

Belanda Bor Grammar Book

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This book is used to teach how certain words correctly fit together in phrases, clauses, and sentences.

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Introduction

In the Belanda Bor language there are several different types of words: nouns, verbs, pronouns, adjectives, modifiers, adverbs, connectors, and others. We will learn about these in this book. We will also learn about how the words go together into groups of words called phrases, clauses, and sentences. The words and how they go together are called grammar.

Learning about the words and groups of words in Belanda Bor can help you become a better reader and writer. It is especially important for those writing books and translating Scripture to understand the lessons of this book.

The lessons of the *Belanda Bor Consonant and Vowel Book* should be learned before learning from this book. Most examples sentences in this book come from the stories at the back of this book.

Some words such as ‘consonant’ and ‘vowel’ are used in this book without being explained. These words are explained in the *Belanda Bor Consonant and Vowel Book*. If you forget their meaning, you can look them up in the glossary at the back of this book. There are many new words in this book which are used to explain the grammar of Belanda Bor. Each new word is underlined and explained when it is first used. If you later see the word and forget what it means, you can also find it explained in the glossary at the back of this book.

This book can be taught to participants in a workshop. A person can also use this book to teach himself/herself without a workshop or instructor. You should read each lesson and then immediately do the exercise following the lesson. The exercise will help you test your understanding of the lesson. The answers to the exercises are in the back of the book. After completing an exercise, immediately check your answers to see how well you have understood. For each of your incorrect answers, try to understand the correct answer. Ask other Belanda Bor if you need help.

The following book was very helpful in learning Belanda Bor grammar:

Beatrix von Heyking. 2013. *A Grammar of Belanda Boor: Phonology and Morphology*.
Rudiger Koppe Verlag. Cologne, Germany.

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Spelling rules

In the *Belanda Bor Consonant and Vowel Book* (BBCVB) there are three spelling rules that help reading and writing. These are listed below along with the page number in BBCVB where they are further explained.

End of words rule (BBCVB page 31): Write **y** or **w** at the end of words following a vowel, and not **i** or **u**. However, **i** can follow another vowel at the end of words.

Correct	Wrong
raw <i>millet</i>	rau <i>millet</i>
cow <i>porcupine</i>	cou <i>porcupine</i>
kow <i>theft</i>	kou <i>theft</i>
kɔw <i>grandfather</i>	kɔu <i>grandfather</i>
kɛw <i>boundary</i>	kɛu <i>boundary</i>

kew	<i>between</i>	keu	<i>between</i>
'dwɔy	<i>moon</i>	'dwoi	<i>moon</i>
ley	<i>domestic animal</i>	lei	<i>domestic animal</i>
ley	<i>axe</i>	lei	<i>axe</i>
kwuy	<i>eagle</i>	kwui	<i>eagle</i>
fay	<i>useless, foolish</i>	fai	<i>useless, foolish</i>
kiiy	<i>wake up someone</i>	kiii	<i>wake up someone</i>
wiiy	<i>allow, leave</i>	wiii	<i>allow, leave</i>
laai	<i>exchange</i>	laay	<i>exchange</i>
kwaai	<i>sew, mend</i>	kwaay	<i>sew, mend</i>
ŋaai	<i>dodge, divert, twist</i>	ŋaay	<i>dodge, divert, twist</i>

Tone rule (BBCVB page 34): If two words with vowel **a** sound the same except for tone, **á** is for High tone and **à** is for Low tone in those words.

Tone		Tone	
Mid	wara <i>shoe</i>	High	bur <i>ash</i>
Low	wàrà <i>cotton, thread</i>	Mid	bur <i>hole</i>
Low	cogo <i>last child</i>	High	kic <i>stomach</i>
Low, Mid	cogo <i>bone</i>	Mid-Low	kic <i>orphan</i>
High	ka <i>(plural)</i>	High	man <i>this, these</i>
Low	kà <i>wound</i>	High-Low	man <i>that, who, which</i>
High	ni <i>your (sg)</i>	High	ti <i>then, for this reason</i>
Low	ni <i>be, is, of, you (sg)</i>	Low	ti <i>under</i>
High	ri <i>at, in</i>	High	kan <i>when</i>
Mid	ri <i>you (sg)</i>	High-Low	kán <i>here</i>
High	ná <i>if</i>		
Mid	na <i>me</i>		
Low	nà <i>be, is</i>		

Vowel rule (BBCVB page 36): Write most nouns with short (single) vowels. Write most verbs with a long (doubled) first vowel.

Noun		Verb	
tɔ	<i>death, sickness</i>	tɔɔ	<i>die, be sick</i>
cam	<i>food</i>	caam	<i>eat</i>
ŋwɛc	<i>race competition</i>	ŋwɛɛc	<i>run</i>
me'do	<i>dance, any dance type</i>	mee'do	<i>dance</i>
ke'do	<i>tattoo, marking</i>	kee'do	<i>write</i>
kwac	<i>prayer</i>	kwaac	<i>pray, beg</i>
ji funj	<i>teacher</i>	fuunj	<i>teach</i>
ji cad gifɪ	<i>merchant</i>	caad	<i>sell</i>
gi lɔr wɔŋ	<i>mirror</i>	lɔɔr	<i>look</i>
gi nenɔ	<i>glasses</i>	neenɔ	<i>see</i>
kar be'dɔ	<i>chair</i>	bee'dɔ	<i>sit</i>

nyar cul	<i>circumcision</i>	nyaar	<i>cut</i>
tor fala	<i>throwing knife</i>	toor	<i>throw</i>

In this book, we learn additional spelling rules. You can read about them on the pages shown.

Subject pronouns rule (page 43): The subject pronouns –**a** ‘I’, –**i** ‘you (sg)’, –**e** ‘(s)he’, –**u** ‘you (pl)’ after verbs with final consonant are connected to the verb. All other subject pronouns are separate from verbs.

Correct	Wrong	
Ni woot a , . . .	Ni woot a , . . .	<i>When I arrived, . .</i>
Ni woot i , . . .	Ni woot i , . . .	<i>When you (sg) arrived, . .</i>
Ni woote e , . . .	Ni woot e , . . .	<i>When (s)he arrived, . .</i>
Ni woot gɔ , . . .	Ni woot gɔ , . . .	<i>When it arrived, . .</i>
Ni woot ko , . . .	Ni woot ko , . . .	<i>When we (and you) arrived, . .</i>
Ni woot wa , . . .	Ni woot wa , . . .	<i>When we (not you) arrived, . .</i>
Ni woot u , . . .	Ni woot u , . . .	<i>When you (pl) arrived, . .</i>
Ni woot ge , . . .	Ni woot ge , . . .	<i>When they arrived, . .</i>

Object pronoun rule (page 48): The object pronouns –**a** ‘me’, –**i** ‘you (sg)’, –**e** ‘him/her’ after complete verbs with final consonant are connected to the verb. All other object pronouns are separate from verbs.

Correct	Wrong	
Guk alɔɔ a .	Guk alɔɔ a .	<i>Dog saw me.</i>
Guk alɔɔ i .	Guk alɔɔ i .	<i>Dog saw you (sg).</i>
Guk alɔɔ e .	Guk alɔɔ e .	<i>Dog saw him/her.</i>
Guk alɔɔ gɔ .	Guk alɔɔ gɔ .	<i>Dog saw it.</i>
Guk alɔɔ ko .	Guk alɔɔ ko .	<i>Dog saw us (and you).</i>
Guk alɔɔ wa .	Guk alɔɔ wa .	<i>Dog saw us (not you).</i>
Guk alɔɔ wu .	Guk alɔɔ wu .	<i>Dog saw you (pl).</i>
Guk alɔɔ ge .	Guk alɔɔ ge .	<i>Dog saw them.</i>

Preposition pronoun rule (page 52): Following most prepositions and possessor prepositions, the pronouns –**a** ‘me’, –**i** ‘you (sg)’, –**e** ‘him/her’ are attached and other pronouns are separate. However, all pronouns are attached to the preposition **yï** ‘to, for’ and no pronouns are attached to the preposition **ki** ‘with, in’.

Thing is

ri at	ki inside	yï for, to	
Gifi nà ri danɔ.	Gifi nà ki danɔ.	Gifi nà yï danɔ.	<i>person</i>
Gifi nà ra .	Gifi nà ki na.	Gifi nà yï ra.	<i>me</i>
Gifi nà ri .	Gifi nà ki ni.	Gifi nà yï ri.	<i>you (sg)</i>
Gifi nà re .	Gifi nà ki ne.	Gifi nà yï re.	<i>him</i>
Gifi nà ri gɔ.	Gifi nà ki gɔ.	Gifi nà yï gɔ.	<i>it</i>
Gifi nà ri ko	Gifi nà ki ko	Gifi nà yï ko	<i>us (and you)</i>

Gifi nà ri wa.	Gifi nà ki wa.	Gifi nà y ɔwa.	<i>us (not you)</i>
Gifi nà ri wu.	Gifi nà ki wu.	Gifi nà yuu .	<i>you (pl)</i>
Gifi nà ri ge.	Gifi nà ki ge.	Gifi nà y ige.	<i>them</i>

Possessor pronoun rule (59): The possessor pronouns –**a** ‘me’, –**i** ‘you (sg)’, –**e** ‘him/her’ are connected to possessed nouns with final consonant and a close relationship to the pronoun. All other possessor pronouns are separate from possessed nouns.

Correct	Wrong	
waŋ <u>dan</u> ɔ	waŋ <u>dan</u> ɔ	<i>face of person</i>
waŋ a	waŋ a	<i>my face</i>
waŋ i	waŋ i	<i>your (sg) face</i>
waŋ e	waŋ e	<i>his/her face</i>
waŋ g ɔ	waŋ g ɔ	<i>its face</i>
waŋ ko	waŋ ko	<i>our (and yr) face</i>
waŋ wa	waŋ wa	<i>our (not yr) face</i>
waŋ wu	waŋ wu	<i>your (pl) face</i>
waŋ ge	waŋ ge	<i>their face</i>

Reflexive pronoun rule (page 66): The reflexive pronouns **raa** ‘myself’, **rii** ‘yourself’, **ree** ‘himself/herself’ have long vowels. The pronouns –**a** ‘me’, –**i** ‘you (sg)’, –**e** ‘him/her/’ after the preposition **ri** ‘at, around’ have short vowels as in **ra** ‘at me’, **ri** ‘at you’, **re** ‘at him/her’.

Reflexive pronouns	Pronouns after preposition ri ‘at, around’
Ya agiir raa . <i>I turned myself.</i>	Gifi nà ri <u>dan</u> ɔ. <i>Thing is at person.</i>
Yi agiir rii . <i>You (sg) turned yourself.</i>	Gifi nà ra . <i>Thing is at me.</i>
Ye agiir ree . <i>(S)he turned herself/himself.</i>	Gifi nà ri . <i>Thing is at you (sg).</i>
Gɔ agiir g ɔ. ? <i>It turned itself.</i>	Gifi nà re . <i>Thing is at him/her.</i>
Ko agiir ko . ? <i>We (and you) turned ourselves.</i>	Gifi nà ri gɔ. <i>Thing is at go.</i>
Wa agiir wa . ? <i>We (not you) turned ourselves.</i>	Gifi nà ri ko. <i>Thing is at us (and you).</i>
Wu agiir wu . ? <i>You (pl) turned yourselves.</i>	Gifi nà ri wa. <i>Thing is at us (not you).</i>
Ge agiir ge . ? <i>They turned themselves.</i>	Gifi nà ri wu. <i>Thing is at you (pl).</i>
	Gifi nà ri ge. <i>Thing is at them.</i>

Noun vowel rule (125, 131): Write all verbs in compound noun phrases with a short vowel.

Original verb	Compound person noun phrase	
	Correct	Wrong
liiny <i>fight (v)</i>	ji liiny	ji liiny <i>soldier</i>
nyɔɔw <i>buy (v)</i>	kar nyɔw	kar nyɔɔw <i>market</i>
nyɔɔm <i>marry (v)</i>	gi nyɔm	gi nyɔɔm <i>dowry</i>

Derivational words rule (page 125): Write derivational words as separate words:

Derivational word	Original word	Compound phrases
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				Correct	Wrong	
ji . . .	person	liiny	fight	ji liny	jiliny	soldier
jo . . .	people	liiny	fight	jo liny	joliny	soldiers
mu . . .	that	kpɔ	life	mu kpɔ	mukpɔ	alive
kar . . .	place	nyɔɔw	buy	kar nyɔɔw	karnyɔɔw	market
gi . . .	thing	neeno	see	gi neno	gineno	spectacles
ga . . .	big	fi	water	ga fi	gafi	ocean, big river
nyi . . .	small	lelo	stone	nyi lelo	nyilelo	gravel, pebble

Classifier rule (page 129): Write all classifiers except **ü-** ‘on’ as separate words.

Classifier	Original noun		Classifier compound phrase			
			Correct	Wrong		
far . . .	place	akim	doctor	far akim	farakim	hospital
ti . . .	under	ba'd	arm	ti ba'd	tiba'd	under arm
di . . .	at	fi	water	di fi	difi	shore, bank
di . . .	language	Bor	Bor person	di Bor	diBor	Bor language
di . . .	part	fâlà	knife	di fâlà	di fâlà	blade
fu . . .	area	Runga	Zande person	fu Runga	fuRunga	Zande area
mi . . .	mother	faci	house	mi faci	mifaci	wife
ü-	on	kwɔt	house	ükwɔt	ü kwɔt	root

Exercise 1

Carefully read and say each test word(s) below. The test words may or may not be written correctly. Write the word(s) correctly in the space given. The first one is done as an example.

Test Word		Write correctly	Test Word		Write correctly
kan	here	<u>kán</u>	ka	(plural)	_____
yey	canoe, boat	_____	ka	wound	_____
na	if	_____	man	that, who	_____
na	be, is	_____	man	this, these	_____
ji liiny	soldier	_____	kwaai	pray, beg	_____
kooü	go across	_____	gow	bird type	_____
wàrà	cotton	_____	kau	belt	_____
bɔy	net	_____	ɲaaï	dodge, twist	_____
ji maad	drunkard	_____	ji mag	fisherman	_____
kɔŋɔ		_____	reyo		_____
neeno	see	_____	gi neeno	glasses	_____
nyi lelo	gravel, pebble	_____	waje	his/her face	_____
funj	teach	_____	ji funj	teacher	_____
difalà	blade	_____	ü kwɔt	root	_____
waje	their face	_____	waj wu	your (pl) face	_____
Gifi nà	them	_____	Guk	Dog saw	_____

yige.		alɔɔge.	<i>them.</i>
Guk alɔɔr	<i>Dog saw you</i>	Gifi nà	<i>thing is for me</i>
i		yira	
Gifi nà ki	<i>thing is inside</i>	Gifi nà	<i>thing is at him</i>
ni	<i>you</i>	ree	
Ya agiir	<i>I turned</i>	Gifi nà ra.	<i>Thing is at</i>
ra.	<i>myself.</i>		<i>me.</i>
Ni woota	<i>When I</i>	Ye agiir	<i>He turned</i>
	<i>arrived</i>	ree.	<i>himself.</i>

Types of words

In this book, we learn about many types of Belanda Bor words. These words are in **bold** in the sentences below. The names of the words are underlined on the left.

Types of Belanda Bor words

<u>Noun</u>	Dano alɔɔr ka guk.	<i>Person saw dogs.</i>
<u>Verb</u>	Dano alɔɔr ka guk.	<i>Person saw dogs.</i>
<u>Preposition</u>	Dano alɔɔr ka guk ri faci.	<i>Person saw dogs at house.</i>
<u>Pronoun</u>	Ye alɔɔr ka guk.	<i>He saw dogs.</i>
<u>Demonstrative</u>	Dano alɔɔr ka guk yen .	<i>Person saw these dogs.</i>
<u>Number</u>	Dano alɔɔr ka guk arew .	<i>Person saw two dogs.</i>
<u>Quantity</u>	Dano alɔɔr ka guk kpi .	<i>Person saw all dogs.</i>
<u>Indefinite</u>	Dano alɔɔr ka guk mako .	<i>Person saw certain dogs.</i>
<u>Modifier</u>	Dano nà ' don .	<i>Person is old.</i>
<u>Adjective</u>	Dano alɔɔr jeg ka guk.	<i>Person saw good dogs.</i>
<u>Adverb</u>	Dano akaado fila fila .	<i>Person passed by quickly.</i>
<u>Question word</u>	ŋa alɔɔr ka guk?	<i>Who saw dogs?</i>
<u>Connector</u>	Ni woot dano, ye alɔɔr ka guk.	<i>When person arrived, he saw dogs.</i>

We will learn more about each of these words in the following lessons.

Nouns

A noun can be a person, animal, place, thing, or idea. In the sentence below, **lec** 'elephant', **nindo** 'sleep', **gweno** 'chicken', **bur** 'hole', **cende** 'his feet', and **fi** 'water' are all nouns.

Lec aleek yi **nindo** we, *Elephant dreamed in his **sleep** that*
Gweno agool **bur** ti **cende**, koow **fi**. *Hen dug a **hole** under his **feet** and reached **water**.*

The following are other examples of nouns:

Belanda Bor Nouns

Persons	boŋ	<i>slave</i>
	koro	<i>in-law</i>
Animals	nyico	<i>young man, boy</i>
	guk	<i>dog</i>
	reyo	<i>fish</i>
Places	nge'dere	<i>dragonfly</i>
	kulo	<i>water collection place</i>
Things	nam	<i>river</i>
	got	<i>mountain, hill</i>
	cilete	<i>spoon from shell</i>
Ideas	bel	<i>dura, sorghum</i>
	yuc	<i>hair</i>
	cig	<i>information</i>
	kə	<i>time</i>
	can	<i>poverty</i>

How do we know if a word is a noun? Most nouns can be used instead of **guk** ‘dog’ in (1) or (2).

- (1) Ye alɔɔr **guk** yen. *He saw this dog.*
(2) Jeg **guk** kán. *A good dog is here.*

Most nouns only have short (single) vowels such as **o** in **boŋ** ‘slave’ or **u** in **guk** ‘dog’.

Nouns are countable or uncountable. Countable nouns are thought of as individuals of that noun that can be counted. Uncountable nouns are thought of as a group of that noun that cannot be counted. Countable nouns can be singular or plural, but there is no difference between singular and plural for uncountable nouns.

Singular and Plural Nouns

A singular noun is one of the noun. A plural noun is more than one of the noun. There are several ways that countable nouns are singulars and plurals. They add the word **ka** (as in **ka caa** ‘cows’), **nying** (as in **nying aburo** ‘monkeys’) or **nyi** (as in **nyi waya** ‘aunts’) before the noun to show a plural. Some person nouns add **ji** before to make the singular and add **jo** before to make the plural (as in **ji can** ‘poor person’, **jo can** ‘poor people’). Uncountable nouns (such as **təl** ‘rope’) do not add any words.

Ways of forming singular and plural nouns

	Number		Singular	Plural	
Countable	272	ka	caa	ka caa	<i>cow</i>
	49	nying	aburo	nying aburo	<i>monkey</i>
	15	nyi	waya	nyi waya	<i>aunt</i>
	27	ji/jo	ji can	jo can	<i>poor person</i>
Uncountable	149	—	təl	-----	<i>rope</i>

Countable nouns

Most countable nouns can have the plural word **ka** before it to show it is more than one.

Singular	Plural		Singular	Plural	
adigen	ka adigen	<i>picking hook</i>	koro	ka koro	<i>year</i>
balɔ	ka balɔ	<i>green vegetable</i>	kot	ka kot	<i>shield, type of sm.</i>
banda	ka banda	<i>swamp</i>	kpɔlɔ	ka kpɔlɔ	<i>fish type</i>
bar	ka bar	<i>stony area</i>	kpendu	ka kpendu	<i>anteater</i>
bɔkɔ	ka bɔkɔ	<i>leaf</i>	kpo	ka kpo	<i>hoe type</i>
bɔlu	ka bɔlu	<i>herb type</i>	kpuru	ka kpuru	<i>door</i>
bɔngɔ	ka bɔngɔ	<i>bee hive</i>	kputukputu	ka kputukputu	<i>motorcycle</i>
bɔy	ka bɔy	<i>net</i>	kubɔkɔ	ka kubɔkɔ	<i>dry brush</i>
ber	ka ber	<i>valley</i>	kudɔ	ka kudɔ	<i>thorn</i>
bī	ka bī	<i>white ant type</i>	kul	ka kul	<i>pig, hog</i>
bidi	ka bidi	<i>fishing spear</i>	kulo	ka kulo	<i>water hoe</i>
bīlɔ	ka bīlɔ	<i>soot, smudge</i>	kum	ka kum	<i>wealth, riches</i>
bīlu	ka bīlu	<i>mat</i>	ku'dini	ka ku'dini	<i>maggot insect</i>
bīm	ka bīm	<i>baboon</i>	ku'do	ka ku'do	<i>flea insect</i>
biri	ka biri	<i>evil, sorcery</i>	kwac	ka kwac	<i>begging, prayer</i>
bongu	ka bongu	<i>item of clothing</i>	kwɔt	ka kwɔt	<i>house, room</i>
bonyo	ka bonyo	<i>locust</i>	kwer	ka kweer	<i>hoe</i>
boŋ	ka boŋ	<i>slave</i>	kwiny	ka kwiny	<i>wild animal</i>
Bor	ka Bor	<i>Bor person</i>	kwuy	ka kwuy	<i>eagle</i>
bubɔkɔ	ka bubɔkɔ	<i>green brush</i>	lagini	ka lagini	<i>housefly</i>
bugu	ka bugu	<i>banana</i>	lec	ka lec	<i>elephant</i>
bukɔ	ka bukɔ	<i>crisis</i>	lek	ka lek	<i>dream</i>
bukutu	ka bukutu	<i>pot for sauce</i>	lɛl	ka lɛl	<i>grave, tombstone</i>
bul	ka bul	<i>drum</i>	lɛlɔ	ka lɛlɔ	<i>stone, rock</i>
bur	ka bur	<i>hole</i>	ley	ka ley	<i>domestic animal</i>
būr	ka būr	<i>boil, blister</i>	ley	ka ley	<i>axe</i>
bu'do	ka bu'do	<i>gourd</i>	liny	ka liny	<i>war, fight</i>
caa	ka caa	<i>cow</i>	loŋo	ka loŋo	<i>song</i>
cam	ka cam	<i>food</i>	loro	ka loro	<i>anthill</i>
carni	ka carni	<i>flea, insect type</i>	lot	ka lot	<i>stirring stick</i>
celɔ	ka celɔ	<i>leg</i>	lum	ka lum	<i>grass (general)</i>
cet	ka cet	<i>dung, excrement</i>	mare	ka mare	<i>joke, miracle</i>
ce'dü	ka ce'dü	<i>gazelle type</i>	marere	ka marere	<i>ear or lip plug</i>
cig	ka cig	<i>information</i>	mbaga	ka mbaga	<i>basket type</i>
cilete	ka cilete	<i>spoon type</i>	mbu	ka mbu	<i>suffering</i>
cīndi	ka cīndi	<i>leech, insect</i>	mburmbur	ka mburmbur	<i>butterfly</i>
ciŋɔ	ka ciŋɔ	<i>hand</i>	me'do	ka me'do	<i>dance</i>
cirɔ	ka cirɔ	<i>needle</i>	mirni	ka mirni	<i>charcoal</i>
citɔ	ka citɔ	<i>widow</i>	miyo	ka miyo	<i>sese fly</i>
dico	ka co	<i>man</i>	mudo	ka mudo	<i>darkness</i>

cogo	ka cogo	<i>last born child</i>	mumbata	ka mumbata	<i>bread</i>
cogo	ka cogo	<i>bone</i>	mungbal	ka mungbal	<i>lightning, thunder</i>
combo	ka combo	<i>snail</i>	munja	ka munja	<i>guitar instrument</i>
cow	ka cow	<i>procupine</i>	nam	ka nam	<i>river</i>
cut	ka cut	<i>call, yell</i>	ndot	ka ndot	<i>door</i>
dufara	ka dufara	<i>caterpillar</i>	ndule	ka ndule	<i>yam, root type</i>
dugba	ka dugba	<i>water container</i>	ngabu	ka ngabu	<i>jaw</i>
dungo	ka dungo	<i>basket</i>	nge'dere	ka nge'ere	<i>dragonfly</i>
'dano	ka 'dano	<i>rainbow</i>	nin	ka nin	<i>day, sleep</i>
'do	ka 'do	<i>bridge</i>	njengere	ka njengere	<i>twig, branch</i>
'do'do	ka 'do'do	<i>trap, loop</i>	nyan	ka nyan	<i>crocodile</i>
'del	ka 'del	<i>skin</i>	nyoro	ka nyoro	<i>dirt, filth</i>
'del	ka 'del	<i>goat</i>	nyel	ka nyel	<i>hammer</i>
'dolo	ka 'dolo	<i>bicycle</i>	nying	ka nying	<i>name</i>
'dübor	ka 'dübor	<i>lion</i>	nyukwan	ka nyukwan	<i>broth, meat</i>
'dwoy	ka 'dwoy	<i>moon, month</i>	ne'di	ka ne'di	<i>python snake</i>
faci	ka faci	<i>home, house</i>	njirni	ka njirni	<i>small ant type</i>
fala	ka fala	<i>knife</i>	nu	ka nu	<i>leopard</i>
foko	ka foko	<i>gourd</i>	njnyo	ka njnyo	<i>iron, moeny</i>
finy	ka finy	<i>ground, area</i>	nwen	kanwen	<i>termite</i>
foj	ka foj	<i>grinding stone</i>	rof	ka rof	<i>court, conference</i>
for	ka for	<i>hippo</i>	rok	ka rok	<i>body, self</i>
fuga	ka fuga	<i>spoon</i>	rombo	ka rombo	<i>ram, sheep</i>
fuka	ka fuka	<i>sheath</i>	rem	ka rem	<i>pain</i>
fukfuk	ka fukfuk	<i>lung</i>	reyo	ka reyo	<i>fish</i>
fundo	ka fundo	<i>salty place</i>	rijo	ka rijo	<i>meat</i>
fura	ka fura	<i>antelope</i>	rit	ka rit	<i>tree type</i>
galo	ka galo	<i>granary</i>	ro'da	ka ro'da	<i>gazelle type</i>
ganga	ka ganga	<i>ostrich</i>	Runga	ka Runga	<i>Zande person</i>
gbada	ka gbada	<i>bed</i>	to	ka to	<i>death, disease</i>
gbangma	ka gbangma	<i>canoe, boat</i>	toj	ka toj	<i>spear</i>
gbiya	ka gbiya	<i>chief</i>	ten	ka ten	<i>pot stand</i>
gbudu	ka gbudu	<i>puff adder snake</i>	teng	ka teng	<i>edge, border</i>
gbululu	ka gbululu	<i>trumpet instrument</i>	ter	ka ter	<i>load, burden</i>
got	ka got	<i>mountain, hill</i>	tic	ka tic	<i>work, job, task</i>
gelo	ka gelo	<i>crab</i>	tino	ka tino	<i>evening</i>
gele	ka gele	<i>custom</i>	to	ka to	<i>fox</i>
gifi	ka gifi	<i>thing</i>	tofo	ka tofo	<i>shadow</i>
guk	ka guk	<i>dog</i>	tol	ka tol	<i>snake (general)</i>
gu'du	ka gu'du	<i>room</i>	tot	ka tot	<i>lie</i>
gwan	ka gwan	<i>cat</i>	tufo	ka tufo	<i>spirit, ghost</i>
gweno	ka gweno	<i>chicken</i>	tugo	ka tugo	<i>playing</i>
jac	ka jac	<i>handle of hoe</i>	tuj	ka tuj	<i>chisel tool</i>
jok	ka jok	<i>god, God</i>	tur	ka tur	<i>raised ground</i>
joko	ka joko	<i>bag, quiver</i>	turo	ka turo	<i>morning</i>
jot	ka jot	<i>cloud</i>	'tula	ka 'tula	<i>owl, bird</i>

jobi	ka jobi	<i>buffalo</i>	übit	ka übit	<i>hook</i>
jur	ka jur	<i>young woman</i>	ükwöt	ka ükwöt	<i>roof</i>
kà	ka kà	<i>wound</i>	ület	ka ület	<i>knuckle</i>
kafa	ka kafa	<i>drying table</i>	ündek	ka ündek	<i>door</i>
kaw	ka kaw	<i>belt</i>	wal	ka wal	<i>calabash</i>
kɔ	ka kɔ	<i>time</i>	wara	ka wara	<i>shoe</i>
kɔf	ka kɔf	<i>word</i>	wat	ka wat	<i>relative, friendship</i>
kɔm	ka kɔm	<i>chair for women</i>	wɔf	ka wɔf	<i>handsomeness</i>
kɔŋɔ	ka kɔŋɔ	<i>beer</i>	winy	ka winy	<i>bird (general)</i>
kɔrɔ	ka kɔrɔ	<i>in-law</i>	wir	ka wir	<i>giraffe</i>
kɛl	ka kɛl	<i>fence</i>	yat	ka yat	<i>tree</i>
kem	ka kem	<i>thigh, upper leg</i>	yɛɛ	ka yɛɛ	<i>behaviour</i>
kew	ka kew	<i>boundary, sign</i>	yege	ka yege	<i>another, other</i>
ke'do	ka ke'do	<i>tree type</i>	yen	ka yen	<i>fire wood</i>
kic	ka kic	<i>ear</i>	yey	ka yey	<i>boat</i>
kic	ka kic	<i>orphan</i>	yic	ka yic	<i>broom, sweeper</i>
kidi	ka kidi	<i>rock</i>	yid	ka yid	<i>voice</i>
kit	ka kit	<i>scorpion</i>	yil	ka yil	<i>animal type</i>
kiti	ka kiti	<i>seat, chair</i>	yil	ka yil	<i>aluminum</i>
kon	ka kon	<i>asida, porridge</i>	yoo	ka yoo	<i>road, way</i>
			yugi	ka yugi	<i>louse, lice</i>

The nouns **nyako** ‘girl’, **dako** ‘woman’, **dano** ‘person’ and **nyico** ‘boy, young man’ have **ka** before a different word in the plural.

Exceptions

Singular	Plural	
nyako	ka nyir	<i>girl, daughter</i>
dako	ka mon	<i>woman</i>
dano	ka nyɔkɔ	<i>person</i>
nyico	nyitind ka cɔ	<i>boy, young man</i>

Some family nouns have the plural word **nyi** before more than one of the noun. A few other nouns have **nyi** before more than one of the noun.

Family nouns			Other nouns		
Singular	Plural		Singular	Plural	
mi faci	nyi mi faci	<i>wife</i>	cɛrɔ	nyi cɛrɔ	<i>star</i>
cigi	nyi cigi	<i>your wife</i>	fino	nyi fino	<i>wasp</i>
miyo	nyi miyo	<i>mother</i>	gura	nyi gura	<i>chain</i>
men	nyi men	<i>his/her mother</i>	kal	nyi kal	<i>groundnut</i>
waya	nyi waya	<i>fathers sister</i>	lak	nyi lak	<i>tooth</i>
wɔŋ	nyi wɔŋ	<i>grandmother, fathers mother</i>			
wind ma	nyi windin ma	<i>aunt, mothers sister</i>			
won	nyi won	<i>his/her father</i>			
wo'd	nyi wo'd	<i>son</i>			

wuro	nyi wuro	<i>father</i>		
nati	nyitin	<i>child, baby</i>		

The word **nati** ‘child, baby’ is different than the others and has the plural **nyitin**.

Most nouns beginning with **a** or **ü** have the plural word **nying** before more than one of the noun. A few other nouns have **nying** before more than one of the noun.

Nouns beginning with a			Nouns beginning with ü		
Singular	Plural		Singular	Plural	
abel	nying abel	<i>maize grain</i>	ücir	nying ücir	<i>tortoise</i>
aburo	nying aburo	<i>monkey</i>	üfot	nying üfot	<i>herb type</i>
acek	nying acek	<i>peacock</i>	üganyo	nying üganyo	<i>monitor lizard</i>
afoyo	nying afoyo	<i>hare, rabbit</i>	ükal	nying ükal	<i>dung beetle</i>
agak	nying agak	<i>crow, bird</i>	ükodo	nying ükodo	<i>hedgehog</i>
akaca	nying akaca	<i>donkey</i>	ükenga	nying ükenga	<i>cock</i>
akida	nying akida	<i>squirrel</i>	ükolo	nying ükolo	<i>centipede</i>
akur	nying akur	<i>pigeon, bird</i>	ülik	nying ülik	<i>bat</i>
amuga	nying amuga	<i>rhino</i>	üliny	nying üliny	<i>warrior</i>
amut	nying amut	<i>food carrier</i>	ümbur	nying ümbur	<i>blade</i>
anyer	nying anyer	<i>reed rat</i>	ümor	nying ümor	<i>antelope</i>
arum	nying arum	<i>bird type</i>	ümüyo	nying ümiyo	<i>brother</i>
atoŋ	nying atoŋ	<i>kite, bird</i>	üngwal	nying üngwal	<i>frog</i>
awendo	nying awendo	<i>guinea fowl</i>	ünjingi	nying ünjingi	<i>marabou</i>
ayer	nying ayer	<i>partridge</i>	üraf	nying üraf	<i>bird type</i>
a'dula	nying a'dula	<i>heart</i>	ürü'di	nying ürü'di	<i>wild dog</i>
			ütoro	nying ütoro	<i>root</i>
			ütel	nying ütel	<i>fish type</i>
			ütem	nying ütem	<i>spider</i>
			ütero	nying ütero	<i>arrow</i>
			ütoktok	nying ütoktok	<i>wood pecker</i>
			üton	nying üton	<i>hyena</i>
			ütum	nying ütum	<i>gun</i>
			ütuno	nying ütuno	<i>grasshopper</i>
			üwuro	nying üworo	<i>half brother</i>
			üyo	nying üyo	<i>mouse</i>
			ü'dügwec	nying ü'dügwec	<i>lizard type</i>
Other nouns					
gow	nying gow	<i>bird type</i>			
kow	nying kow	<i>grandfather</i>			
let	nying let	<i>finger</i>			
nyi wuro	nying nyi wuro	<i>half sister</i>			
nyi miyo	nying nyi miyo	<i>sister (any)</i>			
ŋor	nying ŋor	<i>bean</i>			

Person words that are made from other words have the singular word **ji** before one of the noun. They have the plural word **jo** before more than one of the noun.

Original word			New person word		
			Singular	Plural	
binja	<i>dance type</i>	noun	ji binja	jo binja	<i>witch doctor</i>
can	<i>poorness</i>	noun	ji can	jo can	<i>poor person</i>
daabo	<i>leprosy</i>	verb	ji dabo	jo dabo	<i>leper</i>

far	<i>place</i>	classifier	ji fare	jo fare	<i>husband</i>
fodo	<i>field</i>	noun	ji fodo	jo fodo	<i>field owner</i>
fuunj	<i>teach</i>	verb	ji funj	jo funj	<i>teacher</i>
kow	<i>theft</i>	noun	ji kow	jo kow	<i>thief</i>
kwac	<i>begging</i>	noun	ji kwac	jo kwac	<i>beggar</i>
liiny	<i>wrestle, fight</i>	verb	ji liny	jo liny	<i>soldier</i>
nyere	<i>authority</i>	noun	ji nyere	jo nyere	<i>lord</i>
nyobo	<i>lazy</i>	modifier	ji nyobo	jo nyobo	<i>lazy person</i>
nyɔɔl	<i>bare, give birth</i>	verb	ji nyɔl	jo nyɔl	<i>parent</i>
wo'd	<i>son</i>	noun	ji wodo	jo wodo	<i>friend</i>
yat	<i>tree</i>	noun	ji yat	joy at	<i>socerer</i>
yɛɛr	<i>select, choose</i>	verb	ji yere	jo yere	<i>joker</i>

Uncountable nouns

Uncountable nouns do not have the plural words **ka**, **nyi**, **nying** or **jo** before them. They can be grains, vegetables, abstract nouns, liquids, nouns of the atmosphere, or nouns that only occur as one.

Grains and flowing solids		Vegetables and fruits	
bel	<i>sorghum</i>	gbanda	<i>cassava</i>
kundi	<i>millet</i>	ükwer	<i>gourd type</i>
raw	<i>millet</i>	tengɔ	<i>sugar cane</i>
nyum	<i>seseme</i>	ümbölu	<i>mushroom</i>
kodi	<i>seed</i>	taba	<i>tobacco</i>
kuyo	<i>sand</i>	ananas	<i>pineapple</i>
tabi	<i>yeast</i>	ngbom	<i>okra, vegetable</i>
da'dɔ	<i>salt</i>	ükɔndɔ	<i>pumpkin</i>
bey	<i>salt</i>	cumu	<i>fruit type</i>
nyɔrɔ	<i>dirt, filth</i>	ücɔkara	<i>vegetable type</i>
bur	<i>ash</i>	lakpa	<i>sweet potato</i>
Abstract nouns		Liquids	
kiki	<i>fear, power</i>	fi	<i>water</i>
yec	<i>pregnancy</i>	cak	<i>milk</i>
key	<i>kindness, love</i>	'dogo	<i>glue, gum</i>
lam	<i>luck, good thing</i>	tinyi	<i>ointment</i>
kec	<i>hunger</i>	kie	<i>honey</i>
nyayɔ	<i>happiness</i>	lac	<i>urine, pee</i>
bɛ	<i>beauty</i>	rɔmɔ	<i>blood</i>
nɔk	<i>meekness, smallness</i>	kwer	<i>menstruation blood</i>
rac	<i>ugliness</i>	mɔɔ	<i>oil</i>
kpɔ	<i>life</i>	Nouns of the atmosphere	
'düwor	<i>night</i>	kɔt	<i>rain</i>
can	<i>poverty</i>	yɔmɔ	<i>wind</i>
miyo	<i>motherhood</i>		

yak	<i>adjility</i>	ü'dwøy	<i>sky</i>
rəc	<i>badness</i>	bə	<i>cloud</i>
bə	<i>thickness (of leaves, forest)</i>	ləkə	<i>light</i>
cir	<i>rainy season</i>		
tikə	<i>dawn, before sunrise</i>		
nyum	<i>marriage</i>	Other nouns	
kow	<i>theft</i>	tuj	<i>horn (of animal)</i>
mik	<i>belonging, humility</i>	ümgbəj	<i>calf, lower leg</i>
fur	<i>earliness</i>	ba'd	<i>arm</i>
lom	<i>peace</i>	ləŋə	<i>testicle</i>
riyo	<i>sitting, staying</i>	bomb	<i>wing</i>
ngbanga	<i>court case, court hearing</i>	dikpəkə	<i>wood pecker</i>
lanja	<i>competition</i>	koko	<i>cock</i>
wələ	<i>coughing</i>	alingba	<i>eagle</i>
maijək	<i>leprosy</i>	rut	<i>twins</i>
mok	<i>thining</i>	Bongo	<i>Bongo person</i>
nyere	<i>authority, lord</i>	bəmə	<i>concubine, mistress</i>
funji	<i>lesson, teaching</i>	ma, miya	<i>mother, mother-in-law</i>
rəmə	<i>ability</i>	yuc	<i>hair</i>

Some body parts and some other words normally only occur as one of the noun. These are also uncountable and have no plural words before them.

Body parts and other nouns for which there is only one

dak	<i>mouth</i>	mac	<i>fire</i>
cuny	<i>liver</i>	kendo	<i>cooking stone</i>
tok	<i>back of head</i>	wàrà	<i>cotton, thread</i>
cam	<i>left hand</i>	dongbə	<i>trap</i>
kuc	<i>right hand</i>	jangba	<i>trap</i>
'dəl	<i>throat</i>	ngbangba	<i>ceiling</i>
wic	<i>head</i>	təl	<i>rope</i>
kor	<i>chest</i>	dəka	<i>cooker for asida</i>
ŋəc	<i>back</i>	cej	<i>sun, day</i>
ləb	<i>tongue</i>	fəŋgə	<i>jewellery</i>
kic	<i>belly, stomach</i>	'dak	<i>vase, pot</i>
yub	<i>tail</i>	food	<i>field</i>
ŋut	<i>neck</i>	kur	<i>side of something, direction</i>
mur	<i>vagina</i>	düfo	<i>compound</i>
mbalmbutu	<i>brain</i>	kundiŋ	<i>local guitar</i>
binja	<i>dance type</i>	dangiliya	<i>swing</i>
ke'do	<i>tattoo, writing</i>	ngbəcə	<i>tributary, joining rivers</i>
tumo	<i>end of something</i>	'danga	<i>picking hook</i>
cok	<i>end of something</i>	ajakilinga	<i>swing</i>
ŋwec	<i>run, race</i>		
nibla	<i>slingshot</i>		

A proper noun is a certain place or person name for which there is only one. These always have a capital (big) first letter. They are uncountable nouns. The following are a few proper nouns.

Proper nouns

Aṅwɛc	<i>name of woman</i>	Bibal	<i>place name</i>
Ükɔt	<i>name of man</i>	Gitan	<i>place name</i>
Lingo	<i>name of man</i>	Hai	<i>place name</i>

Exercise 2

In the following sentences, underline once all singular and uncountable nouns. Underline twice all nouns and their plural words that are more than one. Do not underline any words that are not nouns. The first sentence is done as an example.

(A&C 54-55)

Tikore u fi Bilal nyika ka combo alak gweey cin ge ü koog kogo.

In front on water of Bilal there were many snails clapping their hands and shouting a shout.

(Mudo 21)

Ye acoond ban ka ley mako yi raf.

He called the rest of the animals to court.

(Mudo 50)

Cii'da but ka tic kwara mako ki?

May I go about my other tasks?

(Jeg 12)

Caamu ka cam, fara ba boor kicɔt ba.

You eat the foods. My house is not far.

(Jeg 14-15)

Ji woda, njuku gifi man tikori.

My friend, that ready thing is before you.

(Dako 6-7)

Yi ceñ mako akel yi ko yon, ya agwaar ka bongu kaada cii'do kulo loog ge.

One day at that time, I collected the clothes and went to wash them in the water hole.

(Dudu 2)

Jo finy yon coond ri ka Madi nyika jeg nyoko.

Inhabitants called Ma'dis were good people.

(G&D 8)

Yi ceñ mako guk anüü'd rec dako yi ji fare.

Certain day, dog showed woman to her husband.

(G&D 18-19)

Ki jeg lam, nying acakir arew nyika kaado cii'do yi tic.

By good fortune, two policemen were passing by, going to work.

(G&D 20-22)

Nying ümiyo, guk yon a kwara.

Brothers, that dog is mine.

(Nyeta 28)

Ye acii'do cuuge kof ki ji 'donj kwere 'doonj 'düüge.

He arranged an agreement with his officer so that he could return.

(Nyeta 51)

Kiit amut yon u tarabija kan.

Put that carrier here on the table.

Lingo, man a ka jo woda.

Lingo, these are my friends.

Verbs

A verb describes an action, motion, state, change, or can be used as an equal sign between words. In the sentence below, **aleek** ‘dreamed’, **agool** ‘dug’ and **koow** ‘reached’ are verbs.

(L&G 31)

Lɛc **aleek** yì nindo wɛ, *Elephant **dreamed** in his sleep that*
 Gwɛnɔ **agool** bur ti cɛnde, **koow** fi. *Hen **dug** a hole under his feet and **reached** water.*

The following are other examples of verbs:

Belanda Bor Verbs		
Actions	caam	<i>eat</i>
	gweey	<i>beat</i>
	yɔɔb	<i>open</i>
Motions	biï	<i>come</i>
	rɛɛm	<i>chase, run after</i>
	foor	<i>jump</i>
Changes	tɔɔw	<i>become dry</i>
	tɔɔ	<i>die</i>
	naam	<i>disappear</i>
States	loor	<i>be afraid</i>
	keec	<i>be hungry</i>
	mook	<i>be thin</i>
Equal sign	nà	<i>be, is</i>
	a	<i>be, is</i>

Most verbs have long (doubled) vowels such as **aa** in **caam** ‘eat’ or **ɔɔ** in **tɔɔ** ‘die’.

Most verbs can take the place of **caam** ‘eat’, **loor** ‘sees’ or **akaado** ‘went by’ in (1-3).

- (1) Danɔ **nà caam** gɔ. *Person **eats** it.*
- (2) Danɔ **nà loor** ge. *Person **sees** them.*
- (3) Danɔ **akaado** fila fila. *Person **went by** quickly.*

Exercise 3

Underline all verbs in the sentences below. Do not underline any words that are not verbs.

(Tɔ 27)

Ye nà toor gɔ u nyɔkɔ fiir maag *He throws it on people to catch*
 danɔ man ciï'do tɔɔ ŋɛt ŋat maŋ ni. *someone who go die after that (buried) one.*

(A&C 22-23)

Ye aciï'do gwaare ka yege ka combo *He went and gathered the other snails and*
 mɔkɔ kaan ge ki ti bubɔkɔ ki ri yoo ŋwɛc. *hide them under leafy brush along the road of race.*

(G&D 13-15)

Guk abii ki ηwec, yeeη yube ü yaak *ηiji*,
ηiji yi yoo ki ka guk ü giir ree ki ηwec
'dүүго yi faci ni biiye ki yoor ki го,
cuungo yeeη yube di ndot yi faci yoη.

(Nyeta 28-29)

Ye acii'do cuuge kof ki ji 'dоη kwere
'dooη 'dүүge ruub waη tek kof fare.

*Dog came with running, wagged its tail and cried
in way of dogs and turned himself in running
returned to home it came from road of it,
stood, wagged his tail at door of that house.*

*He went arranged an agreement with officer so he
return to solve important matters at his house.*

How Nouns are Used

Nouns can be subjects, objects, possessors, or can be introduced by prepositions.

Subjects do the action. In (1), the subject **dano** 'person' does the action **alor** 'saw'.

- (1) **Dano** alor guk. *Person saw a dog.*
(2) Ni woot **dano**, ye alor guk. *When person arrived, he saw a dog.*

In most sentences, noun subjects come before the action. In (1) the subject **dano** comes before the action **alor**. However, after the connector **ni** 'when', subject nouns follow the verb. In (2) the subject **dano** follows the action **woot** 'arrived'.¹

Objects receive the action. The action is done to an object. In (3), the action **alor** is done to the object **dano** 'person'.

- (3) Guk alor **dano**. *Dog saw a person.*

Nouns can also possess other nouns. These are called possessor nouns. In (4), **dano** 'person' owns or possesses **waη** 'face' and in (5) **dano** possesses **lor** 'road'.

- (4) Ye alor **waη dano**. *He saw the face of the person.*
(5) Ye alor **lor yi dano**. ? *He saw the road of the person*

We learn more about possessor nouns in the next lesson.

Nouns can also be introduced by prepositions. In (6), the preposition **ri** 'at, to' introduces the noun **faci** 'house'.

- (6) Ye na kaado **ri faci**. *He goes to house.*

¹ Only intransitive verbs can have a following noun subject, and only in certain dependent clauses (those beginning with **ni** 'when' and **'dooη** 'so that, when'). Transitive verbs in such dependent clauses have the noun subject before the verb where the helping verb **ciid** 'go, did' comes before the subject as in (Dudu 39) **Ni ciid dico muuny baη cay nyik yi kubaya** 'When man swallowed rest of the tea in cup,'.

Prepositions and the nouns they introduce tell about the action. In (6), **ri faci** ‘to house’ tells the direction or goal of the action **kaado** ‘goes’. We learn more about prepositions in a following lesson.

Exercise 4

In the following sentences, underline each subject noun, circle each object noun, draw a box around each possessor noun, and underline twice each noun introduced by a preposition. The first one is done as an example.

(L&G 8-9)

Gweno nyika gool (finy) kirkir, kirkir,
ηᵛᵛ'd gih toor (kur) cam

(L&G 31)

Lec aleek yi nindo we,
Gweno agool bur ti cende, koow fi.

(Tᵛ 3)

kuuny go yi finy lel.

(Tᵛ 29)

Yi lel a finy to.

(Jeg 16)

Ni woot Ucin,

(Dudu 39)

Ni ciid dico muuny ban cay nyik yi kubaya,

*Hen was scratching the ground kirkir, kirkir,
picking things, throwing direction of left.*

*Elephant dreamed in his sleep that Hen dug
hole near under his feet and reached water.*

(they) buried it in the ground.

At the grave is a place of death.

When Ucin arrived,

When man swallowed rest of the tea in cup,

Possessor and Possessed Nouns

When two nouns are said together, the second noun may own or possesses the first noun. Owning nouns are called possessor nouns. Nouns being owned are called possessed nouns. Sometimes the first noun has a close relationship with the second noun (inalienable) and sometimes it has a distant relationship (alienable). If the first (possessed) noun has a distant relationship with the second (possessor) noun, a possessor preposition **yi, ni, ki, ri, di, ti** or **u** ‘of’ comes between them. If it has a close relationship with the possessor noun, there is no word between them [cheek this].

In *A&C 8-9*, the nouns **wic** ‘head’ and **baa** ‘father’ are said together without any words between them.

(A&C 8-9) (Close possessor noun)

Afᵛᵛ, “Combo, Combo, ki ri **wi baa** tiᵛᵛm,
na yi 'daara ya ki ηᵛwec, ya ucaama wiya.”

Hare said, “Snail, by **father's head** underground,
if you defeat me in running, I will eat my head.”

The second noun **baa** is a possessor noun. The **wic** is owned by **baa**, so this first noun **wic** is a possessed noun. Since heads are nearly always found as part of an animal or person, the word

wic ‘head’ is not easily separated from **baa** ‘father’. **Wic** has a close relationship with **baa**. We write them together without any word between them. The consonant **c** of **wic** is not said when it is possessed by a following possessor. It has a modified or changed form of the noun. We learn more about modified forms of nouns in the next lesson.

In *Nyeta*, the nouns **kel** ‘gate’ and **Lingo** ‘name of man’ have the word **ki** ‘of’ between them.

(*Nyeta* 42) (Distant possessor noun)

Di kel **ki** Lingo nyika tool kur *ŋeya*.

*Gate of Lingo was opened towards *ŋeya*.*

The second noun **Lingo** is a possessor noun and owns **kel** which is a possessed noun. A gate can be separated from a man, such as if the man moves to a different house. So, the relationship between these words is not as close—it is distant. We write the word **ki** ‘of’ between them to show they can be separated and have a distant relationship.

Close possessor nouns

Body parts, family members, and some other nouns are not easily separated from the words owning them. So, they are written together without any word between them. These include the words below with a close relationship.

Possessed nouns with close relationship (inalienable) to possessor noun

(Jeg 14)	dob cingi	<i>palm of your hand</i>
(Jeg 3)	lak lec	<i>teeth of elephant (tusks)</i>
(A&C 8)	wi baa	<i>head of father</i>
	nyar danɔ	<i>daughter of person</i>
	üminy danɔ	<i>brother of person</i>
	nyiminy danɔ	<i>sister of person</i>
	nat danɔ	<i>child of person</i>
(<i>Nyeta</i> 24)	nyukwaŋ gweno	<i>broth of chicken</i>
(<i>Nyeta</i> 34)	ŋuc mɔɔ	<i>smell of oil</i>
(Tɔ 3)	yak tɔ	<i>cry of death</i>

When there is a following close possessor noun, plural countable nouns have one of the plural words **ka**, **nying**, **jo** along with a close possessor noun (such as **ka cing danɔ** ‘hands of person’) [check all].

Close possessor nouns following plural countable nouns

ka	<u>ka cing danɔ ?</u>	<i>hands of perosn</i>
nyi	<u>nyi waya danɔ ?</u>	<i>aunts of person</i>
nying	<u>nying üwuro danɔ ?</u>	<i>half-brothers of person</i>
jo	<u>jo nyɔl danɔ ?</u>	<i>parents of person</i>

When plural countable nouns are close possessors, they have one of the plural words **ka**, **nying**, **jo** after the possessed noun (as in ‘**dend ka ciŋɔ** ‘skin of hands’) [check all].

Plural countable nouns that are close possessor nouns

ka	'dend ka ciŋɔ?	<i>skin of hands</i>
nyi	'dend nyi waya?	<i>skin of aunts</i>
nying	'dend nying üwuro?	<i>skin of half-brothers</i>
jo	'dend jo nyɔl?	<i>skin of parents</i>

Uncountable nouns can also have a following close possessor noun.

Close possessor noun on uncountable nouns

(A&C 8)	wi baa	<i>head of father</i>
(Nyeta 19)	lom bodo	<i>peace of life</i>

Distant possessor nouns

Many other nouns can easily be separated from the words owning them. So, they are written with a possessor preposition **yɪ, ni, ki, ri, di, ti** or **u** ‘of’ between them. These include the words below with a distant relationship. We learn more about possessor prepositions in the lesson *Possessor prepositions*.

Possessed nouns with distant relationship (alienable) to possessor noun

(G&D 13)	yoor yɪ faci	<i>road of house</i>
(Mudo 60)	biyo ni Afɔyɔ	<i>coming of Hare</i>
(Tɔ 32)	rɔk ki danɔ	<i>body of person</i>
(A&C 12)	kɔf di Afɔyɔ	<i>word of Hare</i>
(Mudo 21)	dom ti rɔf	<i>beginning of court</i>
(Jeg 20)	yoor u lɛl	<i>road of grave</i>

When there is a following distant possessor noun, plural countable nouns have one of the plural words **ka, nying, jo** along with the distant possessor noun (such as **ka guk ki danɔ** ‘dogs of person’). [check allɔ]

Distant possessor nouns following plural countable nouns

ka	ka guk ki danɔ ?	<i>dogs of person</i>
nyi	nyi waya ki danɔ ?	<i>aunts of person</i>
nying	nying üwuro ki danɔ ?	<i>half-brothers of person</i>
jo	jo finy ki danɔ ?	<i>parents of person</i>

When plural countable nouns are distant possessors, they have one of the plural words **ka, nying, jo** after the possessor preposition (as in **yoo ki ka guk** ‘way of dogs’) [check all].

Plural countable nouns that are distant possessor nouns

ka	(G&D 14)	yoo ki ka guk	<i>way of dogs</i>
nyi		yoo ki nyi waya?	<i>way of aunts</i>
nying		yoo ki nying üwuro?	<i>way of half-brothers</i>

jo | | yoo **ki jo nyol?** | way of *parents*

Uncountable nouns can also have a following distant possessor noun.

Distant possessor noun on uncountable nouns

(A&U 1) | wic **ni** gen | *head of what*

Some words such as **loor** ‘way, road’ and **dano** ‘person’ can be possessed with or without a possessor preposition, depending on the meaning in the sentence. [check]

Close relationship	loor dano	<i>way of person</i>
Distant relationship	loor yĩ dano	<i>road of person</i>

Exercise 5

Underline all possessed and possessor nouns in lines below. Circle all words **yĩ, ni, ki, ri, di, ti, u** ‘of’ that show the noun has a distant relationship to the owner. The first sentence is done as an example.

(L&G 8-9)

Gwenɔ nyika gool finy kirkir, kirkir,
ɲɔɔ'd gifi toor kur cam ü toor kur kuc.

Hen was scratching the ground kirkir, picking things, throwing direction left and direction right.

(Tɔ 3-4)

Ki ɲey yak tɔ ngbiɲ ki kpati ceɲ,
yĩ gele ki Bor, nyika atiiɲ tɔ cii'do

After the mourning until afternoon required by the custom of the Bor people,

(Tɔ 29-30)

Yi lel a finy tɔ ü ka nyɔkɔ nà alak ni,
ye nà kaɲ ki kɔ kpi.

Cemetery is place of death and people are many, so it is there all the time.

(A&C 12)

Aɲɔɔl kɔf di Afɔyɔ wiiye mu tuum kɔf ba.

He interrupted word of Hare before could finish.

(A&C 15)

Kɔf ki Combo nyika reem ri Afɔyɔ kicɔt.

The word of Snail was hurting Hare very much.

(A&U 28)

Cam ni dī ceɲ ki kɔ kpi a yĩra.

Food of midday with all the time be for me.

(Mudo 21-22)

Yi dom ti rɔf, ka ley
mu jo biĩyo nyika bee'do ki finy ngbililii.

In the beginning of the court session, animals that had come were sitting in silence.

(Mudo 30)

Ley, dicɔ caa nà a mu kwere,
dakɔ caa a mu kwara.

The animal, a male cow is his, (while) the female cow is mine.

(Mudo 48-49)

Ná wu mu rɔmɔ ki ɲɔɔl kɔf rɔf yen ba
ya ti ba bee'do kán raanj kɔ kwara ba.

If you are not able to give a verdict of this court, then I am not going to stay here wasting my time.

(Dudu 30-31)

Ye abüüt finy, ki waɲe ranga ranga

She lay (awake) with her open eyes

neeno mal yi ngbangba kwət.

looking up at the ceiling of the house.

Modified forms of nouns

In the last lesson, we learned about possessor nouns following possessed nouns. When the first noun has a close relationship with the second noun, there is no word between them. Sometimes this first noun changes in sound before the possessed noun. The change in a possessed nouns is called the modified form.

The possessed nouns below have no change when possessed by another noun. They have no modified form.

Nouns with no modified form

Common noun			Possessed noun	
kur	<i>direction</i>	(L&G 8)	kur cam	<i>direction of left</i>
yak	<i>cry</i>	(Tɔ 3)	yak tɔ	<i>cry of death</i>
finy	<i>ground</i>	(Tɔ 4)	finy lel	<i>ground of grave</i>
bur	<i>hole</i>	(Tɔ 5)	bur lel	<i>hole of grave</i>
kot	<i>type</i>	(Tɔ 19)	kot gifi	<i>type of thing</i>
finy	<i>place</i>	(Tɔ 29)	finy tɔ	<i>place of death</i>
kɔf	<i>word</i>	(Mudo 48)	kɔf rɔf	<i>word of court</i>
fɔkɔ	<i>gourd</i>	(Mudo 64)	ga fɔkɔ fi	<i>big gourd of water</i>
lak	<i>teeth</i>	(Jeg 3)	lak lec	<i>teeth of elephant (tusks)</i>
dob ?	<i>palm</i>	(Jeg 14)	dob cingi	<i>palm of your hand</i>
ngbangba	<i>ceiling</i>	(Dudu 30)	ngbangba kwət	<i>ceiling of house</i>
lom	<i>peace</i>	(Nyeta 19)	lom bɔdɔ	<i>peace of life</i>
nyukwaŋ	<i>broth</i>	(Nyeta 24)	nyukwaŋ gwənɔ	<i>broth of chicken</i>
ŋuc	<i>smell</i>	(Nyeta 34)	ŋuc mɔɔ	<i>smell of oil</i>
finy	<i>place</i>	(Nyeta 62)	finy kɔre	<i>place of in-law</i>
bongu	<i>clothes</i>	(A&U 6)	bongu tic	<i>clothes of work</i>

However, the possessed nouns below have a change when possessed by another noun. They have a modified form that is different than the common noun form. The difference between common nouns and possessed nouns are shown in **bold** below.

Nouns with a modified form

Common noun			Possessed noun	
lanja	<i>competition</i>	(L&G 28)	lanj cam	<i>competition of food</i>
kafa	<i>stand</i>	(Nyeta 23)	kaf bongu	<i>stand of clothes</i>
bɔkɔ	<i>leaf</i>	(Mudo 64)	bɔk rit	<i>leaf of herb</i>
bɔkɔ	<i>leaf</i>	(Nyeta 23)	bɔk bongu	<i>leaf of cloth (sheet)</i>
wic	<i>head</i>	(A&C 8)	wi baa	<i>head of father</i>
bɔy	<i>net</i>	(Tɔ 29)	bɔnd tɔ	<i>net of death</i>
tɔl	<i>rope</i>	(Tɔ 39)	tɔnd tɔ	<i>rope of death</i>

nyitin	<i>children</i>	(Mudo 10)	nyit ind caa	<i>children of cow (calves)</i>
yoo	<i>road</i>	(Dako 1)	yoor Uganda	<i>road of Uganda</i>

The changes in modified forms of nouns for each final letters are shown below in **bold**. The changes often follow a pattern, but some are not easy to predict. So, all modifier forms of nouns are listed in the dictionary.

Changes for modified forms of nouns

Final	Common noun	Modified noun
t - d	got	<i>mountain</i>
	yat	<i>tree</i>
	lot	<i>stirring stick</i>
t - 'd	wat	<i>relative, friendship</i>
	kwot	<i>house, room</i>
t - nd	cut	<i>call, yell</i>
'd - t	bo'd	<i>throw</i>
c - y	mac	<i>fire</i>
	wic	<i>head</i>
	kic	<i>belly</i>
	kie	<i>ear</i>
c - r	ɲec	<i>back</i>
	faci	<i>home, house</i>
k - g	cok	<i>end of something</i>
	'dak	<i>vase, pot</i>
	guk	<i>dog</i>
k - r	nyako	<i>girl, daughter</i>
k - Ø	rək	<i>body, self</i>
	ka rək	<i>bodies</i>
	dak	<i>mouth</i>
	ci danə	<i>wife of person</i>
g - Ø	cig	<i>woman, wife</i>
m - mb	rem	<i>pain</i>
n - nd	can	<i>poorness</i>
	kon	<i>asida, porridge</i>
	ten	<i>stand</i>
	yen	<i>wood</i>
	nyitin	<i>children</i>
	nyit ind ka caa	<i>calves of cows</i>
	winj ley	<i>domestic bird</i>
ny - nj	liny	<i>war, fight</i>
	finj fi	<i>land of water</i>
	kwiny	<i>wild animal</i>
	ɲunyo	<i>iron, money</i>
	cuny danə	<i>liver of person</i>
	kɔŋg bel	<i>beer of sorghum</i>
	long danə	<i>testicle of person</i>
ŋ - ng	ciŋg danə	<i>hand of person</i>
	long rut	<i>song of twins</i>

l - nd	riŋo	<i>meat</i>	ring caa	<i>meat of cow</i>
	balo	<i>green vegetable</i>	band awedo	<i>green vegetable of forest</i>
	galo	<i>granary</i>	gand mondu	<i>granary of husband</i>
	wolo	<i>cough</i>	wond ken	<i>disease type</i>
	celo	<i>leg</i>	cend danɔ	<i>leg of person</i>
	bilo	<i>soot, smudge</i>	bind mac	<i>soot of fire</i>
	fala	<i>knife</i>	fand nyere	<i>knife of lord</i>
	bilu	<i>mat</i>	bind tiro	<i>mat of reed type</i>
	ümbölu	<i>mushroom</i>	ümbond bel	<i>mushroom of sorghum</i>
	gele	<i>custom</i>	gend bur	<i>custom of tribe</i>
	kal	<i>groundnut</i>	kand danɔ	<i>groundnut of person</i>
	wal	<i>calabash</i>	wand danɔ	<i>calabash of person</i>
	lel	<i>grave, tombstone</i>	lend danɔ	<i>grave of person</i>
	'del	<i>skin</i>	'dend ley	<i>skin of animal</i>
	töl	<i>rope</i>	tond to	<i>rope of death</i>
	'döl	<i>throat</i>	'dond danɔ	<i>throat of person</i>
	y - ny	ümiyo	<i>brother</i>	üminy danɔ
	nyi miyo	<i>sister (any)</i>	nyi miny danɔ	<i>sister of person</i>
y - t	ŋey	<i>behind, after</i>	ŋet ŋat	<i>after person</i>
y - nd	böy	<i>net</i>	bond to	<i>net of death</i>
y - Ø	miyo	<i>motherhood</i>	mi ge	<i>their motherhood</i>
	miya	<i>mother-in-law</i>	mi danɔ	<i>mother-in-law of person</i>
vowel - Ø	tabi	<i>yeast</i>	tab kon	<i>yeast of sorghum</i>
	taba	<i>tobacco</i>	tab Runga	<i>tobacco type</i>
	nati	<i>child, baby</i>	nat danɔ	<i>child of person</i>
	boko	<i>leaf</i>	bok yat	<i>leaf of tree</i>
	foko	<i>gourd</i>	fok fi	<i>gourd of water</i>
	joko	<i>bag, quiver</i>	jok üterɔ	<i>bag of arrows</i>
	cogo	<i>bone</i>	cog danɔ	<i>bone of person</i>
	lakpa	<i>sweet potato</i>	lakp mbiro	<i>sweet potato type</i>
	fongo	<i>jewellery</i>	fong danɔ	<i>jewellery of person</i>
	jangba	<i>trap</i>	jangb üyo	<i>trap of mouse</i>
	lanja	<i>competition</i>	lanj cam	<i>competition of food</i>
	wuro	<i>father</i>	wur bit wic	<i>father of wisdom</i>
	kere	<i>serious (adj)</i>	ker jo wodo	<i>great friends</i>
Ø - r	yoo	<i>road, way</i>	yoor fodo	<i>road of field</i>
	moo	<i>oil</i>	mor danɔ	<i>oil of person</i>
Ø - n	ko	<i>time</i>	kon to	<i>time of death</i>
Ø - y	mi	<i>belonging</i>	miyi ge	<i>their belongings</i>

Sometimes more than one noun possesses a noun, as in the words below.

More than one noun possessor of a noun

Common noun			Possessed noun	
yoo	<i>path</i>	(Nyeta 32)	yoor kar loko	<i>path of place of bath</i>
kar	<i>place</i>			

yoo	<i>road</i>	(A&U 3)	yoor kar tic	<i>road of place of work</i>
kar	<i>place</i>			
lɛl	<i>grave</i>	(Tɔ 22)	lɛl kar kuny tɔ	<i>grave of place of burying of corpse</i>
kar	<i>place</i>			
kuny	<i>burying</i>			
nyukwaŋ	<i>broth</i>	(Nyeta 21)	nyukwaŋ bɔk balɔ	<i>broth of leaf of vegetable</i>
bɔkɔ	<i>leaf</i>			
kot	<i>kind</i>	(A&U 1)	kot remb wic	<i>kind of pain of head (kind of trouble)</i>
rem	<i>pain</i>			
celɔ	<i>leg</i>	(Mudo 32)	cɛnd dicɔ caa	<i>leg of male cow</i>
dicɔ	<i>man</i>			
celɔ	<i>leg</i>	(Mudo 42)	cɛnd dakɔ caa	<i>leg of female cow</i>
dakɔ	<i>woman</i>			

Some nouns are used as adjectives when they are possessed. Adjectives are words that tell information about a noun.

Possessed nouns used as adjectives

Common noun			Possessed noun	
dicɔ	<i>man</i>	(Mudo 5)	dicɔ caa	<i>man of cow (male cow, bull)</i>
dakɔ	<i>woman</i>	(Mudo 5)	dakɔ caa	<i>woman of cow (female cow)</i>
koko	<i>cock</i>	(Nyeta 19)	koko gweno	<i>cock of chicken (male chicken, cock)</i>
ka kwiny	<i>wild animals</i>	(Mudo 9)	ka kwinj ley	<i>wild animals of animals (wild animals)</i>

The noun **dicɔ** ‘man’ does not mean ‘man’ when possessed by **caa** ‘cow’ in **dicɔ caa** ‘male cow, bull’. Instead, it means ‘male’ and tells the kind of cow it is. We learn more about adjectives in the lesson called *Adjectives*.

Some possessor and possessed nouns are used as compound nouns. Compound nouns are two or more words that together are a noun with different meaning than either of the words by themselves. The noun **rem cuny** ‘sympathy’ means something different than **rem** ‘pain’ or **cuny** ‘liver’. We learn more about compound nouns in the lesson *Compound nouns*.

Possessor and possessed nouns used as compound nouns

Common noun			Compound noun	
rem	<i>pain</i>	(Tɔ 17)	rem cuny	<i>pain of liver (sympathy)</i>
tɔ	<i>sickness</i>	(Dudu 7)	tɔ wɔlɔ	<i>sickness of cough (Tuberculosis)</i>
rem	<i>pain</i>	(Dudu 13)	remb wic	<i>pain of head (anxiety, trouble)</i>
celɔ	<i>leg</i>	(L&G 36)	cɛnd ceŋ	<i>legs of sun (time, o'clock)</i>
yoo	<i>way</i>	(Mudo 57)	yoor kar ko'do ni kore	<i>way of place of sending</i>
ko'do ?	<i>sending</i>			<i>of send it (errand)</i>

Exercise 6

In the blanks below, write the correct modified form for each possessed noun before the possessor noun. The first one is done as an example

Possessed noun	Modified noun form	Possessor noun
gele <i>custom</i>	<u>gend bur</u> <i>custom of tribe</i>	bur <i>tribe</i>
taba <i>tobacco</i>	_____ <i>tobacco type</i>	Runga <i>Zande</i>
cogo <i>bone</i>	_____ <i>bone of person</i>	dano <i>person</i>
bilu <i>mat</i>	_____ <i>mat of reed type</i>	tiro <i>reed type</i>
ciŋo <i>hand</i>	_____ <i>hand of person</i>	dano <i>person</i>
finy <i>land, area</i>	_____ <i>land of water</i>	fi <i>water</i>
kon <i>asida, porridge</i>	_____ <i>porridge of millet</i>	raw <i>millet</i>
rem <i>pain</i>	_____ <i>pain of head</i>	wic <i>head</i>
cig <i>woman, wife</i>	_____ <i>wife of person</i>	dano <i>person</i>
rək <i>body, self</i>	_____ <i>body of person</i>	dano <i>person</i>
faci <i>home, house</i>	_____ <i>home of his in-law</i>	kore <i>his in-law</i>
wic <i>head</i>	_____ <i>head of person</i>	dano <i>person</i>
kwət <i>house, room</i>	_____ <i>sleeping room</i>	nin <i>sleeping</i>
yat <i>tree</i>	_____ <i>medicine</i>	tə <i>disease</i>
yoo <i>road, way</i>	_____ <i>road of field</i>	fodo <i>field</i>
kə <i>time</i>	_____ <i>time of death</i>	tə <i>death</i>

Possessor prepositions²

In the lesson *Possessed and possessor nouns*, we learned about possessor nouns separated from a following possessed noun by a possessor preposition **yī, ni, ki, ri, di, ti** or **u** ‘of’. When the first noun has a distant relationship with the second noun, one of these possessor prepositions separate them. The possessor preposition gives information about the following possessor noun that are similar to their meaning as prepositions. Only a few possessed nouns before a possessor preposition are in modified form.

Possessor nouns following **yī** ‘of’ receive a benefit or direction of the possessed noun. In **lor yī 'būbor** ‘fear of Lion’, the **lor** ‘fear’ is directed towards **'būbor** ‘lion’. In **nat yī jo nyəl ne** ‘child of his parents’, **nat** ‘child’ is for the benefit of **jo nyəl ne** ‘his parents’.

Possessor preposition **yī** ‘of’ (possessor receives benefit, direction)

(Mudo 47)	lor yī 'būbor	<i>fear of Lion</i>
(A&C 49)	Afəyo yī yirwa gə	<i>Hare of strength of it</i>
(Tə 2)	nat yī jo nyəl ne	<i>child of his parents</i>
(Dudu 3-4)	fu Kricto yī Kanica Katolikia	<i>Christians of Church of Catholic</i>
(Dakə 1)	kakəŋ tic kwara yī Sudan	<i>my first work of Sudan</i>
(Dakə 6)	ceŋ məkə akel yī kə yoŋ	<i>one other day of that time</i>
(Dakə 8)	yoor yī Hai	<i>road of Hai</i>
(G&D 13)	yoor yī faci	<i>road of house</i>
(L&G 35)	yoor yī bur yen	<i>way of this hole</i>

² See Heyking (2013:69)

The possessor noun **yoo** ‘way, road’ has the modified form **yoor** when it comes before the possessor pronoun **yī**.

Possessor nouns following **ni** ‘of’ are often the source or origin of the possessed noun.

Possessor preposition **ni** ‘of’ (possessor is source, origin of possessed noun)

(A&C 24)	duno ni Dangalkpa	<i>joining of Dangalkpa</i>
(Mudo 60)	biyo ni Afɔyɔ	<i>coming of Hare</i>
(Jeg 19)	can ni gen	<i>poverty of what</i>
(Jeg 19)	mbu ni gen	<i>suffering of what</i>
(Dudu 35)	cuny ni cuny	<i>liver of liver</i>
(Mudo 57)	ko'do ni kore	<i>sending of sending it</i>
(Dakɔ 2)	ga kal ni serig Istewiyɔ	<i>capital of Eastern Equatoria</i>
(Tɔ 1)	nyicɔ ni koro afaar waŋ gɔ arew	<i>boy of 12 years</i>
(A&U 1)	kot remb wic ni gen	<i>kind of pain of head of what</i>
(A&U 28)	cam ni di ceŋ	<i>food of midday</i>
(G&D 10-11)	mufta ni di ka duruc tarbija	<i>key of drawers of table</i>

Possessor nouns following **ki** ‘of’ have association (known to occur with) or accompaniment (together with) with the possessed noun.

Possessor preposition **ki** ‘of’ (possessor has association or accompaniment)

(Tɔ 4)	gele ki Bor	<i>custom of Bor</i>
(A&C 15)	kɔf ki Combo	<i>word of Snail</i>
(Mudo 6b)	Üton ki boŋ	<i>Hyena of slave (busy)</i>
(Mudo 24)	muno ki Üton	<i>accusation of Hyena</i>
(Dakɔ 29)	kɔr ki far	<i>word of thought</i>
(Dudu 14)	lek ki yege	<i>dream of others</i>
(Nyeta 42)	kel ki Lingo	<i>fence of Lingo</i>
(A&U 29)	kɔf ki aŋɔm	<i>word of Aŋɔm</i>
(Dudu 12)	kɔf ki yege dakɔ	<i>word of other women</i>
(Nyeta 46)	kwɔt ki cam yoŋ	<i>house of that food</i>
(G&D 14)	yoo ki ka guk	<i>way of dogs</i>
(G&D 21)	dano ki yoor fara	<i>person of road of my house</i>
(Nyeta 8)	ümīya ki wind ma	<i>my brother of sister of mother</i>
(Nyeta 9)	nyi wura ki wind baa	<i>my child of brother of father</i>
(Mudo 20)	ga gbiya ki ka ley	<i>big chief of animals</i>
(A&U 30)	ga far ki Ayaka	<i>concern of Ayaka</i>
(Mudo 6)	dakɔ caa ki Üton	<i>female cow of Hyena</i>
(Mudo 10)	nyitind caa ki Üton	<i>claves of Hyena</i>
(Mudo 79)	nyitind ka caa ki Üton	<i>calves of Hyena</i>
(G&D 20)	ndot yen ki nyitinde	<i>this house of his children</i>
(A&U 30)	yoom kɔ ki nat	<i>peaceful time of child</i>

Possessor nouns following **ri**, **di**, **ti**, **u** ‘of’ have certain locations in relation to the possessed noun. These possessor prepositions have meaning similar to the prepositions **ri** ‘at, around’, **di**

‘at, beside’, **ti** ‘under’, **u** ‘on, over’. The possessor preposition **ri** shows the possessed noun **'dend** ‘skin’ is around the possessor noun **danɔ** ‘person’. We learn more about prepositions in the next lesson.

Possessor prepositions **ri, di, ti, u** ‘of’ (position of possessor)

ri ‘at, around’		'dend ri danɔ	<i>skin of person</i>
di ‘at, beside’	(A&C 12)	kɔf di Afɔyɔ	<i>word of Hare</i>
ti ‘under’	(Mudo 21)	dom ti rɔf	<i>beginning of court</i>
u ‘on, over’	(Jeg 20)	yoor u lel	<i>road of grave</i>

In summary, we have the following possessor prepositions

Possessor prepositions

yï	possessor receives benefit, direction	lor yï 'bübor	<i>fear of Lion</i>
ni	possessor is source, origin of possessed	bïyo ni Afɔyɔ	<i>coming of Hare</i>
ki	possessor has association or accompaniment	gele ki Bor	<i>custom of Bor</i>
ri	position of possessor	'dend ri danɔ	<i>skin of person</i>
di	position of possessor	kɔf di Afɔyɔ	<i>word of Hare</i>
ti	position of possessor	dom ti rɔf	<i>beginning of court</i>
u	position of possessor	yoor u lel	<i>road of grave</i>

Exercise 7

Underline all possessed and possessor nouns in the lines below that are separated by a possessor preposition **yï, ni, ki, ri, di, ti, u** ‘of’.

(L&G 35)

Ki yoor yï bur yen, Gweno ayuud nati tol ü ye nyika muuny gɔ.

From way of this hole, Hen had pulled a small snake and was swallowing it.

(Tɔ 1)

Nati nyicɔ ni koro afaar waŋ gɔ arew atɔɔ.

A young boy of twelve years died.

(Tɔ 2)

Ye nyika ren nat yï jo nyɔl ne.

He was the only child of his parents.

(Tɔ 3-4)

Ki ɲey yak tɔ ngbiŋ ki kpati ceŋ, yï gele ki Bor, nyika atiiŋ tɔ cii'do kuuny gɔ yï finy lel.

After the mourning until afternoon required by the custom of the Bor people, corpse was carried and buried in the ground.

(A&C 12)

Aŋɔl kɔf di Afɔyɔ wiiye mu tuum kɔf ba.

He interrupted word of Hare before could finish.

(A&C 15)

Kɔf ki Combo nyika reem ri Afɔyɔ kicɔt.

The word of Snail was hurting Hare very much.

(A&C 24-25)

Kar cak ɲwec nyika u fi Gitan, cii'do ki ri duno ni Dangalkpa ki fi Aberɔ bïyo u fi Babur, cok gɔ a u fi Bilal.

Starting point was at water of Gitan, go through crossing of Dangalkpa with water of Aberɔ up to water of Babur and ends at water of Bilal.

(Mudo 6)

Yi kə məkə, dakə caa ki Üton anyoöl nyitind ka caa arew.

(Mudo 9-11)

Üton bi baŋ ka kwinj ley man nyik bee'do kpəkə ki kaŋ ayiin gə ri adi 'Dübor gwaar nà nyitind caa ki Üton,

(Mudo 20)

Ləc nyika ga gbiya ki ka ley.

(Mudo 21-22)

Yi dom ti rəf, ka ley mu jo biïyo nyika bee'do ki finy ngbililii.

(Mudo 24-25)

Fiiir, kata muno ki Üton nà rang kar gə, a ŋa nyik ürəomə ki ŋəl rəf 'düüg nyitind caa ki Üton yire?

(Mudo 59-62)

Ge doom laai kəf kew ri ge ki nyəet nyetə 'da wə biyo ni Afəyo 'da may wən rək keet ka lor, bolə bi nyobo yəkə ti 'dend ri ge.

(Jeg 19)

A can ni gen 'dagin ni, a mbu ni gen 'dagin ni?

(Dakə 2)

Kukəŋ tic kwara yi Sudan ki ŋey 'düügo ki yoor Uganda nyika yi Torit, kitin yen ga kal ni serig Istewiyo.

(Dakə 29)

Ka nyəkə nyik ki laai kəf ki far,

(Dudu 6)

Wəf ni ji cad, ki cige, nyika bəədə ti yi finy yen.

(Dudu 35-36)

Ge kpi aleeny yokə yi cuny ni cuny ge faar dunda ka far.

(G&D 10-11)

Ye yii'd a wə, wiye awiil ri ka mufti ni di ka duruc tarbija ki.

(G&D 13-15)

Guk abii ki ŋwec, yeeŋ yube ü yaak *ŋiŋi*, *ŋiŋi* yi yoo ki ka guk ü giir ree ki ŋwec 'düügo yi faci ni biïye ki yoor ki gə, cuungo yeeŋ yube di ndət yi faci yoŋ.

(Nyeta 8-9)

Yi nà ümiya ki wind ma ü Ayak nà nyi wura ki wind baa.

(Nyeta 28-29)

In time, the female cow of Hyena gave birth to two calves.

Hyena and other wild animals that were living near to there, well knew Lion in truth took the calves of Hyena,

Elephant was the greatest chief of animals.

In the beginning of the court session, animals that had come were sitting in silence.

Even though accusation of Hyena was straightforward, who dared to give the verdict to return the calves of Hyena to him?

They began chatting together and laughing as if coming of Hare would bring strength scattering fear, weakness, laziness from frail bodies.

Like this is pity of what, like this is suffering of what?

My first work of Sudan after returning on the road from Uganda was in Torit, now capital of Eastern Equatoria.

While people were exchanging word of thought,

A youth of merchant with his wife were also living in this place.

They both got lost in liver of liver thinking of many thoughts.

He discovered that he had forgotten the keys of in the drawer of the table.

Dog came running, wagging its tail and crying in way of dogs and turned himself with race returned to home it came from road of it, standing, wagging his tail at door of that house.

You are my brother of my aunt and Ayak is the child of (my) brother of (my) father.

Ye acii'do cuuge kɔf ki ji 'dɔŋ kwere
'doonj 'diiuge ruub waŋ tek kɔf fare.
(Nyeta 42)

*He arranged an agreement with officer so he
return to solve important matters at his house.*

Di kel ki Lingo nyika tool kur Ŋeya.
(A&U 28)

Gate of Lingo was opened towards Ŋeya.

Cam ni di ceŋ ki kɔ kpi a yira.”
(A&U 30-31)

Food of midday with all the time be for me.

Ga far ki Ayaka nyika neeno but yoom kɔ
ki nat, ü baŋ gɔ a but dunda ka tic faci
ü kɔ njite fiir tuum ge kpi ba.

*Thought of Ayaka was seeing peaceful time
with child and its remainder is about many
tasks of house and little time to finish them all.*

Prepositions

Prepositions introduce nouns along with other words and tell about an action. The preposition and the words introduced by the preposition are called a prepositional phrase.

In (1), **ri** ‘at, to’ is a preposition.

(1) Ye nà kaado **ri** faci. *He goes **to** house.*

The preposition **ri** introduces the noun **faci** ‘house’. The prepositional phrase **ri faci** ‘to house’ tells the direction or goal of the action **kaado** ‘goes’. It tells us **kaado** happened towards **faci**.

In (1), the prepositional phrase has one word besides the preposition. But prepositional phrases can also have several words. In *Mudo 50*, **but ka tic kwara mɔkɔ** ‘about my other work’ is all part of the prepositional phrase.

(Mudo 50)

Cii'da **but** ka tic kwara mɔkɔ ki?”

*May I go **about** my other work?”*

Other prepositions are listed below. Some are two or more prepositions used together to make a new preposition.

Prepositions

ri	<i>at, in, on, for, around</i>
ki	<i>with, in, inside</i>
u	<i>on, over</i>
wi	<i>over, on, at</i>
yï	<i>to, for, in</i>
kew	<i>between</i>
kar	<i>in place of, instead of</i>
ti	<i>under</i>
ŋey	<i>behind, after</i>

di	<i>at, beside, in front of</i>
but	<i>next to, about, beside, near</i>
tikor	<i>before, in front of</i>
kpokɔ ri	<i>near</i>
ki ɲey	<i>behind, after</i>
ki ri	<i>passing by, at</i>
kew ri	<i>between</i>

The prepositions are used in sentences below.

Prepositions

Gifi nà ki danɔ.	<i>Thing is inside person.</i>
Gifi nà ri danɔ.	<i>Thing is at person.</i>
Gifi nà u danɔ.	<i>Thing is on person.</i>
Gifi nà wi danɔ.	<i>Thing is over person.</i>
Gifi nà yɪ danɔ.	<i>Thing is for person.</i>
Gifi nà kew danɔ ki ge.	<i>Thing is between person and them.</i>
Gifi nà kar danɔ.	<i>Thing is in place of person.</i>
Gifi nà ti danɔ.	<i>Thing is under person.</i>
Gifi nà ney danɔ.	<i>Thing is behind person.</i>
Gifi nà di danɔ.	<i>Thing is in front of person.</i>
Gifi nà but danɔ.	<i>Thing is near person.</i>
Gifi nà tikor danɔ.	<i>Thing is in front of person.</i>
Gifi nà ki ɲey danɔ.	<i>Thing is at person.</i>
Gifi nà kpokɔ ri danɔ.	<i>Thing is near person.</i>
Gifi nà ki ri danɔ.	<i>Thing is at person.</i>
Gifi nà kew ri danɔ ki ge.	<i>Thing is between person and them.</i>

Some prepositions are also body parts.

Body part	Possessed body part	Preposition
wic <i>head</i>	wiy danɔ <i>head of person</i>	wi danɔ <i>over person</i>
rɔk <i>body</i>	ri danɔ <i>body of person</i>	ri danɔ <i>at person</i>
ɲec <i>back</i>	ɲey danɔ <i>back of person</i>	ɲey danɔ <i>behind person</i>

At times, it might be difficult for readers to know the difference in meaning—when these words are used as body parts and when they are used as prepositions. If it is difficult for readers to know the difference in meaning, the following spelling rule can make the meaning clear: Put a dash (-) between a preposition and a following noun, but not between a body part and a noun (**ɲey danɔ** ‘back of person’, **ɲey-danɔ** ‘behind person’).

Most prepositions can be used instead of **ri** ‘at, to’ in (4) or (5).

- (4) Gifi nà ri faci. *Thing is **at** the house.*
 (5) Ye nà kaado ri danɔ. *He goes **to** the person.*

Exercise 8

In the sentences below, underline all prepositional phrases. The first sentence is done as an example.

(L&G 15-16)

Kendo rec kɔf nà wɛ ná ya acaami yokɔ ki,
yi übee'd ri mu kpɔ 'doon fiinja ki degi ba,

(L&G 29-30)

Ni woot di ceɲ, Lɛc
ayeɲ kaade ti ga tɔf yat,

(L&G 31)

Lɛc aleek yi nindo wɛ,
Gwɛnɔ agool bur ti cɛnde, koow fi.

(Tɔ 26)

Yi kɔ yoɲ, tɔ nà ki ga nyi tɔl
tuu'd dɔɔ gɔ ri 'dɔ'dɔ.

(Tɔ 27)

Ye nà toor gɔ u nyɔkɔ fiir maag
danɔ man cii'do tɔɔ ɲɛt ɲat maɲ ni.

(Tɔ 35)

Dicɔ yen abee'd u dege ki nja kɔ
ki waay kɔf ba.

(A&C 17)

Combo, “Kpi ki ri jeg kɔf.”

(A&C 18)

Bii kuro, ü lɔɔrɔ ji 'dar rɔɔ u yege.

(A&C 20-21)

Afɔyɔ mu niind ki 'düwor yoɲ ba, yi teer
fay kɔf ki Combo wɛ ye ü'daara ye ki ɲwec.

(A&C 22-23)

Ye acii'do gwaare ka yege ka combo
mɔkɔ kaan ge ki ti bubɔkɔ ki ri yoo ɲwec
nyik cii'do kii't rɔk waɲ gɔ ni.

(A&C 31)

Akel, ya a'daari ki wooto kán
ri kukɔɲ danɔ.

(A&C 54-55)

Tikore u fi Bilal nyika ka combo alak
gweey ciɲ ge ü koog kogo.

(A&C 56)

Kinyɔrɔ Combo abii mal tikor Afɔyɔ.

(A&C 57-58)

Ya a'daar wiya, cii'di mal caam wiya,
kitin yen tikor wa kán kpi.

*However, it is said that after I have eaten you,
you will not be at alive so as to move around,*

*When it was midday, Elephant
challenged and went under a big shade tree,*

*Elephant dreamed in his sleep that Hen dug
hole near under his feet and reached water.*

*At that time, death is with a big rope
tying a knot with a loop.*

*He throws it on people to catch
someone who might die after that (buried) one.*

*The man remained on his mouth for a long time,
with saying not a word.*

Snail said, “(That) is all with at good word.”

Come to see the deafing person over others.

*Hare not sleep with night, for thinking foolish
talk with Snail that he could defeat him in race.*

*He went and gathered the other snails and
hide them under leafy brush along the road of race
where the running was to pass through.*

*First of all, I have defeated you with arrival here
as the first person.*

*In front on water of Bilal there were many snails
clapping their hands and shouting.*

Slowly Snail crawled before Hare.

*I defeated you. Go on and eat your head,
this now here in front of us all.*

(Mudo 9-11)

Üton bi baŋ ka kwinj ley
man nyik bee'do kpəkɔ ki kaŋ ayiin gɔ ri adi
'Dübor gwaar nà nyitind caa ki Üton,

(Mudo 21)

Ye acoond baŋ ka ley məkɔ yì rɔf.

(Mudo 44)

Liŋo a'düüg foodo u ka ley məkɔ ti.

(Jeg 4-5)

Ge abii kpi cuung ge far Üca,
fiir faci kwere nyika kukɔŋ faci
tikor wooto ri fu baŋ ka yege maŋ.

(Dakɔ 6)

Yi ceŋ məkɔ akel yi kɔ yoŋ,
ya agwaar ka bongu.

(Dakɔ 13-14)

Ki mba, ki ŋey nyika gwɛeny ciŋɔ re,
dakɔ yen agwaar ŋwec
məkɔ ti fiir cii'do foodo yì fi.

(Dudu 2)

Jo fiiny yoŋ coond ri ka Madi
nyika jeg nyɔkɔ.

(Dudu 16)

Akel fiir, 'doon yuume ree yi ka mbu kwere.

(Dudu 17)

Arew 'doon yuuma raa ti yi ti tuui ne.

(Dudu 33-34)

Ŋet maad cay, ye nyika
neeno bor yokɔ u mal.

(Dudu 35-36)

Ge kpi aleeny yokɔ yi cuny ni cuny ge
faar dunda ka far.

(G&D 8)

Yi ceŋ məkɔ guk anüü'd rec dakɔ yi ji fare.

(G&D 9)

Dico agwaar wot cii'de yi tic
ki 'da ki kɔ kpi.

(G&D 18-19)

Ki jeg lam, nying acakir arew
nyika kaado cii'do yi tic.

(G&D 21-22)

Gifi məkɔ fowa wee danɔ ki yoor
fara nut yi kwɔt yoŋ.

(G&D 23-24)

Kán ackeri məkɔ ni kaad gweey
telefon yi makta fiir yii yinj kwɔt yoŋ.

*Hyena and other wild animals
that were living near to there, well knew Lion
in truth took the calves of Hyena,*

He called the rest of the animals to court.

Silence fell on the certain animals once again.

*They all came and stopped at the house of Uca,
since his house was the first house
before reaching to those others remaining.*

*In certain one day at that time,
I collected the clothes.*

*In a little while after she had been released,
this woman dashed out
and ran again to jump in the water.*

*Inhabitants called at Ma'di
were good people.*

One (reason) so he can rest from his suffering.

Second (reason) so I can rest from caring him.

*While drinking tea, he was
looking as if very far off on up.*

*They both got lost in their liver of liver
thinking of many thoughts.*

In certain day, dog showed woman to husband.

Man left and went for work in as in every time.

*By good fortune, two policemen
were passing by, going to work.*

*Something from my house or a person on road
of my house is present in that house.*

*At this point, the police phoned on mobile
to office for permission to search that house.*

(Nyeta 17)

Nin abic akaado ki ñey laai kof
kew Nyeta bi Ayak.

*Five days passed since there were exchanged
words between Nyeta and Ayak.*

(Nyeta 22-23)

Ki neeno ki yi kwot, ye alor amut ti
kaf (cama) bongu ki bok bongu moko u go.

*While looking around the house, he saw carrier
under the clothes stand with a sheet over it.*

(Nyeta 45-46)

Ni 'diiigi cen ba,
cii'di lany kwot ki cam yon yi amut no.

*Don't return back, go straight away
to the house with that food in the carrier.*

(Nyeta 51)

Kiit amut yon u tarabija kan.

Put that carrier here on the table.

(Nyeta 64-65)

Lor nyika ri Tam ki lor nying acakir a'dek
ki utum u nyare kew ge.

*Fear was at Tam when he saw three police
with guns and his daughter among them.*

(A&U 9)

Ki cend go arew kitin yen,
ya acuung mac ti doka fiir toor kon.

*With two times this now, I have tried to light
fire under cooker in order to make asida.*

(A&U 30-31)

Ga far ki Ayaka nyika neeno but yoom ko
ki nat, u ban go a but dunda ka tic faci
u ko njite fiir tuum ge kpi ba.

*Thought of Ayaka was seeing about peaceful time
with child and its remainder is about many
tasks of house and little time to finish them all.*

Pronouns

A pronoun is used instead of a noun.

In *A&C 20-21*, **ye** 'he' and **ye** 'him' are pronouns. These take the place of the nouns **Afoyo** 'Hare' and **Combo** 'Snail' earlier in the sentence.

(A&C 20-21)

Afoyo mu niind ki 'duwor yon ba, yi teer *Hare* not sleep that night, thinking about
fay kof ki Combo we **ye** u'daara **ye** ki ñwec. talk of Snail that **he** defeat **him** in running.

Rather than saying **Afoyo** 'Hare' and **Combo** 'Snail' every time we talk about **Afoyo** and **Combo**, we can instead say the pronoun **ye** in place of these nouns.

There are four types of pronouns in Belanda Bor: subject, object, possessor, and reflexive.

Subject pronouns before a verb take the place of a noun before an action word (verb). Subject pronouns after a verb also take the place of a noun subject, but follow the verb. As you read each of the sentences below, look for differences in the pronouns in **bold** that can take the place of the underlined noun.

Subject pronouns

Before verb	After verb
<u>Dano</u> alɔɔr guk. <i>Person saw dog.</i>	Ni woot <u>dano</u> , . . . <i>When <u>person</u> arrived, . . .</i>
Ya alɔɔr guk. <i>I saw dog.</i>	Ni woot a , . . . <i>When I arrived, . . .</i>
Yi alɔɔr guk. <i>You (sg) saw dog.</i>	Ni woot i , . . . <i>When you (sg) arrived, . . .</i>
Ye alɔɔr guk. <i>(S)he saw dog.</i>	Ni woot e , . . . <i>When (s)he arrived, . . .</i>
Gɔ alɔɔr guk. <i>It saw dog.</i>	Ni woot gɔ , . . . <i>When it arrived, . . .</i>
Ko alɔɔr guk. <i>We (and you) saw dog.</i>	Ni woot ko , . . . <i>When we (and you) arrived, . . .</i>
Wa alɔɔr guk. <i>We (not you) saw dog.</i>	Ni woot wa , . . . <i>When we (not you) arrived, . . .</i>
Wu alɔɔr guk. <i>You (pl) saw dog.</i>	Ni woot u , . . . <i>When you (pl) arrived, . . .</i>
Ge alɔɔr guk. <i>They saw dog.</i>	Ni woot ge , . . . <i>When they arrived, . . .</i>

Subject pronouns –**a** ‘I’, –**i** ‘you (sg)’, –**e** ‘(s)he’, –**u** ‘you (pl)’ after a verb with final consonant are attached to the verb, but other subject pronouns are separate from the verb. We learn more about these in the lesson *Subject pronouns*.

Object pronouns receive the action. In the sentences on the *left* below, the pronouns in **bold** receive the action **alɔɔr** ‘saw’. These are often the same as subject pronouns after verbs. They are talked about more in the lesson *Object Pronouns*.

Object Pronouns	Pronouns introduced by prepositions
Guk alɔɔr <u>dano</u> . <i>Dog saw <u>person</u>.</i>	Gifi nà ri <u>dano</u> . <i>Thing is at <u>person</u>.</i>
Guk alɔɔra. <i>Dog saw me.</i>	Gifi nà ra. <i>Thing is at me.</i>
Guk alɔɔri. <i>Dog saw you (sg).</i>	Gifi nà ri. <i>Thing is at you (sg).</i>
Guk alɔɔre. <i>Dog saw him/her.</i>	Gifi nà re. <i>Thing is at him/her.</i>
Guk alɔɔr gɔ . <i>Dog saw it.</i>	Gifi nà ri gɔ . <i>Thing is at it.</i>
Guk alɔɔr ko . <i>Dog saw us (and you).</i>	Gifi nà ri ko . <i>Thing is at us (and you).</i>
Guk alɔɔr wa . <i>Dog saw us (not you).</i>	Gifi nà ri wa . <i>Thing is at us (not you).</i>
Guk alɔɔr wu . <i>Dog saw you (pl).</i>	Gifi nà ri wu . <i>Thing is at you (pl).</i>
Guk alɔɔr ge . <i>Dog saw them.</i>	Gifi nà ri ge . <i>Thing is at them.</i>

Pronouns introduced by prepositions are often the same as object pronouns. We learn more about these in the lesson *Prepositions Introducing Pronouns*.

Possessor pronouns own something or someone. The thing or person owned has a close or distant relationship with the possessor pronoun. In the sentences on the *left* below, there are pronoun owners of **wanɔ** ‘face’. **Wanɔ** has a close relationship to pronoun owners because it is not easily taken off the body.

Possessor Pronouns with close relationship (inalienable)	Possessor Pronouns with distant relationship (alienable)
Ye alɔɔr <i>He saw face</i> wanɔ <u>dano</u> . <i>of <u>person</u>.</i>	Ye aleeng <i>He heard</i> kɔf ki <u>dano</u> . <i>word of <u>person</u>.</i>
Ye alɔɔr wanɔa. <i>He saw my face.</i>	Ye aleeng kɔr kwara . <i>He heard my word.</i>
Ye alɔɔr wanɔi. <i>He saw your (sg) face.</i>	Ye aleeng kɔr kwiri . <i>He heard your (sg) word.</i>
Ye alɔɔr wanɔe. <i>He saw his/her face.</i>	Ye aleeng kɔr kwere . <i>He heard his/her word.</i>
Ye alɔɔr wanɔgɔ. <i>He saw its face.</i>	Ye aleeng kɔr kɔgɔ . <i>He heard its word.</i>

Ye alɔɔr waŋ ko .	<i>He saw our (and yr) fs.</i>	Ye aleeng kɔr ko .	<i>He heard our (and yr) ws.</i>
Ye alɔɔr waŋ wa .	<i>He saw our (not yr) fs.</i>	Ye aleeng kɔr kɔwa .	<i>He heard our (not yr) ws.</i>
Ye alɔɔr waŋ wu .	<i>He saw your (pl) fs.</i>	Ye aleeng kɔr kwu .	<i>He heard your (pl) ws.</i>
Ye alɔɔr waŋ ge .	<i>He saw their faces.</i>	Ye aleeng kɔr kwege .	<i>He heard their words.</i>

On the *right* above, there are pronoun owners of **firi** ‘word’ which are more easily separated from people. We learn more about possessor pronouns in the lesson *Possessor Pronouns*.

Reflexive pronouns receive the action and are the same people who do the action. In the sentences below, the pronouns in **bold** are both the ones turned and the ones who turn.

Reflexive Pronouns [check]

Ya agiir raa .	<i>I turned myself.</i>
Yi agiir rii .	<i>You (sg) turned yourself.</i>
Ye agiir ree .	<i>(S)he turned herself/himself.</i>
Gɔ agiir gɔ ?	<i>It turned itself.</i>
Ko agiir ko ?	<i>We (and you) turned ourselves.</i>
Wa agiir wa ?	<i>We (not you) turned ourselves.</i>
Wu agiir wu ?	<i>You (pl) turned yourselves.</i>
Ge agiir ge ?	<i>They turned themselves.</i>

In summary, the pronouns are listed below by themselves.

Pronouns

Subject		Object	Intr. by	Posessor		Refl.	
Before verb	After verb		prep.	close relat.	distant relat.		
ya	-a, na	-a, na, ya	-a, na	-a, na	kwara	raa	<i>I, me, my</i>
yi	-i, ni	-i, ni, yi	-i, ni	-i, ni	kwiri	rii	<i>you (sg), your</i>
ye	-e, ne	-e, ne, ye	-e, ne	-e, ne	kwere	ree	<i>(s)he, him, her, his</i>
gɔ	gɔ	gɔ	gɔ	gɔ	kɔgɔ	gɔ ?	<i>it</i>
ko	ko	ko	ko	ko	ko	ko ?	<i>we, us, our (and you)</i>
wa	wa	wa	wa	wa	kɔwa	wa ?	<i>we, us, our (not you)</i>
wu	-u, nu	wu	wu	wu	kwu	wu ?	<i>you (pl), your</i>
ge	ge	ge	ge	ge	kwege	ge ?	<i>they, them, their</i>

Exercise 9

Underline all pronouns in the sentences below. There is one blank on the left for each pronoun. In these blanks, write **subj before**, **subj after**, **object**, **after prep**, **possessor** or **reflexive** for which type of pronoun you find. The first sentence is done as an example.

<u>after prep</u>	(A&C 1-2)		
<u>possessor</u>	Combo, kaadi yokɔ yira		<i>Snail, get out from <u>me</u></i>
	yī yoo ki kinyɔrɔ wot yen kwiri nī.		<i>for way with this <u>your</u> slow walking.</i>
	(A&C 19)		

_____	Ü wiyy 'dog cende	<i>And left a dirt trail with his legs</i>
_____	ɲete.	<i>behind him.</i>
_____	(Mudo 52)	
_____	Ya ni cii'do	<i>I will go</i>
_____	lɔɔr finy re	<i>look for him</i>
_____	face.	<i>in his house.</i>
_____	(Dako 10-11)	
_____	Dako nyike gweey ne	<i>Woman that he beat</i>
_____	ni akuum re we,	<i>promised to him that</i>
_____	ye na cii'do	<i>him she would</i>
_____	neeg ree ki foodo yi fi yo.	<i>kill herself by falling into water.</i>
_____	(Nyeta 26)	
_____	Ŋeya, ka'do bee taali	<i>Ŋeya, the broth you cooked</i>
_____	tin na met kicɔt.	<i>today is very nice.</i>
_____	(Nyeta 47)	
_____	Yi moon	<i>You refused</i>
_____	gɔ	<i>it</i>
_____	ra nyika fiir 'doon	<i>to me because</i>
_____	caam wa	<i>we eat</i>
_____	gɔ ki	<i>it with</i>
_____	ka jo woda.	<i>my friends.</i>

Subject pronouns

In the last lesson, we learned subject pronouns can come before or after verbs. Both take the place of a noun that does the action. In this lesson we learn how subject pronouns are used.

Subject pronouns before a verb are often used for the same subject as in the previous sentence.

In *Nyeta 35-38*, **Neya** 'name of woman' is the subject of the first sentence and does the action **abi** 'came'.

(*Nyeta 35-38*)

Ŋeya abi yoko yi kel.

Ŋeya came out from behind the fence.

Ye aneen kur kuc bi cam ki lɔɔr ɲat moko ba.

She looked right and left and did not see anyone.

Ye atoor tob wiye,

She pulled the robe over her,

kuum ka finy moko kpi yoko wiyy,

covered all certain area leaving

ka nyi waje neeno ki kew go.

only a little space for her eyes to see between it.

In the second sentence, the subject pronoun **ye** 'she' comes before and does the verb **aneen** 'looked', and takes the place of **Neya**. The second verb **lɔɔr** 'see' in this sentence does not have any subject pronoun. The listeners know the subject of **lɔɔr** is still **Neya**, so no pronoun is needed.

In the third sentence of *Nyeta 35-38*, the subject pronoun **ye** ‘she’ also comes before the verb **atoor** ‘pulled’ and takes the place of **Neya**. The other verbs **kuum** ‘covered’ and **wiiy** ‘leaving’ in this sentence do not have any subject pronoun, although the subject of these verbs is also **Neya**.

Subject pronouns after a verb also take the place of a noun subject, but follow the verb. They are often in dependent clauses, in main clauses with more than one verb, in commands, and in clauses with object focus.

In *Nyeta 27-29*, there are three verbs with subject pronoun after the verb. The first is **woote** ‘he reached’ with the pronoun **-e** ‘he’. This verb and subject pronoun are in the dependent clause **nī woote kar tic** ‘when he reached his work’. This dependent clause needs the following main clause to complete the sentence.

(Nyeta 27-29) (Dependent clause, main clause with two verbs)

Nī woote kar tic, ye acii'do cuuge kɔf ki ji 'dɔŋ kwere 'doon 'dūüge ruub waŋ tek kɔf fare.	<i>When he reached his work, he went arranged agreement with his officer so that he could return to solve some important matters at his house.</i>
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In *Nyeta 27-29*, the verb **'dūüge** ‘he return’ also has the subject pronoun **-e** ‘he’ and is in the dependent clause **'doon 'dūüge ruub waŋ tek kɔf fare** ‘so that he could return to solve some important matters at his house’. The verb **cuuge** ‘he arranged’ also has the subject pronoun **-e** ‘he’. This verb is in the main clause **ye acii'do cuuge kɔf ki ji 'dɔŋ kwere** ‘he went and arranged an agreement with his officer’ which has two verbs. The verb **cuuge** ‘he arranged’ follows the verb **ye acii'do** ‘he went’.

In *A&C 28-29*, the subject pronoun **-a** ‘I’ attaches to the connector **'doon** ‘when’ in the dependent clause **'doonja biïyo** ‘when I come’.

(A&C 28-29) (Dependent clause)

'Doonja biïyo, ya üyii'di ki kpɔkɔ kán nɔ.	<i>When I come, I will find you just near here.</i>
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In *Dakɔ 9*, the verb **maagu** ‘you (pl) catch’ with subject pronoun **-u** ‘you (pl)’ is used twice as a command.

(Dakɔ 9) (Command)

Maagu ye, maagu ye! Ye nà cii'do foodo yi fi!	<i>You catch her, you catch her! She is going to fall in the water!</i>
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In *Dudu 44*, the verb **kaami** ‘you gave’ has the subject pronoun **-i** ‘you (sg)’.

(Dudu 44) (Object focus)

Dawa, kaami yira nyiwooro met kicɔt.	<i>Medicine you gave me yesterday, it was very good.</i>
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Dawa ‘medicine’ receives the action of **kaami** and is the object of this verb. **Dawa** comes before

the verb to show that it is in focus—the most important word in this sentence.

Subject pronouns before verbs and subject pronouns after verbs are compared below.

<u>Subject pronouns</u>		
Before verbs		After verbs with final consonant
Danɔ alɔɔr guk.	<i>Person saw dog.</i>	Ni woot danɔ, . . . <i>When person arrived, . . .</i>
Ya alɔɔr guk.	<i>I saw dog.</i>	Ni woota, . . . <i>When I arrived, . . .</i>
Yi alɔɔr guk.	<i>You (sg) saw dog.</i>	Ni wooti, . . . <i>When you (sg) arrived, . . .</i>
Ye alɔɔr guk.	<i>(S)he saw dog.</i>	Ni woote, . . . <i>When (s)he arrived, . . .</i>
Gɔ alɔɔr guk	<i>It saw dog.</i>	Ni woot gɔ, . . . <i>When it arrived, . . .</i>
Ko alɔɔr guk.	<i>We (and you) saw dog.</i>	Ni wooto, . . . <i>When we (and you) arrived, . . .</i>
Wa alɔɔr guk.	<i>We (not you) saw dog.</i>	Ni woot wa, . . . <i>When we (not you) arrived, . . .</i>
Wu alɔɔr guk.	<i>You (pl) saw dog.</i>	Ni wootu, . . . <i>When you (pl) arrived, . . .</i>
Ge alɔɔr guk.	<i>They saw dog.</i>	Ni woot ge, . . . <i>When they arrived, . . .</i>

When the verb has a final consonant (as **woot** ‘arrived’), the subject pronouns **-a** ‘I’, **-i** ‘you (sg)’, **-e** ‘(s)he’, **-u** ‘you (pl)’ are attached to the verb. Other subject pronouns after the verb are separate from the verb.

However, when the verb has a final vowel (as **biiyo** ‘arrived’), the subject pronouns **na** ‘I’, **ni** ‘you (sg)’, **ne** ‘(s)he’, **nu** ‘you (pl)’ follow the verb, and all subject pronouns are separate from the verb.

Subject pronouns after verbs with final vowel

Ni biiyo danɔ, . . .	<i>When person comes, . . .</i>
Ni biiyo na, . . .	<i>When I come . . .</i>
Ni biiyo ni, . . .	<i>When you (sg) come, . . .</i>
Ni biiyo ne, . . .	<i>When (s)he comes, . . .</i>
Ni biiyo gɔ, . . .	<i>When it comes, . . .</i>
Ni biiyo ko, . . .	<i>When we (and you) come, . . .</i>
Ni biiyo wa, . . .	<i>When we (not you) come, . . .</i>
Ni biiyo nu, . . .	<i>When you (pl) come, . . .</i>
Ni biiyo ge, . . .	<i>When they come, . . .</i>

Below are verbs with final consonant that have a subject pronoun after the verb.

Verbs with final consonant and subject pronouns after the verb

-a	(Tɔ 41)	cɔɔra	<i>I move</i>	-e	(L&G 32)	moode	<i>he drowns</i>
	(A&C 16)	yii'da	<i>I find</i>		(A&C 22)	gwaare	<i>he collects</i>
	(Mudo 32)	foonja	<i>I try</i>		(A&C 46)	woote	<i>he arrives</i>
	(Mudo 40)	'duunda	<i>I add</i>		(A&C 46)	cɔɔnde	<i>he calls</i>
	(Mudo 50)	cii'da	<i>I go</i>		(Mudo 20)	muune	<i>he accuses</i>
	(Dudu 47)	maada	<i>I drink</i>		(Mudo 28)	waaye	<i>he says</i>
	-i	(L&G 15)	bee'di		<i>you stay</i>	(Mudo 56)	miire
(L&G 39)		kaadi	<i>you go</i>	(Dakɔ 10)	nyike	<i>she was</i>	

	(Mudo 15)	miiyi	<i>you close</i>		(Dako 28)	foode	<i>she falls</i>
	(Mudo 43)	fiinji	<i>you ask</i>		(Dudu 32)	lɔɔge	<i>he washes</i>
	(Dudu 44)	kaami	<i>you gave</i>		(Dudu 41)	neene	<i>he looks</i>
	(Dudu 53)	wiiyi	<i>you allow</i>		(G&D 28)	cuuge	<i>he arranges</i>
	(G&D 3)	gweeyi	<i>you beat</i>		(A&U 13)	doome	<i>he starts</i>
	(Nyeta 16)	yii'di	<i>you find</i>		(A&U 15)	wiije	<i>he wants</i>
	(Nyeta 26)	taali	<i>you cook</i>		(A&U 39)	wiiye	<i>he allows</i>
	(Nyeta 45)	'diiügi	<i>you return</i>				
	(Nyeta 52)	kaaci	<i>you rise</i>				
-u	(Jeg 9)	kuuru	<i>you (pl) wait</i>	wa	(Nyeta 47)	caam wa	<i>we (not you) eat</i>
	(Jeg 12)	caamu	<i>you (pl) eat</i>				
	(Dako 9)	maagu	<i>you (pl) catch</i>	ge	(Jeg 4)	cuung ge	<i>they stop</i>
	(Dako 24)	lɔɔru	<i>you (pl) see</i>				
	(G&D 22)	kwaanyu	<i>you (pl) help</i>				

The verb 'duun' 'add' adds **d** before **-a** 'I' in 'duunda' 'I add'. All other verbs in this above list do not change in final consonant before adding the subject pronoun.

Below are verbs with final vowel that have a subject pronoun after the verb.

Verbs with final vowel and subject pronouns after the verb

na	(Nyeta 31)	biiyo na	<i>I come</i>	ne	(Dako 19)	moodo ne	<i>she drowns</i>
	(A&U 37)	'diiügo na	<i>I return</i>				
wu	(Dako 24)	mbuu wu	<i>you (pl) leave</i>	ge	(Dudu 18)	mbuu ge	<i>they leave</i>
	(Nyeta 44)	bii wu	<i>you (pl) come</i>				
wa	(Nyeta 52)	bii wa	<i>we (not you) come</i>				

We have the following spelling rule for subject pronouns after verbs.

Subject pronouns spelling rule: The subject pronouns **-a** 'I', **-i** 'you (sg)', **-e** '(s)he', **-u** 'you (pl)' after verbs with final consonant are connected to the verb. All other subject pronouns are separate from verbs.

Correct	Wrong	
Ni woot a , . . .	Ni woot a , . . .	<i>When I arrived, . . .</i>
Ni woot i , . . .	Ni woot i , . . .	<i>When you (sg) arrived, . . .</i>
Ni woote e , . . .	Ni woot e , . . .	<i>When (s)he arrived, . . .</i>
Ni woot gɔ , . . .	Ni woot gɔ , . . .	<i>When it arrived, . . .</i>
Ni woot ko , . . .	Ni woot ko , . . .	<i>When we (and you) arrived, . . .</i>
Ni woot wa , . . .	Ni woot wa , . . .	<i>When we (not you) arrived, . . .</i>
Ni woot u , . . .	Ni woot u , . . .	<i>When you (pl) arrived, . . .</i>
Ni woot ge , . . .	Ni woot ge , . . .	<i>When they arrived, . . .</i>

The subject pronouns are listed below.

Subject pronouns

Before verb	After verb with final consonant	After verb with final vowel	
ya	-a	na	<i>I</i>
yi	-i	ni	<i>you (sg)</i>
ye	-e	ne	<i>(s)he</i>
gɔ	gɔ	gɔ	<i>it</i>
ko	-o	ko	<i>we (and you)</i>
wa	wa	wa	<i>we (not you)</i>
wu	-u	nu	<i>you (pl)</i>
ge	ge	ge	<i>they</i>

Exercise 10

In the sentences below, underline all subject pronouns and the verb that the pronoun does. The first one has been done as an example.

(A&C 46)

Ni woote ngbɔcɔ Aberɔ bi Dangalakpa,
ye acuung cɔɔnde cut.

When he arrived at the joining of the Aberɔ and
Dangalakpa rivers, he stopped and called a yell.

(Mudo 32)

Ni foonja nüü'd gɔ yire we,

When I tried to convince him,

(Mudo 43)

Fiinji ye, 'Nytind ka caa ba
yï ji nyɔl ge ba arige?'

You ask him, 'Why are the calves not
with their mother?'

(Mudo 50)

Cii'da but ka tic kwara mɔkɔ kï?

May I go about my other work?

(Jeg 4)

Ge abii kpi cuung ge far Üca.

They all came and stopped at the house of Uca.

(Jeg 9)

Ye nà tɔɔg kon finy yokɔ rumo, kuuru gɔ.

She has already cut porridge, you wait for it.

(Jeg 12)

Caamu ka cam, fara ba boor kicɔt ba.

You eat the food. My house is not far.

(Dakɔ 19)

Ye ayiin gɔ kï we,
ükaame ye yokɔ tikor moodo ne.

She knows that they would take her out
before she drowned.

(Dakɔ 24)

Ya ni kuum raa yuu, mbuu wu ye,
lɔɔru ükiit rok a gen?'

I swear to you, will you leave her alone,
and you see what will happen?'

(Nyeta 26)

Ŋeya, ka'dɔ bæe taali tin nà met kicɔt.

Ŋeya, the broth you cooked today is very nice.

(Nyeta 31)

Bee'du kpɔkɔ ki far Lingo.

You stay near the house of Lingo.

Ni kaadu yokɔ ngbiŋ ri biiyo na ba.

You don't go out until I come.

(Nyeta 47)

Yi moon gɔ ra nyika

You refused to give it to me because we,

fiiir 'doorj caam wa go ki ka jo woda.
(Nyeta 52)

Ŋeya ataal gwenō we bii wa
caam go tin fari.

(A&U 37)

Kuung ūkōdō yen ngbiŋ
ri 'dūügo na ki yoor kar tic.

my friends, we were going to eat it.

*Ŋeya has cooked a chicken that we come
to eat today in your house.*

*Keep this hedgehog (and don't let it escape)
until I return on the road from the place of work.*

Object pronouns

In the lesson on *Pronouns*, we learned that object pronouns follow a verb and receive the action. In this lesson we learn three ways that object pronouns can be different--often depending on the verb they follow: following a complete verb with final consonant, an incomplete verb with final consonant, or any verb with a final vowel or separated from the verb by other words.

In *Dakō 15*, the object pronoun –e ‘her’ is attached to the verb **amaage** ‘caught her’ and receives this action.

(Dakō 15) (Complete)

Ka nyōkō **amaage** 'dūüg ki ne faci.

The people caught her and returned her home.

The verb **amaag** ‘caught’ is a complete verb. The action is thought of as a whole as something that has happened or finished.

In *Dakō 20*, the object pronoun **ne** ‘her’ follows the verb **nyik . . . amaag ne** ‘catch her’ and receives this action.

(Dakō 20) (Incomplete)

Kán, ya yi ka wof yen
nyik ŋwēec **maag ne** nī we,

*Then I said to the young people
who were running to catch her,*

The verb **nyik . . . maag** ‘catch’ is an incomplete verb. The action is thought of as happening over time as if we are watching it in a film.

The object pronoun –e ‘him/her’ attaches to complete verbs and the object pronoun **ne** ‘him/her’ follows incomplete verbs.

In *Nyeta 39-40*, the object pronoun –e ‘him/her’ attaches to the complete verbs **ayiine** ‘recognized her’ and **aluuke** ‘followed her’. The object pronoun **ne** ‘him/her’ follows the incomplete verbs **nyik . . . yiin ne** ‘recognize him’ and **luuk ne** ‘following her’.

(Nyeta 39-40)

Ye mu rōmō nyik ki **yiin ne** ba. Kendo

She did not recognize him. But Nyeta

Nyeta ayiine. Nyeta aluuke. Ye yɔ mu yiin *recognized **her***. Nyeta followed **her**. She did
 Nyeta wɛɛ danɔ nut luuk **ne** yɔ ba. *not know Nyeta or person was following **her***.

Object pronouns are compared below. The object pronouns **-a** ‘me’, **-i** ‘you (sg)’, **-e** ‘him/her’ are often attached to complete verbs with final consonant. All other object pronouns are separate from verbs. The object pronouns **na** ‘me’, **ni** ‘you (sg)’, **ne** ‘him/her’ follow incomplete verbs with final consonant. We learn more about complete and incomplete verbs in the lessons *Complete verbs* and *Incomplete verbs*.

Object pronouns

After complete verb with final consonant		After incomplete verb with final consonant	
Guk alɔɔr danɔ.	<i>Dog saw <u>person</u>.</i>	Guk lɔɔr danɔ.	<i>Dog sees <u>person</u>.</i>
Guk alɔɔra.	<i>Dog saw me.</i>	Guk lɔɔr na .	<i>Dog sees me.</i>
Guk alɔɔri.	<i>Dog saw you (sg).</i>	Guk lɔɔr ni .	<i>Dog sees you (sg).</i>
Guk alɔɔre.	<i>Dog saw him/her.</i>	Guk lɔɔr ne .	<i>Dog sees him/her.</i>
Guk alɔɔr gɔ.	<i>Dog saw it.</i>	Guk lɔɔr gɔ.	<i>Dog sees it.</i>
Guk alɔɔr ko.	<i>Dog saw us (and you).</i>	Guk lɔɔr ko.	<i>Dog sees us (and you).</i>
Guk alɔɔr wa.	<i>Dog saw us (not you).</i>	Guk lɔɔr wa.	<i>Dog sees us (not you).</i>
Guk alɔɔr wu.	<i>Dog saw you (pl).</i>	Guk lɔɔr wu.	<i>Dog sees you (pl).</i>
Guk alɔɔr ge.	<i>Dog saw them.</i>	Guk lɔɔr ge.	<i>Dog sees them.</i>

The object pronouns **ya** ‘me’, **yi** ‘you (sg)’, **ye** ‘him/her’ follow all verbs with final vowel or that are separated from the verb by another word.

Object pronouns after verb with final vowel

Guk ülɔɔra danɔ.	<i>Dog will see <u>person</u>.</i>
Guk ülɔɔra ya.	<i>Dog will see me.</i>
Guk ülɔɔra yi.	<i>Dog will see you (sg).</i>
Guk ülɔɔra ye.	<i>Dog will see him/her.</i>
Guk ülɔɔra gɔ.	<i>Dog will see it.</i>
Guk ülɔɔra ko.	<i>Dog will see us (and you).</i>
Guk ülɔɔra wa.	<i>Dog will see us (not you).</i>
Guk ülɔɔra wu.	<i>Dog will see you (pl).</i>
Guk ülɔɔra ge.	<i>Dog will see them.</i>

Below are verbs with final consonant that have an object pronoun after the verb. Often, but not always, the object pronouns **-a** ‘me’, **-i** ‘you (sg)’, **-e** ‘him/her’ are attached following a complete verb with prefix **a-**.

Object pronouns of verbs with final consonant

Connected				Separate			
-a	(L&G 16)	fiinja	<i>ask me</i>	na	(L&G 18)	caam na	<i>eat me</i>
	(A&C 16)	yii'da	<i>find me</i>		(L&G 25)	lɔɔr na	<i>see me</i>
-i	(Nyeta 2)	lɔɔri	<i>see you</i>		(A&C 6)	'daar na	<i>defeat me</i>
	(A&C 29)	üyii'di	<i>find you</i>		(A&C 32)	wiiy na	<i>allow me</i>
	(L&G 15)	acaami	<i>eat you</i>		(A&U 5)	caand na	<i>punish me</i>

-e	(A&C 31)	a'daari	<i>defeat you</i>	ni	(Nyeta 7-8)	moon na	<i>stop me</i>
	(L&G 23)	üwoondi	<i>deceive you</i>		(A&C 4)	'daar ni	<i>defeat you</i>
	(Tɔ 22)	wiiji	<i>want you</i>		(Tɔ 36)	moon ni	<i>stop you</i>
	(Dudu 52)	abɔɔdi	<i>save you</i>		(Dudu 51)	neeg ni	<i>kill you</i>
	(A&C 12)	wiiye	<i>allow him</i>		(Nyeta 16)	kwaany ni	<i>help you</i>
	(Tɔ 16)	atuu'de	<i>tie him</i>		(Nyeta 53)	nüü'd ni	<i>show you</i>
	(A&U 38)	tuuye	<i>tie him</i>		(Mudo 52)	lɔɔr ne	<i>see him</i>
	(A&C 44)	ñiinye	<i>stab him</i>		(L&G 32)	muuny ne	<i>swallow him</i>
	(Tɔ 15)	abaaye	<i>miss him</i>		(Tɔ 8)	kaam ne	<i>take him</i>
	(Jeg 21)	akuunye	<i>bury him</i>		(Mudo 18)	muun ne	<i>accuse him</i>
	(Dakɔ 15)	amaage	<i>catch her</i>		(Dudu 15)	neeg ne	<i>kill him</i>
	(Dakɔ 29)	cɔɔre	<i>push her</i>		(Mudo 75)	nyeet ne	<i>laught at him</i>
	(Nyeta 40)	aluuke	<i>follow her</i>		(Dudu 17)	tuui ne	<i>treat him</i>
	(Nyeta 39)	ayiine	<i>know her</i>		(A&U 12)	kuum ne	<i>cover him</i>
	(A&U 19)	akoore	<i>sent her</i>		(Jeg 18)	kwaag ne	<i>hug him</i>
	(A&U 21)	wiije	<i>want her</i>		(Dakɔ 23)	luuk ne	<i>follow her</i>
					(Nyeta 39)	yiin ne	<i>know her</i>
			(Dakɔ 20)	maag ne	<i>catch her</i>		
			(Dakɔ 10)	gweey ne	<i>beat her</i>		
			(Dakɔ 12)	düüg ne	<i>return her</i>		
			wa	(Mudo 25)	cɔɔnd wa	<i>call us (not you)</i>	
			wu	(Nyeta 10)	kiit wu	<i>happen to you (pl)</i>	
			ge	(G&D 1)	lɔɔr ge	<i>see them</i>	
				(Mudo 47)	'daar ge	<i>defeat them</i>	
				(Dudu 12)	wiiy ge	<i>allow them</i>	
				(A&C 22)	kaan ge	<i>hide them</i>	
				(L&G 14)	muuny ge	<i>swallow them</i>	
				(G&D 19)	cuung ge	<i>call them</i>	

Below are verbs with final vowel that have an object pronoun after the verb.

Object pronouns of verbs with final vowel

ya	(G&D 22)	kwaanyu ya	<i>you (pl) help me</i>
yi	(L&G 4)	ücaama yi	<i>eat you</i>
	(A&C 32)	ü'daara yi	<i>defeat you</i>
	(Nyeta 57)	üwiiya yi	<i>allow you</i>
ye	(A&C 4)	yii'da yi	<i>I find you</i>
	(A&C 21)	ü'daara ye	<i>defeat him</i>
	(Dudu 16)	neega ye	<i>I kill him</i>
	(Mudo 43)	fiinji ye	<i>you (sg) ask him</i>
	(Dakɔ 9)	maagu ye	<i>you (pl) catch her</i>
	(Dakɔ 19)	ükaame ye	<i>they take her</i>
	(A&U 20)	'düüge ye	<i>they return her</i>
	(Dakɔ 36)	ümaaga ye	<i>catch her</i>
	(Dakɔ 17)	wiia ye	<i>allow her</i>
	(A&U 21)	wiija ye	<i>want her</i>

| (Dako 26) | wiiyo ye allow her

Below are verbs with object pronouns separated from the verb by another word.

Object pronouns separated from verbs by another word

yi	(Mudo 67)	kuur <u>nyika</u> yi	wait for you
ye	(Dudu 18)	mbuu <u>ge</u> ye	they refuse him
	(Dako 24)	mbuu <u>wu</u> ye	you (pl) allow her
ge	(Mudo 46)	'daar <u>nyik nyika</u> ge	convince them

Most subject pronouns after verbs with final consonant can be the same as object pronouns³.

Subject pronouns		Object pronouns	
Guk alɔɔra nà met.	<i>Dog I saw is good.</i>	Guk alɔɔra.	<i>Dog saw me.</i>
Guk alɔɔri nà met.	<i>Dog you (sg) saw is good.</i>	Guk alɔɔri.	<i>Dog saw you (sg).</i>
Guk alɔɔre nà met.	<i>Dog (s)he saw is good.</i>	Guk alɔɔre.	<i>Dog saw him/her.</i>
Guk alɔɔr gɔ nà met.	<i>Dog it saw is good.</i>	Guk alɔɔr gɔ.	<i>Dog saw it.</i>
Guk alɔɔr ko nà met.	<i>Dog we (and you) saw is good.</i>	Guk alɔɔr ko.	<i>Dog saw us (and you).</i>
Guk alɔɔr wa nà met.	<i>Dog we (not you) saw is good</i>	Guk alɔɔr wa.	<i>Dog saw us (not you).</i>
Guk alɔɔru nà met.	<i>Dog you (pl) saw is good.</i>	Guk alɔɔr wu.	<i>Dog saw you (pl).</i>
Guk alɔɔr ge nà met.	<i>Dog they saw is good.</i>	Guk alɔɔr ge.	<i>Dog saw them.</i>

We usually understand the difference in these subject and object pronouns when we see them in stories. However, if speakers decide to show a difference between them in writing, they could use the following spelling rule: All subject pronouns after verbs have the up mark (as in **-á, -í, -é, gɔ́, kó, wá, wú, gé**).

We have the following spelling rule for object pronouns after verbs.

Object pronoun spelling rule: The object pronouns **-a** ‘me’, **-i** ‘you (sg)’, **-e** ‘him/her’ after complete verbs with final consonant are connected to the verb. All other object pronouns are separate from verbs.

Correct	Wrong	
Guk alɔɔra.	Guk alɔɔr a.	<i>Dog saw me.</i>
Guk alɔɔri.	Guk alɔɔr i.	<i>Dog saw you (sg).</i>
Guk alɔɔre.	Guk alɔɔr e.	<i>Dog saw him/her.</i>
Guk alɔɔr gɔ.	Guk alɔɔrgɔ.	<i>Dog saw it.</i>
Guk alɔɔr ko.	Guk alɔɔrko.	<i>Dog saw us (and you).</i>
Guk alɔɔr wa.	Guk alɔɔrwa.	<i>Dog saw us (not you).</i>
Guk alɔɔr wu.	Guk alɔɔrwu.	<i>Dog saw you (pl).</i>
Guk alɔɔr ge.	Guk alɔɔrge.	<i>Dog saw them.</i>

³ In tone elicitation of initial data, these two sets of pronouns were found to have the same tone (High on attached pronouns and Low on separate pronouns).

The object pronouns are listed below.

<u>Object pronouns</u>			
After complete verb with final consonant	After incomplete verb with final consonant	After verb with final vowel or separated by other words	
-a	na	ya	<i>me</i>
-i	ni	yi	<i>you (sg)</i>
-e	ne	ye	<i>him/her</i>
gɔ	gɔ	gɔ	<i>it</i>
ko	ko	ko	<i>us (and you)</i>
wa	wa	wa	<i>us(not you)</i>
wu	wu	wu	<i>you (pl)</i>
ge	ge	ge	<i>them</i>

Exercise 11

In the sentences below, underline all object pronouns and actions (verbs) they receive. The first one is done as an example.

(L&G 4)

Kew ka nin cii'do mal ni, ya ücaama yi.

In these coming days, I will surely eat you.

(L&G 15)

Kendo rec kɔf ná we ná ya acaami yokɔ ki,

However, it is said that after I have eaten you,

(L&G 18)

Yi ni cii'do caam na a nyi'de?

How will you eat me?

(L&G 25)

Yi ni lɔr na a 'da ji bot waŋ?

Do you see me as a foolish person?

(A&C 6)

Yi Combo, 'daar na ki ŋwec?!

You Snail, defeat me in running?!

(A&C 9)

Ná yi 'daara ya ki ŋwec, ya ücaama wiya.

If you defeat me in running, I will eat my head.

(A&C 16)

Yii'da kán, wee yii'da yi kán.

Find me here or let me find you here.

(A&C 20-21)

Afɔyɔ mu niind ki 'düwor yoŋ ba, yi teer fay kɔf ki Combo we ye ü'daara ye ki ŋwec.

Hare not sleep that night, thinking about talk of Snail that he defeat him in running.

(A&C 22-23)

Ye acii'do gwaare ka yege ka combo mɔkɔ kaan ge ki ti bubɔkɔ ki ri yoo ŋwec.

He went and gathered other snails and hide them under leafy brush along road of race.

(Mudo 27)

Üton, yi cɔnd wa kán a fiir gen?"

"Hyena, why have you called us here?"

(Mudo 45-47)

Ki lɔr gɔ 'da we kɔf a'daar ka ley ki, kendo ri adi, kɔf 'daar nyik nyika ge ba, 'daar ge nyika lor yi 'Dübor.

He (Lion) thought that word convinced animals but in truth, the word did not convince them, fear of Lion convinced them.

(Dako 6-7)

Yi ceŋ mako akel yi ko yoŋ, ya agwaar
ka bongu kaada cii'do kulo loog ge.

*One day at that time, I collected the clothes and
went to wash them in the river.*

(G&D 22-23)

Kwaanyu ya, ya wiija yiin gifi nyik
guk wiij nüü'd go yira ni.

*Please help me. I want to discover the thing
the dog wants to show me.*

(Nyeta 10)

Kendo ya ti ba wiiy rec kof kiit wu.

I cannot allow a bad thing to happen to you.

Prepositions Introducing Pronouns

In the lesson *Prepositions*, we learned about prepositions that introduce a noun or noun phrase. In this lesson, these prepositions introduce pronouns.

Prepositions

ri	<i>at, in, on, for, around</i>
ki	<i>with, in, inside</i>
u	<i>on, over</i>
wi	<i>over, on, at</i>
yi	<i>to, for, in</i>
kew	<i>between</i>
kar	<i>in place of, instead of</i>
ti	<i>under</i>
ney	<i>behind, after</i>
di	<i>at, beside, in front of</i>
but	<i>next to, about, beside, near</i>
tikor	<i>before, in front of</i>
kpoko ri	<i>near</i>
ki ney	<i>behind, after</i>
ki ri	<i>passing by, at</i>
kew ri	<i>between</i>

In the sentences below, both nouns and pronouns follow each preposition [check all].

Noun after preposition		Pronoun after preposition	
Gifi na ki danɔ.	<i>Thing is inside person.</i>	Gifi na ki na.	<i>Thing is inside me.</i>
Gifi na ri danɔ.	<i>Thing is at person.</i>	Gifi na ra .	<i>Thing is at me.</i>
Gifi na u danɔ.	<i>Thing is on person.</i>	Gifi na wiya .	<i>Thing is on me.</i>
Gifi na wi danɔ.	<i>Thing is over person.</i>	Gifi na wiya .	<i>Thing is over me.</i>
Gifi na yi danɔ.	<i>Thing is for person.</i>	Gifi na yira .	<i>Thing is for me.</i>
Gifi na kew danɔ ki ge.	<i>Thing is between person and them.</i>	Gifi na kewa ki ge.	<i>Thing is between me and them.</i>
Gifi na kar danɔ.	<i>Thing is in place of person.</i>	Gifi na kara .	<i>Thing is in place of me.</i>
Gifi na ti danɔ.	<i>Thing is under person.</i>	Gifi na tara .	<i>Thing is under me.</i>

Gifi nà ney danɔ.	<i>Thing is behind person.</i>	Gifi nà neya .	<i>Thing is behind me.</i>
Gifi nà di danɔ.	<i>Thing is in front of person.</i>	Gifi nà daga .	<i>Thing is in front of me.</i>
Gifi nà but danɔ.	<i>Thing is near person.</i>	Gifi nà buta .	<i>Thing is near me.</i>
Gifi nà tikor danɔ.	<i>Thing is in front of person.</i>	Gifi nà tikora .	<i>Thing is in front of me.</i>
Gifi nà ki ney danɔ.	<i>Thing is at person.</i>	Gifi nà ki neya .	<i>Thing is at me.</i>
Gifi nà kpokɔ ri danɔ.	<i>Thing is near person.</i>	Gifi nà kpokɔ ra .	<i>Thing is near me.</i>
Gifi nà ki ri danɔ.	<i>Thing is at person.</i>	Gifi nà ki ra .	<i>Thing is at me.</i>
Gifi nà kew ri danɔ ki ge.	<i>Thing is between person and them.</i>	Gifi nà kew ra ki ge.	<i>Thing is between me and them.</i>

Pronouns introduced by prepositions are often the same as object pronouns after verbs with a final consonant. Pronouns introduced by each preposition are shown below.

Prepositions introducing pronouns; *Thing is*

ki <i>inside</i>	ri <i>at</i>	u <i>on</i>	wi <i>over</i>	
Gifi nà ki danɔ.	Gifi nà ri danɔ.	Gifi nà u danɔ.	Gifi nà wi danɔ.	<i>person</i>
Gifi nà ki na.	Gifi nà ra .	Gifi nà wiya .	Gifi nà wiya .	<i>me</i>
Gifi nà ki ni.	Gifi nà ri .	Gifi nà wii .	Gifi nà wii .	<i>you (sg)</i>
Gifi nà ki ne.	Gifi nà re .	Gifi nà wiye .	Gifi nà wiye .	<i>him</i>
Gifi nà ki gɔ.	Gifi nà ri gɔ.	Gifi nà u gɔ.	Gifi nà wi gɔ.	<i>it</i>
Gifi nà ki ko	Gifi nà ri ko	Gifi nà wi ko	Gifi nà wi ko	<i>us (and you)</i>
Gifi nà ki wa.	Gifi nà ri wa.	Gifi nà wi wa.	Gifi nà wi wa.	<i>us (not you)</i>
Gifi nà ki wu.	Gifi nà ri wu.	Gifi nà wi wu.	Gifi nà wi wu.	<i>you (pl)</i>
Gifi nà ki ge.	Gifi nà ri ge.	Gifi nà wi ge.	Gifi nà wi ge.	<i>them</i>

yɪ <i>for, to</i>	kew <i>between</i>	kar <i>in place of</i>	ti <i>under</i>	
Gifi nà yɪ danɔ.	Gifi nà kew ri danɔ ki ge.	Gifi nà kar danɔ.	Gifi nà ti danɔ.	<i>person</i>
Gifi nà yɪra .	Gifi nà kew ra ki ge.	Gifi nà kara .	Gifi nà tara .	<i>me</i>
Gifi nà yɪri .	Gifi nà kew ri ki ge.	Gifi nà kari .	Gifi nà tari .	<i>you (sg)</i>
Gifi nà yɪre .	Gifi nà kew re ki ge.	Gifi nà kare .	Gifi nà tere .	<i>him</i>
Gifi nà yɪgɔ .	Gifi nà kew ri gɔ ki ge.	Gifi nà kar gɔ.	Gifi nà ti gɔ.	<i>it</i>
Gifi nà yɔko	Gifi nà kew ko.	Gifi nà kar ko	Gifi nà ti ko	<i>us (and you)</i>
Gifi nà yɔwa .	Gifi nà kew wa.	Gifi nà kar wa.	Gifi nà ti wa.	<i>us (not you)</i>
Gifi nà yuu .	Gifi nà kew wu.	Gifi nà kar wu.	Gifi nà ti wu.	<i>you (pl)</i>
Gifi nà yɪge .	Gifi nà kew ge.	Gifi nà kar ge.	Gifi nà ti ge.	<i>them</i>

ney <i>behind</i>	di <i>in front of</i>	but <i>near</i>	tikor <i>in front of</i>	
Gifi nà ney danɔ.	Gifi nà di danɔ.	Gifi nà but danɔ.	Gifi nà tikor danɔ.	<i>person</i>
Gifi nà neya .	Gifi nà daga .	Gifi nà buta .	Gifi nà tikora .	<i>me</i>
Gifi nà neyi .	Gifi nà degi .	Gifi nà buti .	Gifi nà tikori .	<i>you (sg)</i>
Gifi nà neye .	Gifi nà dege .	Gifi nà bute .	Gifi nà tikore .	<i>him</i>
Gifi nà ney gɔ.	Gifi nà di gɔ.	Gifi nà but gɔ.	Gifi nà tikor gɔ.	<i>it</i>
Gifi nà ney ko	Gifi nà di ko	Gifi nà but ko	Gifi nà tikor ko	<i>us (and you)</i>
Gifi nà ney wa.	Gifi nà di wa.	Gifi nà but wa.	Gifi nà tikor wa.	<i>us (not you)</i>
Gifi nà ney wu.	Gifi nà di wu.	Gifi nà but wu.	Gifi nà tikor wu.	<i>you (pl)</i>
Gifi nà ney ge.	Gifi nà di ge.	Gifi nà but ge.	Gifi nà tikor ge.	<i>them</i>

Possessor prepositions introducing pronouns

In the lesson *Possessor prepositions*, we learned that a possessor preposition separates a possessed noun from a possessor noun, when there is a distant relationship between them. The possessor preposition gives information about the following possessor noun. In this lesson, these possessor prepositions introduce pronouns. Possessor prepositions can introduce pronouns the same way prepositions introduce pronouns.

		Nouns after possessor prepositions	Pronouns after [check all] possessor prepositions
yï	benefit, direction	lor yï 'bübor fear of Lion	lor yïre fear of him
ni	source, origin	biyo ni Afɔyɔ coming of Hare	biyo ni ne ? coming of him
ki	association	gele ki Bor custom of Bor	gele ki ne custom of him
ri	position	'dend ri danɔ skin of person	'dend re skin of him
di	position	kɔf di Afɔyɔ word of Hare	kɔf dege word of him
ti	position	dom ti rɔf beginning of court	dom tere beginning of him
u	position	yoor u lel road of grave	yoor wiye road of him

Below are possessor prepositions that introduce pronouns [Check for a difference in meaning or use between these the nouns and pronouns such as (Tɔ 24) **yoor yïra** 'way of me' and the possessor pronouns of the next lesson such as (Nyeta 14) **yoo kwara** 'my way'].

Possessor prepositions

(G&D 15)	yoor ki gɔ	<i>road of it</i>
(Tɔ 13)	lam ki ne	<i>luck of him</i>
(Tɔ 24)	yoor yïra	<i>way of me</i>
(Mudo 62)	'dend ri ge	<i>skin of him</i>
(Jeg 6)	yum ri ge	<i>resting of them</i>
(Mudo 11)	lor man ri ge	<i>that fear of him</i>

We have the following spelling rule for pronouns after prepositions and possessor prepositions.

Preposition pronoun spelling rule: Following most prepositions and possessor prepositions, the pronouns **-a** 'me', **-i** 'you (sg)', **-e** 'him/her' are attached and other pronouns are separate. However, all pronouns are attached to the preposition **yï** 'to, for' and no pronouns are attached to the preposition **ki** 'with, in'.

Thing is

ri at	ki inside	yï for, to	
Gifi nà ri danɔ.	Gifi nà ki danɔ.	Gifi nà yï danɔ.	<i>person</i>
Gifi nà ra.	Gifi nà ki na.	Gifi nà yïra .	<i>me</i>
Gifi nà ri.	Gifi nà ki ni.	Gifi nà yïri .	<i>you (sg)</i>
Gifi nà re.	Gifi nà ki ne.	Gifi nà yïre .	<i>him</i>
Gifi nà ri gɔ.	Gifi nà ki gɔ.	Gifi nà yïgɔ .	<i>it</i>
Gifi nà ri ko	Gifi nà ki ko	Gifi nà yɔko	<i>us (and you)</i>

Gifi nà ri wa.	Gifi nà ki wa.	Gifi nà yɔ wa.	<i>us (not you)</i>
Gifi nà ri wu.	Gifi nà ki wu.	Gifi nà yuu .	<i>you (pl)</i>
Gifi nà ri ge.	Gifi nà ki ge.	Gifi nà yige .	<i>them</i>

In summary, pronouns after prepositions and possessor prepositions are listed below.

Pronouns after prepositions and possessor prepositions

After most prepositions	After ki 'with, in, inside'	After yĩ 'to, for, in'	
-a	na	-ra	<i>me</i>
-i	ni	-ri	<i>you (sg)</i>
-e	ne	-re	<i>him/her</i>
gɔ	gɔ	-gɔ	<i>it</i>
ko	ko	-ko	<i>us (and you)</i>
wa	wa	-wa	<i>us (not you)</i>
wu	wu	-wu	<i>you (pl)</i>
ge	ge	-ge	<i>them</i>

Exercise 12

In the lines below, underline all prepositions and possessor prepositions, and following pronouns. The first sentence is done as an example.

(L&G 39)

Ná ba ya ücaama yi kar ge.

If you don't, I will eat you instead of them.

(L&G 42)

Gwenɔ́ afoodo u ge, caam ka kit bi ka bi rut yokɔ́.

He fell on them, eating all the scorpions and termites.

(Tɔ 13)

Wowo! Aa! Ye abɔɔd, jeg lam ki ne!

Ah, He got saved, good fortune of him!

(Tɔ 17)

'Dooŋ nyɔkɔ́ giir rii ge neeno re ki rem cuny.

And people would turn to look at him feeling badly.

(Tɔ 24)

Baba, ka gifi kīit rɔk nī, bīi nyika ki yoor yīra ba.

Papa, these things that are happening are not way of me.

(Tɔ 37)

Bīi ki kɔ́ kpi ná ya nà cii'do. Bee'di kpɔkɔ́ ki na.

Come each time I go. Be near by me.

(A&C 1-2)

Afɔyɔ́, “Éε, Combo, kaadi yokɔ́ yīra yī yoo ki kinyɔrɔ́ wot yen kwiri nī.”

Hare said, “Hey snail, get out from me for way with this your slow walking.”

(A&C 9-10)

Ya ücaama wiya yokɔ́ tikori bi tikor ka nyɔkɔ́ kpi.

I will eat my head in front of you and in front of all the people.

(A&C 19)

Ü wiyy 'dog cende ɲete.

(A&C 35)

Ná Afɔyɔ nà kaado ki buti,

ná ye cɔɔnda cut,

(A&C 40-41)

Afɔyɔ, “ŋwɛc, yi ni cii'do 'daar na ki go a yen?” kaad do ki bute ü nüü'd lebe yire.

(A&C 54)

Tikore u fi Bilal nyika ka combo alak

(A&C 57-58)

Ya a'daar wiyyi, cii'di mal caam wiyyi,

kitin yen tikor wa kán kpi.

(Mudo 1-2)

Ü fiir wat kew ri ge nyika met kicɔt, ge kuuny faci nyik ki yī gbɛl finy.

(Mudo 9-11)

Üton bi baɲ ka kwinj ley man nyik bee'do kpɔkɔ ki kaɲ ayiin gɔ ri adi 'Dübor gwaar nà nyitind caa ki Üton, kendo ge mu rɔɔmɔ nyik ki fɛem ki 'Dübor ba, yī lor man ri ge.

(Mudo 40)

'Duunda ka kɔf fiir waay gɔ yira ba.

(Mudo 52)

Ya ni cii'do lɔɔr finy re face.

(Mudo 53)

Ka kɔ yen kpi, ka ley nyik ba laai kɔf kew ri ge ba.

(Mudo 54-55)

Miro akuum u ge nyik kpi ü fii yiin yoor ciir rɔf ri danɔ 'da 'Dübor ba.

(Mudo 71)

Ya nà cii'do fila fiir kiit may fi maa'd ki ne.

(Mudo 80)

Gɔ jaar yi aɲɔɔl rɔf ri kendi.

(Jeg 6)

Ki ɲey maad fi bi yuum ge ri ge mba,

(Jeg 7-8)

Ücoda, bee'd Jɔk ki ni bi nyitindi.

Wa nà cii'do fiir ka jog man yɔwa ni.

(Jeg 13)

Üca nyik ki kɔɔf yire.

(Jeg 14-15)

Ji woda, njuku gifɪ man tikori

And he left a dirt trail with his legs behind him.

If Hare is passing near by you and calls out,

Hare said, “Are you going to defeat me in race?” as passed near him sticking his tongue out at him.

In front of him on bank of Bilal were many snails

I defeated you. Go on and eat your head, right now here in front of us all.

Because the friendship between them was good, they each dug a house in the same place.

Hyena and other wild animals that were living near to there, well knew Lion in truth took the calves of Hyena, but they were not able to discuss (matter) with Lion, in that fear of them.

I don't have much to say it to you.

I will go look for him in his house.

All this time, none of the animals were conversing among themselves.

Sorrow was on them all and didn't know way to judge words on person such as Lion.

I am going to make hot water to add for him.

It is clear you brought verdict alone of you.

After drinking water and resting at them a while,

Ücoda, God be with you and your children.

We must go because of the others who belong to us.

Üca was saying to him.

My friend, that thing ready before you

wɛɛ yī dob cingi, maŋ a kwiri
nyika man tundu ba yīri ba nī.

(Dakɔ 13)

Ki mba, ki ŋey nyika gweeny ciŋɔ re,

(Dudu 4)

Fodo nut yīge.

(Dudu 14)

Dudu! Kɔf yen ra nī, danɔ
mu rɔɔmɔ ki kwaan ti lek ki yege ba.

(Dudu 15)

Kata key dicɔ kwara ra kicɔt,
ná nyika yoo ni neeg ne yīra,

(Dudu 19)

Mot nɔ dudumaki kīita gɔ yīri.

(Dudu 26)

Kaam gɔ yīra a ji woda.

(Dudu 42)

“Bee'd Jɔk ki ni.” Kīcītɔ ki giir u gɔ,
Tico wɛ, “Bee'de ki ni ti.”

(Dudu 53)

Wīiyi rec kɔf bi leeny kɔf kwara yīra!

(G&D 6)

Yī yoo wɛɛ yī lum ná liny afoodo ki ni,
ye nà ki liny.

(G&D 20-22)

Nying ūmīyo, guk yoŋ a kwara. Ye
amook di ndɔt yen ki nyitinde kīit kew
yīra. Gifi mɔkɔ fowa wɛɛ danɔ ki yoor
fara nut yī kwɔt yoŋ.

(Nyeta 4)

Nyi kɔf yīra kɔfīiri.

(Nyeta 9-10)

Ya ba foog ki ni wu ba.

Kendo ya ti ba wīiyi rec kɔf kīit wu
wɛɛ kaado kewu ba.

(Nyeta 37-38)

Ye atoor tob wiye kuum
ka finy mɔkɔ kpi yokɔ wīiyi,
ka nyi waŋe neeno ki kew gɔ.

(Nyeta 48)

Ŋeya acii'do kwɔt ū Nyeta ŋete akel
ki nying acakir, jo wod Nyeta.

(Nyeta 64-65)

Lor nyika ri Tam ki lɔɔr nying acakir
a'dek ki ūtum ū nyare kew ge.

(Nyeta 66)

*or in the palm of your hand, that is yours
and not that which for you not yet.*

A little while after released hand at her,

There was a field of theirs.

*Dudu, this trouble of me,
no one can understand.*

*Although I love my husband very much,
if there was a way to kill him for me,*

Dudumaki can do the job for you.

It was given to me by my friend.

*“God be with you.” At once replying,
Tico said, “And also with you.”*

Forgive bad word and evil action of me!

*On the road or in woods, if fight falls on you,
he will fight.*

*Brothers, that dog is mine. He has guarded
that entrance of his children, makes sign to me.
Something from my house or a person on road
of my house is present in that house.*

I have words of mine because of you.

*I cannot do without any of you.
However, I also cannot allow a bad thing to
happen to you or to come between you.*

*She pulled the robe over her,
covered all certain area leaving
only a little space for her eyes to see between it.*

*Ŋeya entered the house, and Nyeta after her
with police, the friends of Nyeta.*

*Fear was at Tam when he saw three police
with guns and his daughter among them.*

Ya übiïyo kuro kán yuu.

(A&U 4-5)

Ki ri cend wuru bi meü, ya neeg ri a to
'dooŋi caand na 'dagin kar gɔ?

(A&U 25)

Dako yoŋ kwiri nɔ nà ker ji nyobo.
Ni cüül gifi ŋeye ba.

Tomorrow, I will come to you here.

*By leg of your father and mother, have I killed
(anyone) so that you punish me like this?*

*That woman of yours is terribly lazy.
Don't pay things after her.*

Possessor Pronouns

Possessor pronouns can take the place of possessor nouns. They own something or someone. There are three sets of possessor pronouns: those for nouns with a close relationship to the pronoun (inalienable), those for nouns with a distant relationship to the pronoun (alienable), and those that show the ownership is only temporary.

In *Tɔ 19*, the possessor pronoun –a ‘my’ is attached to the possessed noun **wo'd** ‘son’.

(Tɔ 19) (Possessor pronoun with close relationship)

Wo'da, kot gifi yi ni kiit gɔ
u lel ba met waja waja ba.

*My son, thing you do in cemetery
is not good at all.*

A son will always belong to his father. The relationship of a son with his parents cannot easily be ended. So we say the relationship of **wo'd** ‘son’ and the possessor pronoun –a ‘my’ is close.

In *Jeg 4-5*, the possessor pronoun **kwere** ‘his’ follows the possessed noun **faci** ‘house’.

(Jeg 4-5) (possessor pronoun with distant relationship)

Ge abii kpi cuung ge far Üca,
fiir faci **kwere** nyika kukɔŋ faci

*They all came and stopped at the house of Uca,
since his house was the first house*

A house can have a new owner or be destroyed and may not always belong to the same person. So, we say the relationship of **faci** ‘house’ and the possessor pronoun **kwere** ‘his’ is distant.

In *L&G 12-13*, the possessor pronoun **mere** ‘her’ follows the possessed noun **kar** ‘place’.

(L&G 12-13) (Possessor pronouns with temporary ownership)

Gwenɔ kar **mere** nyika gool finy,
keet ka nyɔrɔ, ka yugi,

*Hen of her place was scratching the ground,
overturning the dirt and the lice,*

The place where a hen is scratching can change often and quickly. So, we say the ownership of **kar** ‘place’ and the possessor pronoun **mere** ‘her’ is temporary.

Body parts and family members are not easily separated from their owners. These nouns with a close relationship have the possessor pronouns below. The possessor pronouns –a ‘me’, –i

‘you (sg)’, -e ‘him/her’ are connected to possessed nouns with a final consonant. The possessor pronouns **na** ‘me’, **ni** ‘you (sg)’, **ne** ‘him/her’ follow possessed nouns with final vowel and are separate.

Possessor Pronouns with close relationship (inalienable)

Possessed noun with final consonant		Possessed noun with final vowel	
waŋ <u>danɔ</u>	<i>face of person</i>	tɔ <u>danɔ</u>	<i>death of person</i>
waŋa	<i>my face</i>	tɔ na	<i>my death</i>
waŋi	<i>your (sg) face</i>	tɔ ni	<i>your (sg) death</i>
waŋe	<i>his/her face</i>	tɔ ne	<i>his/her death</i>
waŋ ɔ	<i>its face</i>	tɔ ɔ	<i>its death</i>
waŋ ko	<i>our (and yr) face</i>	tɔ ko	<i>our (and yr) death</i>
waŋ wa	<i>our (not yr) face</i>	tɔ wa	<i>our (not yr) death</i>
waŋ wu	<i>your (pl) face</i>	tɔ wu	<i>your (pl) death</i>
waŋ ge	<i>their face</i>	tɔ ge	<i>their death</i>

Other nouns are more easily separated from their owners. These nouns with a distant relationship have the possessor pronouns below. Common possessor pronouns are on the left and temporary possessors are on the right. Temporary possessors show the noun may only be possessed for a short time.

Possessor Pronouns with distant relationship (inalienable)

Common possessors		Temporary possessors ⁴	
kɔf ki danɔ	<i>word of person</i>	kar ki danɔ	<i>place of person</i>
kɔr kwara	<i>my word</i>	kar mara	<i>my place</i>
kɔr kwiri	<i>your (sg) word</i>	kar miri	<i>your (sg) place</i>
kɔr kwere	<i>his/her word</i>	kar mere	<i>his/her place</i>
kɔr kɔɔ	<i>its word</i>	kar miɔ	<i>its place</i>
kɔr ko	<i>our (and yr) word</i>	kar miko	<i>our (and yr) place</i>
kɔr kɔwa	<i>our (not yr) word</i>	kar miwa	<i>our (not yr) place</i>
kɔr kwu	<i>your (pl) word</i>	kar miwu	<i>your (pl) place</i>
kɔr kwege	<i>their word</i>	kar mige	<i>their place</i>

Close possessor pronouns

Below are possessor pronouns on possessed nouns with a close relationship to the pronoun. They are body parts, family nouns and a few other nouns.

Possessor pronouns after possessed nouns with a close relationship and final consonant

	Common noun			Possessed noun	
Body parts	ŋut	<i>neck</i>	-a	(Tɔ 39)	ŋuta <i>my neck</i>
	wic	<i>head</i>		(A&C 9)	wiya <i>my head</i>
	kiɔ	<i>stomach</i>		(Jeg 11)	kiya <i>my stomach</i>
	dak	<i>mouth</i>		(L&G 16)	degi <i>your mouth</i>

⁴ See (Heyking 2013:102)

	wan	<i>eyes</i>		(L&G 24)	wan̩	<i>your eyes</i>
	ciŋɔ	<i>hand</i>		(Jeg 14)	ciŋ̩gi	<i>your hand</i>
	cɛlɔ	<i>leg</i>	-e	(L&G 31)	cɛ̩nde	<i>his leg</i>
	let	<i>finger</i>		(Tɔ 35)	le̩te	<i>his finger</i>
	le̩b	<i>tongue</i>		(A&C 41)	le̩be	<i>his tongue</i>
	yit ?	<i>shoulder</i>		(Mudo 64)	yite	<i>his shoulder</i>
	kor	<i>chest</i>		(Mudo 64)	kore	<i>his chest</i>
	tok	<i>back of head</i>		(Dakɔ 12)	toke	<i>her back of head</i>
	kiɛ	<i>ear</i>		(Dudu 31)	ki̩ye	<i>her ear</i>
	yub	<i>tail</i>		(G&D 13)	yube	<i>his tail</i>
	'dɔl	<i>throat</i>		(A&U 13)	'dɔ̩nde	<i>his throat</i>
	cuny	<i>liver</i>		(A&U 14)	cunye	<i>his liver</i>
	nying	<i>name</i>		(A&U 18)	nyinge	<i>his name</i>
	da̩k	<i>mouthes</i>	ge	(Tɔ 11)	di̩ ge	<i>their mouthes</i>
	ka ciŋɔ	<i>hands</i>		(A&C 55)	ciŋ̩ ge	<i>their hands</i>
	wiɛ	<i>heads</i>		(Mudo 37)	wi̩y ge	<i>their heads</i>
Family nouns	wo'd	<i>son</i>	-a	(Tɔ 19)	wo'da	<i>my son</i>
	ümiyo	<i>brother</i>		(A&U 8)	ümiya	<i>my brother</i>
	nyi wuro	<i>half sister</i>		(A&U 9)	nyi wura	<i>my half sister</i>
	ji wodo	<i>friend</i>		(Mudo 15)	ji woda	<i>my friend</i>
	ma	<i>mother</i>	-u	(A&U 4)	mɛ̩ü	<i>your mother</i>
	wuro	<i>father</i>		(A&U 4)	wuru	<i>your father</i>
	nyitin̩	<i>children</i>	-i	(Jeg 7)	nyitindi	<i>your children</i>
	nyakɔ	<i>daughter</i>		(Nyeta 66)	nyari	<i>your daughter</i>
	cig ?	<i>wife</i>		(Dakɔ 10)	cige	<i>his wife</i>
	ji far ?	<i>husband</i>		(Dakɔ 21)	ji fare	<i>her husband</i>
	kɔrɔ	<i>in-law</i>		(Jeg 16)	kɔre	<i>his in-law</i>
	nyi miyo	<i>sister</i>	-en	(Jeg 17)	nyi men	<i>his sister</i>
Other nouns	kun	<i>death</i>	-a	(L&G 19)	kuna	<i>my death</i>
	kar	<i>place</i>		(Tɔ 41)	kara	<i>my place</i>
	faci	<i>house</i>		(Jeg 10)	fara	<i>my house</i>
	key	<i>love</i>		(Dudu 46)	keya	<i>my love</i>
	fow ?	<i>home</i>		(G&D 21)	fowa	<i>my home</i>
	yid	<i>voice</i>	-i	(A&C 11)	yidi	<i>your voice</i>

Many of the possessed nouns above have a modified form. The changes between the common nouns and possessed nouns are underlined.

Below are possessor pronouns on possessed nouns with a final vowel.

Possessor pronouns on possessed nouns with close relationship and final vowel

Common noun		Possessed noun
tɔ	<i>death</i>	(Tɔ 2) tɔ ne <i>his death</i>
yɛɛ	<i>behaviour</i>	(Tɔ 14) yɛɛ ne <i>his behaviour</i>
kpɔ	<i>life</i>	(Dudu 31) mu kpɔ ne <i>that his life</i>
kiki	<i>power</i>	(Dakɔ 21) kiki ne <i>her power</i>

Possessor pronouns can also attach to possessor nouns of other nouns, as shown below.

Possessor pronouns on possessed nouns possessing other nouns

Common noun				Possessed noun	
yoo	<i>road</i>	-a	(G&D 21)	yoor̄ for a	<i>road of my house</i>
celɔ	<i>leg</i>	-u	(A&U 4)	cend̄ wur u	<i>leg of your father</i>
üfot	<i>herb</i>		(Mudo 64)	üfot kor e	<i>herb of his chest</i>
fi	<i>water</i>		(Dud 49)	fi waŋ e	<i>water of his eyes</i>
amut	<i>carrier</i>		(Nyeta 11)	amut ciŋ e	<i>carrier of her hand</i>
kɔf	<i>matter</i>		(Nyeta 29)	kɔf far e	<i>matter of his house</i>
yak tɔ	<i>funeral</i>		(Jeg 16)	yak tɔ far kor e	<i>funeral of home of his in-law</i>
cak	<i>milk</i>	-ge	(Mudo 8)	cak miyo ge	<i>milk of their mother</i>

When there is a following possessor pronoun, plural countable nouns have one of the plural words **ka**, **nying**, **jo** along with the close possessor pronoun (such as **ka ciŋa** ‘my hands’).

Close possessor pronouns following plural countable nouns

ka		ka ciŋa ?	my hands
nyi		nyi waya na ?	my aunts
nying		nying aburo na ?	my monkeys
ji	(Mudo 10-11)	ji woda	my friend
jo	(Nyeta 51)	jo woda	my friends

Uncountable nouns can also have a following close possessor pronoun.

Close possessor pronouns on uncountable nouns

(L&G 24)	waŋi	your eyes
(Tɔ 38)	degi	your mouth
(Tɔ 39)	ŋuta	my neck
(A&C 9)	wiya	my head

We have the following spelling rule for close possessor pronouns.

Possessor pronoun pelling rule: The possessor pronouns **-a** ‘me’, **-i** ‘you (sg)’, **-e** ‘him/her’ are connected to possessed nouns with final consonant and a close relationship to the pronoun. All other possessor pronouns are separate from possessed nouns.

Correct	Wrong	
waŋ danɔ	waŋ danɔ	<i>face of <u>person</u></i>
waŋ a	waŋ a	my face
waŋ i	waŋ i	your (sg) face
waŋ e	waŋ e	his/her face
waŋ gɔ	waŋ gɔ	its face
waŋ ko	waŋ ko	our (and yr) face

waj wa	wajwa	<i>our (not yr) face</i>
waj wu	wajwu	<i>your (pl) face</i>
waj ge	wajge	<i>their face</i>

Distant possessor pronouns

Below are possessor pronouns on possessed nouns with a distant relationship to the pronoun. None of these possessed nouns are in the modified form.

Possessor pronouns after possessed nouns with a distant relationship

Common noun				Possessed noun		
caa	<i>cow</i>	kwara	(Mudo 13)	caa kwara	<i>my cow</i>	
nyitind ka caa	<i>calves</i>		(Mudo 13)	nyitind ka caa kwara	<i>calves of my cow</i>	
finy	<i>land</i>		(Mudo 41)	finy kwara	<i>my land</i>	
kə	<i>time</i>		(Mudo 49)	kə kwara	<i>my time</i>	
tic	<i>work</i>		(Mudo 50)	tic kwara	<i>work</i>	
dicə	<i>man</i>		(Dudu 15)	dicə kwara	<i>my man</i>	
kəf	<i>word</i>		(Dudu 27)	kəf kwara	<i>my word</i>	
yoo	<i>way</i>		(Nyeta 14)	yoo kwara	<i>my way</i>	
wot ?	<i>walking</i>		kwiri	(A&C 2)	wot kwiri	<i>your walking</i>
muur dak ?	<i>proud mouth</i>			(A&C 3)	muur dak kwiri	<i>your proud mouth</i>
far	<i>thought</i>	(Dudu 54)		far kwiri	<i>your thoughts</i>	
ükəðə	<i>hedgehog</i>	(A&U 8)		ükəðə kwiri	<i>your hedgehog</i>	
dakə	<i>woman</i>	kwere	(A&U 25)	dakə kwiri	<i>your woman</i>	
faci	<i>house</i>		(Jeg 4)	faci kwere	<i>his house</i>	
mbu	<i>suffering</i>		(Dudu 16)	mbu kwere	<i>his suffering</i>	
rac	<i>ugliness</i>		(Dudu 57)	rac kwere	<i>her ugliness</i>	
wat	<i>friendship</i>		(G&D 4)	wat kwere	<i>his friendship</i>	
ji 'dɔŋ	<i>officer</i>		(Nyeta 28)	ji 'dɔŋ kwere	<i>his officer</i>	
tə	<i>sickness</i>		(A&U 19)	tə kwere	<i>his sickness</i>	
cam	<i>food</i>		kwege	(Dudu 4)	cam kwege	<i>their food</i>
riyo	<i>staying</i>	(Dud 56)		riyo kwege	<i>their staying</i>	

A distant possessor pronoun comes after a demonstrative and before an indefinite if these also describe the noun.

Order of distant possessor pronouns

adj noun demonstrative	possessor-pronoun	(A&C 2-3)	muur dak yen kwiri	<i>that your proud mouth</i>
noun	possessor-pronoun indefinite	(Mudo 50)	ka tic kwara məkə	<i>my other works</i>

When there is a following distant possessor pronoun, plural countable nouns have one of the plural words **ka**, **nying**, **jo** along with the distant possessor pronoun (such as **ka tic kwara** 'my works').

Distant possessor pronouns following plural countable nouns

ka	(Mudo 50)	ka tic kwara	<i>my works</i>
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nyi	(Nyeta 28-29)	nyi waya kwara ?	<i>my aunts</i>
nying		nying aburo kwara ?	<i>my monkeys</i>
ji		ji 'doŋ kwere	<i>his officer</i>
jo		jo finy kwara ?	<i>my inhabitants</i>

Uncountable nouns can also have a following distant possessor pronoun.

Distant possessor pronouns on uncountable nouns

(A&C 2-3)	dak yen kwiri	<i>this your mouth</i>
(Dudu 55-56)	riyo kwεge	<i>their life</i>

In summary, the possessor pronouns are listed below.

Possessor pronouns

After possessed noun with close relationship and final consonant	After possessed noun with close relationship and final vowel	After possessed noun with distant relationship and common possession	After possessed noun with distant relationship and temporary possession	
-a	na	kwara	mara	<i>my</i>
-i	ni	kwiri	miri	<i>your (sg)</i>
-e	ne	kwere	mere	<i>his/her</i>
gɔ	gɔ	kɔgɔ	migɔ	<i>its</i>
ko	ko	ko	miko	<i>our (and your)</i>
wa	wa	kɔwa	miwa	<i>our (not your)</i>
wu	wu	kwu	miwu	<i>your (pl)</i>
ge	ge	kwεge	mige	<i>their</i>

Possessives

The possessor pronoun **kwiri** ‘yours’ in (2) can take the place of a possessed noun such as **guk kwiri** ‘your dog’ in (1).

(1) Yen a guk kwiri. ? *This is your dog.*

(2) Yen a **kwiri**. ? *This is yours.*

When possessor pronouns take the place of possessed nouns they are called possessives. These often follow the equal signs **a** ‘is, be’, **nà** ‘is, be’ or **nyika** ‘was’ and the relative connector **mu** ‘that’.

In *Modo 30*, the possessive **kwere** ‘his’ takes the place of the possessed noun **dico caa kwere** ‘his male cow’ and the possessive **kwara** ‘mine’ takes the place of the possessed noun **dako caa kwara** ‘my female cow’. Both follow the equal sign **a** ‘is, be’ and the connector **mu** ‘that’.

(Mudo 30) (Possessives)

Ley, dico caa nà a mu kwere,
dako caa a mu kwara.

*The animal, a male cow is his,
(while) the female cow is mine.*

Possessives are shown below.

Possessives				Possessed noun	
Common noun					
guk	<i>dog</i>	kwara	(G&D 20)	guk a kwara	<i>dog is mine</i>
wu	<i>you (pl)</i>		(Nyeta 9)	wu a mu kwara	<i>you (pl) are mine</i>
gifi	<i>thing</i>	kwiri	(Jeg 14-15)	gifi a kwiri	<i>thing is yours</i>
ge	<i>they</i>	kwere	(Mudo 42)	ge nyika kwere	<i>they are his</i>

Other possessives are shown below.

Possessives

Yen a mu kwara .	<i>This is mine.</i>
Yen a mu kwiri .	<i>This is yours.</i>
Yen a mu kwere .	<i>This is his/hers.</i>
Yen a mu kogo .	<i>This is its.</i>
Yen a mu ko .	<i>This is ours (and yours).</i>
Yen a mu kowa .	<i>This is ours (not yours).</i>
Yen a mu kwu .	<i>This is yours (pl).</i>
Yen a mu kwege .	<i>This is theirs.</i>

Only distant possessor pronouns can be used as possessives and take the place of a possessed noun. Close possessor pronouns cannot be used as possessives.

Exercise 13

In the sentences below, underline all close possessor pronouns and the nouns they possess. The first sentence is done as an example.

(L&G 24)

Noo ba wani ki waay kof yon ba?

Is not shame your eyes in what you are saying?

(L&G 31)

Leɔ aleek yi nindo we, Gweno agool
bur ti cende, koow fi.

*Elephant dreamed in his sleep that Hen dug a
hole under his feet and reach water.*

(To 2-3)

Ye nyika ren nat yi jo nyol ne. Cii'd to ne
reem ri won bi men kicot.

*He was the only child of his parents. His death
gave great pain to his father and his mother.*

(To 14)

Ü nyokö nyik ba leeng ki yee ne ba.

And people did not understand his behaviour.

(To 18)

'da won, ye accond wo'de,

As a father, he called his son,

(To 38)

Kendo, fiir nyokö mu wiiij yee ni ba,

But because people dislike your behaviour,

bee'di u degi.

(Tɔ 39)

Ná yi lɔra tɔnd tɔ cii'do maag ɲuta,
gweey gɔ yokɔ.

(A&C 9)

Ná yi 'daara ya ki ɲwec, ya úcaama wiya.

(A&C 19)

Ü wiiy 'dog cɛnde ɲete.

(A&C 54-55)

Tikore u fi Bilal nyika ka combo alak
gweey ciɲ ge ü koog kogo.

(A&C 57)

Ya 'daar wiya, cii'di mal caam wiya,

(A&C 60)

mu caam wiye wee úcaama wiye ti ki ba.

(Mudo 10-11)

Ji woda, mii degi ki kɔf yoɲ.

(Mudo 36-37)

Ka ley nyika bee'do ki finy u di ge,
ü wiy ge nyika ki úkuulo finy ki nyi kɔ.

(Mudo 52)

Ya ni cii'do lɔr finy re face.

(Jeg 10-11)

“Fara boor,” Ücin agaam kɔf ki mal. Go
úkwaanya ti banj kiya fiir tuum banj wot.

(Jeg 14-15)

Ji woda, njuku gifi man tikori
wee yi dob cingi, maɲ a kwiri
nyika man tundu ba yiri ba ni.

(Jeg 17)

Nying nyimen bi ka wat mɔkɔ,

(Dakɔ 10)

Dicɔ nyika gweey cige.

(Dakɔ 21)

Dakɔ yoɲ ni kiit nà kiki ne
fiir kiit lor ri ji fare,

(Dudu 30-31)

Ye abüüt finy, ki waɲe ranga ranga
neeno mal yi nɲbangba kwɔt,
kaac cii'do ciig kiye ri ji fare,
ye atɔɔ wee ki ri mu kpɔ ne.

(G&D 10)

Kendo ni woote kar tic, ye yii'd a we,
wiye awiil ri ka mufti.

(G&D 20-21)

Ye amook di ndɔt yen ki nyitinde

keep silent (remain under your mouth).

*If you see rope of death going to catch my neck,
beat it out (warn others)*

If you defeat me in running, I will eat my head.

And he left his dirty trail behind him.

*In front on water of Bilal there were many snails
clapping their hands and shouting.*

I defeated your head. Go on and eat your head,

(Hare) not eaten his head, will not eat his head.

My friend, shut your mouth.

*Animals sitting silently (under their mouthes)
and with their heads bowed for some time.*

I will go look for him in his house.

*“My house is far away,” replied Ucin.
It will strengthen my stomach to complete trip.*

*My friend, that thing ready before you
or in the palm of your hand, that is yours
and not that which you don't have yet.*

His sisters and the other relatives,

A man was beating his wife.

*Than woman is only pretending
inorder to frighten her husband.*

*She lay (awake) with her open eyes
looking up at the ceiling of the house,
(and at times) would pin her ear
to (inspect) her husband if he were alive or dead.*

*When he reached the place of work,
his head forgot the keys.*

He has guarded that house of his children,

kiit kew yira. Gifi mako fowa
wee danɔ ki yoor fara nut
(Nyeta 8-9)

Yi na ümiya ki wind ma ü Ayak na
nyi wura ki wind baa.
(Nyeta 66)

Nind nyari tin kan ki ni.
(A&U 4)

Ki ri cend wuru bi meü, ya neeg ri a to?
(A&U 27)

Taal cam ba. Yi ki loor go ki waji.

*making a sign to me. Something from our house
or a person on the road from my house is present*

*You are my brother of my aunt and Ayak is
the child of my brother of (my) father.*

Let your daughter sleep here tonight with you.

*By the leg of your father and your mother,
have I killed (anyone)?*

She doesn't cook food. You see it with your eyes.

Exercise 14

In the sentences below, underline all distant possessor pronouns and the nouns they possess.
The first sentence is done as an example.

(L&G 21)

Leeng kɔf kwara, Lec,
ya ni waay go yiri ni.

(To 20-21)

Ü na bur nyika arɔmɔ ki yɔɔb rɔk,
ya nyik üfoodo ki go yi yirwa kɔf kwiri.

(A&C 1-2)

Afɔyɔ, “Eε, Combo, kaadi yokɔ yira
yi yoo ki kinyɔrɔ wot yen kwiri ni.”

(A&C 2-3)

Aa, Ayi Afɔyɔ,
cuung muur dak yen kwiri ki kɔ kpi ni.

(Mudo 41)

Nyitind ka caa a ti cend dico caa kwara
kitin yen ü yi finy kwara.

(Mudo 42)

Ná ge nyika kwere, ge ni bee'd nyika
ti cend dakɔ caa kwere

(Mudo 49)

Ya ti ba bee'do kan raanj kɔ kwara ba.
(Mudo 50)

Cii'da but ka tic kwara mako ki?
(Jeg 14-15)

Ji woda, njuku gifi man tikori
wee yi dob cingi, man a kwiri
nyika man tundu ba yiri ba ni.

(Dudu 4-5)

Ka cam kwege kundi, raw, nor, bel.
(Dudu 16)

*Listen to my word, Elephant,
as I tell it to you.*

*And if a hole was able to open itself, I would
fall into it because of your strong words.*

*Hare said, “Hey snail, get out from me
for way with this your slow walking.”*

*Ah, it is you Hare,
Stop that your proud mouth with time all.*

*The calves are under the legs of my bull
now and on my land.*

*If they were his, they would be
under the legs of his cow*

I am not going to stay here wasting my time.

May I go about my other work?

*My friend, that thing ready before you
or in the palm of your hand, that is yours
and not that which you don't have yet.*

Their food was millet, beans, and sorghum.

'doon̄ yuume ree yi ka mbu kwere. (Dako 25)	<i>So he can rest from his suffering.</i>
Ka nyok̄o man nyik yiiyo yi kof kwara . . (Dudu 15)	<i>Those people that agreed with my word . .</i>
Kata key dic̄o kwara ra kic̄ot, (Dudu 27)	<i>Although I love my husband very much,</i>
Ye kaam go na yi kof kwara. (Dudu 55-56)	<i>She gave it because I gave my word.</i>
Gwanya abod̄o ki Tico yi yoo mu met kic̄ot kaad kukon̄ riyo kwege. (G&D 20-21)	<i>Gwanya lived with Tico in way that was better than their life before.</i>
Nying umiyo, guk yon̄ a kwara. (Nyeta 9)	<i>Brothers, that dog is mine.</i>
Wu kpi a mu kwara. (Nyeta 14)	<i>You both are mine.</i>
Ya na cii'do yiin go yi yoo kwara kenda. (Nyeta 28-29)	<i>I will try to find out about it my way instead.</i>
Ye acii'do cuuge kof ki ji 'don̄ kwere (A&U 9)	<i>He arranged an agreement with his officer</i>
Ki cend go arew kitin yen, ya acuung mac ti doka fiir toor kon, u ukod̄o yon̄ kwiri no mu romo wiyy na ba. (A&U 25)	<i>With two times this now I have tried to light fire under cooker to make asida, (it dies cause) that your hedgehog will not let me do it.</i>
Dako yon̄ kwiri no na ker ji nyobo. (A&U 27-28)	<i>That your woman is terribly lazy.</i>
Cam kwere ki ko kpi a ki 'duwor.	<i>Her food is with every time at night.</i>

Reflexive pronouns

Reflexive pronouns receive the action and are the same people who do the action.

In *A&C 28*, **ya** 'I' is the subject (doer) of the verb **ni yuum** 'am resting'.

(A&C 28)

Afoyo, "Caak njwec. Ya ni yuum raa mba. *Hare, "Start to run. I am resting myself a little.*

The reflexive pronoun **raa** 'myself' follows the verb **ni yuum** 'am resting'. **Raa** shows that the same person who does the action **ni yuum** also receives this action.

In the sentences below, the reflexive pronouns in **bold** are both the ones who turn and the ones turned.

Reflexive Pronouns [check all]

Ya agiir **raa**. *I turned **myself**.*

Yi agiir rii .	<i>You (sg) turned yourself.</i>
Ye agiir ree .	<i>(S)he turned herself/himself.</i>
Gɔ agiir gɔ . ?	<i>It turned itself.</i>
Ko agiir ko . ?	<i>We (and you) turned ourselves (and yourselves).</i>
Wa agiir wa . ?	<i>We (not you) turned ourselves (not yourselves).</i>
Wu agiir wu . ?	<i>You (pl) turned yourselves.</i>
Ge agiir ge . ?	<i>They turned themselves.</i>

A verb with a reflexive pronoun can also have a subject pronoun after the verb. In *Dudu 16*, the subject pronoun –e ‘he’ is attached to the verb **yuum** ‘he rests’. The reflexive pronoun **ree** ‘himself’ shows the same person who does the action also receives the action.

(Dudu 16)

Akel fiir, 'doon **yuume ree** yi ka mbu kwere. *One, so **he** can rest **himself** from his suffering.*

The reflexive pronouns **raa** ‘myself’, **rii** ‘yourself’, **ree** ‘himself/herself’ should not be confused with pronouns after the preposition **ri** ‘at, around’ that look similar: **ra** ‘at me’, **ri** ‘at you’, **re** ‘at him/her’.

In (1), the pronoun –e ‘(s)he’ is attached to the preposition **ri** ‘at, around’.

Pronoun after preposition	(1) Ya agiir re . <i>I turned around him.</i>
Reflexive pronoun	(2) Ye agiir ree . <i>He turned himself.</i>

In (2), there is the reflexive pronoun **ree** ‘himself’. We write these differently so that we can more easily understand the difference in meaning⁵.

We have the following spelling rule for reflexive pronouns.

Reflexive pronoun spelling rule: The reflexive pronouns **raa** ‘myself’, **rii** ‘yourself’, **ree** ‘himself/herself’ have long vowels. The pronouns –a ‘me’, –i ‘you (sg)’, –e ‘him/her/’ after the preposition **ri** ‘at, around’ have short vowels as in **ra** ‘at me’, **ri** ‘at you’, **re** ‘at him/her’.

Reflexive pronouns	Pronouns after preposition ri ‘at, around’
Ya agiir raa . <i>I turned myself.</i>	Gifi nà ri danɔ. <i>Thing is at person.</i>
Yi agiir rii . <i>You (sg) turned yourself.</i>	Gifi nà ra . <i>Thing is at me.</i>
Ye agiir ree . <i>(S)he turned herself/himself.</i>	Gifi nà ri . <i>Thing is at you (sg).</i>
Gɔ agiir gɔ . ? <i>It turned itself.</i>	Gifi nà re . <i>Thing is at him/her.</i>
Ko agiir ko . ? <i>We (and you) turned ourselves.</i>	Gifi nà ri gɔ. <i>Thing is at gɔ.</i>
Wa agiir wa . ? <i>We (not you) turned ourselves.</i>	Gifi nà ri ko. <i>Thing is at us (and you).</i>
Wu agiir wu . ? <i>You (pl) turned yourselves.</i>	Gifi nà ri wa. <i>Thing is at us (not you).</i>
Ge agiir ge . ? <i>They turned themselves.</i>	Gifi nà ri wu. <i>Thing is at you (pl).</i>
	Gifi nà ri ge. <i>Thing is at them.</i>

⁵ There is no phonetic difference in vowel length for **re** ‘around him’ and **ree** ‘himself’ (vowel length is not distinctive in the language) [need to check for difference in tone].

Exercise 15

In the sentences below, underline all reflexive pronouns and the verb they follow. The first sentence is done as an example.

(L&G 37)

Gweno, “Cɔɔr rii yokɔ yira ki.”

Hen said, “Move yourself out of way for me.”

(L&G 40-41)

Ni cii'd Lɛc, cɔɔr ree yokɔ nut nyika

When Elephant moved himself away,

(Tɔ 34-35)

Ná danɔ abɛɛ'd ree kaade yokɔ yĩ tɔl.

*If the person shook himself out of the rope,
death will stand and bite his fingers.*

Tɔ nà cuungo ü kaay nyi lete.

(Tɔ 40-41)

Ü ná yi nà bor yokɔ gweey kogo,

*And if you are far away, shout, ‘Papa, Papa’
so I can move myself away from my place.*

‘Baba, baba!’ 'doon cɔɔra raa yokɔ kara.

(A&C 17-18)

Combo, “Kpi ki ri jeg kɔf.”

Snail said, “(That) is all fine with me.”

Ü giir ree kinyɔɔ,

And he turned himself slowly, saying

“Bii kuro, ü lɔɔɔ ji 'dar rɔɔ u yege,”

“Come tomorrow and see defeated person.”

(Dakɔ 10-11)

Dakɔ nyike gweey ne ni akuum

*Woman that was being beaten promised
him she would kill herself by falling into water.*

re we, ye nà cii'do neeg ree ki foodo yĩ fi yɔ.

(Dakɔ 24)

Ya ni kuum raa yuu, mbuu wu ye,

*I promise myself to you, will you leave her
alone, and you see what will happen?”*

lɔɔru ükiit rɔk a gen?”

(Dudu 17)

Arew 'doon yuuma raa ti yĩ ti tuui ne.

Two, so I can rest myself from caring for him.

Demonstratives

Demonstratives point to or show a noun the listeners can see or already know about. A demonstrative follows the noun it points to.

In *Dudu 25-26*, **yen** ‘this’ is a demonstrative. It points to the noun **dawa** ‘medicine’.

(Dudu 25-26)

Foonj dawa **yen**, mɔkɔ ba gɔ kwaanya rɔk.

Try this medicine, perhaps it will help you.

Kaam gɔ yira a ji woda.

It was given to me by my friend.

The demonstrative **yen** shows which **dawa** ‘medicine’ is talked about. Earlier in the story, a friend gave a woman **dawa**. In *Dudu 25-26*, the woman shows the medicine to her husband. She may be handing it to him or pointing to it.

The demonstrative **yen** ‘this, these’ can point to a single noun **guk** ‘dog’ as in (1) or to more than one of that noun **ka guk** ‘dogs’ as in (2).

- (1) Ye alɔɔr **guk yen**. *He saw this dog.*
 (2) Ye alɔɔr **ka guk yen**. *He saw these dogs.*

In (3), the demonstrative **yen** ‘this, these’ shows **guk** ‘dog’ is near the speaker.

<u>Near speaker (?)</u>	(3) Ye alɔɔr guk yen . <i>He saw <u>this</u> dog.</i>
<u>Away from speaker (?)</u>	(4) Ye alɔɔr guk maŋ . <i>He saw <u>that</u> dog.</i>
<u>Away from both, known to listeners (?)</u>	(5) Ye alɔɔr guk yoŋ . <i>He saw <u>that</u> dog.</i>

In (4), the demonstrative **maŋ** ‘that, those’ shows **guk** is away from the speaker. In (5), the demonstrative **yoŋ** ‘that, those’ shows **guk** is away from both the speaker and listeners, or is already known to the listeners.

The ways of using demonstratives with singular and plural nouns are compared below.

	Singular noun	Plural noun
<u>Near speaker</u>	guk yen <i>this dog</i>	ka guk yen <i>these dogs</i>
<u>Away from speaker</u>	guk maŋ <i>that dog</i>	ka guk maŋ <i>those dogs</i>
<u>Away from both, known to listeners</u>	guk yoŋ <i>that dog</i>	ka guk yoŋ <i>those dogs</i>

The demonstrative **yen** ‘this, these’ in (7) can take the place of a noun such as **guk** ‘dog’ in (6).

- (6) **Guk** a kwiri. ? *Dog is yours.*
 (7) **Yen** a kwiri. ? *This is yours.*

Other demonstratives that take the place of nouns are shown below.

Demonstratives that take the place of nouns

[check all]	Singular noun	Plural noun
<u>Near speaker</u>	Yen a kwiri. <i>This is yours.</i>	Yen a jo woda. <i>These are my friends.</i>
<u>Away from speaker</u>	Maŋ a kwiri. <i>That is yours.</i>	Maŋ a jo woda. <i>Those are my friends.</i>
<u>Away from both, known to listeners</u>	Yoŋ a kwiri. <i>That is yours.</i>	Yoŋ a jo woda. <i>Those are my friends.</i>

A demonstrative comes before a possessor pronoun and quantity if these also describe the noun.

Order of demonstratives

adj noun demonstrative possessor-pronoun	(A&C 2-3)	muur dak yen kwiri	<i>that your proud mouth</i>
noun demonstrative quantity	(Mudo 53)	ka kɔ yen kpi	<i>all these times</i>

When there is a following demonstrative, plural countable nouns have one of the plural words **ka**, **nying**, **jo** along with the demonstrative (such as **ka kə yen** ‘these times’).

Demonstratives following plural countable nouns

ka	(Mudo 53)	<u>ka</u> kə yen	<i>these times</i>
nyi		<u>nyi</u> waya yen ?	<i>these aunts</i>
nying		<u>nying</u> aburo yen ?	<i>these monkeys</i>
jo	(Dudu 2)	<u>jo</u> finy yon	<i>those inhabitants</i>

Uncountable nouns can also have a following demonstrative.

Demonstratives on uncountable nouns

(A&C 2-3)	dak yen	<i>this mouth</i>
(A&C 20-21)	'düwor yon	<i>that night</i>

Exercise 16

In the lines below, underline all demonstratives and the nouns they point to. The first two sentences are done as examples.

(L&G 24)

Noo ba wanji ki waay kəf yon ba?

Aren't you ashamed in that word you are saying?

(L&G 36)

Kəf yen nyika ki ki cend ceŋ abic ki tinə.

This situation was with hour five in afternoon.

(Tə 26)

Yi kə yon, tə nə ki ga nyi təl
tuu'd dəo go ri 'də'də.

*At that time, death is holding
a rope with loop at the end.*

(A&C 2-3)

Aa, Ayi Afəyo,
cuung muur dak yen kwiri ki kə kpi nī.

*Ah, it is you Hare,
Stop that proud mouth of yours with time all.*

(A&C 20-21)

Afəyo mu niind ki 'düwor yon ba, yi teer
fay kəf ki Combo we ye ü'daara ye ki ŋwec.

*Hare not sleep that night, thinking about foolish
talk of Snail that he could defeat him in running.*

(A&C 57-58)

Ya a'daar wiya, ci'di mal caam wiya,
kitin yen tikor wa kán kpi.

*I defeated you. Go on and eat your head,
this now here in front of us all.*

(Mudo 13)

Nyitind ka caa yon a mu kwara,
fiir nyool ge a caa kwara.

*Those calves of cow are mine,
because my cow gave birth to them.*

(Mudo 15)

Ji woda, miï degi ki kəf yon.

My friend, shut your mouth with that word.

(Mudo 35)

Miïyi degi ki kəf yon,
ná ba yi übee'd fiir miir miro ba.

*Shut your mouth about that word.
If you don't, you won't live to regret it.*

(Mudo 53)

Ka kɔ yen kpi, ka ley nyik ba laai
kɔf kew ri ge ba.

(Mudo 73)

Ki toor kɔf yen finy,
ka ley kpi ni kaado koog kog,

(Jeg 4-5)

Ge abii kpi cuung ge far Ūca,
fiir faci kwere nyika kukɔŋ faci
tikor wooto ri fu baŋ ka yege maŋ.

(Jeg 14-15)

Ji woda, njuku gifi man tikori
wee yi dob cingi, maŋ a kwiri
nyika man tundu ba yiri ba ni.

(Dako 6)

Yi ceŋ mako akel yi ko yoŋ,
ya agwaar ka bongu.

(Dako 13-14)

Ki mba, ki ŋey nyika gwɛeny ciŋo re,
dako yen agwaar ŋwec
mako ti fiir cii'do foodo yi fi.

(Dako 15)

Kar a'dek ye kiit ka gbel kɔf yen.

(Dako 21)

Dako yoŋ ni kiit na kiki ne
fiir kiit lor ri ji fare.

(Dudu 2)

Jo finy yoŋ cɔond ri ka Madi
nyika jeg nyoko.

(Dudu 24)

Yi 'dūwor yoŋ, ki ŋey cam,
Tico aleeer dudumaki ki fi.

(G&D 13-15)

Guk abii ki ŋwec, yeeŋ yube ū yaak *ŋiŋi*,
ŋiŋi yi yoo ki ka guk ū giir ree ki ŋwec
'dūūgo yi faci ni biie ki yoor ki go,
cuungo yeeŋ yube di ndot yi faci yoŋ.

(G&D 20-22)

Nying ūmiyo, guk yoŋ a kwara. Ye
amook di ndot yen ki nyitinde kiit kew
yira. Gifi mako fowa wee danɔ ki yoor
fara nut yi kwot yoŋ.

(G&D 23-24)

Kán ackeri mako ni kaad gweey
telefon yi makta fiir yii yinj kwot yoŋ.

(Nyeta 45-46)

Ni 'dūūgi cen ba,

*All these times, none of the animals were
conversing among themselves.*

*As soon as this word was spoken,
all the animals shouted,*

*They all came and stopped at the house of Uca,
since his house was the first house
before reaching those others remaining.*

*My friend, the ready thing that before you
or in the palm of your hand, that is yours
and not that which you don't have yet.*

*In certain one day at that time,
I collected the clothes.*

*A little while after she had been released
this woman dashed out
and ran again to jump in the water.*

She did this same thing three times.

*That woman is only pretending
in order to frighten her husband.*

*Those inhabitants called Ma'di
were good people.*

*In that night after eating,
Tico mixed dudumaki with water.*

*Dog came running, wagging its tail and crying
in the way (usual for) dogs and turned and
ran back to home it came from road, standing,
wagging his tail at the door of that house.*

*Brothers, that dog is mine. He has guarded
that door for awhile, making a sign to me.
Something from our house or a person on road
from my house is present in that house.*

*At this point, the police phoned on mobile
to office for permission to search that house.*

Don't return back, go straight away

cii'di lany kwət ki cam yoŋ yī amut nɔ.
(Nyeta 51)

Kiit amut yoŋ u tarabija kán.

Lingo, maŋ a ka jo woda,

(A&U 9)

Ki cend gɔ arew kitin yen,
ya acuung mac ti dɔka fiir toor kon, ü
ükɔdɔ yoŋ kwiri nɔ mu rɔɔmɔ wiyy na ba.

(A&U 25)

Dakɔ yoŋ kwiri nɔ nà ker ji nyobo.

Ni cüül gifi ŋeye ba.

to the house with that food in the carrier.

“Put that carrier here on the table.

Lingo, these are my friends.

*With two times this now I have tried to light
fire under cooker to make asida, (it dies cause)
that hedgehog of yours will not let me do it.*

That woman of yours is terribly lazy.

Don't pay things for her.

Numbers

Numbers tell how many nouns there are and follow the noun. They only follow and describe countable nouns.

In (1-2), the number **akel** ‘one’ and the number **arew** ‘two’ tell how many **guk** ‘dogs’ there are.

(1) Ye albɔr **guk akel**. *He saw one dog.*

(2) Ye albɔr **guk arew**. *He saw two dogs.*

Numbers 1 to 12 are listed below.

Number of nouns ⁶

caa akel	<i>one cow</i>
ka caa arew	<i>two cows</i>
ka caa a'dek	<i>three cows</i>
ka caa aŋwen	<i>four cows</i>
ka caa abic	<i>five cows</i>
ka caa abic kukel	<i>six cows</i>
ka caa abic kurew	<i>seven cows</i>
ka caa abic ku'dek	<i>eight cows</i>
ka caa abic kuŋwen	<i>nine cows</i>
ka caa afaar	<i>ten cows</i>
ka caa afaar waŋ gɔ akel	<i>eleven cows</i>
ka caa afaar waŋ gɔ arew	<i>twelve cows</i>

When there are other words that describe a noun, the number is always after them.

Order of numbers

Noun indefinite number	(Dakɔ 6)	ceŋ mɔkɔ akel	<i>One certain day</i>
noun possessor-pronoun num.	(A&U 9)	cend gɔ arew	<i>two times (lit. occurrence of it two)</i>

⁶ Numbers 6-9, 11 are taken from (Heyking 2013:86).

noun possessor-noun **number** | (L&G 36) | cend ceŋ **abic** | *five hours (lit. occurrence of day five)*

Sometimes countable nouns have one of the plural words **ka**, **nyi**, **nying**, **jo** and a plural number (such as **ka caa arew** ‘two cows’). However, some countable nouns can be without **ka** when a plural number describes it (such as **koro a'dek** ‘three years’).

Plural numbers following plural countable nouns

ka	(Mudo 3-4) (A&U 17)	<u>ka</u> caa arew koro a'dek	<i>two cows</i> <i>three years</i>
nyi		<u>nyi</u> waya a'dek ?	<i>three aunts</i>
nying	(Nyeta 64-65)	<u>nying</u> acakir a'dek	<i>three police</i>
jo	(Nyeta 30)	<u>jo</u> wode arew	<i>his two friends</i>

Numbers cannot follow uncountable nouns [check this].

Exercise 17

In the lines below, underline all numbers and the nouns they tell about. The first sentence has been down as an example.

(L&G 36)

Kɔf yen nyika ki ki cend ceŋ **abic** ki tino.

This happened with hour five in afternoon.

(Tɔ 1)

Nati nyico ni koro afaar waŋ go arew atoo.

A young boy of twelve years died.

(A&C 31)

Akel, ya a'daari ki wooto kán
ri kukoŋ danɔ.

*First of all, I have defeated you
in being the first person to arrive here.*

(Mudo 3-4)

Ka gifi kpi nyik ki cii'do met met, ná nyik
nyika fiir ka caa arew nyik yiŋe ni ba.

*Everything was going well, if it were not
for the two cows they had.*

(Mudo 6)

Yi kɔ məkɔ, dakɔ caa ki Üton anyoo
nyitind ka caa arew.

*In time, the female cow gave birth
to two calves.*

(Dakɔ 6)

Yi ceŋ məkɔ akel yi kɔ yoŋ,

Certain one day at that time,

(Dakɔ 15)

Kar a'dek ye kiit ka gbɛl kɔf yen.

She did this same thing three times.

(Dudu 3)

Ya abee'd kuŋ ki koro a'dek 1968-1970.

I lived there for three years (from) 1968-1970.

(Dudu 16)

Akel fiir, 'doon yuume ree yi ka mbu kwere.

One (reason) so he can rest from his suffering.

(Dudu 17)

Arew 'doon yuuma raa ti yi ti tuui ne.

Second (reason) so I can rest from caring him.

(Dudu 23)

Ni cii'd ɣat məkɔ leeng go ba, akel ka Jɔk.

Let not person hear about this except God.

(Dudu 50)

Akel ba Gwanya, akel ba Gwanya!
Ya ũkaam gō yiri kendo ba.

(G&D 18-19)

Ki jeg lam, nying acakir arew
nyika kaado cii'do yī tic.

(Nyeta 17)

Nin abic akaado ki űey laai kōf
kew Nyeta bi Ayak.

(Nyeta 30)

Ye afiinj ka jo wode arew fiir biioyo ki ne.

(Nyeta 48)

Ŋeya acii'do kwōt ũ Nyeta űete akel
ki nying acakir, jo wod Nyeta.

(Nyeta 60-61)

Ge kpi aűwen jo wod Nyeta arew
bi Ŋeya ũ Nyeta.

(Nyeta 64-65)

Lor nyika ri Tam ki lōr nying acakir
a'dek ki ũtum ũ nyare kew ge.

(A&U 9)

Ki cend gō arew kitin yen,
ya acuung mac ti dōka fiir toor kon.

(A&U 17)

Ki űey koro a'dek ki nat ba,
ye acii'do foonj ree yokō.

*Not all Gwanya, not all Gwany,
but I will not give it to you.*

*By good fortune, two policemen
were passing by, going to work.*

*Five days passed since Nyeta and Ayak
had last spoken.*

He asked his two friends to come with him.

*Ŋeya entered house, followed by Nyeta alone,
then the police friends, the friends of Nyeta.*

*They all were four, Nyeta's two friends
and Ŋeya and Nyeta.*

*Tam became frightened when he saw three
police with guns and his daughter with them.*

*With two times now I have tried to light
a fire under cooker to make asida.*

*After three years without a child,
he went and tried outside (of marriage).*

Quantities

Quantities tell the amount or approximate number of a noun or pronoun. A quantity follows the noun it tells about.

In (1), **kpi** 'all' is a quantity. It shows approximately how many **ka guk** 'dogs' were seen.

(1) Ye alōr ka guk **kpi**. *He saw **all** the dogs.*

The quantities below are for countable nouns [check if there are different quantities for uncountable nouns].

Quantities

ka guk **kpi** *all, each, every*

ka guk **njite** *few, little*

ka guk **alak** *many*

When there are other words that describe a noun, the quantity is always after them.

Order of quantities

Noun indefinite quantity	(Nyeta 37)	ka finy məkɔ kpi	<i>all certain area</i>
noun demonstrative quantity	(Mudo 53)	ka kɔ yɛn kpi	<i>all this time</i>

Quantities can also follow the equal sign verb **nà** ‘is, are’ or **nyika** ‘was, were’. In *Tɔ 29-30*, the quantity **alak** ‘many’ follows the equal sign **nà** ‘are’ and tells the approximately number of the noun **ka nyɔkɔ** ‘people’.

(Tɔ 29-30) (After equal sign verb)

Yi lel a finy tɔ ü ka nyɔkɔ **nà** alak nī, *Cemetery is a place of death and people are many,
ye **nà** kaŋ ki kɔ kpi. *so it is there all the time.**

Quantities can tell the approximate number of a pronoun. In *Dudu 35-36*, the quantity **kpi** ‘all’ follows and tells about the pronoun **ge** ‘they’.

(Dudu 35-36) (Quantity following pronoun)

Ge **kpi** aleeny yokɔ yī cuny ni cuny *They **all** got lost in another world (their hearts)
ge faar dunda ka far. *thinking of many thoughts.**

Sometimes a quantity is separated from the noun it tells about by a verb or other word. In *Jeg 4*, the quantity **kpi** ‘all’ tells about the pronoun **ge** ‘they’ but is separated by the verb **abiī** ‘came’.

(Jeg 4) (Separated by verb)

Ge **abiī** **kpi** cuung ge far Ūca, *They **all** came and stopped at the house of Uca,*

When there is a following quantity, plural countable nouns have one of the plural words **ka**, **nying**, **jo** along with the quantity (such as **ka nyɔkɔ kpi** ‘all people’).

Demonstratives following plural countable nouns

ka	(A&C 9-10)	<u>ka</u> nyɔkɔ kpi	<i>all people</i>
nyi		<u>nyi</u> waya kpi ?	<i>all aunts</i>
nying		<u>nying</u> aburo yɛn ?	<i>all monkeys</i>
jo		<u>jɔ</u> finy yɔŋ ?	<i>all inhabitants</i>

Quantities cannot follow uncountable nouns [check this].

Most quantities can be used instead of the underlined words in (3-4).

(2) Ye alɔɔr ka gifi alak. *He saw many things.*

(3) Ye alɔɔr ka nyɔkɔ kpi. *He saw all people.*

Exercise 18

In the lines below, underline all quantities and the nouns they tell about. The first sentence has been done as an example.

(Tɔ 25)

Ka mare alak nà kiit rək ki kən kuuny tɔ. *There are many amazing things at burial.*

(Tɔ 29-30)

Yi lel a finy tɔ ü ka nyəkɔ nà alak ni, *Cemetery is a place of death and people are many,*
ye nà kaŋ ki kɔ kpi. *so it is there all the time.*

(Tɔ 37)

Bii ki kɔ kpi ná ya nà cii'do. *Come each time I go.*

Bee'di kpəkɔ ki na. *Be near by me.*

(A&C 2-3)

Aa, Ayi Afɔyɔ,
cuung muur dak yen kwiri ki kɔ kpi ni. *Ah, it is you Hare,*
Stop that pride of yours with time all.

(A&C 9-10)

Ya ücaama wiya
yokɔ tikori bi tikor ka nyəkɔ kpi. *I will eat my head*
in front of you and in front of all the people.

(A&C 17)

Combo, “Kpi ki ri jeg kɔf.” *Snail said, “(That) is all fine with me.”*

(A&C 54-55)

Tikore u fi Bilal nyika ka combo alak
gweey ciŋ ge ü koog kogo,
kendo nyika yi Afɔyɔ ba. *In front on bank of Bilal there were many snails*
clapping their hands and shouting,
but not for Hare.

(A&C 57-58)

Ya a'daar wiya, cii'di mal caam wiya,
kitin yen tikor wa kán kpi. *I defeated you. Go on and eat your head,*
right now here in front of us all.

(Mudo 3-4)

Ka gifɔ kpi nyik ki cii'do met,
met ná nyik
fiir ka caa arew nyik yi ge ni ba. *Everything was going well,*
if it were not
for the two cows they had.

(Mudo 53)

Ka kɔ yen kpi, ka ley nyik ba laai
kɔf kew ri ge ba. *All this time, none of the animals were*
conversing among themselves.

(Mudo 54-55)

Miro akuum u ge nyik kpi ü fii yiin yoor
ciir rɔf ri danɔ 'da 'Dübor ba. *Sorrow was on them all and didn't know how to*
convict a person such as Lion.

(Mudo 73)

Ki toor kɔf yen finy,
ka ley kpi ni kaado koog kog, *As soon as this word was spoken,*
all the animals shouted,

(Dudu 35-36)

Ge kpi aleeny yokɔ yi cuny ni cuny
ge faar dunda ka far. *They both got lost in another world (their hearts)*
thinking of many thoughts.

(G&D 9)

Dicɔ agwaar wot cii'de yi tic
ki 'da ki kɔ kpi. *The man left and went for work as every time.*

(Nyeta 9)

Wu kpi a mu kwara.
Ya ba foog ki ni wu ba.
(Nyeta 37-38)

*You both are relatives to me.
I cannot do without any of you.*

Ye atoor tob wiye kuum
ka finy məkō kpi yokō wiyy,
ka nyi waŋe neeno ki kew gō.
(A&U 27-28)

*She pulled the robe over her head,
covered all certain area leaving
only a little space for her eyes to see between.*

Cam kwere ki kō kpi a ki 'düwor.
(A&U 30-31)

Her food is with every time at night.

Ga far ki Ayaka nyika neeno but yoom
kō ki nat, ü baŋ gō a but dunda ka tic faci
ü kō njite fiir tuum ge kpi ba.
(A&U 32-33)

*Ayaka was concerned about there being peace
when child came and (not as concerned about)
tasks of house and little time to finish them all.*

Kendo fiir Aŋom ki nat ba yire ba,
kō kpi nyika nut yire fiir gifu mu wiije.

*And because Aŋom had no child, she had
all time to herself for what she wanted to do.*

Indefinite

The indefinite word **məkō** ‘other, another, different, certain, any’ tells that a noun has not yet been mentioned, or is different than others of the noun that have already been mentioned. When used with a negative, it shows there is none of the noun.

In *A&C 22*, the indefinite **məkō** ‘other’ shows **ka combo** ‘snails’ are different than the Combo ‘snail’ who is racing **Afoyo** ‘Hare’.

(A&C 22)

Ye acii'do gwaare ka yege *He went and gathered*
ka combo məkō kaan ge. *the other snails and hide them.*

The indefinite **məkō** ‘another’ can point to a single noun **guk** ‘dog’ as in (1) or to more than one of that noun **ka guk** ‘dogs’ as in (2).

(1) Ye albər **guk məkō**. *He saw another dog.*

(2) Ye albər **ka guk məkō**. *He saw other dogs.*

The indefinite shows there is none of the noun when used with a negative. In *Dakō 38*, the indefinite **məkō** ‘any’ along with the negative **ba** ‘not’ shows the woman saw no **dano** ‘person’.

(Dakō 38)

Ye akaado. Ye aneen cen *She passed through. She looked behind*
ü ki lər **dano məkō** luuk ne **ba**. *and did not see any person following her.*

A demonstrative comes after a possessor pronoun and before a quantity if these also describe the noun.

Order of indefinites

noun indefinite quantity	(Dakɔ 27-28)	jog məkɔ alak	<i>many other people</i>
noun possessor-pronoun indefinite	(Mudo 50)	ka tic kwara məkɔ	<i>my other works</i>

When there is a following indefinite, plural countable nouns have one of the plural words **ka**, **nying**, **jo** along with the indefinite (such as **ka kɔ məkɔ** ‘other times’).

Indefinites following plural countable nouns

ka	(Tɔ 15)	<u>ka</u> kɔ məkɔ	<i>other times</i>
nyi		<u>nyi</u> waya məkɔ ?	<i>other aunts</i>
nying		<u>nying</u> aburo məkɔ ?	<i>other monkeys</i>
jo		<u>jo</u> finy məkɔ ?	<i>other inhabitants</i>

Uncountable nouns can also have a following indefinite.

Indefinites following uncountable nouns

(Dakɔ 6)	ceŋ məkɔ	<i>certain day</i>
(Dakɔ 13-14)	ŋwɛc məkɔ	<i>certain race</i>

Exercise 19

In the lines below, underline all indefinites, and the nouns they tell about. The first sentence has been done as an example.

(Tɔ 13)

Ü ki kɔ məkɔ nyɛɛtɔ,

And another time he would laugh,

(Tɔ 15)

Yi ka kɔ məkɔ, ye waaya kɔf,
“Gɔ abaaye!”

Another time he would say,
“It missed him!”

(Mudo 21)

Ye aɔɔnd baŋ ka ley məkɔ yi rɔf.

He called other animals to court.

(Mudo 44)

Liŋo a'düüg foodo u ka ley məkɔ ti.

Silence fell on the other animals again.

(Mudo 50)

Cii'da but ka tic kwara məkɔ ki?”

May I go about my other work?”

(Mudo 70)

Ü ngbiŋ kitin yen danɔ məkɔ ba bute ba ya.

Until now, there is no certain person near him.

Caamu ka cam, fara ba boor kicɔt ba.

Do eat the food. My house is not far,

Kɔ məkɔ.

(I will eat with you) another time.

(Jeg 17)

Nying nyimen bi ka wat məkɔ,
ki lɔɔr ne biŋyo akiit, . . .

His sisters and the other relatives,
when they saw him arriving,

(Jeg 22)

Ücin amiir ki nin a'dek ki

Ucin was in real agony for three days

caam nyi gifɪ məkɔ ba.

(Dakɔ 6)

Yi ceŋ məkɔ akel yi kɔ yon,
ya agwaar ka bongu.

(Dakɔ 13-14)

Ki mba, ki ŋey nyika gwɛɛny ciŋɔ re,
dakɔ yen agwaar ŋwɛc məkɔ
ti fiir ciido foodo yi fi.

(Dakɔ 22-23)

Ná wu cuunga maag ne
ü ná ye ülɔɔr ŋat məkɔ luuk ne ba,
ye üfoor yi fi ba.

(Dakɔ 27-28)

Ka jog məkɔ wɛ, “Ü ná ye üfoodo
moode?” Jog məkɔ alak, “Foode,
moode wiij gɔ a ye. Ko amaage.”

(Dudu 19-20)

Mot nɔ dudumaki kiita gɔ yiri,
ü ŋat məkɔ üyiin gɔ ba.

(Dudu 34-35)

Yi ka kɔ yen kpi, ŋat məkɔ tundu mu
waay kɔf yi yege məkɔ ba.

(G&D 8)

Yi ceŋ məkɔ guk anüü'd rec dakɔ yi ji fare.

(G&D 12-13)

Kpɔkɔ ki faci ye ni yii'd guk faci ŋwɛc
ŋwɛc biyo yire ki yoor yi faci məkɔ.

(G&D 23-24)

Kán ackeri məkɔ ni kaad gweey
telefon yi makta fiir yii yiinj kwɔt yon.

(Nyeta 22-23)

Ki neeno ki yi kwɔt ye alɔɔr, amut ti
kaf (cama) bongu ki bɔk bongu məkɔ u gɔ.

(Nyeta 36)

Ye aneen kur kuc bi cam
ki lɔɔr ŋat məkɔ ba,

(Nyeta 37)

Ye atoor tob wiye kuum
ka finy məkɔ kpi yokɔ.

not eating any certain thing at all.

*Certain day at that time,
I collected the clothes.*

*A little while after she had been released
this woman took certain race
and ran again to jump in the water.*

*If you stop preventing her
and if she not see certain person following her,
she will not jump into the water.*

*The others were saying, “And if she falls and
drowns?” Other people said, “Let her fall and
drown as wants to happen. We will catch her.”*

*Dudumaki can do the job for you
and no other person will know about it.*

*During all this time, neighter of them
spoke word with each other.*

Certain day, dog showed woman to her husband.

*Near the house, he found the dog of the house
running to him on the road from another house.*

*At this point, certain police phoned on (his)
mobile office for permission to search house.*

*While looking around the house, he saw carrier
under the clothes stand with certain sheet over it.*

*She looked right and left
and did not see any person.*

*She pulled the robe over her,
certain areas all completely,*

Modifiers

Modifiers show the kind of noun or tell a characteristic (quality) about it. Modifiers are

introduced by **nà** ‘is, be, as’. [Since nouns and verbs can also be introduced by **nà**, there is doubt as to whether modifiers are a different type of word than either nouns or verbs. So far, they have not been seen to occur in a construction different than from nouns or verbs].

In (1), **'dɔŋ** ‘big, old’ is a modifier.

(1) Guk **nà 'dɔŋ**. *Dog is **big**.*

The following may be modifiers:

Modifiers

tɔw	<i>dry</i>	bor	<i>tall, long, far</i>
miŋ	<i>dumb, enduring</i>	bɔɔ	<i>weak</i>
adi	<i>true</i>	met	<i>good, fine, nice</i>
nyobo	<i>lazy</i>	'dɔŋ	<i>old, big</i>
tek	<i>strong</i>	kuŋ	<i>present</i>

Modifiers can tell about subject pronouns as show below.

Ya	nà 'dɔŋ.	<i>I am old.</i>
Yi	nà 'dɔŋ.	<i>You (sg) are old.</i>
Ye	nà 'dɔŋ.	<i>He is old.</i>
Gɔ	nà 'dɔŋ.	<i>It is old.</i>
Ko	nà 'dɔŋ.	<i>We (and you) are old.</i>
Wa	nà 'dɔŋ.	<i>We (not you) are old.</i>
Wu	nà 'dɔŋ.	<i>You (pl) are old.</i>
Ge	nà 'dɔŋ.	<i>They are old.</i>

Most modifiers can be used instead of the underlined words in (2-3).

(2) Gifi **nà met**. *Thing is good.*

(3) Guk **nà 'dɔŋ**. *Dog is big.*

Exercise 20

In the lines below, underline all modifiers and the nouns they tell about. The first sentence has been done as an example.

(Tɔ 9)

Kɔ nyika **met** ri jo nyɔl ne kicɔt.

*The time was **happy** for his parents.*

(Tɔ 40-41)

Ü ná yi **nà bor yokɔ gweey kogo,**
‘Baba, baba!’ 'dooŋ cɔra raa yokɔ kara.

*And if you are far away, shout, ‘Papa, Papa’
so I can move away from my place.*

(A&C 27)

Ye yii'd Combo **nà kuŋ rumo.**

He found Snail was already present.

(Mudo 19)

“Kɔf kwiri nà adi ü gɔ nà jaar.

Your word is true and correct.

(Jeg 2)

Tum nyika met kicɔt.

The hunting was very good.

(Dakɔ 5)

Ŋwec muul fi yen nyika tek kicɔt.

The current of this water was very strong.

(Nyeta 26)

Ŋeya, ka'dɔ bæe taali tin nà met kicɔt.

Ŋeya, the broth you cooked today is very nice.

Adjectives

Adjectives show the kind of noun or tell a characteristic (quality) about it. An adjective comes before the noun it tells about.

In (1-2), **jeg** ‘good’ is an adjective.

(1) Ye albɔr **jeg guk**. *He saw a good dog.*

(2) Ye albɔr **jeg ka guk** *He saw good dogs.*

The adjective **jeg** tells that the **guk** ‘dog’ is not bad but does good things or is healthy.

In *Tɔ 20-21*, the adjective **yirwa** ‘strong’ tells about the noun **kɔf** ‘word’.

(*Tɔ 20-21*)

Ü ná bur nyika arɔmɔ ki yɔɔb rɔk,
ya nyik üfoodo ki gɔ yi **yirwa kɔf** kwiri.

*And if a hole was able to open itself, I would
fall into it because of your strong word.*

Other adjectives are shown below.

(L&G 6)	cer kɔf	<i>real word</i>
(<i>Tɔ 2</i>)	ren nat	<i>only child</i>
(<i>Tɔ 20-21</i>)	yirwa kɔf	<i>strong word</i>
(<i>Tɔ 35</i>)	nja kɔ	<i>long time</i>
(A&C 1-2)	kinyɔrɔ wot	<i>slow walking</i>
(A&C 19)	'dog cende	<i>dirty trail</i>
(A&C 20-21)	fay kɔf	<i>foolish talk</i>
(A&C 53-54)	cok wɔn rɔɔ	<i>last strength</i>
(Mudo 1)	ker jo wodo	<i>great friends</i>
(Mudo 2)	gbel finy	<i>same place</i>
(Mudo 21)	baŋ ka ley	<i>remaining animals</i>
(Jeg 14-15)	njuku gifi	<i>ready thing</i>
(Dudu 2)	jeg nyɔkɔ	<i>good people</i>
(Dudu 8)	dunda koro	<i>many years</i>
(Dudu 22)	rec kɔ	<i>bad time</i>

(G&D 1)	jeg ka kwiny	<i>good animal</i>
(Nyeta 42)	tool kur	<i>opening direction</i>
(A&U 11-12)	kun 'dak	<i>broken pot</i>

Plural countable nouns have one of the plural words **ka**, **nying**, **jo** before the adjective (such as **ka ren tin** ‘only carrying’) or after the adjective (such as **dunda ka far** ‘many thoughts’).

Adjectives before plural countable nouns [check all]

ka	(Dudu 35-36)	dunda ka far	<i>many thoughts</i>
	(A&U 26)	ka ren tin	<i>only carrying</i>
nyi		jeg nyi waya ?	<i>good aunts</i>
		nyi jeg waya ?	<i>good aunts</i>
nying		jeg nying aburo ?	<i>good monkeys</i>
		nying jeg aburo ?	<i>good monkeys</i>
ji	(A&U 25)	ker ji nyobo	<i>very lazy (very lazy person)</i>
	(A&C 3)	ji yak roo	<i>fast body (fast person)</i>
jo	(Mudo 1)	ker jo wodo	<i>great friends</i>
		jo ker wodo ?	<i>great friends</i>

Uncountable nouns can also have an adjective before them.

Adjectives before uncountable nouns

(Nyeta 42)	tool kur	<i>opening direction</i>
(A&U 11-12)	kun 'dak	<i>broken pot</i>

[check how adjectives are used with pronouns]

[check all]

Ya	nà jeg.	<i>I am good.</i>
Yi	nà jeg.	<i>You (sg) are good.</i>
Ye	nà jeg.	<i>He is good.</i>
Gɔ	nà jeg.	<i>It is good.</i>
Ko	nà jeg.	<i>We (and you) are good.</i>
Wa	nà jeg.	<i>We (not you) are good.</i>
Wu	nà jeg.	<i>You (pl) are good.</i>
Ge	nà jeg.	<i>They are good.</i>

Most adjectives can be used instead of the underlined words in (3-4).

(3) Ye alɔɔr **yirwa** gifi. *He saw a strong thing.*

(4) Ye alɔɔr **jeg** danɔ. *He saw a good person.*

Exercise 21

In the lines below, underline all adjectives and the nouns they tell about. The first sentence has

been done as an example.

(L&G 6)

Lɛc, “ŋa, yi Gwɛnɔ?!”

Yi waay cɛr kɔf ba arigen?”

(L&G 29-30)

Ni woot di cɛŋ, Lɛc

ayeeŋ kaade ti ga tɔf yat,

(Tɔ 2)

Ye nyika ren nat yi jo nyɔl ne.

(Tɔ 35)

Dicɔ yen abee'd u dege ki nja kɔ

ki waay kɔf ba.

(A&C 1-2)

Afɔyɔ, “ɛɛ, Combo, kaadi yokɔ yira yi yoo

ki kinyɔrɔ wot yen kwiri ni.”

(A&C 3)

Yi nà ji yak rɔɔ kicɔt.

(A&C 19)

Ü wiiy 'dog cɛnde ɲete.

(A&C 20-21)

Afɔyɔ mu niind ki 'düwor yon̄ ba, yi teer

fay kɔf ki Combo wɛ ye ü'daara ye ki ɲwɛc.

(A&C 53-54)

Afɔyo akiit cok wɔn rɔɔ

fiiir kaad Combo.

(Mudo 1)

'Dübor bi Üton nyika ker jo wodo.

(Mudo 2)

Ge kuuny faci nyik ki yi gbɛl finy.

(Mudo 21)

Ye acɔnd ban̄ ka ley mɔkɔ yi rɔf.

(Jeg 14-15)

Ji woda, njuku gifɛ man tikori.

(Dudu 2)

Jo finy yon̄ cɔnd ri ka Madi nyika jeg nyɔkɔ.

(Dudu 8)

Ye abɔd ki tɔ yen ki dunda koro,

(Dudu 22)

Tico, ki jeg bi rɛc kɔ re ti, agiir kɔf

(Dudu 35-36)

Ge kpi aleeny yokɔ yi cuny ni cuny

ge faar dunda ka far.

(Dudu 41)

Yi acɛr jeg dakɔ mu kiit keye.

(Dudu 51-52)

Elephant said, “Who, you Hen?!”

Why don't you talk real words?”

*When it was midday, Elephant
challenged and went under a big shade tree,*

He was the only child of his parents.

*The man remained silent for a long time,
without saying a word.*

*Hare said, “Hey snail, get out of my way
with this slow walking of yours.”*

You are a very fast person.

And he left a dirty trail behind him.

*Hare not sleep that night, thinking about
foolish talk of Snail that he could defeat him.*

*Hare gave his last strength
to overtake Snail.*

Lion and Hyena were great friends.

They each dug a house in the same place.

He called the remaining animals to court.

My friend, that ready thing is before you.

Inhabitants called Ma'di were good people.

He lived with the sickness for many years,

Tico, with mixture of joy and bad time,

*They both got lost in another world
thinking of many thoughts.*

You are a truly good woman (that I) love.

Ya wiij nyika neeg ni,
kata nyik nyika rɛc kɔf ba.
(Dudu 55-56)

Gwanya abɔɔd ki Tico yɪ yoo mu met kicɔt
kaad kukɔŋ riyɔ kwɛge, fɪr kata Tico kɪit
nyika rɛc gifɪ, Jɔk agiir gɔ ri jeg gɔ.
(G&D 1)

Ka guk nyiko lɔɔr ge ki faci yon ni,
a jeg ka kwiny.
(G&D 8)

Yi cɛŋ mɔkɔ guk anüü'd rɛc dakɔ yɪ ji fare.
(Nyɛta 28-29)

Ye acii'do cuuge kɔf ki ji 'dɔŋ kwɛrɛ 'doon
'düüge ruub wɔŋ tek kɔf fare.
(Nyɛta 42)

Di kɛl ki Lingo nyika tool kur Ŋɛya.
(Nyɛta 62)

Tam mɛɛl, “Gɔ a rɛc gɔ!”
(A&U 11-12)

Üŋɔm amaagɔ ükɔdɔ
kuum ne ti kun 'dak.
(A&U 25)

Dakɔ yon kwiri nɔ nà kɛr ji nyobo.
(A&U 26)

Ga kɔ kwɛrɛ nà ka rɛn tin nat
kore bee'do ki ne finy.

*I wanted to kill you,
although it was not with bad intentions.*

*Gwanya lived with Tico in way that was
better than their life before, although Tico did
a bad thing, God turned it into a good thing.*

*Some dogs that we see in houses
are good animals.*

Dog showed a bad woman to her husband.

*He arranged an agreement with officer so he
could solve some important matters at house.*

Lingo's fence was opening direction of Ŋɛya.

Tam shaking said, “It is bad it!”

*Üŋɔm caught the hedgehog
and trapped him under a broken pot.*

That woman of yours is a very lazy person.

*Lot of her time she is only carrying child on
her chest or sitting on her lap.*

Identifying relative connector

A relative clause is a group of words with an action (verb) that is introduced by **man**, **mu** ‘that, who, which’. The relative clause tells about a previous noun. Clauses introduced by the identifying relative connector **man** show which noun is being talked about. These clauses can have new or old information. We learn about these in this lesson. Clauses introduced by the descriptive relative connector **mu** give more information about the noun. We learn about these clauses in the next lesson.

In *Dakɔ 35*, **man** ‘that, who’ follows the noun **ka nyɔkɔ** ‘people’. It introduces the identifying relative clause **man nyik foonj maag ne** ‘that were trying to catch her’.

(Dakɔ 35) (Identifies with old information)

Ka nyɔkɔ **man** nyik foonj maag ne
acuung ki faar.

*The people that were trying to catch her
stopped and thought.*

The relative clause in *Dako 35* identifies or tells which **ka nyoko** ‘people’ are talked about. It is the people who were talked about earlier in the story who were trying to stop the **dako** ‘woman’ from jumping into the river. The relative clause shows the listeners it is the same **ka nyoko** talked about earlier.

In *To 27*, **man** follows the noun **dano** ‘person’ and introduces the identifying relative clause **man cii'do too net nat man ni** ‘that might die after that (buried) person’.

(To 27) (Identifies with new information)

Ye na toor go u nyoko fiir maag *He throws it on people to catch*
 dano **man cii'do too net nat man ni**. *someone who might die after that (buried) person.*

The relative clause in *To 27* identifies or tells which **dano** ‘person’ is talked about by giving new information. Out of all the people in the world, the **dano** talked about is the one who will die next. The relative clause limits all the possible **dano** that the listeners might think about to one specific **dano**.

When there is a following identifying relative clause, plural countable nouns have one of the plural words **ka, nying, jo** along with the relative clause (such as **ka ku'do man ki ri Lec** ‘fleas which on Elephant’).

Identifying relative clauses following plural countable nouns

ka	(L&G 12-13)	ka ku'do man ki ri Lec	<i>fleas which on Elephant</i>
nyi		nyi waya man nyik caam cam ?	<i>aunts which eat food</i>
nying		nying aburo man nyik caam cam ?	<i>monkeys which eat food</i>
jo		jo finy man nyik caam cam ?	<i>inhabitants which eat food</i>

Uncountable nouns can also have a following identifying relative clause [check this].

Identifying relative clause on uncountable nouns

dak man nyik caam cam	<i>mouth which eats food</i>
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Exercise 22

In the lines below, underline all identifying relative connectors and the clause they introduce. The first sentence has been done as an example.

(L&G 12-14)

Gweno kar mere nyika gool finy, *Hen in her place was scratching the ground,*
 keet ka nyoro, ka yugi, *overturning the dirt and the lice,*
 njo nying utuno, ka ku'dini bi ka ku'do *catching grasshoppers, maggots, and fleas **which***
man ki ri Lec ni muuny ge rut yoko. *on Elephant swallowing all of them.*

(L&G 40-41)

Ni cii'd Lec, coor ree yoko nut nyika *When Elephant moved himself away,*
 ka bi man nyik baag cende *there were termites which building on his legs*

ü bi ka kit man nyik caam ka bi.

(Mudo 9-11)

Üton bi bañ ka kwinj ley
man nyik bee'do kpəkə ki kañ ayiin gə ri
adi 'Dübor gwaar nà nyitind caa ki Üton,
kendo ge mu rəəmə nyik ki fəem ki
'Dübor ba, yī lor man ri ge.

(Mudo 16)

Ni leenga gə ki ñey man nə jeba.

(Mudo 74-75)

'Dooñ 'Dübor neeno wal wal ki bute
ri ka ley man nyəet ne.

(Jeg 7-8)

Wa nà ci'i'do fiir ka jog man yəwa nī.

(Jeg 14-15)

Ji woda, njuku gifi man tikori
wəe yī dob cingi, mañ a kwiri
nyika man tundu ba yīri ba nī.

(Dakə 25)

Ka nyəkə man nyik yīiyo yī kəf kwara
nyika kəof wə,

and were scorpions which eating termites.

*Hyena and other wild animals
that were living near to there, well knew Lion
took the calves of Hyena,
but they were not able to discuss (matter) with
Lion, because of fear which with them.*

Never let me hear with after which never (again).

*Lion looked around him and was confused
at the animals that laughed at him.*

We must go because of others who belong to us.

*My friend, the ready thing that before you
or in the palm of your hand, that is yours
and is not that which you don't have yet.*

*Those people that agreed with me
were saying,*

Descriptive relative connector

Clauses introduced by the descriptive relative connector **mu** ‘that, who, which’ give more information about the noun. They tell new information about a noun that comes before it just like an adjective or demonstrative does. Some descriptive relative clauses are introduced with an equal sign or a preposition.

In *Dudu 41*, **mu** ‘that’ follows the noun **dakə** ‘woman’ and introduces the descriptive relative clause **mu kīi keye** ‘that I love’.

(*Dudu 41*) (Descriptive relative clause)

Yi acəer jeg dakə **mu kīi keye**.

You are a truly good woman that I love him.

The relative clause in *Dudu 41* tells new information about **dakə** ‘woman’. The woman listener already know which woman is being talked about (She and the man are the only ones sitting and talking together). But maybe she didn’t know that her husband loved her. So the relative clause gives new information.

In *Mudo 30*, the first **mu** follows the noun **dico caa** ‘bull’ and introduces the descriptive relative clause **mu kwere** ‘that is his’. The second **mu** follows the noun **dakə caa** ‘female cow’ and introduces the descriptive relative clause **mu kwara** ‘that is mine’.

(Mudo 30) (Descriptive relative clauses)

Ley, dico caa nà a mu kwere,
dako caa a mu kwara.

*The animal, a bull, is that is his,
(while) the female cow is that is mine.*

Both relative clauses in *Mudo 30* tell new information about the nouns **dico caa** and **dako caa**. **Üton** ‘Hyena’ is speaking to **Lec** ‘Elephant’. He tells him the owners of the two cows. This is new information to Elephant.

In *Mudo 30*, both descriptive relative clauses follow the equal sign **a** ‘is, be’ and describe nouns before the equal sign. In this way they are used as modifiers.

The descriptive relative clause **mu nyik nut** ‘that is there’ in (2) can take the place of the modifier **'dɔŋ** ‘big, old’ in (1).

<u>Modifier</u>	(1) Danɔ a <u>'dɔŋ</u> .	<i>Person is <u>big</u>.</i>
<u>Descriptive relative clause</u>	(2) Danɔ a mu nyik nut .	<i>Person is present (lit. that is there).</i>

Descriptive relative clauses can also follow prepositions. In *A&U 6-7*, the descriptive relative clause **mu bee'do faci u dege** ‘house clothes (that living of house on their mouths)’ follows the prepositions **ki** ‘with’.

(A&U 6-7) (After preposition)

Üŋɔm akaad ki bute cii'do kwɔt giir
bongu tic ki mu bee'do faci u dege.

*Üŋɔm passed by her going into the house and
changed his work clothes with that living of house
on their mouths.*

The prepositional phrase **ki mu bee'do faci u dege** tells the result of the verb **giir bongu tic** ‘change work clothes’.

Sometimes descriptive relative clauses are compound phrases. These are words that have a different meaning than either of the words by themselves, or the words are used together so often that they are thought of as a unit.

In *Mudo 55-56*, the descriptive relative clause **mu jaar** ‘that is correct’ is a common way of describing something that is straight or right. This phrase may be thought of as a unit since it is so common.

(Mudo 55-56) (Compound phrase)

Fiiir yi ji cir rɔf yì kɔf kwere,
kata gɔ a yì yɔɔ mu jaar,
üböɔd 'doɔŋ miire miro ba.

*For anyone who condemned him
even though it be in way that straight,
won't live old to regret it.*

When there is a following descriptive relative clause, plural countable nouns have one of the plural words **ka**, **nying**, **jo** along with the relative clause (such as **ka ley mu biïyo** ‘animals that

came’).

Descriptive relative clauses following plural countable nouns

ka	(Mudo 21-22)	<u>ka</u> ley mu jo biïyo	<i>animals that came</i>
nyi		<u>nyi</u> waya mu biïyo ?	<i>aunts that came</i>
nying		<u>nying</u> aburo mu biïyo ?	<i>monkeys that came</i>
jo		<u>jo</u> finy mu biïyo ?	<i>inhabitants that came</i>

Uncountable nouns can also have a following descriptive relative clause [check this].

Descriptive relative clauses on uncountable nouns

dak mu caam cam ?	<i>mouth that eats food</i>
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Exercise 23

In the lines below, underline all descriptive relative connectors and the clause they introduce. The first sentence has been done as an example.

(L&G 11)

Ki mba nɔ ye acaam ka bɔk yat
mu nyik nut ni rut yokɔ.

*In short while, he completely ate all leaves of trees
that were there.*

(Mudo 13)

Nyitind ka caa yon a mu kwara,
fiir nyɔɔl ge a caa kwara.

*The calves of that cow are that mine,
because my cow gave birth to them.*

(Mudo 21-22)

Yi dom ti rɔf, ka ley
mu jo biïyo nyika bee'do ki finy ngbililii.

*In the beginning of the court session, the animals
that had come were sitting in silence.*

(Dudu 37-38)

Kendo dakɔ nyika kwaal neno re ki
teer far mu yi wi dicɔ yen nà gen
wee ye yiin nà gifi yen ji kit rɔk ni.

*But woman would steal glances at him, wondering
thought that was in head of this man was
and if he knew the thing that heppened.*

(Dudu 55)

Gwanya abɔɔd ki Tico yi yoo
mu met kicɔt kaad kukon riyo kwege.

*Gwanya lived with Tico in way that was much
much better than their life before.*

(G&D 2-3)

Ná ko fiida ge yi yoo mu jaar, kaam cam
bi kiit guk 'da gifi mu wiij faci.

*If we train them in way that right. Feed and treat
the dog as something that want in the home.*

(A&U 32-33)

Kendo fiir Anɔm ki nat ba yire ba,
kɔ kpi nyika nut yire fiir gifi mu wiije.

*And because Anɔm had no child, she had
all time to herself for thing that she wanted it.*

Equal sign nyik ‘be, was’ as connector

In the lesson *Equal sign nyika* ‘are, was were’ we will learn that **nyika, nyik** can be used to show that two groups of words were the same in the past. However, it can also be used as a connector [check for difference between this connector and **mu**] to introduce descriptive relative clauses.

In *Mudo 1-2*, **nyika** ‘was’ joins the phrase **wat kew ri ge** ‘friendship between them’ with **met kicot** ‘very good’. Like an equal sign in an equation, it shows these were the same thing at the time of the story.

(Mudo 1-2)

Ü fīir wat kew ri ge **nyika** met kicot, *Because the friendship between them was good,*
ge kuuny faci **nyik ki yi gbɛl finy**. *they each dug a house that in the same place.*

Also in *Mudo 1-2*, **nyik** ‘that’ is used to introduce the descriptive relative clause **nyik ki yi gbɛl finy** ‘that in the same place’. This clause tells the location of the noun **faci** ‘house’.

Exercise 24

In the lines below, underline all descriptive relative connectors **nyika**, **nyik** ‘that’ and the clause they introduce.

(A&C 22-23)

Ye acii'do gwaare ka yege ka combo
mako kaan ge ki ti bubako ki ri yoo njwec
nyik cii'do kiit rok wan go ni.

(Mudo 54-55)

Miro akuum u ge nyik kpi ü fii yiin yoor
ciir rok ri danö 'da 'Dübor ba.

(Jeg 14-15)

Ji woda, njuku gifi man tikori
wee yi dob cingi, man a kwiri
nyika man tundu ba yiri ba ni.

(Dako 20)

Kan, ya yi ka wof yen
nyik njwec maag ne ni we,

(Dudu 39)

Ni cii'do dico muuny ban cay nyik yi kubaya,
(G&D 22-23)

Kwaanyu ya, ya wija yiin gifi
nyik guk wiij nüü'd go yira ni.

He went and gathered the other snails and
hide them under leafy brush along road of race
where went happened face of it.

*Sorrow covered on them that all and didn't know
way to judge words on person such as Lion.*

*My friend, that thing ready before you
or in the palm of your hand, that is yours
that still not yours.*

*Then I said to the young people
who running to catch her,*

When man swallowed rest of the tea that in cup,

*Please help me. I want to discover thing
that dog wants to show me.*

Compliment connector

The compliment connector **we** ‘say that, that’ introduces direct or indirect speeches, the compliment of an equal sign verb, or a clause that tells new information about a previous noun.

In *Dako 27*, the compliment connector **we** ‘say that’ introduces the direct speech **Ü ná ye üfoodo moode?** ‘And if she falls and drowns?’

(Dako 27) (Introduces direct speech)

Ka jog mako **we**, “**Ü ná ye üfoodo moode?**” *Others **say that**, “If she falls and drowns?”*

In *A&C 20-21*, the compliment connector **we** ‘that’ introduces the indirect speech **ye ü'daara ye ki njwec** ‘he defeat him in running’. This is what Snail said earlier, but is only what **Aföyo** ‘Hare’ thinks about in *A&C 20-21*.

(A&C 20-21) (Introduces indirect speech)

Aföyo mu niind ki 'düwor yon ba, yi teer
fay kof ki Combo **we** ye ü'daara ye ki njwec.

*Hare not sleep that night, thinking about
talk of Snail **that** he defeat him in running.*

In *Nyeta 12*, **wɛ** ‘that’ introduces **ye ni cii'do a far Lingo yɔ** ‘she goes to home of Lingo’.

(*Nyeta 12*) (Compliment of equal sign verb)

Moŋ nà **wɛ** ye ni cii'do a far Lingo yɔ. *Rumor is **that** she goes to home of Lingo.*

This clause follows the equal sign verb **nà** ‘is, are’ and is the same as **moŋ** ‘rumor’. **We** introduces this compliment of the equal sign verb—what finishes the clause with the equal sign..

In *Nyeta 52*, **wɛ** introduces **biï wa caam go tin fari** ‘we come to eat today in your house’. This clause follows the noun **gwɛnɔ** ‘chicken’ and tells new information about this noun.

(*Nyeta 52*) (tells about noun)

Ŋeya ataal gwɛnɔ *Ŋeya cooked chicken*
wɛ biï wa caam go tin fari. ***that** we come to eat today in your house.*

Exercise 25

In the lines below, underline all compliment connectors and the words they introduce. The first sentence has been done as an example.

(L&G 15-16)

Kendo rɛc kɔf nà **wɛ** ná ya acaami yokɔ ki, *However, it is said **that** after I have eaten you,*
yi übee'd ri mu kpɔ 'doon fiinja ki degi ba. *you will not be at alive so as to move around.*

(L&G 31)

Lɛc aleek yi nindo wɛ, *Elephant dreamed in his sleep that Hen dug*
Gwɛnɔ agool bur ti cɛnde, koow fi. *hole near under his feet and reached water.*

(Mudo 45-47)

Ki lɔr go 'da wɛ kɔf a'daar ka ley ki, *He (Lion) thought that word convinced animals*
kendo ri adi, kɔf 'daar nyik nyika ge ba, *but in truth, the word did not convince them,*
'daar ge nyika lor yi 'Dübor. *fear of Lion convinced them.*

(Mudo 59-62)

Ge doom laaï kɔf kew ri ge ki nyɛet nyɛtɔ *They began chatting together and laughing like*
'da wɛ biyo ni Afɔyɔ 'da may wɔn rɔk *that coming of Hare bring strength scattering*
keet ka lor, bɔlɔ bi nyobo yokɔ ti 'dend ri ge. *fear, weakness, laziness from frail bodies.*

(Mudo 69)

Kendo cig abii yira kitin yen wɛ, *But I received word now that*
baa anyɔl tin ki tikɔ yen. *my father gave birth this morning.*

(Dakɔ 10-11)

Dakɔ nyike gweey ne ni akuum *Woman that was being beaten promised him*
re wɛ, ye nà cii'do neeg ree ki foodo yi fi yɔ. *that she would kill herself by falling into water.*

(Dakɔ 19)

Ye ayiin go ki wɛ, *She knows that they would take her out*
ükaame ye yokɔ tikor moodo ne. *before she drowned.*

(Dudu 42)

Kiçitɔ ki giir u go, Tico wɛ, “Bee'de ki ni ti.” *At once replying, Tico said, “Also with you.”*

(G&D 10-11)

Ye yii'd a wε, wiye awiil ri ka mufti
ni di ka duruc tarbija ki.

*He discovered that he had forgotten the keys of
in the drawer of the table.*

Noun Phrases

In this lesson, we compare various types of words describing nouns. These words along with a noun are called a noun phrase. We also learn about the order of these words in the noun phrase.

In previous lessons, we learned many words that describe or tell about nouns. The names of these are underlined in the list below..

<u>Noun</u>	Ye alɔɔr ka guk .	<i>He saw dogs.</i>
<u>Close Pos Noun</u>	Ye alɔɔr wan ka .	<i>He saw eyes of dogs.</i>
<u>Dist Pos Noun</u>	Ye alɔɔr ka guk ki danɔ . ?	<i>He saw dogs of person.</i>
<u>Close Pos Pronoun</u>	Ye alɔɔr waje .	<i>He saw her face.</i>
<u>Dist Pos Pronoun</u>	Ye alɔɔr ka guk kwere .	<i>He saw her dogs.</i>
<u>Demonstrative</u>	Ye alɔɔr ka guk yen .	<i>He saw these dogs.</i>
<u>Number</u>	Ye alɔɔr ka guk arew .	<i>He saw two dogs.</i>
<u>Quantity</u>	Ye alɔɔr ka guk kpi .	<i>He saw all dogs.</i>
<u>Indefinite</u>	Ye alɔɔr ka guk mɔko .	<i>He saw certain dogs.</i>
<u>Adjective</u>	Ye alɔɔr jeg ka guk .	<i>He saw good dogs.</i>
<u>Identifying Rel Cl</u>	Ye alɔɔr ka guk man nyik caam cam .	<i>He saw the dogs that eat all food.</i>
<u>Descriptive Rel Cl</u>	Ye alɔɔr ka guk mu biïyo .	<i>He saw dogs that came.</i>

Sometimes more than one of these words is used to describe nouns. In *A&C 2-3*, there are three of these words that describe the noun **dak** ‘mouth’.

(*A&C 2-3*)

Aa, Ayi Afɔyɔ,
cuung **muur dak yen kwiri** ki kɔ kpi ni.

*Ah, it is you Hare,
Stop that your proud mouth with time all.*

Adjective – Noun – Demonstrative – Dist.Pos.Pron

The word **muur** ‘proud’ is an adjective (tells what kind of **dak** ‘mouth’). The **yɛn** ‘that’ is a demonstrative (points to or shows which **dak**). The word **kwiri** ‘your’ is a distant possessor pronoun (tells the owner of **dak**).

The order of words describing nouns in a noun phrase differs from sentence to sentence. However, the words often have the following order:

Common order of words describing nouns in a noun phrase

Adjective – Noun – Possessor Noun or Pronoun – Demonstrative – Distant Possessor Pronoun –

Indefinite – Number or Quantity – (Identifying or Descriptive) Relative Clause

No noun phrases have all these types of words. But, all noun phrases have one or more of them.

Exercise 26

In the blank below each sentence, write the names of the words in the noun phrase in their order. The first one has been done as an example.

(A&C 1-2)

Afɔyɔ, “Ɛɛ, Combo, kaadi yokɔ yira yi yoo *Hare said, “Hey snail, get out of my way*
ki kinyɔrɔ wot yen kwiri ni.” *with this your slow walking.”*

adjective-noun-demonstrative-distant.possessor.pronoun

(A&C 20-21)

Afɔyɔ mu niind ki 'dūwor yon̄ ba, yi teer *Hare not sleep that night, thinking about*
fay kɔf ki Combo we ye ü'daara ye ki ŋwec. *foolish talk of Snail that he could defeat him.*

(Mudo 50)

Cii'da but ka tic kwara mɔkɔ ki? *May I go about my other work?*

(Mudo 53)

Ka kɔ yen kpi, ka ley nyik ba laai *All these times, none of the animals were*
kɔf kew ri ge ba. *conversing among themselves.*

(Jeg 14-15)

Ji woda, njuku gifɔ man tikori *My friend, the ready thing that before you*
wee yi dob cingi, *or in the palm of your hand,*

(Dakɔ 6)

Yi ceŋ mɔkɔ akel yi kɔ yon̄, *In certain one day at that time,*
ya agwaar ka bongu. *I collected the clothes.*

(Dakɔ 27-28)

Jog mɔkɔ alak, “Foode, moode wiiŋ gɔ a ye.” *Other people said, “Let her fall and drown.”*

(Nyeta 30)

Ye afiin̄j ka jo wode arew fiir biio ki ne. *He asked his two friends to come with him.*

(A&U 9)

Ki cend gɔ arew kitin yen, *With its two times this now, I have tried to light*
ya acuung mac ti dɔka fiir toor kon. *fire under cooker in order to make asida.*

Adverbs

An adverb describes or tells about an action (verb).

In *A&C 17-18*, the adverb **kinyoro** ‘slowly’ tells how the action **giir** ‘turned’ hapened.

(*A&C 17-18*) (After verb)

Ü **giir** ree **kinyoro**,

And he turned slowly,

“Bii kuro, ü looro ji 'dar roo u yege.” “Come tomorrow and see the defeated person.”

All the following are also adverbs. Manner adverbs tell how the action happens. Place adverbs tell the place of the action. Time adverbs tell the time of the action.

Manner Adverbs

kinyoro	<i>slowly</i>
mot mot	<i>slowly</i>
kap	<i>bravely, openly</i>
wal wal	<i>strangely</i>
rut	<i>completely</i>
ndukpu	<i>shortly</i>
ranga ranga	<i>openly, transparently</i>
rang	<i>clearly, truely</i>
ndola	<i>raised</i>
ngbilili	<i>silently</i>
fila	<i>quickly</i>
rii	<i>suddenly</i>
lany	<i>straight</i>
jab jab	<i>moderately</i>
ruku ruku	<i>completely, all</i>

Time Adverbs

tin	<i>today</i>
kitin	<i>today</i>
kitin yen	<i>now, at once</i>
nyiworo	<i>yesterday</i>
mbuu	<i>before</i>
kicito	<i>at once</i>
rumo	<i>already</i>
yima	<i>already</i>
ngbi	<i>forever</i>
jeba	<i>never, not at all</i>
mba	<i>short time, awhile</i>
di cen	<i>midday</i>
ti	<i>again, also</i>
kuro	<i>tomorrow</i>

Place Adverbs

yoko	<i>outside</i>
kano	<i>here</i>
kán	<i>here</i>
kan	<i>there</i>
nge	<i>far</i>
bor	<i>far</i>
finy	<i>down</i>
mal	<i>up</i>
kaca	<i>there</i>
kurca	<i>there</i>
cen	<i>behind, back</i>

Other Adverbs

no	<i>only</i>
fayba	<i>indeed, truly, very much</i>
'dagin	<i>like this</i>
adi	<i>true</i>
yo	<i>just (emphasizes action)</i>
'damani	<i>like this</i>
won	<i>indeed</i>
kicot	<i>much, very</i>
tundu	<i>still, yet</i>
ba	<i>no, not</i>
kende	<i>alone, only</i>

Adverbs can directly follow the verb, but can also be separated from the verb by a word or

phrase. In *Tɔ 3-4*, the prepositional phrase **ri won bi men** ‘at father and mother’ separates the adverb **kicɔt** ‘greatly’ from the verb **reem** ‘hurt’.

(Tɔ 3-4) (Separated)

Cii'd tɔ ne reem ri won bi men kicɔt. The death of him greatly hurt at father and mother.

Most adverbs follow the verb, but some can sometimes come before the verb. In *A&C 56*, the adverb **kinyɔrɔ** ‘slowly’ comes before the verb **abii** ‘crawled’.

(A&C 56) (Before verb)

Kinyɔrɔ Combo abii mal tikor Afɔyɔ. *Slowly Snail crawled before Hare.*

Most adverbs can be used instead of **wal wal** ‘strangely’ or **quickly** ‘already’ in (1) or (2).

(1) Ye nà neeno wal wal. *He sees strangely.*

(2) Ye akaado fila fila. *He passed by quickly.*

Exercise 27

In the sentences below, underline all adverbs and the verbs they tell about. The first sentence has been done as an example.

(L&G 13-14)

. . nɔd nying ütunɔ, ka ku'dini bi ka ku'do
man ki ri Lɛc ni muuny ge rut yokɔ.

*catching grasshoppers, maggots, and those fleas
on Elephant and completely swallow them.*

(L&G 19-20)

Ná a ri mu kpɔ, yi ücaama ba,
Ná a ri kuna, caam na ruku ruku,
ü kɔ ügiira rɔk.

*If it is while I am alive, you can't eat me,
and if it is while I am dead, you can't eat me all;
otherwise time will be overturned.*

(A&C 16)

Yii'da kán, wee yii'da yi kán
'doon yiin adi ni gɔ.”

Meet me here or let me find you here
so that reality will be known.

(A&C 17)

Ü giir ree kinyɔrɔ,

And he turned slowly,

(A&C 18)

Bii kuro, ü lɔrɔ ji 'dar rɔɔ u yege.

Come tomorrow and see the defeated person.

(L&G 26-27)

Kuro ki turo, doomo caam cam,
lɔrɔ nɔt man ni cii'do 'daar yege ki cam ni.

Tomorrow in morning, wait to begin eating
food to see who will defeat other in eating.

(A&C 39)

Ye mu cii'do bor ba, ye ni yii'd Combo.

He did not go far (before) he found Snail.

(A&C 49)

Aji, cet yen kaad fila fila 'daman a wene?

Oh, how did this fence pass by quickly?

(Mudo 16-17)

Ná yi waaya gɔ mɔkɔ ti,
yi übee'd fiir miir miro kɔfiir gɔ ba.

*If you say it again,
you will not live to regret it.*

(Mudo 59)

Ye nà bīyo kīcītō.

He will come soon.

(Mudo 37)

Ü wiy ge nyika ki ükuulo finy ki nyi kō.

With their heads bowed down for some time.

(Mudo 69)

Kendo cig abīi yīra kitin yen wē,
baa anyōol tin ki tikō yen.

But I received word now that
my father gave birth this morning.

(Jeg 6)

Ki ñey maad fi bi yuum ge ri ge mba,

After drinking water and resting a while,

(Dudu 33-34)

Ñet maad cay, ye nyika
neeno bor yokō u mal.

*While drinking tea, he was
looking as if very far off in (his thoughts).*

(Nyeta 12)

Moñ nà wē ye ni cii'do a far Lingo yō.

Rumor has it she is going to home of Lingo just.

(Nyeta 62-63)

Tam mēel, “Gō a rēc gō!”

Tam shaking said, “It is bad!”

ü neeno wal wal.

and looked distressed.

Verb Forms

In the lesson *Verbs*, we learned a verb describes an action, motion, state, change, or can be used as an equal sign between words. Most verbs have long (doubled) vowels such as **aa** in **caam** ‘eat’ or **oo** in **toō** ‘die’.

There are several different ways to use each verb. These can be called verb forms. Some verb forms have added words (such as **ni** ‘be’ in **ni loor** ‘sees’), prefixes (such as **ü-** ‘will’ in **üloor** ‘sees’) or suffixes (such as **-a** ‘surely’ in **loora** ‘really sees’) used along with the verb. A prefix is letters attached to the beginning of a word. A suffix is letters attached to the end of a word.

Read each of the verb forms of **loor** ‘see’ below. Look for differences in added words and prefixes and suffixes, and differences in meaning.

Verb forms of **loor** ‘see’

<u>Complete</u>	Dano aloor guk.	<i>Person <u>saw</u> dog.</i>
<u>Incomplete</u>	Dano ni loor guk.	<i>Person <u>sees</u> dog.</i>
<u>Continuous</u>	Dano nyika loor guk.	<i>Person was <u>seeing</u> dog.</i>
<u>Habitual</u>	Dano nà loor guk.	<i>Person <u>sees</u> dog (often).</i>
<u>Future</u>	Dano üloor guk.	<i>Person will <u>see</u> dog.</i>
<u>Evidence</u>	Dano loora guk.	<i>Person really <u>sees</u> dog. ?</i>
<u>Command</u>	Loor guk!	<i><u>See</u> dog!</i>
<u>Derived intransitive</u>	Dano loorō .	<i>Person <u>sees</u>. ?</i>
<u>Verbal noun</u>	Dano loor loorō .	<i>Person sees a <u>seeing</u>. ?</i>

In the following lessons, we will learn about each verb form, one at a time.

In the dictionary, verbs are listed in the incomplete form such as **caam** ‘eats’ after the helping verb **ni** or **nà** in (1-2).

- (1) Ye **ni caam** gɔ. *He eats it.*
(2) Ye **nà caam** gɔ. *He eats it (regularly).*

How do we know if a word is a verb? Most verbs can add the prefix **a-** or **ü-** to the beginning, They can take the place of **caam** ‘eat’ in (3) or **woot** ‘arrive’ in (4).

- (3) Ye **acaam** gɔ. *He ate it.*
(4) Ye **üwoot**. *He will arrive.*

Complete

Complete verbs are used for actions that are finished and do not continue. Unlike incomplete verbs that happen over time, they show an action as a single unit. In stories, complete verbs are often used for actions that move the story forward. They can be used when reporting actions that happen in the past, or to confirm an action in the present or future. All complete verbs have the prefix **a-**.

In *Tɔ 1*, the complete verb **atɔɔ** ‘died’ with prefix **a-** is used for an action that moves the story along. The action happened in the past, before the story was told.

(Tɔ 1) (Past complete)

Nati nyicɔ ni koro afaar waŋ gɔ arew **atɔɔ**. *A young boy of twelve years died.*

In *L&G 28*, the complete verb **ayii** ‘agree’ is used to confirm this action that happens in the present, at the time the words are being said.

(L&G 28) (Present complete)

Lɛc, “**Ayii** lanj cam ki, Gwɛnɔ.” *Elephant, “(I) agree to food competition, Hen.”*

In *L&G 15-16*, the complete verb **acaami** ‘have eaten you’ is used to confirm this action will happen in the future, after the time of speaking.

(L&G 15-16) (Future complete)

Kendo rec kɔf nà wɛ ná ya **acaami** yokɔ ki, *However, it is said that after I have eaten you,*
yi übee'd ri mu kpɔ 'doonj fiinja ki degi ba, *you will not be at alive so as to move around,*

Exercise 28

Underline all complete verbs in the sentences below.

(L&G 31)

Lɛc aleek yī nindo wɛ,
Gwɛnɔ agool bur ti cɛnde, koow fi.

(L&G 35)

Ki yoor yī bur yɛn, Gwɛnɔ ayuud
nati tol ü ye nyika muuny gɔ.

(Tɔ 3-4)

Ki ɲey yak tɔ ngbiŋ ki kpati cɛŋ,
yī gɛle ki Bor, nyika atiiŋ tɔ cii'do
kuuny gɔ yī finy lel.

(Tɔ 35)

Dicɔ yɛn abee'd u dege ki nja kɔ
ki waay kɔf ba.

(A&C 53-54)

Afɔyo akiit cok wɔn rɔɔ
fiir kaad Combo.

(A&C 57)

Ya a'daar wiya, cii'di mal caam wiya,

(Mudo 54-55)

Miro akuum u ge nyik kpi ü fii yiin yoor
ciir rɔf ri danɔ 'da 'Dübor ba.

(Dakɔ 13-14)

Ki mba, ki ɲey nyika gwɛeny ciŋɔ re,
dakɔ yɛn agwaar ɲwɛc
mɔkɔ ti fiir cii'do foodo yī fi.

(Dudu 8)

Ye abɔɔd ki tɔ yɛn ki dunda koro,

(Dudu 35-36)

Ge kpi aleeny yokɔ yī cuny ni cuny
ge faar dunda ka far.

(Dudu 55-56)

Gwanya abɔɔd ki Tico yī yoo mu met kicɔt
kaad kukɔŋ riyo kwɛge.

(G&D 9)

Dicɔ agwaar wot cii'de yī tic
ki 'da ki kɔ kpi.

(Nyɛta 28)

Ye acii'do cuuge kɔf ki ji 'dɔŋ kwɛre

(Nyɛta 36)

Ye aneen kur kuc bi cam
ki lɔr ɲat mɔkɔ ba,

(Nyɛta 37-38)

Ye atoor tob wiye kuum

*Elephant dreamed in his sleep that
Hen dug a hole under his feet and reached water.*

*From way of this hole, Hen pulled
a small snake and was swallowing it.*

*After the mourning until afternoon required by
the custom of the Bor people,
corpse was carried and buried in the ground.*

*The man remained on his mouth for a long time,
with saying not a word.*

*Hare made his last strength
to overtake Snail.*

I defeated your head. Go on and eat your head,

*Sorrow covered them all and didn't know how to
convict a person such as Lion.*

*A little while after she had been released
this woman took a run out
and ran again to jump in the water.*

He lived with the sickness for many years,

*They both got lost in another world (their hearts)
thinking of many thoughts.*

*Gwanya lived with Tico in way that was
better than their life before.*

The man left and went for work as every time.

He arranged an agreement with his officer

*She looked right and left
and did not see any person.*

She pulled the robe over her head,

ka finy məkə kpi yokə wiyy,
ka nyi waŋe neeno ki kew gə.
(A&U 9)

*covered all certain area leaving
only a little space for her eyes to see between.*

Ki cend gə arew kitin yen,
ya acuung mac ti dɔka fiir toor kon, ü
ükəɔɔ yon kwiri nɔ mu rɔɔmɔ wiyy na ba.
(A&U 11-12)

*With two times this now I lighted
fire under cooker to make asida,
that your hedgehog will not let me do it.*

Üŋəm amaagə ükəɔɔ
kuum ne ti kun 'dak.
(A&U 17)

*Üŋəm caught the hedgehog
and trapped him under a broken pot.*

Ki ŋey koro a'dek ki nat ba,
ye acii'do foonj ree yokə.

*After three years without a child,
he went and tried outside (of marriage).*

Incomplete (Imperfective)

Incomplete verbs are used for actions thought of as happening over time. It is like we are watching the action happen in a film. In stories, incomplete verbs are sometimes used for the main actions that move the story forward. They are used when reporting actions that already happened, actions that have not yet happened, and for unreal actions that will never happen. Incomplete verbs often have the incomplete helping verb ni 'is, be' before it. But incomplete verbs can also occur without any helping verb. In the dictionary, verbs are listed in the incomplete form.

In *Nyeta 47*, the incomplete verb **moon** 'refused' is used for a past action that happened before the time of speaking.

(*Nyeta 47*) (Incomplete without helping verbs, for past and unreal future actions)

Yi moon gə ra nyika
fiir 'doonj caam wa gə ki ka jo woda.

*You refused it to me be because
we, my friends, would eat it.*

The incomplete verb **caam** 'would eat' is used for an unreal action of the future. If **moon** 'refused' did not happen, then **caam** 'eat' would have happened. However, because **moon** happened, **caam** will never happen. We call this an unreal action.

In *A&C 39*, the incomplete verb **ni yii'd** 'found' has the incomplete helping verb **ni** 'is, be'. This verb is used for a main action that moves the story forward.

(*A&C 39*) (Incomplete with **ni** for past action)

Ye mu cii'do bor ba, ye ni yii'd Combo.

He did not go far (before) he found Snail.

In *L&G 26-27*, the incomplete verb **ni cii'd 'daar** 'will go defeat' has the incomplete helping verb **ni** 'is, be' and is used for a future action that will happen after the time of speaking.

(L&G 26-27) (Incomplete with **ni** for future action)

Kuro ki turo, doomo caam cam, *Tomorrow in morning, (we) begin eating food*
lɔɔɔ ɲat man **ni** cii'do 'daar yege ki cam ni. *to see who will go defeat other in eating.*

In *A&U*, **ni** 'is, be' comes before the incomplete verb **cüül** 'pay'. This verb is used as a negative command—an order to not do the action.

(A&U 25) (Incomplete with **ni** for negative command)

Dakɔ yoŋ kwiri nɔ nà ker ji nyobo. *That woman of yours is terribly lazy.*
Ni cüül gifi ɲeye ba. *Don't **pay** things after her.*

Exercise 29

Underline all incomplete helping verbs **ni** 'is, be' and following incomplete verbs in the sentences below.

(L&G 1-2)

Ni cii'd Gweno woot caam Lɛc,
ye **ni** kaado cii'do bee'do yi lum.

*When Hen arrived to eat Elephant,
he left and went to stay in the bush.*

(L&G 11)

Ki mba nɔ ye acaam ka bɔk yat
mu nyik nut ni rut yokɔ.

*In short while, he ate all leaves
of trees that were there be completely.*

(L&G 12-14)

Gweno kar mere nyika gool finy,
keet ka nyɔɔɔ, ka yugi,
ɲɔd nying ütɔŋɔ, ka ku'dini bi ka ku'do
man ki ri Lɛc ni muuny ge rut yokɔ.

*Hen in her place was scratching the ground,
overturning the dirt and the lice,
catching grasshoppers, maggots, fleas which
on Elephant swallowing all of them.*

(L&G 21)

Leeng kɔf kwara, Lɛc,
ya ni waay gɔ yiri ni.

*Listen to my word, Elephant,
as I tell it to you.*

(L&G 25)

Yi ni lɔɔɔ na a 'da ji bot waŋ?

Do you see me as a foolish person?

(Mudo 16)

Ni leenga gɔ ki ɲey man nɔ jeba.

Never let me hear with after which never.

(Mudo 42)

Ná ge nyika kwere, ge ni bee'd nyika
ti cend dakɔ caa kwere

*If they were his, they would remain
under the legs of his cow*

(Mudo 73)

Ki toor kɔf yen finy,
ka ley kpi ni kaado koog kog,

*As soon as this word was spoken,
all the animals went shouted,*

(Mudo 76)

Afɔyɔ ni tiŋ yide mal yi 'Dübor,
“Cet nà yi!”

*Hare raised his voice and said to Lion,
“Dung are you!”*

(Dakɔ 10-11)

Dakɔ nyike gweey ne ni akuum

Woman that was being beaten promised

re we, ye nà cii'do neeg ree ki foodo yi fi yo. (Dako 21)	<i>him she would kill herself by falling into water.</i>
Dako yoŋ ni kiit nà kiki ne fiir kiit lor ri ji fare, (Dako 24)	<i>Than woman is only pretending inorder to frighten her husband.</i>
Ya ni kuum raa yuu, mbuu wu ye, lõru ükiit rok a gen?" (Dudu 15)	<i>I promise myself to you, will you leave her alone, and you see what will happen?"</i>
Kata key dico kwara ra kicõt, ná nyika yoo ni neeg ne yira, (Dudu 23)	<i>Although I love my husband very much, if there was a way to kill him for me,</i>
Ni cii'd ñat mako leeng go ba, akel ka Jok. (G&D 12-13)	<i>Go not person hear about this except God.</i>
Kpoko ki faci ye ni yii'd guk faci ñweec ñweec biyo yire ki yoor yi faci mako. (G&D 13-15)	<i>Near the house, he found the dog of the house running to him on the road from another house.</i>
Guk abii ki ñweec, yeeñ yube ü yaak <i>ñiji</i> , <i>ñiji</i> yi yoo ki ka guk ü giir ree ki ñweec 'düügo yi faci ni biye ki yoor ki go, cuungo yeeñ yube di ndõt yi faci yoŋ. (G&D 23-24)	<i>Dog came running, wagging its tail and crying in the way (usual for) dogs and turned and ran back to home it came from road, standing, wagging his tail at the door of that house.</i>
Kán ackeri mako ni kaad gweey telefon yi makta fiir yii yinj kwõt yoŋ. (Nyeta 12)	<i>At this point, the police went phoned on mobile to office for permission to search that house.</i>
Moŋ nà we ye ni cii'do a far Lingo yo. (Nyeta 20)	<i>Rumor is that she goes to home of Lingo.</i>
Ki tinõ ni cii'de faci fiir caam cam bi kaam kar nin, (Nyeta 45-46)	<i>When in the evening he went home to eat and to get sleep,</i>
Ni 'düügi cen ba, cii'di lany kwõt ki cam yoŋ yi amut nõ. (A&U 23-24)	<i>Don't return back, go straight away to the house with that food in the carrier.</i>
Ni cii'd Añom yiin go, Üñom nà biyo cii'do ki ka gifì ñet Ayaka, ye ni beeno doom muun Ayaka yi nyego yi Üñom,	<i>When Añom realised that Üñom was bringing the things to marry Ayaka, she came began accusing Ayaka to Üñom, saying,</i>

Continuous helping verb

The continuous helping verb **nyika** or **nyik** 'are, was, were' shows an action that continues for some time. **Nyika** or **nyik** often comes before incomplete verbs but can also come before complete verbs. It is often used with past actions, but can also be used for future actions.

In *L&G 8-9*, **nyika** **gool** 'was scratching' has **nyika** 'was' before the incomplete verb **gool**

‘scratch’. **Nyika** shows the action **gool** continued for some time in the past and did not happen at once.

(L&G 8-9) (Continuous past incomplete)

Gwenɔ **nyika gool** finy *kirkir, kirkir,* Hen **was scratching** the ground *kirkir, picking*
ŋɔɔ'd gifi toor kur cam ü toor kur kuc. *things, throwing direction left and direction right.*

In *Tɔ 3-4*, **nyika atiiŋ** ‘was being carried’ has **nyika** ‘was’ before the complete verb **atiiŋ** ‘carried’. **Nyika** shows the action **atiiŋ** continued for some time in the past even though this action is thought of as a unit and as complete.

(Tɔ 3-4) (Continuous past complete)

Ki ŋey yak tɔ ŋbiŋ ki kpati ceŋ, *After the mourning until afternoon required by*
yï gele ki Bor, **nyika atiiŋ** tɔ cii'do *the custom of the Bor people,*
kuuny gɔ yï finy lel. *corpse **was carried** and buried in the ground.*

In *Mudo 24-25*, **nyika ürɔɔmɔ** ‘would be able’ has **nyika** ‘would’ before the future verb **ürɔɔmɔ** ‘be able’. **Nyika** shows the action **ürɔɔmɔ** continues into the future.

(Mudo 24-25) (Continuous future)

Fïr, kata muno ki Üton nà rang kar gɔ, *Even though accusation of Hyena was straightforward,*
a ŋa **nyik ürɔɔmɔ** ki ŋɔl rɔf 'düüg *who **would be able** with give the verdict to*
nyitind caa ki Üton yire? *return the calves of Hyena to him?*

Exercise 30

Underline all continuous helping verbs **nyika, nyik** ‘be, are, were’ and following verbs in the sentences below.

(L&G 35)

Ki yoor yï bur yen, Gwenɔ ayuud *From way of this hole, Hen had pulled*
nati tol ü ye **nyika muuny** gɔ. *a small snake and **was** swallowing it.*

(Tɔ 14)

Ü nyɔkɔ nyik ba leeng ki yeɛ ne ba. *And was no persons understand his behaviour.*

(Tɔ 20-21)

Ü ná bur nyika arɔɔmɔ ki yɔɔb rɔk, *And if a hole was able to open itself, I*
ya nyik üfoodo ki gɔ yï yirwa kɔf kwiri. *would fall into it because of your strong words.*

(A&C 15)

Kɔf ki Combo nyika reem ri Afɔyɔ kicɔt. *The word of Snail was hurting Hare very much.*

(Mudo 9-11)

Üton bi baŋ ka kwinj ley man *Hyena and other wild animals that*
nyik bee'do kpɔkɔ ki kaŋ ayiin gɔ ri adi *were living near to there, well knew Lion*
'Dübor gwaar nà nyitind caa ki Üton. *in truth took the calves of Hyena.*

(Mudo 21-22)

Yï dom ti rɔf, ka ley *In the beginning of the court session,*

mu jo biïyo nyika bee'do ki finy ngbililii. (Mudo 36-37)	<i>animals that had come were sitting in silence.</i>
Ka ley nyika bee'do ki finy u di ge, ü wiy ge nyika ki ükuulo finy ki nyi kò. (Mudo 53)	<i>Animals were sitting silently and with their heads bowed for some time.</i>
Ka kò yen kpi, ka ley nyik ba laai kòf kew ri ge ba. (Dakò 10)	<i>All this time, none of the animals were conversing among themselves.</i>
Dico nyika gweey cige. (Dakò 13-14)	<i>A man was beating his wife.</i>
Ki mba, ki ñey nyika gwëeny ciñò re, dakò yen agwaar ñwec màkò ti fiir cii'do foodo yi fi. (Dakò 25)	<i>In a little while after her hand was released, this woman dashed out and ran again to jump in the water.</i>
Ka nyòkò man nyik yiïyo yi kòf kwara . . (Dudu 6)	<i>Those people that were agreeing with my word ,</i>
Wòf ni ji cad, ki cige, nyika bòdò ti yi finy yen. (Dudu 33-34)	<i>A youth of merchant with his wife were also living in this place.</i>
Ñet maad cay, ye nyika neeno bor yokò u mal. (G&D 18-19)	<i>While drinking tea, he was looking as if very far off on up.</i>
Ki jeg lam, nying acakir arëw nyika kaado cii'do yi tic. (Nyeta 42)	<i>By good fortune, two policemen were passing by, going to work.</i>
Di kel ki Lingo nyika tool kur Ñeya. (Nyeta 47)	<i>Gate of Lingo was opened towards Ñeya.</i>
Yi moon gò ra nyika fiir 'doon caam wa gò ki ka jo woda. (A&U 30-31)	<i>You refused to give it to me be for so that we were going to eat it.</i>
Ga far ki Ayaka nyika neeno but yoom kò ki nat, ü bañ gò a but dunda ka tic faci ü kò njite fiir tuum ge kpi ba.	<i>Thought of Ayaka was seeing peaceful time with child and its remainder is about many tasks of house and little time to finish them all.</i>

Present helping verb

The present helping verb **nà** 'is, be' shows a present habitual action that happens regularly, or an action that will soon happen or recently happened. **Nà** only comes before incomplete verbs. Incomplete verbs without the present helping verb **nà** can be used for near future or recent past actions, but the present helping verb make this meaning clear.

In *Tò 25*, **nà kiit rok** 'happen' has the present helping verb **nà** 'be'. This verb is used for a habitual action that occurs more than once and is still occurring at the time of speaking.

(Tɔ 25) (Present Habitual)

Ka mare alak nà kīit rɔk ki kɔn kuuny tɔ. *There are amazing things happening at burial.*

In *Mudo 71*, the incomplete verb **nà cii'do** 'go' with **nà** 'be' is used for an action that will soon happen.

(Mudo 71) (Near future)

Ya nà cii'do fila fiir kīit *I go to make*
may fi maa'd ki ne. *hot water to add for him.*

In *Mudo 71*, the incomplete verb **nà tɔɔg** 'cut' with **nà** 'be' is used for an action that has just happened.

(Jeg 9) (Recent past)

Ye nà tɔɔg kon finy yokɔ rumo, kuuru gɔ. *She has just cut porridge, you wait for it.*

Exercise 31

In the sentences below, underline all present helping verbs and the following incomplete verbs.

(Tɔ 27)

Ye nà toor gɔ u nyɔkɔ fiir maag
danɔ man cii'do tɔ ɲet ɲat maɲ ni.

*He throws it on people to catch
someone who go die after that (buried) one.*

(Tɔ 34-35)

Ná danɔ abɛɛ'd ree kaade yokɔ yī tɔl.
Tɔ nà cuungo ũ kaay nyi lete.

*If the person shook himself out of the rope,
death will stand and bite his fingers.*

(Tɔ 37)

Bīi ki kɔ kpi ná ya nà cii'do.
Bee'di kpɔkɔ ki na.

*Come each time if I go.
Be near by me.*

(A&C 35)

Ná Afɔyɔ nà kaado ki buti,
ná ye cɔɔnda cut,

*If Hare is passing near by you
and calls out,*

(Dakɔ 10-11)

Dakɔ nyike gweey ne ni akuum
re we, ye nà cii'do neeg ree ki foodo yī fi yɔ.

*Woman that was being beaten promised him
she would go kill herself by falling into water.*

(Mudo 59)

Ye nà bīiyo kīcītɔ.

He will come soon.

(Jeg 7-8)

Ūcoda, bee'd Jɔk ki ni bi nyitindi.
Wa nà cii'do fiir ka jog
man yɔwa ni.

*Ūcoda, God be with you and your children.
We must go because of the
others who belong to us.*

(Nyɛta 14)

Ya nà cii'do yiin gɔ yī yoo kwara kenda.

I will try to find out about it my way instead.

(A&U 23-24)

Nī cii'd Aɲɔm yiin gɔ, Ūɲɔm nà bīiyo

When Aɲɔm realised that Ūɲɔm was

cii'do ki ka gifi ɲet Ayaka, ye ni beeno
doom muun Ayaka yi nyego yi Üɲəm,

*bringing the things to marry Ayaka,
she began accusing Ayaka to Uɲəm, saying,*

Future prefix

Future verbs have the prefix **ü-** 'will' and show a future action after the time of speaking.

In *Nyeta 66*, the future **ü-** prefix on **übüiyo** 'will come' shows this action happens later, after the time of speaking.

(*Nyeta 66*)

Ya **übüiyo** kuro kán yuu. *Tomorrow, I **will** come to you here.*

Exercise 32

Underline all verbs with the future prefix **ü-** 'will' in the sentences below.

(L&G 4)

Kew ka nin cii'do mal ni, ya **ücaama** yi.

*In these coming days, I **will** surely eat you.*

(L&G 15-16)

Kendo rɛc kɔf ná we ná ya acaami yoko ki,
yi übee'd ri mu kpɔ 'doon fiinja ki degi ba.

*However, it is said that after I have eaten you,
you will not be at alive so as to move around.*

(L&G 19-20)

Ná a ri mu kpɔ, yi ücaama ba,
Ná a ri kuna, caam na ruku ruku,
ü kɔ ügiira rɔk.

*If it is while I am alive, you will not eat me,
and if it is while I am dead, you can't eat me all;
otherwise time will be overturned.*

(L&G 39)

Ná ba, ya ücaama yi kar ge.

If you do not, I will eat you instead of them.

(A&C 8-9)

Afɔyɔ, "Combo, Combo, ki ri wi baa tiɲəm,
ná yi 'daara ya ki ɲwec, ya ücaama wiya."

*Hare said, "Snail, by father's head underground,
if you defeat me in running, I will eat my head."*

(A&C 20-21)

Afɔyɔ mu niind ki 'düwor yon ba, yi tɛr
fay kɔf ki Combo we ye ü'daara ye ki ɲwec.

*Hare not sleep with night, for thinking foolish
talk with Snail that he would defeat him in race.*

(A&C 28-29)

'Dooɲa büiyo, ya üyii'di ki kpɔkɔ kán nɔ.

When I come, I will find you just near here.

(A&C 30)

Afɔyɔ, ná yi tundu mu yii ba,
tin yi üyiiwo.

*Hare if you still are not convinced,
today you will be convinced.*

(A&C 60)

mu caam wiye wɛ ücaama wiye ti ki ba.

(Hare) not eaten his head, will not eat his head.

(Mudo 16-17)

Ná yi waaya gɔ mɔkɔ ti,

If you say it again,

yi übee'd fiir miir miro kofiiir go ba.

(Mudo 24-25)

Fiiir, kata muno ki Üton na rang kar go,
a na nyik üroomo ki nhol raf 'düüg
nyitind caa ki Üton yire?

(Mudo 35)

Miyyi degi ki kof yon,
na ba yi übee'd fiir miir miro ba.

(Jeg 10-11)

“Fara boor,” Ücin agaam kof ki mal. “Go
ükwaanya ti banj kiya fiir tuum banj wot.”

(Dako 22-23)

Na wu cuunga maag ne
ü na ye ülor nat mako luuk ne ba,
ye üfoor yi fi ba.

(Dudu 19-20)

Mot no dudumaki kiita go yiri,
ü nat mako üyiin go ba.

(Nyeta 3-4)

Ya nyik na teer far,
ya üyii'di a wene ü kune.

you will not live to regret it.

*Even though accusation of Hyena was
straightforward, who would give the verdict to
return the calves of Hyena to him?*

*Shut your mouth about that word.
If you don't, you will not live to regret it.*

*“My house is far away,” replied Ucin. “It will
strengthen me my stomach to complete trip.”*

*If you stop preventing her
and if she not see certain person following her,
she will not jump into the water.*

*Dudumaki can do the job for you
and no other person will know about it.*

*I was thinking about
I would find you be when and where.*

Evidence suffix

The evidence suffix –a ‘surely’ shows there is certainty or evidence for the action. The evidence suffix often comes on future verbs or on verbs in a condition. But it can also come on past verbs.

In *L&G 4*, the evidence suffix –a on ücaama ‘will surely eat’ shows the future action ücaam ‘will eat’ will happen for sure. There is no doubt.

(*L&G 4*) (Evidence for future action)

Kew ka nin cii'do mal ni, ya ücaama yi. *In these coming days, I will surely eat you.*

In *Mudo 16-17*, the evidence suffix –a comes on the verb waaya ‘say’.

(*Mudo 16-17*) (Evidence for verb of condition)

Na yi waaya go mako ti,
yi übee'd fiir miir miro kofiiir go ba.

*If you say it again,
you will not live to regret it.*

This verb is in the condition clause na yi waaya go mako ti ‘if you say it again’. This clause must first be true before the result clause yi übee'd fiir miir miro kofiiir go ba ‘you will not live to regret it’ can be true.

In *Dakɔ* 6-7, the evidence suffix **-a** comes on the verb **kaada** ‘surely went’ that is used for a past action.

(Dakɔ 6-7) (Evidence for past action)

Yi ceŋ məkɔ akɛl yi kɔ yon, ya agwaar *One day at that time, I collected the clothes and*
ka bongu kaada cii'do kulo lɔɔg ge. *went to wash them in the water hole.*

Exercise 33

Underline all verbs with the evidence suffix **-a** in the sentences below.

(L&G 19-20)

Ná a ri mu kpɔ, yi úcaama ba,
Ná a ri kuna, caam na ruku ruku,
ü kɔ ügiira rɔk.

*If it is while I am alive, you can't eat me,
and if it is while I am dead, you can't eat me all;
otherwise time will surely be overturned.*

(L&G 39)

Ná ba, ya úcaama yi kar ge.

If you do not, I surely eat you instead of them.

(Tɔ 15)

Yi ka kɔ məkɔ, ye waaya kɔf,
“Gɔ abaaye!”

*Another time he would say,
“It missed him!”*

(Tɔ 39)

Ná yi lɔra tɔnd tɔ cii'do maag ŋuta,
gweey go yokɔ.

*If you see rope of death going to catch my neck,
beat it out (warn others)*

(A&C 9)

Ná yi 'daara ya ki ŋwec, ya úcaama wiya.

If you defeat me in running, I will eat my head.

(A&C 20-21)

Afɔyɔ mu niind ki 'düwor yon ba, yi teer
fay kɔf ki Combo wɛ ye ü'daara ye ki ŋwec.

*Hare not sleep with night, for thinking foolish
talk with Snail that he could defeat him in race.*

(A&C 35)

Ná Afɔyɔ nà kaado ki buti,
ná ye cɔnda cut,

*If Hare is passing near by you
and calls out,*

(A&C 60)

mu caam wiye wɛ úcaama wiye ti ki ba.

(Hare) not eaten his head, will not eat his head.

(Dakɔ 35-36)

Ka nyɔkɔ man nyik foonj maag
ne acuung ki faar, məkɔ ba,
nyɔkɔ nyik tikore ümaaga ye yɔɔ.

*The people that were trying to
catch her stopped and thought, perhaps
people in front of them might catch her.*

(Dudu 25-26)

Foonj dawa yen, məkɔ ba gɔ kwaanya rɔk.
Kaam gɔ yira a ji woda.

*Try this medicine, perhaps it will help you.
Gives it to me be my friend.*

Command (Imperative) Verbs

Command verbs are used to order or command others to do something. Some commands are an incomplete verb without any helping verb, prefix, suffix, or pronoun. Other commands add a subject pronoun suffix –i ‘you (sg)’ or –u ‘you (pl)’. Weaker commands with the meaning ‘let us’ use derived intransitive verbs. Negative commands have the incomplete helping verb **ni** ‘is, be’ before the verb and the negative **ba** ‘not’ after the verb.

In *A&C 18*, the command **bii** ‘come’ has no helping verb, prefix, suffix, or subject pronoun.

(A&C 18) (Command without pronoun)

Bii kuro, ü **lɔɔɔ** ji 'dar rɔɔ u yege.

Come and let us see person defeating over others.

In *A&C 18*, the command **lɔɔɔ** ‘let us see’ is a derived intransitive verb used as a command.

In *Dakɔ 32*, the command **maagu** ‘catch’ has the subject pronoun suffix –u ‘you (pl)’ attached to the incomplete verb **maag** ‘catch’.

(Dakɔ 32) (Command with pronoun suffix)

Maagu ye, **Maagu** ye!

You catch her, you catch her!”

In *Dakɔ 34*, the negative command **ni maagu ba** ‘don’t you catch’ has the incomplete helping verb **ni** ‘is, be’ before the verb and the negative **ba** ‘not’ after the verb.

(Dakɔ 34) (Negative command)

Ni **maagu** ye ba, ni **maagu** ye ba!

Don't you catch her, don't you catch her!”

When reporting instead of commanding, the subject pronouns **yi** ‘you (sg)’ or **wu** ‘you (pl)’ come before the verb.

In *Nyeta 56*, the first two sentences are reported. These have the subject pronoun **yi** ‘you (sg)’ before the verb **bii** ‘come’ and **ba nindo ba** ‘not sleep’.

(Nyeta 56) (Statement, statement, command)

Yi **bii** nyika fiiir nindo yi Lingo.

You had come to sleep with Lingo.

Yi ba nindo ba. '**Diiügi** faci.

You will not sleep. You return home.

The third sentence in *Nyeta 56*, is a command with the subject pronoun suffix –i ‘you (sg)’ on the verb '**diiügi** ‘you return’.

Exercise 34

In the sentences below, underline all command verbs and their subject pronouns, if any.

(L&G 21)

Leeng kɔf kwara, Lec,
ya ni waay gɔ yiri ni.
(L&G 26-27)

Gwenɔ, “Wiiyo feem fem ki cok gɔ ba.
Kuro ki turo, doomo caam cam,
lɔrɔ ɲat man ni cii'do 'daar yege ki cam ni.
(L&G 37)

Gwenɔ, “Cɔɔr rii yokɔ yira ki.”
(Tɔ 37)

Bii ki kɔ kpi ná ya nà cii'do.
Bee'di kpɔkɔ ki na.
(Tɔ 40-41)

Ü ná yi nà bor yokɔ gweey kogo,
'Baba, baba!' 'doonj cɔɔra raa yokɔ kara.
(A&C 1-2)

Afɔyo, “Eε, Combo, kaadi yokɔ yira yi
yoo ki kinyɔrɔ wot yen kwiri ni.”
(A&C 2-3)

Aa, Ayi Afɔyo.
Cuung muur dak yen kwiri ki kɔ kpi ni.
(A&C 13)

Ni feemɔ fem ki di kɔ nɔ ba,
lɔrɔ gɔ yi gifi man kiit rɔk ni.
(A&C 28)

Afɔyo, “Caak ɲwec. Ya ni yuum raa mba.
(A&C 57-58)

Ya a'daar wiya, cii'di mal caam wiya,
kitin yen tikor wa kán kpi.
(Mudo 16)

Ni leenga gɔ ki ɲey man nɔ jeba.
(Mudo 35)

Miiyi degi ki kɔf yonj,
(Dudu 23)

Ni cii'd ɲat mɔkɔ leeng gɔ ba, akel ka Jɔk.
(Dudu 25)

Foonj dawa yen, mɔkɔ ba gɔ kwaanya rɔk.
(Dudu 53)

Wiiyi rec kɔf bi leeny kɔf kwara yira!
(G&D 2-3)

Kaam cam bi kiit guk 'da gifi mu wiiy faci.
(G&D 22-23)

Kwaanyu ya, ya wiiya yiin gifi
nyik guk wiiy nüü'd gɔ yira ni.
(Nyeta 31)

Bee'du kpɔkɔ ki far Lingo.
Ni kaadu yokɔ ngbiɲ ri biioyo na ba.

***Listen** to my word, Elephant,
as I tell it to you.*

*Hen said, “Let us leave discussion without end.
Tomorrow in morning, let us wait to begin eating
food to see who will defeat other in eating.*

Hen said, “Move yourself out of way for me.”

*Come each time I go.
You be near by me.*

*And if you are far away, beat shout, ‘Papa, Papa’
so I can move away from my place.*

*Hare said, “Hey snail, you move out of my way
with this slow walking of yours.”*

*Ah, it is you Hare.
Stop that your proud mouth with time all.*

*Let us not argue an argument with now,
let us see the actual outcome.*

Hare, “Start to run. I am resting myself a little.

*I defeated you. Go on and eat your head,
this now here in front of us all.*

Never let me hear with after which never (again).

You shut your mouth about that word.

Let not person hear about this except God.

Try this medicine, perhaps it will help you.

You forgive bad word and evil action of me!

Feed and treat dog as something want in home.

*You help me. I want to discover thing
that dog wants to show me.*

*You stay near the house of Lingo.
You do not go out until I come.*

(Nyeta 51)

Kiit amut yoŋ u tarabija kán.

Put that carrier here on the table.

Transitive and intransitive verbs

Transitive verbs have an object that receives the action. Intransitive verbs do not have an object.

In (1), the noun object **guk** ‘dog’ receives the action of the transitive verb **alɔɔr** ‘saw’.

<u>Transitive</u>	(1) Ye alɔɔr guk . <i>He saw dog.</i>
<u>Intransitive</u>	(2) Ye abii kán. <i>He came here.</i>

In (2), there is no object of the verb **abii** ‘came’, but only the adverb **kán** ‘here’ that tells when this action happened.

Below are other transitive verbs.

Transitive verbs

(L&G 6)	waay cer kɔr	<i>say real word</i>	(Mudo 26)	caan kɔf	<i>line.up words</i>
(L&G 8)	gool finy	<i>scratch ground</i>	(Dudu 29)	fii foyo	<i>do walking</i>
(L&G 8)	ŋɔɔ'd gifɪ	<i>cut thing</i>	(Mudo 34)	tuum kɔf	<i>finish word</i>
(L&G 9)	tiij wiye	<i>raise his head</i>	(Mudo 49)	raanj kɔ	<i>waste time</i>
(L&G 9)	lɔɔr Lec	<i>see Elephant</i>	(Mudo 53)	laai kɔf	<i>exchange words</i>
(L&G 10)	caam bɔk	<i>eat leaves</i>	(Mudo 58)	ukeel kɔ	<i>accompany time</i>
(L&G 12)	keet ka nyɔɔ	<i>overturn dirt</i>	(Mudo 71)	kiit may fi	<i>make hot water</i>
(L&G 14)	muuny ge	<i>swallow them</i>	(Jeg 9)	tɔɔg kon	<i>cut porridge</i>
(L&G 23)	üwoondi	<i>deceive you</i>	(Jeg 18)	kwaag ne	<i>embrace him</i>
(L&G 27)	'daar yege	<i>defeat others</i>	(Dakɔ 12)	'düüg ne	<i>return her</i>
(L&G 28)	ayii lanj	<i>accept competition</i>	(Dakɔ 16)	teer far	<i>think thought</i>
(L&G 29)	yii'd Gweno	<i>find Hen</i>	(Dakɔ 17)	mbuuc nyɔkɔ	<i>tire.out people</i>
(L&G 31)	agool bur	<i>dig hole</i>	(Dakɔ 24)	mbuu wu ye	<i>you leave her</i>
(L&G 31)	koow fi	<i>reach water</i>	(Dakɔ 29)	cɔɔre	<i>push her</i>
(L&G 35)	ayuud tol	<i>pull snake</i>	(Dudu 5)	fuur wàrà	<i>cultivate cotton</i>
(L&G 41)	baag cende	<i>build his legs</i>	(Dudu 8)	mook mok	<i>get.thin thinning</i>
(L&G 43)	amaag Lec	<i>catch Elephant</i>	(Dudu 11)	tuui tɔ	<i>treat sickness</i>
(Tɔ 4)	kuuny gɔ	<i>bury it</i>	(Dudu 15)	neeg ne	<i>kill him</i>
(Tɔ 5)	afii tɔ	<i>lay corpse</i>	(Dudu 20)	leer dudumaki	<i>mix poison</i>
(Tɔ 7)	gwaar ka yat	<i>take trees</i>	(Dudu 25)	foonj dawa	<i>try medicine</i>
(Tɔ 8)	kaam ne	<i>take it</i>	(Dudu 31)	ciig kiye	<i>lock her ear</i>
(Tɔ 26)	atuu'd dɔɔ	<i>tie end</i>	(Dudu 37)	kwaal neon	<i>steal glance</i>
(Tɔ 18)	acɔɔnd wo'de	<i>call his son</i>	(Dudu 53)	leeny kɔf	<i>loose word</i>
(Tɔ 38)	wiij yee	<i>want behaviour</i>	(G&D 2)	fiida ge	<i>train them</i>

(Tɔ 27)	toor go	<i>throw it</i>	(G&D 3)	reem guk	<i>chase dog</i>
(Tɔ 28)	bɛɛ'd go	<i>shake it</i>	(G&D 7)	kuunga danɔ	<i>protect person</i>
(Tɔ 34)	kaay lete	<i>bite finger</i>	(G&D 12)	ɲwɛɛc ɲwɛc	<i>run race</i>
(Tɔ 40)	gweey kogo	<i>beat a shout</i>	(G&D 13)	yeen yube	<i>shake his tail</i>
(A&C 12)	Aɲɔɔl kɔf	<i>cut word</i>	(G&D 22)	kwaanyu ya	<i>you help me</i>
(A&C 18)	wiij cɛnde	<i>leave trail</i>	(G&D 24)	yiinj kwɔt	<i>search house</i>
(A&C 20)	tɛer kɔf	<i>think word</i>	(Nyeta 5)	ayeer kɔ	<i>choose time</i>
(A&C 22)	kaan ge	<i>hide them</i>	(Nyeta 7)	moon na	<i>block me</i>
(A&C 22)	gwaare yege	<i>he gathers other</i>	(Nyeta24)	ayɔɔb go	<i>open it</i>
(A&C 38)	luuk combo	<i>follow Snail</i>	(Nyeta25)	adɔɔl kar nin	<i>roll mat</i>
(A&C 41)	nüü'd lebe	<i>show tongue</i>	(Nyeta26)	ka'dɔ bɛɛ taali	<i>broth you cook</i>
(A&C 44)	ɲiinye Combo	<i>he stab Snail</i>	(Nyeta29)	ruub waj kɔf	<i>fix matter</i>
(A&C 44)	kiiy Combo	<i>crush Snail</i>	(Nyeta33)	arɔɔny bongu	<i>wear cloth</i>
(A&C 50)	doom ɲwɛc	<i>start running</i>	(Nyeta49)	kwaan bɔkɔ	<i>read paper</i>
(A&C 51)	look cut	<i>announce call</i>	(Nyeta55)	atum cam	<i>finish food</i>
(A&C 54)	kaad Combo	<i>pass Snail</i>	(Nyeta59)	wɔɔd talaga	<i>pulled bullet</i>
(A&C 55)	koog kogo	<i>shout shout</i>	(Nyeta59)	naañ go	<i>lick it</i>
(A&C 58)	fɛem fem	<i>argue argument</i>	(A&U 7)	caanda	<i>punish me</i>
(Mudo 6)	anyɔɔl nyitind	<i>bore children</i>	(A&U 9)	acuung mac	<i>light fire</i>
(Mudo 8)	maad cak	<i>drink milk</i>	(A&U 13)	ɲuur ɲuro	<i>growl a growl</i>
(Mudo 54)	yiin yoor	<i>know way</i>	(A&U 15)	fuunj go	<i>teach it</i>
(Mudo 12)	afiinj 'Dübor	<i>ask Lion</i>	(A&U 25)	cüül gif	<i>pay thing</i>
(Mudo 14)	agiir kɔf	<i>turned word</i>	(A&U 38)	tuuye	<i>tie him</i>
(Mudo 17)	miir miro	<i>regret a regret</i>	(A&U 39)	caaye finy	<i>search ground</i>
(Mudo 20)	muune 'Dübor	<i>he accuses Lion</i>			

Below are other intransitive verbs.

Intransitive verbs

(L&G 2)	woot	<i>arrive</i>	(Mudo 54)	akuum	<i>hide, covered</i>
(L&G 5)	abiï	<i>come</i>	(Mudo 57)	nï 'düüg To	<i>when Jackal returns</i>
(L&G 16)	übee'd	<i>live, remain</i>	(Mudo 67)	kuur	<i>wait</i>
(L&G 16)	fiinja	<i>I ask</i>	(Jeg 6)	yuum	<i>rest</i>
(L&G 30)	ayeen	<i>challenged</i>	(Dakɔ 5)	muul fi yen	<i>this water crawled</i>
(L&G 31)	aleek	<i>dreamed</i>	(Dakɔ 23)	foor	<i>jump, flee</i>
(L&G 33)	afooc	<i>awoke</i>	(Dakɔ 38)	aneen	<i>look</i>
(Tɔ 1)	atɔɔ	<i>died</i>	(Dakɔ 39)	baal	<i>swing around</i>
(Tɔ 2)	reem	<i>hurt</i>	(Dudu 17)	kweer re	<i>refuse at him</i>
(Tɔ 13)	abɔɔd	<i>be saved, live</i>	(Dudu 28)	abuut	<i>lay</i>
(Tɔ 14)	leeng	<i>understand</i>	(Dudu 35)	aleeny	<i>loose</i>
(Tɔ 17)	giir	<i>turn</i>	(Dudu 45)	wɔɔl	<i>cough</i>
(Tɔ 28)	nyɛet	<i>laugh</i>	(Dudu 49)	yaak	<i>cry</i>
(Tɔ 28)	ɲuur	<i>grieve</i>	(Dudu 57)	amiir	<i>be sorry</i>
(A&C 20)	niind	<i>sleep</i>	(G&D 10)	awiil	<i>forget</i>
(A&C 30)	yii	<i>be convinced, agree</i>	(Nyeta 9)	foog	<i>be separate</i>
(Mudo 28)	akaac	<i>arose</i>	(A&U 6)	akaad ki bute	<i>passed with near</i>

Some verbs can be transitive or intransitive, depending on the sentence.

In *Mudo 59-62*, the verb **nyæet** ‘laughing’ has the object noun **nyeto** ‘laugh’. So **nyæet** is transitive in this sentence.

(Mudo 59-62) (Transitive)

Ge doom laaï kɔf kew ri ge ki **nyæet nyeto**. *They began chatting together and laughing a laugh.*

However, in *Tɔ 28-29*, **nyæet** ‘laughing’ has no object. So **nyæet** is intransitive in this sentence.

(Tɔ 28-29) (Intransitive)

Ya ni **nyæet** wæe ŋuur a yoo nyik tɔ teedi *I am laughing or grieving at way death is trying*
wæe danɔ ni bæe'd gɔ ki rɔk yokɔ yï bɔnd tɔ. *or person tries to shake or pull himself out of*
net of death.

In only a few clauses, the object of transitive verbs follows a preposition. In *Dakɔ 12*, the pronoun object **ne** ‘her’ immediately follows the transitive verb **'diiüg** ‘return’.

(Dakɔ 12) (Object after verb–Common)

Ka co aræem ti toke kaad maag *The men ran after her and caught her*
ü **'diiüg ne** faci. *and returned her back home.*

However, in *Dakɔ 15*, the pronoun object **ne** ‘her’ of the transitive verb **'diiüg** ‘return’ follows the preposition **ki** ‘in’.

(Dakɔ 15) (Object after preposition)

Ka nyɔkɔ amaage **'diiüg ki ne** faci. *The people caught her and returned her in home.*

Exercise 35

Underline all transitive verbs and their objects in the sentences below. Underline twice all intransitive verbs.

(L&G 15-16)

Kendo rec kɔf nà wə ná ya acaami yokɔ ki, *However, after I have eaten you, you will not*
yi übee'd ri mu kpɔ 'doonj fiinja ki degi ba. *be at alive so as to ask with your mouth.*

(L&G 28)

Lɛc, “Ayii lanj cam ki, Gwɛnɔ.” *Elephant, “I agree to food competition, Hen.”*

(A&C 30)

Afɔyɔ, ná yi tundu mu yii ba, *Hare if you still are not convinced,*

(Mudo 12)

Fii Üton, yi kukɔŋ ceŋ afinj 'Dübor, *For Hyena had asked Lion on the first day,*

(Mudo 59)

Ge doom laaï kɔf kew ri ge ki nyæet nyeto . *They began exchange words together and*

laughing laugh .

Derived intransitive (detransitive, antipassive) verbs

Derived intransitive verbs are made from transitive or intransitive verbs. They have no object and have the suffix **-o** or **-o**. Derived intransitive verbs are used as weak commands with the meaning ‘let us’ [check foris other ways they are used].

In (1), the noun object **guk** ‘dog receives the action of the transitive verb **alɔɔr** ‘saw’. In (2), there is no object of the verb **abiĩ** ‘came’.

<u>Transitive</u>	(1) Ye alɔɔr guk .	<i>He saw dog.</i>
<u>Intransitive</u>	(2) Ye abiĩ kán.	<i>He came here.</i>
<u>Derived intransitive</u>	(3) Ye akaado fila fila.	<i>He passed by quickly.</i>

In (3), there is also no object of the verb **akaado** ‘passed by’. There is only the adverb **fila fila** ‘quickly’ that tells how the action happened. **Akaado** has the suffix **-o** and is a derived intransitive verb that is made from the intransitive verb **kaad** ‘go, pass by’.

In (4), the verb **caam** ‘eats’ has the object **riño** ‘meat’, but in (5), the verb **coomo** ‘eats’ has no object and is a derived intransitive verb.

<u>Transitive</u>	(4) Ye na caam riño .	<i>He eats meat.</i>
<u>Intransitive</u>	(5) Ye na coomo .	<i>He eats (something).</i>

Coomo ‘eats (something)’ is made from the verb **caam** ‘eats’. The suffix **-o** of the **coomo** shows there is something that receives the action even though no object is mentioned.

The following are derived intransitive verbs that are made from transitive verbs.

Transitive verbs			Derived intransitive verbs		
(Mudo 59)	nyɛɛt	<i>laugh (T)</i>	(Tɔ 13)	nyɛɛtɔ	<i>laugh</i>
(A&C 18)	wiiy	<i>leave (T)</i>	(L&G 26)	wiiyo	<i>allow, leave</i>
(L&G 28)	ayii	<i>accept, agree to (T)</i>	(A&C 36)	yiiyo	<i>answer, agree</i>
(Mudo 17)	miir	<i>regret (T)</i>	(Tɔ 33)	miiro	<i>have sorrow</i>
(Dakɔ 12)	'diiüg	<i>return (T)</i>	(Dakɔ 2)	'diiügo	<i>return</i>
(A&U 9)	acuung	<i>light (T)</i>	(L&G 38)	cuungo	<i>stand</i>
(A&C 54)	kaad Combo	<i>pass Snail (T)</i>	(L&G 2)	kaado	<i>pass by, go</i>

The following are derived intransitive verbs that are made from intransitive verbs.

Intransitive verbs			Derived intransitive verbs		
(Dakɔ 38)	aneen	<i>look (I)</i>	(Mudo 74)	neeno	<i>see, look</i>

(L&G 5)	abii	<i>come (I)</i>	(A&U 24)	beeno	<i>come</i>
(L&G 16)	übee'd	<i>live, remain (I)</i>	(L&G 1)	bee'do	<i>sit, live</i>
(Mudo 56)	übööd	<i>live (I)</i>	(Dakɔ 3)	böödɔ	<i>live</i>
(A&U 23)	nii cii'd	<i>when go (I)</i>	(L&G 2)	cii'do	<i>go</i>
(A&C 20)	niind	<i>sleep (I)</i>	(Dudu 28)	niindo	<i>sleep</i>
(A&C 30)	yii	<i>be convinced, agree (I)</i>	(Tɔ 30)	üyiiwo	<i>be convinced</i>
(Dakɔ 5)	muul	<i>crawled (I)</i>	(Dakɔ 4)	muulo	<i>crawl</i>

For some derived intransitive verbs, there is no longer a transitive or intransitive form of that verb.

Derived intransitive verbs

(Nyeta 67)	teenɔ	<i>leave</i>
(Tɔ intro)	fooyo	<i>awake</i>
(Dakɔ 19)	moodo	<i>drown</i>
(L&G 42)	afoodo	<i>fell</i>
(Tɔ 20)	arɔɔmɔ	<i>be able</i>
(Mudo 37)	ükuulo	<i>bend</i>

The derived intransitive suffix **-ɔ** attaches to verbs with vowel **-ε** or **-ɔ**. The derived intransitive suffix **-o** attaches to verbs with other vowels.

Verb vowel	Derived intransitive verb
ɔ	böödɔ <i>live</i>
ε	nyεtɔ <i>laugh</i>
e	neeno <i>see, look</i>
o	fooyo <i>awake</i>
i	cii'do <i>go</i>
ü	'düügo <i>return</i>
u	cuungo <i>stand</i>
a	kaado <i>pass by, go</i>

Two or more verbs can come next to each other in the same clause. Often the first of these verbs is a derived intransitive verb such as **cii'do** 'go' or **kaado** 'went'.

Derived intransitive verbs before other verbs

cii'do	(L&G 18)	cii'do caam	<i>go eat</i>
	(L&G 27)	cii'do 'daar	<i>go defeat</i>
	(L&G 29)	doomo wooto	<i>start arrive</i>
	(Tɔ 4)	cii'do kuuny	<i>go bury</i>
	(Tɔ 27)	cii'do tɔɔ	<i>go die</i>
	(A&C 23)	cii'do kiit rɔk	<i>go happen</i>
	(Mudo 8)	cii'do maad	<i>go drink</i>
	(Mudo 20)	acii'do muun	<i>go accuse</i>
	(Mudo 52)	cii'do lɔɔr	<i>go see</i>
	(Jeg 18)	cii'do kwaag	<i>come embrace</i>

	(Dakɔ 14)	cii'do foodo	<i>go fall</i>
	(Dudu 320)	acii'do lɔɔge	<i>go wash</i>
kaado	(Tɔ 6)	kaado kwɛɛr	<i>went sneeze</i>
	(Tɔ 7)	kaado gwaar	<i>went take</i>
	(Mudo 47)	kaado kaac	<i>went rise</i>
	(Mudo 73)	kaado koog	<i>went shout</i>
	(G&D 17)	kaado yiin	<i>went know</i>
cuungo	(G&D 5)	cuungo yeen	<i>stand shake</i>
biiyo	(Jeg 17)	biiyo akiit	<i>come do</i>

Sometimes the noun **faci** 'home' or **kwɔt** 'house' or **far** . . . 'place of' are used as adverbs of place after a derived intransitive verb.

(Nyeta 19)	cii'do faci	<i>go home</i>
(Nyeta 48)	cii'do kwɔt	<i>go house</i>
(A&U 6-7)	bee'do faci	<i>stay home</i>
(A&U 19)	cii'do far Üŋɔm	<i>go place of Ungom</i>

In very few sentences, a derived intransitive verb is used as a transitive verb and has an object.

(A&C 13)	fɛɛmɔ fɛm	<i>argue an argument</i>
(A&C 13)	lɔɔrɔ gɔ	<i>see it</i>
(Mudo 16)	leengo gɔ	<i>hear it</i>
(A&U 11)	amaago ükɔdɔ	<i>catch hedgehog</i>

Derived intransitive verbs can be used as weak commands with the meaning 'let us'. In *L&G 26-27*, the derived intransitive verbs **wiiyo** 'let us leave' and **doomo** 'let us wait' are used as weak commands.

(L&G 26-27)

Gwɛnɔ, "**Wiiyo** fɛm fɛm ki cok gɔ ba. *Hen said, "Let us leave discussion without end.*
 Kuro ki turo, **doomo** caam cam, *Tomorrow in morning, let us wait to begin eating*
 lɔɔrɔ ŋat man ni cii'do 'daar yege ki cam ni. *food to see who will defeat other in eating.*

Exercise 36

Underline all derived intransitive verbs in the sentences below.

(L&G 1-2)

Ni cii'd Gwɛnɔ woot caam Lɛc, *When Hen arrived to eat Elephant,*
 ye ni kaado cii'do bee'do yi lum. *he left and went to stay in the bush.*

(L&G 26-27)

Kuro ki turo, doomo caam cam, *Tomorrow in morning, let us begin eating*
 lɔɔrɔ ŋat man ni cii'do 'daar yege ki cam *food to see who goes defeat other in eating.*
 ni.

(A&C 13)

Ni fæemə fem ki di kə nə ba,
 ləərə gə yī gifi man kiit rək ni.
 (A&C 18)

*Let us not argue an argument with now,
 let us see the actual outcome.*

Bii kuro, ü ləərə ji 'dar rəə u yege.
 (A&C 30)

Come to see the defeating person over others.

Afəyə, ná yi tundu mu yii ba,
 tin yi üyiwə.
 (Dakə 2)

*Hare if you still are not convinced,
 today you will be convinced.*

Kukəŋ tic kwara yī Sudan ki ŋey 'diiügo
 ki yoor Uganda nyka yī Torit,
 (Dakə 19)

*My first work of Sudan after returning on
 road from Uganda was in Torit,*

Ye ayiin gə ki wə,
 ükaame ye yokə tikor moodo ne.

*She knows that they would take her out
 before she drowned.*

Verbal nouns

A verbal noun is a verb used as a noun. It can be a verb object, follow a preposition, or be used in other ways as a noun. All verbal nouns have a short vowel. Some verbal nouns have the suffix **-o** or **-ə** that is also used for derived intransitive verbs.

In *L&G 26*, the verbal noun **yiyo** ‘consent’ follows the prepositions **ki ŋey** ‘with after’.

(G&D 24) (Verbal noun after preposition)

Ki ŋey **yiyo**, di ndət ayəəb.

After consent, they opened the door.

Yiyo comes from the verb **yii** ‘be convinced, agree’. The verb vowel **ii** becomes short **i** and it has the suffix **-yo**.

In *L&G 26*, the verbal noun **cam** ‘food’ is an object that receives the action **caam** ‘eating’. **Cam** has no suffix but has a short vowel.

(L&G 26) (Verbal noun as object)

Kuro ki turo, doomo caam **cam**.

Tomorrow in morning, let us begin eating food.

Verbal nouns can come from transitive verbs (T), intransitive verbs (I) or derived intransitive verbs (D).

The following verbal nouns have a short vowel and the suffix **-o** or **-ə**. Some verbs with final vowel such as **bii** ‘come’ have the suffix **-yo** or **-yə**.

Verbal noun with suffix -o or -ə	Original verb
(A&C 42) tumo <i>place of finishing competition</i>	tuum <i>end, finish (T)</i>
(Mudo 17) miro <i>sorrow, regret</i>	miiro <i>regret, have sorrow (D)</i>

(Mudo 57)	ko'do	<i>sending</i>	koor	<i>send (T)</i>
(Dudu 13)	cando	<i>punishment</i>	caand	<i>punish (T)</i>
	me'do	<i>dance</i>	meel	<i>dance something (T)</i>
(A&U 13)	ɲuro	<i>growl</i>	ɲuur	<i>growl (T)</i>
(Mudo 24)	muno	<i>accusation</i>	muun	<i>accuse, betray (T)</i>
(Tɔ 40)	kogo	<i>shout</i>	koog	<i>shout (T)</i>
(L&G 30)	nindo	<i>sleep</i>	niind	<i>sleep (I)</i>
(Mudo 62)	biyo	<i>coming</i>	bii	<i>come (I)</i>
(Dakɔ 39)	fodo	<i>place of falling</i>	foodo	<i>fall (D)</i>
(Dudu 29)	foyo	<i>waking</i>	fooyo	<i>wake up (D)</i>

The following verbal nouns have a short vowel and no suffix.

Verbal noun without suffix		Original verb
(Dudu 5)	cad <i>trade, selling</i>	caad <i>sell (T)</i>
(Dudu 16)	far <i>thought</i>	faar <i>think (T)</i>
(Mudo 21)	dom <i>beginning, starting</i>	doom <i>begin, start (T)</i>
(A&U 26)	tiɲ <i>carrying, raising</i>	tiɲ <i>carry, raise (T)</i>
(A&C 50)	ɲwec <i>race, running</i>	ɲweec <i>run (T)</i>
	kwac <i>prayer, begging</i>	kwaay <i>pray, beg (T)</i>
(Nyeta 33)	ɲuc <i>smell, scent</i>	ɲuuc <i>smell, sniff (T)</i>
	tor <i>throwing</i>	toor <i>throw (T)</i>
(A&C 58))	fem <i>argument, discussion</i>	fɛem <i>argue, discuss (T)</i>
(A&C 24)	cak <i>starting, beginning</i>	caak <i>start, begin (T)</i>
	tum <i>hunt</i>	tuum <i>end, finish something (T)</i>
(Nyeta 50)	kac <i>arising, getting up</i>	kaac <i>arouse, wake up (T)</i>
(Mudo 34)	way <i>speech</i>	waay <i>speak (T)</i>
(Dudu 14)	kwan <i>speaking, reading</i>	kwaan <i>read (T)</i>
(Nyeta 55)	cam <i>food</i>	caam <i>eat (T)</i>
(Dudu 8)	mok <i>thinning</i>	mook <i>make thin (T)</i>
(Tɔ 3)	yak <i>cry</i>	yak <i>cry (I)</i>
(L&G 17)	nɔɔ <i>shame</i>	nɔɔ <i>have shame (I)</i>
(A&C 2)	wot <i>journey, walk</i>	woot <i>arrive (I)</i>

Exercise 37

Underline all verbal nouns in the sentences below.

(A&C 13)

Ni fɛemɔ fem ki di kɔ nɔ ba,
lɔɔɔ gɔ yɪ gifɪ man kiit rok ni.

*Let us not argue an argument with now,
let us (wait to) to see the actual outcome.*

(A&C 35)

Ná Afɔyɔ ná kaado ki buti,
ná ye cɔnda cut,

*If Hare is passing near by you
and calls a call,*

(Mudo 59-62)

Ge doom laai kɔf kew ri ge ki nyet nyetɔ.

They began chatting together and laughing laugh.

(Dudu 29)

Ye fii foyo ba ngbiñ ki turo.

He did not do a waking up until the morning.

(Dudu 37-38)

Kendo dakɔ nyika kwaal neno re ki
teer far mu yī wi dicɔ yen nà gen.

*But woman would steal glances at him, wondering
thought that was in head of this man was.*

(G&D 24)

Ki ñey yiyo, di ndɔt ayɔɔb.

After consent, they opened the door.

Transitive verbs with a general subject ‘they’ (passive)

In reported sentences that are not commands, Belanda Bor can have a transitive verb without a mentioned subject. For this kind of verb, we can assume there is a general subject ‘they’ that does the action. Sometimes the subject is unknown and sometimes it is just unstated. Transitive verbs with a general subject are similar to passive sentences in English. For these verbs in Belanda Bor, the object can come before or after the verb. The subject can be unmentioned or stated in a following clause introduced by the equal sign verb **a** ‘is, be’ or **nyika** ‘was, were’.

In *Tɔ 5-6*, the verb **nyika afiil** ‘were laying’ has no subject and has the object **tɔ** ‘corpse’. So, we can assume there is a general subject ‘they’ who did this verb. In English, it can have the passive translation ‘the corpse was being laid’.

(*Tɔ 5-6*) (General subject)

Nyika afiil tɔ yī lel.

(They) were laying corpse in the grave.

Ki kɔn **caan** ka yat di bur lel,

At time (they) line up casket in hole of grave,

nat yen ji tɔ nī ni kaado kwɛer tan! *this child who was indeed dead began to sneeze!*

Also in *Tɔ 5-6*, the verb **can** ‘line up’ has no subject and has the object **ka yat** ‘casket’. So, we can assume there is a general subject ‘they’ who did this verb. In English, it can have the passive translation ‘the casket is lined up’.

For some verbs without a subject, the subject is in a clause following the verb introduced by the equal sign verb **a** ‘is, be’.

In *Dudu 25-26*, the verb **kaam** ‘give’ has the object **gɔ (dawa)** ‘it (medicine)’. The subject of **kaam** is in the following clause **a ji woda** ‘be my friend’ introduced by the equal sign **a** ‘is, be’.

(Dudu 25-26)

Foonj dawa yen, mɔkɔ ba gɔ kwaanya rɔk.

Try this medicine, perhaps it will help you.

Kaam gɔ yīra **a** ji woda.

Give it to me be my friend.

When the object of a verb without a subject is in focus (the most important word of the clause), it comes before the verb. Then, what the object is equal to can then come in a following clause introduced by the equal sign **a** ‘is, be’ or by **nyika** ‘was, were’ for clauses that are not equal to

the object.

In *Nyeta 20-21*, the object **cam** ‘food’ comes before the verb **kaam** ‘give’ with a general subject ‘they’.

(Nyeta 20-21)

Ki tinɔ ni cii'de faci fiir caam cam *When in the evening he went home to eat*
bi kaam kar nin, cam **kaam** yire *and to get some sleep, the food (they) **give** to him*
a nyukwaŋ bɔk balɔ **nyika** gweno ba. ***was** a vegetable broth and **was** not chicken.*

The following clause **a nyukwaŋ bɔk balɔ** ‘was a vegetable broth’ with **a** ‘is, be’ shows what **cam** ‘food’ is equal to. The following clause **nyika gweno ba** ‘was not chicken’ with **nyika** ‘was, were’ shows what **cam** is not equal to.

Exercise 38

Underline all transitive verbs without a mentioned subject (‘passive’) in the sentences below.

(Tɔ 1-4)

Nati nyicɔ ni koro afaar waŋ gɔ arew atɔɔ. *A young boy of twelve years died.*
Ye nyika ren nat yī jo nyɔl ne. Cii'd tɔ ne *He was the only child of his parents. His death*
reem ri won bi men kicɔt. *greatly hurt his father and his mother.*
Ki ŋey yak tɔ ngbiŋ ki kpati ceŋ, *After the mourning until afternoon required by*
yī gele ki Bor, nyika atiiŋ tɔ *the custom of the Bor people, corpse was carried*
cii'do kuuny gɔ yī finy lel. *and it was buried in the ground.*

(Mudo 72)

Yi nà cet! Yii'd dico nyɔɔl a ŋa?" *You are dung! Man found giving birth is who?*

(Jeg 3)

Fīir kew ka gifi yii'd u tum a lak lec, *For among the things found on the hunt*
kic bi ka kun ley. *were elephant tusks, honey and dead animals.*

(Dakɔ 13-14)

Ki mba, ki ŋey nyika gwɛeny ciŋɔ re, *A little while after she was released*
dakɔ yen agwaar ŋwec *this woman dashed out*
mɔkɔ tī fiir cii'do foodo yī fi. *and ran again to jump in the water.*

(Dakɔ 28)

Foode, moode wiiŋ gɔ a ye. *She falls and she drowns, wants it be she.*

Derived verbs

The noun **rɔk** ‘body, self’ follows some verbs to make a verb with a new meaning. These are derived verbs.

In *Mudo 71*, the transitive verb **kiit** ‘make, do’ has the object **may fi** ‘hot water’.

(Mudo 71)

Ya nà cii'do fila fiir **kiit** may fi.

*I am going to **make** hot water.*

However, in *Tɔ 24*, **rɔk** 'body, self' follows the verb **kiit** 'make' for a verb with a new meaning--**kiit rɔk** 'happen'.

(Tɔ 24)

Baba, ka gifi **kiit rɔk** ni,
bii nyika ki yoor yira ba.

*Papa, these things that happen (lit. **make self**)
are not way of me.*

Exercise 39

Underline all derived verbs with **rɔk** 'body, self' in the sentences below.

(L&G 19-20)

Ná a ri mu kpɔ, yi úcaama ba,
Ná a ri kuna, caam na ruku ruku,
ü kɔ ügiira rɔk.

*If it is while I am alive, you can't eat me,
and if it is while I am dead, you can't eat me all;
otherwise time will be overturned (lit. turn self)*

(Tɔ 20-21)

Ü ná bur nyika arɔmɔ ki yɔɔb rɔk,
ya nyik üfoodo ki gɔ yī yirwa kɔf kwiri.

*And if a hole was able to open self, I would
fall into it because of your strong word.*

(Tɔ 25)

Ka mare alak nà kiit rɔk ki kɔn kuuny tɔ.

Are amazing things happen (lit.do self) at burial.

(A&C 22-23)

Ye acii'do gwaare ka yege ka combo
mɔkɔ kaan ge ki ti bubɔkɔ ki ri yoo ŋwec
nyik cii'do kiit rɔk waŋ gɔ ni.

*He went and gathered the other snails and
hide them under leafy brush along road of race
where running was to pass (lit. do self) through.*

(Mudo 59-62)

Ge doom laai kɔf kew ri ge ki nyɛet nyetɔ
'da wɛ biyo ni Afɔyɔ 'da may wɔn rɔk
kɛet ka lor, bɔlɔ bi nyobo yɔkɔ ti 'dend ri ge.

*They began chatting together and laughing like
that coming of Hare bring strength scattering
fear, weakness, laziness from frail bodies.*

(Dudu 25-26)

Foonj dawa yen, mɔkɔ ba gɔ kwaanya rɔk.
Kaam gɔ yira a ji woda.

*Try this medicine, perhaps it will help body.
It was given to me by my friend.*

(Dudu 37-38)

Kendo dakɔ nyika kwaan neno re ki
teer far mu yī wi dicɔ yen nà gen
wee ye yiin nà gifi yen ji kit rɔk ni.

*Woman would steal glances at him, wondering
thought that was in head of this man was
and if he knew the thing that happen (do self).*

(Nyeta 54)

Lingo mu wiij caam cam nyik ba,
kendo ti wɔn rɔk, ye acaam gɔ.

*Lingo did not want to eat the food,
but being under force, he ate it.*

Derivational words

There are several words that make new phrases from other words. These are called derivational words. Each derivational word is listed in the dictionary with dots (. . .) to show that they must be followed by another word. The new phrases made from these words are called compound phrases.

The ‘person’ derivational words **ji** and **jo . . .** change the verb **liiny** ‘fight’ into the person noun phrases **ji liny** ‘soldier’ and **jo liny** ‘soldiers’. The modifier derivational word **mu . . .** changes the noun **kpɔ** ‘life’ into the modifier phrase **mu kpɔ** ‘alive’. The ‘place’ derivational word **kar . . .** changes the verb **nyɔw** ‘buy’ into the location noun phrase **kar nyɔw** ‘market’. The ‘thing’ derivational word **gi . . .** changes the verb **neenɔ** ‘see’ into the tool noun phrase **gi nenɔ** ‘spectacles’. The ‘big’ derivational word **ga . . .** changes **fi** ‘water’ into the big noun phrase **ga fi** ‘ocean’. The ‘small’ derivational word **nyi . . .** changes **lelɔ** ‘stone’ into the small noun phrase **nyi lelɔ** ‘gravel’.

	Derivational word	Original noun	Compound phrase
<u>Person noun phrase</u>	ji/jo . . . <i>person</i>	liiny <i>fight</i>	ji liny/ jo liny <i>soldier/soldiers</i>
<u>Modifier phrase</u>	mu . . . <i>that</i>	kpɔ <i>life</i>	mu kpɔ <i>alive</i>
<u>Location noun phrase</u>	kar . . . <i>place</i>	nyɔw <i>buy</i>	kar nyɔw <i>market</i>
<u>Tool noun phrase</u>	gi . . . <i>thing</i>	neenɔ <i>see</i>	gi nenɔ <i>spectacles</i>
<u>Big noun phrase</u>	ga . . . <i>big</i>	fi <i>water</i>	ga fi <i>ocean, big river</i>
<u>Small noun phrase</u>	nyi . . . <i>small</i>	lelɔ <i>stone</i>	nyi lelɔ <i>gravel, pebble</i>

We now learn more about each of the derivational words and compound phrases.

Person noun phrases are people doing an action. They have the derivational word **ji . . .** ‘person’ for singular phrases and the derivational word **jo . . .** ‘people’ for plural phrases. All verbs in person noun phrases have a short vowel.

In (1), the singular person noun **ji liny** ‘soldier’ has the singular derivational word **ji . . .** ‘person’. In (2), the plural person noun **jo liny** ‘soldiers’ has the plural derivational word **jo . . .** ‘people’.

<u>Singular person noun phrase</u>	(1) Ye alɔr ji liny . <i>He saw a <u>soldier</u>.</i>
<u>Plural person noun phrase</u>	(2) Ye alɔr jo liny . <i>He saw <u>soldiers</u>.</i>

In (1-2), the verb **liiny** ‘fight’ is used as a noun, so the long vowel **ii** of **liiny** ‘fight’ becomes short in **ji liny/ jo liny** ‘soldier/soldiers’.

Just like other nouns, person noun phrases can be subjects, objects, possessor nouns, possessed nouns and be introduced by prepositions.

In *Tɔ 2*, the person noun phrase **jo nyɔl** ‘parent’ is possessed by the pronoun **ne** ‘his’ and introduced by the possessor preposition **yɪ** ‘of’.

(Tɔ 2)

Ye nyika ren nat yï jo nyɔl ne. *He was the only child of his parents.*

Other person noun phrases are shown below. Person nouns are often made from verbs, but can also be made from other nouns or from modifiers.

<u>Original word</u>			<u>Person noun phrase</u>		
			Singular	Plural	
nyɔɔl	<i>bare , give birth (v)</i>	(Tɔ 2)	ji nyɔɔl	jo nyɔɔl	<i>parent</i>
wodo	?	(Mudo 1)	ji wodo	jo wodo	<i>friend</i>
ciir	<i>judge, sentence (v)</i>	(Mudo 55)	ji cir	jo cir	<i>judge (noun)</i>
'dɔŋ	<i>big (mod)</i>	(Nyeta 28)	ji 'dɔŋ	jo 'dɔŋ	<i>officer</i>
liiny	<i>fight (v)</i>		ji liny	jo liny	<i>soldier</i>
caad	<i>sell (v)</i>		ji cad gifi	jo cad gifi	<i>merchant, trader</i>
gifi	<i>thing</i>				
cooy	?		ji coy 'dak	jo coy 'dak	<i>potter</i>
'dak	<i>vase, pot</i>				
fur	<i>earliness (n)</i>		ji fur fodo	jo fur fodo	<i>farmer</i>
fodo	<i>field</i>				
gweey	<i>beat (v)</i>		ji gwey bul	jo gwey bul	<i>drummer</i>
bul	<i>drum</i>				
maad	<i>drink (v)</i>		ji mad kɔŋɔ	jo mad kɔŋɔ	<i>drunkard,</i>
kɔŋɔ	<i>beer</i>				<i>drinker</i>
maag	<i>catch (v)</i>		ji mag reyo	jo mag reyo	<i>fisherman</i>
reyo	<i>fish</i>				
nüü'd	<i>tell, show (v)</i>		ji nü'd kɔf	jo nü'd kɔf	<i>teacher</i>
kɔf	<i>word, matter</i>				
nyi	<i>(plural)</i>		ji nyi dak	jo nyi dak	<i>talkative person</i>
dak	<i>mouth</i>				
tɔ	<i>disease</i>		ji tɔ cɛɔ	jo tɔ cɛɔ	<i>lame person</i>
cɛɔ	<i>leg</i>				
'di	?		ji 'di cuny	jo 'di cuny	<i>greedy person</i>
cuny	<i>liver</i>				
nyaar	<i>cut (v)</i>		ji nyar ŋut ley	jo nyar ŋut ley	<i>butcher</i>
ŋut	<i>neck</i>				
ley	<i>animal</i>				
caam	<i>eat (v)</i>		ji cam	jo cam	<i>cannibal</i>
nyukwaŋ	<i>meat</i>		nyukwaŋ	nyukwaŋ	
dano	<i>person</i>		dano	dano	

Modifier phrases describe a noun or follow a preposition. They have the derivational word **mu** . . . 'that'. They can be used as a modifier describing a noun, or as a noun introduced by a preposition.

In *Mudo 55-56*, the modifier phrase **mu jaar** ‘straight’ is used as a modifier describing the noun **yoo** ‘way’.

(Mudo 55-56) (Modifier describing noun)

Fiir yi ji cir rɔf yi kɔf kwere,
kata go a yi yoo **mu jaar**,
üböod 'doonj miire miro ba.

*For person who condemned in his word
even though it be in way **that straight**,
won't live old to regret it.*

In *L&G 19*, the modifier phrase **mu kpɔ** ‘alive’ is used as a noun introduced by the preposition **ri** ‘at, with’.

(L&G 19) (Noun introduced by preposition)

Ri **mu kpɔ** wɛɛ ri kuna?

Will it be with alive or with my death?

Other person modifier phrases are shown below. Modifier phrases can be made from nouns, verbs or adjectives.

Original word		Modifier phrase
kpɔ <i>life (n)</i>	(L&G 19)	mu kpɔ <i>alive</i>
jaar <i>be clear, correct (v)</i>	(Mudo 55)	mu jar <i>right, correct</i>
mgbe <i>red (adj)</i>		mu mgbe <i>red</i>
buu <i>white (adj ?)</i>		mu buu <i>white</i>

Location noun phrases are a verb or other word used as a location noun or action noun. They have the derivational word **kar** . . . ‘place’.

In *Nyeta 24-25*, the location phrase **kar nin** ‘sleeping mat’ is a noun object of the verb **adool** ‘rolled’. In this phrase, the derivational word **kar** . . . ‘place’ makes the noun **nin** ‘sleep’ become a place of sleeping—a mat.

(Nyeta 24-25) (location noun)

Ye atuum cam, u dege ye adool **kar nin**.

He ate and silently rolled his sleeping mat.

In *Nyeta 20*, the location phrase **kar nin** ‘sleep’ is a noun object of the verb **kaam** ‘get’. In this phrase, the derivational word **kar** . . . ‘place’ makes the noun **nin** ‘sleep’ become the action noun sleeping.

(Nyeta 20) (action noun)

Ki tinɔ ni cii'de faci fiir
caam cam bi kaam **kar nin**,

*When in the evening
he went home to eat and to get sleep,*

Other location noun phrases are shown below.

Original word	Location noun phrase	
	Singular	Plural

cam	<i>food</i>	(L&G 7)	kar cam	ka kar cam	<i>eating</i>
nin	<i>sleep</i>	(Nyeta 20)	kar nin	ka kar nin	<i>sleeping</i>
nin	<i>sleep</i>	(Nyeta 25)	kar nin	ka kar nin	<i>mat</i>
rɔf	<i>court</i>	(Mudo 20)	kar rɔf	ka kar rɔf	<i>place of court</i>
tic	<i>work</i>	(G&D 10)	kar tic	ka kar tic	<i>place of work</i>
bee'do	<i>sit (v)</i>		kar be'do	ka kar be'do	<i>chair</i>
nyɔw	<i>buy (v)</i>		kar nyɔw	ka kar nyɔw	<i>market</i>
tɔ	<i>death</i>		kar tɔ	ka kar tɔ	<i>cemetery</i>
caad	<i>sell (v)</i>		kar cad gifi	ka kar cad gifi	<i>market</i>
gifi	<i>thing</i>				
kuuny	<i>bury (v)</i>	(Tɔ 11)	kar kuny tɔ	ka kar kuny tɔ	<i>place of burying corpse</i>
tɔ	<i>corpse</i>				
caak	<i>start (v)</i>	(A&C 24)	kar cak ɲwɛc	ka kar cak ɲwɛc	<i>starting line</i>
ɲwɛc	<i>race</i>				
tuum	<i>finish (v)</i>	(A&C 42)	kar tumo	ka kar tumo	<i>finish line</i>
lanja	<i>competition</i>		ni lanja	ni lanja	

Tool noun phrases are a verb or other word used as a tool noun. They have the derivational word **gi** . . . which comes from **gifi** ‘thing’.

In *A&U 21-22*, the tool phrase **ka gi nyɔm** ‘marriage things’ is a noun object of the verb **biiye** ‘he brings’. In this phrase, the derivational word **gi** . . . ‘thing’ makes the verb **nyɔm** ‘marry’ become a tool—dowry.

(*A&U 21-22*)

Kendo ná Ūɲɔm wiija ye ri dakɔ, *However, if Uɲɔm wants her as a wife,*
 biiye ki kwɛr bi baɲ ka gi nyɔm. *he would then bring hoes and other marriage things.*

Other tool noun phrases are shown below.

<u>Original word</u>			<u>Tool noun phrase</u>		
			Singular	Plural	
nyɔm	<i>marry (v)</i>	(A&U 22)	gi nyɔm	ka gi nyɔm	<i>dowry</i>
ciɲɔ	<i>hand</i>		gi ciɲɔ	ka gi ciɲɔ	<i>bracelet</i>
kic	<i>belly</i>		gi kic	ka gi kic	<i>intestine</i>
neenɔ	<i>see (v)</i>		gi nenɔ	ka gi nenɔ	<i>glasses, spectacles</i>
jaal	<i>scoop (v)</i>		gi jal fi	ka gi jal fi	<i>scooping dish</i>
fi	<i>water</i>				
lɔr	<i>see (v)</i>		gi lɔr waɲ	ka gi lɔr waɲ	<i>mirrow</i>
waɲ	<i>face</i>				
ti	<i>under (prep)</i>		gi ti kic	ka gi ti kic	<i>earring</i>

kie	ear		
kwaai	sew (v)	gi kwai bongu	ka gi kwai bongu
bongu	clothing item		needle, thread, sewing machine

Big noun phrases are the same as other nouns, but are bigger in some way. These have the derivational word **ga** ‘big’. **Ga** comes before a noun to mean a bigger one of that noun.

In *Mudo 20*, the noun **gbiya** ‘chief’ has the derivational word **ga** ‘big’ and is used as a bigger of the same noun—**ga biya** ‘great chief’.

(*Mudo 20*)

Lec nyika **ga gbiya** ki ka ley. *Elephant was the great chief of animals.*

Other big noun phrases are shown below.

Original noun			Big noun phrase		
			Singular	Plural	
nam	river	(L&G 32)	ga nam	ka ga nam	big river
lor ?	fear	(L&G 43)	ga lor	ka ga lor	big fear
gbiya	chief	(Mudo 20)	ga gbiya	ka ga gbiya	big chief
kal ?	town	(Dako 2)	ga kal	ka ga kal	capital city
ko	time	(A&U 26)	ga ko	ka ga ko	big time
far ?	thought	(A&U 30)	ga far	ka ga far	big thought
fala	knife		ga fala	ka ga fala	sword
fi	water		ga fi	ka ga fi	ocean, big river
foko fi	gourd of water	(Mudo 64)	ga foko fi	ka ga foko fi	jug
tof yat	shade tree (adj, noun)	(L&G 30)	ga tof yat	ka ga tof yat	big shade tree
nyi tol	end of rope (der, noun)	(To 26)	ga nyi tol	ka ga nyi tol	big end of rope

Small noun phrases are similar to other nouns but smaller in some way. These have the derivational word **nyi** ‘little’. **Nyi** comes before a noun to mean a smaller, younger, fewer or less of that noun.

In *To 34-35*, the noun **let** ‘finger’ has the derivational word **nyi** ‘little’ and is used as a smaller of the same noun—**nyi let** ‘little finger’.

(*To 34-35*)

Ná dan abe'd ree kaade yokó yi tol. *If the person shook himself out of the rope,*
To ná cuungo ü kaay **nyi** lete. *death will stand and bite his little finger.*

The derivational word **nyi** ‘little’ in words like **nyi let/ka nyi let** ‘little finger/little fingers’ should not be confused with the plural word **nyi** in words like **waya /nyi waya** ‘father’s sister/father’s sisters’.

Other small noun phrases are shown below.

<u>Original noun</u>		<u>Small noun phrase</u>		
		Singular	Plural	
cam <i>food</i>	(L&G 5)	nyi cam	ka nyi cam	<i>little food</i>
təl <i>rope</i>	(Tɔ 26)	nyi təl	ka nyi təl	<i>end of rope</i>
kɔ <i>time</i>	(Mudo 37)	nyi kɔ	ka nyi kɔ	<i>little time</i>
gifi <i>thing</i>	(Jeg 22)	nyi gifi	ka nyi gifi	<i>little thing</i>
mac <i>fire</i>	(Nyeta 58)	nyi mac	ka nyi mac	<i>bullet, cartridge</i>
kog ? <i>shout</i>	(Nyeta 44)	nyi kog	ka nyi kog	<i>little shout</i>
kɔf <i>words</i>	(Nyeta 4)	nyi kɔf	ka nyi kɔf	<i>few words</i>
kɔf <i>words</i>	(A&U 11)	nyi kɔf	ka nyi kɔf	<i>any words</i>
tic <i>work</i>	(A&U 5)	nyi tic	ka nyi tic	<i>little work</i>
lete <i>his finger</i>	(Tɔ 35)	nyi lete	ka nyi lete	<i>his small finger</i>
waŋ <i>eyes</i>	(Nyeta 38)	nyi waŋ	ka nyi waŋ	<i>little space of eyes</i>
kaw <i>belt</i>		nyi kaw	ka nyi kaw	<i>bead</i>
kɔbɔ <i>chain ?</i>		nyi kɔbɔ	ka nyi kɔbɔ	<i>link of chain</i>
kic <i>honey</i>		nyi kic	ka nyi kic	<i>bee</i>
lɔŋɔ <i>testicle</i>		nyi lɔŋɔ	ka nyi lɔŋɔ	<i>scrotum</i>
lelɔ <i>stone, rock</i>		nyi lelɔ	ka nyi lelɔ	<i>gravel, pebble</i>
waŋ <i>eyes</i>		nyi waŋ	ka nyi waŋ	<i>eye ball</i>
kal <i>groundnut</i>		nyi kand celɔ	ka nyi kand celɔ	<i>ankle</i>
celɔ <i>leg</i>				
miyo <i>mother</i>	(Nyeta 2)	nyi miyo	nying nyi miyo	<i>sister</i>
wuro <i>father</i>	(Nyeta 9)	nyi wuro	nying nyi wuro	<i>half-sister</i>

We have the following spelling rule for short vowels in compound noun phrases:

Noun vowel spelling rule : Write all verbs in compound noun phrases with a short vowel.

<u>Original verb</u>	<u>Compound person noun phrase</u>		
	Correct	Wrong	
liiny <i>fight (v)</i>	ji liny	ji liiny	<i>soldier</i>
nyɔɔw <i>buy (v)</i>	kar nyɔw	kar nyɔɔw	<i>market</i>
nyɔɔm <i>marry (v)</i>	gi nyɔm	gi nyɔɔm	<i>dowry</i>

We have the following spelling rule for derivational words:

Derivational words spelling rule: Write derivational words as separate words:

Derivational word	Original word	Compound phrases	
		Correct	Wrong
ji . . . <i>person</i>	liiny <i>fight</i>	ji liny	jiliny <i>soldier</i>

jo . . .	people	liiny	fight	jo liny	joliny	soldiers
mu . . .	that	kpɔ	life	mu kpɔ	mukpɔ	alive
kar . . .	place	nyɔɔw	buy	kar nyɔɔw	karnyɔɔw	market
gi . . .	thing	neeno	see	gi neno	gineno	spectacles
ga . . .	big	fi	water	ga fi	gafi	ocean, big river
nyi . . .	small	lelo	stone	nyi lelo	nyilelo	gravel, pebble

Exercise 40

In the lines below, underline all derivational words and the compound phrases introduced by them.

(L&G 19)

Ri mu kpɔ wɛɛ ri kuna?

Ná a ri mu kpɔ, yi úcaama ba.

Will it be that I am alive or my death?

If it is that I am alive, you can't eat me.

(L&G 25)

Yi ni lɔɔr na a 'da ji bot waŋ?

Do you see me as a foolish person?

(L&G 29-30)

Ni woot di ceŋ, Lec

ayeeŋ kaade ti ga tɔf yat,

When it was midday, Elephant

challenged and went under a big shade tree,

(Tɔ 26)

Yi kɔ yoŋ, tɔ ná ki ga nyi tɔl

tuu'd dɔɔ go ri 'dɔ'dɔ.

At that time, death is with end (big small rope)

tying a knot with a loop.

(Mudo 36-37)

Ka ley nyika bee'do ki finy u di ge,

ü wiy ge nyika ki ükuulo finy ki nyi kɔ.

Animals sitting silently (under their mouthes)

and with their heads bowed for little time.

(Mudo 55-56)

Fiiir yi ji cir rɔf yi kɔf kwere,

kata go a yi yɔɔ mu jaar,

üböod 'doon miire miro ba.

For person who condemned in his word

even though it be in way that straight,

won't live old to regret it.

(Jeg 14-15)

Ji woda, njuku gifi man tikori

My friend, that thing ready before you

(Jeg 22)

Ücin amiir ki nin a'dek ki

caam nyi gifi mɔkɔ ba.

Ucin was in real agony for three days

not eating any certain thing at all.

(Dakɔ 2)

Kukɔŋ tic kwara yi Sudan ki ŋey 'düügo ki

yoor Uganda nyka yi Torit,

kitin yen ga kal ni serig Istewiyo.

My first work of Sudan after returning on the

road from Uganda was in Torit,

now big town of Eastern Equatoria.

(Dudu 2)

Jo finy yoŋ cɔond ri ka Madi

nyika jeg nyɔkɔ.

These inhabitants called at Ma'di

were good people.

(Dudu 31)

Kaac cii'do ciig kiye ri ji fare,

ye atɔɔ wɛɛ ki ri mu kpɔ ne.

(Woman) would pin ear to (inspect) her husband

if he were dead or that he alive.

(Nyeta 4)

Nyi kof yira kofiri.

(Nyeta 24-25)

Ye atuum cam, u dege ye adool kar nin.

(Nyeta 28)

Ye acii'do cuuge kof ki ji 'dɔŋ kwere
'doonj 'diiige.

(Nyeta 37-38)

Ye atoor tob wiye kuum
ka finy moko kpi yoko wiiy,
ka nyi waje neeno ki kew go.

(Nyeta 47)

Yi moon go ra nyika
fiir 'doonj caam wa go ki ka jo woda.

(A&U 21-22)

Kendo na Uɔm wiiya ye ri dako,
biie ki kwere bi ban ka gi nyom.

(A&U 30)

Ga far ki Ayaka nyika neeno but yoom ko

(A&U 37)

Kuung ukodo yen ngbin
ri 'diiigo na ki yoor kar tic.

I have small word of mine because of you.

He ate and silently rolled his sleeping mat.

*He arranged an agreement with his officer
so that he could return.*

*She pulled the robe over her,
covered all certain area leaving only a
little (space) for her eyes to see between it.*

*You refused to give it to me because we,
my friends, we were going to eat it.*

*However, if Uɔm wants her as a wife,
he would then bring hoes and other gifts.*

Big thought of Ayaka was seeing peaceful time

*Keep this hedgehog until I return
on the road from the place of work.*

Classifiers⁷

There are eight words that make new noun phrases from other nouns. These are called classifiers. The new phrases are called compound noun phrases. Each classifier is listed in the dictionary with dots (. . .) to show that they must be followed by another word.

The classifier **far . . .** 'place' changes **akim** 'doctor' into **far akim** 'hospital'. Other classifiers below change other nouns into new compound noun phrases.

Classifier	Original word	Original noun	Classifier noun phrase
far . . . <i>place</i>	faci <i>house (n)</i>	akim <i>doctor</i>	far akim <i>hospital</i>
ti . . . <i>under</i>	ti <i>under (prep)</i>	ba'd <i>arm</i>	ti ba'd <i>under arm</i>
di . . . <i>at</i>	di <i>at (prep)</i>	fi <i>water</i>	di fi <i>shore, bank</i>
di . . . <i>language</i>	dak <i>mouth (n)</i>	Bor <i>Bor person</i>	di Bor <i>Bor language</i>
di . . . <i>part</i>	di ?	fala <i>knife</i>	di fala <i>blade</i>
fu . . . <i>area</i>	fu ?	Runga <i>Zande person</i>	fu Runga <i>Zande area</i>
mi . . . <i>mother</i>	miyo <i>mother (n)</i>	faci <i>house</i>	mi faci <i>wife</i>
ü- <i>on</i>	u <i>on (prep)</i>	kwot <i>house</i>	ükwot <i>root</i>

We now learn more about each of the classifiers and classifier noun phrases.

⁷ Compare with Heyking (2013:53-64)

The classifier **far** . . . ‘place’ comes from the noun **faci** ‘house’. This classifier has the plural form **finying** ‘places’. These classifiers come before a noun to make a noun phrase that means ‘place’ or ‘home’ of the noun.

<u>Original word</u>		<u>Classifier noun phrase</u>		
		Singular	Plural	
Üca <i>man's name</i>	(Jeg 4)	far Üca	finying Üca	<i>home of Uca</i>
köre <i>his in-law</i>	(Jeg 16)	far köre	finying köre	<i>home of his in-law</i>
Lingo <i>man's name</i>	(Nyeta 12)	far Lingo	finying Lingo	<i>home of Lingo</i>
Nyeta <i>man's name</i>	(Nyeta 61)	far Nyeta	finying Nyeta	<i>home of Nyeta</i>
Uḡom <i>man's name</i>	(A&U 19)	far Uḡom	finying Uḡom	<i>home of Uḡom</i>
abuna <i>priest</i>		far abuna	finying abuna	<i>school</i>
akim <i>doctor</i>		far akim	finying akim	<i>hospital</i>

The classifier **ti** . . . ‘under’ comes from the preposition **ti** ‘under’. It comes before a noun to make a noun phrase that means ‘under’ the noun.

<u>Original word</u>		<u>Classifier noun phrase</u>		
		Singular	Plural	
kə <i>time</i>	(A&C 26)	ti kə	ka ti kə	<i>dawn</i>
ba'd <i>arm</i>		ti ba'd	ka ti ba'd	<i>under arm</i>
yit <i>shoulder ?</i>		ti yit	ka ti yit	<i>armpit</i>
tuk ?		ti tuk ba'd	ka ti tuk ba'd	<i>elbow</i>
ba'd <i>arm</i>				
tuk ?		ti tuk ciḡo	ka ti tuk ciḡo	<i>elbow</i>
ciḡo <i>hand</i>				

The classifier **di** . . . ‘at’ comes from the preposition **di** ‘at’.

<u>Original noun</u>		<u>Classifier noun phrase</u>		
		Singular	Plural	
fi <i>water</i>		di fi	ka di fi	<i>shore, bank</i>
kəl <i>fence</i>	(Nyeta 42)	di kəl	ka di kəl	<i>gate</i>
ndət <i>door</i>	(G&D 22)	di ndət	ka di ndət	<i>entrance</i>
ütem <i>trick</i>		di ütem	ka di ütem	<i>story</i>

The classifier **di** . . . ‘language’ comes from the noun **dak** ‘mouth’.

<u>Original noun</u>	<u>Classifier noun phrase</u>		
	Singular	Plural	
Bor <i>Bor person</i>	di Bor	ka di Bor	<i>Bor language</i>

The classifier **di** . . . ‘part’ comes before a noun to make a noun phrase that means a part of the noun.

Original noun		Classifier noun phrase	
		Singular	Plural
ceŋ <i>day</i>	(L&G 29)	di ceŋ	ka di ceŋ <i>midday</i>
fàlà <i>knife</i>		di fàlà	ka di fàlà <i>blade</i>

The classifier **fu** . . . ‘area, tribe’ makes a noun phrase that means the area or tribe of the noun.

Original noun		Classifier noun phrase	
		Singular	Plural
baŋ <i>remainder</i>	(Jeg 5)	fu baŋ	fu ka baŋ ? <i>area of remainder</i>
Runga <i>Zande pers</i>		fu Runga	fu ka Runga <i>Zande area</i>
Kricto <i>Christ</i>	(Dudu 3)	fu Kricto	fu ka Kricto ? <i>tribe of Christ (Christian)</i>

The classifier **mi** . . . ‘mother’ comes from the noun **miyo** ‘mother’.

Original noun	Classifier noun phrase	
	Singular	Plural
faci <i>house</i>	mi faci	nyi mi faci <i>wife</i>

The classifier **ü-** ‘on’ comes from the preposition **u** ‘on, over’.

Original noun	Classifier noun phrase	
	Singular	Plural
kwət <i>house</i>	ükwət	ka ükwət <i>roof</i>
kïc <i>belly</i>	ükïc	u ka kïc <i>stomach, belly</i>

We have the following spelling rule for classifiers:

Classifier spelling rule: Write all classifiers except **ü-** ‘on’ as separate words.

Classifier	Original noun	Classifier compound phrase	
		Correct	Wrong
far . . . <i>place</i>	akim <i>doctor</i>	far akim	farakim <i>hospital</i>
ti . . . <i>under</i>	ba'd <i>arm</i>	ti ba'd	tiba'd <i>under arm</i>
di . . . <i>at</i>	fì <i>water</i>	di fì	difi <i>shore, bank</i>
di . . . <i>language</i>	Bor <i>Bor person</i>	di Bor	diBor <i>Bor language</i>
di . . . <i>part</i>	fàlà <i>knife</i>	di fàlà	di fàlà <i>blade</i>
fu . . . <i>area</i>	Runga <i>Zande person</i>	fu Runga	fu Runga <i>Zande area</i>
mi . . . <i>mother</i>	faci <i>house</i>	mi faci	mifaci <i>wife</i>
ü- <i>on</i>	kwət <i>house</i>	ükwət	ü kwət <i>root</i>

Exercise 41

In the lines below, underline all classifier words and the compound noun phrases introduced by

them.

(A&C 24-25)

Kar cak ηwec nyika u fi Gitan.

Place start race was at water of Gitan.

(A&C 26)

Yi ceη lanja, Afɔyɔ ki ti kɔ,

Hare (arrived to) the competition at dawn.

(Dudu 3-4)

Ka nyɔkɔ a fu Kricto yi Kanica Katolikia.

People were Christians of Catholic Church.

(Dudu 14)

Dudu! Kɔf yen ra nii, danɔ
mu rɔmɔ ki kwaan ti lek ki yege ba.

Dudu, this trouble of me, no one can understand (lit. with read under dream)

(Jeg 4-5)

Ge abii kpi cuung ge far Ūca,
fiir faci kwere nyika kukɔη faci
tikor wooto ri fu baη ka yege maη.

They came and stopped at house of Uca, since his house was the first house before reaching area of remaining others.

(Jeg 10-11)

“Fara boor,” Ūcin agaam kɔf ki mal. Gɔ
ükwaanya ti banj kiya fiir tuum baη wot.

“My house is far away,” replied Ucin. It strengthen under stomach to complete trip.

(G&D 20-22)

Nying ümiyo, guk yoη a kwara. Ye
amook di ndɔt yen ki nyitinde kiit kew

Brothers, that dog is mine. He guarded that entrance of children, making sign to me.

(Nyeta 31)

Bee'du kpɔkɔ ki far Lingo.

You stay near the place of Lingo.

(Nyeta 42)

Di kel ki Lingo nyika tool kur ũjeya.

Gate of Lingo was opened towards ũjeya.

(Nyeta 61)

Kendɔ ge fii 'düügo far Nyeta bi ũjeya ba.

They did not return place of Nyeta & ũjeya.

(A&U 28)

Cam ni dī ceη ki kɔ kpi a yira.

Food of midday with all time be for me.

Other Compound Phrases

A compound phrase is two or more words joined together to have a new meaning. The compound phrase has a different meaning than either of the two original words. In the past two lessons, we have learned about compound phrases made by derivational words and classifiers. The compound phrases in this lesson are made from other words.

The following are compound words, most of which are made of two nouns. Changes to a modified form are shown in **bold**. Some compound words are made of a verb and noun. All verbs in a compound noun phrase are changed to a short vowel.

<u>Original word</u>	<u>Original word</u>	<u>Compound phrase</u>	
		Singular	Plural

ba'd	<i>arm</i>	Bongo	<i>Bongo pers</i>	ba'd bongo	ka ba'd bongo	<i>sweet potato</i>
ba'd	<i>arm</i>	yat	<i>tree</i>	ba'd yat	ka ba'd yat	<i>branch</i>
bøy	<i>net</i>	ütem	<i>spider</i>	bøy ütem	ka bøy ütem	<i>spider web</i>
cam	<i>food</i>	turo	<i>morning</i>	camb turo	ka camb turo	<i>breakfast</i>
dicə	<i>man</i>	caa	<i>cow</i>	dicə caa	ka co caa	<i>bull</i>
fâlà	<i>knife</i>	dakə	<i>woman</i>	fand dakə	ka fand dakə	<i>kitchen knife</i>
gara	<i>bell</i>	ndət	<i>door</i>	gara ndət	ka gara ndət	<i>doorbell</i>
gət	<i>hill</i>	kuyo	<i>sand</i>	gət nyi kuyo	ka gət nyi kuyo	<i>sand dune</i>
kə	<i>time</i>	kec	<i>hunger</i>	kən kec	ka kən kec	<i>famine</i>
kur	<i>side</i>	kafa	<i>table</i>	kur kafa	ka kur kafa	<i>sparrow bird</i>
kwət	<i>house</i>	winy	<i>bird</i>	kwət winy	ka kwət winy	<i>nest</i>
kwiny	<i>animal</i>	faci	<i>home</i>	kwinj faci	ka kwinj faci	<i>domestic animal</i>
lak	<i>tooth</i>	lec	<i>elephant</i>	lak lec	ka lak lec	<i>tusk</i>
leb	<i>tongue</i>	mac	<i>fire</i>	leb mac	ka leb mac	<i>flame</i>
met	<i>joy</i>	kəf	<i>word</i>	met kəf	ka met kəf	<i>opportunity</i>
rec	<i>badness</i>	cuny	<i>liver</i>	rec cuny	ka rec cuny	<i>jealousy</i>
nat	<i>child</i>	gwənə	<i>chicken</i>	nat gwənə	nyitind gwənə	<i>chick</i>
waŋ	<i>face</i>	amut	<i>carrier</i>	waŋ amut	ka waŋ amut	<i>window</i>
yid	<i>voice</i>	bul	<i>drum</i>	yid bul	ka yid bul	<i>music</i>
'dak	<i>vase</i>	fi	<i>water</i>	'dak fi	ka 'dak fi	<i>water vessel</i>
neeg	<i>kill</i>	tə	<i>death</i>	neg tə	neeg ka tə	<i>murder</i>
dob	?	ciŋə	<i>hand</i>	dob ciŋə	ka dob ciŋə	<i>palm</i>
wind	?	ma	<i>mother</i>	wind ma	nyi windin ma	<i>aunt</i>
wən	?	rək	<i>body</i>	wən rək	ka wən rək	<i>strength, force</i>
bəkə	<i>leaf</i>	bongu	<i>clothing item</i>	bək bongu	ka bək bongu	<i>dress</i>
cogə	<i>bone</i>	wic	<i>head</i>	cog wic	ka cog wic	<i>skull</i>
celə	<i>leg</i>	abel	<i>maize</i>	cənd abel	ka cənd abel	<i>stalk</i>
wal	<i>calabash</i>	fi	<i>water</i>	wənd fi	ka wənd fi	<i>calabash cup</i>
cuung ?	<i>stop</i>	kwət	<i>house</i>	cun kwət	ka cun kwət	<i>wall</i>
wara	<i>shoe</i>	ündulo	<i>rubber</i>	wac ündulo	ka wac ündulo	<i>rubber shoe</i>
winy	<i>bird</i>	fi	<i>water</i>	winj fi	ka winj fi	<i>duck, bird type</i>
yat	<i>tree</i>	tə	<i>disease</i>	yad tə	ka yad tə	<i>medicine</i>
ndu	<i>short (adj)</i>	yat	<i>tree</i>	ndu yat	ka ndu yat	<i>tree stump</i>
'dak	<i>pot</i>	taal	<i>cook (v)</i>	'dak tal	ka 'dak tal	<i>cooking pot</i>
ciig	<i>shut (v)</i>	ciŋə	<i>hand</i>	cig ciŋə	cig ka ciŋə	<i>fist</i>
toor	<i>throw (v)</i>	fâlà	<i>knife</i>	tor fala	tor ka fala	<i>throwing knife</i>
nyaar	<i>cut (v)</i>	cul	<i>penis ?</i>	nyar cul	nyar ka cul	<i>circumcision</i>
yaak	<i>cry (v)</i>	tə	<i>death</i>	yak tə	ka yak tə	<i>mourning</i>
büüt ?	<i>lay (v)</i>	yat	<i>tree</i>	bund yat	ka bund yat	<i>wood for cooking</i>

We have the following spelling rule for short vowels in compound noun phrases:

Noun vowel spelling rule : Write all verbs in compound noun phrases with a short vowel.

Exercise 42

The test word below may or may not be written correctly. Write the word correctly in the empty space.

<u>Test Word</u>	<u>Write correctly</u>	<u>Test Word</u>	<u>Write correctly</u>
kə kec <i>famine</i>	<u>kən kec</u>	cogo wic <i>skull</i>	_____
rɛc cuny <i>jealousy</i>	_____	dicə caa <i>bull</i>	_____
jo nyɔɔl <i>parent</i>	_____	ji ciir <i>judge (noun)</i>	_____
cɛɔ abel <i>stalk</i>	_____	wind ma <i>aunt</i>	_____
ginyɔm <i>dowry</i>	_____	gakal <i>capital city</i>	_____
yad tɔɔ <i>medicine</i>	_____	toor fala <i>throwing knife</i>	_____
kwɔt winy <i>nest</i>	_____	'dak tal <i>cooking pot</i>	_____
jo liiny <i>soldier</i>	_____	mumgbe <i>red</i>	_____
nyar cul <i>circumcision</i>	_____	nyikɔf <i>few words</i>	_____
kar nyɔɔw <i>market</i>	_____	karbe'dɔ <i>chair</i>	_____
tikɔ <i>dawn</i>	_____	di cɛŋ <i>midday</i>	_____
ü kwɔt <i>roof</i>	_____	mi faci <i>wife</i>	_____

Clauses with equal sign verb *nà* 'is, be'

In the lesson *Present helping verb*, we learned that ***nà*** 'is, be' comes before verbs to show habitual, near future, or recent past action. However, it can also come before a noun or other words to show it is the same as the noun before it. In this way it is used as an equal sign verb. It shows that one word or phrase is about the same as another word or phrase.

In *A&U 25*, the equal sign verb ***nà*** 'is, be' comes between the phrase ***dakɔ yon kwiri*** 'that your woman' and ***ker ji nyobo*** 'very lazy person'. It shows these two phrases are the same.

(*A&U 25*)

Dakɔ yon kwiri nɔ ***nà*** ker ji nyobo.

*That your woman ***is*** very lazy person.*

Other words that ***na*** 'is, be' joins are shown below.

Words joined with the equal sign verb ***nà*** 'is, be'

pronoun - noun	(A&C 3)	yin <i>nà</i> ji yak	<i>you <i>are</i> fast person</i>
noun – prep.	(Tɔ 26)	tɔ <i>nà</i> ki ga nyi tɔl	<i>death <i>is</i> with big rope</i>
noun – quant	(Tɔ 29)	ka nyɔkɔ <i>nà</i> alak	<i>people <i>be</i> many</i>
pron – adverb	(Tɔ 40)	yi <i>nà</i> bor yokɔ	<i>you <i>be</i> far away</i>
noun – modifier	(Mudo 19)	kɔf kwiri <i>nà</i> adi	<i>your word <i>be</i> true</i>

noun – pronoun	(Mudo 76)	cet nà yi	<i>dung be you</i>
noun – compliement	(Nyeta 12)	Moŋ nà weyeni cii'do	<i>rumor be that she goes</i>
clause		a far Lingo yɔ	<i>to home of Lingo</i>

Exercise 43

In the sentences below, underline the equal sign **na** ‘is, be’ and all words joined by it.

(Tɔ 26)

Yi kɔ yon, tɔ **nà** ki ga nyi tɔl
tuu'd dɔɔ gɔ ri 'dɔ'dɔ.

*At that time, death **is** with a big rope
tying a knot with a loop.*

(Tɔ 29-30)

Yi lel a finy tɔ ü ka nyɔkɔ **nà** alak ni,
ye **nà** kaŋ ki kɔ kpi.

*Cemetery is place of death, people are many,
so it is there all the time.*

(Tɔ 40-41)

Ü ná yi **nà** bor yokɔ gweey kogo,
‘Baba, baba!’ 'doon cɔɔra raa yokɔ kara.

*And if you are far away, shout, ‘Papa, Papa’
so I can move myself away from my place.*

(A&C 3)

Yi **nà** ji yak rɔɔ kicɔt.

You are a very fast person.

(A&C 27)

Ye yii'd Combo **nà** kuŋ rumo.

He found Snail was already present.

(Mudo 19)

Kɔf kwiri **nà** adi ü gɔ **nà** jaar.

Your word is true and it is correct.

(Mudo 24-25)

Fiiir, kata muno ki Üton **nà** rang kar gɔ,
a ŋa nyik ürɔɔmɔ ki ŋɔl rɔf 'düüg
nyitind caa ki Üton yire?

*Even though accusation of Hyena was
straightforward, who dared to give the verdict to
return the calves of Hyena to him?*

(Mudo 72)

Yi **nà** cɛt!

You are dung!

(Mudo 76)

Afɔyɔ ni tiinj yide mal yi 'Dübor, “Cɛt **nà** yi!

Hare raised his voice to Lion, “Dung are you!”

(Dudu 37-38)

Kendo dakɔ nyika kwaan neno re ki
teer far mu yi wi dicɔ yen **nà** gen
wee ye yiin **nà** gifɔ yen ji kit rɔk ni.

*But woman would steal glances at him, wonder
thought that in head of this man was what
and if he knew the thing that heppened.*

(Nyeta 8-9)

Yi **nà** ümiya ki wind ma ü
Ayak **nà** nyi wura ki wind baa.

*You are my brother of my aunt and
Ayak is the child of (my) brother of (my) father.*

(Nyeta 12)

Moŋ **nà** we ye ni cii'do a far Lingo yɔ.

Rumor is that she goes to home of Lingo.

(Nyeta 26)

Ŋeya, ka'do bee taali tin **nà** met kicɔt.

Ŋeya, the broth you cooked today is very nice.

(G&D 6)

Yi yoo wee yi lum ná liny afoodo ki ni,
ye **nà** ki liny.

*On the road or in woods, if fight falls on you,
he is with fight.*

(A&U 26)

Ga kɔ kwere nà ka ren tiŋ nat
kore bee'do ki ne finy.

*A lot of her time she is only carrying child on
her chest or sitting on her lap.*

Clauses with equal sign verb a 'is, be'

The equal sign verb **a** 'is, be' can also be used as an equal sign. However, it more commonly introduces a clause used in other ways in a larger clause. The clause may be used as an adverb to describe verbs, a verb object to receive the action, or subject after a verb to do the action. **A** 'is, be' can come before question words, prepositions, connectors, and other words. It does not change the use of these other words, but perhaps emphasizes them. [check this].

In *Tɔ 29*, the equal sign verb **a** 'is' shows the phrase **yĩ lel** 'cemetery' is the same as the noun phrase **finy tɔ** 'place of death'.

(Tɔ 29) (Equal sign)

Yĩ lel **a** finy tɔ.

The cemetery is a place of death.

In *Tɔ 29*, **a** 'is' introduces the clause **a dudumaki** 'is poison'. This is the same as the pronoun **gɔ** 'it' in the first clause.

(Dudu 51) (Equal sign begins clause)

Gɔ nyika dawa ba, **a** dudumaki.

It is not medicine, is poison.

In *Nyeta 12*, **a** 'be' introduces the clause **a far Lingo yɔ** 'be to home of Lingo'. This clause tells the place of the action **ciido**. It is used like an adverb for this verb.

(Nyeta 12) (Clause used to describe verb)

Moŋ nà wɛ ye ni ciido **a** far Lingo yɔ.

Rumor is that she goes be to home of Lingo.

In *Dudu 1*, **a** 'be' introduces the clause with prepositional phrase **a yĩ finy** 'be in the place'. This clause tells the place of the action **bɔɔdo** 'living' and is used like an adverb for this verb.

(Dudu 1) (Introduces prepositional phrase that describes verb)

Ya nyik bɔɔdo **a** yĩ finy, nying gɔ,
Pakɛle Uganda.

*I was living be in the place
called Pokele in Uganda.*

In *L&G 18*, **a** 'be' introduces the clause with question word **a nyi'de** 'be how'. This clause asks how the action **caam** 'eat' happens and is used like an adverb for this verb.

(L&G 18) (Introduces question word that describes verb)

Yi ni ciido caam na **a** nyi'de?

You will eat me be how?

In *G&D 10-11*, **a** 'be' introduces the compliment clause **wɛ wiye awiil ri ka mufti . . .** 'be that he had forgotten keys . .' with connector **wɛ** 'that'. This clause is like an object that receives the action of the verb **yii'd** 'discovered'.

(G&D 10-11) (Introduces clause with connector that is verb object)

Ye yii'd **a** wε, wiye awiil ri ka mufti
ni di ka duruc tarbija ki.

*He discovered **be** that he had forgotten keys of
in the drawer of the table.*

In *Dudu 25-26*, **a** 'be' introduces the clause **a ji woda** 'be my friend'. This clause is the subject of the verb **kaam** 'gives'.

(Dudu 25-26) (Introduces clause that is subject after verb)

Foonj dawa yen, məkɔ ba gɔ kwaanya rɔk.
Kaam gɔ yira **a** ji woda.

*Try this medicine, perhaps it will help you.
Gives it to me **be** my friend.*

In *Nyeta 20-21*, **a** 'was' introduces the clause **a nyukwaŋ bɔk balɔ** 'was a vegetable broth'. This clause is the same as the focused object **cam** 'food'.

(Nyeta 20-21) (Focused object)

Ki tinɔ ni cii'de faci fiir caam cam
bi kaam kar nin, cam kaam yire
a nyukwaŋ bɔk balɔ nyika gweno ba.

*When in the evening he went home to eat
and to get some sleep, the food brought to him
was a vegetable broth and was not chicken.*

Exercise 44

In the sentences below, underline the equal sign **a** 'is, be, as' and the clause introduced by it.

(L&G 7)

Ü **a** kar cam.

*Then **was** eating.*

(L&G 19-20)

Ná a ri mu kpɔ, yi úcaama ba,
Ná a ri kuna, caam na ruku ruku,
ü kɔ ügiira rɔk.

*If it is while I am alive, you can't eat me,
and if it is while I am dead, you can't eat me all;
otherwise time will be overturned.*

(L&G 25)

Yi ni lɔɔr na a 'da ji bot waŋ
wee yi a yomb biri?

*Do you see me be as a foolish person,
or are you an evil spirit?*

(Tɔ 25)

Ka mare alak ná kiit rɔk ki kɔn kuuny tɔ.
Gɔ a 'dagin:

*There are many things happening during burial.
It is like this,*

(A&C 24-25)

Kar cak ŋwec nyika u fi Gitan, cii'do ki
ri duno ni Dangalkpa ki fi Aberɔ biyo u
fi Babur, cok gɔ a u fi Bilal.

*Starting point was at water of Gitan, go through
crossing of Dangalkpa with water of Aberɔ
to water of Babur, its end be on water of Bilal.*

(A&C 40)

ŋwec, yi ni cii'do 'daar na ki gɔ a yen?

Run! You go defeat me in it (race) be this?

(A&C 45)

Ngbiŋ kitin yen,
Afɔyɔ nyik ŋwec a jabu, jabu.

*Until this time,
Hare was running be slowly.*

(A&C 49)

Aji, cet yen kaad fila fila 'daman a wene?
(Mudo 13)

Nyitind ka caa yoŋ a mu kwara,
fiir nyool ge a caa kwara.

(Mudo 27)

Üton, yi cönd wa kán a fiir gen?

(Mudo 30)

Ley, dicö caa ná a mu kwere,
dakö caa a mu kwara.

(Mudo 38-39)

İi, yi ni giir köf

but a muno yen ná we gen?

(Mudo 41)

Nyitind ka caa a ti cend dicö caa kwara
kitin yen ü yi finy kwara.

(Mudo 55-56)

Fiir yi ji cir rəf yi köf kwere,
kata gə a yi yoo mu jaar,
üböod 'doonj miire miro ba.

(Mudo 72)

Yi ná cet! Yii'd dicö nyool a ɲa?"

(Jeg 3)

Fiir kew ka gifi yii'd u tum a lak lec,
kic bi ka kun ley.

(Jeg 14-15)

Ji woda, njuku gifi man tikori
wee yi dob cingi, maŋ a kwiri
nyika man tundu ba yiri ba ni.

(Jeg 19)

A can ni gen 'dagin ni,
a mbu ni gen 'dagin ni?

(Jeg 20)

Wa bi yen a ki yoor u lel.

(Dakö 16-17)

Ki teer far, ya yiin ü löör a we dakö ni kiit
a kiki re bi mbuuc nyökö nö.

(Dakö 28)

Foode, moode wiij gə a ye.

(Dudu 3-4)

Ka nyökö a fu Krieto yi Kanica Katolikia.

(Dudu 25-26)

Foonj dawa yen, məkö ba gə kwaanya rök.
Kaam gə yira a ji woda.

(G&D 1)

Ka guk nyiko löör ge ki faci yoŋ ni,
a jeg ka kwiny.

Oh, this fence passed quickly like this be when?

*The calves of that cow are mine, because
(the one who) gave birth to them is my cow.*

Hyena, you called us here be for what?

*The animal, a male cow is his,
(while) the female cow is mine.*

*Yes, you reply
about be this accusation be that what?*

*Calves are under the legs of my bull
now and on my land.*

*For anyone who condemned him
even though it be in way that straight,
won't live old to regret it.*

You are dung! Man found giving birth is who?

*For among the things found on the hunt
were elephant tusks, honey and dead animals.*

*My friend, that thing ready before you
or in the palm of your hand, that is yours
and not be that which for you not yet.*

*Be pity of what like this,
be suffering of what like this?*

We come this be from the cemetery.

*After a thought, I knew and saw be that woman
make be fear at her and tiring people only.*

She falls and she drowns, wants it be she.

People were Christians of Catholic Church.

*Try this medicine, perhaps it will help you.
Gives it to me be my friend.*

*Some dogs that we see in houses
are good animals.*

(G&D 20)

Nying ümiyo, guk yoŋ a kwara.

Brothers, that dog is mine.

(G&D 25)

Yii'd kwɔt a ci dicɔ yen ki nati nyicɔ.

Found house be wife of man with younger man.

(Nyeta 3-4)

Ya nyik nà teer far,

I was thinking about

ya üyii'di a wene ü kune.

I would find you be when and where.

(Nyeta 9)

Wu kpi a mu kwara.

Both of you are mine.

(Dudu 25-26)

Foonj dawa yen, məkɔ ba gɔ kwaanya rɔk.

Try this medicine, perhaps it will help you.

Kaam gɔ yira a ji woda.

Gives it to me be my friend.

(Nyeta 51)

Lingo, maŋ a ka jo woda,

Lingo, these are my friends.

(Nyeta 53)

Ka jo woda yen biï a ri ka cadu yira.

These my friends came be at witnesses for me.

(A&U 7)

Yi caanda a fiir gen?"

You punishing me be for what?"

(A&U 27-28)

Cam kwere ki kɔ kpi a ki 'düwor.

Her food is with every time be at night.

Clauses with equal sign verb *nyika* 'was, were'

In the lesson *Continuous helping verb* we learned that **nyika, nyik** 'are, was, were' shows continuous action in past, present or future time. However, it can also be used as an equal sign to show two phrases were the same in the past. Or, it can be used to introduce a clause used in other ways in a larger clause with past time. It is also used as a negative equal sign. And, it can show something exists.

In *Mudo 20*, the equal sign verb **nyika** 'was' joins **Lec** 'Elephant' with **ga gbiya ki ka ley** 'greatest chief of animals' and shows these were the same thing at the time of the story.

(Mudo 20) (Past equal sign)

Lec **nyika** ga gbiya ki ka ley. *Elephant was the greatest chief of animals.*

In *Mudo 42*, the first **nyika** 'were' shows **ge** 'they' was the same as **kwere** 'his'. The second **nyika** introduces the clause **nyika ti cend dakɔ caa kwere** 'were under the legs of his cow'. This clause tells the place of the verb **bee'd** 'remain'.

(Mudo 42) (Past equal sign, introduces clause that describes verb)

Ná ge **nyika** kwere, ge ni bee'd *If they were his, they would remain*
nyika ti cend dakɔ caa kwere. *were under the legs of his cow.*

In A&C 54-55, the first **nyika** ‘were’ shows the existence of **ka combo alak** ‘many snails’. The second **nyika** introduces the clause with preposition **nyika yī Afəyɔ ba** ‘not was for Hare’. It is a negative equal sign that shows this clause is not the same as **kogo** ‘shouting’.

(A&C 54-55) (Shows existence, negative equal sign)

Tikore u fi Bilal **nyika ka combo alak** *In front on water of Bilal there **were many snails***
 gweey ciŋ ge ü koog kogo, *clapping their hands and shouting,*
 kendo **nyika yī Afəyɔ ba.** *but not **was** for Hare.*

Exercise 45

In the sentences below, underline the equal sign **nyika** ‘are, was, were’ and all words joined by it. Also underline the equal sign **nyika** and the clause introduced by it.

(L&G 36)

Kəf yən **nyika** ki ki cənd ceŋ abic ki tinɔ. *This situation **was** with hour five in afternoon.*

(Tɔ 2)

Ye nyika ren nat yī jo nyɔl ne. *He was the only child of his parents.*

(Tɔ 24)

Baba, ka gifi kīit rək nī,
 bīi nyika ki yoor yīra ba. *Papa, these things that are happening
 were not with way of me.*

(A&C 24-25)

Kar cak ŋwec nyika u fi Gitan. *Starting point was at water of Gitan.*

(Mudo 3-4)

Ka gifi kpi nyik ki cii'do met met, ná nyik
 nyika fiir ka caa arew nyik yīge nī ba. *Everything was with going well, if it were not
 for the two cows they had.*

(Mudo 45-47)

Ki lɔr gɔ 'da we kəf a'daar ka ley ki,
 kendo ri adi, kəf 'daar nyik nyika ge ba,
 'daar ge nyika lor yī 'Dübor. *He (Lion) thought that word convinced animals
 but in truth, the word not convince was them,
 fear of Lion convinced them.*

(Jeg 4-5)

Ge abīi kpi cuung ge far Üca,
 fiir faci kwere nyika kukəŋ faci
 tikor wooto ri fu baŋ ka yege maŋ. *They all came and stopped at the house of Uca,
 since his house was the first house
 before reaching to those others remaining.*

(Jeg 13)

Üca nyik ki kəɔf yīre,
 Uca was with saying to him,

(Dakɔ 29)

Ka nyɔkɔ nyik ki laaī kəf ki far,
 While people were with exchanging thoughts,

(Dudu 2)

Jo finy yoŋ cənd ri ka Madi
 nyika jeg nyɔkɔ. *Inhabitants called Ma'dis
 were good people.*

(Dudu 15)

Kata key dicɔ kwara ra kicɔt,
 ná nyika yoo ni neeg ne yīra,
 Although I love my husband very much,
 if there was a way to kill him for me,

(Nyeta 39-40)

Ye mu rɔɔmɔ nyik ki yiin ne ba.

She not able was with know him.

(Nyeta 64-65)

Lor nyika ri Tam ki lɔɔr nying acakir a'dek
ki ütüm ü nyare kew ge.

*Fear was at Tam when he saw three police
with guns and his daughter among them.*

Negative ba ‘not’

The negative ba ‘not’ shows the opposite meaning of the sentence or a word in the sentence. **Ba** always comes at the end of a negative sentence, but may also come earlier in the sentence to show which word has the opposite meaning.

In *Mudo 54-55*, **ba** ‘not’ comes at the end of the clause **fii yiin yoor ciir rɔf ri danɔ 'da 'Dübor ba** ‘(they) know way to judge words on person such as Lion’. **Ba** shows this entire clause is not true, like the opposite of this sentence.

(Mudo 54-55) (Clause)

Miro akuum u ge nyik kpi ü fii yiin yoor
ciir rɔf ri danɔ 'da 'Dübor **ba**.

*Sorrow was on them all and did not know way to
judge words on person such as Lion.*

In *Jeg 12*, **ba** ‘not’ is at the end of the sentence. **Ba** also comes between **fara** ‘my house’ and **boor kicɔt** ‘very far’ to show these are not the same thing, like the opposite of an equal sign.

(Jeg 12) (Not equal)

Caamu ka cam, fara **ba** boor kicɔt **ba**.

You eat the foods. My house is not very far.

In *L&G 24*, **ba** is at the end of the clause. It also comes after **nɔɔ** ‘shame’ to show this noun does not exist for the person spoken to.

(L&G 24) (Noun not exist)

Nɔɔ **ba** wanjɔ ki waay kɔf yonj **ba**?

Is not shame your eyes in what you are saying?

In *Mudo 53*, **ba** is at the end of the clause. It also comes between the continuous verb **nyik laai** ‘were conversing’ to show the opposite of this verb.

(Mudo 53) (Verb)

Ka kɔ yen kpi, ka ley nyik **ba** laai
kɔf kew ri ge **ba**.

*All this time, the animals were not
conversing among themselves.*

In *Nyeta 31*, **ba** is at the end of the clause. The incomplete helping verb **in** ‘be’ comes before the command **kaadu** ‘you go’ to command the opposite action of this verb.

(Nyeta 31) (Negative command)

Bee'du kpɔkɔ ki far Lingo.

You stay near the house of Lingo.

Ni kaadu yokɔ ngbiŋ ri biïyo na ba.

You do not go out until I come.

In *Tɔ 35*, **ba** is at the end of the clause. It may show the opposite of the object **kɔf** ‘word’ of the verb **waay** ‘say’, or it may show the opposite of the entire clause [or it may be the construction for clauses without a mentioned subject—check this].

(*Tɔ 35*) (Noun object of verb)

Dicɔ yen abee'd u dege ki nja kɔ
ki waay kɔf ba.

*The man remained on his mouth for a long time,
with saying not a word.*

Exercise 46

In the lines below, underline all negative words and the incomplete helping verb **ni** ‘is, be’ before negative commands.

(*L&G 39*)

Ná ba, ya úcaama yi kar ge.

If you do not, I will eat you instead of them.

(*Tɔ 14*)

Ü nyɔkɔ nyik ba leeng ki yee ne ba.

And people did not understand his behaviour.

(*Tɔ 24*)

Baba, ka gifɪ kiit rɔk ni,
biï nyika ki yoor yira ba.

*Papa, these things that are happening
are not way of me.*

(*Tɔ 38*)

Kendo, fiir nyɔkɔ mu wiij yee ni ba,
bee'di u degi.

*But because people not like your behaviour,
keep silent (remain under your mouth).*

(*A&U 30-31*)

Ga far ki Ayaka nyika neeno but yoom kɔ
ki nat, ü baŋ gɔ a but dunda ka tic faci
ü kɔ njite fiir tuum ge kpi ba.

*Thought of Ayaka was seeing peaceful time
with child and its remainder is about many
tasks of house and not time to finish them all.*

(*Mudo 40*)

'Duunda ka kɔf fiir waay gɔ yira ba.

I do not have much to say it of me.

(*Mudo 43*)

Fiinji ye, 'Nytind ka caa ba
yi ji nyɔl ge ba arige?'

*You ask him, 'Why are the calves not
with their mother?'*

(*Mudo 45-47*)

Ki lɔr gɔ 'da we kɔf a'daar ka ley ki,
kendo ri adi, kɔf 'daar nyik nyika ge ba,
'daar ge nyika lor yi 'Dübor.

*He (Lion) thought that word convinced animals
but in truth, the word did not convince them,
fear of Lion convinced them.*

(*Mudo 48-49*)

Ná wu mu rɔmɔ ki ŋɔl kɔf rɔf yen ba
ya ti ba bee'do kán raanj kɔ kwara ba.

*If you are not able to give a verdict of this court,
then I am not going to stay here wasting my time.*

(*Jeg 14-15*)

Ji woda, njuku gifɪ man tikori
wee yi dob cingi, maŋ a kwiri
nyika man tundu ba yiri ba ni.

*My friend, that thing ready before you
or in the palm of your hand, that is yours
and not that which for you.*

(*Nyeta 9-10*)

Ya ba foog ki ni wu ba.

Kendo ya ti ba wiiy rec kof kiit wu wee kaado kewu ba.

(Nyeta 35-36)

Ŋeya abii yokɔ yi kɛl. Ye aneen kur kuc bi cam ki loor nat moko ba.

(Nyeta 45-46)

Ni 'diiigi cen ba, cii'di lany kwot ki cam yon yi amut no.

(A&U 25)

Dako yon kwiri no na ker ji nyobo.

Ni cuul gifi neye ba.

(A&U 27)

Taal cam ba.

I can not do without any of you.

However, I also can not allow a bad thing to happen to you or to come between you.

Ŋeya came out from behind the fence. She looked right and left and did not see anyone.

Do not return back, go straight away to the house with that food in the carrier.

That woman of yours is terribly lazy.

Do not pay things after her.

She does not cook food.

Negative mu 'not'

In the lesson *Descriptive relative clause*, we learned that the descriptive connector **mu** 'that' introduces descriptive relative clauses. It can also be used as a negative **mu** 'did not, does not, will not' to show a subject did not do the action. Clauses with the negative **mu** always have the negative **ba** 'not' at the end of the clause.

In *Nyeta 39-40*, there are two clauses with negative **mu** 'did not' after the subject **ye** 'she'. Each of these clauses have the negative **ba** 'not' at the end. **Mu** shows that it was not **ye** 'she' who did the actions **roomo** 'able' and **yiin** 'know'.

(Nyeta 39-40)

Ye **mu** roomo nyik ki yiin ne **ba**. Kendo Nyeta ayiine. Nyeta aluuke. Ye yo **mu** yiin Nyeta wee danɔ nut luuk ne yo **ba**.

*She **did not** recognize him. But Nyeta recognized her. Nyeta followed her. She **did not** know Nyeta or person was following her.*

Exercise 47

In the lines below, underline all negative words **mu** 'did not' and **ba** 'not'.

(L&G 8-9)

Gwenɔ nyika gool finy kirkir, kirkir, ŋɔɔ'd gifi toor kur cam ü toor kur kuc, ü **mu** tiin wiye mal loor Lɛc **ba**.

(L&G 15-16)

Kendo rec kof na we na ya acaami yokɔ ki, yi übee'd ri mu kpɔ 'dooŋ fiinja ki degi ba.

(L&G 43)

*Hen was scratching the ground kirkir, kirkir, picking at things, throwing to left and right, and **did not** raise his head to see Elephant.*

However, it is said that after I have eaten you, you will not be at alive so as to move around.

Ga lor amaag Lɛc yi yirwa gɔ,
Lɛc mu 'dũũgo faci ki Gwɛnɔ ba.

(Tɔ 16)

Aaa! Gɔ atuu'de rac,
ye mu rɔɔmɔ ki wɔɔd ree yokɔ ba!

(Tɔ 21-22)

Kán cii'do mal,
ya mu wiiji u lɛl kar kuny tɔ ba.

(Tɔ 38)

Kendo, fiir nyɔkɔ mu wiij yɛɛ ni ba,
bee'di u degi.

(A&C 12)

Aŋɔɔl kɔf di Afɔyɔ wiiye mu tuum kɔf ba.

(A&C 20-21)

Afɔyɔ mu niind ki 'dũwor yonɔ ba,
yi tɛɛr fay kɔf ki Combo
we ye ũ'daara ye ki ŋwɛc.

(A&C 30)

Afɔyɔ, ná yi tundu mu yii ba,
tin yi ũyiwɔ.

(A&C 39)

Ye mu cii'do bor ba, ye ni yii'd Combo.

(A&C 59-60)

Afɔyɔ mu cii'do mal fɛɛm fem ba.
Ü ye, ngbiŋ tin ü ngbiŋ kuro,
mu caam wiye wɛɛ ũcaama wiye ti kɔ ba.

(Mudo 11)

Kendo ge mu rɔɔmɔ nyik ki fɛɛm
ki 'Dũbor ba, yi lor man ri ge

(Mudo 14)

Yi mu rɔɔmɔ ki gwaar ge ba.

(Mudo 48-49)

Ná wu mu rɔɔmɔ ki ŋɔɔl kɔf rɔf yen ba
ya ti ba bee'do kán raanj kɔ kwara ba.

(Dakɔ 29)

Danɔ mu cɔɔre yi fi ba.

(Dudu 14)

Danɔ mu rɔɔmɔ ki kwaan ti lek ki yege ba.

(Dudu 27)

Ye mu wiij ŋat mɔkɔ yiin kɔf but gɔ ba.

(Dudu 29)

Kendo, Tico mu niind ki 'dũwor ba.

(Dudu 45)

Ki ŋey maad gɔ ya mu wɔɔl ba.

(Nyɛta 2)

Mota mota, ya mu lɔɔri ki nyi kɔ ba.

*Great fear overwhelmed Elephant,
and Elephant did not return home with Hen.*

*Oh! It has tied him badly,
he can not pull himself out!*

*From now on,
I do not want you in the cemetery during burial.*

*But because people do not like your behaviour,
keep silent.*

He interrupted Hare so he was not finish talking.

*Hare did not sleep that night,
thinking about the foolish talk of Snail
that he could defeat him in running.*

*Hare if you still are not convinced,
today you will be convinced.*

He did not go far, (before) he found Snail.

*Hare did not continue to argue.
Until today and even tomorrow, (Hare)
did not eaten his head and will never eat his head.*

*But they were not able to discuss (matter)
with Lion, because they were afraid to.*

You must not take them.

*If you are not able to give a verdict in this court,
then I am not going to stay here wasting my time.*

Person did not push her in the water.

Person was not able to understand.

She did not want any person to know about it.

But Tico did not sleep that night.

After drinking it, I did not cough.

Greetings, I did not see you for some time.

(Nyeta 41)

Fīir ye mu wiij ŋat moko yiin ne ba.

For, she did not want any person to recognize her.

(Nyeta 54)

Lingo mu wiij caam cam nyik ba,
kendo ti wɔn rɔk, ye acaam gɔ.

*Lingo did not want to eat the food,
but being forced, he ate it.*

(A&U 10)

Ü ükɔdɔ yon kwiri nɔ
mu rɔmɔ wiiy na ba.

*And (it dies because) that hedgehog of yours
will not let me do it.*

Direct and Indirect Speech

[To be filled in]

Main Clauses and Dependent Clauses

Connectors (conjunctions)

[To be filled in]

(Dudu 25-26)

Foonj dawa yen, *Try this medicine*
moko ba gɔ kwaanya rɔk. *Perhaps it will help you.*

(Dako 35-36)

Ka nyɔkɔ man nyik foonj maag *The people that were trying to*
ne acuung ki faar, moko ba, *catch her stopped and thought, perhaps*
nyɔkɔ nyik tikore ümaaga ye yɔɔ. *people in front of them might catch her.*

(Dudu 27) (Used as connector 'because')

Ye kaam gɔ nà yi kɔf kwara. *She gave it because of (be for) my word.*

(Nyeta 47) (Used as connector 'because')

Yi moon gɔ ra nyika fiir *You refused to give it to me be for*
'doon caam wa gɔ ki ka jo woda. *so that we were going to eat it.*

Dependent Clause Connectors Before Main Clauses

[To be filled in]

(L&G 15)

Kendo rec kɔf nà we ná ya acaami yoko ki, *However, it is said that after I have eaten you,*

(L&G 19)

Ri mu kpɔ wɛɛ ri kuna? *Will it be that I am alive or my death?*

Ná a ri mu kpɔ, yi úcaama ba.
(L&G 39)

Ná ba, ya úcaama yi kar ge.
(Tɔ 20-21)

Ü ná bur nyika arɔmɔ ki yɔɔb rɔk,
ya nyik úfoodo ki gɔ yĩ yirwa kɔf kwiri.
(Tɔ 34-35)

Ná danɔ abeɛ'd ree kaade yokɔ yi tɔl,
tɔ ná cuungo ü kaay nyi lete.
(Tɔ 37)

Bii ki kɔ kpi ná ya ná cii'do.
Bee'di kpɔkɔ ki na.
(Tɔ 39)

Ná yi lɔra tɔnd tɔ cii'do maag nta,
gweey gɔ yokɔ.
(Tɔ 40-41)

Ü ná yi ná bor yokɔ gweey kogo,
'Baba, baba!' 'doonɔ cɔra raa yokɔ kara.
(A&C 9)

Ná yi 'daara ya ki nweɛ, ya úcaama wiya.
(A&C 35)

Ná Afɔyɔ ná kaado ki buti,
ná ye cɔnda cut,
(Mudo 3-4)

Ka gifi kpi nyik ki cii'do met met, ná nyik
nyika fiir ka caa arew nyik yige ni ba.
(Mudo 35)

Miiyi degi ki kɔf yonɔ,
ná ba yi úbee'd fiir miir miro ba.
(Mudo 42)

Ná ge nyika kwere, ge ni bee'd nyika
ti cend dakɔ caa kwere
(Dakɔ 22-23)

Ná wu cuunga maag ne
ü ná ye ülɔr nat mɔkɔ luuk ne ba,
ye úfoor yĩ fi ba.
(Dakɔ 27-28)

Ka jog mɔkɔ we, "Ü ná ye úfoodo moode?"
(Dudu 15)

Kata key dicɔ kwara ra kicɔt,
ná nyika yoo ni neeg ne yira,
(G&D 6)

Yi yoo wee yĩ lum ná liny afoodo ki ni,
ye ná ki liny.

If it is that I am alive, you can't eat me.

If you don't, I will eat you instead of them.

And if a hole was able to open itself, I would
fall into it because of your strong words.

If the person shook himself out of the rope,
death will stand and bite his fingers.

Come each time when I go.
Be near by me.

If you see rope of death going to catch my neck,
beat it out (warn others)

And if you are far away, shout, 'Papa, Papa'
so I can move myself away from my place.

If you defeat me in running, I will eat my head.

If Hare is passing near by you
if he calls out,

Everything was going well, if it were not
for the two cows they had.

Shut your mouth about that word.
If you don't, you won't live to regret it.

If they were his, they would be
under the legs of his cow

If you stop preventing her
and if she not see certain person following her,
she will not jump into the water.

Others saying, "And if she falls and drowns?""

Although I love my husband very much,
if there was a way to kill him for me,

On the road or in woods, if fight falls on you,
he will fight.

(L&G 1-2)

Ni cii'd Gweno woot caam Lec,
ye ni kaado cii'do bee'do yi lum.

(L&G 29-30)

Ni woot di cen, Lec
ayeen kaade ti ga tof yat,

(L&G 40-41)

Ni cii'd Lec coor ree yokɔ, nut nyika bi
(A&C 46)

Ni woote ngbɔcɔ Aberɔ bi Dangalakpa,
ye acuung coonde cut.

(Mudo 32)

Ni foonja nüü'd gɔ yire wɛ,

(Mudo 57)

Ni 'düüg To ki yoor kar ko'do ni kore gɔ ki,
kɔf wɛ,

(Mudo 75-76)

Ni kwii nyetɔ finy mba,
Afɔyɔ ni tiin yide mal yi 'Dübor,
“Cet nà yi!”

(Jeg 16)

Ni woot Ücin,
ye yii'd nyik nà yak tɔ far kɔre.

(Dudu 39)

Ni cii'd dicɔ muuny ban cay nyik yi kubaya,
(G&D 10)

Kendo ni woote kar tic, ye yii'd a wɛ,
wiye awiil ri ka mufti.

(Nyeta 27-29)

Ni woote kar tic, ye acii'do cuuge kɔf
ki ji 'dɔŋ kwere 'doon 'düüge
ruub waj tek kɔf fare.

(A&U 23-24)

Ni cii'd Anɔm yiin gɔ, Üŋɔm nà biïyo
cii'do ki ka gifi net Ayaka, ye ni beeno
doom muun Ayaka yi nyego yi Üŋɔm,

When Hen arrived to eat Elephant,
he left and went to stay in the bush.

When it was midday, Elephant
challenged and went under a big shade tree,

When Elephant moved himself away, were ants

When he arrived at the joining of the Aberɔ and
Dangalakpa rivers, he stopped and called a yell.

When I tried to convince him,

When Jackal returned from errand he undertook,
he said,

When the laughter quieted down a little,
Hare raised voice said to Lion,
“Dung are you!”

When Ucin arrived, he found there
was a funeral in the house of his in-law.

When man swallowed rest of the tea in cup,

But when he reached the place of work,
his head forgot the keys.

When he reached his work, he went arranged
agreement with officer so that he could return
to solve some important matters at his house.

When Anɔm realised that Uŋɔm was
bringing the things to marry Ayaka,
she began accusing Ayaka to Uŋɔm, saying,

Main Clause Connectors

Dependent Clause Connectors After Main Clauses

Relative Clause Connectors

Question Words (Interrogatives)

Focus

Belanda Bor Stories

The words on the previous pages are found in the following stories. Each story is introduced with some information. The abbreviations used in the stories are as follows:

Abbreviation	Meaning	Example
EVID	evidence	-a
DT	derived intransitive	-o, -o
FUT	future	ü-
PT	complete	a-
SG	singular	ji
PL	plural	ka, jo, nying
2sS	second singular subject	yi
2sA	second singular object (accusative)	yi, ni
2sE	second singular reflexive	rii
2sP	second singular possessor	-i, yi, ni
2sO	second singular after (object of) preposition	-i, -ri, ni
1pinS	first plural (and you) (inclusive) subject	ko
1pexS	first plural (not you) (exclusive) subject	wa
3pS	third plural subject	ge

Lec bi Gweno (L&G)

Elephant and Hen

The Elephant and the Hen

Author: Lucia Gitan

1. Con, Lec nyik bee'do nà faci. Ni cii'd Gweno
in.past elephant was live.DT be home when go Hen
Long ago, Elephant lived at home. And when Hen

2. woot caam Lɛc, ye ni kaado cii'do bee'do yi lum.
arrive eat elephant he was go.DT go.DT live.DT in bush
arrived to eat Elephant, he left and went to stay in the bush.
3. Gɔ nyika yi anyeka. Gɔ kiit rɔk nyika 'daman.
It was in joke it happen self was like.this
This came out in a joke. It all happened like this.
4. Gwɛnɔ, “Kew ka nin cii'do mal ni, ya ũcaama yi.
Hen between PL day go.DT up indeed I FUT.eat.EVID 2sA
Hen said, “In these coming days, I will surely eat you.
5. Arigen wɛ, cir abii, ki nyi cam kendo ba ki finy ba.”
reason that rainy.season PT.come with little food but not with ground not
Because of the coming rainy season, there is no food at all.”
6. Lɛc, “Ŋa, yi Gwɛnɔ?! Yi waay cer kɔf ba arigen?”
Elephant who you Hen you say real word not why
Elephant said, “Who, you Hen?! Why don't you talk sense?”
7. Ü a kar cam.
and was place food
Then there was eating.
8. Gwɛnɔ nyika gool finy kirkir, kirkir, ŋɔɔ'd gifi toor kur cam
Hen was scratch ground (sound) cut thing throw side left
Hen was scratching the ground *kirkir, kirkir*, picking at things, throwing (things)
9. ü toor kur kuc, ü mu tiij wiye mal lɔr Lɛc ba.
and throw side right and that raise head.his up see elephant not
to the left and right, and never raising his head to see Elephant.
10. Lɛc kaad ki lany caam bɔk ka yat, ki kɔf yi Gwɛnɔ ba.
elephant went with straight eat leaves PL tree with word to Hen not
In the same way Elephant went right on eating the leaves of the trees without
saying a word to Hen.
11. Ki mba nɔ ye acaam ka bɔk yat mu nyik nut ni rut yokɔ.
in little only he PT.eat PL leaf tree that were present be completely outside
In a short while, he finished eating all the leaves of the trees that were there.
12. Gwɛnɔ kar mere nyika gool finy, kɛet ka nyɔrɔ, ka yugi,
hen place her was scratch ground overturn PL dirt PL lice
Hen in her place was scratching the ground, overturning the dirt and the lice,
13. ŋɔd nying ütunjo, ka ku'dini bi ka ku'do man ki ri Lɛc ni

peck PL grasshopper PL worm and PL flea these with on elephant be
 catching grasshoppers, maggots, and ticks on Elephant

14. muuny ge rut yokɔ.
 swallow 3pA completely out
 and swallowing all of them.
15. Gwɛnɔ, “Bee'di tii. Kɛndo rɛc kɔf nà wɛ ná ya acaami yokɔ ki,
 hen sit.2sS well but bad word be that if I PT.eat.2sA out indeed
 Hen said, “Stay put. However, it is said that after I have eaten you,
16. yi übee'd ri mu kpɔ 'doonj fiinja ki degi ba,
 you FUT.live at that life so.that ask.1sA in mouth.2sP not
 you will not be alive so as to ask me with your mouth,
17. nɔɔ ümaagi ti ki ba.”
 shame FUT.catch.2sA also indeed not
 and you will not be shamed.”
18. Lɛc, “Ya, nɔ ya ri Lɛc! Yi ni cii'do caam na a nyi'de?
 Elephant I only I as elephant you be go.DT eat 1sA be how
 Elephant said, “I am indeed the Elephant. How will you eat me?”
19. Ri mu kpɔ wɛɛ ri kuna? Ná a ri mu kpɔ, yi ücaama ba,
 in that life or in death.1sP if be in that life you FUT.eat.EVID not
 Will it be while I am alive or my death? If it is while I am alive, you can't eat me,
20. Ná a ri kuna, caam na ruku ruku, ü kɔ ügiira rɔk.”
 if be in dead.1sP eat 1sA all all and time FUT.turn.EVID self
 and if it is while I am dead, you can't eat me; otherwise time will be overturned.”
21. Gwɛnɔ, “Leeng kɔf kwara, Lɛc, ya ni waay gɔ yiri ni.
 Hen listen word my elephant I be tell it 2sO indeed
 Hen said, “Listen to my word, Elephant, as I am telling it to you.
22. Kuung ri kew ka nin.
 protect at among PL days
 Protect yourself in these days.
23. Yɛn cii'do mal ni. Ya üwoondi ba. Ya ücaama yi.”
 this go up indeed I FUT.deceive.2SA not I FUT.eat.EVID 2sA
 this (something) goes up. I am not deceiving you; I will eat you.”
24. Lɛc, “Nɔɔ ba waji ki waay kɔf yonj ba?
 elephant shame not eye.2sP with say word that not
 Elephant said, “Aren't you ashamed in what you are saying?

25. Yi ni lɔɔr na a 'da ji bot waŋ wɛɛ yi a yɔmb biri?"
you be see 1sA be like SG throw eyes or you be power evil
Do you see me as a foolish person, or are you an evil spirit?"
26. Gwɛnɔ, "Wiiyo fɛɛm fɛm ki cok gɔ ba. Kuro ki turo,
hen leave.DT discuss discussion with end it not tomorrow with morning
Hen said, "Let (us) leave the discussion without an end. (Let us) wait for
27. doomo caam cam, lɔɔrɔ ŋat man ni cii'do 'daar yege ki cam ni."
start.DT eat food see person who be go.DT defeat other with food indeed
the morning and begin eating food to see who will defeat the other in eating."
28. Lɛc, "Ayii lanj cam ki, Gwɛnɔ." Ni woor kɔ,
elephant PT.agree competition food indeed Hen when awake time
Elephant said, "I agree to the food competition, Hen." When he awoke the
29. Lɛc bii yii'd Gwɛnɔ ayima wooto. Ni woot di ceŋ, Lɛc
elephant come meet Hen PT.already arrive.DT when arrive part day elephant
next morning, Elephant came and met Hen upon arrival. When it was midday,
Elephant
30. ayeɛŋ kaade ti ga tɔf yat, jeɛŋ ree ri cɛnd gɔ kaade ki nindo.
challenge went.3sS under big rot tree lean 3sE on leg its went.3sS with sleep
challenged and went under a big shade tree, leaned against its stump and went to sleep.
31. Lɛc aleek yi nindo wɛ, Gwɛnɔ agool bur ti cɛnde, koow fi.
elephant PT.dream in sleep that Hen PT.dig hole under leg.3sP reach water
Elephant dreamed in his sleep that Hen dug a hole under his feet and reach water.
32. Gɔ agiir rɔk ri ga nam, cii'd gɔ muuny ne, moode tɔ gɔ.
it PT.turn self be big river go it swallow 3sA drown.3sS death its
It turned into a big river and swallowed him, and he drowned in it.
33. Lɛc afooc ki ker lor rɛ kicɔt.
elephant PT.awoke with serious fear 3sO much
Elephant awoke in great fear.
34. Ye yii'd Gwɛnɔ nà gool finy kpɔkɔ ti cɛnde.
he find hen be dig ground near under leg.3sP
He found Hen scratching the ground near his feet.
35. Ki yoor yi bur yen, Gwɛnɔ ayuud nati tol ü ye nyika muuny gɔ.
from way of hole this hen PT.pull young snake and she was swallow it
From this hole, Hen had pulled a small snake and was swallowing it.

36. Kɔf yen nyika ki ki cend ceŋ abic ki tinɔ.
word this was with with legs sun five with evening
This happened about five o'clock in the afternoon.
37. Gwɛnɔ, “Cɔɔr rii yokɔ yira ki. Ka cam kán fayba
hen move 2sE out for.me indeed PL food here indeed
Hen said, “Move yourself out of the way for me, please. There is plenty of food here
38. ü yi nà cuungo u gɔ. Ceŋ nà cii'do finy.
and you be stand.DT on it sun be go.DT down
and you are covering it. The sun is setting.
39. Kaadi yokɔ. Ná ba ya ücaama yi kar ge.”
go.2sS out if not I FUT.eat.EVID 2sA place 3pO
Go out. If you don't, I will eat you instead of them.”
40. Nĩ cii'd Lɛc cɔɔr ree yokɔ, nut nyika ka bĩ man
when go elephant move 3sE outside be.present was PL termites these
When Elephant moved himself away, there were termites
41. nyik baag cende ü bi ka kit man nyik caam ka bĩ.
was build legs.3sP and and PL scorpions these were eat PL termites
building on his legs and there were scorpions eating these termites.
42. Gwɛnɔ afoodo u ge, caam ka kit bi ka bĩ rut yokɔ.
hen PT.fell.DT on 3pO eat PL scorpions with PL termites completely off
He fell on them, eating all the scorpions and termites.
43. Ga lor amaag Lɛc yĩ yirwa gɔ, Lɛc mu 'düügo faci ki Gwɛnɔ ba.
big fear PT.catch elephant for strength its elephant that return.DT home with Hen not
Great fear overwhelmed Elephant, and Elephant didn't return home with Hen.

Fooyo ki ŋey Tɔ (Tɔ)

wake.DT in behind death
Waking after Death

Author: John Grigorio

1. Nati nyicɔ ni koro afaar waŋ gɔ arew atɔɔ.
young boy of year ten eyes its two PT.die
A young boy of twelve years died.
2. Ye nyika ren nat yĩ jo nyɔl ne. Cii'd tɔ ne reem ri won
he was only child of PL bore 3sA go death 3sP hurt on his.father

He was the only child of his parents. The death of him gave great pain

3. bi men kicɔt. Ki ɲey yak tɔ ngbiŋ ki kpati ceŋ,
with his.mother much with after cry death until with side sun
to his father and mother. After mourning until the afternoon required by
4. yi geɛ ki Bor, nyika atiiŋ tɔ cii'do kuuny go yi finy lel.
in custom of Bor was PT.carry corpse go.DT bury it in ground grave
the custom of the Bor people, corpse was carried and buried in the ground.
5. Nyika afiil tɔ yi lel. Ki kɔn caan ka yat di bur lel, nat yen
was PT.lay corpse in grave with time line.up PL trees at hole grave child this
The body was laid in the grave. At the time the casket (was laid) in the hole of the
6. ji tɔ ni ni kaado kwɛɛr tam!
SG die indeed be went.DT sneeze sneeze?
grave, this child who was indeed dead began to sneeze!
7. Kiciɔ jo kuny tɔ ni kaado gwaar ka yat yokɔ di bur lel.
at.once PL bury corpse be went.DT take PL tree out at hole grave
At once, the buriers lifted the casket out of the grave.
8. Ü tɔ nyika yeeŋ ree, ü kaad kaam ne yokɔ yi bur.
And corpse was move 3sE and went take 3sA out from hole
The deceased was moving and he was taken out of the grave.
9. Ye a'düügo faci. Kɔ nyika met ri jo nyɔl ne kicɔt.
he PT.return.DT home time was happy at PL bare 3sA much
He returned home. It was a very happy time for his parents.
10. Kendo, yi ka kɔ ye nyika cii'do u lel ki baŋ ka nyɔkɔ
but in PL time he was go.DT to grave with remainder PL people
However, he used to go to the cemetery with other people
11. kar kuny tɔ. Ü ki kɔ yen, ka nyɔkɔ nà ngbilili u di ge,
place bury corpse and with time this PL people be silent on mouth 3pP
for burial. And in the time when the people are silent
12. kan nyik ni kuuny go ki tɔ, nati yen 'dega waay ka kɔf kende,
when was be bury it with corpse child this would say PL words only
when the corpse is begin buried, this child would say these words,
13. “Wowo! Aa! Ye abɔɔd, jeg lam ki ne!” Ü ki kɔ mɔkɔ nyɛɛtɔ,
(scream) he PT.be.save good luck of 3sO and with time other laugh.DT
“Ah, He got saved, he is lucky!” And another time he would laugh,

14. *ki'di, ki'di*, ü nyəkɔ nyik ba leeng ki yɛɛ ne ba.
(sound) and people were not hear with behaviour 3sP not
ah, ah, ah and people did not understand his behaviour.
15. Yi ka kɔ məkɔ, ye waaya kɔf, “Gɔ abaaye!
in PL time other he say.EVID word it PT.miss.3sA
Another time he would say, “It missed him!
16. Aaa! Gɔ atuu'de rac, ye mu rɔɔmɔ ki wɔɔd ree yokɔ ba!”
ah it PT.tie.3sA ugliness he that able with pull 3sE out not
Oh! It has tied him badly, he cannot pull himself out!”
17. 'Dooŋ nyəkɔ giir rii ge neeno re ki rem cuny.
then people turn suddenly they see 3sO with pain liver
And people would turn to look at him feeling badly.
18. Kendo, kɔ nyika rac ri won kicɔt. 'da won, ye aɔɔnd wo'de,
but time was ugliness to his.father much as his.father he PT.call son.3sP
Indeed his father was very sad too. As a father, he called his son
19. ye yire wɛ, “Wo'da, kot gifi yi ni kiit gɔ u lel ba met waja waja ba.
he to.3sO that son.1sP type thing you be do it on grave not nice completely not
and said to him, “My son, your behaviour in the cemetery is not good at all.
20. Kɔ ba met ri nyəkɔ ba. Ü ná bur nyika arɔɔmɔ ki yɔɔb rɔk,
time not happy at people not and if hole was PT.able with open self
People are not happy at this time. And if a hole was able to open itself,
21. ya nyik üfoodo ki gɔ yi yirwa kɔf kwiri. Kán cii'do mal,
I was FUT.fall.DT in it in strong word your here go.DT up
I would fall into it because of your strong words. From now on,
22. ya mu wiiji u lel kar kuny tɔ ba.”
I that want.2sA at grave place bury corpse not
I dont want you in the cemetery during burial.”
23. Ki ŋey bee'do u dege kpiil, ye agiir kɔf yi won 'daman,
with after stay on mouth.3sP collect he PT.return word to his.father like.this
After remaining silent (reflecting), he replied to his father like this,
24. “Baba, ka gifi kiit rɔk ni, bii nyika ki yoor yira ba.
papa PL thing do self indeed come was with way of.me not
“Papa, these things that are happening are not from me.
25. Ka mare alak nà kiit rɔk ki kɔn kuuny tɔ. Gɔ a 'dagin:
PL miracle many be do self with time bury corспе it be like.this

There are many amazing things happening during burial. It is like this,

26. Yi kə yon, tə nə ki ga nyi təl tuu'd dɔɔ gɔ ri 'dɔ'dɔ.
In time that death be with big small rope tie mount it at loop
At that (burial) time, death is holding a rope with loop at the end.
27. Ye nə toor gɔ u nyəkɔ fiir maag danɔ man cii'do tɔɔ ɲet ɲat maɲ ni.
he be throw it on people for catch person who go.DT die behind one that indeed
He throws it on people to catch someone who might die after that (buried) one.
28. Ya ni nyɛet wɛɛ ɲuur a yoo nyik tɔ teedi wɛɛ danɔ ni bɛɛ'd
I be laugh or grieve be way was death control or person be shake
I am laughing or grieving at the way death is trying or person tries to shake
29. gɔ ki rək yokɔ yi bɔnd tɔ. Yi lel a finy tɔ
it with self out in net death in grave be ground death
or pull himself out of the net of death. The cemetery is a place of death
30. ü ka nyəkɔ nə alak ni, ye nə kaɲ ki kɔ kpi.
and PL people be many indeed he be there with time all
and there are many people, so it is there all the time.
31. Baba, ná yi lɔɔra kot gifɪ kiīt rək kew ri tɔ bi danɔ mu maag
papa if you see.EVID type thing do self between at death and person that catch
Papa, if you see those things that are happening in death, the person that caught
32. yi abee'd u degi ba. Fɛet rək bi teed rək ki danɔ bi tɔ
you PT.remain on mouth.2sP not scatter self and control self with person and death
you won't be silent. The struggle of the person to get out of the net and the
33. fiir kaado yokɔ yi bɔy kiīta yi nyɛetɔ, miiro yi yirwa gɔ.
for go.DT out in net make.EVID you laugh.DT have.sorrow.DT to strenght its
control of death to keep person in the net will make you laugh or show sorrow.
34. Ná danɔ abɛɛ'd ree kaade yokɔ yi təl. Tɔ nə cuungo ü kaay
if person PT.shake 3sE come.3sS out from rope death be stand.DT and bite
If the person shook himself out of the rope, death will stand and bite
35. nyi lete.” Dicɔ yen abee'd u dege ki nja kɔ ki waay kɔf ba.
small finger.3sP man this PT.stay on mouth.3sP with long time with say word not
his fingers.” The man remained silent for a long time, without saying a word.
36. Yi cog gɔ ye yi wo'de wɛ, “Ükeɲ ná gɔ a 'damaɲ, ya ba moon ni ba.
in end its he to son.3sP that ok if it be like.that I not stop 2sA not
Finally, he said to his son, “Ok, if it is like this, I will not stop you.

37. Bii ki kɔ kpi ná ya nà cii'do. Bee'di kpəkɔ ki na.
 come with time all if I be go.DT stay.2sS near with 1sO
 Come each time I go. Be near by me.
38. Kendo, fiir nyɔkɔ mu wiiɲ yɛɛ ni ba, bee'di u degi.
 but for people that want behaviour 2sP not stay.2sS on mouth.2sP
 But because people dislike your behaviour, keep silent.
39. Ná yi lɔra tɔnd tɔ cii'do maag ŋuta, gweey gɔ yokɔ.
 if you see.EVID rope death go.DT catch neck.1sP beat it out
 If you see the rope of death going to catch my neck, beat it out (warn others)
40. Ü ná yi nà bor yokɔ gweey kogo, 'Baba, baba!'
 and if you be far out beat shout papa papa
 And if you are far away, shout, 'Papa, Papa'
41. 'doon cɔra raa yokɔ kara.”
 so.that move.1sS 1sE out place.1sP
 so I can move away from my place.”

Afɔyɔ bi Combo (A&C)

hare and snail

The Hare and the Snail

Author: (Late) Elizabeth Kosta

1. Afɔyɔ, “Eɛ, Combo, kaadi yokɔ yira yi yoo
 hare eh snail go.2sS out to.1sO in road
 Hare said, “Hey snail, get out of my way
2. ki kinyɔrɔ wot yen kwiri ni.” Combo, “Aa, Ayi Afɔyɔ,
 with slow walk this your indeed snail ah hare
 with this slow walking of yours.” Snail said, “Ah, it is you Hare,
3. cuung muur dak yen kwiri ki kɔ kpi ni. Yi nà ji yak rɔɔ kicɔt
 stop proud mouth this your with time all indeed you be SG fast self very
 Stop that pride of yours that is always in you. You are a fast person.
4. Ya arɔɔmɔ ki 'daar ni yi lanja wot ü ŋwɛc.”
 I PT.can with surpass 2sA in competition walk and run
 (But) I can defeat you in a competition of walking or running.”
5. Afɔyɔ, “Yi nɔ bur yi, Combo!” ki nyetɔ ka, ka, ka,
 hare 2sS only tribe you snail with laughing (sound)

Hare said, “You are alone, Snail (You are joking!)” while laughing *ha, ha, ha*,

6. kɪ'di, kɪ'di, kɪ'di, “Yi Combo, 'daar na ki ŋwɛc?!”
(sound) you snail defeat 1sA with run
ho, ho, ho, “You Snail, defeat me in running?!”
7. Combo, “Īi 'daar na ki ŋwɛc, Afɔyɔ!”
snail yes defeat 1sS with run hare
Snail said, “Yes, I defeat in running, Hare!”
8. Afɔyɔ, “Combo, Combo, ki ri wi baa tiŋɔm,
hare snail snail with at head father underground
Hare said, “Snail, Snail, (I swear) by my father's head underground,
9. ná yi 'daara ya ki ŋwɛc, ya ücaama wiya
if you defeat.EVID 1sA with run I FUT.eat.EVID head.1sP
if you defeat me in running, I will eat my head
10. yokɔ tikori bi tikor ka nyɔkɔ kpi.”
out in.front.2SO and in.front these people all
in front of you and in front of all the people.”
11. Combo, “Cii'd gɔ bee'do 'da yidi, Afɔyɔ.”
snail go it stay as voice.2sP hare
Snail said, “Let it be as you have said, Hare.”
12. Aŋɔɔl kɔf di Afɔyɔ wiiye mu tuum kɔf ba.
PT.interrupt word of hare leave.3sA that finish word not
He interrupted Hare before he could finish talking.
13. “Ni fɛɛmɔ fem ki di kɔ nɔ ba, lɔɔrɔ gɔ yi gifi man kiit rɔk ni.”
be agree.DT discussion with at time only not see.DT it in thing that do self indeed
“Let us not waste time talking now. Let us (wait to) to see the actual outcome.”
14. Afɔyɔ, “Kuro, kuro ki turo fur,”
hare tomorrow tomorrow with morning early
Hare said, “Tomorrow, tomorrow, in the early morning.”
15. Kɔf ki Combo nyika reem ri Afɔyɔ kicɔt.
word of snail was hurt at hare much
The word of Snail was hurting Hare very much.
16. “Yii'da kán, wɛɛ yii'da yi kán 'doonj yiin adi ni gɔ.”
meet.1sA here or meet.1sS 2sA here so.that know truth be it
“Meet me here or let me find you here so that reality will be known.”

17. Combo, “Kpi ki ri jeg kɔf.” Ü giir ree kinyɔɔ,
snail all with at good word and turn 3sE slowly
Snail said, “(That) is all fine with me.” And he turned slowly, saying
18. “Bii kuro, ü lɔɔɔ ji 'dar rɔɔ u yege,”
Come tomorrow and see.DT SG defeat self on other
“Come tomorrow and see the defeated person.”
19. Ü wiyy 'dog cende ɲete.
and leave dirty trail.3sP behind.3sO
And he left a dirt trail behind him.
20. Afɔyɔ mu niind ki 'düwor yoŋ ba, yi teer fay kɔf
hare that sleep with night that not in think useless word
Hare did not sleep that night, thinking about the foolish talk
21. ki Combo wɛ ye ü'daara ye ki ɲwɛc. Combo ti mu niind ba.
of snail that he FUT.defeat.EVID 3sA with run snail also that sleep not
of Snail that he could defeat him in running. Snail also did not sleep.
22. Ye acii'do gwaare ka yege ka combo mɔkɔ kaan ge
he PT.go.DT collect.3sS PL other PL snails some hide 3pA
He went and gathered the other snails and hide them
23. ki ti bubəkɔ ki ri yoo ɲwɛc nyik cii'do kiit rɔk waŋ gɔ ni.
with under brush with at road run was go.DT do self face it indeed
under leafy brush along the road where the running was to pass through.
24. Kar cak ɲwɛc nyika u fi Gitan, cii'do ki ri duno ni Dangalkpa
place start run was on water (name) go.DT with at joining of (name)
The starting point was at the water of Gitan, (and the course) went (through
25. ki fi Aberɔ biyo u fi Babur, cok gɔ a u fi Bilal.
with water (name) coming on water (name) end it be on water (name)
where water of) Dangalkpa joined water of Aberɔ up to the water of Babur
and ended at water of Bilal.
26. Yi ceŋ lanja, Afɔyɔ ki ti kɔ, yi far kwɛɛ, ye übee'do ri
in day competition hare with under time in think his he FUT.stay at
Hare (arrived to) the competition at dawn. He thought he would be
27. kukɔŋ danɔ yi Combo mene, ye yii'd Combo nà kuŋ rumo.
first person to snail his he find snail be present already
the first person and before Snail, but he found Snail was already there.
28. Afɔyɔ, “Caak ɲwɛc. Ya ni yuum raa mba. 'Dooŋa biyo,

- hare begin run I be rest 1sE little when.1sS come.DT
Hare said (to Snail), “Start to run. I am resting a little. When I come,
29. ya üyii'di ki kpəkə kán nɔ.”
I FUT.find.2sA with near here only
I will find you just near here.”
30. Combo, “Afɔyɔ, ná yi tundu mu yii ba, tin yi üyiiwo.
snail hare if you still that be.convinced not today you FUT.be.convinced.DT
Snail said, “Hare if you are not yet convinced, today you will be convinced.
31. Akel, ya a'daari ki wooto kán ri kukɔŋ danɔ.
one I PT.defeat.2sA with arrive.DT here at first person
First of all, I have defeated you in being the first person to arrive here.
32. Arew, yi nà wiiy na cii'do mal, ya ü'daara yi ki cend go afaar.”
Two you be leave 1sA go.DT up I FUT.defeat.EVID 2sA with leg it ten
Secondly, you are letting me go before you, (so) I will defeat you ten times.”
33. Ki kɔn caan ka yege ka combo ki ti ka bubəkɔ ki ri yoo,
with time line.up PL other PL snail at under PL brush with at road
During the lining-up of the other snails along the road under the shrubs
34. Combo ji lanja awaay kɔf yī ka yege wɛ,
snail SG competitor PT.say word to PL other that
Snail the competitor said a word to the others,
35. “Ná Afɔyɔ nà kaado ki buti, ná ye cɔɔnda cut,
if hare be go.DT with near.2sO if he call.EVID call
“If Hare is passing by you and calls out,
36. ni nüü'd wɛɛ yiiyo ba, wiiy yiiyo yī danɔ yen mal
be show or answer.DT not leave answer to person this up
do not be seen or answer (him), leave the answer to the person up ahead of you
37. tikori nī ki kɔf wɛ, 'Ya nà mal kán yoo!' ”
ahead.2sO indeed with word that I be up here road
say that, 'I am up ahead here on the road! ”
38. Ki ŋet tuum yuum ree, Afɔyɔ akaac ki ŋwɛc, jabu, jabu luuk Combo.
with back finish rest 3sE hare PT.arise with run jog jog follow snail
After resting himself, Hare arose for running and jogged following Snail.
39. Ye mu cii'do bor ba, ye ni yii'd Combo.
He that go.DT far not he be find snail
He didn't go far (before) he found Snail.

40. Afɔyɔ, “ŋwɛc, yi ni cii'do 'daar na ki gɔ a yen?”
hare run you be go.DT defeat 1sA with it be this
Hare said, “Run! Are you going to defeat me in this (running)?”
41. kaad do ki bute ü nüü'd lɛbe yire. Combo,
go pass with near-3sO and show tongue.3sP to.3sO snail
as he passed by near him sticking his tongue out at him. Snail said,
42. “Cii'do ki cii'do, cii'di! Yi üyii'da ki mal kar tumo ni lanja.”
go.DT with go.DT go.2sS you FUT.find.1sA with up place finish.DT of competition
“Let us keep going, eh! You will find me up ahead at the finish line.”
43. Kɔf ki Combo a'düügo reem ri Afɔyɔ, cuunge rii ki faar
word of snail PT.return.DT hurt on hare stop.3sS suddenly with think
The speech of Snail again give pain to Hare, he stopped suddenly and thought about
44. ni 'düügo cen ŋiinye kiiy Combo yokɔ.
be return.DT back stab.3sA crush snail out
how to return and crush snail.
45. Ngbiŋ kitin yen, Afɔyɔ nyik ŋwɛc a jabu, jabu.
until now this hare was run be jog jog
Untill this time, Hare was only jogging.
46. Ni woote ngbɔcɔ Aberɔ bi Dangkalakpa, ye acuung cɔɔnde cut.
when arrive.3sS tributary (name) and (name) he PT.stop call.3sS call
When he arrived at the joining of the Aberɔ and Dangkalakpa rivers, he
stopped and called.
47. Afɔyɔ, “Combo, yi nà kene? Ya awoot yi ngbɔcɔ Aberɔ bi Dangkalakpa ki!”
hare snail you be where I PT.arrive to tributary (name) and (name) indeed
Hare said, “Snail, where are you? I have arrived at the tributary of Aberɔ and
Dangkalakpa!”
48. Combo, “Uu! Ya nà nge ŋet 'danga Aberɔ, ya yima kaad fi Babur.”
snail oh I be far ahead bridge (name) I already went water (name)
Snail said, “Oh, I am far beyond the bridge of Aberɔ, I have long since passed the
water of Babur.”
49. Afɔyɔ yī yirwa gɔ, ye wɛ, “Aji, cɛt yen kaad fila fila 'daman a wene?”
hare of strength it he that oh fence this pass quickly like.this be when
Hare surprisingly said, “Oh, how did this fence pass by so quickly?”
50. Kán, Afɔyɔ ni beeno doom cɛr ŋwɛc, kaado ki but 'dang Aberɔ
here hare be come.DT start real run pass.DT with near bridge (name)

At this point, Hare began to really run, passing near the bridge of Abero,

51. ki look cut, “Yi nà kune? Yi nà kene, Combo?”
with announce call you be where you be where snail
repeating the call, “Where are you? In which place are you, Snail?”
52. Combo, “Waa Afoyo! Cii'di mal müür degi.
snail oh hare go.2sS up be.proud mouth.2sP
Snail said, “Oh Hare, Go ahead and please yourself.
53. Ya nà kpəkə ri fi Bilal rumo.” Afoyo akīit cok wən rə
I be near at water (name) already hare PT.put last strength self
I am already near the water of Bilal.” Hare gave his last push of strength
54. fiir kaad Combo. Tikore u fi Bilal nyika ka combo alak
for pass snail at.front.3sO on water (name) was PL snail many
to overtake Snail. In front of him on the bank of Bilal there were many snails
55. gweey ciŋ gɛ ü koog kogo, kendo nyika yi Afoyo ba,
beat hand 3pP and shout shout but was to hare not
clapping their hands and shouting, but not for Hare,
56. kendo u Combo. Kinyərə Combo abiï mal tikor Afoyo.
but on snail slowly snail PT.come up at.front hare
but for Snail. Slowly Snail crawled before Hare.
57. Ye yire wɛ, “Ya a'daar wiyi, cii'di mal caam wiyi,
he to.3sO that I PT.defeat head.2sP go.2sS up eat head.2sP
He said to him, “I defeated you. Go on and eat your head,
58. kitin yen tikor wa kán kpi. Ni cii'di mal ki fɛɛm fɛm ba.”
now this at.front 1pexO here all be go.2sS up with argue argue not
right now here in front of us all. Don't continue to argue (Rather admit I am superior).”
59. Afoyo mu cii'do mal fɛɛm fɛm ba. Ü ye, ngbiŋ tin ü ngbiŋ kuro,
hare that go.DT up argue argue not and he until today and until tomorrow
Hare didn't continue to argue. Until today and even tomorrow,
60. mu caam wiye wɛɛ ücaama wiye ti ki ba.
that eat head.3sP or FUT.eat.EVID head.3sP also indeed not
(Hare) has not eaten his head and will not ever eat his head.

Mudo Ükuum u Cɛr Kɔf ba (Mudo)

darkness FUT.cover.up on true word not

Darkness will not Hide the Truth

Author: Jitu Atu

1. 'Dübor bi Üton nyika ker jo wodo. Ü fiir wat kew ri ge
lion and hyena was great PL friend and for friendship between at 3pO
Lion and Hyena were great friends. And because the friendship between them
2. nyika met kicɔt, ge kuuny faci nyik ki yĩ gbɛl finy.
was good much they dig house was with to same ground
was so good, they each dug a house in the same place (lived as neighbours).
3. Ka gifi kpi nyik ki cii'do met met, ná nyik
PL thing all was with go.DT good good if was
Everything was going well, if it were not
4. fiir ka caa arɛw nyik yĩge ni ba. Ka caa nyika yĩ yoo yen:
for PL cow two were to.3pO indeed not PL cow was in way this
for the two cows they had. The cows were like this:
5. Dicɔ caa nyika miik 'Dübor ü dakɔ nyika ki Üton.
male cow was belong lion and female was with hyena
The bull belonged to Lion and the female cow belonged to Hyena.
6. Yi kɔ mɔkɔ, dakɔ caa ki Üton anyɔɔl nyitind ka caa arɛw.
in time certain female cow of hyena PT.bare children PL cow two
In time, the female cow of Hyena gave birth to two calves.
- 6b. Yi ri Üton ki boŋ mene, 'Dübor abii fila fila,
in at hyena of slave his lion PT.come quickly
While Hyena was busy, Lion came quickly and
7. gwaar nyitind ka caa tuu'd ti cɛnd dicɔ caa kwere
collect children PL cow tie under leg male cow his
take the calves and tie them under the legs of his bull
8. ü ki 'düwor foonj ge cii'do maad cak miyo ge.
and with night try 3pS go.DT drink milk mother them
and by night they tried to go suck milk from their mother.
9. Üton bi baŋ ka kwinj ley man nyik bee'do kpɔkɔ
hyena and remainder PL wild animal that were live near
Hyena and other wild animals that were living near
10. ki kaŋ ayiin go ri adi 'Dübor gwaar nà nyitind caa ki Üton,
with there PT.know it at true lion collect be children cow of hyena

to there, well knew Lion took the calves of Hyena,

11. kendo ge mu rɔɔmɔ nyik ki fɛɛm ki 'Dübor ba, yï lor man ri ge.
but they that ability was with discuss with lion not in fear that of 3pO
but they were not able to discuss (matter) with Lion, because they were afraid to.
12. Fii Üton, yï kukəŋ ceŋ afiinj 'Dübor,
for hyena in first day PT.ask lion
For Hyena had asked Lion on the first day,
13. “Nyitind ka caa yoŋ a mu kwara, fiir nyɔɔl ge a caa kwara.
children PL cow that be that my for bare 3pA be cow my
“The calves of that cow are mine, because my cow gave birth to them.
14. Yi mu rɔɔmɔ ki gwaar ge ba.” Ü 'Dübor agiir kɔf yïre nyika we,
you that ability with collect 3pA not and lion PT.turn word to.3pO was that
You must not take them.” And Lion replied to them,
15. “Ji woda, miï degi ki kɔf yoŋ.
SG friend.1sP shut mouth.2sP with word that
“My friend, shut your mouth.
16. Ni leenga gɔ ki ŋey man nɔ jeba. Ná yi waaya gɔ mɔkɔ fi,
be hear it with after that only never if you say.EVID it some again
Never let me hear (of this) again. If you say it again,
17. yi übee'd fiir miir miro kɔfiir gɔ ba.” Yi moŋ,
you FUT.live for regret regret because it not in whisper
you will not live to regret it.” In a whisper,
18. To awaay kɔf yï Üton, “Ni kiit lor ba. Cii'di muun ne yï rɔf.”
jackal PT.say word to hyena be do fear not go.2sS report 3sA to court
Jackal said a word to Hyena, “Don't be afraid. Go and accuse him to the court.”
19. Üton agiir kɔf yï To, “Kɔf kwiri nà adi ü gɔ nà jaar.”
hyena PT.turn word to jackal word your be true and it be correct
Hyena replied to Jackal, “Your words are true and correct.”
20. Üton acii'do muun 'Dübor kar rɔf. Lɛc nyika ga gbiya ki ka ley.
hyena PT.go.DT accuse lion in court elephant was big chief of PL animal
Hyena went and accused Lion in court. Elephant was the highest ranking chief of
all the animals.
21. Ye aɔɔnd baŋ ka ley mɔkɔ yï rɔf. Yi dom ti rɔf,
he PT.call remainder PL animal other to court in beginning of court
He called the rest of the animals to court. In the beginning of the court session,

22. ka ley mu jo biiyo nyika bee'do ki finy ngbilili.
PL animal that people come was sit.DT with ground silently
the animals that had come were sitting in silence.
23. Ti bee'do ni ge ngbilili nyika yi lor yi 'Dübor.
then sit.DT be they silently was in fear to lion
They sat in silence because they were fearing Lion.
24. Fiir, kata muno ki Üton nà rang kar gɔ,
for though accusation of hyena be clear place it
Even though the accusation of Hyena was straightforward,
25. a ɲa nyik üɾɔɔmɔ ki ɲɔl rɔf 'diiüg nyitind caa ki Üton yire?
be who was FUT.able with cut court return children cow of hyena to.3sO
who dared to give the verdict to return the calves of Hyena to him?
26. Ga gbiya, ri Lec, aɔɔnd Üton mal fiir caan kɔf kwere,
big chief as elephant PT.call hyena up for line.up word his
The paramount chief, Elephant, called on Hyena to deliver his case,
27. “Üton, yi cɔɔnd wa kán a fiir gen?”
hyena you called 1pexA here be for what
“Hyena, why have you called us here?”
28. Üton akaac waaye kɔf kwere ki jaar ü ri ngbi,
hyena PT.arise say.3sS word his with straight and at forever
Hyena arose and spoke his case plainly and truthfully.
29. “Ji woda yen, wa ni kuuny faci nà yi gbɛl finy.
SG friend.1sP this we be dig house be for same ground
“This my friend, we dug a house in the same place.
30. Ley, dicɔ caa nà a mu kwere, dakɔ caa a mu kwara.
animal male cow be be that his female cow be that my
The animal a bull is his, (while) the female cow is mine.
31. Caa kwara, ri dakɔ anyɔɔl kaade gwaar nyitind caa kwara
cow my as woman PT.bare go.3sS collect children cow my
My cow delivered and he came and took my calves
32. tuu'd ri cend dicɔ caa kwere. Ni foonja nüü'd gɔ yire we,
tie at leg male cow his when try.1sS show it to.3sO that
and tied (them) to the leg of his bull. When I tried to convince him that
33. nyitind caa a mu kwara fiir nyɔɔl ge a dakɔ caa kwara,

- children cow be that my for bare 3pA be female cow my
the calves were mine because they were delivered by my cow,
34. mbuu ya fii tuum waay kɔf ba, 'Dübor amoor,
before I lay.down finish speak word not lion PT.growl
before I could finish speaking, Lion growled,
35. 'Müüyi degi ki kɔf yoŋ, ná ba yi übee'd fiir miir miro ba.' ”
shut.2sS mouth.2sP with word that if not you FUT.live for regret regret not
'Shut your mouth about this word. If you don't, you won't live to regret it.' ”
36. Ka ley nyika bee'do ki finy u di ge,
PL animal was sit.DT with ground at mouth 3pP
The animals were sitting silently
37. ü wiy ge nyika ki ükuulo finy ki nyi kɔ.
and head 3pP was with FUT.bend.DT down with little time
and with their heads bowed for some time.
38. Yi fooyo ni ge, Lɛc afiinj 'Dübor, “‘i, yi ni giir kɔf
in awake.DT be? 3pA elephant PT.ask lion yes you be turn word
As they awoke, Elephant asked Lion, “Yes, how do you reply
39. but a muno yen nà wɛ gen? Wa wiija leeng gɔ.”
beside be accusation this be that what we want.EVID hear it
to this accusation? We want to hear it.”
40. Yi giir kɔf, 'Dübor wɛ, “'Duunda ka kɔf fiir waay gɔ yira ba.
in turn word lion that add.1sS PL word for say it by.1sO not
In reply, Lion said, “I don't have much to say.
41. Nyitind ka caa a ti cend dicɔ caa kwara kitin yen ü yi finy kwara.
children PL cow be under legs male cow my now this and in ground my
the calves are under the legs of my bull now and on my land.
42. Ná ge nyika kwere, ge ni bee'd nyika ti cend dakɔ caa kwere
If they were his they be remain was under legs female cow his
If they were his, they would be under the legs of his cow
43. yi finy kwere. Fiinji ye, 'Nytind ka caa ba yi ji nyɔl ge ba arige?' ”
on ground his ask.2sS 3sA children PL cow not in SG bare 3pA not why
on his land. You ask him, ‘Why are the calves not with their mother?’ ”
44. Kaade bee'do finy. Liŋo a'düüg foodo u ka ley məkɔ ti.
go.3sS sit down silence PT.return fall.DT on PL animal other again
He went and sat down. Silence fell on the animals once again.

45. Nyi kɔ nyik nà kaado won. Ki lɔr gɔ 'da wɛ kɔf
 little time was be go.DT indeed with see it as that word
 Time was passing fast. He (Lion) thought that the word
46. a'daar ka ley kī, kendo ri adi, kɔf 'daar nyik nyika ge ba,
 PT.defeat PL animal indeed but at truth word defeat was was 3pA not
 convinced the animals, but in truth, they were not convinced,
47. 'daar ge nyika lor yī 'Dübor. Ye, ri 'Dübor ni kaado kaac mal,
 defeat 3pA was fear of lion he as lion be go.DT rise up
 they were defeated by (were quiet because of) their fear of Lion. He, the Lion, got up
 and said,
48. “Ná wu mu rɔɔmɔ ki ɲɔl kɔf rɔf yen ba,
 if you that able to cut word court this not
 “If you are not able to give a verdict in this court,
49. ya tī ba bee'do kán raanj kɔ kwara ba.
 I also not stay here waste time my not
 then I am not going to stay here wasting my time.
50. Cii'da but ka tic kwara mɔkɔ kī?” Kán kicitɔ, To awaay kɔf mal,
 go.1sS near PL work my other indeed here at.once jackal PT.say word up
 May I go about my other work?” At this point, Jackal spoke up,
51. “Kayage, Afɔyɔ, wur bit wic, ba nut ba. Ngbiɲ kitin yen,
 friends hare father sharp head not be.present not until now this
 “Friends, Hare, the father of wisdom in not present. Until now,
52. ya fii lɔr ne ba. Ya ni cii'do lɔr finy re face.”
 I lay.down see 3sA not I be go.DT see ground 3sO house.3sP
 I have not seen him. I will go look for him in his house.”
53. Ka kɔ yen kpi, ka ley nyik ba laaw kɔf kew ri ge ba.
 PL time this all PL animal was not exchange word among at 3pO not
 All this time, none of the animals were conversing among themselves.
54. Miro akuum u ge nyik kpi ü fii yiin yoor ciir rɔf
 sorrow PT.cover on 3pO was all and happen know way judge word
 All were down cast and didn't know how to convict
55. ri danɔ 'da 'Dübor ba. Fiir yi ji cir rɔf yī kɔf kwere,
 to person as lion not for you SG judge court on word his
 a person such as Lion. For anyone who condemned him

56. kata gə a yi yoo mu jaar, üböod 'doonj miire miro ba.
though it be in way that right FUT.live so.that regret.3sS regret not
even though it is justly, wont live old to regret it.
57. Ni 'düüg To ki yoor kar ko'do ni kore gə ki kəf we,
when return jackal with way place send of send.3sS it with word that
When Jackal returned from the errand he undertook, he said,
58. “Ya ayii'd Afəyo, ya awiye ləog ree, ye ükeel kə ba.
I PT.find hare I PT.allow.3sA wash 3sE he FUT.stay time not
“I found Hare, and I left him to bathe himself. He won't delay a long time.
59. Ye nà biïyo kicito.” Kán, kə akiit met ri ka ley kaad, ge doom
he be come.DT at.once here time PT.make joy at PL animal go they start
He will come soon.” At this, the animals had joy and they began
60. laai kəf kew ri ge ki nyəet nyeto 'da we biyo ni Afəyo
exchange word among at 3pO with laugh laugh as that come of hare
chatting together and laughing as if the coming of Hare
61. 'da may wən rək keet ka lor, bəlo bi nyobo
as fire strength word scatter PL fear weakness and laziness
would bring strength like fire scattering fear, weakness and laziness
62. yəkə ti 'dend ri ge. Ki mba, Afəyo awooto biyo
out under skin of 3pO with little hare PT.arrive.DT come
from their frail bodies. A little later, Hare arrived
63. nyika yi ge kar rəf ba, kendo ki yen wiye,
was to.3pO in court not but with fire.wood head.3sO
not to them in the court, but (passing by) with firewood on him,
64. ga fəko fi ti yite, bək rit, bəlu bi üfot kore kaado
big gourd water under shoulder.3sP leaf herb herb and herb chest.3sP go.DT
water in a big jug under his arm, herb leaves of rit, bəlu and üfot herbs in his lap
65. ki yi yoo kpəkə ki kar rəf. Kəŋ ləor ne ka 'Dübor
with in road near with place court first see 3sA be lion
passing on the road near the place of the court. Lion was the first to see him
66. ü kiki kaac ne mal fila koog kog yi Afəyo,
and fear rise 3sA up quickly shout shout for hare
and fear arose him quickly and (he) shouted to Hare,
67. “Eε Afəyo, Wa ni kuur nyika yi ba? Yi ni cii'do nà kene?”
hey hare we be wait was 2sA not you be go be where

Hey Hare, we are waiting for you, right? Where are you going?”

68. Ki giir kɔf, Afɔyɔ yire wɛ, “Ya ayiin gɔ ki.
with turn word Hare to.3sO that I PT.know it indeed
In reply, Hare said to him, “Yes, I know it.
69. Kendo cig abii yira kitin yen wɛ, baa anyɔɔl tin ki tikɔ yen,
but news pt.come to.1sO now this that father PT.bare today with dawn this
but I just received word that my father gave birth this morning,
70. ü ngbiŋ kitin yen danɔ mɔkɔ ba bute ba yɔ.
and until now this person some not near.3sO not just
and until now, there is nobody near him (to help him).
71. Ya nà cii'do fila fiiir kiiit may fi maa'd ki ne.”
I be go.DT quickly for make fire water wash with 3sO
I am going quickly to make hot water for him to wash with.”
72. Ki giir kɔf, 'Dübor yi Afɔyɔ wɛ, “Yi nà cet! Yii'd dicio nyɔɔl a ŋa?”
with turn word lion to hare that you be dung find man bare be who
In reply, Lion said to Hare, “You are dung! Who is this man you found that
gave birth?!”
73. Ki toor kɔf yen finy, ka ley kpi ni kaado koog kog,
With throw word this down PL animal all be go.DT shout shout
As soon as this word was spoken, all the animals shouted,
74. “Waaa, waaaa!” 'Dooŋ 'Dübor neeno wal wal ki bute
(sound) while lion see.DT strangely with near.3sO
“Oooh!” Lion looked around him and was confused
75. ri ka ley man nyɛet ne. Ni kwii nyetɔ finy mba,
at PL animal that laugh 3sA when cool laughter down little
at the animals laughing at him. When the laughter quieted down a little,
76. Afɔyɔ ni tiŋ yide mal yi 'Dübor, “Cet nà yi!
hare be carry voice.3sP up to lion dung be you
Hare raised his voice and said to Lion, “Dung are you!
77. Yi ayiin gɔ ki wɛ dicio ki nyɔɔl ba.
you PT.know it with that man with bare not
You know that a male cannot give birth.
78. Yi bee'd anyi'de mood kɔf wɛ dicio caa kwiri anyɔɔl?
you remain PT.how insist word that male cow your PT.bare
Why do you claim that your bull gave birth?

79. 'Düüg nyitind ka caa ki Üton yire kitin yen.
return children PL cow of hyena to.3sO now this
Return the calves of Hyena to him right now.
80. Gə jaar yi aṅṅəl rəf ri kendi.”
it straight you PT.cut word at alone.2sO
It is clear you alone have brought the verdict.”

Jeg Lam äi Gifi müi Dob Ciṅṅ (Jeg)

Good luck be thing that palm hand
Riches are in the Things you Possess

1. Ki ṅey 'dwəy a'dek tum, Ücoda, Ücin bi Üca a'düügo faci.
with after month three hunt (name) (name) and (name) PT.return.DT home
After three months on a hunt, Ucoda, Ucin and Uca returned home.
2. Tum nyika met kicət. Kə nyika met ri ge,
hunt was good much time was good for 3pO
The hunting was very good. The time was good for them,
3. fiir kew ka gifi yii'd u tum a lak lec, kic bi ka kun ley.
for among PL thing find on hunt be tooth elephant honey and PL dead animal
for among the things they found on the hunt were elephant tusks, honey and dead animals.
4. Ge abii kpi cuung ge far Üca, fiir faci kwere nyika
they PT.come all stop 3pS place Uca for house his was
They all came and stopped at the house of Uca, since his house was
5. kukəṅ faci tikor wooto ri fu baṅ ka yege maṅ.
first house before arrive to area remainder PL other those
the first house before reaching the houses of the others.
6. Ki ṅey maad fi bi yuum ge ri ge mba, ge yi Üca we,
with after drink water and rest they of 3pO little they to Uca that
After drinking water and resting for while, they said to Uca,
7. “Ücoda, bee'd Jək ki ni bi nyitindi. Wa nà cii'do fiir ka jog
Ucoda be God with 2sO and children.2sP we be go.DT for PL other
“Ucoda, God be with you and your children. We must go because of the
8. man yəwa ni.” Kendo kicəto, ci Üca akoor nat ki kəf we,

who for.1pinO indeed but at.once wife Uca send child with word that others who belong to us.” But at once, wife of Uca sent a child with a word saying,

9. “Mama we, ye nà tɔɔg kon finy yokɔ rumo, kuuru go.”
mama-I that she be cut asida down out already wait.2pS it
“My mother says, 'Asida (food) is ready, wait for it.' ”
10. “Fara boor,” Ücin agaam kɔf ki mal.
house.1sP be.far Ucin PT.catch word with up.
“My house is far away,” replied Ucin.
11. “Gɔ ukwaanya ti banj kīya fūr tuum banj wot.”
It FUT.help.1sA under stomach.1sP for finish remainder walk
“It will strengthen me to complete my journey.”
12. Yi giir kɔf Ücin we, “Caamu ka cam, fara ba boor kicɔt ba.
in turn word Ucin that eat.2pS PL food house.1sP not far much not
In reply, Ucin said, “Do eat the food. My house is not far, (I will eat with you)
13. Kɔ mɔkɔ.” Ücin atiiŋ ter cii'do kata Üca nyik ki kɔɔf yire,
time other Ucin PT.carry load go though Uca was with say to.3sO
another time.” Ucin picked up his load and went out although Uca was saying to him,
14. “Ji woda, njuku gifɪ man tikori weɛ yi dob cingi,
SG friend.1sP ready thing that before.2sO or in palm hand.2sP
“My friend, that thing ready before you or in the palm of your hand,
15. maŋ a kwiri nyika man tundu ba yiri ba ni.”
that be yours was that still not to.2sO not just
that is yours, and not what you don't have yet.
16. Ü ki ri adi. Ni woot Ücin, ye yii'd nyik nà yak tɔ far kɔre.
and with at true when arrive Ucin he find was be cry death home in.law.3sP
And this is true. When Ucin arrived, he found there was a funeral in the house of his in-law.
17. Nying nyimen bi ka wat mɔkɔ, ki lɔɔr ne biiyo akiit
PL sister.3sP and PL relative other when see he come.DT PT.do
His sisters and the other relatives, when they saw him arriving,
18. ŋwec cii'do kwaag ne ki yak kicɔt,
run go.DT embrace 3sA with cry much
ran and embraced him crying very much, saying,
19. “A can ni gen 'dagin ni, a mbu ni gen 'dagin ni?”

be poverty of what like.this indeed be suffering of what like.this indeed
What a pity this is, what kind of suffering is this?

20. Akɔ! Baa, Acala akiit ba. Wa bii yen a ki yoor u lel.
oh father Acala PT.did not we come this be with road of grave
Oh! Father, Acala is dead. We are coming from the cemetery.
21. Nyika akuunye yokɔ ki. Wooi, Wooi.”
was PT.bury.3sA out indeed (cry)
She was already buried. Ah, ah!”
22. Ücin amiir ki nin a'dek ki caam nyi gifi mɔkɔ ba.
Ucin PT.sad with day three with eat little thing other not
Ucin was in real agony for three days without eating anything at all.

Dakɔ (Dakɔ)

The Woman

Author John Baptist Asan

1. Kukɔŋ tic kwara yi Sudan ki ŋey 'düügo ki yoor Uganda
first work my of Sudan with after return.DT with road Uganda
My first work in Sudan after returning on the road from Uganda
2. nyika yi Torit, kitin yen ga kal ni serig Istewiyo.
was in Torit now this big town of eastern Equatoria
was in Torit, now capital of Eastern Equatoria State.
3. Wa nyik bɔɔdɔ ni Hai Mustasfa. Nam, nying gɔ,
we were live.DT at quarter hospital river name its
We were living at Hai Hospital. There was a river called
4. Keneti nyika nut muulo ki but Hai yen.
Keneti was present craw.DT with near Hai this
Keneti flowing by near this Hai.
5. Ŋwec muul fi yen nyika tek kicɔt.
Run crawl water this was strong much
It was a very fast flowing river.
6. Yi ceŋ mɔkɔ akel yi kɔ yoŋ, ya agwaar ka bongu
in day other one of time that I PT.collect PL clothes
One day at that time, I collected the clothes and

7. kaada cii'do kulo lɔɔg ge. Gɔ nyika ka turo nɔ.
go.EVID go.DT water.place wash 3pA it was PL morning only
went to wash them in the river. It was early in the morning.
8. Kĩ mba, ki yoor yĩ Hai, ya ni leeng kogo, “Wowo, wowo, lalala, lalala!
when little with road of Hai I be hear shout (shout)
A little while (after arriving) at Hai on the road, I hear a shout, “Ah, ah, oh, oh!
9. Maagu ye, maagu ye! Ye nà cii'do foodo yĩ fi!”
catch.2pS 3sA catch.2pS 3sA she be go fall.DT in water
Catch her, catch her! She is going to fall in the water!”
10. Dicɔ nyika gweey cige. Dakɔ nyike gweey ne ni akuum
man was beat wife.3sP woman was.3sS beat 3sA be PT.swear
A man was beating his wife. The woman that was being beaten promised
11. re wɛ, ye nà cii'do neeg ree ki foodo yĩ fi yɔ.
3sO that she be go kill 3sE by fall in water just
him that she would kill herself by falling into the water.
12. Ka co areem ti toke kaad maag ü 'dүүг ne faci.
PL men PT.run under head.3sP go catch and return 3sA home
The men ran after her and caught (her) and returned her back home.
13. Ki mba, ki ɲey nyika gwɛɛny ciɲɔ re,
with little with after was release hand 3sO
A little while after she had been released,
14. dakɔ yen agwaar ɲwɛc məkɔ ti fiir cii'do foodo yĩ fi.
woman this PT.take run other also for go.DT fall.DT in water
this woman dashed out and ran again to jump in the water.
15. Ka nyɔkɔ amaage 'dүүг ki ne faci. Kar a'dek ye kiit ka gbel kɔf yen.
PL poeple PT.catch.3sA return with 3sO home place three she do PL same word this
The people caught her and returned her home. She did this same thing three times.
16. Kĩ tɛer far, ya yiin ü lɔɔr a wɛ dakɔ ni kiit
when think thought I know and see be that woman be do
After a thought, I knew and saw that the woman
17. a kiki re bi mbuuc nyɔkɔ nɔ. Ná adi nà wiiya ye,
be power 3sO and tire people only if real be leave.EVID 3sA
was pretending and tiring people for no reason. In reality, if she was left to herself,
18. ye üfood yĩ fi ba. Kĩ lɔɔr waɲ nyɔkɔ ü ki nyɔkɔ ɲwɛc ti toke,

she FUT.fall in water not when see eyes people and with people run at head.3sP
she would not jump in the water. When people seeing and running to prevent her,

19. ye ayiin go kī wε, ūkaame ye yokō tikor moodo ne.
she PT.know it indeed that FUT.take.3pS 3sA out before drown.DT 3sS
she knows that they would take her out before she drowned.
20. Kán, ya yī ka wɔf yɛn nyik ŋwɛɛc maag ne nī wε,
here I to PL youth this were run catch 3sA indeed that
Then I said to the young people who were running to catch her,
21. “Dakō yoŋ ni kīit nà kiki ne fīir kīit lor ri ji fare,
woman that be do be power 3sP for do fear at SG husband.3sP
“Than woman is only pretending in order to frighten her husband
22. kɔfīir wu nà ŋeye. Ná wu cuunga maag ne
because you be behind.3sO if you stop catch 3sA
because you are around. If you stop preventing her
23. ü ná ye ülɔr ŋat məkō luuk ne ba, ye üfoor yī fi ba.
and if she FUT.see person other follow 3sA not she FUT.jump in water not
and if she sees no one following her, she will not jump into the water.
24. Ya ni kuum raa yuu, mbuu wu ye, lɔru ükīit rɔk a gen?”
I be swear 1sE 2pO leave 2pS 3sA see2pS FUT.do self be what
I swear to you, will you leave her alone, and see what will happen?”
25. Ka nyəkō man nyik yiiyo yī kɔf kwara nyika kɔɔf wε,
PL people that was agree.DT in word my were say that
Those people that agreed with me were saying,
26. “Kɔf kwere adi, kɔf kwere adi. Wiiyo ye, wiiyo ye.”
word his true word his true leave.DT 3sA leave.DT 3sA
“His word is true, his word is true. Let us leave her, let us leave her.”
27. Ka jog məkō wε, “Ü ná ye üfoodo moode?” Jog məkō alak,
PL other other that and if she FUT.fall.DT drown.3sS other other many
The others were saying, “And if she falls and drowns?” More people said,
28. “Foode, moode wiij go a ye. Ko amaage.”
fall.3sS drown.3sS want it be she we PT.catch.3sA
“Let her fall and be drowned as she wants that to happen. We will catch her.”
29. Danō mu cɔre yī fi ba. Ka nyəkō nyik ki laai kɔf ki far,
person that push.3sA in water not PL people were with exchange word of thought
Nobody pushed her in the water. While people were talking and thinking,

30. ye ü'düüg cii'do foodo yï fi ba yɔ, ndola dakɔ yen afoor ki
 she FUT.return go.DT fall.DT in water not just arise woman this PT.flee with
 she did not go and jump in the water. Then the woman got up and ran at full speed
31. cii'do yï fi. Ka nyɔkɔ mba nyika luuk ne ki ŋwɛc,
 go.DT to water PL people small were follow 3sA with run
 towards the water. There were a few people running following her, saying,
32. “Maagu ye, Maagu ye!” Ü ka nyɔkɔ nyik wa laai kɔf
 catch.2pS 3sA catch.2pS 3sA and PL people were we exchange word
 “You catch her, you catch her!” And people I had conversed with,
33. ki ge nyika gweey kogo miyi ge, reem jo luk ne,
 with 3pO were beat shout belonging 3pA run PL follow 3sA
 they were shouting to them and chasing those who followed her, saying,
34. “Ni maagu ye ba, ni maagu ye ba!”
 be catch.2pS 3sA not be catch.2pS 3sA not
 “Don't you catch her, don't you catch her!”
35. Ka nyɔkɔ man nyik foonj maag ne acuung ki faar,
 PL people that were try catch 3sA PT.stand with thought
 The people that were trying to catch her stopped and thought
36. mɔkɔ ba, nyɔkɔ nyik tikore ümaaga ye yɔɔ,
 others not people were before.3sO FUT.catch.EVID 3sA perhaps
 other people in front of them might catch her,
37. kendo ge yɔɔb kendo a yɔɔ yï dakɔ yen fiir kaade.
 but they open instead be path to woman this for go.3sS
 but they instead opened a path for this woman to pass through.
38. Ye akaado. Ye aneen cen ü ki lɔɔr danɔ mɔkɔ luuk ne ba.
 she PT.go.DT she PT.look behind and be see person other follow 3sA not
 She passed through. She looked behind and saw no one following her.
39. Ye awoot di fi. Kar fodo yï fi, baal ye aŋaai ree,
 she PT.arrive at water place fall.DT in water swing.around she twist 3sE
 She reached the bank. Instead of falling in the water, she turned
40. foode di teng fi ki yaak yak.
 fall.3sS at near water with cry cry
 herself around, fell near the bank and cried.

Dudumaki (Dudu)

Dudumaki

Dudumaki

Author: John Üṅəm

1. Ya nyik bɔɔdɔ a yi finy, nying gɔ, Pakele Uganda.
I was live be in ground name its Pakele Uganda
I was living in the place called Pokele in Uganda.
2. Jo finy yoṅ cɔɔnd ri ka Madi nyika jeg nyɔkɔ.
PL ground that call at PL Madi was good people
The inhabitants called Ma'di were good people.
3. Ya abee'd kuṅ ki koro a'dek 1968-1970. Ka nyɔkɔ a fu Krieto
I PT.stay there with year three PL people be tribe Christ
I lived there for three years (from) 1968-1970. The people were Christians of
4. yi Kanica Katolikia. Fodo nut yige. Ka cam kwege
of church catholic field exist to.3pO PL food their
the Catholic Church. There was a field of theirs. Their food was
5. kundi, raw, ṅor, bel. Ge ti ni fuur wàrà fūr cad,
millet millet bean dura they also be cultivate cotton for trade
millet, beans, and sorghum. They also raised cotton as a cash crop.
6. Wɔf ni ji cad, ki cige, nyika bɔɔdɔ ti yi finy yen.
youth be SG trade with wife.3sP was live also in ground this
A young merchant with his wife were also living in this place.
7. Tɔ wɔɔ nyika re kicɔt. Yi ka kɔ ye nà wɔɔl wɔɔl wor ki kɔ.
sickness cough was 3sO much in PL time he be cough cough wake with time.
He got a bad case of Tuberculosis. Sometimes he would cough he awoke in
the morning.
8. Ye abɔɔd ki tɔ yen ki dunda koro, kaade doom mook mok
he PT.live with sickness this with many years go.3sS begin get.thin thinning
He lived with the sickness for many years, and he began losing a lot of
9. kicɔt, ü cii'd dakɔ doom wiiḡ kɔf kwere kendo ba.
much and go woman begin want word his but not
weight, and the woman began thinking about divorcing him.
10. Ye fii wiiḡ kɔf kwere ba nyik nyika we ye ba kiit keye yɔ ba,
she do want word his not was was that she not do love.3sP indeed not

She did not want him—not because she did not love him,

11. kendo fīr ye nyik abool yokō yī tuuī tō.
but for she was PT.tired out in treat.? sickness
but because she was tired of caring for him.
12. Yi ceŋ mōkō wiyy ge laayū kōf ki yege dakō but
in day other let 3pA exchange.? word of other woman about
One day, when they were conversing with other women about
13. ka mbu, cando, remb wic yī kuuny faci, ye yī yege wē,
PL suffering punishment, pain head in bury home she to other that
the suffering, trouble, and anxiety of family life, she said to the others,
14. “Dudu! Kōf yen ra nī, danō mu rōomō ki kwaan ti lek ki yege ba.
(name) word this 1sO indeed person that able with read under dream of other not
“Dudu, the kind of troubles I have, no one can understand.
15. Kata key dicō kwara ra kicōt, ná nyika yoo ni neeg ne yīra,
although love man my 1sO much if was way be kill 3sA to.1sO
Although I love my husband very much, if there was a way to kill him for me,
16. ya ni neega ye. Akel fīr, 'doon yuume ree yī ka mbu kwere.
I be kill.EVID 3sA one for so.that rest.3sS 3sE in PL suffering his
I would kill him. One (reason is) so that he can rest from his suffering.
17. Arew 'doon yuuma raa tī yī tī tuuī ne. Ka wa'dge akweer re
two so.that rest.1sS 1sE also in also treat.? 3sA PL relative.3s PT.refuse 3sO
Second (reason is) so that I can also rest from caring for him. His relatives
18. mbuu ge ye kwere yīra.” Yi giir kōf, Dudu wē,
left 3pS 3sA his to.1sO in turn word Dudu that
refused him leaving his suffering as my responsibility.” In reply, Dudu said,
19. “Tico, yi ni waay nà adi? Mot nō dudumaki kīta gō yīri,
(name) you be talk be true slowly only poison do.EVID it to.2sO
“Tico, are you speaking the truth?” Dudumaki can do the job for you
20. ü ŋat mōkō üyiin gō ba. Tin leer dudumaki ki fi.
and person other FUT.know it not today mix poison with water
and no other person will know about it. Today, mix dudumaki with water.
21. Kaam gō yīre. Ye üfooc ki turo ba.”
take it to.3sO he FUT.wake with morning not
Give it to him. He will not wake up in the morning.”

22. Tico, ki jeg bi rɛc kɔ re ti, agiir kɔf, “Dudu, Dudu!
Tico with joy and bad time 3sO also PT.turn word Dudu Dudu
Tico, with a mixture of joy and sorrow, replied, “Dudu, Dudu,
23. mot, mot! Ni cii'd ɲat məkɔ leeng gɔ ba, akɛl ka Jɔk.”
slowly slowly be go person other hear it not PT.one be God
quiet, please! Let not one hear about this except God.”
24. Yi 'düwor yoŋ, ki ɲey cam, Tico aleeer dudumaki ki fi,
in night that with after food Tico PT.mix poison with water
That night after eating, Tico mixed dudumaki with water,
25. kaam gɔ yi ji fare ki kɔf wɛ, “Foonj dawa yen,
take it to SG husband.3sP with word that try medicine this
and gave it to her husband saying, “Try this medicine
26. məkɔ ba gɔ kwaanya rɔk. Kaam gɔ yira a ji woda.
other not it help.EVID self give it to.1sO be SG friend.1sP
Perhaps it will help you. It was given to me by my friend.
27. Ye mu wiiɲ ɲat məkɔ yiin kɔf but gɔ ba. Ye kaam gɔ nà yi kɔf kwara.”
she that want person other know word about it not she give it be for word my
She does not want any other person to know about it. She gave it because I gave
my word.”
28. Ki ɲey maad gɔ, ji tɔ abüüt finy kaade ki niindo jaar.
with after drink it SG sickness PT.lay down go.3sS with sleep.DT completely
After drinking it, the patient lay down and slept soundly
29. Ye fii foyo ba ngbiɲ ki turo. Kendo, Tico mu niind ki 'düwor ba.
he do wake.DT not until with morning but Tico that sleep with night not
He didn't wake up until the morning. But Tico did not sleep that night.
30. Ye abüüt finy, ki waɲe ranga ranga neeno mal yi nɲbangba kwɔt,
she PT.lay down with eye.3sP transparently look.DT up to ceiling house
She lay (awake) with dry eyes looking up at the ceiling of the house,
31. kaac cii'do ciig kiye ri ji fare, ye atɔ wɛɛ ki ri mu kpɔ ne.
arise go lock ear.3sP to SG husband.3sP he PT.died or with at that alive 3sP
(and at times) would pin her ear to (inspect) her husband if he were alive or dead.
32. Ni woor kɔ, dakɔ akiiit may fi yi ji fare. Dico acii'do looge
when awake time woman PT.do fire water to SG husband.3sP man PT.go.DT wash.3sS
In the time of waking, the woman boiled water for her husband. The man went
33. ree. Ye abii ü kaam cay yire. ɲet maad cay, ye nyika

- 3sE he PT.come and give tea to.3sO after drink tea he was and bathed. He came and (she) gave tea to him. While drinking tea, he was
34. neeno bor yokɔ u mal. Yi ka kɔ yen kpi, ŋat mɔkɔ tundu mu
look.DT far out on up in PL time this all person other still that
looking as if very far off in (his thoughts). During all this time, neighter of them
35. waay kɔf yi yege mɔkɔ ba. Ge kpi aleeny yokɔ yi cuny ni cuny
say word to other other not they all PT.loose out in liver of liver
spoke a word to each other. They both got lost in another world (their hearts)
36. ge faar dunda ka far. Dico yen nyik ba neeno ri cige ba.
they think many PL thought man this was not look.DT at wife not
thinking of many thoughts. The man was not looking at his wife.
37. Kendo dakɔ nyika kwaan neno re ki tɛer far
but woman was steal look at.3sO with think thought
But the woman would steal glances at him, wondering
38. mu yi wi dico yen nà gen wɛɛ ye yiin nà gifɪ yen ji kɪt rɔk ni.
that in head man this be what or he know be thing this SG do self indeed
what was in the head of this man and if he knew the thing that heppened.
39. Nɪ cii'd dico muuny baŋ cay nyik yi kubaya,
when go man swallow remainder tea was in cup
When the man swallowed the rest of the tea in the cup,
40. ye agiir ree mot ki cɔɔnd cut, “Tico!” Tico agiir ree,
he PT.turn 3sE slowly with call call Tico Tico PT.turn 3sE
he turned slowly and called out, “Tico!” Tico turned and
41. neene re u dege, “Yi acɛer jeg dakɔ mu kɪit keye.
look.3sS 3sO on mouth.3sP you PT.true good woman that do love.3sP
and looked at him in silence. “You are a truely good woman (that I) love.
42. Bee'd Jɔk ki ni.” Kicɪtɔ ki giir u gɔ, Tico wɛ, “Bee'de ki ni ti.”
be God with 2sO at.once with turn on it Tico that be with 2sO also
God be with you.” At once replying, Tico said, “And also with you.”
43. Gwanya, ji far Tico ki cii'do mal yire wɛ,
(name) SG husband Tico with go.DT up to.3sO that
Gwanya, the husband of Tico, went on to say to her,
44. “Dawa, kaami yira nyiworo met kicɔt. Yi yiin gɔ,
medicine give.2sS to.1sO yesterday good much you know it
“The medicine you gave me yesterday, it was very good. Do you know,

45. ki ɲey maad gɔ ya mu wɔɔl ba, niinda ngbiŋ kitin yen ki?"
with after drink it I that cough not sleep.EVID until now this indeed
after drinking it, I didn't cough, and slept until now?"
46. Tico, "Ya ayiin gɔ dico kwara ji kit keya."
Tico I PT.know it man my SG do love.1sP
Tico said, "I know this my husband and my lover."
47. Gwanya, "Baŋ gɔ ba nut ba? Bii ki gɔ yira maada gɔ."
Gwanya remainder it no exist not come with it to.1sO drink.1sS it
Gwanya said, "Is there no more? Bring it to me to drink it."
48. Ki leeng kɔf bii ki gɔ yira maada gɔ, Tico afoor ki ɲwec ki yi finy
be hear word come with it to.1sO drink.1sS it Tico PT.ran with run with to place
When she hear the words, 'Bring it to me to drink it,' Tico flew from the place
49. nyike bee'do ri gɔ biiyo foodo u Gwanya, yaak ki fi waje,
was sit at it come.DT fall.DTon Gwanya cry with water eyes.3sP
she was sitting and came and fell on Gwanya weeping with tears in her eyes.
50. "Akel ba Gwanya, akel ba Gwanya! Ya ukaam gɔ yiri kendo ba.
one not Gwanya one not Gwanya I FUT.give it to.2sO but not
"Not all Gwanya, not all Gwanya, but I will not give it to you.
51. Gɔ nyika dawa ba, a dudumaki. Ya wiiɲ nyika neeg ni,
it was medicine not be poison I want was kill 2sA
It is not medicine, it is poison. I wanted to kill you,
52. kata nyik nyika rec kɔf ba. Jɔk abɔɔdi.
though was was bad word not God PT.save.2sA
although it was not with bad intentions. God has saved you.
53. Wiiyi rec kɔf bi leeny kɔf kwara yira!"
leave.2sS bad word and loose word my to.1sO
Forgive me my sin and evil action!"
54. Ná far kwiri Gwanya akiit gen ki Tico? Doom rok yi ko yoŋ cii'do mal,
if thought your Gwanya PT.do what with Tico start self in time that go up
What do you think Gwanya did to Tico? From that time onward,
55. Gwanya abɔɔd ki Tico yi yoo mu met kicɔt kaad kukɔŋ riyo kwege,
Gwanya lived with Tico in way that good much go first stay their
Gwanya lived with Tico in a much better way than their life before,
56. fiir kata Tico kiit nyika rec gifɪ, Jɔk agiir gɔ ri jeg gɔ.

for though Tico do was bad thing God PT.turn it at good it
because although Tico did a bad thing, God turned it into a good thing.

57. U Jɔk ti awiyy rac kwere yire, fiir ye amiir ki.
and God also PT.leave ugliness her to.3sO for she PT.sorry indeed
And God also forgave her, for she was remorseful.

Jeg Guk bi Rɛc Dako (G&D)

Good dog and bad woman
The Good Dog and the Bad Woman

Author: Tereza To

1. Ka guk nyiko loor ge ki faci yoŋ ni, a jeg ka kwiny.
PL dog was.DT see 3pA with home that indeed be good PL animal
Some dogs that we see in houses are good animals
2. Ná ko fiida ge yi yoo mu jaar, kaam cam bi kiit guk 'da gifi
if we plant 3pA in way that straight give food and do dog as thing
if we train them in a good way. Feed and treat the dog as something
3. mu wiiy faci. Ni gweeyi wee reem guk ki ko, ki ko ba.
that want home be beat.2sS or chase dog with time with time not
wanted in the home. Don't beat or chase the dog all the time.
4. Ye ukiiita loor u uyiin ki wat kwere ba. Ná yi ba faci ba,
he FUT.do.EVID fear and FUT.know with friendship his not if you not home not
He will be frightened and not understand his relationship (with you). When you
are not at home,
5. jeg guk na kuung faci u reem jo kow yoko, u ka kwiny ti.
good dog be protect home and chase PL thief out and PL wild also
a good dog will protect the home and chase away thieves and any wild animals.
6. Yi yoo wee yi lum na liny afoodo ki ni, ye na ki liny kofiiir
in way or in forest if fight PT.fall.DT with 2sO he be with fight because
On the road or in the woods, if you are attacked, he will fight because
7. guk kuunga danɔ kicɔt na ambaar nyitin.
dog protect.EVID person much be PT.small children
a dog protects people, especially children.
8. Yi ceŋ mako guk anuu'd rɛc dako yi ji fare.
in day other dog PT.show bad woman to SG husband.3sP

One day, a dog showed a bad woman to her husband.

9. Dico agwaar wot cii'de yi tic ki 'da ki ko kpi.
man PT.collect walk go.3sS in work with as with time all
The man left and went for work as usual.
10. Kendo ni woote kar tic, ye yii'd a we, wiye awiil ri ka mufta
but when arrive.3sS place work he find that head.3sP PT.forget at PL key
When he reached the place of work, he discovered that he had forgotten the keys
11. ni di ka duruc tarbija ki. Ki giir ree kicitō 'dūūgo faci fiir ge.
of at PL drawers table indeed with turn 3sE at.once return.DT home for 3pO
in the drawer of the table. At once, he turned around and returned home for them.
12. Kpoko ki faci ye ni yii'd guk faci ηwεεc ηwεc biyo yire
near with home he be find dog home run run come.DT to.3sO
Near the house, he found the dog of the house running to him
13. ki yoor yi faci moko. Guk abii ki ηwεc, yeeη yube ü yaak ηiji, ηiji
with road in home other dog PT.come be run shake tail.3sP and cry (sound)
on the road from another house.The dog came running, wagging its tail and crying
14. yi yoo ki ka guk ü giir ree ki ηwεc 'dūūgo yi faci ni biye
in way of PL dog and turn 3sE with run return in home be come.3sS
in the way (usual for) dogs and turned and ran back to the home it came
15. ki yoor ki go, cuungo yeeη yube di ndot yi faci yoη.
with road of it stand.DT shake tail.3sP at door in house that
from on the road, standing, wagging his tail at the door of that house.
16. Ye acuung, cōnde guk, guk kiit ka ηiji, ηiji, giir ree neeno ki di ndot
he PT.stop call dog dog do PL (sound) turn 3sE look.DT with at door
He (man) stopped and called the dog, (but) the dog (again) whined, turned and
looked at the door.
17. Kicitō ye ni kaado yiin go we guk kaam na kew yire we,
at.once he be go.DT know it that dog give be sign to.3sO that
At once, he understood that the dog was giving him a sign that
18. gifi moko ki nut yi kwot. Ki jeg lam, nying acakir arew
thing some be present in house with good luck PL police two
there was something in the house. By good fortune, two policemen
19. nyika kaado cii'do yi tic. Ye acuung ge, ye we,
were go.DT go.DT to work he DT.called 3pA he that
were passing by, going to work. He called them, saying,

20. “Nying ümiyo, guk yoŋ a kwara. Ye amook di ndɔt yɛn ki nyitinde
 PL brother dog that be mine he PT.be.thin at house this of children.3sP
 “Brothers, that dog is mine. He has guarded that house of his children,
21. kīit kew yīra. Gifi məkɔ fowa wɛɛ danɔ ki yoor fara nut
 make sign to.1sO thing some home.1sP or person of road house.1sP present
 making a sign to me. Something from my house or a person on the road from
 my house is present
22. yī kwɔt yoŋ. Kwaanyu ya, ya wiija yiin gifi nyik
 in house that help.2pS 1sA I want.EVID know thing was
 in that house. Please help me. I want to discover the thing
23. guk wiij nüü'd gɔ yīra nī.” Kán ackeri məkɔ ni kaad gweey
 dog want show it to.1sO indeed here police some be go beat
 the dog wants to show me.” At this point, the police phoned on (his)
24. telefon yī makta fiir yii yiinj kwɔt yoŋ. Ki ŋey yiyo, di ndɔt ayɔɔb.
 mobile to office for agree search house that with after consent at house PT.open
 mobile the office for permission to search that house. After (receiving) consent,
 they open the door.
25. Yii'd kwɔt a ci dicɔ yɛn ki nati nyicɔ.
 Find house be wife man this with young man
 They found in the house the wife of this man with a younger man.

Nyeta bi Ŋeya (Nyeta)

Nyeta and Ngeya

Author: Tɔgori Tooryokɔ

1. Ayak, “Mota Nyeta, wu ki met kī!”
 (name) greet.1sP (name) you with good indeed
 Ayak said, “Greetings Nyeta, (I hope) things are good for you!”
2. Nyeta, “Ayak, nyi'de nyi miyo? Mota mota, ya mu lɔɔri ki nyi kɔ ba.”
 Nyeta Ayak how small mother greet.1sP greet.1sP I that see.2sA with little time not
 Nyeta said, “Ayak, how are you, sister? Greetings, I did not see you for some time.”
3. Ayak, “Gɔ nà adi Nyeta. Ya nyik nà teer far,
 Ayak it be true Nyeta I was be think thought
 Ayak said, “It is true, Nyeta. I was thinking about when

4. ya üyii'di a wene ü kune. Nyi kɔf yira kɔfiiri.”
I FUT.find.2sA be when and where little word to.1sO because.2sO
and where I would find you. I have some words of mine for you.”
5. Nyeta, “Jɔk ayɛɛr kɔ yen fiir ko.”
Nyeta God PT.chose time this for 1pinO
Nyeta said, “God has chosen this time for us.”
6. Ki giir ree neeno cen, kur cam bi kuc,
with turn 3sE look.DT behind side left and right
Then, turning and looking back, to the left and to the right, she said,
7. “Dunda kɔ ya nà wiiɲ waay kɔf yen yiri, ü lor nà moon
many time I be want say word this to.2sO and fear be block
“For a long time, I wanted to tell you this information and fear has prevented
8. na waay gɔ yiri. Yi nà ümiya ki wind ma ü Ayak na
1sA say it to.2sO you be brother.1sP of sister mother and Ayak be
me from saying it to you. You are my cousin and Ayak is
9. nyi wura ki wind baa. Wu kpi a mu kwara. Ya ba foog ki ni wu ba.
little father.1sP of brother father you all be that my I not divide with 2sO 2pO not
my niece. Both of you are relatives to me. I cannot do without any of you.
10. Kendo ya ti ba wiiy rɛc kɔf kiit wu wɛɛ kaado kewu ba.
but I also not leave bad word do 2pA or go.DT among.2pO not
However, I also cannot allow a bad thing to happen to you or to come between
you.
11. Ki ka kɔ mɔkɔ ya nà lɔɔr Ayak ki amut ciŋe cii'do nɛ.
with PL time other I be see Ayak with food.carrier hand.3sP go.DT she
At times I see Ayak with food carrier in her hand going this way.
12. Moŋ nà we ye ni cii'do a far Lingo yɔ.”
secret be that she be go.DT be home Lingo indeed
Rumor has it that she is going to the home of Lingo.”
13. Nyeta, “Bee'd Jɔk ki ni. Ya fii yiin wɛɛ leeng kɔf 'dagin tundu ba.
Nyeta stay God with 2sO I do know or hear word like.this still not
Nyeta said, “May God be with you. I don't know and haven't heard about this yet,
14. Ya nà cii'do yiin gɔ yi yoo kwara kenda. Ni kiit lor ba.
I be go.DT know it in way my instead.1sP be do fear not
(but) I will try to find out about it one way or another. Don't worry,
15. Nying ngi ükaad ki gɔ ba, kata gɔ a tot.”

name your FUT.go in it not though it be lie
your name will not be associated with it even if it is a lie.”

16. Ayak, “Cii'd Jɔk kwaany ni, yii'di gɔ ri adi.”
Ayak go God help 2sA find.2sS it at true
Ayak said, “May God help you, if you find it to be true.”
17. Nin abic akaado ki ɲey laaï kɔf kew Nyeta bi Ayak.
day five go with after exchange word between Nyeta and Ayak
Five days passed since Nyeta and Ayak had last spoken.
18. Ü yï ceɲ mɔkɔ Nyeta ki ka yege ka bolic nyik yï cuk
and in day another Nyeta with PL other PL police was in market
Then one day Nyeta and some friends who were police in the market
19. 'da jo kung lom bɔdɔ, alɔɔr cige cii'do faci ki koko gwɛnɔ.
as PL protect peace life PT.see wife.3sP go.DT home with cock chicken
in protecting the peace of life, saw his wife go home with a cock.
20. Kï tinɔ ni cii'de faci fiir caam cam bi kaam kar nin,
when evening be go.3sS home for eat food and take place sleep
When in the evening he went home to eat and to get some sleep,
21. cam kaam yïre a nyukwaɲ bɔk balɔ nyika gwɛnɔ ba.
food give to.3sO be broth leaf vegetable was hen not
the food brought to him was a vegetable broth and not of chicken.
22. Ye acaam cam u dege. Ki neeno ki yï kwɔt, ye alɔɔr
he PT.eat food on mouth.3sP with look.DT with in house he PT.see
He ate the food without saying anything. While looking around the house, he
23. amut ti kaf (cama) bongu ki bɔk bongu mɔkɔ u gɔ.
food.carrier under stand clothes with leaf cloth other on it
saw food carrier under the clothes stand with a sheet over it.
24. Ye ayɔɔb gɔ, ki gɔ nyika nyukwaɲ gwɛnɔ. Ye atuum cam,
he PT.open it in it was broth chicken he PT.finish food
He uncovered it, and inside it was the chicken broth. He finished eating
25. u dege ye adɔɔl kar nin. Kendo mbu ye fii gwaar wot ba,
on mouth.3sP he PT.roll place sleep but leave he do collect journey not
and silently rolled his sleeping mat. But before he left on (his) journey,
26. ye yï cige we, “Ŋeya, ka'dɔ bæ taali tin nà met kicɔt
he to wife.3sP that Ŋeya potash cook.2sS today be good much
he said to his wife, “ Ŋeya, the broth you cooked today is very nice,

27. kaad lɛb wɛɛ gwɛnɔ yokɔ.” Ni woote kar tic,
go tongue or chicken out when reach.3sS place work
better than cow's tongue or chicken.” When he reached his place of work,
28. ye acii'do cuuge kɔf ki ji 'dɔŋ kwɛrɛ 'doon 'dũũge
he PT.go.DT arrange.3sS word with SG big his so.that return.3sS
he arranged an agreement with his officer so that he could return
29. ruub waŋ tek kɔf fare. Ji 'dɔŋ ayii yire.
fix eye strong word house.3sP SG big PT.agree to.3sO
to solve some important matters at his house. The officer agreed to his request.
30. Ye afiinj ka jo wode arew fiir biïyo ki ne. Ye yiŋe wɛ,
he PT.ask PL PL friend.3sP two for come.DT with 3sO he to.3pO that
He asked his two friend to come with him. He said to them,
31. “Bee'du kpɔkɔ ki far Lingo. Ni kaadu yokɔ ngbiŋ ri biïyo na ba.”
stay.2pS near with house Lingo be pass.2pS out until at come.DT 1sS not
“Stay near the house of Lingo. Don't go out until I come.”
32. Nyeta a'dũũgo faci. Ye woot, yii'd dakɔ nyika biïyo yokɔ ki yoor kar
Nyeta PT.return.DT home he arrive find woman was come.DT out with road place
Nyeta returned home. When he arrived, the woman was coming out from the bath.
33. lɔko. Ye arɔny bongu, toor tob nyik u ŋuc jeg yuro,
bath she PT.wear cloth throw dress was on smell good smoke
She dressed, put on a robe that had been perfumed by incense,
34. kiir ree ki jeg ŋuc mɔɔ, tiin amut nyik ti kaf bongu,
sprinkle 3sE with good smell oil carry carrier was under stand clothes
sprinkled herself with perfume, carried the amut that was under the clothes stand,
35. ciig ndɔt kaade biïyo yokɔ. Ŋeya abii yokɔ yi kel.
shut house go.3sS come out Ŋeya PT.come out in fence.
and shut the door and came out. Ŋeya came out from behind the fence.
36. Ye aneen kur kuc bi cam ki lɔr ŋat mɔkɔ ba.
she PT.look side right and left with see person certain not
She looked right and left and did not see anyone.
37. Ye atoor tob wiye kuum ka finy mɔkɔ kpi yokɔ, wiiy
she PT.throw robe head.3sO cover PL place certain all out leave
She pulled the robe over her, covering her completely, leaving
38. ka nyi waŋe neeno ki kew gɔ. Kata ye acoom rɔomɔ ki Nyeta,

- PL little eyes.3sP see with between it though she PT.meet able with Nyeta
only a little space for her eyes to see between. Although she met Nyeta,
39. ye mu rɔɔmɔ nyik ki yiin ne ba. Kendo Nyeta ayiine.
she that able was with know 3sA not but Nyeta PT.know.3sA
she did not recognize him. But Nyeta recognized her.
40. Nyeta aluuke. Ye yɔ mu yiin Nyeta wɛɛ danɔ nut luuk ne yɔ ba.
Nyeta PT.follow.3sA she just that know Nyeta or person exist follow 3sA indeed not
Nyeta followed her. She did not know Nyeta or any person was following her.
41. Fīr ye mu wiiɲ ɲat məkɔ yiin ne ba, ye acii'do
for she that want person certain know 3sA not she PT.go.DT
For, she did not want any person to recognize her, and she went
42. ü lany far Lingo. Di kɛl ki Lingo nyika tool kur ɲeya.
and straight house Lingo at fence of Lingo was open direction ɲeya
straight to Lingo's house. The gate of Lingo's fence was opened towards ɲeya.
43. Mbuu ɲeya fii kaado yī kɛl ba, ye acɔɔnd cut, “ɲeya!”
before ɲeya do go.DT in fence not he PT.called call ɲeya
(But) before ɲeya could enter the fence, he (Nyeta) called, “ɲeya!”
44. ü kīit kew yī ka yege “Bīi wu!” ɲeya acuung rii ki nyi kog “Wuyi!”
and do sign to PL other come 2pS ɲeya PT.stop suddenly with little shout oh
and signaled to his friends, “Come here!” ɲeya stoped suddenly with a cry “Oh!”
45. Ki cii'do mal, Nyeta wɛ kicitɔ, “Ni 'dūūgi cen ba,
with go up Nyeta that at.once be return.2sS behind not
After this, Nyeta said at once, “Don't return back,
46. cii'di lany kwɔt ki cam yoŋ yī amut nɔ.
go.2sS straight house of food that in carrier only
go straight away to the house with the food in the *amut*.
47. Yi moon gɔ ra nyika fīir 'doonɲ caam wa gɔ ki ka jo woda.”
you block it 1sO was for so.that eat 1pexS it with PL PL friend.1sP
You refused to give it to me because we, my friends, were going to eat it.”
48. ɲeya acii'do kwɔt ü Nyeta ɲete akɛl ki nying acakir, jo wod Nyeta.
ɲeya PT.go.DT house and Nyeta after.3sO one with was police PL friend Nyeta
ɲeya entered the house, followed by Nyeta, then the police friends, the friends of
Nyeta.
49. Lingo nyika büüto finy kwaan bɔkɔ. Yɛɛ wangilwa amaage
Lingo was lay.DT down read paper behaviour bird.type PT.snatch.3sA

Lingo was lying in bed reading a book. (Suddenly), bird got ahold of him

50. ü kar kac mal ba. Nyeta, ki cii'do mal, ye yï ŋeya wɛ,
and place arise up not Nyeta be go.DT up he to ŋeya that
and he could not get up. Then Nyeta said to ŋeya,
51. “Kiit amut yonj u tarabija kán. Bii ki fi. Lingo, maŋ a ka jo woda,
put carrier that on table here come with water Lingo these be PL PL friend.1sP
“Put that *amut* here on the table. Bring water. Lingo, these are my friends.
52. kaaci mal. ŋeya ataal gwenɔ wɛ bii wa caam go tin fari.
rise-2sS up ŋeya PT.cook chicken that come 1pS eat it today house.2sP
Get up, ŋeya has cooked a chicken that we should eat today in your house.
53. Ye wiija nüü'd ni yira. Ka jo woda yen bii a ri ka cadu yira.”
she want.EVID point 2sA to.1sO PL PL friend.1sP this come be as PL witness to.1sO
She wants to show you to me. These my friends came as witnesses for me.”
54. Lingo mu wiij caam cam nyik ba, kendo ti wɔn rɔk, ye acaam go.
Lingo that want eat food was not but under power self he PT.eat it
Lingo didn't want to eat the food, but being forced, he ate it.
55. Ki ŋey ge atuum cam, Nyeta yï cige wɛ,
with after they PT.finish food Nyeta to wife.3sP that
When they finished eating, Nyeta said to his wife that,
56. “Yi bii nyika fiir nindo yï Lingo. Yi ba nindo ba. 'Düügï faci.
you come was for sleep to Lingo. you not sleep not return.2sS home
“You had come to sleep with Lingo. You will not sleep. You return home.
57. Kuro, nà ya awaay ti go yï jo nyol ni ki, ya üwiiya yi
tomorrow be I PT.say under it to PL bare 2sA indeed I FUT.leave.EVID 2sA
Tomorrow, when I have reported it to your parents, I will let you
58. biiyi kendo kuuny faci. Ya ni kuum raa u nyi mac,
come.2sS? but dig home I be promise 1sE on little fire
come back to cohabitation. I promise by the bullet,
59. ya ükiit gifï ki ni ba.” Ye ni wɔd talaga naaŋ go
I FUT.do thing with 2sO not he be pull bullet lick it
I will not hurt you.” He took a bullet and licked it
60. tikor jo woda yen, “Cii'do.” Ge kpi aŋwen jo wod nyeta arew
before PL friend.1sP this go.DT they all four PL friend Nyeta two
in front of his friends and said, “Let us go.” They were four, Nyeta's two friends

61. bi ɲeya ü Nyeta. Kendɔ ge fii 'diiügo far Nyeta bi ɲeya ba.
and ɲeya and Nyeta but they do return.DT house Nyeta and ɲeya not
and ɲeya and Nyeta. But they did not return to the house of Nyeta and ɲeya.
62. Ge cii'd nyika finy kore Tam. Tam meel, “Gɔ a rɛc gɔ!”
they go was place in.law.3sP Tam Tam shake it be bad it
They went to the home of his in-law Tam. Tam shaking said, “It is bad!”
63. ü neeno wal wal. Nyeta, “Baa, ni kiīt lor ba, gɔ nyika rɛc gɔ
and look.DT strangely Nyeta father be do fear not it was bad it
and looked distressed. Nyeta said, “My father, do not fear, there is nothing bad
64. wɛɛ gɔ üwooto ri gɔ ba.” Lor nyika ri Tam ki lɔr nying acakir
or it FUT.reach.DT at it not fear was with Tam with see PL police
nor will it become bad.” Tam became frightened when he saw the three police
65. a'dek ki ütüm ü nyare kew ge. Ki cii'do mal, Nyeta wɛ,
three with gun and daughter.3sP among 3pO with go.DT up Nyeta that
with guns and his daughter with them. Continuing, Nyeta said,
66. “Nind nyari tin kán ki ni. Ya übiīyo kuro kán yuu,”
sleep daughter.2SP today here with 2sO I FUT.come.DT tomorrow here 2pO
“Let your daughter sleep here tonight with you. I will come to you here
tomorrow (to tell you what happened),”
67. kaad ge teenjo.
go they left.DT
and they left.

Aɲɔm bi Üɲɔm (A&U)

Aɲɔm and Uɲɔm

Aɲɔm and Uɲɔm

Author: Üto Cai

1. “Man a kot remb wic ni gen cii'd dicɔ yen kaam gɔ yira tin ni?
this be kind pain head of what go man this give it to.1sO today indeed
“Why has this man made lot of trouble for me today?”
2. Ye üyii'd ka ya tin!” Aɲɔm nyika neeno ki di tur wal wal.
he FUT.find PL? 1sA today Aɲɔm was look.DT in at enclosure strange
He will find me today!” Aɲɔm was looking at the edge of a garden.
3. Kiī giir ree neeno cen, Üɲɔm nyika biīyo ki yoor kar tic.

when turn 3sE look.DT behind Üñom was come.DT with road place work
 When she turned and looked behind her, (she saw) Üñom was coming on the road
 from the place of work.

4. Añom, “Ki ri cend wuru bi meü, ya neeg ri a tō 'doonji
 Añom with at leg father.2sP and mother.2sP I killed at be death so.that.2sO
 Añom said, “By the leg of your father and mother, have I killed (anyone) so that
5. caand na 'dagin kar gō? Kar be'do finy weε kiiit nyi tic ba, arigen?”
 punish 1sA like.this place it place sit.DT down or do little work not be.what
 you punish me like this? I could not sit or do any work, why is this?”
6. Üñom akaad ki bute cii'do kwət giir bongu tic ki mu bee'do
 Uñom PT.pass with near.3sO go.DT house turn clothes work with that stay.DT
 Uñom passed by her going into the house and changed his work clothes
7. faci u dege. “Yi caanda a fiir gen?” Añom ki kəf luuk ne
 home on mouth.3sP you punish.1sA be for what Añom with word follow 3sA
 to house clothes (without saying anything—ignoring her.)
 “Why are you punishing me?” Añom was saying this following him,
8. cii'do kwət. “Bii yokō neeno ney ükōdō kwiri.
 go.DT house come out look.DT after hedgehog your
 going into the house. “Come out to see your hedgehog.
9. Ki cend gō arew kitin yen, ya acuung mac ti dōka fiir toor kon
 with leg it two now this I PT.light fire under cooker for throw asida
 Twice now I have tried to light a fire under cooker to make asida
10. ü ükōdō yoŋ kwiri nō mu rōomō wiiy na ba.”
 and hedgehog that your only that able allow 1sA not
 and (it dies because) that hedgehog of yours will not let me do it.”
11. Ki waay nyi kəf yi Añom ba, Üñom amaago ükōdō
 be say little word to Añom not Uñom PT.catch.DT hedgehog
 Without saying a word to Añom, Uñom caught the hedgehog
12. kuum ne ti kun 'dak. Añom a'düüg cuung mac ti dōka
 cover 3sA under broken pot Añom PT.return light fire under cooker
 and trapped him under a broken pot. Añom returned to light a fire under the cooker
13. doome toor kond kisra ñuur ñuro yi 'dōnde. Ngbiñ kitin,
 start.3sS throw asida kisra growl growl in throat.3sP until now
 and began making kisra from sorghum, muttering while she worked. Until now,
14. yen Üñom mu waay nyi kəf ü ye nyika ki yoom cunye kicət,

- this Uḥom that say little word and he was with peaceful liver.3sP much Uḥom spoke no word but was very happy in his heart.
15. fiir funj ni wiije fuunj gɔ afuunj rɔk yĩ kiit gɔ nyika ki dak nɔ ba.
for lesson be want.3sS teach it PT.teach self in do it was with mouth only not
for the lesson he wanted to teach was taught by action instead of by talking.
 16. Kɔf kiit rɔk nyika 'dagin: Üḥom anyɔɔm dakɔ.
word do self was like.this Uḥom PT.marry woman
It had happened like this: Uḥom married a woman.
 17. Ki ŋey koro a'dek ki nat ba, ye acii'do foonj ree yokɔ
with after year three with child not he PT.go.DT try 3sE out
After three years without a child, he went and tried outside (of marriage)
 18. fiir yiin gɔ ná ye a cɛr dicɔ. Dakɔ, nyinge Ayaka akaam yec.
for know it if he be real man woman name.3sP Ayaka PT.take pregnancy
to find out if he was impotent or not. A woman named Ayaka became pregnant.
 19. Jo nyɔl ne akoore cii'do far Üḥom fiir tuui tɔ kwɛrɛ,
PL bare 3sA PT.sent.3sA go.DT place Uḥom for treat sickness his
Her parents sent her to the house of Uḥom to treat his sickness
 20. ngbiŋ ná ye anyɔɔl ki 'doonj 'düüge ye yĩ jo nyɔl ne
until if she PT.bare be so.that return.3sS 3sA to PL bare 3sA
until she delivers, and then returns her to her parents,
 21. ná ye mu wiije ri dakɔ ba. Kendo ná Üḥom wiija ye ri dakɔ,
if he that want.3sA as woman not but if Uḥom want.EVID 3sA as woman
if he does not want her as a wife. However, if Uḥom wants her as a wife,
 22. biiye ki kwɛr bi baŋ ka gi nyɔm.
come.3sS with hoe and remainder PL thing marry
he would then bring hoes and other gifts for marriage.
 23. Ni cii'd Aḥom yiin gɔ, Üḥom nà biiyo cii'do ki ka gifi ŋet Ayaka,
when go Aḥom know it Uḥom be come go.DT with PL thing after Ayaka
When Aḥom realised that Uḥom was bringing the things to marry Ayaka,
 24. ye ni beeno doom muun Ayaka yĩ nyego yĩ Üḥom,
she be come.DT start accuse Ayaka to jealousy to Uḥom
she began accusing Ayaka to Uḥom, saying,
 25. “Dakɔ yonj kwiri nɔ nà ker ji nyobo. Ni cüül gifi ŋeye ba.
woman that your only be very SG lazy be pay thing after.3sO not
“That woman of yours is terribly lazy. Don't pay things for her.

26. Ga kɔ kwere nà ka rɛn tiŋ nat kore bee'do ki ne finy.
big time her be PL only carry child chest.3sP sit.DT with 3sO down
She spends a lot of her time just sitting around with a child on her chest
or sitting on her lap.
27. Taal cam ba. Yi ki lɔr gɔ ki waŋi. Cam kwere
cook food not you with see it with eye.2sP food her
She doesn't cook food. You see it yourself. Her food
28. ki kɔ kpi a ki 'düwor. Cam ni dī ceŋ ki kɔ kpi a yira.”
with time all be with night food of midday with time all be from.1sO
is always at night. I am the only one making food during the day.”
29. Ná far kwiri, Üŋɔm giir kɔf ki kɔf ki Aŋɔm nyika wɛ gen?
if think your Üŋɔm return word with word of Aŋɔm was that what
What do you think? What reply did Üŋɔm give to Aŋɔm?
30. Ga far ki Ayaka nyika neeno but yoom kɔ ki nat,
big think of Ayaka was look.DT about peaceful time of child
Ayaka was concerned about there being peace when the child came
31. ü baŋ gɔ a but dunda ka tic faci ü kɔ njite fiir tuum ge kpi ba.
and rest it be near many PL work house and time little for finish 3pA all not
and (not as concerned about) enough time to finish all the work in the house.
32. Kendo fiir Aŋɔm ki nat ba yire ba,
but for Aŋɔm with child not to.3sO not
And because Aŋɔm had no child,
33. kɔ kpi nyika nut yire fiir gifɪ mu wiije,
time all was exist to.3sO for thing that want.3sS
she had all the time to herself for what she wanted to do,
34. ü ki ükɔdɔ, gɔ akaam ga kɔ yokɔ yire,
and with hedgehog it PT.take big time out to.3sO
so with the hedgehog, it took lots of her time
35. fiir ükɔdɔ ba riyo kpɪi wɛɛ nindɔ ba. Gɔ nyika fiir fuunj Aŋɔm.
for hedgehog not remain quiet or sleep not it was for teach Aŋɔm
because the hedgehog did not stay quiet or sleep. This was to teach Aŋɔm.
36. Kán ni kaame gɔ ki ükɔdɔ yì Aŋɔm ye wɛ,
here be give.3sS it with hedgehog to Aŋɔm he said,
When he gave the hedgehog to Aŋɔm, he said,

37. “Kuung ükəɔ yen ngbiŋ ri 'düügo na ki yoor kar tic.
protect hedgehog this until at return.DT 1sS with road place work
Keep this hedgehog (and don't let it escape) until I return on the road from the
place of work.
38. Ni tuuye wɛɛ kuum gifi wiye ba.
be tie.3sA or cover thing head.3sO not
Dont tie him or put anything over him.
39. Wiiye caaye finy ri cam kwere kende.”
Leave.3sA search.3sS ground for food his alone
Let it look for food on its own.”

Glossary

The following important words are from the *Belanda Bor Consonant and Vowel Book*.

Word	Example	Definition
syllable	cu ma ri in cumari ‘loin cloth’	The parts of a word that can be divided according to beats.
consonant	mb and r in mbira ‘net’	Letter sounds that begin or occasionally end a syllable; a consonant cannot be a syllable by itself.
vowel	i and a in mbira ‘net’	Letter sounds that end a syllable; a vowel can be a syllable by itself.
heavy vowel	ü in küngü ‘monkey’	The sound of vowel letters with dots.
light vowel	u in kungu ‘road’	The sound of vowel letters without dots.
short vowel	i in hi ‘stomach’	The sound of single vowel letters which take less time to pronounce.
long vowel	ii in hii ‘soil’	The sound of doubled vowel letters which take longer to pronounce.

The following important words are discussed in the *Belanda Bor Grammar Book*.

phrase	lor yï 'bübor <i>fear of Lion</i>	A groups of words that go together without a verb.
clause	Guk aloor dano. <i>Dog saw a person.</i>	A groups of words with a verb that go together.
sentence	Baba, ka gifi <u>kiit rok</u> ni, bii nyika ki yoor yira ba. <i>Papa, these things that happen are not way of me.</i>	One or more clauses that can stand alone as a complete thought.
grammar		Word, phrases, clauses, and sentences

		and how they go together to make the language.
noun	Dano alɔɔr ka guk . <i>Person saw dogs.</i>	A person, animal, place, thing, or idea.
singular noun	kpuru <i>door</i>	One of the noun.
plural noun	ka kpuru <i>doors</i>	More than one of the noun. Has the plural word ka , nyi , nying , or jo before the noun.
countable noun	kpuru <i>door</i> ka kpuru <i>doors</i>	A noun thought of as having individuals that can be counted.
uncountable noun	bel <i>sorghum</i>	A noun thought of as a group that cannot be counted.
subject	Dano alɔɔr guk . <i>Person saw a dog.</i>	A noun or pronoun that does the action.
object	Guk alɔɔr dano . <i>Dog saw a person.</i>	A noun or pronoun that receives the action.
preposition	Dano alɔɔr ka guk ri faci . <i>Person saw dogs at house.</i>	A word that introduces nouns or pronouns.
prepositional phrase	Dano alɔɔr ka guk ri faci . <i>Person saw dogs at house.</i>	A preposition and the words introduced by the preposition; used to describe the action.
introduced by preposition	Ye nà kaado ri faci . <i>He goes to house.</i>	A noun or pronoun that follows a preposition.
possessor	Ye alɔɔr wan dano . <i>He saw the face of the person.</i>	A noun or pronoun that owns a noun or has a relationship to the noun.
possessed	Ye alɔɔr wan dano . <i>He saw the face of the person.</i>	A noun that is owned or possessed by a noun or pronoun.
close possessed (inalienable)	dob cingi <i>palm of your hand</i>	Body parts, family members, and some other nouns that are not easily separated from the words owning them; written together without any word between them.
distant possessed (alienable)	yoor yi faci <i>road of house</i>	A noun that can easily be separated from the words owning them; written with a possessor preposition yi , ni , ki , ri , di , ti or u 'of' between them.
possessor preposition	lor yi 'būbor <i>fear of Lion</i>	A word that separates distant possessed nouns from their possessor nouns or pronouns yi , ni , ki , ri , di , ti or u 'of'; gives information about the following possessor noun similar in meaning as when used as a preposition.
modified nouns	bɔy <i>net</i> bɔnd to <i>net of death</i>	A possessed noun with changes in letters and sounds; common for a possessed noun with a close

		relationship with its possessor noun or pronoun.
demonstrative	Dano alɔɔr ka guk yen. <i>Person saw <u>these</u> dogs.</i>	Words that point to or show a noun the hearers can see or already know about; follows the noun it points to.
pronoun	Ye alɔɔr ka guk. <i>He saw dogs.</i>	A word that takes the place of a noun.
subject pronoun	Ya alɔɔr guk. <i>I saw dog.</i>	A pronoun that does the action; takes the place of a subject noun.
object pronoun	Guk alɔɔra. <i>Dog saw <u>me</u>.</i>	A pronoun that receives the action; takes the place of an object noun.
pronoun introduced by preposition	Gifi nà ra. <i>Thing is at <u>me</u>.</i>	A pronoun that follows a preposition.
close possessor pronoun	Ye alɔɔr waɲa. <i>He saw <u>my</u> face.</i>	A pronoun that owns a body part, family member, and some other nouns not easily separated from the words owning them; takes the place of a close possessor noun.
distant possessor pronouns	Ye aleeng kɔr kwara. <i>He heard <u>my</u> word.</i>	A pronoun that owns a noun that can easily be separated from the one owning it.
temporary possessor pronouns	kar mara <i><u>my</u> place</i>	A pronoun that owned a noun for only a certain time.
Reflexive pronoun	Ya agiir raa. <i>I turned <u>myself</u>.</i>	A pronouns that receives the action and is the same person who does the action.
number	Dano alɔɔr ka guk arew. <i>Person saw <u>two</u> dogs.</i>	A word that tells how many nouns there are; follows the noun.
quantity	Dano alɔɔr ka guk kpi. <i>Person saw <u>all</u> dogs.</i>	A word that tells the amount or approximate number of a noun; follows the noun it tells about.
adjective	Dano alɔɔr jeg ka guk. <i>Person saw <u>good</u> dogs.</i>	A word that tells the kind of noun or tells a characteristic (quality) about it; comes before the noun.
indefinite	Dano alɔɔr ka guk moko. <i>Person saw <u>certain</u> dogs.</i>	A word that shows a noun is mentioned for the first time or is important in the story; follows the noun.
modifier	Dano nà 'dɔŋ. <i>Person is <u>old</u>.</i>	A word that tells the kind of noun or tells a characteristic (quality) about it; comes after the equal sign verb nà or a 'is, be'.

identifying relative clause	Ye alɔɔr ka guk man nyik caam cam. <i>He saw <u>the dogs that eat all food.</u></i>	A clause introduced by the identifying relative connector man ‘that’ that shows which noun is being talked about; can have new or old information.
descriptive relative clause	Ye alɔɔr ka guk mu biïyo. <i>He saw <u>dogs that came.</u></i>	A clause introduced by the descriptive relative connector mu ‘that’ that gives more information about the noun.
compliment clause	Ka jog moko we, “Ü ná ye üfodo moode?” <i>Others <u>say that, “If she falls and drowns?”</u></i>	A clause introduced by the compliment connector we ‘say that, that’ that is direct or indirect speech, the compliment of an equal sign verb, or a clause that tells new information about a previous noun.
adverb	Dano akaado fila fila. <i>Person <u>passed by quickly.</u></i>	A word that tells about the action (verb).
noun phrase	Ye alɔɔr ka guk ki dano. <i>He saw <u>dogs of person.</u></i>	A noun and all the words describing the noun.
prefix	ülɔɔr <i>will see</i>	Letters attached to the beginning of a word.
suffix	lɔɔra <i>really sees</i>	Letters attached to the end of a word.
verb	Dano alɔɔr ka guk. <i>Person <u>saw dogs.</u></i>	A word that describes an action, motion, state, change, or can be used as an equal sign between words.
verb form	nà lɔɔr <i>sees</i> ülɔɔr <i>will see</i>	Different ways of using verbs such as with a prefix, suffix or word.
command verb	Lɔɔr guk! <i><u>See dog!</u></i>	A verb used to order or command others to do something; some commands are an incomplete verb without any helping verb, prefix, suffix, or pronoun; other commands add a subject pronoun suffix -i ‘you (sg)’ or -u ‘you (pl)’.
incomplete verb	Dano ni lɔɔr guk. <i>Person <u>sees dog.</u></i>	A verb form used for actions happening over time; it is like we are watching the action happen in a film; sometimes there is the word ni before the verb; in the dictionary, verbs are listed in the incomplete form.
complete verb	Dano alɔɔr guk. <i>Person <u>saw dog.</u></i>	A verb form with the prefix a- and used for actions that are finished and do not continue. The action is thought of as a single unit.
habitual	Dano nà lɔɔr guk. <i>Person <u>sees dog (often).</u></i>	A verb form with the present helping verb nà ‘is, be’ that shows a present

		habitual action that happens regularly, or an action that will soon happen or recently happened; nà only comes before incomplete verbs.
future verb	Dano ùlòor guk. <i>Person will <u>see</u> dog.</i>	A verb with the prefix u- ‘will’ that shows the action will happen after the time of speaking.
evidence verb	Dano lòora guk. <i>Person really <u>sees</u> dog.</i>	A verb with the evidence suffix -a ‘surely’ that shows there is certainty or evidence for the action; the evidence suffix often comes on future verbs or on verbs in a condition, but it can also come on past verbs.
continuous verb	Dano nyika lòor guk. <i>Person was <u>seeing</u> dog.</i>	A verb with the continuous helping verb nyika or nyik ‘are, was, were’ that shows an action that continues for some time; nyika or nyik often comes before incomplete verbs but can also come before complete verbs; it is often used with past actions, but can also be used for future actions.
detransitive verb	Dano lòorò. <i>Person <u>sees</u>.</i> Ye akaado fila fila. <i>He <u>passed</u> by quickly.</i>	A verb made from a transitive or intransitive verb; it has no object and has the suffix -o or -o .
verbal noun	Dano lòor lòrò. <i>Person sees a <u>seeing</u>.</i>	A verb used as a noun such as a verb object, following a preposition, or in other ways; all verbal nouns have a short vowel; some verbal nouns have the suffix -o or -o that is also used for derived intransitive verbs.
transitive verb	Ye alòor guk. <i>He <u>saw</u> dog.</i>	A verb with an object that receives the action.
intransitive verb	Ye abii kán. <i>He <u>came</u> here.</i>	A verb that does not have an object that receives the action.
transitive verb without mentioned subject	Nyika afiil tó yí lel. <i>(They) <u>were laying</u> corpse in the grave.</i>	A transitive verb with a general subject ‘they’ that does the action; sometimes the subject is unknown and sometimes it is just unstated; similar to passive verbs in English.
derived verb	Baba, ka gifi kiit rok ni, bii nyika ki yoor yira ba. <i>Papa, these things that <u>happen</u> (lit. <u>make self</u>) are not way of me.</i>	A verb made from another verb with the noun rok ‘body, self’ to have a new meaning.

derivational word	kar nin <i>place of sleeping</i>	A word that makes a phrase with new meaning from another word.
person noun phrase	liiny <i>fight</i> ji liny/ jo liny <i>soldier/soldiers</i>	A phrase of a person who does an action; made from the derivational word ji . . . ‘person’ for singular phrases and the derivational word jo . . . ‘people’ for plural phrases.
modifier phrase	jaar <i>be clear, correct</i> mu jaar <i>straight</i>	A phrase made from the derivational word mu . . . ‘that’ that describes a noun or follows a preposition.
location noun phrase	nin <i>sleep</i> kar nin <i>sleeping mat</i>	A phrase made from the derivational word kar . . . ‘place’ used as a location noun or action noun.
tool noun phrase	nyoom <i>marry</i> ka gi nyoom <i>dowry</i>	A phrase made from the derivational word gi . . . which comes from gifi ‘thing’, and a verb; used as a tool that does the action.
big noun phrase	gbiya ‘chief’ ga biya ‘great chief’	A phrase made from the derivational word ga ‘big’ and means a bigger one of that noun.
small noun phrase	let <i>finger</i> nyi let <i>little finger</i>	A phrase made from the derivational word nyi ‘little’ and means a smaller, younger, fewer or less one of that noun.
classifier word	akim <i>doctor</i> far akim <i>hospital</i>	A word that makes a phrase with new meaning from another word.
compound phrase	kur <i>side</i> kafa <i>table</i> kur kafa <i>sparrow bird</i>	Two or more words joined together to have a new meaning.
equal sign verb	Dako <i>yoŋ kwiri nɔ nà ker ji nyobo. That your woman is very lazy person.</i>	The words nà ‘is, be’, a ‘is, be’, nyika , nyik ‘are, was’ join nouns or other words to show they are about the same.
negative	Caamu ka cam, fara ba boor kicɔt ba. You eat the food, my house is not very far.	The word ba ‘not’ shows the opposite meaning of the sentence or a word in the sentence; ba always comes at the end of a negative sentence, but may also come earlier in the sentence to show which word has the opposite meaning; the negative word mu ‘did not, does not, will not’ shows a subject did not do the action.
complement		A word used to complete the equal sign of the verb na , a ‘is, be’.
clause		A group of words with a verb.

main clause		A clause that can be a sentence by itself; it does not require another clause in order to be a complete sentence.
dependent clause		A group of words with a verb that are introduced by nĩ ‘when’ or ná ‘if, when’; the group of words cannot stand alone as a sentence, but need other words to complete them.
condition		An action that must first happen before a second action can happen.
result		The action that will happen if the condition first happens.
question word	Ŋa alóor ka guk? <i>Who saw dogs?</i>	A word that asks a question
connector	Nĩ woot danó, ye alóor ka guk. <i>When person arrived, he saw dogs.</i>	A word that joins phrases, clauses or sentences.

Answers to Exercises

Exercise 1

Test Word		Write correctly	Test Word		Write correctly
kan	<i>here</i>	<u>kán</u>	ka	<i>(plural)</i>	<u>ka</u>
yey	<i>canoe, boat</i>	<u>yey</u>	ka	<i>wound</i>	<u>kà</u>
na	<i>if</i>	<u>ná</u>	man	<i>that, who</i>	<u>man</u>
na	<i>be, is</i>	<u>nà</u>	man	<i>this, these</i>	<u>man</u>
ji liiny	<i>soldier</i>	<u>ji liny</u>	kwaai	<i>pray, beg</i>	<u>kwaay</u>
kooü	<i>go across</i>	<u>koow</u>	gow	<i>bird type</i>	<u>gow</u>
wàrà	<i>cotton</i>	<u>wàrà</u>	kau	<i>belt</i>	<u>kaw</u>
bøy	<i>net</i>	<u>bøy</u>	ŋaaï	<i>dodge, twist</i>	<u>ŋaaï</u>
ji maad	<i>drunkard</i>	<u>ji mad kɔŋɔ</u>	ji mag	<i>fisherman</i>	<u>ji mag reyo</u>
kɔŋɔ			reyo		
neeno	<i>see</i>	<u>neeno</u>	gi neeno	<i>glasses</i>	<u>gi neno</u>
nyi lelo	<i>gravel, pebble</i>	<u>nyi lelo</u>	wanɛ	<i>his/her face</i>	<u>wanɛ</u>
funj	<i>teach</i>	<u>fuunj</u>	ji funj	<i>teacher</i>	<u>ji funj</u>
difàlà	<i>blade</i>	<u>dĩ fàlà</u>	ü kwɔt	<i>root</i>	<u>ükwɔt</u>
wanɛ	<i>their face</i>	<u>wanɛ ge</u>	wanɛ wu	<i>your (pl) face</i>	<u>wanɛ wu</u>
Gifi nà	<i>them</i>	<u>Gifi nà yĩge.</u>	Guk	<i>Dog saw them.</i>	<u>Guk alóor ge.</u>
yĩge.			alóorge.		
Guk alóor	<i>Dog saw you</i>	<u>Guk alóori</u>	Gifi nà	<i>thing is for me</i>	<u>Gifi nà yira</u>

i			yïra		
Gifi nà ki	<i>thing is inside</i>	<u>Gifi nà ki ni</u>	Gifi nà ree	<i>thing is at him</i>	<u>Gifi nà re</u>
ni	<i>you</i>				
Ya agiir	<i>I turned myself.</i>	<u>Ya agiir raa.</u>	Gifi nà ra.	<i>Thing is at me.</i>	<u>Gifi nà ra.</u>
ra.					
Nï woota	<i>When I arrived</i>	<u>Nï woota</u>	Ye agiir	<i>He turned</i>	<u>Ye agiir ree.</u>
			ree.	<i>himself.</i>	

Exercise 2

(A&C 54-55)

Tikore u fi Bilal nyika ka combo alak
gweey ciñ ge ü koog kogo.

(Mudo 21)

Ye acoond bañ ka ley mako yi rof.

(Mudo 50)

Cii'da but ka tic kwara mako ki?

(Jeg 12)

Caamu ka cam, fara ba boor kicot ba.

(Jeg 14-15)

Ji woda, njuku gifi man tikori.

(Dako 6-7)

Yi ceñ mako akel yi ko yoñ, ya agwaar
ka bongu kaada cii'do kulo loog ge.

(Dudu 2)

Jo finy yoñ coond ri ka Madi

nyika jeg nyoko.

(G&D 8)

Yi ceñ mako guk anüü'd rec dako yi ji fare.

(G&D 18-19)

Ki jeg lam, nying acakir arew

nyika kaado cii'do yi tic.

(G&D 20-22)

Nying ümiyo, guk yoñ a kwara.

(Nyeta 28)

Ye acii'do cuuge kof ki ji 'don kwere
'doon 'düüge.

(Nyeta 51)

Kiit amut yoñ u tarabija kán.

Lingo, mañ a ka jo woda.

*In front on water of Bilal there were many snails
clapping their hands and shouting a shout.*

He called the rest of the animals to court.

May I go about my other tasks?

You eat the foods. My house is not far.

My friend, that ready thing is before you.

*One day at that time, I collected the clothes and
went to wash them in the water hole.*

*Inhabitants called Ma'dis
were good people.*

Certain day, dog showed woman to her husband.

*By good fortune, two policemen
were passing by, going to work.*

Brothers, that dog is mine.

*He arranged an agreement with his officer
so that he could return.*

Put that carrier here on the table.

Lingo, these are my friends.

Exercise 3

(To 27)

Ye nà toor go u nyoko fiir maag

He throws it on people to catch

danə man ciid'o tɔɔ ɲet ɲat maŋ ni.
(A&C 22-23)

Ye aciid'o gwaare ka yege ka combo
mɔkɔ kaan ge ki ti bubɔkɔ ki ri yoo ɲwec.
(G&D 13-15)

Guk abii ki ɲwec, yeen yube ü yaak ɲiɲi,
ɲiɲi yi yoo ki ka guk ü giir ree ki ɲwec
'diiigo yi faci ni biiye ki yoor ki gɔ,
cuungo yeen yube di ndɔt yi faci yoŋ.
(Nyeta 28-29)

Ye aciid'o cuuge kɔf ki ji 'dɔŋ kwere
'doon 'diiuge ruub waŋ tek kɔf fare.

someone who go die after that (buried) one.

He went and gathered the other snails and
hide them under leafy brush along the road of race.

Dog came with running, wagged its tail and cried
in way of dogs and turned himself in running
returned to home it came from road of it,
stood, wagged his tail at door of that house.

He went arranged an agreement with officer so he
return to solve important matters at his house.

Exercise 4

(L&G 8-9)

Gwenɔ nyika gool (finy) kirkir, kirkir,
ɲɔɔ'd (gifi) toor (kur) (cam)
(L&G 31)

Lɛc aleek yi nindo we,
Gwenɔ agood (bur) ti cɛnde, koow (fi).
(Tɔ 3)

kuuny gɔ yi finy (lɛl).
(Tɔ 29)

Yi lɛl a finy (tɔ).
(Jeg 16)

Ni woot Ucin,
(Dudu 39)

Ni cii'd dicɔ muuny bar (cay) nyik yi kubaya,

Hen was scratching the ground kirkir, kirkir,
picking things, throwing direction of left.

Elephant dreamed in his sleep that Hen dug
hole near under his feet and reached water.

(they) buried it in the ground of grave.

At the grave is a place of death.

When Ucin arrived,

When man swallowed rest of the tea in cup,

Exercise 5

(L&G 8-9)

Gwenɔ nyika gool finy kirkir, kirkir,
ɲɔɔ'd gifi toor kur cam ü toor kur kuc.
(Tɔ 3-4)

Ki ɲey yak tɔ ngbiɲ ki kpati ceŋ,
yi gɛɛ (ki) Bor, nyika atiiɲ tɔ cii'do
(Tɔ 29-30)

Yi lɛl a finy tɔ ü ka nyɔkɔ nà alak ni,
ye nà kaŋ ki kɔ kpi.
(A&C 12)

Aŋɔɔl kɔf (di) Afɔyɔ wiiye mu tuum kɔf ba.
(A&C 15)

Kɔf (ki) Combo nyika reem ri Afɔyɔ kicɔt.

Hen was scratching the ground kirkir, picking
things, throwing direction left and direction right.

After the mourning until afternoon required by
the custom of the Bor people,

Cemetery is place of death and people are many,
so it is there all the time.

He interrupted word of Hare before could finish.

The word of Snail was hurting Hare very much.

(A&U 28)

Cam ni dī ceŋ ki kɔ kpi a yīra.”

(Mudo 21-22)

Yi dom ti rɔf, ka ley
mu jo bīyo nyika bee'do ki finy ngbililii.

(Mudo 30)

Ley, dico caa nà a mu kwere,
dako caa a mu kwara.

(Mudo 48-49)

Ná wu mu rɔmɔ ki ŋɔl kɔf rɔf yen ba
ya tī ba bee'do kán raanj kɔ kwara ba.

(Dudu 30-31)

Ye abüüt finy, ki waŋe ranga ranga
neeno mal yī ngbangba kwɔt.

Food of midday with all the time be for me.

*In the beginning of the court session,
animals that had come were sitting in silence.*

*The animal, a male cow is his,
(while) the female cow is mine.*

*If you are not able to give a verdict of this court,
then I am not going to stay here wasting my time.*

*She lay (awake) with her open eyes
looking up at the ceiling of the house.*

Exercise 6

Possessed noun	Modified noun form	Possessor noun
gele <i>custom</i>	<u>gend bur</u> <i>custom of tribe</i>	bur <i>tribe</i>
taba <i>tobacco</i>	tab Runga <i>tobacco type</i>	Runga <i>Zande</i>
cogo <i>bone</i>	cog danɔ <i>bone of person</i>	danɔ <i>person</i>
bilu <i>mat</i>	bind tiro <i>mat of reed type</i>	tiro <i>reed type</i>
ciŋɔ <i>hand</i>	cing danɔ <i>hand of person</i>	danɔ <i>person</i>
finy <i>land, area</i>	finj fi <i>land of water</i>	fi <i>water</i>
kon <i>asida, porridge</i>	kond raw <i>porridge of millet</i>	raw <i>millet</i>
rem <i>pain</i>	remb wic <i>pain of head</i>	wic <i>head</i>
cig <i>woman, wife</i>	ci danɔ <i>wife of person</i>	danɔ <i>person</i>
rɔk <i>body, self</i>	ri danɔ <i>body of person</i>	danɔ <i>person</i>
faci <i>home, house</i>	far kɔre <i>home of his in-law</i>	kɔre <i>his in-law</i>
wic <i>head</i>	wiy danɔ <i>head of person</i>	danɔ <i>person</i>
kwɔt <i>house, room</i>	kwɔ'd nin <i>sleeping room</i>	nin <i>sleeping</i>
yat <i>tree</i>	yad tɔ <i>medicine</i>	tɔ <i>disease</i>
yoo <i>road, way</i>	yoor fodo <i>road of field</i>	fodo <i>field</i>
kɔ <i>time</i>	kɔn tɔ <i>time of death</i>	tɔ <i>death</i>

Exercise 7

(L&G 35)

Ki yoer yī bur yen, Gweno ayuud
nati tol ü ye nyika muuny go.

(Tɔ 1)

Nati nyico ni koro afaar waŋ go arew atɔɔ.

(Tɔ 2)

Ye nyika ren nat yī jo nyɔl ne.

(Tɔ 3-4)

Ki ŋey yak tɔ ngbiŋ ki kpati ceŋ,

*From way of this hole, Hen had pulled
a small snake and was swallowing it.*

A young boy of twelve years died.

He was the only child of his parents.

After the mourning until afternoon required by

yī gele **ki** Bor, nyika atiiṅ tō cii'do
kuuny gō yī finy lel.

(A&C 12)

Aṅṅol kōf **di** Afōyo wiiye mu tuum kōf ba.

(A&C 15)

Kōf **ki** Combo nyika reem ri Afōyo kicōt.

(A&C 24-25)

Kar cak ṅwec nyika u fi Gitan, cii'do ki ri
duno **ni** Dangalkpa ki fi Aberō biyo u
fi Babur, cok gō a u fi Bilal.

(Mudo 6)

Yī kō mōkō, dakō caa **ki** Üton anyōol nyitind
ka caa arew.

(Mudo 9-11)

Üton bi baṅ ka kwinṅ ley man
nyik bee'do kpōkō ki kaṅ ayiin gō ri adi
'Dübor gwaar nà nyitind caa **ki** Üton,

(Mudo 20)

Lec nyika ga gbiya **ki** ka ley.

(Mudo 21-22)

Yī dom **ti** rōf, ka ley
mu jo biyo nyika bee'do ki finy ngbililii.

(Mudo 24-25)

Für, kata muno **ki** Üton nà rang kar gō,
a ṅa nyik ürōmō ki ṅol rōf 'düüg
nyitind caa **ki** Üton yire?

(Mudo 59-62)

Ge doom laai kōf kew ri ge ki nyeet nyeto
'da we biyo **ni** Afōyo 'da may wōn rōk
keet ka lor, bōlō bi nyobo yōkō ti 'dend ri ge.

(Jeg 19)

A can **ni** gen 'dagin nī,
a **mbu** **ni** gen 'dagin nī?

(Dakō 2)

Kukōṅ tic kwara yī Sudan ki ṅey 'düügō ki
yoor Uganda nyika yī Torit,
kitin yen ga kal **ni** serig Istewiyo.

(Dakō 29)

Ka nyōkō nyik ki laai kōf **ki** far,

(Dudu 6)

Wōf **ni** ji cad, ki cige,
nyika bōdō ti yī finy yen.

(Dudu 35-36)

Ge kpi aleeny yōkō yī cuny **ni** cuny
ge faar dunda ka far.

(G&D 10-11)

*the custom of the Bor people,
corpse was carried and buried in the ground.*

He interrupted word of Hare before could finish.

The word of Snail was hurting Hare very much.

*Starting point was at water of Gitan, go through
crossing of Dangalkpa with water of Aberō
up to water of Babur and ends at water of Bilal.*

*In time, the female cow of Hyena gave birth to
two calves.*

*Hyena and other wild animals that
were living near to there, well knew Lion
in truth took the calves of Hyena,*

Elephant was the greatest chief of animals.

*In the beginning of the court session,
animals that had come were sitting in silence.*

*Even though accusation of Hyena was
straightforward, who dared to give the verdict to
return the calves of Hyena to him?*

*They began chatting together and laughing as if
coming of Hare would bring strength scattering
fear, weakness, laziness from frail bodies.*

*Like this is pity of what,
like this is suffering of what?*

*My first work of Sudan after returning on the
road from Uganda was in Torit,
now capital of Eastern Equatoria.*

While people were exchanging word of thought,

*A youth of merchant with his wife
were also living in this place.*

*They both got lost in liver of liver
thinking of many thoughts.*

Ye yii'd a we, wiye awiil ri ka mufti ni di ka duruc tarbija ki.

(G&D 13-15)

Guk abii ki ɲwɛc, yeeɲ yube ü yaak ɲiɲi, ɲiɲi yi yoo ki ka guk ü giir ree ki ɲwɛc 'düügo yi faci ni biïye ki yoor ki go, cuungo yeeɲ yube di ndot yi faci yon.

(Nyeta 8-9)

Yi nà ümiya ki wind ma ü Ayak nà nyi wura ki wind baa.

(Nyeta 28-29)

Ye acii'do cuuge kɔf ki ji 'dɔɲ kwere 'doon 'düüge ruub waɲ tɛk kɔf fare.

(Nyeta 42)

Di kel ki Lingo nyika tool kur ɲeya.

(A&U 28)

Cam ni di ceɲ ki kɔ kpi a yira.”

(A&U 30-31)

Ga far ki Ayaka nyika neeno but yoom kɔ ki nat, ü baɲ go a but dunda ka tic faci ü kɔ nɲite fiir tuum ge kpi ba.

Exercise 8

(L&G 15-16)

Kendo rec kɔf nà wɛ ná ya acaami yoko ki, yi übee'd ri mu kpɔ 'doon fiinja ki degi ba,

(L&G 29-30)

Ni woot di ceɲ, Lɛc ayeen kaade ti ga tɔf yat,

(L&G 31)

Lɛc aleek yi nindo wɛ, Gweno agool bur ti cende, koow fi.

(Tɔ 26)

Yi kɔ yon, tɔ nà ki ga nyi tɔl tuu'd dɔɔ go ri 'dɔ'dɔ.

(Tɔ 27)

Ye nà toor go u nyɔkɔ fiir maag danɔ man cii'do tɔɔ net nat man ni.

(Tɔ 35)

Dicɔ yen abee'd u dege ki nja kɔ ki waay kɔf ba.

(A&C 17)

Combo, “Kpi ki ri jeg kɔf.”

(A&C 18)

Biï kuro, ü lɔɔrɔ ji 'dar rɔɔ u yege.

He discovered that he had forgotten the keys of in the drawer of the table.

Dog came running, wagging its tail and crying in way of dogs and turned himself with race returned to home it came from road of it, standing, wagging his tail at door of that house.

You are my brother of my aunt and Ayak is the child of (my) brother of (my) father.

He arranged an agreement with officer so he return to solve important matters at his house.

Gate of Lingo was opened towards ɲeya.

Food of midday with all the time be for me.

Thought of Ayaka was seeing peaceful time with child and its remainder is about many tasks of house and little time to finish them all.

However, it is said that after I have eaten you, you will not be at alive so as to move around,

When it was midday, Elephant challenged and went under a big shade tree,

Elephant dreamed in his sleep that Hen dug hole near under his feet and reached water.

At that time, death is with a big rope tying a knot with a loop.

He throws it on people to catch someone who might die after that (buried) one.

The man remained on his mouth for a long time, with saying not a word.

Snail said, “(That) is all with at good word.”

Come to see the deafing person over others.

(A&C 20-21)

Afɔyɔ mu niind ki 'düwor yon ba, yī teer
fay kɔf ki Combo wɛ ye ü'daara ye ki ɲwec.

(A&C 22-23)

Ye acii'do gwaare ka yege ka combo
mɔkɔ kaan ge ki ti bubɔkɔ ki ri yoo ɲwec
nyik cii'do kiit rɔk waɲ gɔ ni.

(A&C 31)

Akel, ya a'daari ki wooto kán
ri kukɔɲ danɔ.

(A&C 54-55)

Tikore u fi Bilal nyika ka combo alak
gweey ciɲ ge ü koog kogo.

(A&C 56)

Kinyɔrɔ Combo abii mal tikor Afɔyɔ.

(A&C 57-58)

Ya a'daar wiya, cii'di mal caam wiya,
kitin yen tikor wa kán kpi.

(Mudo 9-11)

Üton bi baɲ ka kwinj ley
man nyik bee'do kpokɔ ki kaɲ ayiin gɔ ri adi
'Dübor gwaar nà nyitind caa ki Üton,

(Mudo 21)

Ye acɔɔnd baɲ ka ley mɔkɔ yī rɔf.

(Mudo 44)

Liɲo a'düüg foodo u ka ley mɔkɔ ti.

(Jeg 4-5)

Ge abii kpi cuung ge far Üca,
fiir faci kwere nyika kukɔɲ faci
tikor wooto ri fu baɲ ka yege man.

(Dakɔ 6)

Yī ceɲ mɔkɔ akel yī kɔ yon,
ya agwaar ka bongu.

(Dakɔ 13-14)

Ki mba, ki ɲey nyika gwɛeny ciɲɔ re,
dakɔ yen agwaar ɲwec
mɔkɔ ti fiir cii'do foodo yī fi.

(Dudu 2)

Jo fiɲy yon cɔɔnd ri ka Madi
nyika jeg nyɔkɔ.

(Dudu 16)

Akel fiir, 'doon yuume ree yī ka mbu kwere.

(Dudu 17)

Arew 'doon yuuma raa ti yī ti tuui ne.

(Dudu 33-34)

Ŋet maad cay, ye nyika

*Hare not sleep with night, for thinking foolish
talk with Snail that he could defeat him in race.*

*He went and gathered the other snails and
hide them under leafy brush along the road of race
where the running was to pass through.*

*First of all, I have defeated you with arrival here
as the first person.*

*In front on water of Bilal there were many snails
clapping their hands and shouting.*

Slowly Snail crawled before Hare.

*I defeated you. Go on and eat your head,
this now here in front of us all.*

*Hyena and other wild animals
that were living near to there, well knew Lion
in truth took the calves of Hyena,*

He called the rest of the animals to court.

Silence fell on the certain animals once again.

*They all came and stopped at the house of Uca,
since his house was the first house
before reaching to those others remaining.*

*In certain one day at that time,
I collected the clothes.*

*In a little while after she had been released,
this woman dashed out
and ran again to jump in the water.*

*Inhabitants called at Ma'di
were good people.*

One (reason) so he can rest from his suffering.

Second (reason) so I can rest from caring him.

While drinking tea, he was

neeno bor yoko u mal.

(Dudu 35-36)

Ge kpi aleeny yoko yī cuny ni cuny ge
faar dunda ka far.

(G&D 8)

Yī ceŋ məkə guk anüü'd rɛc dakə yī ji fare.

(G&D 9)

Dicə agwaar wot cii'de yī tic

ki 'da ki kə kpi.

(G&D 18-19)

Ki jeg lam, nying acakir arɛw

nyika kaado cii'do yī tic.

(G&D 21-22)

Gifi məkə fowa wɛɛ danə ki yoor

fara nut yī kwət yon.

(G&D 23-24)

Kán ackeri məkə ni kaad gweey

telefon yī makta fiir yii yiinj kwət yon.

(Nyeta 17)

Nin abic akaado ki ŋey laaí kof

kew Nyeta bi Ayak.

(Nyeta 22-23)

Ki neeno ki yī kwət, ye alɔɔr amut ti

kaf (cama) bongu ki bək bongu məkə u gə.

(Nyeta 45-46)

Ni 'düügi cen ba,

cii'di lany kwət ki cam yon yī amut nɔ.

(Nyeta 51)

Kiit amut yon u tarabija kán.

(Nyeta 64-65)

Lor nyika ri Tam ki lɔɔr nying acakir a'dek

ki ütum ü nyare kew ge.

(A&U 9)

Ki cend gə arɛw kitin yen,

ya acuung mac ti dɔka fiir toor kon.

(A&U 30-31)

Ga far ki Ayaka nyika neeno but yoom kə

ki nat, ü baŋ gə a but dunda ka tic faci

ü kə njite fiir tuum ge kpi ba.

looking as if very far off on up.

They both got lost in their liver of liver
thinking of many thoughts.

In certain day, dog showed woman to husband.

Man left and went for work in as in every time.

By good fortune, two policemen
were passing by, going to work.

Something from my house or a person on road
of my house is present in that house.

At this point, the police phoned on mobile
to office for permission to search that house.

Five days passed since there were exchanged
words between Nyeta and Ayak.

While looking around the house, he saw carrier
under the clothes stand with a sheet over it.

Don't return back, go straight away
to the house with that food in the carrier.

Put that carrier here on the table.

Fear was at Tam when he saw three police
with guns and his daughter among them.

With two times this now, I have tried to light
fire under cooker in order to make asida.

Thought of Ayaka was seeing about peaceful time
with child and its remainder is about many
tasks of house and little time to finish them all.

Exercise 9

after prep	(A&C 1-2)	Combo, kaadi yoko yira	Snail, get out from <u>me</u>
possessor	(A&C 19)	yī yoo ki kinyorə wot yen <u>kwiri</u> ni.	for way with this <u>your</u> slow walking.

<p><u>possessor</u> <u>after prep</u></p>	<p>Ü wiyy 'dog cende ñete. (Mudo 52)</p>	<p>And left a dirt trail with <u>his</u> legs behind <u>him</u>.</p>
<p><u>subj before</u> <u>after prep</u> <u>possessor</u></p>	<p><u>Ya</u> ni cii'do loor finy <u>re</u> face. (Dako 10-11)</p>	<p><u>I</u> will go look for <u>him</u> in <u>his</u> house.</p>
<p><u>subj after</u> <u>after prep</u> <u>subj before</u> <u>reflexive</u></p>	<p>Dako nyike gweey <u>ne</u> ni akuum <u>re</u> we, <u>ye</u> na cii'do neeg <u>ree</u> ki foodo yi fi yo. (Nyeta 26)</p>	<p>Woman that <u>he</u> beat promised to <u>him</u> that him <u>she</u> would kill <u>herself</u> by falling into water.</p>
<p><u>subj after</u></p>	<p>Ñeya, ka'do bee taali tin na met kicot. (Nyeta 47)</p>	<p>Ñeya, the broth <u>you</u> cooked today is very nice.</p>
<p><u>subj before</u> <u>object</u> <u>after prep</u> <u>subj after</u> <u>object</u> <u>possessor</u></p>	<p><u>Yi</u> moon <u>go</u> <u>ra</u> nyika fiir 'doon caam <u>wa</u> <u>go</u> ki ka jo woda.</p>	<p><u>You</u> refused <u>it</u> to <u>me</u> because <u>we</u> eat <u>it</u> with <u>my</u> friends.</p>

Exercise 10

(A&C 46)

Ni woote ngbocɔ Aberɔ bi Dangalakpa,
ye acuung cɔonde cut.

(Mudo 32)

Ni foonja nüü'd go yire we,

(Mudo 43)

Fiinji ye, 'Nyitind ka caa ba
yi ji nyol ge ba arige?'

(Mudo 50)

Cii'da but ka tic kwara mako ki?

(Jeg 4)

Ge abii kpi cuung ge far Uca.

(Jeg 9)

Ye na tɔɔg kon finy yokɔ rumo, kuuru go.

(Jeg 12)

Caamu ka cam, fara ba boor kicot ba.

(Dako 19)

Ye ayiin go ki we,

ükaame ye yokɔ tikor moodo ne.

(Dako 24)

Ya ni kuum raa yuu, mbuu wu ye,
looru ükiit rok a gen?'

When he arrived at the joining of the Aberɔ and
Dangalakpa rivers, he stopped and called a yell.

When I tried to convince him,

You ask him, 'Why are the calves not
with their mother?'

May I go about my other work?

They all came and stopped at the house of Uca.

She has already cut porridge, you wait for it.

You eat the food. My house is not far.

She knows that they would take her out
before she drowned.

I swear to you, will you leave her alone,
and you see what will happen?'

(Nyeta 26)

Ŋeya, ka'do bɛɛ taali tin nà met kicɔt.

(Nyeta 31)

Bee'du kpɔkɔ ki far Lingo.

Ni kaadu yokɔ ngbiŋ ri biiyo na ba.

(Nyeta 47)

Yi moon gɔ ra nyika

fii' doonj caam wa gɔ ki ka jo woda.

(Nyeta 52)

Ŋeya ataal gweno we bii wa

caam gɔ tin fari.

(A&U 37)

Kuung ukɔdɔ yen ngbiŋ

ri 'düügo na ki yoor kar tic.

Ŋeya, the broth you cooked today is very nice.

You stay near the house of Lingo.

You don't go out until I come.

You refused to give it to me because we, my friends, we were going to eat it.

Ŋeya has cooked a chicken that we come to eat today in your house.

Keep this hedgehog (and don't let it escape) until I return on the road from the place of work.

Exercise 11

(L&G 4)

Kew ka nin cii'do mal nĩ, ya ücaama yi.

(L&G 15)

Kendo rɛc kɔf nà we ná ya acaami yokɔ ki,

(L&G 18)

Yi ni cii'do caam na a nyi'de?

(L&G 25)

Yi ni lɔɔr na a 'da ji bot waŋ?

(A&C 6)

Yi Combo, 'daar na ki ŋwɛc?!

(A&C 9)

Ná yi 'daara ya ki ŋwɛc, ya ücaama wiya.

(A&C 16)

Yii'da kán, wee yii'da yi kán.

(A&C 20-21)

Afɔyɔ mu niind ki 'düwor yonj ba, yi teer fay kɔf ki Combo we ye ü'daara ye ki ŋwɛc.

(A&C 22-23)

Ye acii'do gwaare ka yege ka combo mɔkɔ kaan ge ki ti bubɔkɔ ki ri yoo ŋwɛc.

(Mudo 27)

Üton, yi cɔond wa kán a fiir gen?"

(Mudo 45-47)

Ki lɔɔr gɔ 'da we kɔf a'daar ka ley ki, kendo ri adi, kɔf 'daar nyik nyika ge ba, 'daar ge nyika lor yi 'Dübor.

(Dakɔ 6-7)

Yi ceŋ mɔkɔ akel yi kɔ yonj, ya agwaar ka bongu kaada cii'do kulo lɔɔg ge.

In these coming days, I will surely eat you.

However, it is said that after I have eaten you,

How will you eat me?

Do you see me as a foolish person?

You Snail, defeat me in running?!

If you defeat me in running, I will eat my head.

Find me here or let me find you here.

Hare not sleep that night, thinking about talk of Snail that he defeat him in running.

He went and gathered other snails and hide them under leafy brush along road of race.

"Hyena, why have you called us here?"

He (Lion) thought that word convinced animals but in truth, the word did not convince them, fear of Lion convinced them.

One day at that time, I collected the clothes and went to wash them in the river.

(G&D 22-23)

Kwaanyu **ya**, ya wiija yiin gifi nyik
guk wiij nüü'd gɔ yira nĩ.

(Nyeta 10)

Kendo ya ti ba wiyy rec kɔf **kiiit wu**.

Please **help me**. I want to discover the thing
the dog wants to show me.

I cannot allow a bad thing to **happen to you**.

Exercise 12

(L&G 39)

Ná ba ya úcaama yi **kar** ge.

(L&G 42)

Gweno afoodo **u** ge, caam ka kit
bi ka bi rut yokɔ.

(Tɔ 13)

Wowo! Aa! Ye abɔɔd, jeg lam **ki** ne!

(Tɔ 17)

'Dooŋ nyɔkɔ giir rii ge neeno
re ki rem cuny.

(Tɔ 24)

Baba, ka gifi kiiit rɔk nĩ,
bii nyika ki **yoor yira** ba.

(Tɔ 37)

Bii ki kɔ kpi ná ya nà cii'do.

Bee'di kpɔkɔ **ki** na.

(A&C 1-2)

Afɔyɔ, “Eɛ, Combo, kaadi yokɔ **yira**
yi yoo ki kinyɔrɔ wot yen kwiri nĩ.”

(A&C 9-10)

Ya úcaama wiya
yokɔ **tikori** bi tikor ka nyɔkɔ kpi.

(A&C 19)

Ü wiyy 'dog cende **nete**.

(A&C 35)

Ná Afɔyɔ nà kaado **ki buti**,
ná ye cɔɔnda cut,

(A&C 40-41)

Afɔyɔ, “Ŋwec, yi ni cii'do 'daar na ki go
a yen?” kaad do ki **bute** ü nüü'd lebe **yire**.

(A&C 54)

Tikore u fi Bilal nyika ka combo alak
(A&C 57-58)

Ya a'daar wiyyi, cii'di mal caam wiyyi,
kitin yen **tikor** wa kán kpi.

(Mudo 1-2)

Ü fiir wat **kew ri** ge nyika met kicɔt,
ge kuuny faci nyik ki yi gbel finy.

If you don't, I will eat you **instead of them**.

He fell **on them**, eating all the scorpions
and termites.

Ah, He got saved, good **fortune of him!**

And people would turn to look
at him feeling badly.

Papa, these things that are happening
are not **way of me**.

Come each time I go.

Be near **by me**.

Hare said, “Hey snail, get out **from me**
for way with this your slow walking.”

I will eat my head
in front of you and in front of all the people.

And he left a dirt trail with his legs **behind him**.

If Hare is passing **near by you**
and calls out,

Hare said, “Are you going to defeat me in race?”
as passed **near him** sticking his tongue out **at him**.

In front of him on bank of Bilal were many snails

I defeated you. Go on and eat your head,
right now here **in front of us** all.

Because the friendship **between them** was good,
they each dug a house in the same place.

(Mudo 9-11)

Üton bi baŋ ka kwinj ley man
nyik bee'do kpəkɔ ki kaŋ ayiin gɔ ri adi
'Dübor gwaar nà nyitind caa ki Üton,
kendo ge mu rɔmɔ nyik ki fɛem ki
'Dübor ba, yì lor man ri ge.

(Mudo 40)

'Duunda ka kɔf fiir waay gɔ yira ba.

(Mudo 52)

Ya ni cii'do lɔr finy re face.

(Mudo 53)

Ka kɔ yen kpi, ka ley nyik ba laai
kɔf kew ri ge ba.

(Mudo 54-55)

Miro akuum u ge nyik kpi ü fii yiin yoor
ciir rɔf ri danɔ 'da 'Dübor ba.

(Mudo 71)

Ya nà cii'do fila fiir kiit
may fi maa'd ki ne.

(Mudo 80)

Gɔ jaar yi aŋɔl rɔf ri kendi.

(Jeg 6)

Ki ŋey maad fi bi yuum ge ri ge mba,
(Jeg 7-8)

Ücoda, bee'd Jək ki ni bi nyitindi.
Wa nà cii'do fiir ka jog
man yɔwa ni.

(Jeg 13)

Üca nyik ki kɔf yire.

(Jeg 14-15)

Ji woda, njuku gifì man tikori
wɛɛ yì dob cingi, maŋ a kwiri
nyika man tundu ba yiri ba ni.

(Dakɔ 13)

Ki mba, ki ŋey nyika gwɛeny ciŋɔ re,
(Dudu 4)

Fodo nut yige.

(Dudu 14)

Dudu! Kɔf yen ra ni, danɔ
mu rɔmɔ ki kwaan ti lek ki yege ba.

(Dudu 15)

Kata key dico kwara ra kicɔt,
ná nyika yoo ni neeg ne yira,

(Dudu 19)

Mot nɔ dudumaki kiita gɔ yiri.

(Dudu 26)

*Hyena and other wild animals that
were living near to there, well knew Lion
in truth took the calves of Hyena,
but they were not able to discuss (matter)
with Lion, in that fear of them.*

I don't have much to say it to you.

I will go look for him in his house.

*All this time, none of the animals were
conversing among themselves.*

*Sorrow was on them all and didn't know way to
judge words on person such as Lion.*

*I am going to make
hot water to add for him.*

It is clear you brought verdict alone of you.

After drinking water and resting at them a while,

*Ücoda, God be with you and your children.
We must go because of the
others who belong to us.*

Uca was saying to him.

*My friend, that thing ready before you
or in the palm of your hand, that is yours
and not that which for you not yet.*

A little while after released hand at her,

There was a field of theirs.

*Dudu, this trouble of me,
no one can understand.*

*Although I love my husband very much,
if there was a way to kill him for me,*

Dudumaki can do the job for you.

Kaam gɔ yīra a ji woda.

(Dudu 42)

“Bee'd Jɔk ki ni.” Kīcītɔ ki giir u gɔ,
Tico wɛ, “Bee'de ki ni ti.”

(Dudu 53)

Wiiyi rec kɔf bi leeny kɔf kwara yīra!

(G&D 6)

Yi yoo wɛɛ yi lum ná liny afoodo ki ni,
ye nà ki liny.

(G&D 20-22)

Nying ūmīyo, guk yoŋ a kwara. Ye
amook di ndɔt yen ki nyitinde kīit kew
yīra. Gifi mɔkɔ fowa wɛɛ danɔ ki yoor
fara nut yī kwɔt yoŋ.

(Nyeta 4)

Nyi kɔf yīra kɔfiiri.

(Nyeta 9-10)

Ya ba foog ki ni wu ba.

Kendo ya ti ba wiiy rec kɔf kīit wu
wɛɛ kaado kewu ba.

(Nyeta 37-38)

Ye atoor tob wiye kuum
ka finy mɔkɔ kpi yokɔ wiiy,
ka nyi waŋe neeno ki kew gɔ.

(Nyeta 48)

Ŋeya acii'do kwɔt ū Nyeta nete akel
ki nying acakir, jo wod Nyeta.

(Nyeta 64-65)

Lor nyika ri Tam kī lɔɔr nying acakir
a'dek ki ūtum ū nyare kew ge.

(Nyeta 66)

Ya ūbīyo kuro kán yuu.

(A&U 4-5)

Ki ri cend wuru bi mēü, ya neeg ri a to
'doonji caand na 'dagin kar gɔ?

(A&U 25)

Dakɔ yoŋ kwiri nɔ nà ker ji nyobo.

Ni cūül gifi neye ba.

Exercise 13

(L&G 24)

Nɔɔ ba wanji ki waay kɔf yoŋ ba?

(L&G 31)

Lɛc aleek yi nindo wɛ, Gweno agool
bur ti cende, koow fi.

It was given to me by my friend.

*“God be with you.” At once replying,
Tico said, “And also with you.”*

Forgive bad word and evil action of me!

*On the road or in woods, if fight falls on you,
he will fight.*

*Brothers, that dog is mine. He has guarded
that entrance of his children, makes sign to me.
Something from my house or a person on road
of my house is present in that house.*

I have words of mine because of you.

I cannot do without any of you.

*However, I also cannot allow a bad thing to
happen to you or to come between you.*

*She pulled the robe over her,
covered all certain area leaving
only a little space for her eyes to see between it.*

*Ŋeya entered the house, and Nyeta after her
with police, the friends of Nyeta.*

*Fear was at Tam when he saw three police
with guns and his daughter among them.*

Tomorrow, I will come to you here.

*By leg of your father and mother, have I killed
(anyone) so that you punish me like this?*

That woman of yours is terribly lazy.

Don't pay things after her.

Is not shame your eyes in what you are saying?

*Elephant dreamed in his sleep that Hen dug a
hole under his feet and reach water.*

(Tɔ 2-3)

Ye nyika ren nat yì jo nyɔl ne. Cii'd tɔ ne reem ri won bi men kicɔt.

(Tɔ 14)

Ü nyɔkɔ nyik ba leeng ki yee ne ba.

(Tɔ 18)

'da won, ye acoond wo'de,

(Tɔ 38)

Kendo, fiir nyɔkɔ mu wiiy yee ni ba, bee'di u degi.

(Tɔ 39)

Ná yi lɔra tɔnd tɔ cii'do maag nuta, gweey go yokɔ.

(A&C 9)

Ná yi 'daara ya ki ŋwec, ya ücaama wiya.

(A&C 19)

Ü wiiy 'dog cende ŋete.

(A&C 54-55)

Tikore u fi Bilal nyika ka combo alak gweey cin ge ü koog kogo.

(A&C 57)

Ya a'daar wiyi, cii'di mal caam wiyi,

(A&C 60)

mu caam wiye wee ücaama wiye ti ki ba.

(Mudo 10-11)

Ji woda, mii degi ki kɔf yoŋ.

(Mudo 36-37)

Ka ley nyika bee'do ki finy u di ge, ü wiy ge nyika ki ükuulo finy ki nyi kɔ.

(Mudo 52)

Ya ni cii'do lɔr finy re face.

(Jeg 10-11)

“Fara boor,” Ücin agaam kɔf ki mal. Go ükwaanya ti banj kiya fiir tuum banj wot.

(Jeg 14-15)

Ji woda, njuku gifi man tikori wee yì dob cingi, maŋ a kwiri nyika man tundu ba yìri ba nì.

(Jeg 17)

Nying nyimen bi ka wat mɔkɔ,

(Dakɔ 10)

Dicɔ nyika gweey cige.

(Dakɔ 21)

Dakɔ yoŋ ni kiit nà kiki ne fiir kiit lor ri ji fare,

(Dudu 30-31)

He was the only child of his parents. His death gave great pain to his father and his mother.

And people did not understand his behaviour.

As a father, he called his son,

But because people dislike your behaviour, keep silent (remain under your mouth).

If you see rope of death going to catch my neck, beat it out (warn others)

If you defeat me in running, I will eat my head.

And he left his dirty trail behind him.

In front on water of Bilal there were many snails clapping their hands and shouting.

I defeated your head. Go on and eat your head,

(Hare) not eaten his head, will not eat his head.

My friend, shut your mouth.

Animals sitting silently (under their mouthes) and with their heads bowed for some time.

I will go look for him in his house.

“My house is far away,” replied Ucin. It will strengthen my stomach to complete trip.

My friend, that thing ready before you or in the palm of your hand, that is yours and not that which you don't have yet.

His sisters and the other relatives,

A man was beating his wife.

Than woman is only pretending in order to frighten her husband.

Ye abüüt finy, ki wanje ranga ranga
neeno mal yí ngbangba kwot,
kaac cii'do ciig kiye ri ji fare,
ye atoo wée ki ri mu kpó ne.

(G&D 10)

Kendo ní woote kar tic, ye yíi'd a wé,
wiye awiil ri ka mufti.

(G&D 20-21)

Ye amook di ndot yen ki nyitinde
kiit kew yira. Gifi mako fowa
wée danó ki yoor fara nut

(Nyeta 8-9)

Yi ná ümiya ki wind ma ü Ayak ná
nyi wura ki wind baa.

(Nyeta 66)

Nind nyari tin kán ki ni.

(A&U 4)

Ki ri cend wuru bi mëü, ya neeg ri a tó?

(A&U 27)

Taal cam ba. Yi ki lóor gó ki wani.

*She lay (awake) with her open eyes
looking up at the ceiling of the house,
(and at times) would pin her ear
to (inspect) her husband if he were alive or dead.*

*When he reached the place of work,
his head forgot the keys.*

*He has guarded that house of his children,
making a sign to me. Something from our house
or a person on the road from my house is present*

*You are my brother of my aunt and Ayak is
the child of my brother of (my) father.*

Let your daughter sleep here tonight with you.

*By the leg of your father and your mother,
have I killed (anyone)?*

She doesn't cook food. You see it with your eyes.

Exercise 14

(L&G 21)

Leeng kof kwara, Lec,
ya ni waay gó yiri ní.

(Tó 20-21)

Ü ná bur nyika aróomó ki yóob rók,
ya nyik üfoodo ki gó yí yirwa kof kwiri.

(A&C 1-2)

Afóyo, “Éε, Combo, kaadi yokó yira
yí yoo ki kinyóro wot yen kwiri ní.”

(A&C 2-3)

Aa, Ayi Afóyo,
cuung muur dak yen kwiri ki kó kpi ní.

(Mudo 41)

Nyitind ka caa a ti cend dico caa kwara
kitin yen ü yí finy kwara.

(Mudo 42)

Ná ge nyika kwere, ge ni bee'd nyika
ti cend dakó caa kwere

(Mudo 49)

Ya tí ba bee'do kán raanj kó kwara ba.

(Mudo 50)

Cii'da but ka tic kwara mako kí?

(Jeg 14-15)

*Listen to my word, Elephant,
as I tell it to you.*

*And if a hole was able to open itself, I would
fall into it because of your strong words.*

*Hare said, “Hey snail, get out from me
for way with this your slow walking.”*

*Ah, it is you Hare,
Stop that your proud mouth with time all.*

*The calves are under the legs of my bull
now and on my land.*

*If they were his, they would be
under the legs of his cow*

I am not going to stay here wasting my time.

May I go about my other work?

Ji woda, njuku gifi man tikori
wɛɛ yi dob cingi, maŋ a kwiri
nyika man tundu ba yiri ba ni.

(Dudu 4-5)

Ka cam kwege kundi, raw, ŋor, bɛl.

(Dudu 16)

'doon yuume ree yi ka mbu kwere.

(Dako 25)

Ka nyokɔ man nyik yiiyo yi kɔf kwara . .

(Dudu 15)

Kata key dicɔ kwara ra kicɔt,

(Dudu 27)

Ye kaam gɔ nà yi kɔf kwara.

(Dudu 55-56)

Gwanya abɔɔd ki Tico yi yoo mu met
kicɔt kaad kukɔŋ riyo kwege.

(G&D 20-21)

Nying ümiyo, guk yon a kwara.

(Nyeta 9)

Wu kpi a mu kwara.

(Nyeta 14)

Ya nà cii'do yiin gɔ yi yoo kwara kenda.

(Nyeta 28-29)

Ye acii'do cuuge kɔf ki ji 'dɔŋ kwere

(A&U 9)

Ki cend gɔ arɛw kitin yen,
ya acuung mac ti dɔka fiir toor kon, ü
ükɔdɔ yon kwiri nɔ mu rɔmɔ wiyy na ba.

(A&U 25)

Dako yon kwiri nɔ nà ker ji nyobo.

(A&U 27-28)

Cam kwere ki kɔ kpi a ki 'düwor.

*My friend, that thing ready before you
or in the palm of your hand, that is yours
and not that which you don't have yet.*

Their food was millet, beans, and sorghum.

So he can rest from his suffering.

Those people that agreed with my word . .

Although I love my husband very much,

She gave it because I gave my word.

*Gwanya lived with Tico in way that was
better than their life before.*

Brothers, that dog is mine.

You both are mine.

I will try to find out about it my way instead.

He arranged an agreement with his officer

*With two times this now I have tried to light
fire under cooker to make asida, (it dies cause)
that your hedgehog will not let me do it.*

That your woman is terribly lazy.

Her food is with every time at night.

Exercise 15

(L&G 37)

Gweno, “Cɔɔr rii yoko yira ki.”

(L&G 40-41)

Ni cii'd Lec, cɔɔr ree yoko nut nyika

(Tɔ 34-35)

Ná danɔ abɛɛ'd ree kaade yoko yi tɔl.

Tɔ nà cuungo ü kaay nyi lete.

(Tɔ 40-41)

Ü ná yi nà bor yoko gweey kogo,
'Baba, baba!' 'doon cɔɔra raa yoko kara.

(A&C 17-18)

Hen said, “Move yourself out of way for me.”

When Elephant moved himself away,

*If the person shook himself out of the rope,
death will stand and bite his fingers.*

*And if you are far away, shout, ‘Papa, Papa’
so I can move myself away from my place.*

Combo, “Kpi ki ri jeg kɔf.”
Ü giir **ree** kinyɔrɔ,
“Bii kuro, ü lɔrɔ ji 'dar rɔɔ u yege,”
(Dakɔ 10-11)

Dakɔ nyike gweey ne ni akuum
re we, ye nà cii'do **neeg ree** ki foodo yi fi yɔ.
(Dakɔ 24)

Ya ni **kuum raa** yuu, mbuu wu ye,
lɔru ükiit rɔk a gen?”
(Dudu 17)

Arɛw 'doonj **yuuma raa** ti yi ti tuui ne.

Exercise 16

(L&G 24)

Nɔɔ ba wanji ki waay **kɔf yon** ba?

(L&G 36)

Kɔf yen nyika ki ki cend cej abic ki tino.

(Tɔ 26)

Yi **kɔ yon**, tɔ nà ki ga nyi tɔl
tuu'd dɔɔ go ri 'dɔ'dɔ.

(A&C 2-3)

Aa, Ayi Afɔyɔ,
cuung muur **dak yen** kwiri ki kɔ kpi ni.

(A&C 20-21)

Afɔyɔ mu niind ki 'düwor **yon** ba, yi teer
fay kɔf ki Combo we ye ü'daara ye ki ηwec.

(A&C 57-58)

Ya a'daar wiyi, cii'di mal caam wiyi,
kitin yen tikor wa kán kpi.

(Mudo 13)

Nyitind ka caa **yon** a mu kwara,
fiir nyɔɔl ge a caa kwara.

(Mudo 15)

Ji woda, mii degi ki **kɔf yon**.

(Mudo 35)

Miiyi degi ki **kɔf yon**,
ná ba yi übee'd fiir miir miro ba.

(Mudo 53)

Ka kɔ **yen** kpi, ka ley nyik ba laai
kɔf kew ri ge ba.

(Mudo 73)

Ki toor **kɔf yen** finy,
ka ley kpi ni kaado koog kog,

(Jeg 4-5)

Ge abii kpi cuung ge far Üca,

*Snail said, “(That) is all fine with me.”
And he turned **himself** slowly, saying
“Come tomorrow and see defeated person.”*

*Woman that was being beaten promised
him she would **kill herself** by falling into water.*

*I **promise myself** to you, will you leave her
alone, and you see what will happen?”*

*Two, so I can **rest myself** from caring for him.*

*Aren't you ashamed in **that** word you are saying?*

***This** situation was with hour five in afternoon.*

*At **that** time, death is holding
a rope with loop at the end.*

*Ah, it is you Hare,
Stop **that** proud **mouth** of yours with time all.*

*Hare not sleep **that** night, thinking about foolish
talk of Snail that he could defeat him in running.*

*I defeated you. Go on and eat your head,
this now here in front of us all.*

***Those** calves of cow are mine,
because my cow gave birth to them.*

*My friend, shut your mouth with **that** word.*

*Shut your mouth about **that** word.
If you don't, you won't live to regret it.*

*All **these** times, none of the animals were
conversing among themselves.*

*As soon as **this** word was spoken,
all the animals shouted,*

They all came and stopped at the house of Uca,

fiiir faci kwere nyika kukonj faci
tikor wooto ri fu banj ka yege manj.
(Jeg 14-15)

Ji woda, njuku gifi man tikori
wee yi dob cingi, manj a kwiri
nyika man tundu ba yiri ba ni.
(Dako 6)

Yi ceñ mako akel yi ko yonj,
ya agwaar ka bongu.
(Dako 13-14)

Ki mba, ki ney nyika gweeny cinjo re,
dako yen agwaar njwec
mako ti fiir cii'do foodo yi fi.
(Dako 15)

Kar a'dek ye kiit ka gbel kof yen.
(Dako 21)

Dako yonj ni kiit na kiki ne
fiir kiit lor ri ji fare.
(Dudu 2)

Jo finy yonj caond ri ka Madi
nyika jeg nyoko.
(Dudu 24)

Yi 'duwor yonj, ki ney cam,
Tico alee dudumaki ki fi.
(G&D 13-15)

Guk abii ki njwec, yeeñ yube u yaak niji,
niji yi yoo ki ka guk u giir ree ki njwec
'duugo yi faci ni biye ki yoor ki go,
cuungo yeeñ yube di ndot yi faci yonj.
(G&D 20-22)

Nying umiyo, guk yonj a kwara. Ye
amook di ndot yen ki nyitinde kiit kew
yira. Gifi mako fowa wee danjo ki yoor
fara nut yi kwot yonj.
(G&D 23-24)

Kan ackeri mako ni kaad gweey
telefon yi makta fiir yii yinj kwot yonj.
(Nyeta 45-46)

Ni 'duugi cen ba,
cii'di lany kwot ki cam yonj yi amut no.
(Nyeta 51)

Kiit amut yonj u tarabija kan.
Lingo, manj a ka jo woda,
(A&U 9)

Ki cend go arew kitin yen,
ya acuung mac ti doka fiir toor kon, u

*since his house was the first house
before reaching those others remaining.*

*My friend, the ready thing that before you
or in the palm of your hand, that is yours
and not that which you don't have yet.*

*In certain one day at that time,
I collected the clothes.*

*A little while after she had been released
this woman dashed out
and ran again to jump in the water.*

She did this same thing three times.

*That woman is only pretending
inorder to frighten her husband.*

*Those inhabitants called Ma'di
were good people.*

*In that night after eating,
Tico mixed dudumaki with water.*

*Dog came running, wagging its tail and crying
in the way (usual for) dogs and turned and
ran back to home it came from road, standing,
wagging his tail at the door of that house.*

*Brothers, that dog is mine. He has guarded
that door for awhile, making a sign to me.
Something from our house or a person on road
from my house is present in that house.*

*At this point, the police phoned on mobile
to office for permission to search that house.*

*Don't return back, go straight away
to the house with that food in the carrier.*

*“Put that carrier here on the table.
Lingo, these are my friends.*

*With two times this now I have tried to light
fire under cooker to make asida, (it dies cause)*

ükəɗə yoŋ kwiri nɔ mu rɔɔmɔ wiɪy na ba.
(A&U 25)

Dakɔ yoŋ kwiri nɔ nà ker ji nyobo.
Ni cüül gifi ŋeye ba.

that hedgehog of yours will not let me do it.

*That woman of yours is terribly lazy.
Don't pay things for her.*

Exercise 17

(L&G 36)

Kɔf yen nyika ki ki cend ceŋ abic ki tino.
(Tɔ 1)

Nati nyicɔ ni koro afaar wan go arew atɔɔ.
(A&C 31)

Akel, ya a'daari ki wooto kán
ri kukɔŋ danɔ.

(Mudo 3-4)

Ka gifi kpi nyik ki cii'do met met, ná nyik
nyika fiir ka caa arew nyik yige nī ba.

(Mudo 6)

Yi kɔ məkɔ, dakɔ caa ki Üton anyɔɔl
nyitind ka caa arew.

(Dakɔ 6)

Yi ceŋ məkɔ akel yi kɔ yoŋ,

(Dakɔ 15)

Kar a'dek ye kiit ka gbel kɔf yen.

(Dudu 3)

Ya abee'd kuŋ ki koro a'dek 1968-1970.

(Dudu 16)

Akel fiir, 'doon yuume ree yi ka mbu kwere.

(Dudu 17)

Arew 'doon yuuma raa ti yi ti tuui ne.

(Dudu 23)

Ni cii'd ŋat məkɔ leeng go ba, akel ka Jɔk.

(Dudu 50)

Akel ba Gwanya, akel ba Gwanya!

Ya ükaam go yiri kendo ba.

(G&D 18-19)

Ki jeg lam, nying acakir arew

nyika kaado cii'do yi tic.

(Nyeta 17)

Nin abic akaado ki ŋey laai kɔf
kew Nyeta bi Ayak.

(Nyeta 30)

Ye afiinj ka jo wode arew fiir biŋyo ki ne.

(Nyeta 48)

Ŋeya acii'do kwɔt ü Nyeta ŋete akel
ki nying acakir, jo wod Nyeta.

This happened with hour five in afternoon.

A young boy of twelve years died.

*First of all, I have defeated you
in being the first person to arrive here.*

*Everything was going well, if it were not
for the two cows they had.*

*In time, the female cow gave birth
to two calves.*

Certain one day at that time,

She did this same thing three times.

I lived there for three years (from) 1968-1970.

One (reason) so he can rest from his suffering.

Second (reason) so I can rest from caring him.

Let not person hear about this except God.

*Not all Gwanya, not all Gwany,
but I will not give it to you.*

*By good fortune, two policemen
were passing by, going to work.*

*Five days passed since Nyeta and Ayak
had last spoken.*

He asked his two friends to come with him.

*Ŋeya entered house, followed by Nyeta alone,
then the police friends, the friends of Nyeta.*

(Nyeta 60-61)

Ge kpi arwen jo wod Nyeta arew
bi ŋeya ü Nyeta.

(Nyeta 64-65)

Lor nyika ri Tam ki lóor nying acakir
a'dek ki ütum ü nyare kew ge.

(A&U 9)

Ki cend gó arew kitin yen,
ya acuung mac ti doka fiir toor kon.

(A&U 17)

Ki ŋey koro a'dek ki nat ba,
ye acii'do foonj ree yokó.

*They all were **four**, Nyeta's **two** friends
and ŋeya and Nyeta.*

*Tam became frightened when he saw **three**
police with guns and his daughter with them.*

*With **two** times now I have tried to light
a fire under cooker to make asida.*

*After **three** years without a child,
he went and tried outside (of marriage).*

Exercise 18

(Tó 25)

Ka mare alak ná kiit rók ki kón kuuny tó.

(Tó 29-30)

Yi lel a finy tó ü ka nyókó ná alak ní,
ye ná kaŋ ki kó kpi.

(Tó 37)

Bii ki kó kpi ná ya ná cii'do.

Bee'di kpókó ki na.

(A&C 2-3)

Aa, Ayi Afóyó,
cuung muur dak yen kwiri ki kó kpi ní.

(A&C 9-10)

Ya úcaama wiya
yokó tikori bi tikor ka nyókó kpi.

(A&C 17)

Combo, “Kpi ki ri jeg kóf.”

(A&C 54-55)

Tikore u fi Bilal nyika ka combo alak
gweey ciŋ ge ü koog kogo,
kendo nyika yí Afóyó ba.

(A&C 57-58)

Ya a'daar wiya, cii'di mal caam wiya,
kitin yen tikor wa kán kpi.

(Mudo 3-4)

Ka gifi kpi nyik ki cii'do met,
met ná nyik
fiir ka caa arew nyik yíge ní ba.

(Mudo 53)

Ka kó yen kpi, ka ley nyik ba laai
kóf kew ri ge ba.

(Mudo 54-55)

*There are **many** amazing things at burial.*

*Cemetery is a place of death and people are **many**,
so it is there all the time.*

*Come **each** time I go.
Be near by me.*

*Ah, it is you Hare,
Stop that pride of yours with **time all**.*

*I will eat my head
in front of you and in front of **all** the people.*

*Snail said, “(That) is **all** fine with me.”*

*In front on bank of Bilal there were **many** snails
clapping their hands and shouting,
but not for Hare.*

*I defeated you. Go on and eat your head,
right now here in front of **us all**.*

***Everything** was going well,
if it were not
for the two cows they had.*

***All** this time, none of the animals were
conversing among themselves.*

Miro akuum u ge nyik kpi ü fii yiin yoor
ciir rɔf ri danɔ 'da 'Dübor ba.

(Mudo 73)

Ki toor kɔf yen finy,
ka ley kpi ni kaado koog kog,

(Dudu 35-36)

Ge kpi aleeny yokɔ yì cuny ni cuny
ge faar dunda ka far.

(G&D 9)

Dicɔ agwaar wot cii'de yì tic
ki 'da ki kɔ kpi.

(Nyeta 9)

Wu kpi a mu kwara.

Ya ba foog ki ni wu ba.

(Nyeta 37-38)

Ye atoor tob wiye kuum
ka finy mɔkɔ kpi yokɔ wiyy,
ka nyi waɲe neeno ki kew gɔ.

(A&U 27-28)

Cam kwere ki kɔ kpi a ki 'düwor.

(A&U 30-31)

Ga far ki Ayaka nyika neeno but yoom
kɔ ki nat, ü baɲ gɔ a but dunda ka tic faci
ü kɔ njite fiir tuum ge kpi ba.

(A&U 32-33)

Kendo fiir Aɲɔm ki nat ba yire ba,
kɔ kpi nyika nut yire fiir gifì mu wiije.

*Sorrow was on them all and didn't know how to
convict a person such as Lion.*

*As soon as this word was spoken,
all the animals shouted,*

*They both got lost in another world (their hearts)
thinking of many thoughts.*

The man left and went for work as every time.

*You both are relatives to me.
I cannot do without any of you.*

*She pulled the robe over her head,
covered all certain area leaving
only a little space for her eyes to see between.*

Her food is with every time at night.

*Ayaka was concerned about there being peace
when child came and (not as concerned about)
tasks of house and little time to finish them all.*

*And because Aɲɔm had no child, she had
all time to herself for what she wanted to do.*

Exercise 19

(Tɔ 13)

Ü ki kɔ mɔkɔ nyeeɔ,

(Tɔ 15)

Yì ka kɔ mɔkɔ, ye waaya kɔf,
“Gɔ abaaye!”

(Mudo 21)

Ye acoond baɲ ka ley mɔkɔ yì rɔf.

(Mudo 44)

Liɲo a'düüg foodo u ka ley mɔkɔ ti.

(Mudo 50)

Cii'da but ka tic kwara mɔkɔ ki?”

(Mudo 70)

Ü ngbiɲ kitin yen danɔ mɔkɔ ba bute ba yɔ.
Caamu ka cam, fara ba boor kicɔt ba.

Kɔ mɔkɔ.

(Jeg 17)

And another time he would laugh,

*Another time he would say,
“It missed him!”*

He called other animals to court.

Silence fell on the other animals again.

May I go about my other work?”

Until now, there is no certain person near him.

Do eat the food. My house is not far,

(I will eat with you) another time.

Nying nyimen bi ka wat moko,
ki loor ne biiyo akiit, . . .

(Jeg 22)

Ücin amiir ki nin a'dek ki
caam nyi gifi moko ba.

(Dako 6)

Yi ceñ moko akel yi ko yon,
ya agwaar ka bongu.

(Dako 13-14)

Ki mba, ki ñey nyika gweeny ciñ re,
dako yen agwaar ñwec moko
ti fiir ciido foodo yi fi.

(Dako 22-23)

Ná wu cuunga maag ne
ü ná ye ülóor ñat moko luuk ne ba,
ye üfoor yi fi ba.

(Dako 27-28)

Ka jog moko we, “Ü ná ye üfoodo
moode?” Jog moko alak, “Foode,
moode wiij go a ye. Ko amaage.”

(Dudu 19-20)

Mot no dudumaki kiita go yiri,
ü ñat moko üyiin go ba.

(Dudu 34-35)

Yi ka ko yen kpi, ñat moko tundu mu
waay kof yi yege moko ba.

(G&D 8)

Yi ceñ moko guk anüü'd rec dako yi ji fare.

(G&D 12-13)

Kpoko ki faci ye ni yii'd guk faci ñwec
ñwec biiyo yire ki yoor yi faci moko.

(G&D 23-24)

Kán ackeri moko ni kaad gweey
telefon yi makta fiir yii yiinj kwot yon.

(Nyeta 22-23)

Ki neeno ki yi kwot ye alóor, amut ti
kaf (cama) bongu ki bok bongu moko u go.

(Nyeta 36)

Ye aneen kur kuc bi cam
ki loor ñat moko ba,

(Nyeta 37)

Ye atoor tob wiye kuum
ka finy moko kpi yokó.

*His sisters and the other relatives,
when they saw him arriving,*

*Ucin was in real agony for three days
not eating any certain thing at all.*

*Certain day at that time,
I collected the clothes.*

*A little while after she had been released
this woman took certain race
and ran again to jump in the water.*

*If you stop preventing her
and if she not see certain person following her,
she will not jump into the water.*

*The others were saying, “And if she falls and
drowns?” Other people said, “Let her fall and
drown as wants to happen. We will catch her.”*

*Dudumaki can do the job for you
and no other person will know about it.*

*During all this time, neighter of them
spoke word with each other.*

Certain day, dog showed woman to her husband.

*Near the house, he found the dog of the house
running to him on the road from another house.*

*At this point, certain police phoned on (his)
mobile office for permission to search house.*

*While looking around the house, he saw carrier
under the clothes stand with certain sheet over it.*

*She looked right and left
and did not see any person.*

*She pulled the robe over her,
certain areas all completely,*

Exercise 20

(Tɔ 9)

Kɔ nyika **met** ri jo nyɔl ne kicɔt.

(Tɔ 40-41)

Ü ná yi ná **bor** yokɔ gweey kogo,
'Baba, baba!' 'doon cɔra raa yokɔ kara.

(A&C 27)

Ye yii'd Combo ná **kuŋ** rumo.

(Mudo 19)

"Kɔf kwiri ná **adi** ü gɔ ná **jaar**.

(Jeg 2)

Tum nyika **met** kicɔt.

(Dakɔ 5)

Ŋwec muul fi yen nyika **tek** kicɔt.

(Nyeta 26)

Ŋjeya, **ka'do** bee taali tin ná **met** kicɔt.

*The time was **happy** for his parents.*

*And if you are **far** away, shout, 'Papa, Papa' so I can move away from my place.*

He found **Snail** was already **present**.

*Your **word** is **true** and **correct**.*

*The **hunting** was very **good**.*

*The current of this water was very **strong**.*

*Ŋjeya, the **broth** you cooked today is very **nice**.*

Exercise 21

(L&G 6)

Lec, "Ŋa, yi Gweno?!"

Yi waay **cer** kɔf ba arigen?"

(L&G 29-30)

Ni woot di ceŋ, Lec
ayeeŋ kaade ti **ga** **tof** yat,

(Tɔ 2)

Ye nyika **ren** nat yi jo nyɔl ne.

(Tɔ 35)

Dico yen abee'd u dege ki **nja** kɔ
ki waay kɔf ba.

(A&C 1-2)

Afɔyo, "Ee, Combo, kaadi yokɔ yira yi yoo
ki **kinyoro** wot yen kwiri ni."

(A&C 3)

Yi ná **ji** **yak** rɔɔ kicɔt.

(A&C 19)

Ü wiiy **dog** cende nete.

(A&C 20-21)

Afɔyo mu niind ki 'düwor yon ba, yi teer
fay kɔf ki Combo we ye ü'daara ye ki ŋwec.

(A&C 53-54)

Afɔyo akiit **cok** wɔn rɔɔ
fiir kaad Combo.

(Mudo 1)

'Dübor bi Üton nyika **ker** jo wodo.

(Mudo 2)

Ge kuuny faci nyik ki yi **gbel** finy.

*Elephant said, "Who, you Hen?!"
Why don't you talk **real** words?"*

*When it was midday, Elephant
challenged and went under a **big shade** tree,*

*He was the **only** child of his parents.*

*The man remained silent for a **long** time,
without saying a word.*

*Hare said, "Hey snail, get out of my way
with this **slow** walking of yours."*

*You are a very **fast** person.*

*And he left a **dirty** trail behind him.*

*Hare not sleep that night, thinking about
foolish talk of Snail that he could defeat him.*

*Hare gave his **last** strength
to overtake Snail.*

*Lion and Hyena were **great** friends.*

*They each dug a house in the **same** place.*

(Mudo 21)

Ye acoond **ban** ka ley mako yi raf.

(Jeg 14-15)

Ji woda, **njuku** gifi man tikori.

(Dudu 2)

Jo finy yon coond ri ka Madi nyika **jeg** nyoko.

(Dudu 8)

Ye abood ki to yen ki **dunda** koro,

(Dudu 22)

Tico, ki jeg bi **rec** ko re ti, agiir kof

(Dudu 35-36)

Ge kpi aleeny yoko yi cuny ni cuny
ge faar **dunda** ka far.

(Dudu 41)

Yi aceer **jeg** dako mu kiit keye.

(Dudu 51-52)

Ya wii nyika neeg ni,

kata nyik nyika **rec** kof ba.

(Dudu 55-56)

Gwanya abood ki Tico yi yoo mu met kicot
kaad kukon riyo kwege, fiir kata Tico kiit
nyika **rec** gifi, Jok agiir go ri **jeg** go.

(G&D 1)

Ka guk nyiko loor ge ki faci yon ni,
a **jeg** ka kwiny.

(G&D 8)

Yi ceñ mako guk anüü'd **rec** dako yi ji fare.

(Nyeta 28-29)

Ye acii'do cuuge kof ki ji 'dön kwere 'doon
'düüge ruub waj **tek** kof fare.

(Nyeta 42)

Di kel ki Lingo nyika **tool** kur ñeya.

(Nyeta 62)

Tam meel, "Go a **rec** go!"

(A&U 11-12)

Üñom amaago ükodo

kuum ne ti **kun** 'dak.

(A&U 25)

Dako yon kwiri no na **ker** ji nyobo.

(A&U 26)

Ga ko kwere na **ka ren** tin nat
kore bee'do ki ne finy.

He called the **remaining** animals to court.

My friend, that **ready** thing is before you.

Inhabitants called Ma'di were **good** people.

He lived with the sickness for **many** years,

Tico, with mixture of joy and **bad** time,

They both got lost in another world
thinking of **many** thoughts.

You are a truly **good** woman (that I) love.

I wanted to kill you,

although it was not with **bad** intentions.

Gwanya lived with Tico in way that was
better than their life before, although Tico did
a **bad** thing, God turned it into a **good** thing.

Some dogs that we see in houses
are **good** animals.

Dog showed a **bad** woman to her husband.

He arranged an agreement with officer so he
could solve some **important** matters at house.

Lingo's fence was **opening** direction of ñeya.

Tam shaking said, "It is **bad** it!"

Üñom caught the hedgehog

and trapped him under a **broken** pot.

That woman of yours is a **very** lazy person.

A lot of her time she is **only** carrying child on
her chest or sitting on her lap.

Exercise 22

(L&G 12-14)

Gwenɔ kar mere nyika gool finy,
kɛɛt ka nyɔrɔ, ka yugi,
ŋɔd nying ũtuŋo, ka ku'dini bi ka ku'do
man ki ri Lɛc ni muuny ge rut yokɔ.

(L&G 40-41)

Ni cii'd Lɛc, cɔr ree yokɔ nut nyika
ka bi man nyik baag cende
ü bi ka kit man nyik caam ka bi.

(Mudo 9-11)

Üton bi baŋ ka kwinj ley
man nyik bee'do kpɔkɔ ki kaŋ ayiin gɔ ri
adi 'Dübor gwaar nà nyitind caa ki Üton,
kendo ge mu rɔmɔ nyik ki fɛem ki
'Dübor ba, yi lor man ri ge.

(Mudo 16)

Ni leenga gɔ ki ŋey man nɔ jeba.

(Mudo 74-75)

'Dooŋ 'Dübor neeno wal wal ki bute
ri ka ley man nyɛet ne.

(Jeg 7-8)

Wa nà cii'do fiir ka jog man yɔwa ni.

(Jeg 14-15)

Ji woda, njuku gifi man tikori
wee yi dob cingj, maŋ a kwiri
nyika man tundu ba yiiri ba ni.

(Dakɔ 25)

Ka nyɔkɔ man nyik yiyo yi kɔf kwara
nyika kɔf we,

Exercise 23

(L&G 11)

Ki mba nɔ ye acaam ka bɔk yat
mu nyik nut ni rut yokɔ.

(Mudo 13)

Nyitind ka caa yoŋ a mu kwara,
fiir nyɔɔl ge a caa kwara.

(Mudo 21-22)

Yi dom ti rɔf, ka ley
mu jo biyo nyika bee'do ki finy ngbililii.

(Dudu 37-38)

Kendo dakɔ nyika kwaan neno re ki
teer far mu yi wi dicɔ yen nà gen
wee ye yiin nà gifi yen ji kit rɔk ni.

(Dudu 55)

Gwanya abɔɔd ki Tico yi yoo

*Hen in her place was scratching the ground,
overturning the dirt and the lice,
catching grasshoppers, maggots, and fleas which
on Elephant swallowing all of them.*

*When Elephant moved himself away,
there were termites which building on his legs
and were scorpions which eating termites.*

*Hyena and other wild animals
that were living near to there, well knew Lion
took the calves of Hyena,
but they were not able to discuss (matter) with
Lion, because of fear which with them.*

Never let me hear with after which never (again).

*Lion looked around him and was confused
at the animals that laughed at him.*

We must go because of others who belong to us.

*My friend, the ready thing that before you
or in the palm of your hand, that is yours
and is not that which you don't have yet.*

*Those people that agreed with me
were saying,*

*In short while, he completely ate all leaves of trees
that were there.*

*The calves of that cow are that mine,
because my cow gave birth to them.*

*In the beginning of the court session, the animals
that coming were sitting in silence.*

*But woman would steal glances at him, wondering
thought that was in head of this man was
and if he knew the thing that heppened.*

Gwanya lived with Tico in way that was much

mu met kicɔt kaad kukɔŋ riyo kwege.

(G&D 2-3)

Ná ko fiida ge yí yoo mu jaar, kaam cam bi kiit guk 'da gifi mu wiij faci.

(A&U 32-33)

Kendo fiir Aŋɔm ki nat ba yíre ba, kɔ kpi nyika nut yíre fiir gifi mu wiije.

much better than their life before.

If we train them in way that right. Feed and treat the dog as something that want in the home.

And because Aŋɔm had no child, she had all time to herself for thing that she wanted it.

Exercise 24

(A&C 22-23)

Ye acii'do gwaare ka yege ka combo mɔkɔ kaan ge ki ti bubɔkɔ ki ri yoo ŋwee nyik cii'do kiit rɔk waŋ gɔ ní.

(Mudo 54-55)

Miro akuum u ge nyik kpi ü fii yiin yoor ciir rɔf ri danɔ 'da 'Dübor ba.

(Jeg 14-15)

Ji woda, njuku gifi man tikori wee yí dob cingi, maŋ a kwiri nyika man tundu ba yíri ba ní.

(Dakɔ 20)

Kán, ya yí ka wɔf yen nyik ŋwee maag ne ní we,

(Dudu 39)

Ní cii'd dicɔ muuny baŋ cay nyik yí kubaya,

(G&D 22-23)

Kwaanyu ya, ya wiija yiin gifi nyik guk wiij nüü'd gɔ yíra ní.

He went and gathered the other snails and hide them under leafy brush along road of race where went happened face of it.

Sorrow covered on them that all and didn't know way to judge words on person such as Lion.

My friend, that thing ready before you or in the palm of your hand, that is yours that still not yours.

Then I said to the young people who running to catch her,

When man swallowed rest of the tea that in cup,

Please help me. I want to discover thing that dog wants to show me.

Exercise 25

(L&G 15-16)

Kendo rec kɔf ná wɛ ná ya acaami yokɔ kī, yi übee'd ri mu kpɔ 'doon fiinja ki degi ba.

(L&G 31)

Lec aleek yí nindo wɛ, Gweno agool bur ti cende, koow fi.

(Mudo 45-47)

Ki lɔr gɔ 'da wɛ kɔf a'daar ka ley kī, kendo ri adi, kɔf 'daar nyik nyika ge ba, 'daar ge nyika lor yí 'Dübor.

(Mudo 59-62)

Ge doom laai kɔf kew ri ge ki nyet nyeto 'da wɛ biyo ni Afɔyɔ 'da may wɔn rɔk

However, it is said that after I have eaten you, you will not be at alive so as to move around.

Elephant dreamed in his sleep that Hen dug hole near under his feet and reached water.

He (Lion) thought that word convinced animals but in truth, the word did not convince them, fear of Lion convinced them.

They began chatting together and laughing like that coming of Hare bring strength scattering

keet ka lor, bɔɔ bi nyobo yɔkɔ ti 'dend ri ge.
(Mudo 69)

Kendo cig abii yira kitin yen wɛ,
baa anyɔɔl tin ki tikɔ yen.

(Dakɔ 10-11)

Dakɔ nyike gweey ne ni akuum
re wɛ, ye nà cii'do neeg ree ki foodo yi fi yɔ.

(Dakɔ 19)

Ye ayiin gɔ ki wɛ,
ũkaame ye yokɔ tikor moodo ne.

(Dudu 42)

Kicito ki giir u gɔ, Tico wɛ, “Bee'de ki ni ti.”
(G&D 10-11)

Ye yii'd a wɛ, wiye awiil ri ka mufti
ni di ka duruc tarbija ki.

fear, weakness, laziness from frail bodies.

*But I received word now that
my father gave birth this morning.*

*Woman that was being beaten promised him
that she would kill herself by falling into water.*

*She knows that they would take her out
before she drowned.*

At once replying, Tico said, “Also with you.”

*He discovered that he had forgotten the keys of
in the drawer of the table.*

Exercise 26

(A&C 1-2)

Afɔyɔ, “Eɛ, Combo, kaadi yokɔ yira yi yoo
ki kinyɔrɔ wot yen kwiri nã.”

adjective-noun-demonstrative-distant.possessor.pronoun

(A&C 20-21)

Afɔyɔ mu niind ki 'dũwor yon̄ ba, yi teer
fay kɔf ki Combo wɛ ye ü'daara ye ki ŋwec.

adjective-noun-distant.possessor.noun

(Mudo 50)

Cii'da but ka tic kwara mɔkɔ ki?

noun-distant.possessor.pronoun-indefinite

(Mudo 53)

Ka kɔ yen kpi, ka ley nyik ba laai
kɔf kew ri ge ba.

noun-demonstrative-quantity

(Jeg 14-15)

Ji woda, njuku gif man tikori

wɛɛ yi dob cingi,

adjective-noun-identifying.relative.clause

(Dakɔ 6)

Yi ceŋ mɔkɔ akel yi kɔ yon̄,
ya agwaar ka bongu.

noun-indefinite-number

(Dakɔ 27-28)

Jog mɔkɔ alak, “Foode, moode wiij gɔ a ye.”

noun-indefinite-quantity

(Nyeta 30)

Ye afiinj ka jo wode arew fiir biïyo ki ne.

*Hare said, “Hey snail, get out of my way
with this your slow walking.”*

*Hare not sleep that night, thinking about
foolish talk of Snail that he could defeat him.*

May I go about my other work?

*All these times, none of the animals were
conversing among themselves.*

*My friend, the ready thing that before you
or in the palm of your hand,*

*In certain one day at that time,
I collected the clothes.*

Other people said, “Let her fall and drown.”

He asked his two friends to come with him.

noun-close.possessor.pronoun-number
(A&U 9)

Ki **cend** gɔ arɛw kitin yɛn,
ya acuung mac ti dɔka fiir toor kon.

noun-close.possessor.pronoun-number

Exercise 27

(L&G 13-14)

. . nɔd nying ɛtuŋo, ka ku'dini bi ka ku'do
man ki ri Lɛc ni muuny ge rut yokɔ.

(L&G 19-20)

Ná a ri mu kpɔ, yi úcaama ba,
Ná a ri kuna, caam na ruku ruku,
ü kɔ ügiira rɔk.

(A&C 16)

Yii'da kán, wɛɛ yii'da yi kán
'doon yiin adi ni gɔ.”

(A&C 17)

Ü giir ree kinyɔrɔ,

(A&C 18)

Bii kuro, ü lɔrɔ ji 'dar rɔɔ u yege.

(L&G 26-27)

Kuro ki turo, doomo caam cam,
lɔrɔ nɔt man ni cii'do 'daar yege ki cam ni.

(A&C 39)

Ye mu cii'do bor ba, ye ni yii'd Combo.

(A&C 49)

Aji, cɛt yɛn kaad fila fila 'daman a wene?

(Mudo 16-17)

Ná yi waaya gɔ mɔkɔ ti,
yi übee'd fiir miir miro kɔfiir gɔ ba.

(Mudo 59)

Ye ná biiyo kicito.

(Mudo 37)

Ü wiy ge nyika ki ükuulo finy ki nyi kɔ.

(Mudo 69)

Kendo cig abii yira kitin yɛn wɛ,
baa anyɔɔl tin ki tikɔ yɛn.

(Jeg 6)

Ki nɛy maad fi bi yuum ge ri ge mba,

(Dudu 33-34)

Ŋet maad cay, ye nyika
neeno bor yokɔ u mal.

(Nyeta 12)

Moŋ ná wɛ ye ni cii'do a far Lingo yɔ.

*With its two times this now, I have tried to light
fire under cooker in order to make asida.*

*catching grasshoppers, maggots, and those fleas
on Elephant and completely swallow them.*

*If it is while I am alive, you can't eat me,
and if it is while I am dead, you can't eat me all;
otherwise time will be overturned.*

Meet me here or let me find you here
so that reality will be known.

And he turned slowly,

Come tomorrow and see the defeated person.

Tomorrow in morning, wait to begin eating
food to see who will defeat other in eating.

He did not go far (before) he found Snail.

Oh, how did this fence pass by quickly?

*If you say it again,
you will not live to regret it.*

He will come soon.

With their heads bowed down for some time.

But I received word now that
my father gave birth this morning.

After drinking water and resting a while,

*While drinking tea, he was
looking as if very far off in (his thoughts).*

Rumor has it she is going to home of Lingo just.

(Nyeta 62-63)

Tam meel, “Go a rɛc gɔ!”
ü neeno wal wal.

Tam shaking said, “It is bad!”
and looked distressed.

Exercise 28

(L&G 31)

Lɛc aleek yï nindo wɛ,
Gwɛnɔ agool bur ti cɛnde, koow fi.

(L&G 35)

Ki yoor yï bur yɛn, Gwɛnɔ ayuum
nati tol ü ye nyika muuny gɔ.

(Tɔ 3-4)

Ki ɲey yak tɔ ngbiŋ ki kpati cɛŋ,
yï gele ki Bor, nyika atiŋ tɔ cii'do
kuuny gɔ yï finy lel.

(Tɔ 35)

Dicɔ yɛn abee'd u dege ki nja kɔ
ki waay kɔf ba.

(A&C 53-54)

Afɔyo akiit cok wɔn rɔɔ
fiir kaad Combo.

(A&C 57)

Ya a'daar wiya, cii'di mal caam wiya,
(Mudo 54-55)

Miro akuum u ge nyik kpi ü fii yiin yoor
ciir rɔf ri danɔ 'da 'Dübor ba.

(Dakɔ 13-14)

Ki mba, ki ɲey nyika gwɛɛny ciŋɔ re,
dakɔ yɛn agwaar ɲwɛc
mɔkɔ ti fiir cii'do foodo yï fi.

(Dudu 8)

Ye abɔɔd ki tɔ yɛn ki dunda koro,
(Dudu 35-36)

Ge kpi aleeny yokɔ yï cuny ni cuny
ge faar dunda ka far.

(Dudu 55-56)

Gwanya abɔɔd ki Tico yï yoo mu met kicɔt
kaad kukɔŋ riyɔ kwɛge.

(G&D 9)

Dicɔ agwaar wot cii'de yï tic
ki 'da ki kɔ kpi.

(Nyeta 28)

Ye acii'do cuuge kɔf ki ji 'dɔŋ kwɛre
(Nyeta 36)

Ye aneen kur kuc bi cam

*Elephant dreamed in his sleep that
Hen dug a hole under his feet and reached water.*

*From way of this hole, Hen pulled
a small snake and was swallowing it.*

*After the mourning until afternoon required by
the custom of the Bor people,
corpse was carried and buried in the ground.*

*The man remained on his mouth for a long time,
with saying not a word.*

*Hare made his last strength
to overtake Snail.*

I defeated your head. Go on and eat your head,

*Sorrow covered them all and didn't know how to
convict a person such as Lion.*

*A little while after she had been released
this woman took a run out
and ran again to jump in the water.*

He lived with the sickness for many years,

*They both got lost in another world (their hearts)
thinking of many thoughts.*

*Gwanya lived with Tico in way that was
better than their life before.*

The man left and went for work as every time.

He arranged an agreement with his officer

She looked right and left

ki lɔɔr ɲat məkɔ ba,
(Nyeta 37-38)

Ye atoor tob wiye kuum
ka finy məkɔ kpi yokɔ wiyy,
ka nyi waɲe neeno ki kew gɔ.
(A&U 9)

Ki cend gɔ arew kitin yen,
ya acuung mac ti dɔka fiir toor kon, ü
ükɔdɔ yonɲ kwiri nɔ mu rɔɔmɔ wiyy na ba.
(A&U 11-12)

Üɲɔm amaagɔ ükɔdɔ
kuum ne ti kun 'dak.
(A&U 17)

Ki ɲey koro a'dek ki nat ba,
ye acii'do foonj ree yokɔ.

Exercise 29

(L&G 1-2)

Ni cii'd Gweno woot caam Lɛc,
ye ni kaado cii'do bee'do yi lum.
(L&G 11)

Ki mba nɔ ye acaam ka bɔk yat
mu nyik nut ni rut yokɔ.
(L&G 12-14)

Gweno kar mere nyika gool finy,
keet ka nyɔɔɔ, ka yugi,
ɲɔd nying ütɔɲo, ka ku'dini bi ka ku'do
man ki ri Lɛc ni muuny ge rut yokɔ.
(L&G 21)

Leeng kɔf kwara, Lɛc,
ya ni waay gɔ yiiri ni.
(L&G 25)

Yi ni lɔɔr na a 'da ji bot waɲ?
(Mudo 16)

Ni leenga gɔ ki ɲey man nɔ jeba.
(Mudo 42)

Ná ge nyika kwere, ge ni bee'd nyika
ti cend dakɔ caa kwere
(Mudo 73)

Ki toor kɔf yen finy,
ka ley kpi ni kaado koog kog,
(Mudo 76)

Afɔyɔ ni tiin yide mal yi 'Dübor,
“Cet nà yi!”
(Dakɔ 10-11)

and did not see any person.

*She pulled the robe over her head,
covered all certain area leaving
only a little space for her eyes to see between.*

*With two times this now I lighted
fire under cooker to make asida,
that your hedgehog will not let me do it.*

*Üɲɔm caught the hedgehog
and trapped him under a broken pot.*

*After three years without a child,
he went and tried outside (of marriage).*

*When Hen arrived to eat Elephant,
he left and went to stay in the bush.*

*In short while, he ate all leaves
of trees that were there be completely.*

*Hen in her place was scratching the ground,
overturning the dirt and the lice,
catching grasshoppers, maggots, fleas which
on Elephant swallowing all of them.*

*Listen to my word, Elephant,
as I tell it to you.*

Do you see me as a foolish person?

Never let me hear with after which never.

*If they were his, they would remain
under the legs of his cow*

*As soon as this word was spoken,
all the animals went shouted,*

*Hare raised his voice and said to Lion,
“Dung are you!”*

Dakɔ nyike gweey ne ni akuum
re we, ye nà cii'do neeg ree ki foodo yi fi yo.
(Dakɔ 21)

Dakɔ yoŋ ni kiit nà kiki ne
fiir kiit lor ri ji fare,
(Dakɔ 24)

Ya ni kuum raa yuu, mbuu wu ye,
lɔru ũkiit rɔk a gen?"
(Dudu 15)

Kata key dicɔ kwara ra kicɔt,
ná nyika yoo ni neeg ne yira,
(Dudu 23)

Ni cii'd nat mɔkɔ leeng gɔ ba, akel ka Jɔk.
(G&D 12-13)

Kpɔkɔ ki faci ye ni yii'd guk faci ŋweec
ŋweec biioyo yire ki yoor yi faci mɔkɔ.
(G&D 13-15)

Guk abii ki ŋweec, yeeŋ yube ü yaak ŋiŋi,
ŋiŋi yi yoo ki ka guk ü giir ree ki ŋweec
'dũũgo yi faci ni biioye ki yoor ki gɔ,
cuungo yeeŋ yube di ndɔt yi faci yoŋ.
(G&D 23-24)

Kán ackeri mɔkɔ ni kaad gweey
telefon yi makta fiir yii yiinj kwɔt yoŋ.
(Nyeta 12)

Moŋ nà we ye ni cii'do a far Lingo yo.
(Nyeta 20)

Ki tinɔ ni cii'de faci fiir
caam cam bi kaam kar nin,
(Nyeta 45-46)

Ni 'dũũgi cen ba,
cii'di lany kwɔt ki cam yoŋ yi amut nɔ.
(A&U 23-24)

Ni cii'd Aŋɔm yiin gɔ, Üŋɔm nà biioyo
cii'do ki ka gifɔ ŋet Ayaka, ye ni beeno
doom muun Ayaka yi nyego yi Üŋɔm,

Exercise 30

(L&G 35)

Ki yoor yi bur yen, Gweno ayuud
nati tol ü ye nyika muuny gɔ.
(Tɔ 14)

Ü nyɔkɔ nyik ba leeng ki yee ne ba.
(Tɔ 20-21)

Ü ná bur nyika arɔɔmɔ ki yɔɔb rɔk,

*Woman that was being beaten promised
him she would kill herself by falling into water.*

*Than woman is only pretending
inorder to frighten her husband.*

*I promise myself to you, will you leave her
alone, and you see what will happen?"*

*Although I love my husband very much,
if there was a way to kill him for me,*

Go not person hear about this except God.

*Near the house, he found the dog of the house
running to him on the road from another house.*

*Dog came running, wagging its tail and crying
in the way (usual for) dogs and turned and
ran back to home it came from road, standing,
wagging his tail at the door of that house.*

*At this point, the police went phoned on mobile
to office for permission to search that house.*

Rumor is that she goes to home of Lingo.

*When in the evening
he went home to eat and to get sleep,*

*Don't return back, go straight away
to the house with that food in the carrier.*

*When Aŋɔm realised that Uŋɔm was
bringing the things to marry Ayaka, she came
began accusing Ayaka to Uŋɔm, saying,*

*From way of this hole, Hen had pulled
a small snake and was swallowing it.*

And was no persons understand his behaviour.

And if a hole was able to open itself, I

ya nyik üfoodo ki gɔ yī yirwa kɔf kwiri.
(A&C 15)

Kɔf ki Combo **nyika** reem ri Afɔyɔ kicɔt.
(Mudo 9-11)

Üton bi baŋ ka kwinj ley man
nyik bee'do kpɔkɔ ki kaŋ ayiin gɔ ri adi
'Dübor gwaar nà nyitind caa ki Üton.
(Mudo 21-22)

Yī dom ti rɔf, ka ley
mu jo biīyo **nyika** bee'do ki finy ngbililii.
(Mudo 36-37)

Ka ley **nyika** bee'do ki finy u di ge,
ü wiy ge nyika ki ükuulo finy ki nyi kɔ.
(Mudo 53)

Ka kɔ yen kpi, ka ley **nyik** ba laai
kɔf kew ri ge ba.
(Dakɔ 10)

Dicɔ **nyika** gweey cige.
(Dakɔ 13-14)

Ki mba, ki ŋey **nyika** gwɛeny ciŋɔ re,
dakɔ yen agwaar ŋwec
mɔkɔ ti fiir cii'do foodo yī fi.
(Dakɔ 25)

Ka nyɔkɔ man **nyik** yiiyo yī kɔf kwara . .
(Dudu 6)

Wɔf ni ji cad, ki cige,
nyika bɔɔdɔ ti yī finy yen.
(Dudu 33-34)

Ŋet maad cay, ye **nyika** neeno
bor yokɔ u mal.
(G&D 18-19)

Ki jeg lam, nying acakir arɛw
nyika kaado cii'do yī tic.
(Nyeta 42)

Di kɛl ki Lingo **nyika** tool kur Ŋeya.
(Nyeta 47)

Yi moon gɔ ra **nyika** fiir
'doon caam wa gɔ ki ka jo woda.
(A&U 30-31)

Ga far ki Ayaka **nyika** neeno but yoom kɔ
ki nat, ü baŋ gɔ a but dunda ka tic faci
ü kɔ njite fiir tuum ge kpi ba.

would fall into it because of your strong words.

*The word of Snail **was** hurting Hare very much.*

*Hyena and other wild animals that
were living near to there, well knew Lion
in truth took the calves of Hyena.*

*In the beginning of the court session,
animals that had come **were** sitting in silence.*

*Animals **were** sitting silently
and with their heads bowed for some time.*

*All this time, none of the animals **were**
conversing among themselves.*

*A man **was** beating his wife.*

*In a little while after her hand **was** released,
this woman dashed out
and ran again to jump in the water.*

*Those people that **were** agreeing with my word ,*

*A youth of merchant with his wife
were also living in this place.*

*While drinking tea, he **was** looking
as if very far off on up.*

*By good fortune, two policemen
were passing by, going to work.*

*Gate of Lingo **was** opened towards Ŋeya.*

*You refused to give it to me **be** for
so that we were going to eat it.*

*Thought of Ayaka **was** seeing peaceful time
with child and its remainder is about many
tasks of house and little time to finish them all.*

Exercise 31

(Tɔ 27)

Ye nà toor gò u nyòkò fiir maag
danò man cii'do tóo ñet ñat mañ ni.
(Tò 34-35)

Ná danò abee'd ree kaade yokò yì tól.
Tò nà cuungo ù kaay nyi lete.
(Tò 37)

Bii ki kò kpi ná ya nà cii'do.
Bee'di kpòkò ki na.
(A&C 35)

Ná Afòyò nà kaado ki buti,
ná ye còonda cut,
(Dakò 10-11)

Dakò nyike gweey ne ni akuum
re we, ye nà cii'do neeg ree ki foodo yì fi yò.
(Mudo 59)

Ye nà biiyo kicito.
(Jeg 7-8)

Ücoda, bee'd Jòk ki ni bi nyitindi.
Wa nà cii'do fiir ka jog
man yòwa ni.

(Nyeta 14)
Ya nà cii'do yiin gò yì yoo kwara kenda.
(A&U 23-24)

Ni cii'd Añòm yiin gò, Üñòm nà biiyo
cii'do ki ka gifi ñet Ayaka, ye ni beeno
doom muun Ayaka yì nyego yì Üñòm,

Exercise 32

(L&G 4)
Kew ka nin cii'do mal ni, ya ücaama yi.
(L&G 15-16)

Kendo rec kòf nà we ná ya acaami yokò kì,
yi übee'd ri mu kpò 'doon fiinja ki degi ba.
(L&G 19-20)

Ná a ri mu kpò, yi ücaama ba,
Ná a ri kuna, caam na ruku ruku,
ù kò ügiira ròk.

(L&G 39)
Ná ba, ya ücaama yi kar ge.
(A&C 8-9)

Afòyò, “Combo, Combo, ki ri wi baa tiñòm,
ná yi 'daara ya ki ñwec, ya ücaama wiya.”
(A&C 20-21)

Afòyò mu niind ki 'düwor yoñ ba, yì teer
fay kòf ki Combo we ye ü'daara ye ki ñwec.

*He throws it on people to catch
someone who go die after that (buried) one.*

*If the person shook himself out of the rope,
death will stand and bite his fingers.*

*Come each time if I go.
Be near by me.*

*If Hare is passing near by you
and calls out,*

*Woman that was being beaten promised him
she would go kill herself by falling into water.*

He will come soon.

*Ücoda, God be with you and your children.
We must go because of the
others who belong to us.*

I will try to find out about it my way instead.

*When Añòm realised that Üñòm was
bringing the things to marry Ayaka,
she began accusing Ayaka to Üñòm, saying,*

In these coming days, I will surely eat you.

*However, it is said that after I have eaten you,
you will not be at alive so as to move around.*

*If it is while I am alive, you will not eat me,
and if it is while I am dead, you can't eat me all;
otherwise time will be overturned.*

If you do not, I will eat you instead of them.

*Hare said, “Snail, by father's head underground,
if you defeat me in running, I will eat my head.”*

*Hare not sleep with night, for thinking foolish
talk with Snail that he would defeat him in race.*

(A&C 28-29)

'Dooŋa bīyo, ya üyii'di ki kpoko kán nò.

(A&C 30)

Afɔyo, ná yi tundu mu yii ba,

tin yi üyiiwo.

(A&C 60)

mu caam wiye wée ücaama wiye ti ki ba.

(Mudo 16-17)

Ná yi waaya gò moko ti,

yi übee'd fiir miir miro kofiir gò ba.

(Mudo 24-25)

Fiir, kata muno ki Üton nà rang kar gò,

a ŋa nyik ürɔmɔ ki ŋol rɔf 'düüg

nyitind caa ki Üton yire?

(Mudo 35)

Miyyi degi ki kof yon,

ná ba yi übee'd fiir miir miro ba.

(Jeg 10-11)

“Fara boor,” Ücin agaam kof ki mal. “Gò ükwaanya ti banj kiya fiir tuum banj wot.”

(Dako 22-23)

Ná wu cuunga maag ne

ü ná ye ülɔɔr ŋat moko luuk ne ba,

ye üfoor yi fi ba.

(Dudu 19-20)

Mot nò dudumaki kiita gò yiri,

ü ŋat moko üyiin gò ba.

(Nyeta 3-4)

Ya nyik nà tээр far,

ya üyii'di a wene ü kune.

Exercise 33

(L&G 19-20)

Ná a ri mu kpò, yi ücaama ba,

Ná a ri kuna, caam na ruku ruku,

ü kò ügiira røk.

(L&G 39)

Ná ba, ya ücaama yi kar ge.

(Tò 15)

Yi ka kò moko, ye waaya kof,

“Gò abaaye!”

(Tò 39)

Ná yi lɔɔra tond tó cii'do maag ŋuta,

gweey gò yokò.

(A&C 9)

When I come, I will find you just near here.

Hare if you still are not convinced,

today you will be convinced.

(Hare) not eaten his head, will not eat his head.

If you say it again,

you will not live to regret it.

Even though accusation of Hyena was straightforward, who would give the verdict to return the calves of Hyena to him?

Shut your mouth about that word.

If you don't, you will not live to regret it.

“My house is far away,” replied Ucin. “It will strengthen me my stomach to complete trip.”

If you stop preventing her

and if she not see certain person following her, she will not jump into the water.

Dudumaki can do the job for you

and no other person will know about it.

I was thinking about

I would find you be when and where.

If it is while I am alive, you can't eat me,

and if it is while I am dead, you can't eat me all; otherwise time will surely be overturned.

If you do not, I surely eat you instead of them.

Another time he would say,

“It missed him!”

If you see rope of death going to catch my neck,

beat it out (warn others)

Ná yi 'daara ya ki ηwec, ya ücaama wiya.
(A&C 20-21)

Afɔyɔ mu niind ki 'düwor yon̄ ba, yī teer
fay kɔf ki Combo wɛ ye ü'daara ye ki ηwec.
(A&C 35)

Ná Afɔyɔ nà kaado ki buti,
ná ye cɔɔnda cut,
(A&C 60)

mu caam wiye wɛ ücaama wiye tī kī ba.
(Dakɔ 35-36)

Ka nyɔkɔ man nyik foonj maag
ne acuung ki faar, mɔkɔ ba,
nyɔkɔ nyik tikore ümaaga ye yɔɔ.
(Dudu 25-26)

Foonj dawa yen, mɔkɔ ba gɔ kwaanya rɔk.
Kaam gɔ yīra a ji woda.

Exercise 34

(L&G 21)

Leeng kɔf kwara, Lɛc,
ya ni waay gɔ yīri nī.
(L&G 26-27)

Gwɛnɔ, “**Wiiyo** fɛm fɛm ki cok gɔ ba.
Kuro ki turo, **doomo** caam cam,
lɔɔɔ ɲat man ni cii'do 'daar yege ki cam nī.
(L&G 37)

Gwɛnɔ, “**Cɔɔr rii** yokɔ yīra kī.”
(Tɔ 37)

Bii ki kɔ kpi ná ya nà cii'do.

Bee'di kpɔkɔ ki na.
(Tɔ 40-41)

Ü ná yi nà bor yokɔ **gweey** kogo,
'Baba, baba!' 'dooɲ cɔɔra raa yokɔ kara.
(A&C 1-2)

Afɔyɔ, “Eɛ, Combo, **kaadi** yokɔ yīra yī
yoo ki kinyɔɔ wot yen kwiri nī.”
(A&C 2-3)

Aa, Ayi Afɔyɔ.

Cuung muur dak yen kwiri ki kɔ kpi nī.
(A&C 13)

Ni **fɛmo** fɛm ki di kɔ nɔ ba,
lɔɔɔ gɔ yī gifi man kiit rɔk nī.
(A&C 28)

Afɔyɔ, “**Caak** ηwec. Ya ni yuum raa mba.
(A&C 57-58)

If you defeat me in running, I will eat my head.

*Hare not sleep with night, for thinking foolish
talk with Snail that he could defeat him in race.*

*If Hare is passing near by you
and calls out,*

(Hare) not eaten his head, will not eat his head.

*The people that were trying to
catch her stopped and thought, perhaps
people in front of them might catch her.*

*Try this medicine, perhaps it will help you.
Gives it to me be my friend.*

*Listen to my word, Elephant,
as I tell it to you.*

*Hen said, “Let us leave discussion without end.
Tomorrow in morning, let us wait to begin eating
food to see who will defeat other in eating.*

Hen said, “Move yourself out of way for me.”

*Come each time I go.
You be near by me.*

*And if you are far away, beat shout, ‘Papa, Papa’
so I can move away from my place.*

*Hare said, “Hey snail, you move out of my way
with this slow walking of yours.”*

Ah, it is you Hare.

Stop that your proud mouth with time all.

*Let us not argue an argument with now,
let us see the actual outcome.*

Hare, “Start to run. I am resting myself a little.

Ya a'daar wiya, cii'di mal caam wiya,
kitin yen tikor wa kán kpi.

(Mudo 16)

Ni leenga gò ki ñey man nò jeba.

(Mudo 35)

Miyyi degi ki kòf yoŋ,

(Dudu 23)

Ni cii'd ñat məkò leeng gò ba, akel ka Jòk.

(Dudu 25)

Foonj dawa yen, məkò ba gò kwaanya røk.

(Dudu 53)

Wiyyi rec kòf bi leeny kòf kwara yira!

(G&D 2-3)

Kaam cam bi kiit guk 'da gifi mu wiij faci.

(G&D 22-23)

Kwaanyu ya, ya wiija yiin gifi

nyik guk wiij nüü'd gò yira ni.

(Nyeta 31)

Bee'du kpəkò ki far Lingo.

Ni kaadu yokò ngbiŋ ri biyyo na ba.

(Nyeta 51)

Kiit amut yoŋ u tarabija kán.

Exercise 35

(L&G 15-16)

Kendo rec kòf nà wè ná ya acaami yokò kî,
yi übee'd ri mu kpò 'doon fiinja ki degi ba.

(L&G 28)

Lec, “Ayii lanj cam kî, Gweno.”

(A&C 30)

Afòyo, ná yi tundu mu yii ba,

(Mudo 12)

Fii Üton, yi kukòŋ ceŋ afinj 'Dübor,

(Mudo 59)

Ge doom laai kòf kew ri ge ki nyeet nyeto .

Exercise 36

(L&G 1-2)

Ni cii'd Gweno woot caam Lec,
ye ni kaado cii'do bee'do yi lum.

(L&G 26-27)

Kuro ki turo, doomo caam cam,

loorò ñat man ni cii'do 'daar yege ki cam

*I defeated you. Go on and eat your head,
this now here in front of us all.*

Never let me hear with after which never (again).

You shut your mouth about that word.

Let not person hear about this except God.

Try this medicine, perhaps it will help you.

You forgive bad word and evil action of me!

Feed and treat dog as something want in home.

*You help me. I want to discover thing
that dog wants to show me.*

You stay near the house of Lingo.

You do not go out until I come.

Put that carrier here on the table.

*However, after I have eaten you, you will not
be at alive so as to ask with your mouth.*

Elephant, “I agree to food competition, Hen.”

Hare if you still are not convinced,

For Hyena had asked Lion on the first day,

*They began exchange words together and
laughing laugh .*

*When Hen arrived to eat Elephant,
he left and went to stay in the bush.*

*Tomorrow in morning, let us begin eating
food to see who goes defeat other in eating.*

nī.

(A&C 13)

Ni **fεemo** fem ki di kɔ nɔ ba,
lɔɔɔ gɔ yī gifi man kīit rɔk nī.

(A&C 18)

Bīi kuro, ū **lɔɔɔ** ji 'dar rɔɔ u yege.

(A&C 30)

Afɔyɔ, ná yī tundu mu yīi ba,
tin yī **ūyīiwo**.

(Dakɔ 2)

Kukɔŋ tic kwara yī Sudan ki ŋey '**dūūigo**
ki yoor Uganda nyka yī Torit,

(Dakɔ 19)

Ye ayiin gɔ kī we,
ūkaame ye yokɔ tikor **moodo** ne.

Let us not **argue** an argument with now,
let us **see** the actual outcome.

Come to **see** the defeating person over others.

Hare if you still are not convinced,
today you **will be convinced**.

My first work of Sudan after **returning** on
road from Uganda was in Torit,

She knows that they would take her out
before she **drowned**.

Exercise 37

(A&C 13)

Ni fεemo **fem** ki di kɔ nɔ ba,
lɔɔɔ gɔ yī gifi man kīit rɔk nī.

(A&C 35)

Ná Afɔyɔ ná kaado ki buti,
ná ye cɔɔnda **cut**,

(Mudo 59-62)

Ge doom laaī kɔf kew ri ge ki nyɛet **nyɛtɔ**.

(Dudu 29)

Ye fīi **foyo** ba ngbiŋ ki turo.

(Dudu 37-38)

Kendo dakɔ nyika kwaal **nenɔ** re ki
tɛer **far** mu yī wi dicɔ yen nà gen.

(G&D 24)

Ki ŋey **yīyo**, di ndɔt ayɔɔb.

Let us not argue an **argument** with now,
let us (wait to) to see the actual outcome.

If Hare is passing near by you
and calls a **call**,

They began chatting together and laughing **laugh**.

He did not do a **waking up** until the morning.

But woman would steal **glances** at him, wondering
thought that was in head of this man was.

After **consent**, they opened the door.

Exercise 38

(Tɔ 1-4)

Nati nyicɔ ni koro afaar waŋ gɔ arew atɔɔ.
Ye nyika ren nat yī jo nyɔl ne. Cii'd tɔ ne
reem ri won bi mɛn kicɔt.

Ki ŋey yak tɔ ngbiŋ ki kpati cɛŋ,
yī gele ki Bor, **nyika atiŋ** tɔ
cii'do kuuny gɔ yī finy lel.

(Mudo 72)

Yi nà cɛt! **Yii'd** dicɔ nyɔɔl **a ɲa?**"

A young boy of twelve years died.

He was the only child of his parents. His death
greatly hurt his father and his mother.

After the mourning until afternoon required by
the custom of the Bor people, corpse **was carried**
and it **was buried** in the ground.

You are dung! Man **found** giving birth **is** who?

(Jeg 3)

Fīr kew ka gifi **yii'd** u tum **a lak lec**,
kic bi ka kun ley.

(Dakɔ 13-14)

Ki mba, ki ɲey **nyika gwɛɛny** ciɲɔ re,
dakɔ yen agwaar ɲwec
mɔkɔ ti fīr cii'do foodo yī fi.

(Dakɔ 28)

Foode, moode **wijj** go **a ye**.

*For among the things **found** on the hunt
were elephant tusks, honey and dead animals.*

*A little while after she **was released**
this woman dashed out
and ran again to jump in the water.*

*She falls and she drowns, **wants** it **be** she.*

Exercise 39

(L&G 19-20)

Ná a ri mu kpɔ, yi úcaama ba,
Ná a ri kuna, caam na ruku ruku,
ü kɔ **ügiira rok**.

(Tɔ 20-21)

Ü ná bur nyika arɔmɔ ki **yɔɔb rok**,
ya nyik úfoodo ki go yī yirwa kɔf kwiri.

(Tɔ 25)

Ka mare alak ná **kiit rok** ki kɔn kuuny tɔ.
(A&C 22-23)

Ye acii'do gwaare ka yege ka combo
mɔkɔ kaan ge ki ti bubɔkɔ ki ri yoo ɲwec
nyik cii'do **kiit rok** waɲ go nī.

(Mudo 59-62)

Ge doom laai kɔf kew ri ge ki nyɛet nyɛtɔ
'da we biyo ni Afɔyɔ 'da may **wɔn rok**
kɛet ka lor, bɔbɔ bi nyobo yɔkɔ ti 'dend ri ge.

(Dudu 25-26)

Foonj dawa yen, mɔkɔ ba go **kwaanya rok**.
Kaam go yīra a ji woda.

(Dudu 37-38)

Kendo dakɔ nyika kwaan neno re ki
teer far mu yī wi dicɔ yen ná gen
wɛɛ ye yiin ná gifi yen **ji kit rok** nī.

(Nyɛta 54)

Lingo mu wijj caam cam nyik ba,
kendo ti **wɔn rok**, ye acaam go.

*If it is while I am alive, you can't eat me,
and if it is while I am dead, you can't eat me all;
otherwise time will be **overturned** (lit. **turn self**)*

*And if a hole was able to **open self**, I would
fall into it because of your strong word.*

*Are amazing things **happen** (lit. **do self**) at burial.*

*He went and gathered the other snails and
hide them under leafy brush along road of race
where running was to **pass** (lit. **do self**) through.*

*They began chatting together and laughing like
that coming of Hare bring **strength** scattering
fear, weakness, laziness from frail bodies.*

*Try this medicine, perhaps it will **help body**.
It was given to me by my friend.*

*Woman would steal glances at him, wondering
thought that was in head of this man was
and if he knew the thing that **happen** (do **self**).*

*Lingo did not want to eat the food,
but being under **force**, he ate it.*

Exercise 40

(L&G 19)

Ri **mu kpɔ** wɛɛ ri kuna?
Ná a ri **mu kpɔ**, yi úcaama ba.

*Will it be **that I am alive** or my death?
If it is **that I am alive**, you can't eat me.*

(L&G 25)

Yi ni lóor na a 'da ji bot wan?

(L&G 29-30)

Ni woot di ceŋ, Lec
ayeŋ kaade ti ga tɔf yat,

(Tɔ 26)

Yi kɔ yon, tɔ nà ki ga nyi tɔl
tuu'd dɔɔ gɔ ri 'dɔ'dɔ.

(Mudo 36-37)

Ka ley nyika bee'do ki finy u di ge,
ü wiy ge nyika ki ükuulo finy ki nyii kɔ.

(Mudo 55-56)

Fiiir yi ji cir rɔf yi kɔf kwere,
kata gɔ a yi yɔɔ mu jaar,
üböɔd 'doon miire miro ba.

(Jeg 14-15)

Ji woda, njuku gifi man tikori

(Jeg 22)

Ücin amiir ki nin a'dek ki
caam nyii gifi mɔkɔ ba.

(Dakɔ 2)

Kukon tic kwara yi Sudan ki ney 'düügo ki
yoor Uganda nyika yi Torit,
kitin yen ga kal ni serig Istewiyo.

(Dudu 2)

Jo finy yon cɔnd ri ka Madi
nyika jeg nyɔkɔ.

(Dudu 31)

Kaac cii'do ciig kiye ri ji fare,
ye atɔɔ wee ki ri mu kpɔ ne.

(Nyeta 4)

Nyii kɔf yira kɔfiiri.

(Nyeta 24-25)

Ye atuum cam, u dege ye adɔɔl kar nin.

(Nyeta 28)

Ye acii'do cuuge kɔf ki ji 'dɔn kwere
'doon 'düüge.

(Nyeta 37-38)

Ye atoor tob wiye kuum
ka finy mɔkɔ kpi yokɔ wiyy,
ka nyii wane neeno ki kew gɔ.

(Nyeta 47)

Yi moon gɔ ra nyika
fiir 'doon caam wa gɔ ki ka jo woda.

(A&U 21-22)

Kendo ná Üŋom wiija ye ri dakɔ,

Do you see me as a foolish person?

*When it was midday, Elephant
challenged and went under a big shade tree,*

*At that time, death is with end (big small rope)
tying a knot with a loop.*

*Animals sitting silently (under their mouths)
and with their heads bowed for little time.*

*For person who condemned in his word
even though it be in way that straight,
won't live old to regret it.*

My friend, that thing ready before you

*Ucin was in real agony for three days
not eating any certain thing at all.*

*My first work of Sudan after returning on the
road from Uganda was in Torit,
now big town of Eastern Equatoria.*

*These inhabitants called at Ma'di
were good people.*

*(Woman) would pin ear to (inspect) her husband
if he were dead or that he alive.*

I have small word of mine because of you.

He ate and silently rolled his sleeping mat.

*He arranged an agreement with his officer
so that he could return.*

*She pulled the robe over her,
covered all certain area leaving only a
little (space) for her eyes to see between it.*

*You refused to give it to me because we,
my friends, we were going to eat it.*

However, if Üŋom wants her as a wife,

biiye ki kwere bi ban ka gi nyom.
(A&U 30)

Ga far ki Ayaka nyika neeno but yoom ko
(A&U 37)

Kuung ukodo yen ngbin
ri 'duugo na ki yoor kar tic.

he would then bring hoes and other gifts.

Big thought of Ayaka was seeing peaceful time

*Keep this hedgehog until I return
on the road from the place of work.*

Exercise 41

(A&C 24-25)

Kar cak nwec nyika u fi Gitan.

(A&C 26)

Yi ceŋ lanja, Afoyo ki ti ko,

(Dudu 3-4)

Ka nyoko a fu Kricto yi Kanica Katolikia.

(Dudu 14)

Dudu! Kof yen ra ni, danu
mu roomo ki kwaan ti lek ki yege ba.

(Jeg 4-5)

Ge abii kpi cuung ge far Uca,
fiir faci kwere nyika kukon faci
tikor wooto ri fu ban ka yege man.

(Jeg 10-11)

“Fara boor,” Ucin agaam kof ki mal. Go
ukwaanya ti banj kiya fiir tuum ban wot.

(G&D 20-22)

Nying umiyo, guk yon a kwara. Ye
amook di ndot yen ki nyitinde kiit kew

(Nyeta 31)

Bee'du kpoko ki far Lingo.

(Nyeta 42)

Di kel ki Lingo nyika tool kur Ŋeya.

(Nyeta 61)

Kendo ge fii 'duugo far Nyeta bi Ŋeya ba.

(A&U 28)

Cam ni di ceŋ ki ko kpi a yira.

Place start race was at water of Gitan.

Hare (arrived to) the competition at dawn.

People were Christians of Catholic Church.

*Dudu, this trouble of me, no one can
understand (lit. with read under dream)*

*They came and stopped at house of Uca,
since his house was the first house
before reaching area of remaining others.*

*“My house is far away,” replied Ucin. It
strengthen under stomach to complete trip.*

*Brothers, that dog is mine. He guarded that
entrance of children, making sign to me.*

You stay near the place of Lingo.

Gate of Lingo was opened towards Ŋeya.

They did not return place of Nyeta & Ŋeya.

Food of midday with all time be for me.

Exercise 42

Test Word

ko kec *famine*

rec cuny *jealousy*

jo nyol *parent*

celo abel *stalk*

Write correctly

kon kec

rec cuny

jo nyol

celand abel

Test Word

cogo wic *skull*

dicoo caa *bull*

ji ciir *judge (noun)*

wind ma *aunt*

Write correctly

cog wic

dicoo caa

ji cir

wind ma

ginyom	dowry	<u>gi nyom</u>	gakal	capital city	<u>ga kal</u>
yad tɔ	medicine	<u>yad tɔ</u>	toor fala	throwing knife	<u>tor fala</u>
kwɔt winy	nest	<u>kwɔt winy</u>	'dak tal	cooking pot	<u>'dak tal</u>
jo liiny	soldier	<u>jo liny</u>	mumgbe	red	<u>mu mgbe</u>
nyar cul	circumcision	<u>nyar cul</u>	nyikɔf	few words	<u>nyi kɔf</u>
kar nyɔɔw	market	<u>kar nyɔw</u>	karbe'dɔ	chair	<u>kar be'dɔ</u>
tikɔ	dawn	<u>ti kɔ</u>	di cen	midday	<u>di cen</u>
ü kwɔt	roof	<u>ükwɔt</u>	mi faci	wife	<u>mi faci</u>

Exercise 43

(Tɔ 26)

Yi kɔ yon, tɔ nà ki ga nyi tɔl
tuu'd dɔɔ gɔ ri 'dɔ'dɔ.

*At that time, death **is** with a big rope
tying a knot with a loop.*

(Tɔ 29-30)

Yi lel a finy tɔ ü ka nyɔkɔ nà alak ni,
ye nà kaŋ ki kɔ kpi.

*Cemetery is place of death and people **are** many,
so it **is** there all the time.*

(Tɔ 40-41)

Ü ná yi nà bor yokɔ gweey kogo,
'Baba, baba!' 'doon cɔra raa yokɔ kara.

*And if you **are** far away, shout, 'Papa, Papa'
so I can move myself away from my place.*

(A&C 3)

Yi nà ji yak rɔɔ kicɔt.

*You **are** a very fast person.*

(A&C 27)

Ye yii'd Combo nà kuŋ rumo.

*He found Snail **was** already present.*

(Mudo 19)

Kɔf kwiri nà adi ü gɔ nà jaar.

*Your word **is** true and it **is** correct.*

(Mudo 24-25)

Fiiir, kata muno ki Üton nà rang kar gɔ,
a ŋa nyik ürɔmɔ ki ŋɔl rɔf 'düüg
nyitind caa ki Üton yire?

*Even though accusation of Hyena **was**
straightforward, who dared to give the verdict to
return the calves of Hyena to him?*

(Mudo 72)

Yi nà cet!

*You **are** dung!*

(Mudo 76)

Afɔyɔ ni tiin yide mal yi 'Dübor, "Cet nà yi!

*Hare raised his voice to Lion, "Dung **are** you!"*

(Dudu 37-38)

Kendo dakɔ nyika kwaal neno re ki
teer far mu yi wi dicɔ yen nà gen
wee ye yiin nà gifi yen ji kit rɔk ni.

*But woman would steal glances at him, wonder
thought that in head of this man **was** what
and if he knew the thing that heppened.*

(Nyeta 8-9)

Yi nà ümiya ki wind ma ü

*You **are** my brother of my aunt and*

Ayak nà nyi wura ki wind baa.

*Ayak **is** the child of (my) brother of (my) father.*

(Nyeta 12)

Moŋ nà we ye ni cii'do a far Lingo yɔ.

*Rumor **is** that she goes to home of Lingo.*

(Nyeta 26)

Ŋeya, ka'do bee taali tin nà met kicɔt.
(G&D 6)

Yi yoo wee yi lum ná liny afoodo ki ni,
ye nà ki liny.

(A&U 26)

Ga kɔ kwere nà ka ren tin nat
kore bee'do ki ne finy.

Exercise 44

(L&G 7)

Ü a kar cam.

(L&G 19-20)

Ná a ri mu kpɔ, yi úcaama ba,
Ná a ri kuna, caam na ruku ruku,
ü kɔ úgiira rɔk.

(L&G 25)

Yi ni lɔɔr na a 'da ji bot wan
wee yi a yomb biri?

(Tɔ 25)

Ka mare alak nà kīit rɔk ki kɔn kuuny tɔ.

Gɔ a 'dagin:

(A&C 24-25)

Kar cak ŋwec nyika u fi Gitan, cii'do ki
ri duno ni Dangalkpa ki fi Aberɔ biyo u
fi Babur, cok gɔ a u fi Bilal.

(A&C 40)

Ŋwec, yi ni cii'do 'daar na ki gɔ a yen?

(A&C 45)

Ngbiŋ kitin yen,

Afɔyɔ nyik ŋwec a jabu, jabu.

(A&C 49)

Aji, cɛt yen kaad fila fila 'daman a wene?

(Mudo 13)

Nyitind ka caa yonj a mu kwara,

fīir nyɔɔl ge a caa kwara.

(Mudo 27)

Üton, yi cɔɔnd wa kán a fīir gen?

(Mudo 30)

Ley, dicɔ caa nà a mu kwere,

dakɔ caa a mu kwara.

(Mudo 38-39)

Īi, yi ni giir kɔf

but a muno yen nà wɛ gen?

(Mudo 41)

Nyitind ka caa a ti cend dicɔ caa kwara

Ŋeya, the broth you cooked today is very nice.

*On the road or in woods, if fight falls on you,
he is with fight.*

*A lot of her time she is only carrying child on
her chest or sitting on her lap.*

Then was eating.

*If it is while I am alive, you can't eat me,
and if it is while I am dead, you can't eat me all;
otherwise time will be overturned.*

*Do you see me be as a foolish person,
or are you an evil spirit?*

*There are many things happening during burial.
It is like this.*

*Starting point was at water of Gitan, go through
crossing of Dangalkpa with water of Aberɔ
to water of Babur, its end be on water of Bilal.*

Run! You go defeat me in it (race) be this?

Until this time,

Hare was running be slowly.

Oh, this fence passed quickly like this be when?

*The calves of that cow are mine, because
(the one who) gave birth to them is my cow.*

Hyena, you called us here be for what?

*The animal, a male cow is his,
(while) the female cow is mine.*

Yes, you reply

about be this accusation be that what?

Calves are under the legs of my bull

kitin yen ü yî finy kwara.

(Mudo 55-56)

Fïr yi ji cir rɔf yî kɔf kwere,
kata gɔ a yî yɔɔ mu jaar,
übɔɔd 'doon miire miro ba.

(Mudo 72)

Yi nà cet! Yii'd dico nyɔɔl a ɲa?”

(Jeg 3)

Fïr kew ka gifi yii'd u tum a lak lec,
kic bi ka kun ley.

(Jeg 14-15)

Ji woda, njuku gifi man tikori
wɛɛ yî dob cingi, maɲ a kwiri
nyika man tundu ba yîri ba nî.

(Jeg 19)

A can ni gen 'dagin nî,
a mbu ni gen 'dagin nî?

(Jeg 20)

Wa bii yen a ki yoor u lel.

(Dako 16-17)

Ki teer far, ya yiin ü lɔr a we dako ni kiit
a kiki re bi mbuuc nyɔkɔ nɔ.

(Dako 28)

Foode, moode wiiɲ gɔ a ye.

(Dudu 3-4)

Ka nyɔkɔ a fu Kricɔ yî Kanica Katolikia.

(Dudu 25-26)

Foonj dawa yen, mɔkɔ ba gɔ kwaanya rɔk.
Kaam gɔ yîra a ji woda.

(G&D 1)

Ka guk nyiko lɔr ge ki faci yon nî,
a jeg ka kwiny.

(G&D 20)

Nying ümiyo, guk yon a kwara.

(G&D 25)

Yii'd kwɔt a ci dico yen ki nati nyico.

(Nyeta 3-4)

Ya nyik nà teer far,
ya üyii'di a wene ü kune.

(Nyeta 9)

Wu kpi a mu kwara.

(Dudu 25-26)

Foonj dawa yen, mɔkɔ ba gɔ kwaanya rɔk.
Kaam gɔ yîra a ji woda.

(Nyeta 51)

Lingo, maɲ a ka jo woda,

now and on my land.

*For anyone who condemned him
even though it **be** in way that straight,
won't live old to regret it.*

*You are dung! Man found giving birth **is** who?*

*For among the things found on the hunt
were elephant tusks, honey and dead animals.*

*My friend, that thing ready before you
or in the palm of your hand, that **is** yours
and not be that which for you not yet.*

***Be** pity of what like this,
be suffering of what like this?*

*We come this **be** from the cemetery.*

*After a thought, I knew and saw **be** that woman
make **be** fear at her and tiring people only.*

*She falls and she drowns, wants it **be** she.*

*People **were** Christians of Catholic Church.*

*Try this medicine, perhaps it will help you.
Gives it to me **be** my friend.*

*Some dogs that we see in houses
are good animals.*

*Brothers, that dog **is** mine.*

*Found house **be** wife of man with younger man.*

*I was thinking about
I would find you **be** when and where.*

*Both of you **are** mine.*

*Try this medicine, perhaps it will help you.
Gives it to me **be** my friend.*

*Lingo, these **are** my friends.*

(Nyeta 53)

Ka jo woda yen bii **a** ri ka cadu yira.

(A&U 7)

Yi caanda **a** fiir gen?"

(A&U 27-28)

Cam kwere ki ko kpi **a** ki 'düwor.

*These my friends came **be** at witnesses for me.*

*You punishing me **be** for what?"*

*Her food is with every time **be** at night.*

Exercise 45

(L&G 36)

Kof yen **nyika** ki ki cend ceñ abic ki tinö.

(Tö 2)

Ye **nyika** ren nat yi jo nyöl ne.

(Tö 24)

Baba, ka gifi kiit rok ni,

bii **nyika** ki yoor yira ba.

(A&C 24-25)

Kar cak ñwec **nyika** u fi Gitan.

(Mudo 3-4)

Ka gifi kpi **nyik** ki cii'do met met, ná nyik nyika fiir ka caa arew nyik yige ni ba.

(Mudo 45-47)

Ki lör gó 'da wé kof a'daar ka ley ki, kendo ri adi, kof 'daar **nyik nyika** ge ba, 'daar ge nyika lor yi 'Dübor.

(Jeg 4-5)

Ge abii kpi cuung ge far Üca, fiir faci kwere **nyika** kukon faci tikor wooto ri fu ban ka yege man.

(Jeg 13)

Üca **nyik** ki kooñ yire,

(Dako 29)

Ka nyoko **nyik** ki laai kof ki far,

(Dudu 2)

Jo finy yon cönd ri ka Madi

nyika jeg nyoko.

(Dudu 15)

Kata key dico kwara ra kicot,

na **nyika** yoo ni neeg ne yira,

(Nyeta 39-40)

Ye mu roomö **nyik** ki yiin ne ba.

(Nyeta 64-65)

Lor **nyika** ri Tam ki lör nying acakir a'dek ki ütüm ü nyare kew ge.

*This situation **was** with hour five in afternoon.*

*He **was** the only child of his parents.*

*Papa, these things that are happening **were** not with way of me.*

*Starting point **was** at water of Gitan.*

*Everything **was** with going well, if it were not for the two cows they had.*

*He (Lion) thought that word convinced animals but in truth, the word not convince **was** them, fear of Lion convinced them.*

*They all came and stopped at the house of Uca, since his house **was** the first house before reaching to those others remaining.*

*Uca **was** with saying to him,*

*While people **were** with exchanging thoughts,*

*Inhabitants called Ma'dis **were** good people.*

*Although I love my husband very much, if there **was** a way to kill him for me,*

*She not able **was** with know him.*

*Fear **was** at Tam when he saw three police with guns and his daughter among them.*

Exercise 46

(L&G 39)

Ná **ba**, ya úcaama yi kar ge.

(Tɔ 14)

Ü nyɔkɔ nyik **ba** leeng ki yɛɛ ne **ba**.

(Tɔ 24)

Baba, ka gifi kiit rɔk ni,
bii nyika ki yoor yira **ba**.

(Tɔ 38)

Kendo, fiir nyɔkɔ mu wiiy yɛɛ ni **ba**,
bee'di u degi.

(A&U 30-31)

Ga far ki Ayaka nyika neeno but yoom kɔ
ki nat, ü baŋ gɔ a but dunda ka tic faci
ü kɔ njite fiir tuum ge kpi **ba**.

(Mudo 40)

'Duunda ka kɔf fiir waay gɔ yira **ba**.

(Mudo 43)

Fiinji ye, 'Nytind ka caa **ba**
yi ji nyɔl ge **ba** arige?'

(Mudo 45-47)

Ki lɔr gɔ 'da wɛ kɔf a'daar ka ley ki,
kendo ri adi, kɔf 'daar nyik nyika ge **ba**,
'daar ge nyika lor yi 'Dübor.

(Mudo 48-49)

Ná wu **mu** rɔmɔ ki ŋɔl kɔf rɔf yen **ba**
ya ti **ba** bee'do kán raanj kɔ kwara **ba**.

(Jeg 14-15)

Ji woda, njuku gifi man tikori
wɛɛ yi dob cingi, maŋ a kwiri
nyika man tundu **ba** yiri **ba** ni.

(Nyeta 9-10)

Ya **ba** foog ki ni wu **ba**.

Kendo ya ti **ba** wiiy rec kɔf kiit wu
wɛɛ kaado kewu **ba**.

(Nyeta 35-36)

Ŋeya abii yokɔ yi kel. Ye aneen
kur kuc bi cam ki lɔr ŋat mɔkɔ **ba**.

(Nyeta 45-46)

Ni 'düügi cen **ba**,

cii'di lany kwɔt ki cam yoŋ yi amut nɔ.

(A&U 25)

Dakɔ yoŋ kwiri nɔ ná ker ji nyobo.

Ni cüül gifi ŋeye **ba**.

(A&U 27)

Taal cam **ba**.

*If you do **not**, I will eat you instead of them.*

*And people did **not** understand his behaviour.*

*Papa, these things that are happening
are **not** way of me.*

*But because people **not** like your behaviour,
keep silent (remain under your mouth).*

*Thought of Ayaka was seeing peaceful time
with child and its remainder is about many
tasks of house and **not** time to finish them all.*

*I do **not** have much to say it of me.*

*You ask him, 'Why are the calves **not**
with their mother?'*

*He (Lion) thought that word convinced animals
but in truth, the word did **not** convince them,
fear of Lion convinced them.*

*If you **are not** able to give a verdict of this court,
then I am **not** going to stay here wasting my time.*

*My friend, that thing ready before you
or in the palm of your hand, that is yours
and **not** that which for you.*

*I can **not** do without any of you.*

*However, I also can **not** allow a bad thing to
happen to you or to come between you.*

*Ŋeya came out from behind the fence. She
looked right and left and did **not** see anyone.*

*Do **not** return back, go straight away
to the house with that food in the carrier.*

That woman of yours is terribly lazy.

*Do **not** pay things after her.*

*She does **not** cook food.*

Exercise 47

(L&G 8-9)

Gwenə nyika gool finy kirkir, kirkir,
ŋɔɔ'd gifi toor kur cam ü toor kur kuc,
ü **mu** tiij wiye mal lɔɔr Lɛc **ba**.

(L&G 15-16)

Kendo rec kɔf nà wɛ ná ya acaami yokɔ kɪ,
yi übee'd ri **mu** kpɔ 'doonj fiinja ki degi **ba**.

(L&G 43)

Ga lor amaag Lɛc yi yirwa gɔ,
Lɛc **mu** 'düügo faci ki Gwenə **ba**.

(Tɔ 16)

Aaa! Gɔ atuu'de rac,
ye **mu** rɔɔmɔ ki wɔɔd ree yokɔ **ba**!

(Tɔ 21-22)

Kán cii'do mal,
ya **mu** wiiji u lel kar kuny tɔ **ba**.

(Tɔ 38)

Kendo, fiir nyɔkɔ **mu** wiij yɛɛ ni **ba**,
bee'di u degi.

(A&C 12)

Aŋɔɔl kɔf di Afɔyɔ wiiye **mu** tuum kɔf **ba**.

(A&C 20-21)

Afɔyɔ **mu** niind ki 'düwor yon **ba**,
yi teer fay kɔf ki Combo
we ye ü'daara ye ki ŋwec.

(A&C 30)

Afɔyɔ, ná yi tundu **mu** yii **ba**,
tin yi üyiiwo.

(A&C 39)

Ye **mu** cii'do bor **ba**, ye ni yii'd Combo.

(A&C 59-60)

Afɔyɔ **mu** cii'do mal fɛem fɛem **ba**.

Ü ye, ngbiŋ tin ü ngbiŋ kuro,
mu caam wiye wee ücaama wiye ti ki **ba**.

(Mudo 11)

Kendo ge **mu** rɔɔmɔ nyik ki fɛem
ki 'Dübor **ba**, yi lor man ri ge

(Mudo 14)

Yi **mu** rɔɔmɔ ki gwaar ge **ba**.

(Mudo 48-49)

Ná wu **mu** rɔɔmɔ ki ŋɔɔl kɔf rɔf yen **ba**
ya ti **ba** bee'do kán raanj kɔ kwara **ba**.

(Dakɔ 29)

*Hen was scratching the ground kirkir, kirkir,
picking at things, throwing to left and right,
and **did not** raise his head to see Elephant.*

*However, it is said that after I have eaten you,
you **will not** be at alive so as to move around.*

*Great fear overwhelmed Elephant,
and Elephant **did not** return home with Hen.*

*Oh! It has tied him badly,
he **can not** pull himself out!*

*From now on,
I **do not** want you in the cemetery during burial.*

*But because people **do not** like your behaviour,
keep silent.*

*He interrupted Hare so he **was not** finish talking.*

*Hare **did not** sleep that night,
thinking about the foolish talk of Snail
that he could defeat him in running.*

*Hare if you still **are not** convinced,
today you will be convinced.*

*He **did not** go far, (before) he found Snail.*

*Hare **did not** continue to argue.
Until today and even tomorrow, (Hare)
did not eaten his head and will never eat his head.*

*But they **were not** able to discuss (matter)
with Lion, because they were afraid to.*

*You **must not** take them.*

*If you **are not** able to give a verdict in this court,
then I am not going to stay here wasting my time.*

Dano mu cõore yi fi ba.

(Dudu 14)

Dano mu rõomõ ki kwaan ti lek ki yege ba.

(Dudu 27)

Ye mu wiiij ñat mõkõ yiin kõf but gõ ba.

(Dudu 29)

Kendo, Tico mu niind ki 'düwor ba.

(Dudu 45)

Ki ñey maad gõ ya mu wõõl ba.

(Nyeta 2)

Mota mota, ya mu lõõri ki nyi kõ ba.

(Nyeta 41)

Fiiir ye mu wiiij ñat mõkõ yiin ne ba.

(Nyeta 54)

Lingo mu wiiij caam cam nyik ba,

kendo ti wõn rõk, ye acaam gõ.

(A&U 10)

Ü ükõdõ yõñ kwiri nõ

mu rõomõ wiiy na ba.

Person ***did not*** push her in the water.

Person ***was not*** able to understand.

She ***did not*** want any person to know about it.

But Tico ***did not*** sleep that night.

After drinking it, I ***did not*** cough.

Greetings, I ***did not*** see you for some time.

For, she ***did not*** want any person to recognize her.

Lingo ***did not*** want to eat the food,
but being forced, he ate it.

And (it dies because) that hedgehog of yours
will not let me do it.