

# ORGANIZATION OF PULAAR VERBAL SYSTEM (PART ONE)

**Boubacar BA**

*Université Cheikh Anta DIOP de Dakar/ Sénégal*

## **A. Presentation and semantic classification of perfective aspect in Pulaar**

The notion of perfective is not very important in Pulaar, because it is an aspectual language. Therefore, Pulaar language shares the perfective and imperfective notions with lots of African languages for not saying they all. In morpho-semantics, there are temporal semantism morphemes (no and noo) which can be suffixed to the verbal marks by adding it to the end of the verbs with the aim at expressing the anteriority principles of a process.

### **EXAMPLES**

**Both dialects:**

“mi libii”

I drop Past ASP

“I have dropped or given up”

**Both dialects:**

“mi libii no”

I give up Past ASP TMP

“I had already given up or dropped”

On seeing the English translations, we automatically deduce that the temporal mark of the verb (**no**) at the end of the second sentence change deeply the time meaning of the verb thus, we notice that it shows an anteriority of the two actions expressed by the verb (libude) in Jalonke and (libde) in Toroobe. One can also draw a conclusion as the ending verb of the two dialects “ude” on the one hand and “**de**” on the other hand that the vowel “u” can be regarded as an euphonic one or a helping one from the point of the Torobian speakers but, as for the Jalonkian’s view the vowel is part of ending verb. Remaining on their viewpoint of the ending verb “de” has been shortened by Torobian language whereas it shouldn’t in other words; there is an elision of the vowel “u”. Roughly

speaking, the morphemes “no” and “noo” express in Pulaar past actions it remains to be said that “noo” is more remote than “no”. here are some illustrations:

### **ILLUSTRATIONS**

#### **Toroobe**

“ko d̄oo ɓe ɲon-noo”

FOC here they be past TMP

“They were here”.

#### **Jalonke**

“ko d̄oo ɓe won-noo”

FOC here they be past TMP

“They were here”.

#### **Toroobe:**

“ɓe ɲon-no d̄oo”

They be past TMP here

“they were here”.

#### **Jalonke:**

“ɓe won-no d̄oo”

They be past TMP here

“They were here”.

The four different sentences in Pulaar having all the same meanings in English let us remark the richness of Pulaar language as many African languages surrounding it. On the two first examples the temporal mark “noo” compared to the two second cases the perceptions of remoteness f actions are strongly feeling that is why the translations of them can also be “they had been here” for further explanations we immediately and automatically see the distance between the preterit tense and past perfect tense that exists in English Grammar. Many other relevant differences can be drawn from these four instances, in the two last ones we notice that the absence of the emphasis “ko” known otherwise as the notion of insistence in Pulaar language but this one brings more precisions to what we are saying or referring to but, we must admit that this absence does not affect the meaning of all four sentences. Another substantial remark is that “ko” stresses on the adverb of place “d̄oo” and, without it, in the two last examples the stress is on people of whom we are considering with the short temporal “no” before the adverb of place. Syntactically

speaking it is possible to have “doo be ŋon-noo” and “doo be won-noo” meaning the same to that, it all comes down to saying that this complement or adverb of place can change place according to what we need to bring out.

Moreover, the temporal category requires some preamble explanations, in this way, it will be necessary to discern the grammatical tense from the historical time. The former intends to encode the process as reported to a precise relatively moment to the latter. The latter can be subdivided into three parts: past time, present time and the future time that we are very clearly developed later but it would be more convenient to make a slight view on them, as for the past, it reports to all events taken place in the old days. The future concerns to what can probably be happening or be projecting next and the present as for it is the punctual moment between the past and the future. The grammatical present is a notional time because it does not have a real equivalent but it gets a significant weight on the semantic interpretation about aspectual values in the Pulaar context generally. The present is dividable into two great parts: the first part is known as an Absolute Time which means the moment when the process of actions is reported on the temporal axis regarding to the enunciation time, and, the second one is connected with the Relative Time meaning that successive moments of various processes can be found out and be situated in the past, in the future or even in the present time itself.

At first glance, Pulaar language appears as much more an imperfective language than its contrary however, we have temporal lexemes like “hecciti haŋki, hecci haŋki, haŋki, hannde, jaŋŋo” meaning respectively (the day before the day before yesterday, the day before yesterday, yesterday today, tomorrow) and also temporal adverbs like “ndeŋ or ndeen, nde or nihen, nii” meaning respectively (at that time, at present, by this way) which take part in all different enunciations that one can makes utterances on something. To cut a long story short, the Pulaar verbal system functions on the essential base of aspectual contrasts. The series of verbal conjugason comprises not only the paradigm of all subject persons but also the different forms like affirmative, negative, interrogative and interro-negative and then the three different voices like active, middle and passive as we notice it in Arabic language where we also have three kinds of voices like “mouffrade, moussannaa and diamou” meaning respectively (singular, dual, plural) according to the persons doing actions in the present cases. In a nutshell, each aspectual unit is

characterized by four conjugation paradigms according to the following table:

Mode	Active voice	Middle voice	Passive voice
Process	Affirmative/ negative/ interrogative/ interro- negative	Affirmative/ negative/ interrogative/ interro-negative	Affirmative/ negative/ interrogative/ interro-negative

The unit or aspectual category identifies itself from four principal criteria:

- The verbal desinence form which marks the aspect, the voice and the different forms;
- The nature which is periphrastic or desinential or deficient simply of the negation predominantly in Toroo language;
- The form and the place of the subject pronoun regarding to the verbal base in the conjugation;
- The syntax of forms and places of the object pronouns or complements according to the verbal aspects and the subject pronominal forms in front of the verbs when the subject is a substantive.

All of these criteria contribute to affirm that the richness of that language leads us to say we have several moods like the enunciative known as indicative or even the declarative one, the subjunctive, the imperative or even injunctive.

### **JALONKE PRONOUNS**

Subject pronouns	Simple forms	Emphatic forms	Static or Durative forms
1st singular	Mi	miŋ	mido
2nd singular	A	aŋ	hida
3rd singular	O	kaŋko	Himo
1st plural	Meŋ	menen	hidon
2nd plural	Oŋ	onoŋ	hidon
3rd plural	be	kambe	hibe

#### **Jalonke**

“mi hooti ka amen”  
I get back APS P PC

“I got back to home”

“mi hooti ka meŋ”

I get back ASP P PC

“I got back to home”

“hootu mi ka ameŋ”

Get back ASP I P PC

“Getting back to home”

### **Toroobe**

“hoot mi ka men”

Get back ASP I P PC

“Getting back to home”

“mi hooti ka men”

I get back ASP P PC

“I got back to home”

“hoot mi ka amen”

Get back ASP I P PC

“Getting back to home”

The two last sentences got something very especial compared to the two first ones but both express past facts regarding to the use of the Jalonke past aspect either (i) for the first or (u) for the second. The particular aspect of the two last sentences is on the syntactic disposal of words, then, the particule (ka) is here also as the variant of the use of (ko) in front of People generally, so, it plays an emphatic role in the different sentences.

### **TOROUBE PRONOUNS**

Subject pronouns	Simple forms	Emphatic forms	Durative or Static forms
1 <sup>st</sup> singular	Mi	miin	mbido
2 <sup>nd</sup> singular	a	aan	hadā
3 <sup>rd</sup> singular	(o)	kam / kamko	hombo
1 <sup>st</sup> plural	min	minen	mbiden
2 <sup>nd</sup> plural	on	onon	hodon
3 <sup>rd</sup> plural	be	kamen / kambe	hebe

## EXAMPLES

### Toroobe

“mi haalanii gorko o yoo yah”

I speak NEG man ART OBL go

“I did not talk to the man that he must go”

“kamko haalanii gorko o yoo yah”

He speak NEG mam ART OBL go

“He did not speake to the man that he must go”

“gorko o haalanaama yoo yah”

Man ART speak ASP OBL go

“The man had been told that he must go”

“o gorko haalmi yoo yah”

ART man speak me OBL go

“I told the man that he must go”

### Jalonke

“mi haalanii gorko o yoo yah”

I speak NEG man ART OBL go

“I did not talk to the man that he must go”

“kamko haalanii gorko o yoo yah”

He speak NEG mam ART OBL go

“He did not speake to the man that he must go”

“gorko o haalanaama yoo yah”

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ART man speak me OBL go

“I told the man that he must go”

“hombó” is used in Jalonkian speech when we ask question corresponding to “who” at the third person in English. The pronoun “kam” is also rarely used by Toroobian speakers for shortening “kamko” the last is more frequent. In the process of our research, we must admit that both pronouns “kamko” and “kambe” are so current in Pulaar generally but we must also say that both dialects use farmore “kambe” and only Toroobian speakers utter “kamen”.

The place of Pular article is very meaningful in so far as it can play sometimes the stressing aspect on the words or the groups of fullani

words when it is placed before nouns as in (o gorko) is totally or fully different to (gorko o or o<sup>1</sup>) from the view of understanding.

### TOROUBE AND JALONKE PRONOUNS

Subject pronouns	Simple forms	Emphatic forms	Durative or Static forms
1 <sup>st</sup> singular	mi / mi	miin / miŋ	mbidō / midō
2 <sup>nd</sup> singular	a / a	aan / aŋ	hada / hida
3 <sup>rd</sup> singular	o / o	kamko / kaŋko	hombo / himo
1 <sup>st</sup> plural	min / meŋ	minen / meneŋ	mbiden / hiden
2 <sup>nd</sup> plural	on / oŋ	onon / onoŋ	hodon / hidon
3 <sup>rd</sup> plural	be / be	kamen / kambe	hebe / hibe

On peeping at the table above, we can bail out several differences on the persons in the two Pulaar dialects like the frequency of “ŋ” sound in many Jalonkian persons in the three forms and then the particular presence of “h” sound at the beginning at almost in all the durative or the static persons except the first person of singular.

At the third person of Emphatic form “kamko” can be shortened as “kam” even though we must surmise that “kamko” is more frequent and mostly utilized in many Pulaar contexts.

In the verbal forms with postposed subject pronouns, the presentation of the first three persons is enough to make appearance the different forms of the verbal desinence which only repeat in plural according to the following paradigm:

#### Toroobe and Jalonke

1<sup>st</sup> sg = mi / mi

I / Me

2<sup>nd</sup> sg = daa-aa / daa

You / You

3<sup>rd</sup> sg = o / oŋ

He, She / Him, Her

1<sup>st</sup> pl = den-en / deŋ

We / Us

2<sup>nd</sup> pl = don-on / doŋ

You / You

3<sup>rd</sup> pl = be / beŋ-be

They / Them

## ILLUSTRATIONS

### Toroobe

1<sup>st</sup> sg: “loot-mi”

I wash

2<sup>nd</sup> sg: “loot-daa”

You wash

3<sup>rd</sup> sg: “o looti”

He washes

1<sup>st</sup> pl: “min looti”

We wash

2<sup>nd</sup> pl: “loot-don”

You wash

3<sup>rd</sup> pl: “be loot”

They wash

### Jalonke

1<sup>st</sup> sg: “lootu-mi”

I wash

2<sup>nd</sup> sg: “lootu-daa”

You wash

3<sup>rd</sup> sg: “o looti”

He washes

1<sup>st</sup> pl: “meŋ looti”

We wash

2<sup>nd</sup> pl: “lootu-don”

You wash

3<sup>rd</sup> pl: “be looti”

They wash

In Toroobian speech at the difference from the Jalonkian’s, there is one verbalizing element which is “i” at the third person of singular and the first person of plural. The same cannot be boiled out but the variation of verbalizing element has been noticed which are “u” and “i”.

Remaining on Toroobian’s conjugation we also note that at the two second persons (singular and plural) **“lootdaa”** and **“lootdon”** can respectively be written in two ways: **“lootaa”** and **“looton”** meaning the same in other words, they are shortened. Always stressing on the shortness of the verb “lootde” in Toroobe and “lootude” in Jalonke, we



must recognize that the meaning varies according to the context “lootaa” and “lootoŋ” will have several meanings like the future context or again the past one.

Remaining on Pulaar pronouns we can also trace that Pular language as many African or local ones will have two types of personal pronouns generally speaking: the subject and the independent. The French case is here stressed on because the independent pronoun is used similarly in Pulaar.

**Toroobe:**

“min, ko mi jannoowo angle”  
Me EMP I teacher English  
“Me, I am an English teacher”

**Jalonke**

“min, ko mi jannoowo angle”  
Me EMP I teacher English  
“Me, I am an English teacher”

**Toroobe**

“An, ko a jangoowo”  
You EMP you student  
“You, you are a student”.

**Jalonke**

“An, ko a jangoowo”.  
You EMP you student  
“You, you are a student”.

Considering Pulaar emphatic and focus systems are confused by the use of the particle “**ko**” in both sides of our language, a foreign speaker can find it difficult to see that difference that is to say at what time the particle expresses the focus case and at what it is not or expresses the emphatic one. Therefore, we must draw that limit between the two expression values.

Of the two sides of our dialects in question, Pulaar speakers can shorten this sentence to that of below:

### Toroobe

“an kaa jangoowo”

“you are a student”

“an ka jangoowo”

“you are a student”

### Jalonke

“a<sup>1</sup> kaa ja<sup>1</sup>goowo”

“you are a student”

“a<sup>1</sup> ka ja<sup>1</sup>goowo”

“you are a student”

**Kaa** and **ka** are here alike but that use always depends upon the context or sometimes the case of mispronunciation because **kaa** is very often used for having certaining after any Pular assertion in order to get expected answers from our interlocutors. As in the one below:

“a jang-oy-no hannde, **kaa!**”

3sg Verb MVT ASP Temp INTJ

“he/she had gone to learn today hein”

On both sides of Pulaar languages the answer of that question can be Yes or No. From our two dialects, first, there are no masculine or feminine terms of Pular pronouns: “o” can mean “he” or “she”. Second, there are two ways to say “we”: If the person being spoken to is included, we use en or en depending on the dialect we are referring to; if the person being spoken to is not included, we use men or men in accordance with the dialect we put forward.

We note that the plural pronouns also serve to denote respect, as we do in French, but differently as in English where respect is lying on the choice of words as in the use Could or May for testifying or showing respect to people we are talking to.

<b>Both dialects:</b>	“a jaraama.”	Hello (familiar)
<b>Toroobe:</b>	“on jaraama.”	Hello. (respectful)
<b>Jalonke:</b>	“o <sup>1</sup> jaraama.”	Hello. (respectful)
<b>Toroobe:</b>	“on jaraama.”	Hello. (to two or more people)
<b>Jalonke:</b>	“o <sup>1</sup> jaraama.”	Hello. (to two or more people)

As we saw it in our translation of “jaraama” as hello this meaning is only possible when we start a dialogue with a single or many persons but we must also take it as thanks when we are ending our discussion with people. Pulaar communication is very complex in accordance with the

context in which or to which we will refer to and then pertaining to that of we shall be doomed to take into account.

As shown by our above examples, the difference between “a” and “o” or “a” and “on” in front of the word “jaraama” brings out the discrepancy that exists between the simple familiarity and the respectfulness.

Something great can also be notable in Pulaar conjugation in both sides that is to say the places of persons pertaining to verbs they are going with as we notice it in many African languages like in Wolof, Sereer, Manjaku... shown by the following wolof examples:

**Wolof**

“dox na”

He walks

“dox naa”

I was walking / I walked

“naa dox”

I walk

“ma dox”

I walk

The three Wolof persons “na”, “naa” and “ma” clearly indicate what we were saying in Pulaar language on above instances, the remarkable thing to bounce is the fact of stressing on verbs according to the place of verbs or persons.

Carrying on the bee line for Pulaar tenses on the perfective aspect, forms are also very momentous. By the way, the forms resort to a certain number of suffixes which are added to the verbal radical. Thus, in Pulaar language, there are four kinds of forms: the negative, the affirmative, the interrogative and the interro-negative constructions. Bluntly or roughly speaking, all these forms have different suffixes according to what form we refer to. As for the negative suffixes, there are numerous marks. Here are the following of the accomplished and non-accomplished of the affirmative and negative forms:

*-aani, -aaki, -aa, -t-aa, -aaki, -aaka, -annoki, -anooki, -anooka, -anooke, -otonooki, -otnooki, -otanooki, -otanooke, -otenooka, -etenooke.*

The forms above can be represented in the following chart

<b><u>ACCOMPLISHED CASE</u></b>	
<b><u>Affirmative forms</u></b>	<b><u>Negative forms</u></b>
Loot-ii = has washed	Loot-aani = has not washed
Loot-o = has washed	Loot-aani = has not washed
Loot-i = washed	Loot-aani = did not wash
Loot-iima = has washed herself	Loot-aaki = has not washed herself
Loot-i = has washed herself / himself	Loot-aaki = has not washed herself
Loot-aama = has been washed	Loot-aaka = has not been washed
Loot-a = has been washed	Loot-aaka = has not been washed
Loot-aa = was washed	Loot-aaka = was not washed
Loot-iino = had washed	Loot-aano = had not washed
Loot-ono = had washed	Loot-aano = had not washed
Loot-inooma = had washed	Loot-anooki = had not been washed
Loot-anooma = has been washed	Loot-anooka = has not been washed
<b><u>NOT ACCOMPLISHED CASE</u></b>	
<b><u>Affirmative forms</u></b>	<b><u>Negative forms</u></b>
Loot-a = washes	Loot-aani = does not wash
Loot-oo = washes herself / himself	Loot-aaki = does not wash himself
Loot-ee = is being washed	Loot-aaka = is not being washed
Loot-ano = washed	Loot-aano = did not wash
Loot-otono = washed herself / himself	Loot-anooki = did not wash himself
Loot-eteno = was being washed	Loot-etenooka = was not being washed
<i>Loot-otonoo = was washing</i>	<i>Loot-otnooki = was not washing</i>
Loot-eteno = was washed	Loot-etenooke = was not washed
<i>Loot-at = will wash</i>	<i>Loot-ataa = will not wash</i>
Loot-oto = will wash herself / himself	Loot-otaako = will not wash himself
Loot-ete = will be washed	Loot-etaake = will not be washed

On catching a glimpse of the chart above, we can undoubtedly note several different forms in which Toroobian speakers could never admit in their communicated language as the cases of Future and past continuous. The Jalonkian future's marks are "oy" and "ay" often preceded by a contextualizing "y" as we can show it with the verb "lootude" and "lootde": "lootoy" or "lootoyay" = will wash. However, we must say that the Jalonkian future with the use of "y" is very often assimilated by the English periphrasis "be going to". As for the continuous marks "otonoo" and "otnooki", they get more or less a little

difference “otono” at the place of “otonoo” and “atanooke” for “otnooki”.

All these forms come down to account for casual marks which can be attached to verbs to give more precision, develop and complete the meaning of the verbs.

### Toroobe

“i”: “rokk-**id**”

“to give or offer together”

“i”: “safr-**id**”

“to treat together”

“ii”: “nan-**d**”

“to hear together”

“ii”: “lim-**d**”

“to count together”

### Jalonke

“i”: “okki-**du**”

“to give or offer together”

“i”: “nafi-**du**”

“to treat together”

“ii”: “nani-**di**”

“to hear together”

“ii”: “limi-**di**”

“to count together”

Then, the association marks where the temporal or physical association in the execution of an action is expressed by different suffixes that appear or accompany the verbs. And then, the reciprocity marks are added to verbs for a certain recklessness note in the execution of the action on the one hand, and for certain premeditation in the execution of the action on the other hand.

We must also say vigorously that Torobian dialect has only one ending or class of infinitive which is (de) whereas Jalonkian one bears two endings or classes of infinitive which are (ude) and (gol). It is from these classes we put all kinds of derivations that exist in Pulaar.

### Toroobe

“wall-**ondir**”

“to help one another”

“yuw-**indir**”

“to prick one another”  
     “hool-**ndir**”  
 “to trust one another”  
     “loot-**ndir**”  
 “to wash one another”

From the instances above, we can boil out the addition of verbalizing elements (o and i) to the suffix “ndir” that adds to the roots of the verbs (wall, yuw, hool and loot). We remark that by putting any kind of derivative case in Pular Verbs are obligatory modified. All that we find out is the infinitive class disappears totally.

**Jalonke**

“wallo-**ndiri**”  
 “to help one another”  
     “yuwi-**ndiri**”  
 “to prick one another”  
     “hoolo-**ndiri**”  
 “to trust one another”  
     “looti-**ndiri**”  
 “to wash one another”

Here, we must assert that the roots of the verbs already contain a vowel which can be regarded as the one existing in the infinitive form (u). Thus, this vowel under other context takes different forms as in the instances above, the infinitive “wallude” becomes “wallo-ndiri” therefore (u) changes to (o) like also in “lootude” becomes “looti-ndiri” where (u) becomes (i) and in “yuwude” becoming “yuwi-ndiri” where also the vowel (u) changes to (i) but with the verb “hoolo-ndiri” it is the vowel (a) which becomes (o).

The last additional remark is with the ending verb “ndir” in Toroobe and “ndiri” in Jalonke the last vowel (i) in Jalonkian speeches can be considered as the fundamental element that brings the sign of reciprocity. Different notions or suffixes can be added to verbs to express various attitudes like the inversivity, repetition, simulation, attributivity, causativity, distance or the future, the instrumentality, the cause, the place the manner, the simultaneity and the opportunity.

As for the inversivity, the suffix (t or it) expresses this attitude; it introduces also an identification idea or a reflexive action. The repetition value gets the same contours as inversivity consequently, we have (it)

suffix with the verbs which roots have the type structure cvcc and (t) can appear elsewhere.

<u>Toroobe</u>			
“sukk”	“to fill up”	“sukk- <b>it</b> ”	“to clear”
“udd”	“to close”	“udd- <b>it</b> ”	“to open”
“ar”	“to come”	“ar- <b>t</b> ”	“to come back”
“war”	“to kill”	“war- <b>t</b> ”	“to kill oneself”

In Toroobe words, we must admit that the speakers are familiar with the shortening way of speaking that is way in the instances above they just use the root of verbs.

<u>Jalonke</u>			
“sukki”	“to fill up”	“sokki- <b>tu</b> ”	“to clear”
“uddu”	“to close”	“uddi- <b>tu</b> ”	“to open”
“ar”	“to come”	“ar- <b>tu</b> ”	“to come back”
“waru”	“to kill”	“war- <b>to</b> ”	“to kill oneself”

In deep analysis of Jalonkian words, “sukki” can also be written as “sukku” according to some contexts as a result of variation of the same phoneme. Comparing to the Toroobian dialect the (it) suffix becomes (tu) in Jalonkian dialect. Another pertinent remark is the rare suffix (to) as in the verb “warude” where the ending verb “ude” disappears and replaced by “to” added to the root “waru” to express the inversivity of the action. The vowel (u) in the root “uddu” becomes (i) as in “uddi” in the inverse action.

As for the simulation case we use it to express pretention that something can or may already happen. It is described by the help of the suffix “inkin” in Toroobe and “iḡkini” in Jalonke.

<u>Toroobe</u>	
“maay- <b>inkin</b> ”	“to pretend dying”
“faaw- <b>inkin</b> ”	“to pretend being sick”
“wad- <b>inkin</b> ”	“to pretend doing”
“sow- <b>inkin</b> ”	“to pretend folding”

### Jalonke

“maay-**ijkini**”  
 “to pretend dying”  
 “faam-**ijkini**”  
 “to pretend understanding”  
 “wad-**ijkini**”  
 “to pretend doing”  
 “sow-**ijkini**”  
 “to pretend folding”

After the examples, we notice that Toroobian word “faawinkin” also written with the short vowel “a” as in that of “fawin<sup>i</sup>kin” gets another meaning in Jalonkian dialect where it means “to pretend putting something on”.

As for the attributivity case, Pulaar language also contains a mechanism to express or indicate that actions are done by means of “**an**” and “**aŋ**”

#### Toroobe

“yah-**an**”  
 “to go in aid of”  
 “def-**an**”  
 “to the cooking for”  
 “jagg-**an**”  
 “to the help for”  
 “jaɓɓ-**an**”  
 “to the welcome for”

#### Jalonke

“yah-**aŋ**”  
 “to go in aid of”  
 “def-**aŋ**”  
 “to the cooking for”  
 “naŋŋ-**aŋ**”  
 “to the help for”  
 “jaɓɓ-**aŋ**”  
 “to the welcome for”

The roots (yah) in Toroobe and that of we notice in Jalonke (yah) plus the suffix (aŋ) are not the same because of their respective infinitive forms (yahde) and (yahude) so to speak, in “yahaŋ” the vowel (u)



disappears whereas in “yahan” there is no vowel. The same remark is valid to the verbs (defde) and (defude) or again (defugol) of both dialects and the difference words of the verb (to catch) (jaggde) and (nanjude) or again (na<sup>11</sup>ugol) of the two speeches of Pulaar, is owing to geographical areas but also the important modification with the use of the suffix (an) or (aŋ) is remarkable.

Remaining on a very close analysis of the verb (yahan) or (yaha<sup>1</sup>) reveals that in Jalonke there is another and better understanding completely different from that of we have mentioned above. Consequently, it may get the sense of the English verb (to go to get or bring something). Another important case of Pulaar verbs is that of expressing the causativity with the “in” and “iŋ” suffixes which serve to mark the causative relation.

### Toroobe

“juul-**in**”

“to make somebody pray”

“am-**in**”

“to make somebody dance”

“naat**in**”

“to make somebody enter”

“yeyn-**in**”

“to make somebody enlighten”

### Jalonke

“juul-**iŋ**”

“to make somebody pray”

“am-**iŋ**”

“to make somebody dance”

“naat-**iŋ**”

“to make somebody enter”

“yeyn-**iŋ**”

“to make somebody vilify”

On laying emphasis on the Pulaar verb (yeynude) or (yeynde); we automatically see the slightly different meaning that exists between (vilify) and (enlighten). In Jalonke language, this verb can also be written with the variation of vowels like (a) according to the context and the person to whom words would be addressed.

The distance or future case is also marked with the suffix “oy” in the two dialects, this one serves to express movement in the time and space.

**Toroobe**

“janng-oy”  
“to go to learn”  
“nodd-oy”  
“to go to call for”  
“moor-oy”  
“to go and plait”  
“sulm-oy”  
“to go and wash”

**Jalonke**

“janng-oy”  
“to go and learn”  
“nodd-oy”  
“to go to call for”  
“moor-oy”  
“to go to plait”  
“sulm-oy”  
“to go to wash”

As shown these examples above, the suffix (oy) indicates that one must move from a space or a place to another one in the achievement of different actions. But, the remarkable value of the suffix is that it is only used to express future tense in Jalonkian language or dialect. Both sides of Pulaar dialects, the instrumentality, the place, the cause, the manner, the simultaneity and the opportunity are expressed by the suffixes (or) and (ir) in Toroobe and (ori) and (iri) in Jalonke.

**Toroobe**

“imm-or”  
“to get up by means of”  
“ar-or”  
“to come by the same occasion”  
“add-or”  
“to bring in the same time”  
“daan-or”  
“to sleep due to”

**Jalonke**

“imm-ori”  
“to get up by means of”  
“ar-ori”

“to come by the same occasion”

“add-ori”

“to bring in the same time”

“daan-ori”

“to sleep due to”

### **Toroobe**

“tay-ir”

“to cut with”

“yid-ir”

“to like due to”

“ñaam-ir”

“to eat with”

“dogn-ir”

“to run due to”

### **Jalonke**

“tay-iri”

“to cut with”

“yid-iri”

“to like due to”

“ñaam-iri”

“to eat with”

“dog-iri”

“to run due to”

These two dialectal speeches can also employ the (or) and (ir) forms. Jalonkian language uses them only in its imperative form. These suffixes are used whenever something important must be done or planned. In Pulaar language specifically in Jalonkian one the suffix (ori) can also express means according to some particular contexts.

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