apprehended or calmed (applicable to both animals and people)

eytude - 1. to deceive by offering something in order to catch someone or an animal, to entice, allure
2. comfort - using by promising something 3. to coax, seduce, to wheedle

faddaade - 1. to block, to stop something from happening, to dam 2. to guard, can be used in the sense of guarding against sin (*Note: this verb is much more active than “doomude” or “reenude”, involving a vigorous prevention of something happening.*)

fankarde (nde) – evil

fankordinde - to be or do evil, to be bad

fariila (o)/fariilaaji (dī) - the things which are absolutely required to do as a Muslim, the five pillars of Islam

Farillaaji Lewinkooɓe – Leviticus

Farisa (o)/Farisa'en (ɓe) - a Pharisee

fergaade - to stumble or trip

fergere (nde)/perge (ɗe) - a stumbling stone, that which caused you to stumble

fidaa'u (o) - the animal given to an imam so that he will pray for a deceased person

Filemo - 1. Philemon, a friend of the apostle Paul's 2. the name of the letter Paul wrote to Philemon

Filippi - the Macedonian city of Philippi

Filippi'en - The letter written by Paul to the Philippians.

Filipu - 1. Philip, one of the 12 disciples (Mat 10:3) 2. Herod Philip I, a son of Herod the great, the first husband of Herodias, and the father of Salome (Mat 14:3)

3. Herod Philip II, a son of Herod the great, and brother of Herod Antipas

Referred to as the “tetrarch of Ituraea” (Luke 3:1). The city of Caesarea-Philippi (Mat 16:13) was named partly after him. 4. Philip the evangelist (Acts 6:5, 21:8-9)

Filisti Filisti'en - a Philistine

fonnditaade - 1. to be straight or true 2. to be righteous or good in your speech or work

fooccaade - 1. to be straight 2. to be true, just, honest, righteous 3. to lie down and to stretch out

Fudfoode (nde) – Genesis

funcitinde - 1. to reveal or expose that which is hidden, generally orally; e.g. “Ali funcitii moy wujjata be'i amin.” {Ali exposed who is stealing our goats.} 2. to convict; e.g. “Hannden Ruuhu Ceniido funcitii ko ngollammi dum woodaa.” {Today the Holy Spirit revealed to me that what I was doing was wrong.}

Galaatiya - the region of Galatia in ancient Asia Minor, now in modern day Turkey

Galaatiyankooɓe or **Galaatiya'en** – Paul's letter of Galatians address to the churches of the Galatia region

Galili – Galilee

gariibu (o)/gariibuɓe (ɓe) - a Koranic student who begs for his sustenance; more loosely any beggar

Geno (o) - the pre-Islamic name for God, see Kumen by Ahmadou-Hampate Ba. To quote Ron Nelson, “Geno created the world and all that is in it. Geno is not accessible now, but he does have ultimate control over all the good and bad forces which are abroad in the world” (“Fulɓe Cultural Elements as Contact Points for the Gospel,” p. 95).

Gerekkejo (o)/Gerekkoobe (ɓe) - a Greek person

Geres – Greece

gidaale (ɗe) - loves (see “*njinngu*”)

gimmaajo (o)/gimmaabe (ɓe) - a witch doctor, one who is voluntarily demon possessed, a demoniac

ginnaaru (ndu) or **ginnol** (ngol)/ginnaaji (dī) - a demon or evil spirit

Golleji Nulaabe - Acts of the Apostles, the history of the early post Pentecost church, written by Luke

Gomorrah – Gomorrah

goondinal (ngal) - faith, belief

goondinde - to believe in someone or something

goondude - to tell the truth

goongalaaku (ngu) - truthfulness

Gura'aana (o) - the Koran

haahaa (o) - gluttony

haandere (nde)/kaandī - the plural form is use for craziness (dī) - 1. gluttony - this word has no plural form 2. craziness, madness, insanity

haasidaaku (ngu) - selfishness

haaynde (nde)/haayndeeji (dī) - a surprise, a marvel, a miracle

Habila - Abel (son of Adam and Eve)

haddaade - to be circumcised

haddeede - to be circumcised

hajju (o) - the pilgrimage to Mecca

hakiika (o) - sureness, certainty

hakke (o)/hakkeji (dī) - A social transgression which is forgivable by man, such a transgression does not necessarily bar us from heaven (in Islamic thought). Note: A sin such as committing adultery or robbing someone has a social component that can be forgiven by man and a Godward component that can only be forgiven by God.

halfinde - to entrust yourself or something of yours to someone or to God

halkeede - to be damned, destroyed, lost, ruined

halkere (nde) - damnation, destruction, lostness, punishment (*Note: this word carries a more devastating connotation than the other syn. listed.*)

halkude - 1. to damn, destroy, ruin, to punish (*Note: This term is the strongest expression of the concept, more so than jukkaade.*) 2. to cause to be lost

harminde - 1. to forbid as wrong, bad or sinful (*Note: Be careful how you use this sense because it is not exactly used in a phrase the way we would use it in English, e.g. you would NOT say "Baabam harminii kam mi yara doro." because "mi yara doro" is the object of the verb not "mi."*) 2. to reject

harmude - to be forbidden as sinful by God, to be sinful, this is the opposite of dagaade

Harran - Haran-the Syrian city from which God called Abram.

Hawwa – Eve

hayYe (o)/hayYeji (dī) - a social transgression which is forgivable by man, such a transgression does not necessarily bar us from heaven Note: A sin such as committing adultery or robbing someone has a social component that can be forgiven by man and a Godward component that can only be forgiven by God.

heedande or **hettande**- 1. to replace someone temporarily, to substitute for 2. to pay for someone else 3. to help someone by loaning them something they need but do not have 4. to “pull strings” for someone who needs help, to intercede

heeferbe (be) - unbelievers (see “keefeero”)

heeraade - to choose, distinguish, differentiate

heesindaade - 1. to do something in a slow or leisurely manner 2. to be peaceful, slow to anger, gentle, easy going

hegitaade - 1. to be straight 2. to be true, just, honest

henngitaade - 1. to be straight 2. to be true, just, honest, righteous

hersude - 1. to shame or embarrass yourself 2. to be shy, modest, respectful, reserved, dignified, respectable

heyYude - 1. to indicate what will happen in the future, predict, to estimate 2. to measure out a quantity

hibbinirde - to perfect, complete, fill

hiinnaade - 1. to be compassionate 2. to diligently look after your affairs, to care for your responsibilities, to be attentive, to attend to 3. to seek peace

hiinude - to save, to cause someone to escape a danger

hiitaade - to judge

hijjoide - to make the pilgrimage to Mecca in order to pray; to make a pilgrimage in order to pray

hijju (o) - the pilgrimage to Mecca

hilnaade - 1. to have compassion 2. to oversee or supervise work

hinney (o) - grace, this term can carry the connotation of unmerited favor. Note: One can feel compassion (yurmeende) toward someone but be unable to help, whereas “hinney” is a more active working out of the desire to help.

hirnyande - to get angry with someone or something for a minute

hirnyere (nde) - momentary anger

hirnyinde - to do something that makes someone angry for a moment

hisinde - to save, to cause to escape from danger

hisude - to escape a danger or problem, to be saved

hokkitaade - to give yourself to someone, to dedicate yourself to someone; this is usually used in reference to an important teacher or king

holleede - 1. to be shown something 2. to receive a revelation from God

Holleede Yaayaa - the New Testament book of Revelation, written by John

horsinde - to cherish or regard as precious

horsineede - to be loved, cherished

hufede - to be cursed by an imprecatory prayer

huditaade - 1. to curse someone who has cursed you with an imprecatory prayer 2. to blame God for what evil has befallen you

hudude - to curse someone with an imprecatory prayer - generally this happens when you are angry with them

hujjaade - 1. when someone you trust steals from you but you do not see it happen 2. to ask about something in a round about way

hukkande - to be quick tempered with someone or something

hukkude - 1. to burn 2. to be quick tempered

hunaade - to swear by God, to make an oath

hunayeere (nde)/hunayeeje (de) - an oath

huttaade - 1. to either think to yourself that if you do something that it will cause a problem or to tell someone else that if they do something that it will cause a problem
2. to swear by God that you did not do something 3. to call a curse down on yourself if you fail to keep a promise

huubude - 1. when speaking of God it means to be everywhere at once, omnipresent; e.g. “*Laamdo wo Kuubudo.*” {God is everywhere} 2. when speaking of people it means to be normal, whole, and sane 3. to be capable of doing a job

huuwude - to write or do something which will act as a curse on someone else, occasionally it can mean to write or do something which will give a person supernatural protection, this is involved with occultic practices

huyude - to be joyful, to celebrate

Ibliisa - Satan, the devil

Ibrahiima – Abraham

Ibraninkooŋe - the New Testament letter to the Hebrews

iidi (ndi)/iidijji (di) - a religious holiday

Iidi Faltagol (ngol) - Passover

iimaanaaku (ngu)/- sincerity of belief toward God

iirtinde - 1. to resurrect from the dead 2. to resuscitate someone who has passed out

Injiila (o) - the gospel, the New Testament; the actual Islamic thought refers to the spoken word of Jesus

Isiyaaka - Isaac-Abraham & Sarah’s son and the recipient of the promise of blessing

Isra’iila - 1. Jacob 2. the land of Israel

Isra’iilanke (o)/Isra’iila’en (be) - an Israelite or Jew

jaahili (o)/jaahili’en (be) - 1. a wicked or immoral person 2. a promiscuous person

jaancude - to find fault, criticize

jaareede - to be praised, thanked

Jabuura (o)/Jabuuraaji (di) - 1. the book of the Psalms, generally David is considered its author 2. a Psalm

jagganaade - 1. to be with the one you work for or with the chief 2. to obey God

jahannama (o) - gehenna or hell; in Islamic thought it is thought that of the seven levels of hell gehenna is the least severe, and some believe that it will one day disappear and everyone in it will get into heaven

jakka (o)/jakkaaji (di) - a tithe Note: different things have limits which when attained one must offer 1/10 of what you have to God, i.e. 60 bundles of millet. If one does not have the required amount he is to offer something (“*sadaka*”).

jamba (ka) or **jambi** (ki) - treachery, betrayal; “*jambal*” refers to big treachery

jamirooje (de) - commandments (see “*yamiroore*”)

jammeede - to be praised - this is use of men but not God

jarribaade - 1. to persecute 2. torment, torture 3. to punish 4. to tempt to do wrong as a test 5. to test, to train

jarribe (o)/jarribaaji or jarribeeji (di) - 1. a temptation 2. persecution 3. punishment
4. a test

jarribeede - to be persecuted, punished, tempted, tested, tormented, tortured

jeenude - to commit fornication or adultery

jidaale (de) - loves (see “*njinngu*”)

jofolaaku (ngu) - uncircumcision

jofoleede - to be uncircumcised

jogitaade - to resent, to begrudge, to refuse to forgive, to desire revenge

Joomiraado (o)/joomiraabe (be) - Lord; present usage usually restricts this word to mean only God. If a single person they say “*joomiwo*” or “*jom.*”

Joomiraado Jom Baawde – Lord Almighty

Joomiraado Jom Baawdeejji – Lord of Hosts

jote (de) - 1. greed, covetousness - this differs from “*boronndi*” and “*mboronndi*” in as much as the person does not resent when other receive things 2. stinginess

joteede - 1. to be greedy or covetous 2. to be stingy, miserly 3. to be afraid

jukkaade - 1. to damn, condemn, punish 2. to torment or torture someone

jukkeede - 1. to be damned, condemned, persecuted, punished, tormented or tortured
2. this term also refers to the literal and figurative senses of “jukkude”; i.e. to poke with a stick or words

jukkoore (nde) or **jukkungo** (ngo)/jukkooje (de) - damnation, condemnation, punishment, torment, torture

jurkondirde - to cause divisions between people by telling falsehoods, gossiping, accusing, tempting or slandering

jurkude - 1. to slander, often with the view of stimulating people to fight among themselves 2. to tempt to do evil

Juuldaandu (ndu)/Juuldaanduji (di) - 1. the feast at the end of the Ramadan, an important Islamic holy day 2. the month following the Ramadan fast, the tenth month of the lunar year

juulde (nde)/juule (de) - this refers to the set prayer a muslim prays five times a day in Arabic

juulirde (nde)/juulirde (de) - a place of prayer, mosque - many believers refer to their church as a juulirde despite the fact they don't do Muslim prayers there (“*juulugol*”)

juulude - to pray, especially refers to the motions and words used in Islamic prayer

kaayeeffi (o)/kaayeeffiji (di) - a surprise, a marvel, miracle

Kaldiya (o) - Chaldea-a region of southern Babylon

Kaldiyan (o)/Kaldiya'en (be) - An inhabitant of Chaldea, a Chaldean

kamaalu (ngu)/- bragging, boasting, conceit

Kanaana - 1. the land of Canaan, Israel 2. Canaan, one of the sons of Ham

Kanaanankoojo (o)/Kanaanankooje (be) - a Canaanite

Kayinu - Cain (son of Adam and Eve)

keefeero (o)/heeferbe (be) - an unbeliever

keni (di) - 1. winds 2. evil spirits (see “*henndu*”)

keruba (o)/keruba'en (be) – a cherub

kiɓɓal (ngal) – perfection

kiite (de)kiiteji (di) - judgment

kijju (o) - the pilgrimage to Mecca

Kinniido (o) - the Merciful One, a title of God that recognizes that he is the source of all mercy

kirsamaari (ndi)/kirsamaaji (di) - 1. a sacrifice-comes from “*hirsude*,” to cut the throat of; it can be offered to God or to a person, such as a guest, to honor them. 2. propitiation

kisindam or **kisinam** (dam) - salvation

kisinoowo (o)/hisinoobe (be) – savior

Kolosi - The city of Colossae in ancient Asia Minor, present day Turkey

Kolosi'en - The letter written by Paul to the Colossians.

konngol (ngol)/konngi (di) - 1. a word or a few words 2. a message

Korintu - The Greek city of Corinth

Korintu'en - One of two letters (bataaki ngo'abi/didaabi) to the Corinthians written by Paul.

Korka - the Ramadan fast

kuddi (ndi)/kuddiji (di) - a curse - generally these are uttered as a sort of imprecatory prayer when upset or angry

Kutuba (o) – “the night of power” - the night when Muhammed received his first revelation. Occurs the 27th night of the Ramadan fast. Generally Muslims stay awake all night and either read from the Koran or pray.

kuyam (dam) - joy, happiness

laabiinde - to clean, cleanse, wash

laakara or **laahara** (o) - 1. In *Fulbe* thought this represents the place of the dead, sheol, hades, hell, the grave, the underworld. Depending on how you behaved in life depends on how you are treated in laakara. Those who were really wicked will be tormented. Everyone is waiting there for the day of judgment. 2. a grave

laalaade - 1. to wander aimlessly about, often involves continually doing evil, being wicked 2. to move slowly; expresses how someone is

laamdaaku (ngu)/- godliness, the essence of God

laamnirde or **laannirde** - to justify, to thoroughly cleanse

laamnude or **laannude** - 1. to trust, to have confidence in, to believe in 2. to be sure 3. to be clean

laamu (ngu/o)/laamuji (di) - 1. a kingdom 2. rule, sovereignty, dominion

ladde (nde)/laddeji (di) - 1. the bush 2. a demon or evil spirit

lahaade - to kill the goat or sheep of Layya, to sacrifice

lallere (nde) - lostness, this can be used in a spiritual sense of a person's soul

lardude - to have a fault, deformity

laru (ngu)/lari (di) - 1. a fault or defect, blemish, flaw, imperfection, weakness 2. sin, a moral weakness 3. a disease, illness, sickness

Layya (o) - 1. Tabaski, the celebration of when Abraham supposedly nearly sacrificed Ishmael on the mountain 2. the twelfth month of the lunar year; Tabaski occurs the tenth day of this month.
 Note: They usually must wait two days after the new moon in order to see the first crescent and thus begin the new month.

layyaade - to slaughter the goat or sheep of Layya, to sacrifice

layyaari (ndi)/layyaaji (dī) - the sheep or goat sacrificed on Tabaski

Lee'a (o) – Leah – Jacob's wife

leeyinaade or **leyyinaade** - 1. to lower oneself physically - to sit down for instance 2. to humble yourself 3. to submit to someone or something

leeyinaare or **leyyinaare** (nde) - humility

leeyinkinaade or **leyyinkinaade** - to lower yourself physically or to humble your self on the advice of someone else

leggal palaangal (ngal)/ledde palaade (de) - a cross

Lewi - Levi 1. Jacob's third born son (Gen. 29:34) 2. the great-grandfather of Joseph, the adoptive father of Jesus (Lk 3:24) 3. Matthew, one of the 12 disciples (Marku 2:14)

liimaanaaku (ngu) - the priesthood

liimam (o)/liimam'en (be) - an imam or priest

Limoore – Numbers

Linjiila (o) - the gospel, the New Testament

loomtande - to take the place of, to replace someone, to fill in for someone, to substitute either temporarily or permanently

loomtaneede - to be replaced, to be substituted for

Lukka - 1. Luke the physician, an associate of the apostle Paul and author of Luke and Acts of the Apostles 2. gospel written by Luke

lunndaade - 1. to refuse 2. to rebel or revolt against an authority 3. to disagree 4. to lie down with your head at the foot of the bed 5. for something like a book to be turned upside down - the focus is on the book's position (it's upside down) and not the action of turning it

lunndiidi (dī) - a revolt

luttinde - to cause someone else to disobey

luttude - 1. to disobey, it may be deliberately or not 2. to arrive after someone else has already left, to miss someone you are looking for

maanaa (o)/maanaaji (dī) - an explanation, the meaning, a sign

Maayo Lamdam (ngo) - the Dead Sea, Salt Sea

mahude - 1. to make something from clay, e.g. house, pots; to form a likeness of something from clay, cement, metal or stone

majjere (nde) - 1. ignorance 2. lostness

majjude - 1. to be ignorant 2. to be lost, either physically or spiritually

Malakiya (o) - 1. the prophet Malachi 2. the last book of the Old Testament

malal (ngal)/male (de) - a fault or deformity of one part, blemish, defect, flaw, imperfection, weakness

maldineede - to be permanently deformed

maleyka (o)/maleyka'en (be) - an angel

manna (o) - manna, the bread sent down from heaven

mantaare (nde) - bragging, boasting, conceit

maranata – “come O Lord” or “our Lord, come” or “the Lord comes,” found in I Corinthians 16:22

mareedi (ndi) - 1. self-control 2. servanthood, slavery

Marku - Mark 1. John Mark, and associate of the disciples 2. The gospel written by John Mark, held traditionally to be the recollections of Peter.

marude - 1. to raise animals, children, slaves 2. to instruct children how to live rightly 3. to guard or discipline yourself, e.g. “*marude hoorem*” or to be self controlled, to master

Masedoni – Macedonia

masiiba (o)/masiibaaji (dī) - 1. a serious problem, an accident, an unfortunate circumstance beyond one's control 2. a plague

Matta - Matthew 1. one of the 12 disciples (Mat 10:3). Also known as Levi (Lk 5:27ff). He was a tax collector prior to his call to follow Jesus 2. one of the four gospels, written by Matthew

mawnitaare (nde) - boasting, bragging

mbarjaari (ndi) - recompense or reward. This differs from “*njobdi*” as there is no contract entered into by the two parties. One person does another a kindness and the other person responds with a gift. The reward can also be negative as when God damns a sinner because of his sin.

mbirdi (ndi) - 1. the repetition of a rosary or a prayer using prayer beads 2. upbringing

mbeelu (ngu)/beeli (dī) - 1. ghost 2. spirit.

mboodirka (ka) – goodness

mboronndi (ndi) - 1. a mixture of greed and jealousy which hates to see others receive blessing, and wishes all good to flow to him alone, envy 2. stinginess

mboroodfinde - 1. to be greedy and selfish wishing to receive, but resenting it when others receive blessings 2. to be stingy, to seldom or never give anything, miserly

mettande - to be upset with someone or something

mettude - 1. to be upset 2. to be upsetting or irritating 3. to lick 4. to lap

mirneede - 1. to be dunked or submersed in water 2. to be baptized

mirnude - 1. to dunk someone or something under water 2. to baptize

misiide (nde)/misiidaaji (dī) - a mosque - some believers refer to a church as a mosque

Misira – Egypt

Misirankeejo or **Misiraajo** (o)/Misirankooḅe or Misiraanḅe (ḅe) - an Egyptian

mobbo (o)/moodibaaḅe or moodiḅḅe (ḅe) - an Islamic teacher or imam

moolaade - to ask for protection

moyyere (nde)/moyye (ḁe) - this is the outward manifestation of grace and kindness; aid, assistance, help

moyyidinde - to be gracious

moyyuki (ki) - goodness, kindness

Muhammadum - Mohammed

munaafikaade - to gossip about someone, the report may be true or false, but it has a very negative sense, to accuse, slander

munaafikaare (nde)/munaafikaaje (ḁe) - slander, gossip

munyal (ngal) - patience, fortitude

mutinde - 1. to dunk someone or something under water 2. to baptize

mutineede - 1. to be dunked or submersed in water 2. to be baptized

Muusa – Moses

muuynaade - to arouse lust or desire, to entice, to seduce

naafikaade (Arabic) - to accuse, gossip or slander someone behind their back

naafikaare (nde)/naafikaaje (ḁe) - slander, gossip

namu (o)/namuuji (dī) - a need or a problem

nanneede - to be circumcised

nanngitaade - 1. to resist, to resist evil 2. to be disciplined

nantaade - 1. to resist, to resist evil 2. to be disciplined; e.g. “*nanta*” {control yourself}

nantaare (nde) - self control

Natanayel - Nathanael, one of the twelve disciples (Jn 1:47-48;21:2). Better know as Bartholomew (Mat 10:3).

nawliiru (ndu)/- bigamy, polygamy

nawlirde - to marry more than one wife

ndaarnude - to practice augury or divination

ndaartindaade - 1. to ask someone to do something when you are not sure if they will agree to do it or not 2. to try someone out to see if they can do a job, to test, to examine for fault 3. to tempt someone as a test

ndaggadaaku (ngu) - the ability to tell the future, fortune telling

ndewgu (ngu)/ndewguuji (dī) - 1. a kingdom, chiefdom, dominion, the area of a king’s rule 2. a locality, region, e.g. “*ndewgu Tenkodogo*” {Tenkodogo area} 3. a province, e.g. “*ndewgu Boulgou*” {the province of Boulgou}

ndiyam inaboojam lamminaadām (ḁām) - wine

ndolaade - to hope, to have confidence (*Note: This term is often used in the mundane sense of having a hope of receiving something, but when applied to receiving something that God has promised it carries a similar sense of surety that our English idea of hope carries.*)

ndolo (ngo) - hope, a confident hope

ne'aade - to be instructed in how to live rightly - the focus is on having received good instruction

ne'eede - to be instructed in how to live rightly - the focus is how one is

nennga (o) - normalcy - this term is often used in the expression “*o walaa nennga*” {he is abnormal or he is stupid - doesn't have normal intelligence}; “*Yuwoonde tobii hankin faa walaa nennga.*” {It rained abnormally hard last night.}

ne'ude - to instruct children how to live rightly, to rear a child well

newaade - 1. to be pleasant, to be easy, to be better 2. to help, to make successful

newaare (nde) - ease, comfort - but this ease and comfort comes after a period of difficulty or suffering which distinguishes it from either “*batala*” or “*pere*”; when a Pullo says, “*mido woni e newaare fuu*” they really mean “things are tough, but I wish they would get better.”

newude - the divine act of making the circumstances light or easy, it carries the thought that God will provide. Note: about the only way this verb is used is in the phrase, “*Laamdo newu.*” {May God help you.}

nginnaawu (ngu)/ginnaaji (dī) - a demon
ngokka – hope, desire
ngokkinde – to hope, desire
ngootummbaaku (ngu) – aloneness
nguyka (ka) - theft, when it is unseen
Ninewe - Nineveh, the capital of Assyria
njaahilaaku (ngu) - wickedness; in Arab thought it refers to the state of preconversion to Islam
njeenu (o) - adultery, fornication, immorality
njinngu (ngu)/gidaale or jidaale or jille (dē) – love
njobdi (ndi)/njobdiiji (dī) - pay, wage
njomnaari (ndi)/njomnaarii (dī) - restitution, compensation, payment made upon request for some wrong or damage you have done
nokkuure hirsirde teddinoore (nde)/nokkuuje kirsirde teddinooje (dē) - an altar
ɲotteede - to be rested, this passive form is used in reference to a day (“*nyannde ɲotteteende*”) or a time, (“*wakkati ɲotteteedo*” {break time} or “*yamnde ɲotteteende*” {rest hour}); “*Alal fuu ɲottete.*” {Every Sunday is rested.}
Nuuhu – Noah
nyaamrude - to eat with something; e.g. your hands, a fork, a spoon; “*nyaamrude e diina*” means to live unscrupulously off of religion, such as writing charms
nyannde ɲotteteende (nde)/nyalaade ɲotteteede (dē) - a day of rest, a sabbath
nyannde powtiri (nde)/nyalaade powtiri (dē) - a day of rest, a sabbath
nyimmintidde - to be caused to follow someone's example, to repeat something said, to copy something written, to do something in a certain way (*Note: many Fulfulde speakers do not distinguish between this word and “nyimmude.” As a result you may hear it used in contexts where it would be more proper to use “nyimmude.”*)
nyiṅoore (nde)/nyiṅooje (dē) - blame, fault
nyokkitaade - to be proud, arrogant, to consider yourself to be better than others or above doing certain types of work
nyokkitaare (nde) - pride, arrogance

ooncaade - 1. to change your direction, can fig. refer to falling into sin 2. to straighten up if bent sideways

Paddan-Aram - Paddam-Aram - the region in Syria that Abram's family settled into
pankaro (o)/fankarɓe (ɓe) *Arabic* - a wicked person
Paran - Paran, a place in the Sinai wilderness, south of Israel, between Israel and Egypt. Ishmael settled in Paran (Genesis 21:21)
pene (dē) - lies (see “*fewre*”)
Pinehas - Phinehas, the son of Eleazar, grandson of Aaron
Piyeer - 1. Simon Peter, one of the 12 disciples, brother of Andrew 2. one of two New Testament letters written by Peter
podooje (dē) - 1. promises (see “*fodoore*”) 2. the will of God
puuyɗo (o)/fuuyɓe (ɓe) - one who acts foolish
puuyndam (dam) - folly, foolishness, shamelessness

Rebeka - Rebekah-wife of Isaac
rewrintinde - to reconcile, to make peace
rewrude (nde) - a place of prayer or mosque. (*Note: The infinitive form of the verb is used here as a noun.*)
rewtindaade - to avenge, to get even
reynude - to entrust someone with something, the expectation is that they will take good care of what you intrust to them
rimɗude - 1. to make noble, to set a slave free 2. to have the appearance of one who does not do manual labor for a living 3. to be light skinned
rimteede - to be born again
Roma - Rome, capital of previous Roman empire, now capital of Italy
Roma'en - Romans, the letter written by Paul to the church at Rome
rudditinde - to change what has been said or written - this would include theological heresy when applied to God's word
ruuhu (o)/ruuhuuji (dī) - 1. spirit 2. conscience. While this word comes from Arabic it has been imbued with *Fulɓe* meaning. The “*ruuhu*” is the invisible part of a person that gives them moral intelligence. It is the “*ruuhu*” that speaks to a person telling them to do what is right (conscience). Some believe that it leaves a person when he becomes angry or commits some other sin. Some say that even trees and insects have a “*ruuhu*.”

Ruuhu Ceniifo (o) - the Holy Spirit

- Sem** - Shem-one of Noah's son, through whom the promised deliver was to come
- saate** (o)/saateji (dī) - 1. time, "saate, saate" {from time to time} 2. the time of death
- sadaka** (o)/sadakaaji (dī) - 1. A gift or alms given to God, although the recipient might be a "moodibbo" or a poor person. Muslims are required to give 1/40 (2.5%) of their income to the poor in alms. 2. The price paid in animals or money to an imam so that he will pray for a dead person.
- sadfa** (o)/sadfaaji (dī) - 1. aggravation, annoyance, bother, irritation, vexation 2. problem, difficulty 3. persecution
- saddinde** - 1. to aggravate, annoy, bother, irritate, upset, vex 2. to persecute 3. to torment
- sakkude** - to give someone poor a gift or "sadaka" in order to glorify God
- salligaade** - to ceremonially wash before praying, to perform ablutions
- sappoberde** (nde) - a tithe
- saraade** - to judge
- saraf** (o)/saraf'en - a seraph
- Saratu** - Sarah - the wife of Abraham
- Saray** - Sarai - the wife of Abram
- sardaade** - to be judged with, to have justice between two or more parties
- sardi** (o) - a deadline, the appointed time or day
- sareede** - to be judged
- sariya** (o)/sariyaaji (dī) - judgment
- sarude** - to judge, to discern, to understand, to have intelligence
- sawraade** - 1. to be longsuffering or patient 2. to calm yourself, during a dispute one often hears Fulbe say, "sawra, sawra" {Calm down.} 3. to take medicine
- sawrinde** - to reconcile or make peace, to intervene or break up a fight
- sayya** (ka /o)/sayyaaji (dī) - 1. aggravation, annoyance, bother, irritation, vexation 2. problem 3. persecution
- sayyinde** - 1. to aggravate, annoy, bother, irritate, upset, vex 2. to persecute 3. to torment - to testify, to be a witness
- seedaaku** or **seedaagu** (ngu) - testimony
- seedanaade** - to bear witness or testify on behalf of someone
- seedee** (o)/seedeebe (be) - a witness
- seereede** - to be divorced (this applies to the woman only)
- seerude** - to divorce, to separate
- seesinaade** - 1. to do something in a slow or leisurely manner 2. to be peaceful, slow to anger, gentle
- Sefaniya** - Zephaniah, one of the minor prophets
- semmbinde** - to strengthen or encourage
- senaade** - pure, holy, this term is seems only to be used of God
- senaare** (nde) - holiness, sanctification
- seneede** - to be sanctified
- seney** (o) - holiness, purity. Note: the expression "subahaana Laahi" also means "Holiness be to God" or "God is Holy."
- senude** - to purify, the work of God in sanctifying someone
- Seydaani** - Satan, the devil
- Simon** - 1. Simon Peter, brother of Andrew and one of the 12 disciples (Mat 4:18) 2. Simon the Zealot, one of the 12 disciples (Mat 10:4) 3. Simon, one of the Lord's brothers 4. Simon the Leper, of Bethany (Mat 26:6) 5. Simon the Pharisee who invited Jesus to dinner (Lk 7:36ff) 6. Simon of Cyrene, who helped Jesus carry his cross (Mat 27:32) 7. Simon of Samaria, also historically know as Simon Magus, an occultic practitioner (Acts 8:9ff) 8. Simon the tanner of Joppa (Acts 9:43ff)
- Sina (Waamnde)** - Mount Sinai
- sirraade** - to tell someone a secret; to reveal an occultic secret, this would include God revealing things to prophets
- sirri** (o)/sirriji (dī) - a secret or mystery
- sobude** - 1. to be dirty, to have poor hygiene 2. to be immoral 3. to have foul speech, to be coarse or crude
- Sodom** - Sodom
- sottitaade** - 1. to buy something in order to resell it and to make a profit 2. to redeem, to buy back 3. to be willing to die to defend your country or city against attack 4. to dedicate yourself and all that you own to a religious teacher because you love or admire him 5. to sell yourself to someone as a slave
- subeede** - to be chosen
- sumnude** - 1. to cast lots, to draw straws, to choose as with the lottery 2. to choose

sunna (o) - those religious duties or observances which are not absolutely necessary but are considered good to do as a Muslim; e.g. inndeeri or slaughtering an animal at Layya

sureede - to be apologized to, to be appeased, to be reconciled

suroore (nde) – pardon

surude - to apologize, appease, to make peace, to mediate, to reconcile, intervene

suumaade - to fast, especially used regarding the Ramadan fast

suumayeere (nde)/suumayeeje (dè) - a fast

Suumayeeru (ndu) - the month of the Ramadan fast, the ninth month of the lunar year

suura (o)/suuraaji (dī) - a chapter

suuritinde - 1. to reveal someone's secret 2. to insult someone 3. to rip someone's clothes off, thus exposing them

suuttude - 1. to reveal that which is hidden, to expose wrong doings whether yours or someone else's

taadeede - 1. for a woman/child to have a cloth wrapped around her by someone else
2. to be circumcised

taadude - 1. to wrap someone in a cloth 2. to circumcise

taalibaajo or **taalibbo** (o)/taalibaafe or taalibbe (6e) - a disciple, a follower, a student of

taataade - 1. to slip or slide 2. to not be realized, to be thwarted 3. to backslide

tabintinde - to choose or decide to do something so that it becomes a reality, to accomplish, to fulfill

Tadde - Thaddaeus, one of the 12 disciples (Mat 10:3)

tageede - to be created

tagude - to create - this is something that only God can do

tawhiidi (o) - the doctrine of God's oneness

Tawreeta (o) - the Law of Moses, the Pentateuch

Tawreeta Didaberde – Deuteronomy

teddeengal or **teddungal** (ngal) - glory, honor, praise, importance

teddinde - to honor or glorify someone else or yourself, lit. to cause to be heavy

teddineede - to be honored, to be made important, to be praised

Tesaloniika - The Greek city of Thessalonica.

Tesaloniika'en - The two letters Paul wrote to Thessalonica.

tiigitaade - 1. to carry or hold 2. to resent, to begrudge, to refuse to forgive, to desire revenge

tiimude - 1. to look at, generally to look down at something like a book 2. to tell the future, to divine, to augur

tikkande - to be angry with someone or something

tikkinde - to do something to make someone angry

Timote - 1. Timothy, an associate of the apostle Paul's 2. One of two letters Paul wrote to Timothy.

finnitaade - to endure, to persevere - you try, and you keep trying

Tiitu - 1. Titus, an associate of the apostle Paul. 2. Titus, a letter written by Paul to Titus.

tolma (o)/tolmaaaji (dī) - 1. a guarantee, practically this generally is something the person borrowing gives the person loaning as collateral 2. a down payment to recover your collateral item

tolmaade - to give a guarantee, make a downpayment, offer collateral

Tomaa - Thomas "the twin," one of the 12 disciples

tooru (ndu) or **tooruure** (nde)/tooruuji (dī) - idol, fetish

tottitaade - 1. to turn back and head in the direction from which you have come 2. to turn your body away, to turn your back on someone or something, often this is followed by leaving the scene

tottude - 1. to turn your back on someone 2. fig. can involve forsaking or giving up on someone or something

tuubande - 1. to ask someone to excuse a wrong that you have done to them, to ask for forgiveness, to apologize 2. to confess a wrong done

tuubude - to repent, to change, when someone returns to God; to say the Islamic confession of faith

tuugaade - to lean on a staff or crutch as you move; can be used fig. of trust

ummitaade - 1. to regain consciousness after having passed out, revive 2. to have a problem or disease resurface, reoccurs, relapse 3. to rise from the dead, to be resurrected

Ur - Ur of the Chaldeans, birth place of Abraham

Urusaliima – Jerusalem

waajaade - to preach, to give religious teaching, instruct

waajibaaku (ngu)/- the essence of being responsible

waaju (ngu)/waajuuji (dī) - preaching, a sermon, religious teaching

waawande - to be able to master or control, discipline, "waawande hoorem" {control yourself}

waddondirde - to accuse, gossip about or slander with the purpose of making people fight among themselves, to provoke people to fight

wafeede - 1. to have something done to you 2. to be created

wakiili (o)/wakiili'en (6e) - a witness
wakkilde - to entrust yourself to God
wallaahi - "In the name of God."
wallisaade - to swear in God's name in order to confirm what has been said; e.g. "wallaahi Alla" {in the name of Alla.}; "Goonga fu a yi'aay o? Wallaahi mi yi'aay o!" {Truthfully, you didn't see him? By the name of Alla I did not see him.}
wanginde - to convict, to point out someone's error
wanyandereejo (o)/wanyandereebe (6e) - a jealous, hateful person who resents the one despised from having anything good happen to them, and who may actively see to see evil befall the one hated
wanyanere (nde) - jealousy, specifically resenting others receiving something good
wattaade - 1. to avenge 2. to change some aspect of your comportment to attempt to become something you are not, such as to associate with people that are not your age mates and with whom you would not expect to be associating according to social conventions
wattinkinaade - to be hypocritical
wattinkinaare (nde) - hypocrisy
wiirdi (o)/wiirdiji (di) - the repetition of a rosary or a prayer using prayer beads
wiirdude - to repeat the 99 names of God on a rosary or to repeat an incantation; e.g. asking for forgiveness - all this is spoken in Arabic
wonande - 1. to be the focus of one's interests or activities 2. to be partial
wootondinde - to be all alone - this verb is generally only used of God, although it might be employed for Adam before Eve was created
worodinde or **worodidde** - to be stingy, to seldom or never give anything, to be miserly
worolde (nde) - 1. greed, covetousness - this differs from "boronndi" and "mboronndi" in as much as the person does not resent when other receive things 2. stinginess
Wurtagol - Exodus
wuurnude - 1. to give life, to give that which sustains life, such as health and food - this is the work of God; 2. to provide for
wuurude - 1. to live, to be alive 2. to incline something at an angle

Yaakuuba - 1. Jacob, the second son of Isaac (Gen. 25:26ff) 2. James, the son of Zebedee, brother of John, and one of the 12 disciples (Mat 4:21) 3. James, the son of Alphaeus, one of the 12 disciples (Mat 10:2) 4. James, one of Jesus' brothers, and the author of the New Testament book of James 5. the New Testament letter of James
Yaayaa - John the Baptist
Yahuuda - 1. Judas Iscariot, one of the 12 disciples, who betrayed Jesus (Mat 10:4)
2. One of Jesus' brothers, and the author of the New Testament book of Jude (Mat 13:55) 3. Judah, son of James, one of the 12 disciples (Lk 6:16)
4. Judah Barsabbas, an associate of Silas 5. the short New Testament book of Jude
Yahuudiyanke (o)/Yahuudiyankoo6e (6e) - a Jew
yamirde - to command
yamiroore (nde)/jamirooje (de) - a commandment, the law
yankere (nde) - blasphemy
yankirde - to blaspheme - to not believe, to understand but not obey or follow, to speak evil about God, to not give God the glory
yarraade - 1. to accept that which happens to you as coming from God, to be resigned to, to agree - conveys a sense of joy in one's acceptance 2. to forgive or pardon
yeewtaade - 1. to look at yourself in the mirror 2. to go to look at something or someone(s) repeatedly 3. to not do evil things, to abstain from evil
Yeremiya - the prophet Jeremiah
yettede - to be praised
yettoore (nde)/jettooje (de) - praise
yidde (o) - love
yiingaaku (ngu) - boasting
yobande - to pay for someone
yobtaade - to avenge
yoweede - 1. to have something placed on top of you 2. to be accused
Yuhanna - 1. John, one of the twelve disciples and author of four New Testament books 2. The name of one of the gospels written by John 3. The name of the three letters John wrote.
Yunaninkeejo (o)/Yunaninkee6e (6e) - a Greek person
Yunusa - 1. the prophet Jonah 2. the book about Jonah's mission
urmaade - to show or have compassion or mercy
urmeede - to receive compassion or mercy
urmeende (nde) - mercy, compassion

Yaagaare Vocabulary

Veterinary & Animal Husbandry Vocabulary

(525 words)

- aarude** - to open one's mouth 2. spread something apart
- aawdiiri** or **aawdi** (ndi)/aawdiiji (dī) - livestock - refers to the first few animals one has to begin ones animal husbandry with
- alhaali** (o)/alhaaliiji (dī) - 1. a plan or blueprint 2. the resemblance, likeness, or image of something else 3. signs or symptoms
- asayre** (nde)/asayje (dē) - 1. a seven day rotation that young shepherds take in watching the animals; however even if the cycle is only two days they still call it this
- ass** - a sound made in order to chase a cow away
- aynaade** - to call or chase goats by making a sound like, (call) “*ay jah, ay jah, me me me*” or (chase) “*ay*”
- baafal** (ngal)/baafe (dē) - a block of salt
- baagi** (dī) - 1. stripes - wide black or red with white stripes 2. large spots; e.g. *nagge waage, mbaalu mbaagu, mbeewa mbaaga, rawaandu waaguru, muusuuru waaguru*
- baalal** (ngal)/mbaalo (ko) - a very large sheep - this term is rarely used
- baalibaaliijo** (o)/baalibaaliiḃe (ḃe) - a shepherd of sheep
- baaliga** (o) - ephemeral fever, three day fever - effects cattle, can be fatal
- ḃaanaade** or **ḃahanaade** - to be solely responsible for watching the animals - this is not necessarily a permanent arrangement, as it may only last for a month or some longer proscribed time
- baanyaade** - to become like one of the animals one is herding - this results from prolonged periods of time where one does nothing but herd in the bush; to become “bushy”
- baanyaaru** (ndu)/baanyaaḃi (dī) - one who knows nothing but how to herd, someone who is not well socialized because they spend all of their time in the bush with the animals they herd; one who is “bushy”
- bahiima** (o)/bahiimaaji (dī) - a person who owns animals but refuses to sell them
- bakiili** (o)/bakiili'en (ḃe) - miser, one who is stingy, one who do not like to give things to others; in particular among the *Fulḃe* it is a person who owns animals but refuses to sell them because he doesn't want to spend the money buying things for others
- balaaje** (dē) - a respiratory infection also known as bovine pneumonic pasteurellosis (caused by *Pasteurella multocida* or *P. haemolytica*) -affects cattle of all ages. There is a vaccine against *P. multocida* available in Burkina.
- balaa'u** (o)/balaa'uujḃi (dī) - a plague
- balal cilḃungal** (ngal)/balaaḃe cilḃuḃe (dē) - a sprained shoulder
- ḃaleeri yitere** (ndi)/ḃaleeriiḃi gite (dī) - pupil of eye
- bambbol** (ngol)/bammbi (dī) - a placenta of an animal; in Sebba this word can be used as an insult, e.g. “Aan bambbol ngol.” {You are a placenta. DO NOT SAY THIS!}
- barmere** (nde)/barḃe (dē) - a wound
- ḃatitere** or **ḃattere** (nde)/ḃatite or ḃatte (dē) - a scar
- be'al** (ngal)/[J,Y,M] mbe'o/[G] be'o (ko) - a large goat - this term is rarely used
- becce** (dē) - contagious bovin pleuropneumonia
- ḃeynude** - to give birth (general term used of women and animals)
- ḃiḃḃam yitere** (dam) - eyeball
- ḃibbitidde** - to flap arround (birds) when throat is cut
- ḃiirorgel** (ngel)/ḃiirordi/ḃiirorkoy (dī/koy) - a pimple on the eye lid
- ḃiirude** - to attach an animal in order to fatten it
- ḃinngal** (ngal) - manure, fertilizer
- ḃirnude** - to temporarily entrust a cow to someone who does not have a cow to milk so that he has milk to drink
- ḃiy'ye** (dē) - cottonseed meal (see wiy'ḃere)
- ḃohoogol** (ngol)/ḃohooli (dī) - 1. intermandibular space 2. the brisket of an animal
- ḃoldeeru** (ndu)/ḃoldeejḃi (dī) - the short club often carried as a weapon by the herdsmen
- ḃollere** (nde)/ḃolle (dē) - a welt, can result from being struck or bitten by an insect
- ḃoltude** - to skin an animal
- ḃoola** (dē) - lumpy skin disease - a viral pox of cattle
- ḃooltaade** - to have the skin peeled or scraped off due to an injury, to have an abrasion, to be skinned up
- ḃooltannde** (nde)/ḃooltanḃe (dē) - an area where there is no skin due to injury, a scrape, and abrasion

booyre (nde)/booye (de) – kidney
foreede - 1. to be picked - fruit or nuts 2. to be plucked – feathers
bortel (ngel)/mbortoy (koy) - a female lamb
bota (nga)/boti (di) - female kid or young goat
botel (ngel)/botoy (koy) - a female kid
buddi (ndi)/buddiiji (di) - a swelling
bulsude (de) - lungs (see wulsundere)
burbude - to stab (as with a knife), to skew (as with a stake), to prick (as with a needle)
burtude - to be in better health
buttidinde or **buttididde** - to gain weight
buttindinde or **buttindidde** - to cause to be big, to fatten
buure (nde)/buhe (de) - 1. an abscess 2. an open sore, an ulcer
buuse (de) - contagious bovine pleuropneumonia
buutude - to swell (as with ascites or other disease processes), often used in stative form (“*na buuti*”)

caaju (ngu)/caaji (di) - a horse with a white blaze on its forehead
caanaade - to throw or buck someone off of your back, generally used of unbroken horses
caara (o) – rinderpest
caarol (ngol)/caari (di) – diarrhea
caattaade - to grab a hold of the head and twist it, the usual way of holding a cow
catal (ngal)/cate (de) - bare back horse riding
cawgal (ngal)/cawle (de) - 1. anything used to draw water 2. a bucket of water drawn from a well
coltu or **cortu** (ngu)/colti or corti (di) - a luxation of a joint
contol (ngol)/conti (di) - a placenta of an animal
coomu (ngu)/coomuuji (di) - this term is used as a catch all for any debilitating diseases of large and small ruminants
corfol (ngol)/corfi (di) - a trail or path
cotaade - 1. to make a loop, noose with a rope 2. to tighten a rope on something
cukuuri (ndi)/cukuuji (di) - a large buck (male goat), a big billy goat
cumogal (ngal)/cumoodde (de) - 1. a brand or identifying mark made with fire 2. the treatment of a person or animal by “firing” or burning the skin over an injured area

daaba (o)/daabaaji (di) - an animal - can be either domestic or wild
daakidinde or **daakididde** - to have a black band around the neck; this term applies to sheep and cows
daamol or **daambol** (ngol)/daami (di) - a spleen
daande silbunde (nde)/daade cilbude (de) - a sprained neck, a cervical disk rupture, a pinched nerve in the neck
daanninde - 1. to cause to sleep, this can be used of giving something anesthesia too
daasa (o) – streptothricosis
daatude - to be in good physical condition, a term used of animals (especially horses) and rarely of people
daayude - to separate a cow (or sheep or goat) from its calf (or its lamb or kid) if it is nursing
dabbude - to pass the cold season somewhere Often this is a place other than where they normally live, and they leave their food supplies behind so as to conserve them for the planting season. Alternately many move onto their fields so as to fertilize them.
ɖabbude - to apply a hot compress to someone else - this is generally therapeutic used in a case of a sprain or other injury
ɖadinde - 1. to cure or heal someone 2. to save someone
ɖadude - to be completely well, healed, cured
ɖak - a superlative that means to be totally blind; e.g. “*O wumii dak.*” {He is totally blind.}
ɖakkudi (ndi) - gums, gingival tissue
ɖalude - to abort (this applies only to animals)
damngal (ngal)/ndamko (ko) - a large buck (male goat) - this term is rarely used
damngel (ngel)/ndamkoy (koy) - a male kid
dannngel (ngel)/ndankoy (koy) - a male kid
dargidinde - This verb describes a color pattern of animals coats with patches of color; e.g. *nagge dargidinngge, mbaalu ndarginngu, mbeewa ndarginnga, puccu ndarginngu, rawaandu darginndu*
ɖeɖɖeede - to be choked or strangled
ɖeɖɖaade - to be cut or nicked by something sharp
ɖeɖeede - to be cut or nicked by someone else
ɖeɖɖude - to cut or nick someone with a blade
ɖeppitinde - to grab a hold of the tail of an animal that is running and to knock it over
ɖiilere (nde)/ɖiile (de) - a sneeze

dikkaade - to give birth to the first born - this term is used of both women and animals
dimrugol (ngol)/dimrudī (dī) – uterus
doggooru or **dogguru** (ndu)/doggooji (dī) - diarrhea, “*reedu doggooru*”
dojjude - to cough
dokkidinde or **dokkididde** - to have one blind eye
doodi (ndi)/doodiiji (dī) - feces of humans, horses, donkeys, camels, and elephants
dowude - to lead an animal with a rope
doynu (ndu) – tuberculosis
dudal (ngal)/dude (dē) - a fire to warm oneself and one’s livestock by
dunyude - to be pregnant - this term is used of animals only
durdude (nde)/durdude (dē) - omasum-the third stomach of a ruminant

eemaade - to strain to pass a bowel movement or to pass something vaginally, often this occurs after someone or something has diarrhea for a day or some and there is nothing really left to pass, but there is still an urgency to strain to pass something (“the dry runs”)
eemuru (ndu) - tenesmus, straining to defecate after you have had diarrhea but the intestine is empty
enteede - to be weaned
entude - to wean an animal from its mother’s milk

faayude - when everyone moves away and deserts a place
fahdude - to be deaf
faljude - when an animal becomes separated from the herd and gets lost
fate or **fata** (o)/fateji (dī) - a leather or plastic bucket used to draw water from a well
fayinde - to fatten up
fekkorde - to pass out, faint, or to be unconscious
fellude - 1. to explode 2. to shoot a gun
ferneede - to be run over or trampled by someone or something
fernude - to run over someone, either with a horse, vehicle, or with your own feet
fesude - 1. to give an injection, inject 2. to mark a person or animal without using fire; e.g. the facial markings that different tribes or families use; the notch the elevage takes out of the ear of a cow when it is vaccinated
fintinde - to resuscitate, revive
fintude - 1. to awaken 2. to regain consciousness
fisaade - when an animal (esp. a chicken) digs an impression and then fidgets in it until it is comfortable
fitiiru (ndu)/fitiiji (dī) - a chicken coop, hen house
foontude - 1. to breathe 2. to be alive
fooroonde (nde)/pooroode (dē) - a testicle
foowude - to be lukewarm, to be slightly feverish
funude - to twin - this term can apply both to people and animals
fusude - 1. to explode, such as a dam full of water 2. to drain or pop open, such as an abscess or a rotten egg
futtere (nde)/putte (dē) - a nodular eruption of the skin, a pimple
futtude - 1. to explode - such as a tire, a ball, an aerosol can in a fire, a bomb 2. the formation of nodules or abscesses
fuudo (ngo)/puude (dē) - anus, rectum
fuunude - to rust (metal) or decay (wood, teeth)
fuyre (nde)/puyē (dē) - a nodular eruption of the skin, a vesicle

gaafol (ngol)/gaafi (dī) - a watering trough made of baked mud
gadel (ngel)/- ephemeral fever, three day fever - a virus disease of cattle, can be fatal
gafakka (ka)/gafakkaaji (dī) - a sack of grain hung from a horse’s head
gaggitere (nde)/gaggitte (dē) - a molar tooth
galbal (ngal)/galbe (dē) - the stockyard, a corral, a vaccination park
ganndol (ngol)/ganndi (dī) - a harness for attaching the saddle
gawuure (nde)/gawuuje (dē) - a sore molar
giddal (ngal)/gidde (dē) - a thicket, a dense woods, a forest
golol (ngol)/goli (dī) - a yoke
gonngol (ngol)/gondi (dī) - a tear
goppol (ngol)/goppi (dī) - a cow trail
gorrol (ngol)/gorri (dī) - a calf (*Note: this word is not used in the singular - always in the plural*)
gotol (ngol)/goti (dī) - a cow trail
gu (ngu)/guuji or guwuuji (dī) - a stallion
guddidinde - to be short because part of a limb or the tail has been cut off, amputated, to be sawed off

gunya (o)/gunyaaji (dī) - mange, a pruritic infection of the skin of animals and humans caused by sarcoptic, psoroptic, chorioptic, demodectic, and psoregatic mange mites; scabies (*Sarcoptes scabies*)

guurtol (ngol)/guurti (dī) - a cow trail

haageede – to have rabies

haange (nge)/[J,M] kaangi, [Y,G] kaabi (dī) - first calf heifer, a cow that has calved twice

haɓɓere (nde)/kaɓɓe (dɛ) - a sheaf of grass

hakkundeeye (nge)/hakkundeeji (dī) - an average sized adult cow

haleede - to be big and strong - used only of animals

hallere (nde)/kalle (dɛ) - a penis

halude - to let an animal grow big and strong, to allow a male to remain uncastrated

hanude - to bray, the sound of a donkey

hanyude - to defecate

harɓude - To twin - in Sebba it only refers to animals twinning

hawude - 1. when a cow charges with its head in order to gore 2. to defeat in a fight or a war 3. to braid a rope

heɓɓude - to set or fix a broken bone

heende - a swelling of a cows jaw - *actinomycosis* or *actinobacillosis*

hennduure (nde)/hennduje (dɛ) - an unfertilized egg

herɗude - This verb describes a color pattern of animals coats with large patches of color; e.g. *nagge heroowe*, *mbaalu keroowu*, *mbeewa keroowa*, *puccu keroowu*, *rawaandu herooru*

heyre (nde)/keenye (dɛ) – liver

heyɣere (nde)/keyɣe (dɛ) - a blood clot

hiɓɓude - 1. to be complete, whole, normal, perfect 2. to be tight

higgude - pack things or people together, round up into a circumscribed space

hiinyalde (nde)/kiinyaale (dɛ) - the gizzard

hijude - the neighing sound a horse makes

hillifeede - to be physically mature, grown up

hirɓihirɓoonde (nde)/kirɓikirɓooje (dɛ) - hip, the head of the femur

hoɓɓitinde - to remove or pick off a scab or the bark on a tree

hoɓude - to form a scab

holgo (ngo)/holgooji (dī) - a horse's or donkey's hoof

holnyere (nde)/kolnyi (dī) - hoof for a sheep, goat, cow, horse, or donkey

holnyuru (ndu)/kolnyuli (dī) - a cow's, sheep's or goat's hoof

holsere (nde)/kolse (dɛ) - the shin bone of an animal - in Sebba this term also applies to people

hooreere (nde)/hooreeje (dɛ) - an incisor tooth

hoornude - to water your animals every other or every third day because of a shortage of water

hooweede - to be bred – used in this sense of animals only

hoowruge (nge)/koowrudī (dī) - the cow(s) or money (“*koowrudī*”) used to pay the bride price, a dowry

hoowude - to breed - used in this sense of animals only

horɓude - to gasp and wheeze as when something is stuck in the throat

hoyɣudu (ndu)/koyɣuli (dī) - the back of the head, either humans or animal

huɓɓooru (ndu)/kuɓɓooji (dī) - colic, a painful abdomen

hubude – to bleat (male goat or buck)

huggidinde or **huggididde** - to be humped - as a camel (“*ngeelooba kugga*”)

hulsaade - to have skin peel after a sunburn or chemical burn

humparawol (ngol)/humparaaji (dī) - a rope halter

humtude – 1. to untie 2. to unsaddle

humude - 1. to saddle a horse 2. to clamp off the nose and mouth so one cannot breath, to asphyxiate, to smother, suffocate someone

hurbineede - to be strangled or choked

hurbude - to wheeze due to an obstruction of the airway. This could be caused by a lapse of consciousness, a disease affecting the throat, or choking on food.

hurfaare (nde)/kurfaaje (dɛ) - a natural salt lick

hurfinoyde - to take your animals to a salt lick

hurude - for a bull to bellow

huttude - to butcher, to cut an animal into bits

huunaango (ngo)/kuunaali (dī) - the mooing sound a cow makes

huunude - when a cow lows or moos

huy - an interjection used to chase away a cow

huyre (nde)/kuyɛ (dɛ) - a muscle, meat, flesh

jaartude - to canter or gallop a horse
jaayaade - to go home at dusk - applies to both people and animals
jalbi (dī) - internal parasites, worms (see njalbu)
jamoldinde or **jamoldidde** - mottled, dappled This term refers to a coat pattern of cows and goats where there are spots or patches of white, black, grey, brown or yellow. Generally there are two or three colors mixed. The predominant color gives the animal its designation, e.g.; “*jamale baleewe*” - predominantly black, “*jamale siinge*” - predominately brown, “*jamale oole*” - predominately yellow, “*jamale wuneewe*” - predominantly grey
jangirde - to feel physical pain
jangoro (o)/- localise pain
jappe (o)/jappeji (dī) - the pad placed on the back of a horse, donkey, camel under a saddle or the yoke of a cart (saddlecloth)
jarnirgal (ngal)/jarnirdé (dē) - a trough for watering animals
jawdi (ndi)/jawlé (dē) - possessions, riches, livestock
jawgel (ngel)/njawkoy (koy) - a male lamb
jiide (dē) - vision
jiilol (ngol) - dizziness
jofolaaku (ngu) - uncircumcision
jofoleede - to be uncircumcised
jofolooru (ngu)/jofolooji (dī) - the foreskin of the penis
joggude - to crow
jokkulde or **jokkere** (nde)/[J,Y,M] jokkule or jokke (dē) - a joint
jorfude - to make a loop
julaade - to buy and sell or merchandise, especially animals
juube (dē) - a disease, illness, sickness
juubeede - to be sick or ill
juurnude - to take animals to the water to drink
juurude - when animals enter the water in order to drink This term can be used for one single animal (unlike *juurdude*) but generally is used of multiple animals.

kalahaldi (ndi)/kalahali (dī) - large bull, a tall solidly built man or woman
kalawiri (ndi) - the loose stool of a calf on an all milk diet
kaltaade - to build a corral by weaving branches together, to fence
kalude - 1. to hook with your leg, mainly used in wrestling to trip your opponent, can be used when a person is holding an animal with his legs 2. When a cattle merchant speaks to the other cattle merchants and tells them not to buy a certain person's cattle as he has already offered his price and the owner of the cattle refused to sell him his cattle. This has the effect of price fixing. 3. to hinder
kamiya (o)/kamiyaaji (dī) - poison
kammbulam (dam) - the water used to wash the millet after the bran has been separated, which in turn is given to the animals to drink
kankanngel (ngel)/kankankoy (koy) - gall bladder
kanngeere (nde)/kanngeeje (dē) - a hitching post for a horse
karaw (o)/karawuuji (dī) - a wooden container with a handle used when milking cows
karja - an interjection used to drive a dog away
keefam (dam) - bile
kirke (o)/kirkeji (dī) - 1. a saddle 2. the seat of a bike or motorcycle
kobalawal or **kobal** (ngal)/kobataaje or kobaaaji (dē) - 1. scab 2. bark
kokuwol (ngol)/kokuuji (dī) - 1. a free standing wall 2. a corral, stockyard, or vaccination park made of bricks or steel
kolse (dē) - a small herd - up to ten cows
konongol or **konolol** (ngol)/konoli (dī) - 1. trachea, windpipe (“*konongol joorngol*”) 2. esophagus (“*konongol baggol*”)
koobal (ngal)/koobe (dē) - the swelling on a cows jaw - usually due to *Actinomyces* or *Actinobacillosis*
kottu (ngu)/kotti (dī) - vulva and vagina
koyngel (ngel)/- The cattle disease known as “blackleg” in English, “*carbon symptomatique*” in French. Caused by *Clostridium chauvoei*. It usually affects calves. There is a vaccine available here in Burkina.
kundiire (nde)/kundiije (dē) - a hump on the back (in lumbar area) of a Zebu cow or a camel or even a person
kur - a call used to call cows, horses or donkeys
kural (ngal)/kure (dē) - 1. an arrow 2. a needle for giving an injection 3. an injection 4. a stinger of a scorpion or a bee

kurnaade - to call cows by making a noise like, “*kur, kur, tooy, tooy*”
kuss - a sound made in order to chase chickens
kuulongol or **kuulangol** or **kuululol** (ngol)/kuuloodi (di) - 1. the diaphragm 2. a membrane, e.g. “*kuulongol bocconde*” 3. the skin of a snake which is shed periodically
kuungu (ngu)/kuungi (di) - vulva and vagina

laalagal hoore (ngal)/de (de) – skull
laamaade - sexual intercourse (animals only), to breed
laameede - to be bred
laasi or **laasol** (ki)/laase (de) – tail; fig. penis
labangal (ngal)/labaaje (de) - a bit for a horse’s mouth
labuure (nde)/labuuje (de) - the rope used to tie a calf to its mother
ladde (nde)/laddeji (di) - the bush
langal hinere (ngal)/lande kine (de) - nasal septum
layre (nde) – lameness
layude - to limp
le'al yitere (ngal)/le'e gite (de) - eye socket
leegude - to give an enema
leekere (nde)/leeke (de) - the wattle of a chicken, turkey, etc
lempam (dam) - vaginal fluid - not blood
liwudu (ndu)/liwudi (di) - a long stick with a crook on the end used to pull branches down where the shepherd can cut them off and feed them to his animals
lokkidinde or **lokkididde** - 1. to be weak or feeble, particularly of body, but can refer fig. to personal power, this is generally not a temporary state as with “*yoosude*” 2. to be short
lokuure (nde)/lokuuje (de) - a calabash fitted with ropes in order to draw water
loosol (ngol)/loosi (di) - 1. a long stick used to beat leaves off of trees in order to feed them to animals 2. a metal rod
loowturu (ndu)/loowti (di) - abomasum-the fourth stomach of a ruminant
looy'aade - to gag
luusi (di) - A migration, generally in the later stages of the dry season, where the young men take the cows to places where they can find pasture and water while waiting for the local rains to start. The herdsman generally live off of just milk for a month or so.
luusiijo (o)/luusiibe (be) - one who migrates with the cows just before the rains and generally without any women

mallidinde or **mallididde** - to be spotted, a coat pattern of cows where the base color is white with small spots of either grey, black or brown, also applies to snakes such as the carpet viper
manii (o) - semen, sperm
mantude - to castrate
masiiba (o)/masiibaaji (di) - 1. a serious problem, an accident, an unfortunate circumstance beyond one's control 2. a plague
mbaali (ngi)/mbaalo (ko) - a large sheep - this term is rarely used
mbe'a (nga)/be'o (ko) - 1. a large goat - this term is rarely used; a goat (plural is be'i di)
mbe'i (ngi)/be'o (ko) - a large goat - this term is rarely used
mbinngu (ngu)/bindi (di) - the egg of a louse, a nit (in English a nit can either be the egg or the newly hatched louse - this is not the case in Fulfulde.)
mbofoondi (ndi) - the yoke of an egg
mbordi (ndi) – pus
mbortu (ngu)/borti (di) - a female lamb
mbumdam (dam) - blindness
mbusam (dam) - bone marrow
mbuuku (ngu) - a swelling of the testicles, either a hydrocele or inguinal hernia
mermertude - 1. to provoke an itchy reaction, such as working and sweating, or working with hay or something which is irritating to the skin, such as chemicals; also lice
2. to spread out - this is used of petroleum products such as kerosene, gasoline or oil, also used of lice and fleas on an animal
mettinde - to buy salt for your animals
mettude – to lick
mola (nga)/moli (di) - a donkey foal
molmude - to rub in oil, ointment or lotion, to caress, pet, stroke
molu (ngu)/moli (di) - a foal (horse)
moonnde (nde)/moonndeeji (di) - a natural salt lick
moonnude - to take your animals to a salt lick; to buy salt for your animals
muɓɓaade - when a wound closes up or is sutured closed

mulyitaade - to sprain, strain
mummuttere (nde)/mummutte (de) - dumb animals, literally those who do not speak - can be wild or domestic
mup - a superlative that means to be totally blind, e.g. “*O wumii mup.*” {He is totally blind.}
musinde - to suck milk from a teat
muuccaade - to make a kissing sound when calling your dog, cow, or sheep
muyninde - to give a child or animal a breast or teat to suck; nurse, suckle
muynude - to suck milk from a breast or teat

naaddude - 1. to enter somewhere with someone Note: add “e” if entering somewhere with something or someone 2. to have sexual intercourse (human)
naancaare or **nyaanyaare** (nde)/naancaaje or nyaanyaaje (de) - an itch, an allergy
naawalla (o)/naawallaaji (di) - a pain
nagga (nga)/na'o (ko) - a big cow - this term is rarely used
naggal (ngal)/na'o (ko) - a big cow - this term is rarely used
naggi (ngi)/na'o (ko) - a large cow - this term is rarely used
nakkisaade (de) - brucellosis
nampuutere (nde)/nampuute (de) - eye matter, the mucoid matter found in one's eye in the morning, it may dry out, or it may take on a purulent character if the eye is infected. (*Note: Generally the plural form is preferred.*)
ngatooru (ndu)/duppooji (di) - colic, a painful abdomen - “*reedu ngatooru*”
ndaaboowu (ngu)/daabooji (di) - a plague - some people use this of any illness
ndaaneeri (ndi) - soil with chalk in it
ndamnga (nga)/damko (ko) - a large buck (male goat) - this term is rarely used
ndamngi (ngi)/damko (ko) - a large buck (male goat) - this term is rarely used
ndaneeri yitere (nde) - the white of the eye
ndeera (nga)/ndeero (ko) - a fat belly, paunch - from eating well; a bloated stomach or rumen as a result of an obstruction or vagal nerve damage
ndufam (dam) - semen, sperm
neccaade - a sucking sound made with the tongue pressed against the front teeth, used to call goats
neccuure (nde)/neccuuje (de) - a spur - used on a horse
neesude - to stink a little, to have a bad odor (*Note: luubude denotes a worse odor than neesude.*)
neewude - to meow, the sound a cat makes (*yeew*)
nyeryondirde or **nyeryondirde** - to gnash or grind one's teeth
nga'a (nga)/ga'o (ko) - a very large bull - this term is rarely used
nga'al (ngal)/ga'o (ko) - a very large bull - this term is rarely used
ngaandi (ndi)/ngaandiji (di) - a brain
nga'i (ngi)/ga'o (ko) - a large bull
ngaj (o)/ngajuuji (di) - a wisdom tooth
ngiroowu cortaangu (ngu)/girooji cortaadi (di) - a hog, a castrated male pig
ngoofondi (ndi) - the yoke of an egg
ngorba (nga)/gorbi (di) - a male donkey
ngurgurtiri (ndi)/gurgurti (di) - young bull up to 3 years
njalbu (ngu)/jalbi (di) - a internal parasite, a worm
njeelooba (nga)/jeeloobi or jeeloodi (di) *Camelus dromedarius* - camel
njoolooba (nga)/jooloobi (di) *Camelus dromedarius* - camel
nofinde - to cause a dog to bark
noordude - This verb refers to a coat pattern of cows which is white with spots or patches of either black, grey, brown, and yellow. Generally there are two colors on the white and the animal is identified by the predominant color. e.g: with “*noore baleewe*” black is predominant, with “*noore wuneewe*” grey is predominant - “*nagge noore*”, with “*noore siinge*” brown is predominant, with “*noore oole*” yellow is predominant
noorude - to grab a hold of the head and twist it - the usual way of holding a cow
nundaani (o)/*nyctalopia* - night blindness, xerophthalmia, keratomalacia, vitamin A (retinal) deficiency
nundeede - to be night blind
nyulude - to cry or whine in pain, this is particularly characteristic of a dog
nyaamnirgal (ngal)/nyaamnirde (de) - a trough or manger in which feed is placed for animals
nyaamrugal (ngal)/nyaamrude (de) - a serving dish, bowl
nyale (nge)/nyalbi (di) - a two or three year old heifer
nyalohol (kol)/nyalbi (di) - young heifer up to 3 years of age
nyapilegew (ngu)/nyapilegeeji (di) - tapeworm
nyaynude or **nyaylude** - to turn one's cows loose in a field that has just been harvested

nyiirtude -to remove something that is stuck to something or someone, to peel off, to tear off, such as removing a sticker or a bandage or a scab; to pick at

nyilbere (nde)/nyilbe (de) - a serous or mucoid nasal discharge; “snot”

nyobbaade or **nyoofaade**- to curl up, draw or bunch yourself together (can be a sign of sickness or being cold), hunch down, wrinkle (as with old age), fold up (e.g. umbrella, Venetian blinds), to shrink. (Note: There are the three aspects to the root nyobb-; 1)-ude: that which you do to something or someone; 2)-aade: that which you do to yourself; 3)-eede: that which is acted on by an outside force. However, nyobbaade can also apply to inanimate objects, such as an umbrella, which permit themselves to be curled, drawn together, folded up, etc.)

nyobbeede or **nyoofeede**- to be curled up, drawn together, to be folded, wrinkled, bunched up. (Note: This verb only applies to living things when someone or something else acts on the subject to cause it to be in that state, e.g. positioning someone for surgery who is under anesthetic. If the state is self induced then use “nyobbaade.”)

nyobbude or **nyoofude**- to draw together or curl up, to crumble, rumple, crease, wrinkle or bunch something up, to fold up (e.g. umbrella, Venetian blinds)

nyo'eede - to be sewn, this can refer to either material or people being sutured up

nyolsude - to be cachectic, emaciated, to be thin, small, weak and in poor condition due to poor health - this is often used to describe orphaned animals, but can be used of people too

nyoyyude - 1. to push or squeeze something with finger(s) 2. to palpate, push, feel
3. when a rooster breeds a chicken

omeede - when cattle need salt

oolol (ngol)/- 1. icterus, jaundice 2. hepatitis

oonude - to bellow, used only of cows

oor nude - to chase the animals out to the bush and then return home

oorude - to chase the animals out to the bush, but then you go out with them

oppude - to surgically operate

or - an interjection used to call sheep

oss - a sound made in order to chase a cow away

ottude - to grunt

paalel cille (ngel)/paaloy cille (koy) - the urinary bladder

pattawol (ngol)/pattaaaji (di) - the jugular vein

peeku (ngu)/peeki (di) *Glossina sp.* - a tsetse fly

pesogal (ngal)/pesoode (de) - a mark or brand made without the use of fire. An example of this would be the mark the elevage notches out of the ear of a cow each year when it is vaccinated, or the markings made on peoples' faces to identify them as coming from a certain tribe or family, or for the purpose of beautifying them.

pittel (ngel) - anthrax (*Bacillus anthracis*) - affects both animals and humans

poowle (de) - breath (in a plural sense)

poso (o)/posooji (di) – poison

raabude - to give someone a contagious disease or parasite, to infect, to contaminate

raande (nde)/daade (de) - the rope used to tie a calf to its mother; any rope; a short rope that can be used to fasten a calf or sheep or goats

raaynde (nde)/daayde (de) - a swelling of a cows jaw - *actinomycosis* or *actinobacillosis*

radaade - to attach the calf to the cow in order to milk it

rafi (ki) - a lack of or a failure of/to; e.g. “*rafi cellal*” {a lack of health (i.e. illness, sickness, disease)}

rawaanduure (nde)/rawaanduuje (de) - canine tooth

regorde (nde)/degorde (de) - the access point to a lake or to water

rimare (nge)/dimari (di) - a cow that is sterile, a freemartin

rimeede - to be born

rubbunnde (nde)/dubbunde (de) - feces of cows and donkeys, manure, cow “pie”

rufaade - to ejaculate semen

ruumude - to pass the rainy season somewhere

saafude - to milk an animal a little, to strip milk out of a teat

saakude - 1. to scatter, to disperse, to sow seed by casting, to cast grain to chickens, to give money to the crowd, to pass out or distribute literature, to sprinkle

saattinde - to cut the throat of an animal that is about to die so that its meat will be clean

saawude – in Sebba it can refer to either an animal or human being pregnant

sabu (ngu)/sabuuji (di) - vulva, vagina

safa (o) - 1. foot and mouth disease in cattle 2. in small ruminates - contagious ecthyma, sore mouth, orf - a zoonotic disease affecting primarily the lips

safidinde or **safidide** - to be hairy; applies to either people or animals
safude - to draw water from a well
salndu (ndu)/caldī (dī) - a joint - generally the plural form is used in reference to all the body's joints
sammeere (ndu)/cammeeji (dī) - the tip of the tail
sammude - 1. to hit the leaves of a tree with a staff to knock the leaves off so one's animals can eat them. 2. to beat a bush fire with a branch to extinguish it
samndu or **sanndu** (ndu)/samnduuji (dī) - vulva and vagina, in Sebba it applies to both animals and people
sankitaade - 1. to fall apart 2. to be scattered or spread out 3. to be torn to shreds by an animal or to be hacked into pieces by someone
sankitande - to feed animals by scattering grain or hay for them; to scatter something about, to disperse
sankitinde or **sankitide** - to scatter or disperse, to feed chickens
sanndu (ndu)/samnduuji (dī) - vulva and vagina - in Sebba it is used both of people and animals
sarkaade - to choke when swallowing a liquid, to cause to cough after swallowing liquid into the trachea
sawreede - to be under medical treatment
sawrude - to give treatments that bring healing, to give medicine
sayfude - to be speckled - refers to a coat pattern of cows and chickens where the animal is white with fine black or yellow flecks in the coat.
sellinde - to heal
sentaade - to be amputated
sewre (nde)/cefe (de) - a part of a large herd or flock
sigiwol (ngol)/sigiiji (dī) - a leather halter - used on the head of a horse
siikude - 1. to wheeze 2. to screech, shriek - as the cry of a pig when it is being slaughter
siiwfude - to be striped This describes the coat pattern of dogs, cats, and hyenas. It also describes things made of cloth with stripes.
silbere (nde)/cilbe (de) - a sprain of a joint, or may refer to a ruptured disc
sillude - to urinate
simtude or **sintude** - to drip
sinnyude - to shiver - because of either cold or fear
soggude - to herd animals to a destination
soldude - to be speckled - this term applies to cows, sheep, and chickens
soltaade - for a bone to be dislocated, luxated
somaade - to commercially buy animals
sofere (nde)/corfuudi (dī) - this term is used as a catch all for any severe debilitating diseases of large and small ruminants; disease, illness, sickness
sowru (ndu)/coppi (dī) - chick
soyyude or **surude** - to leave some cows behind during the time when the others go on the transhumance, generally it is a few cows which are being milked, and those who are too weak to travel that get left behind.
sumeede - 1. to be burned or "fired" as a treatment for an ailment 2. to be branded
sumitaade - to burn yourself with something hot in order to treat an ailment
sumude - to burn someone or something with a hot object in order to either brand it or treat an ailment
sundude - to treat the nasal discharge of sheep with a mixture of ground gourds and peppers
suraange (nge)/curaadi (dī) - a cow left behind when the others migrate
surwude - 1. to be deeply distressed or afraid to the point of trembling, sometimes one's hair may stand on end 2. when an animal's hair stands on end because it's sick
suulere (nde)/cuule (de) - feces of birds and reptiles
suulude - when a bird or reptile defecates
suumude - 1. to clamp off the nose and mouth so one cannot breathe, to asphyxiate, to smother, to suffocate someone 2. to muzzle
suunude - to need or crave salt

tallaade - to tumble, roll or flop around
tebbaare (nde)/tebbaaje (de) - a rope halter
tefeewa (nga)/tefeeji (dī) - a female donkey
tefeewu (ngu)/tefeeji (dī) - a mare
tekotol (ngol) - a piece of intestine
teppol (ngol)/teppi (dī) - a long rope
teppude - to catch something with a rope by the foot, this is the preferred way of roping cattle used by the *Fulbe*
tik - a sound made in order to chase a cow away

toḅḅande - 1. to put liquid medicine in someone's mouth, eye or ear 2. to give someone a little water or milk, especially to babies or those who are sick

toggere (nde)/togge (ḁe) - a thicket, woods or forest - usually near water

tonkonowal (ngal)/tonkonooje (ḁe) - duck, “*tonkonowal goral*” or drake

tonngoode (nde)/tonngoode (ḁe) - the rope used to tie the feet of a donkey or a horse

tonngorgol (ngol)/tonngordi (ḁi) - a rope used to attach a calf to its mother's leg while milking the cow

tonnyinde - when you put some eggs that do not belong to a chicken in the chicken's nest so that she hatches them

tonnyitaade - to hatch

tonnyude - to peck, particularly when the hen pecks a hole in the egg so the chick can hatch out

toojore (nde)/toojooje (ḁe) - the hump on the back of a Zebu cow or a camel

tooke (ḁe) - venom, this applies to the venom of snakes, spiders and scorpions

tufeede - 1. to be injected 2. to have your ears pierced

tufude - 1. to give an injection, pierce 2. to pierce something's ears

tumbude - to be pregnant - used of both people and animals

tuppude - to lance an abscess

turre (nde) – vomit

tuutaade (ḁe) - saliva, spit

tuyyam (ḁam) - a nose bleed

tuyyude - for the nose to bleed

ujiri (ndi)/uji (ḁi) - a steer or castrated bull

ujude - to castrate by crushing the spermatic cord

umsaango (ngo)/umsaali (ḁi) – groaning

umsude - to lightly groan or moan

unndaade -] for a chicken to incubate its eggs, to brood, nest

unndinde - to cause to incubate, often people put guinea - fowl eggs under chickens so that the chickens will hatch them

uppude – 1. to swell, as with tissue trauma 2. to blow air into the vagina of a newly freshened cow to help let the milk down

uumude - to moan or groan

waadere (nde)/baade (ḁe) - a drop

waalaade - when an animal or crazy person lies down

waannyude - the release of the amniotic fluid when an animal gives birth

waatoreede - to be sexually impotent - the root is “*waatude*” {to die} - in other words, the capacity to reproduce sexually has died; a bull, ram or buck, rooster would be referred to as “*mbaatoraandi*.”

waccaade - to chew

waccitaade - to chew a cud; while this can be used of meditate it should be explained as this is not the way the *Fulbe* use this term normally

wadḁaade - 1. to mount an animal such as a horse or a donkey or a bike 2. to have sexual intercourse (animal or human)

walka (ka)/walkaaji (ḁi) - a watering trough made of baked mud

wannjalde (nde)/bannjaale (ḁe) - 1. a wart or mole 2. a tumor

wappude - to lie down because of illness or famine (used of animals only)

wasorde (nde)/basarde (ḁe) - the place where they dig wells

wecco (ngo)/weccooji (ḁi) - the thorax - specifically the sides of the thorax

wedḁaade - to throw or buck off, generally used of unbroken horses, but can apply to children at play

weḁude - to be tame

welaande (nde)/belaade (ḁe) - feces of cows, manure

werraade - to grab a hold of the tail of an animal that is running and to knock it over

widitaade - a chicken scratching dirt looking for insects

wiige (nge)/[J] biigi, [Y,G,M] bijji (ḁi) - heifer more than 3 years old that has not calved

wijaade - for a cow's horns to curve down, “*nagge wijaawe*” or “*nagge wijaaye*”

wilaade - 1. [J] to build a corral by weaving branches together, to fence

wirfitinde - to cause someone or something to turn

wiyḁere (nde)/biyḁe (ḁe) - cottonseed meal - a single pellet

wojere (nde)/boje (ḁe) – rabbit

woofinde - to cause to incubate, often people put guinea-fowl eggs under chickens so that the chickens will hatch them

woongere (nde) - a craving or addiction - this term refers to the pain of not having that which one craves

woongude - to crave, to be addicted to - this term refers to feeling the pain of being deprived of that which one is addicted to

wootude - to wean by rubbing feces on the teat of either an animal or another person so the offspring won't suck any more

woppude – 1. for a bird to lay an egg 2. to abort (animals only)

wordoonde (nde)/bordoodé (dè) - feces of sheep, goats, deer, occasionally of horses, donkeys, and camels, if it comes out in small balls.

worsaade - 1. to strip the leaves off a branch with or without cutting the branch off the tree 2. to rinse or lower legs or arms off

woyndu (ndu)/boyli (dī) - a deep well

wubbere (nde)/bubbe (dè) - a sheaf of grass

wuddidinde or **wuddididde** - to be amputated - can refer to a limb or a tail - to the focus is on being short

wuddu (ndu)/bulli (dī) - 1. belly button, navel, umbilicus 2. navel ill, omphalitis, omphalophlebitis

wulitaade - to burn yourself

wuntude - to have your eyes healed, to have your sight restored

wuttaade - for the abdomen to swell from disease or injury, often describes the bloating of a dead animal

wuttudu (ndu)/buttuli (dī) - flank of an animal, the side of a person at the waist

wuurnude - 1. to give life, to give that which sustains life, such as health and food - this is the work of God 2. to provide for; e.g. “Nagge nge waawaa wuurnude biyum.” {That cow can't keep its calf alive - it doesn't have enough milk.}

wuurude - to live, to be alive

yaamnude or **yaantinde**- to stay somewhere during the harvest

yaayre (nde)/jaaye (dè) - a flood plain, a place where water stands during the rainy season, often there is grass there long into the dry season, a marsh, swamp, bog

yappo (ngo) - a trot

yappude - to trot

yarnirgal (ngal)/jarnirde (dè) - a trough for watering animals

yarnude - to water animals or people

yennoore (nde)/jennooje (dè) - 1. a lymph node 2. the pancreas

eyre (nde)/[J,Y] geese/[G,M] jehe (dè) – an udder

yī'al baawo (ngal)/yī'e baawo (dè) – the spine, back bone

yī'al hoore (ngal)/dè (dè) – a skull

yiilaade - 1. to be dizzy 2. to wander around

yīire wecco (nde)/yī'e becce (dè) - a rib

yillorde (nde)/jillorde (dè) - the hair follicle on a persons head or an animals body (there is no name for the follicles on a persons body)

yonngaade - 1. to climb up on something 2. when animals mount to breed

yoodaade - to drool or salivate

yoorndu (ndu) - constipation, to have a hard abdomen

yoosude - to be weak, limp, without strength

yowaade - to have intercourse (animals or humans)

yugoore (nde)/yugoole or yugooje (dè) - a hump of a camel or a hunchback

yuugoode (nde)/yuugoole (dè) - a hump of a camel or a hunchback

**Includes veterinary anatomical terms, veterinary diseases, animal husbandry terminology, and other medical terminology from vocabulary sets three, four and five. Such terms covered in the lists for vocabulary sets one through three are not generally reduplicated here.*