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ABREVIATIONS

A1 Source language (Diola Fogny) A2 Target language (English) \mathbf{C} Consonant Cl. Class marker DEF Definite (form) DEM Demonstrative DET Determiner EFF Effective (verb) FOC Insistence, or intensification INDEF Indefinite (form) LOC Locative NEG Negative (form) NUM Numeral Pcl. Prefix of class (marker) Pl. Plural POSS Possessive P.P Past participle Q_A Qualifier (the adjective) Q_E Qualified item (reference, the controller noun) RDP Reduplication (of the verbal root) REL Relative marker Sg. Singular SUFF Suffix

INTRODUCTION

The study of two languages in contrast, here called contrastive analysis, has been referred to by a variety of names not all of which mean the same to all writers. One can find the following terms: contrastive studies, contrastive language studies, contrastive linguistics, contrastive description and others. The term contrastive is also used with studies of particular levels and functional areas of the linguistic system, such as generative grammar as well as contrastive discourse analysis, contrastive rhetoric and many more. Because of this variety of names and variety of interpretations of what constitutes the proper subject matter and approach to the various related areas, any attempt to bring order to what is known as contrastive analysis is very much a compromise.

At its most straightforward, contrastive analysis is a linguistic study of two languages, aiming to identify the similarities and differences between them in general and select areas. There is a certain kind of contradiction inherent in this, in that the two languages must have some common measure by which they can be compared called tertium comparationis, otherwise the contrastive study is not possible. The grammatical aspect put to study here is the use of adjectives in English and Diola Fogny¹.

Grammar defines an adjective as a word which describes or modifies a noun or a pronoun in order to express the quality of the object or the being, or the notion referred to by the noun to bring up to date the qualified in the sentence².

The Diola live on either side or near the mouth of Casamance River in the region of Senegal, West Africa, known as Basse-Casamance. There are approximately 2OO,000 Diola subdivided into ten groups, eight of which are found on the left and two on the right bank of the river. The majority of the Diola lives in small independent villages and practice wet-rice cultivation. The language is spoken by more than 3, OOO, OOO people including all dialects scattered around Bissau Guinea, Gambia and Senegal. Fogny Diola corresponds to the ethnic subgroup of the same name based in the Bignona area. This dialect is understood by practically all Diola, even the Senegalese national radio uses Fogny in its Diola language broadcasts³. In Diola traditional societies, tales and their importance are highly regarded since the latter are related in moonlit nights during summer holidays by elders to children. Tales

¹ Baker, M. Routeledge Encyclopedia of translation, 1998, p.45

² Dubois, J. <u>Dictionnaire de Linguistique</u> . Larousse , 2002,p.16

³ Sapir, J. D. <u>A Grammar of Diola Fogny</u>, a language spoken in the Basse-Casamance Region of Senegal. Cambridge University Press in Association with West African Language Survey Studies, Institute of African Studies, IBADAN, 1965, 1965, p. 1

and initiation events called 'Bukut' or 'Futamp' performed in the inner sacred forest tremendously contribute to the making and the education of Diola people.

As far as English language is concerned it is an Indo-European language like French and many other languages belonging to the western Germanic branch. Its area of widespread goes far beyond the British Isles. Several countries such as the United States of America, Great Britain, Australia, Canada, Republic of Ireland, New Zealand, Jamaica, South Africa use English as their mother tongue. Other areas of the globe use it as their second language(after the mother tongue) particularly in English speaking African countries (Gambia, Nigeria ...), or again as a language of communication acquired in the field of school education (in curricula) in countries like Ivory Coast and Senegal; and the latter aspect motivated our choice on the pedagogical aim of the work⁴.

Contrastive study emerges then as a major linguistic tool in the context of teaching and learning of languages to enable communication. It involves reconciling the grammatical description of English and Diola Fogny adjectives, contribute to future thought. The learner is likely to transfer rules about internalized from the learning of his (her) native language to a foreign or second language, and that mistakes in the latter were due to this inappropriate transference. With the emphasis on teaching put forward, cultural as well as linguistic influences from one language to another one resulting in linguistic behaviour, namely in writing, that may be appropriate or unacceptable for cultural reasons than being linguistically incorrect. Through a prior contrastive analysis of the use of adjectives in English and Diola Fogny, one could therefore prevent development of errors, leading to the development of appropriate teaching materials to reinforce correct language learning which is, in fact, the main purpose of this paper.

Our theoretical approach of linguistic analysis is a functional one. It has much to do with the description of the two languages the first task being then the gathering of sampled utterances that is to say a corpus that will constitute the subject of the study.

This approach is deriving from that of Guelpa⁵ who asserts that linguistics aims all aspects of language and anything tackling its functioning. He defines language as a science, a knowledge structured and organized according to some satisfactory methods for the spirit corresponding to the observation of facts and leading to inferences or teachings drawn from these

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⁴ Lapaire, J. <u>Séminaire Pratique de Linguistique anglaise</u> . PUM,1992,pp.15-16

⁵ Guelpa, P. Introduction à l'analyse linguistique. Paris : Armand Collin, Masson, 1997

observations. His terminology about language acquisition reconciles with the Sapir-Whorf hypothesis i.e. language is naturally transmitted by the family, first linguistic environment, particularly by the woman (the mother). There is an innate faculty which enables man to express himself through some uttered sounds interpretable by his surrounding and serving for a whole community to express the same ideas. In this method, we selected four distinctive linguistic such as permutation, commutation, suppression and inflexion. These procedures are supposed to enable a rigorous observation of linguistic phenomena, comparisons and establish general rules via particular facts. They will be a kind of response to the parallelism the use of adjectives can present in linguistic exchange dealing with English and Diola Fogny.

The question of the existence of adjectives as a grammatical category in languages of the Western Atlantic branch in general and particularly in Diola Fogny has always been a debate.

As far as my understanding of the issue is concerned, it leads to three main hypotheses on Diola adjectives.

First, traditional school grammar as it is brought to us by Greek-Latin grammar enumerates the adjective among the nine cardinal parts of speech and their universality to all languages. However, imagining that one of them be absent in any given language would be a compromise and is tantamount to lead to favouring some languages over other ones in terms of importance and richness.

The second assumption has much to do with the place of adjectives in studies on the language at our disposal. In the majority of documents available on Diola Fogny, from the Grammar and lexicon⁶, through Grammar of Diola Fogny, a language spoken in the Basse-Casamance region of Senegal of Sapir⁷ up to the Practical Course on learning Diola Fogny⁸ and Contribution to a syntactic study of Diola Fogny⁹; the adjective is analyzed as part and parcel of the sentence and its relationship with the other eight constituents of speech is pretty well considered.

The divergences on the existence of this grammatical element in the language give another hypothesis. The latter deals with a matter of morphology under with adjectives appear. From a

⁶ Weiss 1939

⁷ Sapir 1965

⁸ Hopkins, 1992

⁹ Ibid 1995

grammatical and structural point of view, can one talk of adjective at its straightforward meaning in Diola?

Does it have the same status as in Indo-European and other languages?

Somehow adjectives in Diola behave differently and have a qualifying function. In the course of our researches in International Society of Linguistics of Dakar, an American linguist working on Mankaña raised the same hypothesis. He deems that in many Senegalese local languages, adjectives are copula verbs to which are often prefixed classifiers and suffixed verbal ininflexions. They are classified as a grammatical category for semantic purpose. In other words, this category can be semantically classified as adjectives. Nevertheless they are from the point of view of grammar adjectival verbs because they behave like verbs.

It becomes then important to do a brief presentation of some concepts and classifiers before tackling the identification of adjectives in the two languages to enable better predictions.

CHAPTER I: CONCEPTUAL DEFINITIONS

- **1.1** Adjective : An adjective is a word which describes or modifies a noun or a pronoun in order to express the quality of the object or the being, or the notion referred to by the noun to bring up to date the qualified item in the sentence¹⁰.
- 1.2. Classifier: A classifier is a small declinable unit helping in combining a noun and its qualifier. The classifier constructions are very common because the noun cannot be connected directly to any constituent functioning as its modifier (in languages requiring class markers assignment).

1.2.1. Diola Fogny classifiers

Diola languages in general and Fogny dialect in particular are based on the use of a declinable stem thanks to affixes and suffixes. This function is ascertained by noun class markers.

The noun class markers are grouped into singular-plural pairs, collective, mass, abstract, infinitive, semi-nominal and adverbial markers. A glance at the structure of nouns and all constituents of speech of the language clearly shows the extensive use, beyond the behaviour of adjectives to which classifiers can be put. The entire group of class markers can be fully distinguished only when they are prefixed to noun.¹¹

Their exact number varies from one author's terminology to another one. Still, for pedagogical reasons, the chart below is adapted from the presentation of Hopkins. 12

It is not necessary to do an overall presentation of classifier system of the language; the principle is to select essential and basic items that can be useful to our topic. So, we are going to present twelve main classifiers in the followings.

1.2.2. Representative chart of Fogny class markers

Class	Class markers	Illustrations	Translation in English
1	a-	a- nifaanau	"The old man"
2	ku-	ku- mpayiil kufaan	"Their ancestors"
3	e-	e-mitey yaay	" The other year"

 $^{^{10}}$ Dubois, J. & Al. Dictionnaire de Linguistique, Larousse, 2002, p.16 11 Sapir, 1965, p.61

¹² Hopkins, B. Apprentissage de la langue Diola-Fogny (Un Cours pratique), SIL, Dakar, 1992, p.67

4	si-	si- giináas	" Devils"
5	bu-	bu- báarab	" The tree"
6	u-	u- manjut	" You don't know"
7	fu-	fu- káaf	" The head"
8	ku-	ku-regool	" They told him"
			,
9	ka-	ka-regak	" The tale "
10	u-	u -regau	" Tales"
11	ji-	ji- giináaj	" The little devil"
12	mu-	mu- kulam	" Tears"

CHAPTER II: ADJECTIVES IN ENGLISH

The qualification by adjectives is a noticeable matter to the reader resulting from the action of the latter and their behaviour that is to say their context of occurrence in the noun phrase. Through an immediate and divided intuition, any speaker knows how to differentiate a noun and an adjective. Still, it is very difficult to specify perfectly this intuition. Nothing distinguishes determiners, adjectives and nouns when one takes them as markers. As units of the language, they all are abstract and potential; and the speaker is likely to use and actualize them in the discourse anytime he wishes to show and adapt them to a person, quantify, count, or even denominate properties.

As markers, they are all equal and do not distinguish from other markers such as conjunctions, adverbs and verbs. Everything changes when one put to question the purpose in which the speaker uses them¹³.

Learning English adjectives is very important since their structure is used in all daily conversations. The only solution is to master the grammar and vocabulary so as to speak fluently the language. But, first of all, we have to know the role of adjectives in English utterance.

2.1. Descriptive adjectives

Adjectives are the descriptive words used in English language to describe something or some person. They are among the eight parts of speech. Adjectives are added to nouns to describe the colour, number and kind. The sentences are made very clear by adding descriptive adjectives. They help in identifying the words.

Adjectives are of different types namely possessive adjectives, demonstrative adjectives and indefinite adjectives. Descriptive adjectives are the largest among four types of adjectives. These are mainly divided into three categories. The first are simple adjectives which function to express quality, quantiy, feelings, sounds, taste, size, appearance, age, colour, shape and material etc.

A compound adjective is formed when two or more adjectives work together to modify the same noun. The terms should be hyphenated to avoid confusion or ambiguity.¹⁴

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¹³ Cotte, P. Grammaire Linguistique. Didier Erudition, CNED, 1997, p.65

¹⁴ Burchfield, R.W. <u>The New Fowler's Modern English Usage</u>. Revised Third Edition, OXFORD UNIVERSITY PRESS, 199,p.22

(1) The black-and-blue mark suggested that he had been involved in an altercation.

However combining an adverb (usually a word ending with "**ly**"), an adjective does not create a compound adjective. No hyphen is required because it is clear that the adverb modifies the adjective rather than the subsequent noun.

(2) The remarkably hot day turned into a remarkably long week.

Furthermore, you should not place a hyphen in a compound adjective if adjectives are capitalized such as when they are part of a title.

(3) His book was entitled "Gender Neutral Language in English Usage" and revolutionized the way people think about sex roles.

The last category is proper nouns: nations, religions, regions are described here.

(4) Turkish, Buddhist, Roman, Mexican

2.2. Demonstrative adjectives

In English the demonstrative adjectives are used to indicate specific items in relation to ourselves. The words "this" and "that" are demonstrative adjectives, meaning they indicate or demonstrate nouns. They indicate not only a specific item or items but also where they are in relation to the speaker.

Chart of demonstrative adjectives

Singular	Plural
This	These
That	Those

CHAPTER III : ADJECTIVES IN DIOLA FOGNY

3.1. Qualifying adjectives

Qualifying adjectives in Diola Fogny are mainly adjectives from state verbs. The vast majority of these adjectives are called relative condensed prepositions. Actually, they stem from verbs of quality that are relatinized into the form of adjectives. The class marker is followed by the relative marker $-\mathbf{a}$ followed by the verbal root and the suffix $-\mathbf{e}$ so that we have the following construction¹⁵:

Class marker - a - verbal root - e

"A beautiful millet"

(7)
$$ku - seek$$
 $k - a - jak - e$ C12- woman C12-REL-be good-SUFF "Beautiful women"

3.2. Pure adjectives

Pure adjectives (in contrast with derivational adjectives) are adjectives of the class of noun adjectives and which assume normally the secondary function of a qualifier in a noun phrase. They are called noun adjectives because of their bivalence, the aptitude to associate indifferently with nominal modalities or again to remain in the lexemic form in order to function as a qualifier.

They differ from nouns in the way the latter belong to a fundamental class and any changing of class marker is not correlative to a derivational change of meaning: the semantics of the noun adjective lexeme remains always the same; the class marker changing happens only to conform with the accord rules¹⁶.

¹⁶ Hopkins, B. Contribution à une étude de la syntaxe Diola Fogny, SIL, Dakar, 1995, p.77

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¹⁵ Hopkins, B. <u>Apprentissage de la langue Diola-Fogny (Un cours pratique)</u>. SIL, Dakar, 1992,p. 147

Pure adjectives comprise from a synchronic point of view one lexeme.

3.2.1. Numeral cardinal adjectives

"One little devil"

3.2.2. Numeral ordinal adjectives

In the quasi-totality of researches made on the language, numeral ordinal adjectives behave like units:

"The second wife"

3.3. Descriptive adjectives

These adjectives are less numerous and are mostly ethnical adjectives which are infinite in number. It is worth mentioning that these adjectives do not stem from any verbal root (unless some exceptions) like in the majority of grammatical cases or categories.

In this category, there is the case of certain descriptive adjectives which in their structure function with a root:

3.4. Demonstrative adjectives

Demonstrative adjectives in Diola Fogny are not really adjectives by nature. In general, they are demonstrative pronouns assuming this function from the point of view of their behaviour¹⁷.

They appear in several forms:

_uCe (25) ka- reg –ak uke
Cl9-tell-DEF DEM
"This tale"

Hopkins, B. Apprentissage de la langue Diola-Fogny (Un Cours pratique). SIL, Dakar, 1992, p.100

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3.5. Adnominals

There is a class of constituents which assume the function of a qualifier in an utterance but not belonging to any ever described category. They can determine simple nouns, proper nouns, and semi-nominals. Hopkins does classify them among the lexemes since their inventory is covert¹⁸.

_fa "really" (30) e
$$-$$
giina $-$ ay e $-$ ja $-$ jak fa Cl3-devil-DEF Cl3-RDP- be good really "The devil is really generous"

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¹⁸ Hopkins, ibid, 1995, p.83

CHAPTER IV: SELECTION

This chapter aims to find common grounds of comparison. Basically, the analysis will be based on the following concepts: morphology and syntax, inflexion, and deixis of adjectives in both languages. For this purpose, we need not to present the whole adjectival behaviour in relation to the above features but to select some representative items in order to establish and environment suitable for the cross-analysis.

4.1. Morphology and syntax

While contrastive rhetoric is focused on the use of finished text, the product or some products along the way between idea and finished text, it does not, cannot ignore the process of composing. While, however, contrastive rhetoric can shed light on composition strategies in different languages, its attention to matters of global organization makes relevance to translation contentious, since many translators or learners would readily reorder words or even clauses here adjectives in English and Diola Fogny in an attempt to produce a natural target-text. But they seem to baulk at reordering larger units of text to accommodate the rhetorical needs of the target audience.

The different expectations that scholars bring to academic prose, drawing attention to the fact that issues of organization and issues of register/ style are then interdependent. When many translators, though, would think it legitimate to modify the syntax in order to bring it into line with target audience expectations, and some would accept the insertion of lexical markers for the same reason as to undertake a radical reordering of the original to meet the cultural needs of the audience. This aspect has much to do with the process of formation of English and Diola Fogny adjectives and their permissible arrangement in a phrase so as to identify clearly their behaviour, probably a guide to potential reader difficulty.

4.2. Inflexion

Inflexion is a morpho-syntactic procedure that consists in modifying the form of a word or an item by varying its declension or declensions (endings).

Adjectival inflexion has always been associated with the variations affecting adjectives in a noun phrase. It concerns the number, gender and the case¹⁹. The cross-linguistic analysis here will be based on these three latter elements to show what would be a suitable way for

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¹⁹ Guelpa, P. <u>Introduction à l'analyse linguistique</u> ,Paris , Armand Collin, Masson,1997,p.43

understanding the metamorphosis of English and Fogny adjectives on the hand, and the possible source of linguistic ambiguity in the teaching and learning of both languages on the other hand.

4.3. Deixis

Deixis is a term used in two different meanings which may be put to confusion. The latter are compatible each other. Deictics are words serving to show objects, places, phenomena and beings, etc. Deictic is then considered as synonymous to the common soundings known in the academic field as demonstrative²⁰. The items to be analyzed in this section are mainly demonstrative adjectives in English and Diola Fogny.

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²⁰ Lapaire, J. <u>Séminaire pratique de Linguistique anglaise</u>. PUM, 1992,p.278

CHAPTER V : PREDICTIONS

The emphasis of much of the work on contrastive on teaching and language learning raises questions about its relevance to translators. At a practical level, it is probably most useful in pointing out areas where direct translation of a term or phrase as far as adjectives are concerned will not convey accurately in the second language the intended meaning of the first. At a global level, it leads the translators to look a broader issues such as whether the structure of the discourse for a given text-type is the same in both languages.

The contrastive analysis of the use of adjectives in English and Diola Fogny requires that there be a common ground of comparison, a constant that underlies and makes possible the variables that are identified.

The tertium comparation is that is the grounds of contrast selected among many others for the need of our topic are the following concepts: morphology, syntax, inflexion, and deixis.

5.1. Similarities

The first similarity worth noticing in both languages is related to their layout which is left to right. One of the key to a better understanding of adjectives in English for Diola Fogny readership and vice versa is to be found in their gender systems.

Linguistic gender systems are frequently linked to biological sex. This is not the only possibility; alternatives occur particularly in some larger gender systems. Sex-based systems are to be found in areas where there is gender. Grammatical gender manifests itself when constituents related to nouns, like adjectives change their form commonly known as inflection. Despite their belonging to two distinct families, English and Diola Fogny do not mark gender differentiations. The grammatical gender of the former has gone through different steps of the history of English language. The treatment of nouns and their qualifiers as either masculine or feminine, or even sometimes neuter fell out of use in the Middle English and Modern English retains features related to neutral gender. Similarly, from the area covered by the extensive Niger Congo family known as a non-sex-based language, Fogny adjectives behave alike. Grammatical gender in Diola Fogny is, like any part of speech of this language, related to noun class markers. There is no agreement connection between class markers featuring a distinction between masculine and feminine gender of adjectives. Consider the following items:

_ (33) A1 : a-ja a-au umu

Cl1-girl-DEF DEM

"This girl (in question)"

A2 : Saabuñima was very happy

_ (34) A1 : ku-kambaana-ak **uku** ku-ja-jaw
Cl2- boy - DEF DEM Cl2-RDP-go
"These boys have left"

A2 : This parcel is fertile

From the cross analysis of these above samples, we can advance that both languages perpetuate the same likelihoods of adjectives gender since they are mainly signified by a neutral gender system. So, the behaviour of grammatical gender in English and Diola Fogny is a ground where there will probably be no difficulties in learning even if we do not make efforts to meet the cultural need of the audience. There is no difference between masculine and feminine qualifiers leading to conclude that the latter are covert terms as far as grammatical gender is concerned.

5.2. Differences

English and Diola Fogny languages stem from two different cultural and ideological backgrounds. Somehow, there may occur a difficult situation in learning adjectives for both readerships at many levels.

5.2.1. Morphology

The first obstacle to understanding and translating casts across morphological aspects. Because of these differentiations, English people or speaking communities are liable to err in using Diola Fogny adjectives in their utterances. The former's items are often unique units whereas the latter are formed through a relevant and distinctive phenomenon called morphological agreement.

The morphology of English adjectives is an interesting area, though slightly more complex than that of verbs and nouns. There are three (3) main adjectival morphemes which we might use to identify members of the category.

Many adjectives have three distinct forms related to the straightforward adjective (positive), the situation to which the elements are compared with respect to the property expressed by the adjective (comparative form) and the situation in which more than two elements are compared (superlative form).

One class of adjectives that do not have comparative forms are those that cannot be used for the basis of comparison from a semantic point of view (adjectives giving information on the referent like those of the range of **long**.

The noun and the adjective function together, they are bound in a noun phrase to form a unit of reference to which they contribute indifferently.

(35) A2 : A happy family
$$Q_A$$
 A1 : ba-jojen -er-ab b-a-too and-ab

Cl9- gather-EFF-DEF Cl9-REL-first-DEF

"The first pile (of grass)

However this phrase does not refer to three main facts, as equal to the number of items it contains, but a single individual or if generally understood a class of individuals. The adjective "happy" cannot be divided in different parts for a morphological analysis since it is uniform. The adjective deals with the inscription of the referent in the world. The inscription may come out into a spotting and the referred element actualizes. One considers this could integrate the relationship to the person (possessives) to the situation of utterance (demonstratives) cannot be identified itself in the text. Determiners such as adjectives can overlap or cumulate but they all deal with the relationship between the fictive or real existing referent and the substrate world. So, English adjectives are formed, on the one hand through individuation i.e. a unique unit unable to be split into smaller ones. On the other hand, we have some categories of adjectives having a similar shape to that of adverbs following the form: Noun - ly (adverbial particle).

(36) Have you been to Oxford late-ly?

As for Diola Fogny, they behave differently. Both languages exhibit particular likelihoods of morphological adjective system presumably leading to use them haphazardly as far as the readerships are concerned. They differ at three main levels:

_Formal agreement

Relativization

_Reduplication

5.2.1.1. Formal agreement

Fogny proceeds with a series of agreement depending on the behaviour of classifiers.

The term agreement refers to a systematic covariance between a semantic or formal property of another. At this level of the study, our focus will be on the formal aspect.

In the process of formation of Diola Fogny adjectives, there is a certain connection network between class markers within the noun phrase. This aspect was analyzed as the repetition of class markers under the name of the retro-activity of classifiers in BODIAN 2011.²¹

The choice of the form of agreement morpheme depends on the class of the controller noun. It is then important to note that this feature of the language is not so fully alliterative because of the multitude of class markers and their context of occurrence in the noun phrase. Actually, in a Diola Fogny adjectival system, noun class prefixes associated with a given class, may appear in different forms or do not indicate membership since the form of agreement target may differ from that of the class marker on the noun.

Like many Diola languages, Fogny has a crossed noun class system with regular and irregular correlations between singular nouns and their plural counterparts. This feature sheds light on the complexity of Fogny adjective morphological system liable to bring linguistic ambiguity for English speakers.

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²¹ Research project of the current work

The variations between noun class markers and agreement markers are predominantly alliterative. Alliterative agreement occurs when the controller noun which includes a form which is identical to the agreement marker on agreement targets, thus indicating the class membership of the noun.²²

In Diola Fogny, alliterative agreement as far as the formation of adjectives is concerned occurs when the initial consonant or the initial vowel of the noun class marker on the head noun is phonologically identical to that of the corresponding agreement marker on the adjectival, separating it from the noun it governs.

(38)
$$\mathbf{k}\mathbf{u} - \mathbf{m}\mathbf{p}\mathbf{a} - \mathbf{y}\mathbf{i}\mathbf{i}\mathbf{l}$$
 $\mathbf{k}\mathbf{u} - \mathbf{f}\mathbf{a}\mathbf{a}\mathbf{n}$ C12 - father -POSS C12 - old

"Their ancestors (lit. their parents that are old).

(40)
$$\mathbf{si} - \mathbf{giina} - \mathbf{as}$$
 sati taate $\mathbf{si} - \mathbf{sun}$ -suum

Cl4 -devil -DEF of here Cl4-RDP- be good

"The devils in here are generous"

Another type of agreement which can be subsumed under the alliterative agreement is the one revealed by the alternations between semivowels and vowels of the same place of articulation on agreement targets like adjectives²³:

Semivowels are attested as agreement targets before vowels while vowels occur in the presence and before a consonant. Note that these alternations \mathbf{w} - and \mathbf{y} - are restricted to targets, since with the controller noun, we use the noun class markers \mathbf{e} - and \mathbf{u} - .

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²² Sagna, S. <u>Issues in noun classification and noun class assignment in Gujoolaay EGIMAA</u>, Studies in African Linguistics, 2010,p.5

²³ Sagna, S. ibid, 2010, p. 7

(41)
$$\mathbf{e} - \mathbf{g}$$
iina -ay $\mathbf{y} - \mathbf{\underline{\acute{a}}}$ amak – ey

Cl3-devil-DEF Cl3 - big - DEF

"The father devil (lit. the big devil)"

In addition to alliterative matching, there are also instances of non-alliterative agreement where there are no similarities between the noun class marker on the controller noun and the corresponding concord markers on adjectives. These mismatches include both phonological-based dissimilarities and semantically motivated ones.

Phonological differences between noun class markers and their agreement targets are cases where a noun radix occurs without a noun class marker.

Semantically motivated non-alliterative agreement mainly includes cases of multiple semantic classifications. There is a situation where a noun combines with a noun class marker of one class, but triggers the agreement of another one.

Multiple semantic classifications simply indicate that the use of a different class prefix from a different class has underlying semantic motivations. This assignment gives an account of the magnitude of complexity of the variations of adjectives morphological agreement in Fogny dialect lacking in English language, agreement being a potential relevant feature for defining languages having class system.

Because there is a lack of informity in agreement markings between controller nouns and adjectives, the understanding of the morphological concord system requires a full comprehension of class markers system of the language, their different spheres of occurrence and semantic.

5.2.1.2. Relativization

The language is based on the use of declinable roots thanks to suffixes and prefixes. In Diola Fogny, the adjective follows the head noun in the noun phrase. Since the language in question belongs to the family of classifier-structured languages, there is a particular interesting relationship between the verbal root and class markers in the formation of adjectives as well as the vast majority of Fogny parts of speech that lead some linguists to treat them as verbal adjectives.

Like nouns, adjectives can be formed through different types of stems. Generally, a noun adjective root can be used to form adjectives in adding the corresponding the controller noun class markers. Moreover, we can form an adjective in proceeding with the addition of derivational suffix, different from the class.

It is worth noticing that the same stems are used in forming verbs, and when the latter are in a complete form, they can be used to express adjectival ideas.

"A small bag (of stones in the context of the recorded tale)"

The better understanding of the process of formation of adjectives in Diola Fogny requires a glance on the behaviour of classifiers in the nominal utterance. As mentioned earlier, most of adjectives particularly qualifying ones, of this dialect of Diola language have an extricable link with class marker prefixes some would call copular verbs for their semantic function or relativization of affixes and suffixes through the condensation of verbal roots playing the role of a relative proposition. Adjectives appear immediately after the noun and before the reduplication or the corresponding agreement class marker of the head noun.

(45)
$$\operatorname{si}$$
 - giina s - a - jak - e Cl4-devil Cl4-**REL**-be good-SUFF

"Generous devils (lit. The devils the- that are good)"

(46)
$$\text{fu} - \text{lut}$$
 $\text{f} - \textbf{a} - \text{jak} - \text{e}$

Cl7-millet Cl7-**REL**-be good-SUFF

"A beautiful millet"

Somehow, a large number of qualifying adjectives in Diola Fogny are shaped from copula verbs (of attributes) which are relativized in the form of an adjective.

The class marker prefix is followed by the marker of the relative (often -a), the latter followed by the verbal root and the suffix be it indefinite (-e), definite (agreement suffix depending on the class marker on the qualified item), or negative (-ut) so as to have the morphology below:

$$Rule: Q_A \!\!= Agreement \ class \ marker - \!\!REL - \!\!verbal \ root - \!\!SUFF$$

5.2.1.3. Reduplication

In addition to the relativization of copula verbs in the form of an adjective, there is another process of formation of adjectives regularly used in the relationship between the noun and its qualifier which can be subsumed in this category of copula verb structured adjectives. Actually, there is a certain kind of verbal root reduplication happening right after the adequate agreement class marker of the controller noun prefix. This construction is often used in definite and affirmative insisting instances.

"The parcel is rich in humus (in the context of our source tale)"

The canonic forms of the above adjectivals are the followings:

(50)ka – laak –ak ku-toop - toop Cl9-parcel-DEF Cl9-be rich-be rich Verbal reduplication \mathbf{Q}_{A}

5.2.2. Word Order

Word order refers to the linear relation of words and phrases within larger units. An important distinction in word order studies is that between rigid and variable or free word order.

Rigid word order means that a change in the order of elements within a phrase changes the syntactic function and semantic interpretation of these elements.

Variable or free word order means that linear rearrangements do not trigger such grammatical changes.²⁴

One of the main linguistic problems to understand the system of adjectives in Diola Fogny for people having English as their first language or in their curricula underlies upon syntactic ambiguities.

The English adjective appears between the determiner and the noun. It behaves so syntactically and semantically in the noun phrase of contemporary English. Some adjectives contribute to the determination and function along with the privileged determiner it follows. Others contribute to subcategorize the latter. Most of them serve to evaluate or describe the referent. In the vast majority of cases, they are concerned by the quality and are closer to noun adjectives and substantives.²⁵

The Diola Fogny readers are liable to modify the syntax by operating a kind of transference and lexical markers springing from cultural and ideological considerations in relation to English phrases. English people may also encounter difficulties in dealing with Fogny adjectives due to different textual experiences.

In Diola Fogny, the structure of a noun phrase is the following:

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Baker, M. <u>Routledge Encyclopedia of translation studies</u>, 1998,p.523
 Cotte, P. <u>Grammaire Linguistique</u>. Didier Erudition, CNED, 1997, p.65

$Q_E + POSSESSIVE + Q_A + NUMERAL$

(51)mu-ñiil-am m-oolio m-iikun-uk-aam marii e si-feegiir si-keme Cl12-child-DEF Cl12-POSS Cl12-small-FOC-DEF Cl4-hundred Cl4-three that amount Q_{E} **POSS** $\mathbf{Q}_{\mathbf{A}}$ **NUM**

"His (the big devil) three hundred very little children (small devils)"

The above rule presents the normal order in the Diola Fogny noun phrase. The position of the numeral is interchangeable with the adjective as well as the possessive, but usually, the adjective occurs immediately after the noun it qualifies in a simple noun phrase²⁶.

Their link to the noun is related to class markers as we mentioned in the morphological aspects.

Contrary to that situation of occurrence, English adjectives have many spheres of appearance in the noun phrase. They are apt to appear before as well as after the item they govern.

Predicative adjectives join the noun into the internal of the phrase and are more linked syntactically to it. A predicative adjective is integrated into the nominal utterance in different ways lacking in Diola Fogny:

It can be apposed to the head noun (in an attributive position).

The predicative in apposition is not linked to the controller noun via complete or reduced relative but in a distinct way. It is linked to the noun more narrowly. The vast majority of adjectives can occur in the relative proposition except determiner adjectives such as **main**, or **cheer** which appear closer to the determiner and adjectives of the range of **else**.

The reduction of the relative leaves the adjective preposed but the postposition is limited and is preferred to the apposition. The postposition is compulsory if the nominal group has no position for the adjective. It is the case when it consists of a compound pronoun matching a determiner (*any, no, some, very*) and noun in general like: one, body, or where.

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²⁶ Hopkins, B. <u>Apprentissage de la langue Diola-Fogny (Un cours pratique).</u> SIL, Dakar, 1992, p.146

(52) A1:
$$\underline{e-giina-ay}$$
 $\underline{y-\acute{a}amk-ey}$ yati si-giina-as Cl3-devil-DEF Cl3-big-DEF of C4-devil-DEF Q_E Q_A POSS OBJECT

"The chief of the devils (lit. the devil the-that is big of the devils)"

A2: They have a big house in the city
$$O_A + O_E$$

This distinctions in word order systems namely the different positions of adjectives in relation to the controller noun in both languages is to be found in English stems as in the followings:

(53)
$$A \quad \underline{nice} \quad thing$$

$$DET + Q_A + Q_E$$

(54) Something important

$$Q_E \quad + \quad Q_A$$

In the first phrase, the separation of the determiner and the noun opens an area to the adjective. In the second, the morphological narrowness maintains the adjective in the external of the head word and the former is part of the reduced relative.

Another possible source of syntactic ambiguities for Diola Fogny people as far as adjectives position is concerned is to be found in some constructions of English language. Being a tricky language, English exhibits some features in their way of expressing adjectival ideas lacking correspondence in the former language.

In some fixed and common expressions, an adjective is placed immediately after the noun it qualifies either through hyphenation process or not²⁷.

(55) Attorney-general

 Q_A

(56) Time <u>immemorial</u>

 \mathbf{Q}_{A}

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 $^{^{27}}$ Burchfield, R.W. <u>The New Fowler's Modern English Usage</u>. Revised 3^{rd} Edition , Oxford University Press, 1998,p.23

(57) Vice Chancellor designate

 $\mathbf{Q}_{\mathbf{A}}$

Those are to be distinguished from the instances where an adjective happens to follow the noun it modifies.

(58) The waiter picked our dirty glasses in his fingertips, his eyes impassive.

$$Q_E + Q_A$$

The order can be the same when the natural order is reversed for rhetorical effect.

(59) And goats don't have it (self-consciousness), they live in a light **perpetual**.

$$Q_E + Q_A$$

Compound adjectives which proliferated in the 20th century are also compatible with that position of adjectives with hyphenated process. The structure is of the type:

$$Q_E + Q_A$$

$$Q_E + PP$$

- (60) _ Accident-**prone**
 - _Machine readable
 - _Computer-literate

In English, a grammatical word that expresses an attribute adjective is normally placed right before a noun and a noun similarly placed.

(61) A **gloomy** outlook

$$Q_A + Q_E$$

5.2.2.1 Distribution chart of adjectives (in both languages)

	Apposition	Postposition
A1	_	+
	+	_
A2	_	+

The above chart shows that the several possibilities of occurrence and complexity of English adjectives (in relation to the controller noun) are not present in Diola Fogny adjective syntactic system. It shows that they are syntactically comparable but have different underlying likelihoods of appearance. There are three main positions of an English adjective whereas the Fogny item displays a single context of occurrence. This situation might lead to word-forword translations when the latter's readership has an English adjectival phrase at their disposal often coming out into error, the utterance of non-existing adjective constructions in English language which do not make sense.

This multiple variability of English adjectives context of occurrence and the behaviour of Fogny ones lead us to conclude that the former has a variable or free word order whilst the latter has a rigid distribution.

5.2.3. Inflexion

This morpho-syntactic procedure also marks differentiations in the two languages. In English, there are not more than the gender (masculine and feminine) and the number (singular and plural). Agreement in number of both languages will be our main focus in this section. In many languages, the adjective and the noun agree in number; it was so for ancient periods for English. There is a distinction between English and Diola Fogny inflexion systems as far as adjectives are concerned. For historical reasons, the former has simplified its morphology and the adjective is then considered as an indeclinable item i.e. non-plural marking constituent. This value is shown by the noun to the detriment of the adjective²⁸.

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²⁸ Cotte, P. Grammaire Linguistique. Didier Erudition, CNED, 1997, p.71

However, it is not sufficient to assert that the plural marker targets naturally the head of the noun phrase because the noun owes its status to its functioning. This functioning has to shed light on the choice distinguishing the noun from the adjective and other determiners except demonstratives.

A noun phrase has a referential unit and always designates a unique fact. In the singular, the uniqueness of the referent is sometimes identified by the indefinite article $\mathbf{a}(\mathbf{n})$. From a numeral origin, it qualifies in prototypical cases as an individual carrying into itself the principle of quantitative peculiarity; its quantity is discreet, limited and compatible with a quantitative singularity carried by the noun.

In the plural, the uniqueness of the referent is shown by the noun itself. This attribute is proper to the noun because this constituent is the source of that uniqueness and the plural morpheme is linked to it. That is the referent is a unique proceeding unit of the noun, the absolute head of the phrase for that reason. The nominal head brings the common point. The choice of the plural morpheme on the noun is liable to be exclusively explained by the affinity of the idea of unit and its synthetic dimension. A unit stems from the grouping of individuals on the same notion. The grouping increases the status of generic features of the notion and is in harmony with the abstract synthesis of referential qualities operated by the noun; by no means with the approach of adjectives which actualize on the contrary the referent and separate its properties. In creating a close fact, it is also in concurrence with demonstratives through their function of delimitation often used in contemporary English. ²⁹

In contrast with the status of the noun on adjectives in English, Diola Fogny displays a distinctive and relevant phenomenon. For a better understanding of the inflexion system of determiners in general and peculiarly adjectives, it would be useful to present the semantics of nominal class markers. In the prologue of the work, we briefly presented them in a representative chart. At this level of the study, we will expatiate on number agreement namely the plural of adjectives in Diola Fogny in relation to the former.

Number agreement of adjectives in this language is, contrary to English, governed by these omnipresent elements in the majority of Fogny grammatical categories.

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²⁹ Cott ,P. Grammaire Linguistique, Didier Erudition, CNED, 1997, p.71

"The big devil"

A2 : The <u>teacher</u> was <u>upset</u>

 Q_A

(63) A2: Book all the tickets available

 Q_A

A1: Ku-mpa-yiil ku-faan QΕ QA Cl2-father-POSS Cl2-old

"Their old fathers (ancestors)

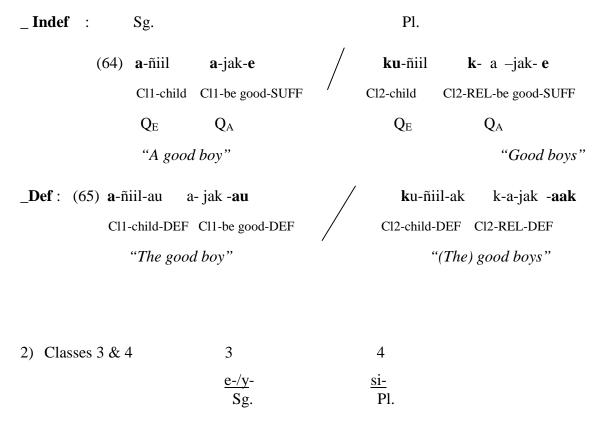
There is a multitude of non classes, but we are going to present a selected number adapted to the purpose of our topic namely twelve (12) class markers grouped into six (6) singular-plural pairs. Somehow, it aims at arranging noun classes so that the plural classes associate with the singular ones that are presented in odd and inferior numbers to the plural. This classification targets to simplify the association of singular and plural classes to facilitate the learning of the system.

5.2.3.1. Singular-plural pairs and their semantics³⁰

1) Classes 1 & 2 1 2 ku-<u>a-</u> Sg. Pl.

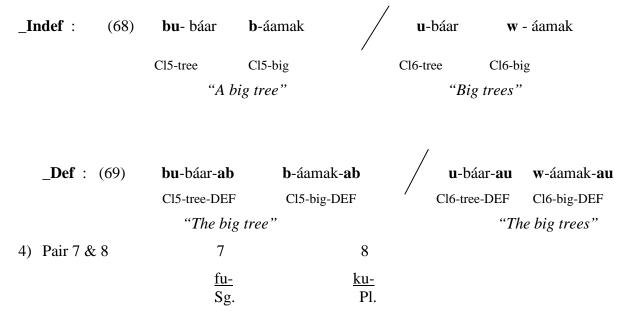
These classes include all human beings. All nouns referring to a person use these prefixes.

³⁰ Hopkins, B. <u>Apprentissage de la langue Diola-Fogny</u> (Un Cours pratique). SIL, Dakar, 1992, pp.64-67



These two classes are the most common. They refer to concrete objects, to most animals and borrowed words from foreign languages.

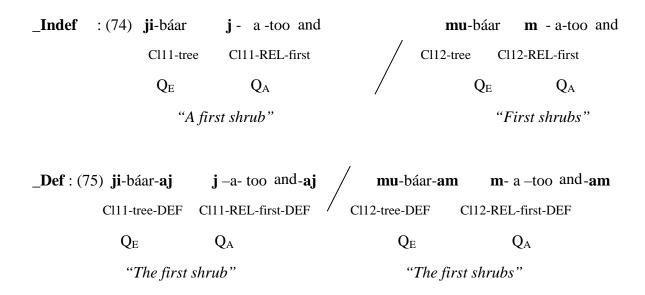
This pair of classes comprises as usual trees, and things created from a tree trunk or a big wood.



The singular-plural pair 7 and 8 comprises varied concepts, they are not very précised. They include fruits, periods of time and events attracting the attention of people.

This pair includes bones, body limbs, objects created from bony things, and the majority of words for containers. The plural form u-/w- is identical to that of class 5.

The pair 11 & 12 is usually used to form the diminutive of a noun. The normal prefix is deleted and replaced by the prefix ji- or **mu**-.



From the observation of this adjectival series, we notice that number agreement is a present phenomenon in Diola Fogny contrary to English. In English, this feature is not encoded in adjectives; this property is governed by the noun controlling all the noun phrase and permissible declensions within the phrase. However, the above described class markers via indefinite and definite forms convey an idea of concord rule between the noun and the adjective in Fogny dialect.

First, the indefinite form exhibits class marker agreement. The prefix of the controller noun affects that of the qualifier giving information whether the adjective is in the singular or plural form.

Second, through the grasp of the connection between the prefix of the class marker on the head noun and that of the adjective; their relationship with the definite particles (of the noun

and the adjective), we can have a clear idea of not only the form (indefinite or definite) but also the number of the modifier. The inflectional definite particle depends on the controller noun class membership.

The multiple semantics of classifiers tremendously impacts on inflexional covariance of Diola Fogny, triggering then a problem of adaptation and understanding for people having English as their mother-tongue because the qualifiers such as adjectives are indeclinable items in that language.

5.2.4. Deictic differentiations

The understanding of the meaning of certain words and phrases in an utterance requires contextual information. Words are deictic if their semantic meaning is fixed but their denotation varies depending on time and space. The noun has a deictic dimension. On the act of showing, the speaker touches with his index finger pointed to the referent. Drawing his attention exclusively to the latter, he separates it from other visible facts and makes it a typically map of reference for his speech, identifying the designated element through his utterance.

The adjective is a part of speech complementary to that of the noun. It is analytical and it's main function is to unveil and make clear properties neglected by the noun in its synthetically function.³¹

Adjectives which valuate properties of the referent as far as the position of the speaker is concerned do not have the same likelihood in English and Diola Fogny. Both languages show differentiations at two levels: the problem of identification of the referent and the place and time location.

The space and time delimitation of the referent may be source of confusion or misunderstanding for people having Diola Fogny as their mother-tongue or first language and yearning to acquire English language. There is some overlap, but both languages perpetuate different items when pointing out the referent is at stake. On the firs t sight of an English demonstrative adjective, the Fogny audience can grasp the location of the referred element, but the very identity of the latter is not clearly signified. Because of the opposition between This and That; Here and There, under which basis English expresses proximity and

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³¹ Cotte. P. Grammaire Linguistique. Didier Erudition, CNED, 1997, p.65

remoteness in relation to the speaker, no device is given to the foreign learner to qualify the noun, whether it is about a human being or not. Consider the utterances below:

(77) A2: Saabuñima suddenly ran away and the little devils pursued him. This made the audience laugh.

ambiguous item

(78) A1:
$$ka - laak - ak$$
 $u - \underline{k} - u$ $ku - to - toop$

Cl9-parcel-DEF DEM-Pcl.-LOC Cl9-RDP- be fertile (soil)

"This parcel is very fertile (in humus)"

The Diola Fogny readership is supposed to understand exactly which item the speaker is referring in each phrase. In the first sentence, the demonstrative (These) modifies animate beings (devils), but in the second one, the translator is tantamount to misunderstanding the semantics of the deictic. The improper use of this demonstrative adjective can create semantic ambiguities. The locative (This) could refer either to Saabuñima or to the little devil's attitude or actions. These cores of demonstratives do not give an exact definition of the controller noun.

On the other side, English people are also liable to encounter difficulties from that point of view of the behaviour of demonstrative adjectives on the constituent they govern. Contrary to English, Diola Fogny items exhibit distinctive and smaller units from the omnipresence of class markers. As we mentioned in the section dedicated to morphological differences, there is also a class marker agreement occurrence in the shape of deictics. Through the identification of the corresponding agreement consonant, we can grasp that of the controller noun. The space and time deixis is based on a complex agreement system, that is a set of consonant and vowel alternations; and demonstrative vowel particles (suffixes). In other words, deictics are formed in Diola Fogny via a demonstrative and a prefix of class suffixed to a locative.

(79) - Cl2:
$$\underline{\mathbf{k}}$$
u-kambaana-ak u – $\underline{\mathbf{k}}$ -e ku –ja - jaw
Cl2- boy – DEF DEM-Pcl.-LOC Cl2-RDP-go
"These boys have left"

(80) -Cl4:
$$\underline{s}i$$
 - lool - as $u - \underline{s}$ - \mathbf{e}

Cl4-hen-DEF DEM-Pcl.-LOC

"These hens (in question)"

(82) -C110:
$$u - reg - aw$$
 $u - \underline{w} - \mathbf{u}$

C110-tell-DEF DEM-Pcl.-LOC

"These tales (in question)"

This multiple use of demonstrative adjectives in Diola Fogny triggers off considerable problems for English readership in the acquisition of adjective series in that language for they behave differently.

On the other hand, the space and time location is very akin to vowel suffixation. From the identity of vowel declensions on a demonstrative adjective in Fogny, one can have enough information on the reference related to the proximity and remoteness in relation to the speaker. Basically, the demonstrative adjective $u\mathbf{C}(e)$ has a full set of demonstrative suffixes. Fogny has many place set of demonstrative vowel ininflexions among which three followings are most common:

- -e: for indefinite as to locality (here)
- -u: emphasizes existence (there)
- -a: definite locality

It is to note that the agreement network previously mentioned in the formation of adjectives (cf. 5.2.1.1) is very omnipresent as far as the morphology of deictics is concerned. In fact, within the demonstrative adjective, the prefix of class notified in the formation of demonstratives concords with the class marker on the controller noun either alliteratively or non-alliteratively. Similarly to the formal aspect, alliterative agreement is used for the majority of cases in demonstrative adjectives series.

The consonant "C" represents the repetition or the corresponding agreement consonant of the initial consonant of the nominal class. The former concords with the latter.

- \triangleright The suffix $-\mathbf{e}$ implies a vague location or the thing in question.
- \triangleright The word-ending -a refers to a remote space delimitation.
- \triangleright The declension $-\mathbf{u}$ implies a very close location in relation to the speaker.

This vowel ending alternation in Diola Fogny is a lacking feature in the deictic dimension of the noun in English language. The latter translators are seemingly liable to operate a kind of transference in the purpose of uttering a given Fogny demonstrative adjective being then source of semantic ambiguity.

CONCLUSION

Human languages are structured by very rich internal units governing their functioning and impacting on their perpetuation. Language is not only a vehicle for the expression of thoughts, ideas and characteristics of community, but also the representation of a fundamental expression of social identity.

Linguistic studies are essential for the globalization of the human capacity to communicate and understand mutually. The contrastive study of a grammatical aspect in two languages, here, the use of adjectives in English and Diola Fogny provides a device to this interconnection. Adjectives constitute very important features in the apprehension of the behaviour of nouns of a language it actualize and motivate our interest on this area.

The cross-analysis of these constituents and their behaviour in both languages contribute to facilitate the handling of systems for their readerships. The analyzed grounds show that, despite their belonging to two different families, English and Diola Fogny adjectives exhibit some similarities. Basically, we can understand through the document that grammatical gender is a feature where both languages perpetuate the same likelihoods of adjectives since neutral gender is the phenomenon used in both cases of figure. This aspect is the ground where the readership is probably liable to utter correct sentences or phrases including adjectives without any obstacle of understanding in the two sides.

However, there some areas akin to adjectival series displaying relevant features in Diola Fogny and lacking in English items and vice versa. This source of difficulties in the acquisition of English lies under morphological and syntactical considerations; various agreement systems and deictic differentiations. The Diola Fogny translator is liable to operate a kind of ideological and cultural transference coming out into difficulties to formulate properly a noun phrase. The obstacle in the formation of adjectives for the two linguistic communities is related to the fact that in Diola Fogny, the adjective is a verbal root having a nominal theme. It has a verbal connotation namely a verbal root to which is linked a derivational suffix and the agreement network of class markers within the noun phrase through either relativization or reduplication procedure. In the other side, the English item is a unique unit which can sometimes take the form of an adverb but nevertheless expressing an adjectival idea.

The syntactic analysis has fingered out the contexts of occurrence of adjectives in both languages and consequently resulted in the conclusion that English adjectival system due to

its various spheres of appearance admits a variable or free word order whereas Diola Fogny has a rigid one.

The possible covariances of this feature shed light on considerable peculiarities in that English adjectives do not exhibit agreement matching with the controller noun, the latter fulfilling this property to the detriment of the qualifier. Moreover, Fogny and most of the Diola dialects adjectives feature an agreement connection with their controller nouns under the process of an omniclass occurrence; singular-plural pairs (of class markers) overlapping their properties on such constituents as adjectives becoming then declinable in number.

The last source of mutual misunderstanding, from our point of view, between the speakers of the two languages casts across deictic particularities. While English forms this feature on the basis of the opposition between *This* and That, Fogny proceeds with an agreement between the class marker on the noun and the corresponding prefix (consonant alternation) to identify the noun the deictic qualifies and vowel alternation (suffixation) to locate or give the exact location of the target object in relation to the speaker. In fact, in Diola Fogny, a deictic is formed through a demonstrative particle and a cooresponding agreement prefix of the class marker on the controller noun linked to a suffix namely a locative often vowels such as -e, -u, and -a depending on the closeness or remoteness of the reference. These vowel inflections convey explicit messages on the space and time delimitation of the noun they update lacking in the English adjectives deictic system.

APPENDIX : Saabuñima, a tale related by Vieux Nfally SANE - May, 5th 2010 (Dakar/ Senegal)

Title: Saabuñima

Ínje oomu di esaafuu.

Beti ereguu karegak kati Saabuñima.

Karegak kati Saabuñima kankaan ni esuk yati kuwaña. Esuk yekila, kuwañewañ, bare babaj tan umanje too kuwañeriit. Kabiri di kumpayiil kufaan, kumusut kuwañ kare ak kukila, too piteriiti. Mantee ujaw béero mantee jibeeben numa e, nupituu jibeeben jikila ujaw ukambo. Bare mati bee epit pe faa man oonu bet ewando, yoo musut kaan.

I am greeting you

I'm going to relate you the tale of Saabuñima.

The tale of Saabuñima is somehow a village of farmers. In that village, they are used to ploughing, but there is a given sphere they do not cultivate. Since the times of their ancestors, nobody has ever cleaned and cultivated that area, it's forbidden to clean there. Provided you enter there to look for a taditional medicine and use it as you suit. But to clean clearly the area with the intention of farming there, it has never happened.

Anifaan akeen, an koone Saabuñima nalako, nasof emit yaay, naane : "ínje, finkiin pan iwañ dáaru mati kalaakak uku ñee kutotoop. Yoo eenomi kubabaj buñulen, wan ujeemi be ewañeydo pan ubaj jup mati kulakolako simitas jup bawañuti, iñee kubabaj buñulenab."

Then, one year, an old man called Saabuñima decided: "I will farm this very place since the soil is pretty fertile, i.e. it is rich in humus. Whatever you cultivate there will be abundant because it (the soil) has been left uncultivated for such a long period of time. Now it is fertile.

Naane pan awañ, najawmi asanken atiyoo, koo kukinoore kulofoorto. Atiyoo naanoomi: " au waa usofi ? Aw biri nanaraay, kumpaolaa, an amusut awañ dáaru, aw noonu be ewando. Aw ujamut dáaruñaa sigiinaas sikine? Moo kaane an awañerit do. Uwañ jaat let jakide!" Naane *antuka* akila bet ewañ.

He was determined to farm, and then went to discuss with his brother who lived in the neighbourhood. He brother said: "what's wrong with you? Since old times, our ancestors, this parcel has never been subjected to any cultivation, and now you want to farm there. Didn't you know that this place is possessed by a devil? That's the reason why nobody dare farm there". If ever you act so, you will end up in a bad situation. He said he would farm at all costs.

Napurunto, najaw areg aseekau oola. Aseekau poop naregoomi wan atiyoo areguloomi baaba. Naane: "ataom, jakumbi uwañ dáaruñaa wañeriiti. Biri nanaraay, nan urii ulaami di esukey uye, an awañut ro, aw noone bet ewañ. Jakumbi uwañ, ulaakaw wan ubajaami baabu jaw uwañ, pan ubajaa jup ni man uwañaalemi nubajaa. Ebaj buu numa e?"

He then headed to his wife and informed her about his agenda. The reaction of the woman was similar to that of his brother. She suggested: "my husband, don't farm this very place, it is forbidden. Since old times, when we settled in this village, nobody has ever farmed there, and you want to cultivate. The parcels we have, go and exploit them, we will have much as usual. So, what kind of richness are you longing for?"

Ajamut,ajukut. Nalaañ ayito, namaamaa bee di anifaanau ati esukey. Najaw asankenoo, naane: "ínje, taata, tan uwañeriitaami, kare ak uka, finkiin, nima ma bee ewando. Bare man iregiñaa let mati ínje e es bu ar dé, ínje egamuul."

He did not pay attention to all these speeches and led to the Chief of the village's. He told him: "This year, I want to farm the uncultivated sacred wood over there. I'm not asking for permission but just to let you know.

Aseefau naanoo: "ha , moomu nurege , bare nan di ínje kebom, jakumbi uwañ kaatu an amusut awañ taatuñaa. Utu ii ii , jakut, kinkin. Wan ajóolau aanemi ii ii , woo."

The Chief told him: "alas!, these are your ideas, but as far as I am concerned, I dissuade you to farm there for noboby has done so. This place is taboo, dangerous and possessed by evil forces. It's all about what the Diola means by taboo."

Aseekau, atiyoo di aseefau, buko pe kurimii kujajaw dindakon mati jakumbi awañ, bare Saabuñima ajamut, ajukut.

The woman, his brother and the Chief, all of them held the same discourse namely not to cultivate. Saabuñima was careless.

Nan waataay yati kalibutak erii mi, na armi mulibutumáam moola, erápey, namaamaa. Ajaw arii karambaak, nan apitmi jibáaraj jatoo andaj cáw, egiinaay yáamakey di ekee ulomi:

_ Ay ambo baabu?

Naane :"ínje Saabuñima

_Waa nondi ekaan?

Naanuyo, ejoo kalibut kalaakak uke

_Ay aseni bu ar man ujoo ulibut?

Naane hani an

Di yoonuu iyoo, kob man ijool irambeni.

When the time of cleaning arrived, he took his cleaning tool, the matchete and went away. When he reached the fields, as soon as he cleaned the first shrub (of trees), the giant of the devils asked him:

_Who is there?

_It's me Saabuñima, he said _What are you doing? _I come for cleaning this area _Who gave you permission for that?

Nobody, replied Saabuñima

_All right, let me come and help you, the devil suggested.

Di eboñuu mugiina marii e mono sikeme sifeegiir. Mugiinaam mujawmi pe, jigiina janoosan di mulibutumáam moolijo. Mujaw murii , di mutoo epitey . Moo mupiteñaa, ya i bamban, kalaakak kuwu wu faa.

He (the devil) sent him three hundred little devils. All the small devils, with a matchete each. They immediately cleaned up all the parcel.

Saabuñima naanu: "aa , moomu moo koonumi ínje jakumbi ijoo ilibut taate, ute kinkin, kamanta sigiinaas sati taate sisunsuum; wanoosan nukaane soo karambeni!"

Saabuñima said: "They then dissuaded me to cultivate here on pretext it is possess by evil forces whereas these devils are generous; they help you in all what you embark".

Egiinaay yáamakey di yoonoo: "Saabuñima, jakumbi usomben, jakumbi uliim. Umanjut wan egiinaay yáamkey yati sigiinaas ejee bet ekaani."

The big devil then told him: "Saabuñima, be patient, do not lose your patience. You do not know what the chief of the devils has reserved for you."

Saabuñima najanjam wan egiinaay eregoomi, bare a arut akaan di fukáaf foola, nokenut di kawoosak koola, asobiut hani waaf. Najaw bóot.

Saabuñima heard the discourse, but did not turn his attention to it without consideration of anything. He afterwards went home."

Ajaw arii mi síndaay, nakob, nalako biyok bee silooku sigaba. Wan kupitum ñaa sasay jaj biyok amanj ayabenjaat pan kacc, nalaañuu bee kayabenak.

He went home, wait until two weeks. What they cleaned now dried so that one can burn them. He came back for the burning.

Alaañmi ajaw arii, na armi alimeetey yoola, nan ayaañmi kayabenak bajojenerab batoo andab, egiinaay di ekee uumi:

_Ay ambaabu?

Naanu, ínje Saabuñima

_Waa nondi ekaan?

Ejoo kayaben kalaakak kuulibutaami _Ay aseni bu ar bukila? Naane, an asentom bu arab bati ejoo kayaben. Back to the fields, he took out his match and when he started burning the first pile of grass, the devil questioned: _Who is there? _It's me Saabuñima, he said _What are you doing? _I come for burning the parcel (grass) we cleaned _Who gave you permission for that? _Nobody, he replied. Di yoonu: " iyoo, kob man ijoo irambeni". Di eboñuu mugiina man umanje mafa e majawlomi kalibutak. Di muyabenmi ñakon kalaakak pe kuyayab. Muyaben kujojak pe, mafosam mafasoorum pe di mulaa en reenoor pe. Saabuñima nalaañ areg: "moomu koonemi sigiinaas sati taatuña sijakut". Egiinaay yáamakey di elaañ eregool wan eregemi nanoosan. He (the devil) suggested: "let me come and help you". He then sent him a number of small devils bigger than those who came for the cleaning. They automatically burned all the parcel. They burnt all the piles and gathered all scattered grasses into one block. Saabuñima repeated again: "is this what they meant by the devils in here are bad!". The devil held him the same discourse he used to utter. _ "Saabuñima, jakumbi usomben, jakumbi uliim. Umanjut waa egiinaay yáamakey yati sigiinaas ejee bet ekaani!"

_ "Saabuñima, be patient, do not lose your patience. You do not know what the giant of the devils has reserved for you!"

Saabuñima najanjam wan ergool, bare a arut akaan di kawoosool. Najaw amaal bóot.

Saabuñima did hear the discourse, but he didn't give any credit to it. He went back home.

Nan emitey elublomi polol, kajomenaak, naane akila ejaw ewañey.Natebmi miuwañumáam moola. Babaj kawañemi di ujandu, bukaaku síbe. Na armi kajandaak koola man ajaw beti ewañey.Nan ayami ñakon keb, egiinaay di ekee ulomi:

_Ay ambaabu?

Ínje Saabuñima

Waa nombo ekaan?

Naane ejool ewañ kalaakak kan ulibutaami

_Ay aseni bu ar bati ejool ewanko?

Naane hani an.

The day after the rain dropped, he decided to go farming. He took his agricultural tool. There are some who plough with agricultural tools, others with oxen. Later on, he took his "kajandu" and went farming. As soon as he started farming, the devil asked him:

_Who is there? _It's me Saabuñima

_What are you doing there?

_I come for cultivating the parcel we cleaned, he said

_Who gave you permission for farming it?

_Nobody, he said

Di yoonoo: " iyo, kob man ijool irambeni". Di eboñulomi mugiina man umanje mafa e majawlom kalibutak di kayabenak. Di mujoo muwañ kalaakak ñakon keb banban.

The devil then told him: "all right, let me come and help you". He sent him an amount of small devils more numerous than those who came for the cleaning and burning. They ploughed all the parcel at one go.

Saabuñima nalaañ areg : "maamu moo koonemi sigiinaas sati taate sijakut ban wanoosan nukaane di si rambeni." Egiinaay di elaañ ereguul: "Saabuñima, jakumbi usomben, jakumbi uliim. Umanjut wan egiinaay yáamakey yati sigiinaas ejee bet ekaani!"

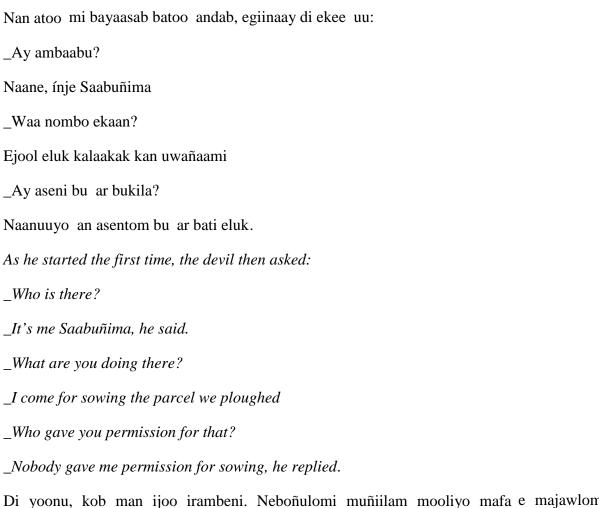
Saabuñima repeated again: "is this what they meant by the devils in here are bad whereas they help you in anything you do." The devil called out again: "Saabuñima, be patient, do not lose your patience. You don't know what the giant of the devils has reserved for you!"

Saabuñima ajamut, ajukut. Najawmi bóot di kasuumaay, yoo eenomi buyegetab boola bugillengiillen mati burokab boola buwaakenwaaken.

Saabuñima did not pay the least attention to it. Afterwards, he went back home with a clear conscience for his work was quickly perpetuated.

Ajaw arii kajomena, naane bet ewando bálut. Na esulomi bálutab boola akaan di sibido as. Nalakomi bujomoraab burindii , nateb bálutab bee karambaak.

He went and the day after, he decided to sow there millet. He fetched his millet (seeds) that he put into tanks. He waited until morning and carried them away to the fields.



Di yoonu, kob man ijoo irambeni. Neboñulomi muñiilam mooliyo mafa e majawlomi ewañey. Di kubotoormi ñakon keb elukey ebanban.

He said, let me come and help you. He sent him his little children (small devils) more numerous than those who came for the ploughing. They sowed all the parcel on the spot.

Saabuñima di suumoo. Naane, kaamak taate burok banoosan buwaakenwaaken. Sigiinaas sati taate sisunsuum. Moomu koonemi sigiinaas sati taate sijakut !". Egiinaay di elaañ eregool : _Saabuñima, jakumbi usomben, jakumbi uliim. Umanjut waama egiinaay yáamakey yati sigiinaas ejee bet ekaani!.

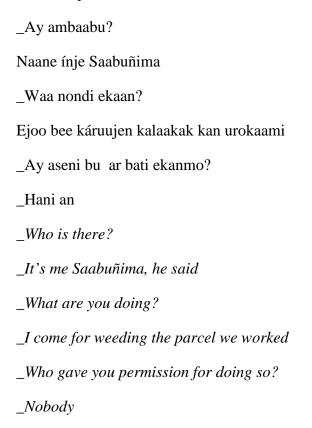
Sabuñima nanoosan pan kuregool furimaf ufu a areriit akaan di fukáwoo. Najaw bóot di kásuumaay.

Saabuñima was very happy. He exclaimed: "so, everything in here is quickly perpetuated. The devils of this place are generous. Is this what they meant by the devils in here dangerous!" The devil told him again: _Saabuñima, be patient, do not lose your patience. You don't know what the big devil has reserved for you!

Everytime, they held this discourse to Saabuñima but he did not pay attention. He went home peacefully.

Ñaake, Saabuñima bet ejaw alako síndaay biyok burokab baab bariibentomi bujeemi bet ejool, boo eenom nanoosan mafosam mujawlomi, nujaw upuren. Nalakomi biyok fos, nalaañmi bee kapurenak mafosam. Ajaw arii di muruujenumáam moola. Nan atoo mi keb, egiinaay nekee uu:

Now, Saabuñima has to go and stay home until the next stage of work, namely whenever the grasses appear, you go to remove them. He waited until there was plenty of grass, and returned for weeding. He headed there with his weeding tool. Just as he started working then the devil questioned:



Di yoonu kob man ijool irambeni. Di eboñuu mugiina mafa e majaalomi elukey, man mujoo mukaan galab galab, káruujenak kubanban. Saabuñima jandi ajaw bóot naane: "moomu koonemi sigiinaas sati taate sijakut. Wanoosan nukaane, di sijoo sirambeni aw fa i let ugaal".

Let me come and help you, he said. He sent him little devils more numerous than those who came for sowing, they came and did it quickly, the weeding is finished. Saabuñima said before leaving: "is this what they meant by the devils in here are bad. Whatever you do, they come and help you, you do not even have to tire yourself out.

Egiinaay yáamakey di yoonool:

_Saabuñima, jakumubi usomben, jakumbi uliim. Umanjut wan egiinaay yáamakey yati sigiinaas ejee bet ekaani.

The big devil called out to him:

_Saabuñima, be patient, do not lose your patience. You don't know what the chief of the devils has reserved for you.

Saabuñima akóliut, najaw bóot di kásuumaay.

Saabuñima was not afraid, and went home with complete peace of mind.

Nan karuujenak kubanmi, ñaa nan burok biken, kapooyak. Basuaab bukinjaat esukey yooluu, kupooyepooy mati bukajenekajen.Naboñmi añiilau oola.

When the weeding is complete, if there was another work, it would be the protection. If there are birds in your village, one used to protect the crop for they are devastators. He then sent his son.

Ñaa katíiwóorak kati karegak uku taatu konmi. Saabuñima naboñmi añiilau bare namamanj mati baabu, wanoosan nukaane, egiinaay pan eboñuu muñooliyo man mujoo murambeni. Bare aregut mo añiilau . Naanool: "ínje eboñi bare jakumbi ukaan wookee wanaamut di kapooyak". Añiilau naanoo iyoo. Añiilau najaw arii karambaak, na es jiboote jarehoore, akando balánkiinab, na es ejampura ey yoola. Nan arii mi karambaak, najukmi mati basuaab man bulenñaa di ubáarau, natoo , eleeleebey.

Now, the turning point of this tale operates here. Saabuñima sent his son, but he did know that in there, whatever you do, the devil will send his children to come and help you. Still, he didn't say so to the boy. He told him: "I'm sending you for nothing but protecting". All right, the boy replied. The boy went to the fields, he then looked for a small bag where he put stones, he provided himself with a kind of catapult. Hardly had he reached the fields, then he saw birds perched on trees and started throwing (stones).

Egiinaay di ekee uu:
_Ay ambaabu?
Naanuu, ínje añiilau ati Saabuñima
_Waa nondi ekaan?
Naanu ejoo kapooy bálutab
_Ay aseni bu ar bukila?
Naanu hani an.
The devil asked:
_Who is there?
_It's me the son of Saabuñima, he replied

_What are you doing?
_I come for protecting (the crop against birds)
_Who gave you protection for that?
Nobody, he replied.

Di yoonoomi "kob man ijoo irambeni". Egiinaay di eboñulomi mugiina mafa e majaulomi káruujenak, janoosan di balánkiinab jup. Muleleeb, muleleeb; ujukjaat balánkiinab, pan oonuu emit yondi kalub. Esua yanoosan yapitomi, balánkiinab, muwalenwalenyo biyok hani esua eleebo.

"Let me come and help you", he said to him. The devil sent him little devils more numerous than those who came for weeding, each one with stones. They threw, they threw; one could see stones, it looked as if it were raining. Any bird which appears, they shot it down until there was not any bird.

Ñaa abajut wan ajee bet ekaan, najaw alako fatáamaraaf fati bubáarab, di biináatab. Alakoto, seetaanaay di esofuloo, buyegetab bati kuñiilak nan man umanjaami. Naane: "man ijaw kajaatoor man ijuk bálutab man buwolmi". Ajaatoor, najuk fulut fikeen man fujake. Naanuu, fulutaf ufu, atigerfojaat, mantee fubajut sukar ba ?"

Now he (the boy) is iddle, he went to sit under the tree, in the shade. He sat there, and was possessed by an evil force, as we know the behaviour of children. He said: "let me go for a walk and see how the millet is growing". He walked, and caught sight of one beautiful millet. He suggested, this millet, if he reaped it, does it have sugar?"

Natigermi karakaj, natokoñ beti ejuk mante fubabj sukar. Egiinaay di ekee uu:

_Ay ambaabu ?

Naanu: ínje añiilau ati Saabuñima
_Waa nondi ekaan?

Bálutab nendi katiger bet kajiker mantee babaj esukar bee katokoñ
_Ay aseni bu ar bati ekaanmo?

Naane, an asentom bu ar bukila.

He reaped it, and started eating to see whether it is sweetened. The devil questioned:
_Who is there?
_It's me, the son of Saabuñima, he replied
_What are you doing?

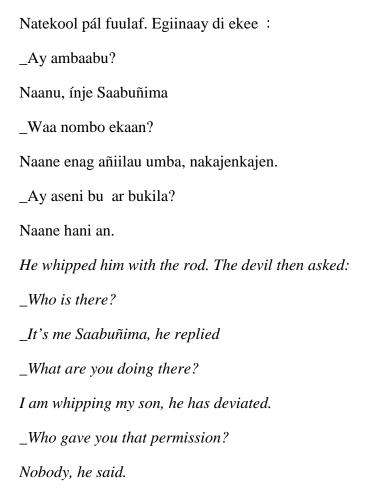
I am reaping the millet to see whether it is sweetened in order to eat it.

_Who gave you permission for doing so?

Nobody gave me permission for that, he replied

Egiinaay di yoonu, iyoo kob man ijool irambeni. Mugiinaam muri ulomi, mutoo katigerak biyok kalaakak kati bálutab kuset, hani fulut fakon fujuumut. Añiilau najaahali, woosaw woola di ujuum. Naanu kaamak nakajenkajen. Najaw alako di bubáar bikeen, ñaa nakólikoli, ajawjaat bóot apaamoola pan anagool. Nalakobo karambaak. Anifaanau nalako biyok waati erii , nasof mati añiilau nakajenkajen baabu waaf. Nariibenoo biyok arii , ajukut hani bálut bajuume. Nawo kmi añiilau, natingulomi fuulaf bet etekey añiilau.

All right, let me come and help you, the devil said. The little devils emerged and started reaping until the parcel of millet is cleaned. No standing millet could be seen. The boy was upset and confused. He realized he was at fault .He went to sit under a given tree, now he is afraid; should he go home, his father would whip him. He stayed there in the bush. The old man waited for a certain time, he deemed the boy has deviated. He followed him until he reached there, he had not seen any standing millet. He called the boy, cut a rod for beating him.



Di yoonu, kob man ijool irambeni. Neboñuu mugiina mafa e majaalomi kapooyak, janoosan di fuulaf foolijo. Munanag añiilau biyok aket. Saabuñima namanj mati akila oomu di matáañie mati kalaakak koola kukañokaño, añiilau oola nakeket. Namanj mati wan kuregoomi malegen. Nalakomi karambaak, di bubáarab. Aseekau oola ajanten agaal, ajukut Saabuñima, nariibenool. Ajaw arii bo karambaak, natook man bálutab bukañoñaa, añiilau man aketñaa. Natoo buruulenab. Egiinaay di ekee uu:

He (the devil) said, let me come and help you. He sent little devils more numerous than those who came for the protection, each one with its rod. They whipped the boy to death. Saabuñima realized he was in difficulties since his parcel (of crop) has been devastated, his son was dead. He realized that what they told him was true. He stayed in the bush, under the tree. His wife waited for a long time without seeing Saabuñima and followed him. She went, when she reached the fields, she found the millet devastated, and the boy dead. She started crying. The devil then asked:

_Ay ambaabu?
Naanu ínje, aseekau ati Saabuñima
_Waa nondi ekaan?
Karuulen añiilau úmboom aketmi
_Ay aseni bu ar bukila?
Aseekau nalaañ atoo buruulenab.
_Who is there?
It's me, the wife of Saabuñima, she replied
_What are you doing?

The woman kept on crying.

I am crying (moaning) my late son

_Who gave you permission for that?

Di yoono, iyoo, kob man ijool irambeni. Di eboñulomi mugiinaam mafa e majawlomi etekey añiilau. Koone mugiinaam muruulenruulen biyok, ni man umanjaami di uregau, mukulam moolii mukaan fal. Mumelam di muteb añiilau aketmi di aseekau.

All right, let me come and help you. He sent small devils more numerous than those who came for whipping the boy. They said the little devils cried until, as we know in tales, their tears transformed into a sea. The water took away the boy and the woman.

Saabuñima nalaañ afa man akóliye. Naane: "añiilau umbóom di aseekau kukeket, bálutab bukañokaño, ñaake, ilaañjaat be ésukey, ugel keb nijee bet ebaj boo".

Saabuñima became more afraid. He said: "my son and my wife are dead, the millet has been devastated, now, if ever I go back home, I will have nothing but insults".

di fatáamaraaf fati ubáaraw wáamakau , etafaay di etafool. Nan atoo mi kakofoorak keb, egiinaay di ekee uu:

He stayed there under the big trees, and the ant bit him. No sooner had he started scratching than the devil asked:

Ay ambaabu? Naanu ínje Saabuñima Waa nombo ekaan? Kakofoor mati etafa etafom Ay aseni bu ar bukila? Naane haani an. Who is there? It's me Saabuñima, he said

_What are you doing there?

I'm scratching for I have been bitten by an ant

_Who gave you permission for that?

Nobody, he replied.

Di yoonu, "kob man ijool irambeni". Nan mujawlomi bet karambenoolak, namanj mati man jeeñaa, ñaa mataañie keb mombo. Saabuñima natoo mi eteey. Mugiinaam mumaamaa, mutewoorol; ombo ateye nakof. Nan musofoomi, di mukof eniiley yoola biyok mubukenoo. Mukofmi biyok kaba ak koola kupur. Murinen di eniiley yati Saabuñima woolaw kéwo.

Saabuñima nakeket.

"Let me come and help you", he said. As soon as they came to help him, he realized that as things go, there is nothing ahead but difficulties. Saabuñima ran away. The little devils pursued him; kept on running and scratching. When they caught him, they scratched his body until they injured him. They scratched until his skin removed. They left in Saabuñima's body nothing but bones.

Saabuñima then died.

Karegak uke ute kubanmi, yoo eenomi wakanmi mukaanaayam mati esukey yiya, riibenwo.

This tale ends up here, that is what is the tradition of your village, follow (respect) it.

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