

Bongo 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 Bongo 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 Bongo 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 *Bongo 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 *Bongo 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 Bongo. 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 Bongo if you need help.

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Spelling rules

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

Spelling Rule 1 (page 33 of BCVB): Do not mix light vowels **u, i, e, o, a** and heavy vowels **ü, i, ë, ö, ä** together in the same word. That is, write all vowels in the same word with dots (for heavy vowels), or write all vowels in the same word without dots (for light vowels).

Light vowels		Heavy vowels	
hiru	<i>saliva</i>	hilü	<i>hyena</i>
ngbangu	<i>okra</i>	kähü	<i>mushroom</i>
kire	<i>arrow</i>	hīgë	<i>mouse</i>
kure	<i>malaria</i>	'bürë	<i>dust</i>
loki	<i>crowd</i>	ndö'ji	<i>semen</i>
gingo	<i>hook</i>	ngökü	<i>rubbish</i>
giya	<i>root</i>	ndikä	<i>law</i>

Spelling rule 2 (page 39 of BCVB): Write most words with a final vowel.

Correct	Wrong
abeli <i>maize</i>	abel <i>maize</i>
kori <i>footprint</i>	kor <i>footprint</i>
alamu <i>curse</i>	alam <i>curse</i>
ngöönü <i>snore</i>	ngöön <i>snore</i>
ämönyü <i>eat</i>	ämöny <i>eat</i>

Spelling rule 3 (page 41 of BCVB): At the end of words, write **y** or **w** before a final vowel. Do not write **y** or **w** at the end of words without a final vowel. Do not write two vowels together without a **y** or **w** separating them.

Correct	Wrong
gewu <i>town</i>	gew geu <i>town</i>
lawu <i>clothing item</i>	law lau <i>clothing item</i>
häwü <i>yawn</i>	häw häü <i>yawn</i>
'boyi <i>trap</i>	'boy 'boi <i>trap</i>
amayi <i>come</i>	amay amai <i>come</i>
yëyi <i>boat, canoe</i>	yëy yëi <i>boat, canoe</i>

Spelling rule 4 (page 42 of BCVB): Underline the vowel in the following words on the left with Low tone. Do not underline the words on the right.

Low	High
r <u>o</u> <i>body, for</i>	ro <i>name</i>
d <u>i</u> <i>from</i>	di <i>when, who</i>
n <u>a</u> <i>with</i>	na <i>this</i>
at <u>a</u> <i>put, store</i>	ata <i>see</i>
al <u>a</u> <i>find, search, bring, fetch</i>	ala <i>grow</i>
ag <u>a</u> <i>cut</i>	aga <i>chase</i>
ab <u>e</u> <i>pass, walk</i>	abe <i>open, insult</i>
ad <u>a</u> <i>count, read</i>	ada <i>tie</i>
ät <u>ü</u> <i>sprout, meet</i>	ätü <i>bow down, pound</i>
äd <u>i</u> <i>be cold</i>	ädi <i>bend over</i>
angb <u>a</u> <i>roast, bake</i>	angba <i>hit, wear</i>
ac <u>u</u> <i>fill, be full, take</i>	acu <i>fall</i>

In this book, we learn several other spelling rules. They are first listed here, then we learn more about them on the pages shown.

Spelling rule 5 (page 23-68): Write all pronouns as separate words.

Subject	Object/	Possessor	Emphasis	Reflexive
Incom. Comp.	Intr.	close pl distant		
	by	relat. close relat.		
	prep.	relat.		

ma	mi	ma	ma	mee	ama	'bagamaa	roma	<i>I, me, my</i>
ĩ	ĩ	ĩ	ĩ	iyëë	'biĩ	'bägäyëë	röi	<i>you (sg), your</i>
ba	bi	ba	ba	bee	(a)ba	'bagabaa	rone	<i>he, him, his</i>
hu	hu	hu	hu	hee	'bahu	'bagahoo	rone	<i>she, her</i>
ni	ni	ne	ne	nee	'bene	'baganee	rone	<i>(s)he, him/her</i>
---	---	ne	---	---	---	---	---	<i>it</i>
je	ji	je	je	jee	je	'bagajee	roje	<i>we, us, our</i>
he	he	he	he	hee	'behe	'bagahee	rohe	<i>you (pl), your</i>
ye	yi	ye	ye	yee	'beye	'bagayee	roye	<i>they, them, their</i>

Spelling rule 6 (page 39-50): Write all prepositions as separate words, but connected to another preposition:

Prepositions	Connected prepositions
na <i>with</i>	didanga <i>from beside</i>
hi <i>in</i>	dido <i>from on (thing)</i>
do <i>on</i>	diro <i>from on</i>
ro <i>for, at, on</i>	dihi <i>from in</i>
gbö <i>as far as, up to, until (place)</i>	di'ba <i>from at (place)</i>
'ba <i>to, in (place)</i>	diji <i>from to (person)</i>
ji <i>to, for (person)</i>	dikori <i>from around</i>
di <i>from (adverb, modifier)</i>	didokori <i>from along</i>
kori <i>around, about, before</i>	gboro <i>as far as</i>
gbana <i>with</i>	gbodo <i>up to, as far as</i>
danga <i>next to</i>	gboji <i>up to</i>
dongara <i>between</i>	hido <i>in on</i>
hogo <i>behind</i>	hikori <i>in around</i>
	nahi <i>with in</i>
	nado <i>with on</i>
	naji <i>with to, for (person)</i>
	dokori <i>on around</i>
	dohogo <i>behind</i>
	didohogo <i>from behind</i>

Correct	Wrong	
Ma amayi do mbaaganja.	Ma amayi dombaaganja .	<i>I come on a car.</i>
Ma amayi gbö bīdī.	Ma amayi gbobīdī .	<i>I come up to a pasture.</i>
Ma amayi na 'jīī.	Ma amayi na 'jīī.	<i>I come with a person.</i>
Ma amayi dihi mbaaganja.	Ma amayi di hi mbaaganja.	<i>I come from inside a car.</i>
Ma amayi nado mbaaganja.	Ma amayi na do mbaaganja.	<i>I come with on a car.</i>
Ma amayi didokori mbaaganja.	Ma amayi di do kori mbaaganja.	<i>I come from along a car.</i>

Correct	Wrong	
Ba amayi ji ma.	Ba amayi jima .	<i>He comes to me.</i>
Ba amayi ji ĩ.	Ba amayi jīī .	<i>He comes to you(sg).</i>

Ba amayi ji ba.	Ba amayi jiba .	<i>He comes to him.</i>
Ba amayi ji hu.	Ba amayi jihu .	<i>He comes to her.</i>
Ba amayi ji ne.	Ba amayi jine .	<i>He comes to him/her (same)</i>
Ba amayi ji je.	Ba amayi jije .	<i>He comes to us.</i>
Ba amayi ji he.	Ba amayi jihe .	<i>He comes to you(pl).</i>
Ba amayi ji ye.	Ba amayi jiye .	<i>He comes to them.</i>

Spelling rule 7: Write all the following as separate words:

kaa	<i>will (future)</i>	ka	<i>is, be, as</i>	nja	<i>not</i>
ki	<i>if</i>	na	<i>this, these</i>	njaa	<i>not</i>
di	<i>when, since, that, who</i>	nabi	<i>did (importance)</i>	unja	<i>not</i>
da	<i>when, since, that, who</i>	hibi	<i>did (continuous)</i>	wa	<i>not</i>
nya	<i>as, while</i>	nja	<i>did</i>	wala	<i>not</i>
'ba	<i>of</i>	ndee	<i>was (past)</i>	wile	<i>not</i>
naka	<i>like, as</i>	'bo	<i>had (perfect)</i>		
damayi	<i>afterwards</i>	kaba	<i>like</i>		

Spelling rule 8 (page 113-126): Write the following as attached prefixes and words:

	Derived nouns	Correct	Wrong
bi-	pati <i>praise (verb)</i>	bipati <i>praise (noun)</i>	bi pati <i>praise</i>
'bi-	andu'ba <i>beg (verb)</i>	'bindu'ba <i>beggar</i>	'bi ndu'ba <i>beggar</i>
ma-	hīmü <i>relative</i>	māhīmü <i>relative</i>	gi maa <i>baby</i>
gi-	maa <i>child</i>	gimaa <i>baby</i>	mā hīmü <i>relative</i>
ki-	aci <i>become hot (verb)</i>	kici <i>'hot'</i>	ki ci <i>'hot'</i>
ma-	kunya <i>bad (adjective)</i>	makunya <i>'bad' (modifier)</i>	ma kunya <i>'bad'</i>
do	rüü <i>house</i>	dörüü <i>roof</i>	dö rüü <i>roof</i>
hi	rüü <i>house</i>	hürüü <i>floor</i>	hī rüü <i>floor</i>
dī	komo <i>eyes</i>	dikomo <i>through (adverb)</i>	dī komo <i>through</i>
a'ji	moko <i>war</i>	a'jimoko <i>weapon</i>	a'ji moko <i>weapon</i>
bihi	ndugu <i>price</i>	bihindugu <i>market</i>	bihi ndugu <i>market</i>
a-	ga <i>chased (verb)</i>	aga <i>chases</i>	a ga <i>chases</i>
u-	ga <i>chased (verb)</i>	uga <i>someone chased</i>	u ga <i>s.o. chased</i>

Spelling rule 9 (page 88-89): The command marker **'ba** is connected when directly following a verb, but separate after *je* or *he*.

Önyü' bä	<i>Eat!</i>	Ga' ba	<i>Chase!</i>
Önyü he ' ba	<i>Eat (pl)!</i>	Ga he ' ba	<i>Chase (pl)!</i>
Önyü je ' ba	<i>Let us both eat!</i>	Ga je ' ba	<i>Let us both chase!</i>
Önyü je he ' ba	<i>Let us all eat!</i>	Ga je he ' ba	<i>Let us all chase!</i>

Spelling rule 10 (page 96-99): Command verbs with beginning vowel (such as **Ayi'ba** 'Come!' and **Önyü'bä** 'Eat!') are written with beginning **m** in complete form (such as **Bi mayi** 'He came' and **Bi mönyü** 'He ate').

<u>Incomplete</u>		<u>Complete</u>	
Correct		Correct	Wrong
Ma amayi. <i>I come.</i>		Mi mayi. <i>I came.</i>	Mayi. <i>I came.</i>
İ amayi. <i>You (sg) come.</i>		İ mayi. <i>You (sg) came.</i>	Ayi. <i>You (sg) came.</i>
Ba amayi. <i>He comes.</i>		Bi mayi. <i>He came.</i>	Bayi. <i>He came.</i>
Hu amayi. <i>She comes.</i>		Hu mayi. <i>She came.</i>	Hayi. <i>She came.</i>
Ni amayi. <i>(S)he (same) comes.</i>		Ni mayi. <i>(S)he (same) came.</i>	Nayi. <i>(S)he (same) came.</i>
Je amayi. <i>We come.</i>		Ji mayi. <i>We came.</i>	Jayi. <i>We came.</i>
He amayi. <i>You (pl) come.</i>		He mayi. <i>You (pl) came.</i>	Hayi. <i>You (pl) came.</i>
Ye amayi. <i>They come.</i>		Yi mayi. <i>They came.</i>	Yayi. <i>They came.</i>

<u>Incomplete</u>		<u>Complete</u>	
Correct		Correct	Wrong
Ma ämönyü. <i>I eat.</i>		Mi mönyü. <i>I ate.</i>	Mönyü. <i>I ate.</i>
İ ämönyü. <i>You (sg) eat.</i>		İ mönyü. <i>You (sg) ate.</i>	Önyü. <i>You (sg) ate.</i>
Ba ämönyü. <i>He eats.</i>		Bi mönyü. <i>He ate.</i>	Bönyü. <i>He ate.</i>
Hu ämönyü. <i>She eats.</i>		Hu mönyü. <i>She ate.</i>	Hönyü. <i>She ate.</i>
Ni ämönyü. <i>(S)he (same) eats.</i>		Ni mönyü. <i>(S)he (same) ate.</i>	Nönyü. <i>(S)he (same) ate.</i>
Je ämönyü. <i>We eat.</i>		Ji mönyü. <i>We ate.</i>	Jönyü. <i>We ate.</i>
He ämönyü. <i>You (pl) eat.</i>		He mönyü. <i>You (pl) ate.</i>	Hönyü. <i>You (pl) ate.</i>
Ye ämönyü. <i>They eat.</i>		Yi mönyü. <i>They ate.</i>	Yönyü. <i>They ate.</i>

After dependent words (**da**, **di** ‘when, that’), these verbs are written separately in incomplete form (such as **Ba da mayi** ‘When he comes’) and connected in complete form (such as **Bi dayi** ‘When he came’).

<u>Incomplete</u>		<u>Complete</u>
Correct	Wrong	Correct
Ma da mayi,	Ma dayi,	Mi dayi,
İ da mayi,		İ dayi,
Ba da mayi,	Ba dayi,	Bi dayi,
Hu da mayi,		Hu dayi,
Ni da mayi,		Ni dayi,
Je da mayi,	Je dayi,	Ji dayi,
He da mayi,	He dayi,	He dayi,
Ye da mayi,	Ye dayi,	Yi dayi,
	<i>When I come,</i>	<i>When I came,</i>
	<i>When you (sg) come,</i>	<i>When you (sg) came,</i>
	<i>When he comes,</i>	<i>When he came,</i>
	<i>When she comes,</i>	<i>When she came,</i>
	<i>When (s)he (same) comes,</i>	<i>When (s)he (same) came,</i>
	<i>When we come,</i>	<i>When we came,</i>
	<i>When you (pl) come,</i>	<i>When you (pl) came,</i>
	<i>When they come,</i>	<i>When they came,</i>

Spelling rule 11 (page 121-126): Write words connected if they have a different meaning from when they are separate or alone (otherwise, write them as separate words).

Correct	Wrong		
hili'bu	hi li'bu	<i>snail</i>	hi li'bu <i>in the hive</i>
dohogo	do hogo	<i>behind</i>	do hogo <i>on the back</i>
gbondokada	gbondo kada	<i>time</i>	gbondo kada <i>leg of the sun</i>
mokogimaa	moko gimaa	<i>labor pain</i>	moko gimaa <i>fighting of the child</i>

komokendi	komo kendi	<i>cleverness</i>	komo kendi	<i>eyes of correctness</i>
bihindugu	bihi ndugu	<i>market</i>	bihi ndugu	<i>place of the price</i>
kilingba do	kilingbado	<i>skull</i>	kilingba do	<i>bone of the head</i>
hi'bana komo	hi'banakomo	<i>eyelid</i>	hi'bana komo	<i>skin of the eye</i>
firi kunu	firikunu	<i>important matter</i>	firi kunu	<i>important matter</i>

Spelling rule 12 (page 121-126): Write words connected if the vowels of one word become heavy when next to the heavy vowels of the other word (otherwise, write them as separate words).

Correct	Wrong	Original words
äl'jimönyü	äl'ji mönyü	<i>food</i>
hi'bëë	hi 'bëë	<i>courtyard</i>
dödili	dö dili	<i>ghost</i>
lë'jicüka	lë'ji cüka	<i>bubble</i>
hirökägä	hirö kägä	<i>flower</i>
mömü gimaa	mömügimaa	<i>daughter-in-law</i>
bii komo	bii komo	<i>eye lash</i>

Spelling rule 13 (page 103-105): Write 'dee connected to a verb before it. (Do not connect 'dee to any other words.)

Correct	Wrong	
ayi'dee'ba	ayi 'dee'ba	<i>must come here</i>
ga'dee	ga 'dee	<i>chased coming</i>
ä'dö'dü'dëë	ä'dö'dü 'dee	<i>collected coming</i>
atinge'dee	atinge 'dee	<i>got coming</i>
ängürü'dëë	ängürü 'dëë	<i>called to come</i>
amolo'dee	amolo 'dee	<i>rushed coming</i>
le'dee	le 'dee	<i>looked towards</i>
Bi 'dee danga hu.	Bi'dee danga hu.	<i>He came beside her.</i>

Spelling rule 14 (page 126-130): Write the following prefixes, suffixes and words as heavy when attached to a heavy word.

Prefix, Suffix or Word	Original Word	New Word
<u>Plural noun</u>	-ee	tä'ngä <i>antelope</i> → tä'ngëë <i>antelopes</i>
<u>Object pronoun</u>	-ee, -oo	ätü <i>pound</i> → ätüö <i>pound it</i>
<u>Command</u>	-'ba	äci <i>beat</i> → Ci'ba <i>Beat!</i>
<u>Direction</u>	-'dee	älö <i>remove</i> → älö'dëë <i>remove coming</i>
<u>Incomplete</u>	a-	Tü'ba <i>Pound!</i> → ätü <i>pounds</i>
<u>Indefinite</u>	u-	äl'jë <i>get</i> → ü'jë <i>someone gets</i>
<u>Action noun</u>	bi-	ä'bï <i>give</i> → bi'bï <i>giving</i>
<u>Person noun</u>	'bi-	wängä <i>greed</i> → 'biwängä <i>greedy person</i>
<u>Small noun</u>	gi-	kütü <i>shelter</i> → gikütü <i>small shelter</i>
??	ma-	himü <i>relative</i> → mähimü <i>relative</i>

<u>Adjective</u>	ki-	ädi	<i>be cold</i>	kidi	<i>cold</i>
<u>Modifier</u>	ma-	kinyi	<i>tasty</i>	mäkinyëë	<i>sweet</i>
<u>'on'</u>	do	hii	<i>soil</i>	dohii	<i>earth</i>
<u>'in'</u>	hi	himü	<i>relative</i>	hihimü	<i>rotten</i>
<u>'thing'</u>	a'ji	ämönyü	<i>eat</i>	ä'jimönyü	<i>food</i>

Spelling rule 15 (page 140-151): Underline the second of a doubled vowel of a word at the end of a negative clause.

Gen 15:3	“ <u>İ</u> 'bì mo'jomuu jaa , . . .”	“ <i>You did not give me children, . . .</i> ”
Gen 15:1	“ <u>İ</u> nja rëë , Abram”	“ <i>Don't be afraid, Abram.</i> ”

Rules 4 and 15 combined.

Ma ataa.	<i>I find it.</i>
Ma ataa.	<i>I put it.</i>
Mi taä.	<i>I did not find.</i>
Mi taä.	<i>I did not put.</i>

Spelling rule 16 (page 169): Write a comma or full stop before each of the following connectors on the left that come first in the clause, but not before the words on the right.

Comma or full stop directly before	No comma or full stop directly before		
ka	<i>and, then, in order to, so that</i>	ka	<i>be, is, are, as, when</i>
nya	<i>as, while</i>	nya	<i>leave, let (verb)</i>
diji	<i>because</i>	diji	<i>from to (preposition)</i>
da	<i>then, but, instead</i>	da/di	<i>when, after, who, which, where, that</i>
ka . . . di	<i>since, after</i>	ki	<i>if (certain), when, after</i>
diji . . . di	<i>since, because</i>	kaa	<i>whenever, if</i>
dibi	<i>otherwise, if not</i>	dibi	<i>low, down (adverb)</i>
dibina/dibinika	<i>so, as a result</i>	nabi	<i>then, did</i>
damayi/dayi	<i>afterwards, then, later</i>	raa	<i>then, after, later</i>
dihikoree	<i>that is why, therefore</i>	amile	<i>that</i>
ka'da	<i>so, as a result</i>		
kaana	<i>if (uncertain)</i>		
man ka	<i>even if (unlikely)</i>		

Exercise 1

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

Test Word		Write correctly	Test Word		Write correctly
'bikülü	<i>jealous person</i>	<u>'bikülü</u>	mäkinyë	<i>sweetness</i>	_____
ahü	<i>grind</i>	_____	hirökaga	<i>flower</i>	_____
hi'bëë	<i>courtyard</i>	_____	beeri	<i>open land</i>	_____

dorüü	roof	_____	'bimängiri	coward	_____
tüngöl	mortar, bowl	_____	alew	look at, watch	_____
dödili	ghost, spirit	_____	ätünyü	smell	_____
'jögöm	testicle	_____	külüü	python	_____
föü	early	_____	ngöön	snore	_____
lany	gun	_____	ngayi	table	_____
ga 'dee	chased coming	_____	Mi dayi,	When I came,	_____
Ba dayi,	When he comes	_____	bükömö	eye lash	_____
kilingba do	skull	_____	Bi mönyü.	He ate.	_____
gbondo kada	time	_____	hi 'bëë	courtyard	_____
Yayi.	They came.	_____	mähimü	relative	_____
'bi ngomu	doctor	_____	gi baanga	insect	_____
makunya	bad	_____	acu 'dee	fall coming	_____
bi lü	feed, food	_____	Ndee'ba	Go!	_____
Ayi 'ba	Come!	_____	kici	hot	_____
amayi'dee	come here	_____	Önyühe'ba	Eat (pl)!	_____

Exercise 2

In the sentences below, the underlined words may or may not be correct. Some are missing an underlined vowel and some are missing a comma before them. Write each word correctly in the blank to the left with the correction. The first is done as an example.

<u>, nya</u>	(Mämb 19-20)	
<u>ka</u>	Mbili ye naka makakpaa <u>nya</u> haa <u>ka</u> maka'baa na korokoro muta.	<i>Their ears are long <u>while</u> in them <u>are</u> wide with three points.</i>
<u>tü</u>	(Mämb 32)	
<u>di</u>	Yi <u>tü</u> hi komo ye <u>di</u> toro akpa	<i>They <u>met</u> by their eyes <u>from</u> above</i>
<u>acu'dee</u>	ye <u>acu'dee</u> bihi dokorkotu.	<i>and then <u>fell</u> down together.</i>
<u>ki</u>	(Mämb 57-60)	
<u>ata</u>	Kpa ba di hikoree amile, bimu'du muta	<i>And he said that, if after these three days</i>
<u>na</u>	<u>ki</u> mbi dikori ne <u>ata</u> hu <u>na</u> komo ne, he did not <u>see</u> her with his eyes, that could	<i>mean the great bird swallowed her.</i>
<u>ro</u>	(Mämb 67)	
	Ugbodo loki a'ji ndobo ji ba	<i>Instantly they collected</i>
	kaka <u>ro</u> kada nika.	<i>many tools for him <u>on</u> that day.</i>
<u>'bonjoo</u>	(Hi'bala 17)	
<u>huo</u>	“Nja kaka 'jomo'ba <u>'bonjo</u> raa, <u>“Nothing</u> but pumpkin seeds,	<i>I do <u>not</u> give her anything else.”</i>
<u>na</u>	ma da ä'bi ne ji <u>hu</u> .”	
	(Nyih 69)	
	“ <u>I</u> <u>na</u> lëmi i, ndih i he 'ba bina.”	<i>“You and your sister, you stay there.”</i>
Lumaa	(Nyih 98)	
	Kumara nja ämëre <u>Luma</u> ,	<i>Women do not fear God,</i>
<u>da</u>	(Nyih 134)	
	Ba ngoyo nika ba <u>da</u> aku ne nandanika,	<i>Song <u>that</u> he is singing now, these names</i>

<u>ro</u>	ro nika haa ma	<i>in it are mine</i>
<u>, ka</u>	ka hu lëmi naa ama. (Nyere 16-17)	<i>and this my sister's.</i>
<u>na na</u>	Da maa mayi na kinji na ji ba	<i>Then he arrived with this his fish,</i>
<u>, ka</u>	ka ba änyü ne	<i>and he ate it,</i>
<u>, ka</u>	ka kilingba kinji agu dogiji ba. (Jekee 3-4)	<i>but a bone of the fish pricked his finger.</i>
<u>ka</u>	Ka 'ba bi'di 'da mü'di nawu	<i>In pasture was tall tree</i>
<u>, nya</u>	ka landaa mü'di nya moloo liki	<i>and its bottom was cool</i>
<u>, diji</u>	diji dili njii na didoo. (Bata 19)	<i>because of the shade of foliage from on it.</i>
<u>köyëë</u>	Kidi naa, "A 'di luma ma,	<i>Elephant said, "Oh my in-law,</i>
<u>, ka</u>	i mönyü köyï	<i>you did not eat food,</i>
<u>kelee</u>	ka je mi kele. "	<i>we not make talk."</i>

Types of words

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

Types of Caning words

<u>Noun</u>	Ba 'jii na bi ta binya .	<i>This person saw a goat.</i>
<u>Verb</u>	Ba 'jii na bi ta binya.	<i>This person saw a goat.</i>
<u>Preposition</u>	Ba amayi hi mbaaganja.	<i>He comes in a car.</i>
<u>Pronoun</u>	Bi ta 'jii na.	<i>He saw this person.</i>
<u>Demonstrative</u>	Bi ta 'jii na .	<i>He saw this person.</i>
<u>Number</u>	Bi ta 'jii ngori .	<i>He saw two people.</i>
<u>Quantity</u>	Bi ta 'jii na kpawga .	<i>He saw all these people.</i>
<u>Adjective</u>	Bi ta 'jii kunya .	<i>He saw a bad person.</i>
<u>Indefinite</u>	Bi ta 'jii monoo .	<i>He saw a certain person.</i>
<u>Modifier</u>	Bi ta ba lo'ngu 'jii na.	<i>He saw this important person.</i>
<u>Adverb</u>	Ba ambimbi kirehi .	<i>He goes quickly.</i>
<u>Question word</u>	Ba 'jii na bi ta yëki ?	<i>Person saw who?</i>
<u>Connector</u>	Ba nabi 'jii na bi ta binya.	<i>Then this person saw a goat.</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 *Mämb 119-120*, **ä'jimönyü** 'food', **lë'ji** 'beer', **'bëë** 'house', **'jii** 'people', **ngala** 'dance', **'bë'bë** 'at home', and **'Bata** 'Hare' are all nouns.

(Mämb 119-120)

Kpa **ä'jimönyü** na **lë'ji** dikori **'bëë** kpawu There was **food** and **beer** for all (those) in **house**

amayi ji 'jii do ngala 'bē'bē 'Bata.

who came to the people in dance at house of Hare.

The following are other examples of nouns.

Bongo Nouns			
	Singular	Plural	
Persons	batuu	batuee	father-in-law
	kumara	kumaree	woman, wife
	'bindu'ba		beggar
Animals	bötöli	bötölëë	male goat
	cucuwa	cucuwee	porcupine
	möölü		fish type
Places	gewu		town
	daa		water well
	hi'bëë		courtyard
Things	mbili		ear
	'buu		egg
	doko		basket
Ideas	hikunu		jealousy
	biligì		wrongness
	döhì		funeral

How do we know if a word is a noun? Most nouns can be used instead of 'jii 'person' in (1), instead of **lëmi** 'sister' in (2), or instead of **ndobo** 'work' in (3).

(1) Bi ta **jii** na. *He saw this person.*

(2) Bi ta **lëmi** ma. *He saw my sister.*

(3) Bi mi **ndobo**. *He did work.*

A singular noun is used for one of the noun. A plural form is used for more than one. Some person and animal nouns have a plural form with a long **ee** or **ëë** as the last vowel. For example, **kumara** 'woman' is a singular noun and **kumaree** 'women' is a plural noun; **bötöli** 'male goat' is a singular noun and **bötölëë** 'male goats' is a plural noun.

We now learn several other ways to show more than one of a noun.

ye 'they' for more than one

The word **ye** 'they' before a noun can show more than one.

(4) Bi ta **binya** na. *He saw this goat.*

(5) Bi ta **ye binya** na. *He saw (**they**) these goats.*

In (4), there is only one of the noun **binya** 'goat'. In (5) **ye** 'they' shows there is more than one of the noun **binya**.

In *Hi'bala* 12-13, **ye** shows there are more than one of the noun **muu** ‘child’.

(*Hi'bala* 12-13)

Ne hiiti rō gimaa na ngbo *The health of the little child is better*
ka jekee dido ngara **ye muu** na 'bahu. *than that of her own children.*

When two nouns are joined with **na** ‘with, and’, the word **ye** ‘they’ before **na** can show both of these nouns together are more than one. In *'Bata 33* **ye** ‘they’ shows both **lēmī** ‘sister’ and **bu'du** ‘man’ are together more than one person.

(*'Bata 33*)

Ka **lēmī** ba **ye** na **bu'du** ne amayi'dee *Then his sister and man (Elephant) came*
bi lewu ba. *and visited him.*

kpawu ‘all, each’, **ga** ‘all’, **kpawga** ‘all’ for more than one

The words **kpawu** ‘each’, **ga** ‘all’, **kpawga** ‘all’ can also be used to show more than one of the noun.

In (7) **ga** ‘all’ shows there is more than one of the noun **binya**.

(6) Bi ta **binya** na. *He saw this goat.*
(7) Bi ta **binya** na **ga**.(?) *He saw all these goats.*

In *Māmb 33* **ga** ‘all’ shows there is more than one of the noun **'bëë** ‘house’.

(*Māmb 33*)

Hi'ba ye bihi uwu ne do **'bëë ga**. *Their sound was heard in all the houses.*

loki ‘many’, **kädëri** ‘much’ for more than one

The word **loki** ‘many’ shows a large number of a countable noun. The word **kädëri** ‘much’ shows a large quantity of an uncountable noun.

In (8) **loki** ‘many’ shows there are a large number of the countable noun **raka** ‘shoe’.

(8) Bi ta **loki raka**. *He saw many shoes.*
(9) Bi ta **bütü kädëri** *He saw much sorghum.*

In (9), **kädëri** ‘much’ shows there is a large quantity of the uncountable noun **bütü** ‘sorghum’.

In *Māmb 77* **loki** ‘many’ shows there are many of the countable noun **'jii** ‘person’.

(*Māmb 77*)

Bi kpa kedeka ata **loki 'jii** 'bahi hu. *He also found many people inside her.*

Numbers for more than one

Numbers 2 and above can show there is more than one of a noun.

<u>binya</u> kötü	<i>one <u>goat</u></i>
<u>binya</u> ngori	<i>two <u>goats</u></i>
<u>binya</u> muta	<i>three <u>goats</u></i>
<u>binya</u> hëwü	<i>four <u>goats</u></i>
<u>binya</u> müyi	<i>five <u>goats</u></i>
<u>binya</u> dökötü	<i>six <u>goats</u></i>
<u>binya</u> dongori	<i>seven <u>goats</u></i>
<u>binya</u> domuta	<i>eight <u>goats</u></i>
<u>binya</u> döhëwü	<i>nine <u>goats</u></i>
<u>binya</u> kii	<i>ten <u>goats</u></i>

In *Mämb 119* **kii** ‘ten’ shows how many there are of the noun **kada** ‘day’.

(*Mämb 119*)

Umi ngala ro kada **kii**. *They danced for **ten** days.*

Context for more than one

Sometimes only the context (situation or information in the story) shows more than one of a noun. In *Mämb 90-91* we know there is more than one of the noun **kilingba** ‘bone’. The people wanted to destroy the bird, so we know they cut more than one of her bones.

(*Mämb 90-91*)

Mbaa di hikoree ndobo raa nabi dü, *After that the work began,*
ka bilaga **kilingba** hu na fira. *which was cutting her bones with an axe.*

In summary, there are the following ways to show more than one of a noun:

Ways to show more than one of a noun

Singular	Bi ta <u>binya</u> na. <i>He saw this <u>goat</u>.</i>
Plural suffix	Bi ta <u>binyee</u> na. <i>He saw these <u>goats</u>.</i>
ye ‘they’	Bi ta ye <u>binya</u> na. <i>He saw (they) <u>these</u> <u>goats</u>.</i>
kpawu ‘each’, ga ‘all’, kpawga ‘all’	Bi ta <u>binya</u> na (ga). <i>He saw all <u>these</u> <u>goats</u>.</i>
loki ‘many’/ kädëri ‘much’	Bi ta loki <u>binya</u> . <i>He saw many <u>goats</u>.</i>
Number	Bi ta <u>binya</u> kii . <i>He saw ten <u>goats</u>.</i>
Context alone	Bi ta <u>binya</u> na. <i>He saw <u>goats</u>.</i>

Exercise 3

In the following sentences, underline once all singular nouns. Underline twice all nouns that are more than one. Do not underline any words that are not nouns. Circle the words **ye** ‘they’, **kpawu** ‘all’, **ga** ‘all’, **loki** ‘many’, **kädëri** ‘much’ and any number. The first sentence is done as

an example.

(Mämb 1)

Anya 'bene ye gbogbo ngara
höli ngori monoo ndee ngakoto.

(Mämb 6)

Akpa ye baagaa hölëë amba
firi 'beye kpawu.

(Mämb 10)

Kpa ye nabi cucu hi ngira 'ba Böngëë.

(Mämb 17)

Kokoro gbondo ye raa kaba
linda di güci mehe nyörö.

(Mämb 54)

'Bata kehe firi diro ngara höli mbiloo,
kumara umba törü.

(Mämb 61-62)

'Bata raa nabi cī hido kibi,
ka 'jii na mayi awu firi 'bene.

(Mämb 67)

Ugbodo loki a'ji ndobo ji ba
kaka rō kada nika.

(Mämb 74-75)

'Bata bühī ta hi hu höli na ka makaraa,
nā loki gbülükü 'jolanda di'ba
nyihi na hi hu gbanja.

(Mämb 114)

Kpa ye nabi äwü ba toro
do 'jii ye nā mömü ne,

(Hi'bala 85-85b)

Ye mälii'bëë gaa, ye lündü gaa,
nā ye lëmi gaa, ye raa 'dee do ngaha.

(Nyihī 84)

Ye 'jii na ye da akuru do ba
kede kuru yewu ro.

(Jeeke 1-2)

Nga pöwü 'ba Bongo, ba gibu'du
monoo bi ndee bi'ba binya 'ba bidī,
ka ye mönyü ko ye 'da.

(Jeeke 5-7)

Ba gibu'du na raa na ndere gbö molo 'ba
mü'di na, ka ba agi rone döndihī
rō ngoyo 'bene dihi köli nya
binyee hibi mönyü ko ye hi bidī.

(Jeeke 14-15)

Oo, ma ä'jē i, da i nya'ba ma a'dee

*Long time ago (they) there were
two great big birds.*

*And (They) the colleague birds rejected
all their ideas.*

And they flew down into the village of Bongos.

*The talons of their feet are like digging tools
on the bottom of a spear (type).*

*Hare repeatedly told her matter about great wild
bird, but wife completely refused (to listen).*

*Hare beat the drum
for the people to come listen to his statement.*

*Instantly they collected
many tools for him on that day.*

*Hare found belly of this bird very bright,
with many round white stones
from the moon in her belly.*

*And they carried both him
and his wife on people,*

*(they) All the neighbours, (they) all the brothers
and (they) all the sisters, they rushed up.*

*There were also (they) people
who guarded him to protect him as guards.*

*Long ago in Bongoland, a young man went
and drove his goats to the pasture
so that they could graze.*

*The young man walked up to the bottom of
the tree, he turned his body and sat down
to whistle his song, and let the goats
eat with their mouths in the pasture.*

Yes, I will marry you, but first let me drive

ye binya na 'bë'bë ku'du ji ye 'biyagaa
gbana biku ne ji ye himü mee.
(Jekée 18-20)

*(they) goats back home to (they) owners
and tell (they) my parents about this.*

Ka i ma amayi na mbaaganja ji i,
ka i andee nini ji ye 'bë'bë
ka jeki mbaaganja na bira roo kädëri,
ka i andee nini ro i ji ye himüyëë.

*And you, I will bring you a car,
and you will go to them at home
with a car with much beauty,
in order to visit (they) parents with these things.*

Plural nouns

In the last lesson, we learned that some person and animal nouns have a plural form that adds the suffix **-ee** or **-ëë**. In (1), the singular noun **binya** ‘goat’ is used. In (2), the plural noun **binyee** ‘goats’ with suffix **-ee** is used.

- (1) Bi ta **binya** na. *He saw this goat.*
(2) Bi ta **binyee** na. *He saw these goats.*

Only person nouns and animal nouns can have a plural form by adding the suffix **-ee** or **-ëë**. There are many person nouns and animal nouns that do not have plural forms. For example, **liri** ‘co-wife’ and **kiliri** ‘giraffe’ do not have plural forms. No place nouns such as **gewu** ‘town’, thing nouns such as **'buu** ‘egg’ or idea nouns such as **döhi** ‘funeral’ ever have plural forms.

If a person noun or animal noun has a plural form, it nearly always drops the final vowel before adding the suffix **-ee** or **-ëë**. Singular nouns with last vowel **a, e, i, o** or **u** have plural nouns with last vowel **-ee**. Singular nouns with last vowel **ä, ë, i, ö** or **ü** have plural nouns with last vowel **-ëë**.

Common plural forms

Last vowel	Singular	Plural	
a	binya	binyee	<i>goat</i>
e	hege	hegee	<i>spirit</i>
i	kidi	kidee	<i>elephant</i>
o	kogo	kogee	<i>leopard</i>
u	bu'du	bu'dee	<i>man</i>
ë	yëgë	yëgëë	<i>locust</i>
ä	tä'ngä	tä'ngëë	<i>antelope type</i>
i	bihï	bihëë	<i>dog</i>
ö	jölö	jölëë	<i>cock</i>
ü	kürü	kürëë	<i>caterpillar</i>

There are a few plural nouns that do not drop the last vowel of the singular (such as **batuu** ‘father-in-law’, **batuuwee** ‘father-in-laws’). These add **w** or **y** before the final **-ee** or **-ëë**.

Plural forms exceptions

Singular	Plural
----------	--------

batuu	batuuwee	<i>father-in-law</i>
tuu	tuuwee	<i>grandparent</i>
lirü	lirüwëë	<i>pelican, bird type</i>
'birü	'birüwëë	<i>bat</i>
ngoo	ngooyee	<i>in-law, guest</i>
bulo'ngo	bulo'ngoyee	<i>good friend</i>
böö	bööyëë	<i>friend, colleague</i>
maa	muu	<i>child</i>

Exercise 4

In the blanks below, write the plural form for each singular noun. If a noun does not have a plural form, put an X in the blank. The first two have been done as an example.

Singular	Plural		Singular	Plural	
guru	<u>guree</u>	<i>fish type</i>	<i>mici</i>	<u>X</u>	<i>potato</i>
higë	_____	<i>mouse</i>	<i>tuu</i>	_____	<i>ancestor</i>
'bonjo	_____	<i>pumpkin</i>	<i>gala</i>	_____	<i>wild dog</i>
ngoo	_____	<i>in-law</i>	<i>hi'bü</i>	_____	<i>oil</i>
höli	_____	<i>bird</i>	<i>koki</i>	_____	<i>egret, bird</i>
küngü	_____	<i>baboon</i>	<i>ngono</i>	_____	<i>chicken</i>
kpärikpö	_____	<i>tortoise</i>	<i>böö</i>	_____	<i>friend</i>

Countable and uncountable nouns

Countable nouns are thought of as having individuals of that noun that can be counted.

Uncountable nouns are thought of as a group of that noun that cannot be counted. In the lesson on nouns, we learned the word **loki** 'many' shows a large number of a *countable* noun. The word **kädëri** 'much' shows a large quantity of an *uncountable* noun.

In (1-2) **loki** 'many' shows there are a large number of the countable noun **raka** 'shoe'.

<u>Countable</u>	(1) Bi ta loki <u>raka</u> .	<i>He saw many <u>shoes</u>.</i>
	(2) Bi ta <u>raka</u> ka loki .	<i>He saw many <u>shoes</u>.</i>
<u>Uncountable</u>	(3) Bi ta <u>bütü</u> kädëri .	<i>He saw much <u>sorghum</u>.</i>
	(4) Bi ta <u>bütü</u> na kädëri .	<i>He saw much <u>sorghum</u>.</i>

In (3-4), **kädëri** 'much' shows there is a large quantity of the uncountable noun **bütü** 'sorghum'.

The word **loki** is commonly used with person, animal, body part, and item nouns. The word **kädëri** is commonly used with disease, insect, liquid and plant nouns.

Countable			Uncountable		
<u>person</u>	loki lündü	<i>many brothers</i>	<u>disease</u>	taba kädëri	<i>much leprosy</i>
<u>animal</u>	loki kidi	<i>many elephants</i>	<u>insect</u>	'ngoo kädëri	<i>much termites</i>

body part	loki mbili	<i>many ears</i>	liquid	hiru kädëri	<i>much saliva</i>
item	loki cici	<i>many cooking pots</i>	plant	abeli kädëri	<i>much maize</i>

However, there are many nouns that can be used with either **loki** or **kädëri**. When they are used with **loki**, they are thought of as a countable number of individuals of that noun. When they are used with **kädëri**, they are thought of as an uncountable group of that noun.

Countable	Uncountable
'bindugu ka loki	<i>many merchants</i>
ngono ka loki	<i>many chickens</i>
firi ka loki	<i>many words</i>
'bindugu na kädëri	<i>much merchants</i>
ngono na kädëri	<i>much chickens</i>
firi na kädëri	<i>much words</i>

Exercise 5

In the blanks below, write which is more common with each noun—either **loki** or **kädëri**. The first two have been done as an example.

Noun	Noun with loki or kädëri	Noun	Noun with loki or kädëri
tirama	<u>tirama kädëri</u> <i>blood</i>	higba	<u>loki higba</u> <i>stool</i>
mbëli	_____ <i>wing</i>	koko	_____ <i>dura, sorghum</i>
ta'ba	_____ <i>tobacco</i>	kinyö	_____ <i>thorn, brier</i>
'balakana	_____ <i>okra</i>	hinyi	_____ <i>scorpion</i>
tuu je	_____ <i>our ancestor</i>	kulongo	_____ <i>bottle</i>
manda	_____ <i>groundnut</i>	tolo	_____ <i>juice, dew</i>
binya	_____ <i>goat</i>	'bara	_____ <i>rib</i>
dogiji	_____ <i>finger</i>	kure	_____ <i>malaria</i>

How Nouns are Used

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

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

(1) Ba '**jii** na bi ta **binya**. *This **person** saw a **goat**.*

Objects receive the action. The action is done to an object. In (1), the action **ta** is done to the object **binya** 'goat'.

Nouns can also possess other nouns. These are called possessor nouns. In (2-3), **nyere** 'chief' owns or possesses '**bëë** 'home'.

(2) Bi ta '**bëë** 'ba **nyere**. *He saw the **home** of the **chief**.*

(3) Bi ta '**bëë** **nyere**. *He saw the **home** of the **chief**.*

We learn more about possessor nouns in the next lesson.

Nouns can also be introduced by prepositions. In (4), the preposition **hi** ‘in’ introduces the noun **mbaaganja** ‘car’.

(4) Ba amayi **hi mbaaganja**. *He comes in a car.*

Prepositions and the nouns they introduce tell about the action. In (4), **hi mbaaganja** ‘hi car’ tells how the action **amayi** ‘comes’ happens. The action **amayi** happens in a car and not by another way. We learn more about prepositions in a following lesson.

Exercise 6

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.

(Mämb 61)

'Bata raa nabi cī hido kibi.

Hare beat on the drum.

(Hi'bala 6)

Hu kumara na hu raa atā 'bonjo do fö'dü.

The woman put pumpkin on the fire.

(Jekee 27)

Ba gibu'du na raa ämeci hi ba mbaaganja na

The young man got in that car.

(Jekee 29)

Kumara 'ba nyere raa nabi ta
ba jeki mbaaganja na.

*The chief's wife saw
the beautiful car.*

(Jekee 34)

Ba gibu'du na ba da maa alehe 'bëë na.

The young man gazed at the house.

(Nyere 5)

Kumara ba 'jii na hu 'ju ka makandaa.

The wife of that man had just given birth.

(Nyere 17-19)

Ka kilingba kinji agu dogiji ba. Ka ba
'bingomu na a'nga 'doci dogiji ba nyere na.

*A bone of fish pricked his finger. Then
the doctor cut the chief's finger.*

Possessor and Possessed Nouns

When two nouns are said together without any words between them, the second noun owns 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 doesn't. Instead it has a distant relationship (alienable). If the first (possessed) noun has a distant relationship with the second (possessor) noun, the word 'ba 'of' comes between them.

In *Nere 17*, the nouns **kilingba** ‘bone’ and **kinji** ‘fish’ are said together without any words between them.

(Nyere 17) (close relationship) (inalienable)

Ka **kilingba kinji** agu dogiji ba. A **bone of a fish** pricked his finger.

The second noun **kinji** is a possessor noun. **Kinji** owns **kilingba**, so this first noun **kilingba** is a possessed noun. Since bones are nearly always found as part of an animal or person, the word **kilingba** ‘bone’ is not easily separated from **kinji** ‘fish’. **Kilingba** has a close relationship with **kinji**. We write them together without any word between them.

In *Jekee 29*, the nouns **kumara** ‘wife’ and **nyere** ‘chief’ have the word **'ba** ‘of’ between them.

(Jekee 29) (distant relationship) (alienable)

Kumara 'ba nyere raa nabi ta **The wife of chief** saw
ba jeki mbaanja na. *the beautiful car.*

The second noun **nyere** is a possessor noun and owns **kumara** which is a possessed noun. A wife can be separated from a man, either through divorce or death. So, the relationship between these words is not as close—it is distant. We write the word **'ba** ‘of’ between them to show they can be separated and have a distant relationship.

Body parts, family members, and a few 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

(Hi'bala 15)	hĩti rọ	<i>health of body</i>
(Hi'bala 19)	'jomo'ba 'bonjo	<i>seeds of pumpkins</i>
(Hi'bala 56)	ja'da hindo	<i>middle of night</i>
(Hi'bala 62)	go gimaa	<i>neck of child</i>
(Hi'bala 88)	kori gbondo 'jii	<i>footprint of foot of person</i>
(Nyihl 43)	mbili gurufa	<i>leaves of tree</i>
(Nyihl 60)	gbondo hōli	<i>leg of bird</i>
(Nyihl 68)	külü ngira	<i>middle of bush</i>
(Nyihl 95)	ko mbötü	<i>entrance of door</i>
(Jekee 4)	dĩli njii	<i>shade of foliage</i>
('Bata 1)	lēmĩ 'Bata	<i>sister of Hare</i>
('Bata 32)	mbili lēmĩ	<i>ear of sister</i>
(Lu'ba 1)	kuhu Bōngö	<i>tribe of Bongo</i>
(Lu'ba 9)	bigu Bōngö	<i>selling of Bongo</i>

Most other nouns can easily be separated from the words owning them. So, they are written with the word **'ba** ‘of’ between them. These include the words below with a distant relationship.

Possessed nouns with distant relationship (alienable) to possessor noun

(Hi'bala 76) cecece **'ba** donondo *dawn of dawn*

(Nyihl 85)	nyere 'ba 'bëë	<i>chief of area</i>
(Jekee 28)	'bëë 'ba nyere	<i>compound of chief</i>
(Jekee 32)	nyere 'ba 'bëë	<i>chief of village</i>
(Nyere 2)	a'ji 'ba 'jii	<i>property of people</i>
(Lu'ba 3)	bihi 'ba Böngëë	<i>place of Bongos</i>
(Lu'ba 11)	firi 'ba Böngö	<i>matter of Bongo</i>

Some words such as 'bëë 'home' and nyere 'chief' can be possessed with or without 'ba 'of', depending on the meaning in the sentence.

Close relationship	'bëë nyere	<i>compound of chief</i>	nyere 'bëë	<i>chief of village</i>
Distant relationship	'bëë 'ba nyere	<i>compound of chief</i>	nyere 'ba 'bëë	<i>chief of village</i>

A few nouns with close relationship can have a special way of showing possession. The possessor comes before the possessed noun and the possessor has a long final vowel.

In *Nyihl 24*, the final vowel **u** of **gibu'du** 'young man' becomes the long vowel **uo**.

(Nyihl 24)

Ba **gibu'duo külü** ba ücücü. *The **young man's heart** was brave.*

This is a special way of showing the first noun **gibu'duo** 'young man' possesses the second noun **külü** 'heart' when talking about bravery. It is more common to say **külü gibu'du** 'heart of young man' when not talking about bravery.

In *Nyihl 33*, the final vowel **u** of **gibu'du** 'young man' again becomes **uo** to show the first noun **gibu'duo** 'young man' possesses the second noun **gikomo** 'small eye'.

(Nyihl 33)

Diji ba **gibu'duo gikomo** ba raa di lëti 'du. *The **young man's mind** (lit. **small eye**) was perceptive.*

This is a special way of showing possession when talking about perception. It is more common to say **komo gibu'du** 'eyes of man' when not talking about perception.

It is not possible to use special possession with most possessed nouns.

For example, it is common to say **külü gibu'du** 'heart of young man' and **do gibu'du** 'head of young man'. It is possible to use the special possession **gibu'duo külü** 'young man's heart' when talking about bravery. But it is not possible (shown by * below) to use special possession for 'young man's head'.

Common and special possession with close relationship

Common possession	külü gibu'du	<i>heart of young man</i>	do gibu'du	<i>head of young man</i>
Special possession	gibu'duo külü	<i>young man's heart</i>	*gibu'duo do	<i>young man's head</i>

In other lessons, we will see this same long vowel used for object pronouns on verbs, possessor pronouns on nouns, and negatives.

Exercise 7

Underline all possessed and possessor nouns in lines below. Circle all words 'ba' 'of' that show the noun has a distant relationship to the owner. The first sentence is done as an example.

(Mämb 10)

Kpa ye nabi cucu hi ngira 'ba Böngëë

They flew down into area of Bongo.

(Mämb 13-14)

Nya hitirö 'jii diji ye ndende ka mängiri.
Mbili Mämbilingänjä na dikori do hu
gewegewe mile mbili mehe yama.

*As bodies of people were shaking from fear.
Ears of Mambilinganja hang down
by her head like ears of spears.*

(Mämb 41-42)

Kpa Mämbilingänjä nabi kpe tuha
hi Mämbilingämä, jumu hi hu pulolo 'bugba.

*Mambilinganja kicked open the stomach of
Mambilingama, and dishes of her stomach
(intestines) flowed out.*

(Mämb 45)

Kpa ngbo hu na ndere na lobi do ne.

*And she went with a poem of her head
(a victory song).*

(Hi'bala 12)

Co külü hu nawu, hu tugba maa 'ba lüi.

*How nobled-hearted she is! She really
takes care of child of co-wife.*

(Hi'bala 92)

Gimaa 'ba lündü hu uyu ro.

Child of her brother was dead.

(Jekee 36)

Ka ba amolu na mbaaganja
na 'bë'bë hu kumara na.

*Then he drove into the
compound of this woman.*

(Nyere 18-19)

Ka ba 'bingomu na a'nga
'doci dogiji ba nyere na.

*Then the doctor cut
the finger of this chief.*

Pronouns

A pronoun is used instead of a noun.

In *Jekee 1-2*, **ye** 'they' and **ye** 'their' are pronouns. These take the place of the noun **binya** 'goats' in the line before.

(Jekee 1-2)

Nga pöwü 'ba Bongo, ba gibu'du monoo
bi ndee bi'ba **binya** 'ba bidi,
ka **ye** mönyü ko **ye** 'da

*Long ago, certain young man went
and he drove **goats** to pasture so that
they eat with **their** mouths there.*

Rather than saying **binya** 'goats' every time we talk about **binya**, we can instead say the pronoun **ye** in place of **binya**.

There are four types of pronouns in Bongo: subject, object, possessor, and emphasis.

There are two kinds of subject pronouns. Subject complete pronouns do actions that have finished. Subject incomplete pronouns do actions that have *not* finished. As you read each of the sentences below, look carefully at the pronouns in **bold** that can take the place of the underlined noun phrase.

Subject Incomplete Pronouns	Subject Complete Pronouns
<u>Ba bu'du na ba</u> <i>This man</i> ata 'jii na. <i>sees this person.</i>	<u>Ba bu'du na bi</u> <i>This man</i> ata 'jii na. <i>saw this person.</i>
Ma ata 'jii na. <i>I see this person.</i>	Mi ta 'jii na. <i>I saw this person.</i>
Ī ata 'jii na. <i>You (sg) see this person.</i>	Ī ta 'jii na. <i>You (sg) saw this person.</i>
Ba ata 'jii na. <i>He sees this person.</i>	Bi ta 'jii na. <i>He saw this person.</i>
Hu ata 'jii na. <i>She sees this person.</i>	Hu ta 'jii na. <i>She saw this person.</i>
Ni ata 'jii na. <i>(S)he (same) sees this person.</i>	Ni ta 'jii na. <i>(S)he (same) saw this person.</i>
Je ata 'jii na. <i>We see this person.</i>	Ji ta 'jii na. <i>We saw this person.</i>
He ata 'jii na. <i>You (pl) see this person.</i>	He ta 'jii na. <i>You (pl) saw this person.</i>
Ye ata 'jii na. <i>They see this person.</i>	Yi ta 'jii na. <i>They saw this person.</i>

In the second sentence on the *left* above, **ma** 'I' does the incomplete or unfinished action **ata** 'sees'. In the second sentence on the *right* above, **mi** 'I' does the complete or finished action **ta** 'saw'.

The pronoun **ni** '(s)he' is used when the subject is the same person reporting the sentence. We learn more about this pronoun in the following lesson.

Object pronouns receive the action. In the sentences on the *left* below, **ma** 'me' receives the action **ta** 'saw'. These are talked about more in the lesson *Object Pronouns*.

Object Pronouns	Pronouns introduced by prepositions
Bi ta 'jii na. <i>He saw <u>this person</u>.</i>	Bi mayi rō 'jii na. <i>He came for <u>this man</u>.</i>
Bi ta ma . <i>He saw <u>me</u>.</i>	Bi mayi rō ma . <i>He came for <u>me</u>.</i>
Bi ta ī . <i>He saw <u>you(sg)</u>.</i>	Bi mayi rō ī . <i>He came for <u>you(sg)</u>.</i>
Bi ta ba . <i>He saw <u>him</u>.</i>	Bi mayi rō ba . <i>He came for <u>him</u>.</i>
Bi ta hu . <i>He saw <u>her</u>.</i>	Bi mayi rō hu . <i>He came for <u>her</u>.</i>
Bi ta ne . <i>He saw <u>it</u>.</i>	Bi mayi rō ne . <i>He came for <u>himself</u>.</i>
Bi ta je . <i>He saw <u>us</u>.</i>	Bi mayi rō je . <i>He came for <u>us</u>.</i>
Bi ta he . <i>He saw <u>you(pl)</u>.</i>	Bi mayi rō he . <i>He came for <u>you(pl)</u>.</i>
Bi ta ye . <i>Person saw <u>them</u>.</i>	Bi mayi rō ye . <i>He came for <u>them</u>.</i>

Pronouns introduced by prepositions are often the same as object pronouns. These are talked about more 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 first sentence on the *left* below, **ma** 'my' is the owner of **komo** 'eyes'. **Komo** have a close relationship to **ma** because they are not easily

taken out of the body.

Possessor Pronouns with close relationship (inalienable)	Possessor Pronouns with distant relationship (alienable)
Bi ta komo <i>He saw eyes</i> 'jii na. <i>of this person.</i>	Bi wu firi <i>He heard word</i> 'ba 'jii na. <i>of this person.</i>
Bi ta komo ma. <i>He saw my eyes.</i>	Bi wu firee ama. <i>He heard my word.</i>
Bi ta komo i. <i>He saw your (sg) eyes.</i>	Bi wu firi 'bii. <i>He heard your word.</i>
Bi ta komo ba. <i>He saw his eyes.</i>	Bi wu firee aba. <i>He heard his word.</i>
Bi ta komo hu. <i>He saw her eyes.</i>	Bi wu firi 'bahu. <i>He heard her word.</i>
Bi ta komo ne. <i>He saw his/her</i> <i>(same) (logophroic) eyes.</i>	Bi wu firi 'bene. <i>He heard his/her</i> <i>(same) word.</i>
Bi ta komo je. <i>He saw our eyes.</i>	Bi wu firee aje. <i>He heard our word.</i>
Bi ta komo he. <i>He saw your (pl) eyes.</i>	Bi wu firi 'behe. <i>He heard your word.</i>
Bi ta komo ye. <i>He saw their eyes.</i>	Bi wu firi 'beye. <i>He heard their word.</i>

On the *right* above, **ama** ‘my’ is the owner of **firi** ‘word’ which is more easily separated. These pronouns are talked about more in the lesson *Possessor Pronouns*.

The pronoun **ne** ‘his/her’ and **'bene** ‘his/her’ is used when the possessor is the same person as the subject (doer of the action). We learn more about these pronouns in the lesson *Same Possessor Pronouns*.

There are also the following plural possessor pronouns used only for plural family nouns with a close relationship to the owner.

Plural Possessor Pronouns with close relationship (inalienable)

Bi ta himü 'jiiyëë.	<i>He saw relatives of people.</i>
Bi ta himü mee.	<i>He saw my relatives.</i>
Bi ta himü iiyëë.	<i>He saw your(sg) relatives.</i>
Bi ta himü bee.	<i>He saw his relatives.</i>
Bi ta himü hee.	<i>He saw her relatives.</i>
Bi ta himü nee.	<i>He saw his(same) relatives.</i>
Bi ta himü jee.	<i>He saw our relatives.</i>
Bi ta himü heë.	<i>He saw your(pl) relatives.</i>
Bi ta himü yee.	<i>He saw their relatives.</i>

Emphasis pronouns show importance to the pronoun. In the first sentence on the *left* below, **'bagamaa** ‘myself’ shows that I alone came and no one else caused me to come. Emphasis pronouns can be used as subjects or possessors.

<u>Emphasis Pronouns</u> (Subjects)	(Possessors)	<i>He came to hear . .</i>
Mi mayi 'bagamaa. <i>I came myself.</i>	Ba mayi awu firi 'bagamaa.	<i>my matter.</i>
İ mayi 'bägäyëë. <i>You came yourself.</i>	Ba mayi awu firi 'bägäyëë.	<i>your (sg) matter.</i>
Bi mayi 'baganee. <i>He came himself</i>	Ba mayi awu firi 'bagabaa.	<i>his matter.</i>

Hu mayi 'baganee.	<i>She came herself.</i>	Ba mayi awu firi 'bagahoo.	<i>her matter.</i>
Ni mayi 'baganee.	<i>(S)he came himself/herself</i>	Ba mayi awu firi 'baganee.	<i>his/her(same) matter.</i>
Ji mayi 'bagajee.	<i>We came ourselves.</i>	Ba mayi awu firi 'bagajee.	<i>our matter.</i>
Hi mayi 'bagahee.	<i>You came yourselves.</i>	Ba mayi awu firi 'bagahee.	<i>your (pl) matter.</i>
Yi mayi 'bagayee.	<i>They came themselves.</i>	Ba mayi awu firi 'bagayee.	<i>their matter.</i>

Reflexive pronouns receive the action and are the same people who do the action. In the first sentence below, **roma** ‘myself’ is both the one looked at and the person who looks. The word **ro** ‘body’ is connected to the pronoun **ma** ‘my’, and the meaning is about the same as ‘my body’. So, the reflexive object pronouns come from possessor pronouns with close relationship.

Reflexive Pronouns [check]

Mi lewu roma.	<i>I looked at myself.</i>
İ lewu röi ¹ .	<i>You looked at yourself (sg).</i>
Bi lewu rone.	<i>He looked at himself.</i>
Hu lewu rone.	<i>She looked at herself.</i>
Ni lewu rone.	<i>(S)he looked at himself/herself.</i>
Ji lewu roje.	<i>We looked at ourselves.</i>
Hi lewu rohe.	<i>You looked at yourselves (pl).</i>
Yi lewu roye.	<i>They looked at themselves.</i>

The reflexive pronouns should not be confused with possessor pronouns which follow and are separate from the possessed noun **ro** ‘name’ (such as in **ro ma** ‘my name’). They should also not be confused with pronouns introduced by the preposition **ro** ‘for’ or the possessed noun **ro** ‘body’ (such as in **ro ma** ‘my body, for me’).

Reflexive	Possessor	Possessor, Introduced by prepositions
roma <i>myself</i>	ro ma <i>my name</i>	ro ma <i>my body, for me</i>
röi <i>yourself</i>	ro i <i>your (sg) name</i>	ro i <i>your body, for you (sg)</i>
rone <i>himself</i>	ro ba <i>his name</i>	ro ba <i>his body, for him</i>
rone <i>herself</i>	ro hu <i>her name</i>	ro hu <i>her body, for her</i>
rone <i>himself/herself</i>	ro ne <i>his/her name</i>	ro ne <i>his/her body, for him/her (same)</i>
roje <i>ourselves</i>	ro je <i>our name</i>	ro je <i>our bodies, for us</i>
rohe <i>yourselves</i>	ro he <i>your (pl) name</i>	ro he <i>your bodies, for you (pl)</i>
roye <i>themselves</i>	ro ye <i>their name</i>	ro ye <i>their bodies, for them</i>

In summary, the pronouns are listed below by themselves.

Pronouns

Subject	Object/	Posessor	Emphasis	Reflexive
Incom. Comp.	Intr. by prep.	close relat.	pl close relat.	distant relat.

¹ **Röi** ‘yourself (sg)’ is the spelline chosen in the Jul 2017 Genesis workshop, but if this has two beats, it should be **röyü**.

ma	mi	ma	ma	mee	ama	'bagamaa	roma	<i>I, me, my</i>
ĩ	ĩ	ĩ	ĩ	iyëë	'biĩ	'bägäyëë	röi	<i>you (sg), your</i>
ba	bi	ba	ba	bee	(a)ba	'bagabaa	rone	<i>he, him, his</i>
hu	hu	hu	hu	hee	'bahu	'bagahoo	rone	<i>she, her</i>
ni	ni	ne	ne	nee	'bene	'baganee	rone	<i>(s)he, him/her</i>
—	—	ne	—	—	—	—	----	<i>it</i>
je	ji	je	je	jee	je	'bagajee	roje	<i>we, us, our</i>
he	he	he	he	hee	'behe	'bagahee	rohe	<i>you (pl), your</i>
ye	yi	ye	ye	yee	'beye	'bagayee	roye	<i>they, them, their</i>

Exercise 8

Underline all pronouns in the sentences below. Do not underline any words that are not pronouns. There is one blank on the left for each pronoun. In these blanks, write **incomplete**, **complete**, **object**, **after preposition**, **possessor** or **emphasis** for which type of pronoun you find. The first sentence is done as an example.

<u>Incomplete</u>	(Mämb 9-10)	<i>These two birds,</i>
<u>Emphasis</u>	Ye höli ngori na roo,	<u>they</u> came
<u>Incomplete</u>	ye raa nabi	to this <u>our</u> land. And <u>they</u> flew
_____	mbi'dee rọ dohii na ' bagajee . Kpa	down into the village of Bongos.
_____	ye nabi cucu hi ngira 'ba Böngëë.	
_____	(Mämb 43-44)	
_____	Yi cu'dee bihi dokorkotu,	<i>They both fell down together, but</i>
_____	Mämbilingämä ayi bihi 'baganee	<i>Mambilingama came down herself</i>
_____	ngbo ka mumbu.	<i>already dead.</i>
_____	(Mämb 67)	
_____	Ugbodo loki a'ji ndobo ji ba	<i>Some collected many tools</i>
_____	kaka rọ kada nika.	<i>for him on that day.</i>
_____	(Mämb 99)	
_____	Ka pürü na di'ba himi adari hu.	<i>This wound from inside defeated her.</i>
_____	(Hi'bala 106)	
_____	Mi lewu hi mini	<i>I looked in motive</i>
_____	firi nika 'bahu.	<i>of her behavior.</i>
_____	(Jekee 1-2)	
_____	Nga pöwü 'ba Bongo, ba gibu'du	<i>Long ago, certain young man went</i>
_____	monoo bi ndee bi'ba binya 'ba biđi,	<i>and he drove goats to pasture so that</i>
_____	ka ye mönyü.	<i>they eat</i>
_____	ko ye 'da	<i>with their mouths there.</i>
_____	(Jekee 18-20)	
_____	Ka i,	<i>And you,</i>
_____	ma amayi	<i>I will come</i>
_____	nā mbaaganja ji i,	<i>with a car to you,</i>
_____	ka i andee nini	<i>and you will go</i>
_____	ji ye 'bë'bë.	<i>to them at home.</i>

Demonstratives

Demonstratives point to or show a noun the hearers can see or already know about. A demonstrative follows the noun it points to. Subject pronouns before a noun show the noun is definite—a specific one or ones of the noun that the speaker has in mind.

In *Māmb 99*, **na** ‘this, these’ is a demonstrative. It points to the noun **pürü** ‘wound’.

(Māmb 99)

Ka **pürü na** di'ba himi adari hu. *And these wounds from inside her defeated her.*

The demonstrative **na** shows which **pürü** ‘wounds’ is talked about. Earlier in the story, we learned there are animals inside a bird chopping her bones and cutting her veins. This work results in wounds. In *Māmb 99*, the story teller reminds the hearers about these wounds that they already know about.

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

(1) Bi ta **'jii na**. *He saw this person.*

(2) Bi ta **'jii na**. *He saw these people.*

Sometimes, whether the noun is one or more than one is only clear from the story. Sometimes, whether the person is male or female is only clear from the story. However, to make the number (one or more than one) and gender (male or female) become clear, a pronoun can be added before the noun.

(3) Bi ta **ba 'jii na**. *He saw this (male) person.*

(4) Bi ta **hu 'jii na**. *He saw this (female) person.*

(5) Bi ta **ye 'jii na**. *He saw these people.*

In (3), the pronoun **ba** ‘he’ shows **'jii** is a male person, in (4) **hu** ‘he’ shows **'jii** is a female person, and in (5) **ye** ‘they’ shows **'jii** is more than one person.

A subject pronoun before a noun shows the noun is definite—a specific one(s) of the noun that the speaker has in mind.

In *Māmb 9*, **höli ngori na** ‘these two birds’ are definite.

(Māmb 9) (definite plural noun)

Ye höli ngori na roo, *Then these two birds,*
ye raa nabi mbi'dee rō dohii na 'bagajee. *they came to our land.*

The pronoun **ye** ‘they’ comes before **höli ngori na** ‘these two birds’ to show these two birds are

specific birds that the speaker has in mind. They are the same birds previously mentioned in this story.

Only the pronoun **ba** ‘he’ comes before nouns that are not people or animals such as **firi** ‘word’ or **gbügürü** ‘bag’. The pronoun **hu** ‘she’ comes before nouns such as **'jii** and **himü** ‘relative’, but does not come before nouns that are not people or animals.

	Person or animal noun		Non-person or animal noun	
singular noun	'jii	<i>person</i>	firi	<i>word</i>
pointing, known	'jii na	<i>this person.</i>	firi na	<i>this word</i>
definite	ba 'jii na	<i>the (male) person</i>	ba firina	<i>the word</i>
	hu 'jii na	<i>the (female) person</i>		
plural noun	'jiiyëë	<i>people</i>	ye firina	<i>words</i>
pointing, known	'jiiyëë na	<i>these people</i>	ye firina	<i>these words</i>
definite	ye 'jii na	<i>the people</i>	ye firina	<i>the words</i>

In the lesson *Plural nouns*, we learned that only person or animal nouns can add the suffix **-ee** or **-ëë** to show the plural of that noun (**'jiiyëë** ‘people’). However, nouns that can add the suffix **-ee** or **-ëë** do not add this suffix when they are definite (**ye 'jii na** ‘the people’). That is, all plural definite nouns are without the suffix **-ee** or **-ëë** and follow the pronoun **ye** ‘they’.

The following is a list of some nouns in the stories that are definite and some that are indefinite (not definite).

Demonstratives with definite nouns			Demonstratives with indefinite nouns		
(Mämb 9)	ye höli ngori na	<i>the two birds</i>	(Mämb 46)	firi na	<i>this matter</i>
(Mämb 72)	ba höli na	<i>the male bird</i>	(Mämb 62)	'jii na	<i>these people</i>
(Mämb 73)	ba gbügürü na	<i>the bag</i>	(Mämb 75)	nyihi na	<i>this moon</i>
(Mämb 74)	hu höli na	<i>the female bird</i>	(Mämb 94)	hilili na	<i>this air</i>
(Hi'bala 11)	ye mälii'bëë na	<i>the neighbours</i>	(Mämb 99)	pürü na	<i>this wound</i>
(Hi'bala 22)	ba a'ji na	<i>the thing</i>	(Hi'bala 4)	gimaa na	<i>this girl</i>
(Hi'bala 23)	hu gihi'bala na	<i>the female orphan</i>	(Hi'bala 8)	gihi'bala na	<i>this orphan</i>
(Hi'bala 51)	ba firina	<i>the matter</i>	(Hi'bala 76)	bihi na	<i>this place</i>
(Hi'bala 58)	hu gimaa na	<i>the girl</i>	(Hi'bala 79)	a'ji na	<i>this thing</i>
(Hi'bala 72)	ba mino na	<i>the crying</i>			
(Hi'bala 114)	ba kaga na	<i>the stick</i>			
(Hi'bala 124)	hu kumara na	<i>the woman</i>			
(Nyihi 80)	ba bihi na	<i>the place</i>			
(Nyihi 117)	ba ngoyo na	<i>the song</i>			
(Jekee 9)	ba mü'di na	<i>the tree</i>			
(Jekee 38)	hu kumara	<i>the woman spirit</i>			
	hege na				
(Jekee 40)	hu ngüli na	<i>the female widow</i>			
(Nyere 13)	ba 'binjuru na	<i>the poor man</i>			

There are three demonstratives. In (6), the demonstrative **na** ‘this, these’ shows **'jii** has already been mentioned.

<u>Already mentioned</u>	(6) Bi ta 'jii na . <i>He saw <u>this person</u>.</i>
<u>Known</u>	(7) Bi ta 'jii nika . <i>He saw <u>that person</u>.</i>
<u>Known</u>	(8) Bi ta 'jii aman . <i>He saw <u>that person</u>.</i>

In (7), the demonstrative **nika** ‘that, those’ shows **'jii** is known. Maybe people have been looking for this person and is in their minds, and now he has been seen. In (8), the demonstrative **aman** ‘that, those’ shows **'jii** is also known and in the minds of everyone [check for a difference between **nika** and **aman**].

The ways of using these demonstratives for male, female and plural nouns are compared below.

	Singular Demonstratives	Plural Demonstratives
Already mentioned	binya na <i>this goat</i> ba binya na <i>this (male) goat</i> hu binya na <i>this (female) goat</i>	binya na <i>these goats</i> ye binya na <i>these (plural) goats</i>
Known	binya nika <i>that goat</i> ba binya nika <i>that (male) goat</i> hu binya nika <i>that (female) goat</i>	binya nika <i>those goats</i> ye binya nika <i>those (plural) goats</i>
Known	binya aman <i>that goat</i> ba binya aman <i>that (male) goat</i> hu binya aman <i>that (female) goat</i>	binya aman <i>those goats</i> ye binya aman <i>those (plural) goats</i>

Only nouns with a distant relationship to another noun (alienable) can have a demonstrative alone following the noun. In (9), only the demonstrative **na** ‘these’ follows the noun **'jii** ‘people’, which has a distant relationship to other nouns.

<u>noun with distant relationship (alienable)</u>	(9) Bi ta 'jii na . <i>He saw <u>these people</u>.</i>
<u>noun with close relationship (inalienable)</u>	(10) Bi ta komo ma na . <i>He saw <u>these my eyes</u>.</i>

Nouns with a close relationship (inalienable) must also have a possessor pronoun along with a demonstrative. In (10), there is the possessor pronoun **ma** ‘my’ along with the demonstrative **na** ‘these’ after the noun **komo** ‘eyes’. This noun has a close relationship with the person.

In *Mämb 49*, the demonstrative **na** ‘this, these’ shows the pronoun **ye** ‘they’ is definite.

(Mämb 49) (definite pronoun)

Akpa **ye na** ndee yi di 'du 'bëë ko beeri, . . . *They these who had been living in the area, . . .*

The demonstrative **na** ‘this, these’ can also be used alone as an indefinite (unknown) pronoun.

In *Nyih 6-8*, **na** is used three times as an indefinite pronoun that means ‘someone’.

(Nyihi 6-8)

Hu kumara na hu nja ami ye mo'jo muu na 'ba ba bu'du na ka jekee.

Na ami ä'jimönyü, na ämönyü ä'jimönyü, na ä'bī mbaraa ji ye mo'jo muu na.

That woman, she treated these children of her man badly.

Someone cooks food and someone eats, and someone gives the left-overs to these children.

As shown below, possessed nouns and possessor nouns can both have demonstratives. Both possessed nouns with a close relationship (inalienable) and possessed nouns with distant relationship (alienable) can have demonstratives.

Possessed nouns with close relationship (inalienable) to possessor nouns with demonstratives

(Jekee 13)	hiko ba gibu'du na	<i>mouth of the man</i>
(Nyere 5)	kumara ba 'jī na	<i>woman of the person</i>
(Nyere 18)	dogiji ba nyere na	<i>finger of the chief</i>
(Jekee 36)	'bē'bē hu kumara na	<i>to house of the woman</i>
(Jekee 8)	ngoyo na ba gibu'du na	<i>this song of the little man</i>
(Jekee 34)	'bēē na hu kumara na	<i>this house of the woman</i>
(Nyere 30)	kinji na ba 'binjuru na	<i>this fish of the poor man</i>

Possessed nouns with distant relationship (alienable) to possessor nouns with demonstratives

(Nyere 13)	kinji 'ba ba 'binjuru	<i>fish of the poor man</i>
(Nyere 24)	ngürü na 'ba nyere	<i>this call of chief</i>
(Nyihi 6)	ye mo'jo muu na 'ba ba bu'du na	<i>these little children of the man</i>

Exercise 9

In the lines below, underline all demonstratives, the nouns they point to, and the pronouns **ba** 'he', **hu** 'she', **ye** 'they' before the noun. The first two sentences are done as examples.

(Mämb 67)

Ugbodo loki a'ji ndobo ji ba kaka ro kada nika.

On that day they collected many tools for him.

(Mämb 72-73)

Mbaa dihikori ye yēē, ba höli na raa nabi mayi ämēli ba gbügürü na na 'Bata haa kpawu 'ba hi ne.

After they left, the bird came and swallowed the big bag with the Hare in it into his belly.

(Hi'bala 37-39)

Ka ä'jimönyü monoo hu da ä'bī ne ji ma ka jekee dihikori ba 'jomo'ba 'bonjo na unja. Ka hu atā 'jomo'ba 'bonjoo aman ji ma doturu ma.

There is no other food that she gave to me that is as good as these pumpkin seeds. She gave these pumpkin seeds only to me.

(Hi'bala 43-44)

Firi nika gimaa na ngbo hibi ngu'ngu ne hi külü ne.

That matter, the girl just thought in her mind on it.

(Hi'bala 47)

Ka mbaga gimaa nika di yuyu,

Since mother of that little girl died,

na domu'du do hi'bana doturoo. (Hi'bala 49)	<i>(she) slept only on a plain piece of skin.</i>
Ka gihi'bana nika di 'dü nya ne 'baki'da, (Hi'bala 68)	<i>And that piece of skin thrown there,</i>
Ka firi aman hu da roo, hu roo hi mülü. (Hi'bala 106)	<i>And that act she did, she did in the dark.</i>
Mi lewu hi mini firi nika 'bahu. (Nyih 23)	<i>I looked in motive of her that behavior</i>
Dihi ndondo ye mo'jo muu nika ro ba firi nika gboro taga. (Nyih 46)	<i>From morning until evening, those little children (did) that work.</i>
ba ä'bëë ji hu, nya hu ämönyöö, nya hu aye ba mini aman. (Nyih 48)	<i>and gave it (fruit) to her, and she ate it and drank that water.</i>
Höli raa maa amayi'dee roo, ata hu gimaa aman. (Nyih 57)	<i>A bird came and met that young girl.</i>
Ba raa nabi ajo jungba, ba raa ä'dö'dü a'ji nika didanga hu kpawu. (Nyih 81)	<i>So he set a trap, he picked up all those things that were around her.</i>
Ye raa nabi alewu ba gimaa na ka nyere hi ba bihi aman ro. (Nyih 134)	<i>Then they chose the boy as the chief in that place.</i>
Ba ngoyo nika ba da aku ne nandanika, ro nika haa ma, ka hu lëmi naa ama. (Nyere 23)	<i>That song he is singing now, these names in it are mine and this my sister's.</i>
Damayi ka ba nyere nika äfi 'jü kori ba lo'ngu 'jü monoo. (Bata 28)	<i>Then that chief sent for an important person.</i>
Kaana cici nika di ci roo, ngürü'dëë ma 'ba.	<i>When that pot becomes hot, call me to come.</i>

Same Subject Pronouns (Logophoric)

Same subject pronouns are special pronouns used for '(s)he'. When a '(s)he' subject pronoun is the same person that is reporting, the pronoun **ni** '(s)he' is used. Sometimes the demonstrative **na** 'this' is also used as a same subject pronoun.

In *Nyere 26-27*, **nyere** 'chief' reports or speaks an indirect speech. That is, the storyteller says the approximate words of the chief—not the actual words.

(Nyere 26-27) (ni '(s)he' as same subject)

Da **nyere** naa, di hikori kinji na **ni** di
wo ne diji ba 'binjuru na, a'ji monoo
ka ro kidi ro hiti ro ne unja.

*Chief said that, after **he** took this fish from
the poor man, nothing good happened
in health for him.*

The same subject pronoun **ni** ‘(s)he’ shows the person doing the action **wo ne** ‘took it’ is the same as the one reporting. It is the chief and not another person.

In *Nyere 28-30*, those doing actions are not the same as the one reporting, so the same subject pronoun **ni** is not used. Instead **bi** ‘he’ is used.

(Nyere 28-30) (bi ‘he’ as subject)

Ka ba **lo'ngu 'jii** na akehe ne ji nyere,
amile **bi** ngürü'ba ba 'bikinji na rọ firi na
bi di ku ne hi külü ne rọ kada na ndee,
bi di wo kinji na ba 'binjuru na haa.

*Then the **important man** told the chief that,
he (chief) should call the owner of fish, so that
he (fish owner) say thoughts in his mind the past
day when **he** (chief) took the fish of this poor man.*

In *Nyere 28-30*, the **lo'ngu 'jii** ‘important person’ reports on the actions of **nyere** ‘chief’ and **'bikinji** ‘owner of fish’. The pronoun **bi** ‘he’ shows the one doing the action is not the same as the one reporting.

In the lesson *Demonstratives*, we learned the demonstrative **na** is sometimes used as an unknown subject. In *Nyih 6-8*, **na** is used three times as an indefinite pronoun that means ‘someone’.

(Nyih 6-8)

Hu kumara na hu nja ami ye mo'jo muu na
'ba ba bu'du na ka jekee.
Na ami ä'jimönyü, **na** ämönyü ä'jimönyü,
na ä'bi mbaraa ji ye mo'jo muu na.

That woman, she treated these children
of her man badly.
Someone cooks food and **someone** eats, and
someone gives the left-overs to these children.

In *Mämb 65-66*, the demonstrative **na** ‘this, someone, he’ shows the same person reporting (Hare) did the action **ro'bu anga** ‘wanted to follow’, and is used as a same subject pronoun.

(Mämb 65-66) (na ‘this person, someone’ same subject)

Dihikoree naa kaka ye, *After that (Hare) said to them,*
na ro'bu anga hi kori hu, *that **he** wanted to follow her tracks,*

The pronoun **ne** can mean ‘it’ or ‘(s)he’ and can take the place of things or animals or persons. It is rare for this pronoun to be a subject (do an action). Two examples are *'Bata 32* and *Mämb 98-99*.

('Bata 32) (ne ‘it’ as subject)

Ba firi na dibina raa andee, *This story went and*
ka **ne** ämbühī hi mbili lēmī ba. *it came to his sister.*

(Mämb 98-99) (ne ‘she’ as subject)

Dih i banika monoo hu kpa ämēbī hi hilili
cīkī toro, ka **ne** mbimbi kädökökötü.

*At that time, she flew high up in sky
so that **she** would leave for good.*

In the lesson *Object pronouns*, we will learn the pronoun **ne** ‘it, (s)he’ is only rarely used as an

object (receiving the action) when it means ‘(s)he’ (takes the place of animals or persons), but it is commonly used as an object when it means ‘it’ and (takes the place of things).

In *Hi'bala 133-134*, **ne** ‘(s)he’ shows the person receiving the action **tunu** ‘killed’ is the same as the **gihibala** ‘orphan’ mentioned earlier in the sentence.

(*Hi'bala 133-134*) (**ne** ‘(s)he’ as same object)

Man ka ndee **gihibala** aman hu di **tunu ne**, *Even if it is a **little orphan** that she **killed her**,*
 hu andee angungu firi kunya cinika *how could she think up such a plan?*
 'baanika diji 'di?’

In *Nyihhi 134*, **ne** ‘it’ receives the action **aku** ‘sings’.

(*Nyihhi 134*) (**ne** ‘it’ as object)

Ba **ngoyo** nika ba da aku **ne** nandanika, *That song he is singing **it** now,*

In this lesson, we have compared the following pronouns:

Pronoun	Meaning	Shows
ni	<i>(s)he</i>	subject (doer of action) is the same as the person reporting
na	<i>someone, this person</i>	unknown subject; (commonly) a demonstrative (points to a noun); can also show the subject is the same as the person reporting.
ne	<i>(s)he</i>	(rarely) a subject or object
ne	<i>it</i>	(rarely) a subject (doer); (commonly) an object (receiver of action),

Exercise 10

Underline all subject pronouns in the sentences below. Circle all same subject pronouns. The first sentence is done as an example.

(*Hi'bala 28-30*)

Hu raa äwü gimaa atā gimaa do gbondo ne, *She lifted child and put child on her knee,*
 alayi hi do gimaa, ka ji hu ndani ye a'du nā hu *caressed child's head, that and told her that,*
 bikötü, ni du'buru mbaga hu nokotoo, *today they would sleep together,*
 da ndani roo ni ngu'ngu mbaga hu ro. *she dreamed of her mother yesterday,*
 (*Hi'bala 78-80*) *and today she is still thinking about her mother.*

“Gimaa uyu roo, 'di di tunu gimaa?”

Naa, na atu a'ji na di tunu gimaa, *(Husband,) “Child is dead? What killed child?”*
 ni lawu ngbo ta gimaa ka mumbu. *(She) says no one knows what killed child,*
she woke up and just found the child dead.

(*Hi'bala 101*)

“Hu tunu hu nā 'di?” Naa, *“How did she kill her?” (She) said, “Yesterday,*
 “Nokotoo hu naa ni du'buru mbaga ma.” *she said she dreamed about my mother.”*

(*Nyere 38*)

Ka nyere amile firi kunya na *Then the chief asked that the bad action*
 ni di mi ne, unya ne 'ba ji ne. *he had done be forgive to him.*

(Lu'ba 5-6)

Da 'dice ba ji Böngëë naa, ni ta
Böngëë yi cu ndee kaba a'ji 'ba mbu'da.

*He wrote in his article that, he found
the number of Bongo to be 100,000.*

Object pronouns

In the lesson *Pronouns*, we learned that object pronouns follow a verb and receive the action. Some object pronouns take the place of person and animal nouns (such as **'jii na** 'this person') Other pronouns take the place of thing, place and idea nouns (such as **a'ji na** 'this thing').

Object Pronouns

For person and animal nouns	For thing, place and idea nouns
Bi lewu 'jii na . <i>He watched <u>this person</u>.</i>	Bi lewu a'ji na . <i>He watched <u>this thing</u>.</i>
Bi lewu ma . <i>He watched <u>me</u>.</i>	
Bi lewu i . <i>He watched <u>you(sg)</u>.</i>	
Bi lewu ba . <i>He watched <u>him</u>.</i>	Bi lewu ne . <i>He watched <u>it</u>.</i>
Bi lewu hu . <i>He watched <u>her</u>.</i>	Bi lewoo. <i>He watched <u>it</u>.</i>
Bi lewoo. <i>He watched <u>him/her</u>.</i>	
Bi lewu je . <i>He watched <u>us</u>.</i>	
Bi lewu he . <i>He watched <u>you(pl)</u>.</i>	
Bi lewu ye . <i>He watched <u>them</u>.</i>	Bi lewu ne . <i>He watched <u>them (things)</u>.</i>
Bi lewoo. <i>He watched <u>them</u>.</i>	Bi lewoo. <i>He watched <u>them (things)</u>.</i>

The object pronouns **ma** 'me', **i** 'you (sg)', **ba** 'him', **hu** 'her', **je** 'us', **he** 'you (pl)', and **ye** 'they' take the place of person or animal nouns.

In *Mämb 99*, **hu** 'her' is an object pronoun that takes the place of the bird **Mämbilingänjä**. **Hu** receives the action **adari** 'defeated'.

(Mämb 99)

Ka pürü na di'ba himi **adari hu**. *These wounds from inside her defeated her.*

There are two object pronouns that take the place of thing, place, and idea nouns: the object pronoun **ne** 'it, them' and a long vowel at the end of a verb.

In *Nyih 43-46*, **ne** is an object pronoun that takes the place of **mbili gurufa** 'Gurufa leaves'. It receives the action **atugu** 'beat'.

(Nyih 43-46)

<p>Hu lëmi ba hu döndihi haa, u ba raa ä'jê mbili gurufa, atugu ne tugu ne tugu ne, nya ba atinge'dee mini ne ne atu täa danga hu. Ba andee, ba ä'dö'dü'dëë mo'jo käläkiti di'da, ba ä'bëë ji hu, nya hu ämönyöö, nya hu aye ba mini aman.</p>	<p><i>His sister stayed inside, he took Gurufa tree leaves. He beat it, beat it, beat it, he got water with them, and carried and put it next to her. He went and collected fruits of Kalakiti tree, he gave it (fruit) to her, and she ate it as she drank that water.</i></p>
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The verb **ata** ‘put’ has a long vowel in **taa** ‘put it’. This long vowel is an object pronoun that takes the place of **mbili gurufa**. The verb **ä'bi** ‘gave’ has a long vowel in **ä'bëë** ‘gave it’ that takes the place of **käläkiti** ‘Kalakiti fruit’. The verb **ämönyü** ‘ate’ has a long vowel in **ämönyöö** ‘ate it’ that also takes the place of **käläkiti**.

The verbs below can have either object pronoun that take the place of thing, place or idea nouns. In rare cases, **ne** and long vowel pronouns can also take the place of person or animal nouns.

Object pronouns for thing, place and idea nouns

	Object pronoun ne ‘it, them’		Long vowel object pronoun on verb	
a	anja ne	<i>throw it</i>	anjaa	<i>throw it</i>
	alaga ne	<i>chop it</i>	alagaa	<i>chop it</i>
e	akpe ne	<i>kick it</i>	akpee	<i>kick it</i>
	agele ne	<i>choose it</i>	agelee	<i>choose it</i>
i	akpi ne	<i>open it</i>	akpee	<i>open it</i>
	ahiri ne	<i>fry it</i>	ahiree	<i>fry it</i>
o	awo ne	<i>pull it</i>	awoo	<i>pull it</i>
	anyo ne	<i>wipe it</i>	anyoo	<i>wipe it</i>
u	a'bu ne	<i>fold it</i>	a'buo	<i>fold it</i>
	akuru ne	<i>protect it</i>	akuruo	<i>protect it</i>
ë	ä'jë ne	<i>get it</i>	ä'jëë	<i>get it</i>
	älë ne	<i>dig it</i>	älëë (?)	<i>dig it</i>
ï	äcï ne	<i>beat it</i>	äcëë	<i>beat it</i>
	ägirï ne	<i>stir it</i>	ägirëë	<i>stir it</i>
ö	älö ne	<i>remove it</i>	älöö (?)	<i>remove it</i>
ü	ätü ne	<i>pound it</i>	ätüö	<i>pound it</i>
	ätünyü ne	<i>smell it</i>	ätünyüö	<i>smell it</i>

Verbs with last vowel **a** have the long vowel object pronoun **aa**. Verbs with last vowel **e** or **i** have the long vowel **ee**. Verbs with last vowel **o** have the long vowel **oo**. Verbs with last vowel **u** have the long vowel **uo**. Verbs with last vowel **ë** or **ï** have the long vowel **ëë**. Verbs with last vowel **ö** have the long vowel **öö**. Verbs with last vowel **ü** have the long vowel **üö**.

Some verbs such as **akehe ne** ‘tell it’ and **aku ne** ‘say it’ always have the pronoun **ne** ‘it’. In *Nyere 28-29*, **akehe** has the object pronoun **ne** ‘it’ even though what he says also follows this verb.

(Nyere 28-29) (ne ‘it’ with second object)

Ka ba lo'ngu 'jii na **akehe ne** ji nyere, *Then the important man **told it** to chief*
 amile bi ngürü'ba ba 'bikinji na, *that he should call the owner of fish,*

In *Jekée 16-17*, **aku** also has the object pronoun **ne** ‘it’ even though what he says also follows this verb.

(Jekee 16-17) (**ne** ‘it’ with second object)

Ye binya nika kpawga ma **aku ne** ji ye *All these goats, I will **tell it** to them*
ka ye andee ji ye 'biyagaa doturu ye. *to go back to their owners by themselves.*

In the lesson *Focus*, we will learn that when a noun object comes before a verb, it is in focus—it is the most important word in the sentence. The pronoun object **ne** ‘it’ always follows a verb when a noun object is in focus before the verb.

In *Hi'bala 43-44*, the noun object **firi nika** ‘that matter’ is in focus and comes before the verb **ngu'ngu** ‘thought’.

(*Hi'bala 43-44*) (**ne** ‘it’ for noun object focus)

Firi nika gimaa na ngbo *That matter, the girl just*
hibi **ngu'ngu ne** hi külü ne. *thought **it** in her mind.*

Ne ‘it’ follows **ngu'ngu** to take the place of **firi nika** in its usual place after the verb.

The verb **ngu'ngu** ‘thought’ does not have the pronoun **ne** ‘it’ in other sentences such as *Hi'bala 72*.

(*Hi'bala 72*)

Hu **ngu'ngu** hi ne hu ki ngba *She **thinks** inside herself that if she cries*
ba mino na ka gimbara bihi na kpii, *when it is still dark, . . .*

Exercise 11

Underline all object pronouns and long vowel object pronouns on verbs in the sentences below. The first three sentences are done as examples.

(*Mämb 33*)

Hi'ba ye bihi uwu **ne** do 'bëë ga.

*Their sound those heard **it** in all villages.*

(*Mämb 57-58*)

Kpa ba dihi koree amile, bimu'du muta
ki mbi dikori ne ata **hu** na komo ne,
maki gile ngara höli üli 'bo **hu** ro.

*And he said that if after these three days
he did not see **her** with his eyes, that would
mean the great bird swallowed **her**.*

(*Mämb 79-80*)

Mbö'bö mini na kedeka 'bahi hu gändä,
ye na ka 'buru ye da **ayee**.

*There was a lot of spoiled water inside her,
and those who were alive were drinking **it**.*

(*Mämb 89*)

Ba raa akukori ndobo na ba da ro'bu
ye amiyaa.

*He told about the work that he wanted
them to do it.*

(*Mämb 114*)

Kpa ye nabi äwü ba toro do 'jii ye na
mömü ne.

*They carried him up on people along with
his wife.*

(*Hi'bala 37-39*)

Ka ä'jimönyü monoo hu da ä'bi ne ji ma

There is no other food that she gave it to me

ka jekee di hikori ba 'jomo'ba 'bonjo na.
(Hi'bala 41-42)

Ba a'ji bana ndani hu di ngu'ngu ne
amile naa, na ro'bu ä'dögü rō ma aka
je a'du ne ne hi bimu'du kötü.

(Hi'bala 49)

Ka gihi'bana nika di 'dü nya ne 'baki'da,
(Hi'bala 82-84)

Bu'du 'bi'bëë, mäli'bëë ye raa abe
didokori kungu abe dido bübü alingi
kori gbondo 'jii na dayi 'bë'bë.

Bu'du raa alee kori bübü . . .

(Hi'bala 117)

Hu raa ä'jê kaga hu raa atâ nya ne.

(Hi'bala 133-134)

Man ka ndee gihi'bala aman hu di tunu ne,

hu andee angu'ngu firi kunya cinika
'baanika diji 'di?"

(Nyihî 18-19)

Kumara nabi ndee äri kuta ngori ä'bëë hi
ji ye naa ye ndee'ba atu'dee mini nini.

(Nyihî 39)

Ba raa maa akehee ji lëmi ne naa ka ji hu,

(Nyihî 52)

Diji ba amohitu ne amile lëmi ne na ngatikan.

(Nyihî 105)

Ba 'jii monoo ba rō ngoyo bina,
ayi ka awu ngoyo naa aba ba da akoo!

(Nyihî 120-121)

Da ba raa maa aku ne ji ba 'jii na ba da
akuru do ne.

(Nyihî 134)

Ba ngoyo nika ba da aku ne nandanika,
ro nika haa ma, ka hu lëmi naa ama.

(Nyihî 140)

Ka ye 'jii na 'bene, a'ji monoo ji ne
na da amee nâ ba 'jii na, na njaa.

(Nyere 9-10)

Damayi ka ba akehe ne hi külü ne amile
kinji na 'bene, na akeke haa do ngori,
doo ji kumara 'bene, ka mbaraa na agoo
'bugba.

(Nyere 26-27)

Da nyere naa, di hikori kinji na ni di
wo ne diji ba 'binjuru na, a'ji monoo

that is as good as these pumpkin seeds.

*What is the matter today that she wants it
to give me a bath and to sleep
with her in the same bed.*

And that piece of skin thrown it there,

*Head of house and his neighbours would
inspect road and rubbish dump, looking for
footprints of person who had entered house.
Man looked for them among rubbish dump,*

She took the rod back and put and left it.

*Even if it is a little orphan that she killed
her,
how could she think up such as plan?"*

*Woman went and sewed two beer filters,
she gave them to them (children), told them
to go fetch water in them.
Then he reported it to his sister and told her,*

For he knew it that his sister is still young.

*Someone is singing a song over there, please
come and hear his song he is singing it!*

*Then he spoke it to the man who
guarded on him.*

*That song he is singing it now, these names
in it are mine and this my sister's.*

*(He says) to his people there is not a certain
thing for him to do it with that person.*

*He says in his mind that fish which
is his, he will divide it into two—its head
will be for his wife and rest of it*

(he) will sell it.

*Chief said, after the fish he took it from
poor man, nothing good happened*

ka rọ kidi rọ hiti rọ ne unja.

(Nyere 38)

Ka nyere amile firi kunya na ni di mi ne, unya ne 'ba ji ne.

('Bata 30)

'Bata raa nabi amayi äwü gbondo ne atqa hi cici.

('Bata 38-39)

Naa ka ji ba, "İ kaa akoo ka nika gile lëmi ma nja ji i wa ro."

in health for him.

Then the chief asked that the bad action he had done it be forgive to him.

Then Hare came and carried his foot and put it in the pot.

(Narrator) Say to him, "If you say it like this, then surely my sister is not for you."

Prepositions

Prepositions introduce nouns or pronouns and tell about an action. The preposition and the words introduced by the preposition are called a prepositional phrase. In (1), **hi** 'in' is a preposition.

(1) Ba amayi **hi** mbaaganja. *He comes **in** a car.*

The preposition **hi** introduces the noun **mbaaganja** 'car'. The prepositional phrase **hi mbaaganja** 'in car' tells about how the action **amayi** 'comes' happened. It tells us **amayi** happened in a car.

In (2), **rọ** 'for' introduces the pronoun **ma** 'me'.

(2) Ba amayi **rọ** ma. *He comes **for** me.*

In (1-2), prepositional phrases have one word besides the preposition. But prepositional phrases can also have several words. In (3), **gbö molo ba mü'di na** 'as far as the bottom of the tree' is all part of the prepositional phrase.

(3) Ba amayi **gbö molo ba mü'di na**. *He comes **as far as** the bottom of the tree.*

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

Prepositions	Connected prepositions
na <i>and, with</i>	didanga <i>from beside</i>
hi <i>in</i>	dido <i>from on (thing)</i>
do <i>on</i>	diro <i>from on</i>
rọ <i>for, at, on</i>	dihi <i>from in</i>
gbö <i>as far as, up to, until (place)</i>	di'ba <i>from at (place)</i>
'ba <i>to, in (place)</i>	diji <i>from to (person)</i>
ji <i>to, for (person)</i>	dikori <i>from around</i>
dj <i>from(adverb, modifier)</i>	didokori <i>from along</i>
kori <i>around</i>	gboro <i>as far as</i>

gbana	<i>with</i>	gbodo	<i>up to, as far as</i>
danga	<i>next to</i>	gboji	<i>up to</i>
dongara	<i>between</i>	hido	<i>in on</i>
hogo	<i>behind</i>	hikori	<i>in around</i>
		nado	<i>with on</i>
		dohogo	<i>behind</i>
		'bahi	<i>inside</i>

The prepositions are used in sentences below. Most prepositions can introduce all types of nouns. But the prepositions **gbö** ‘up to’, **'ba** ‘to, at’ and **di'ba** ‘from at’ only introduce a place. The preposition **di** ‘from’ only introduces a modifier or adverb. The prepositions **ji** ‘to’ and **diji** ‘from to’ only introduce a person.

Prepositions			
Introducing things or places		Introducing people	
Ma amayi na mbaaganja.	<i>I come with a car.</i>	Ma amayi na 'jii.	<i>I come with a person.</i>
Ma amayi hi mbaaganja.	<i>I come in a car.</i>	Ma amayi hi loki 'jii.	<i>I come with people.</i>
Ma amayi do mbaaganja.	<i>I come on a car.</i>	Ma amayi do 'jii.	<i>I come on a person.</i>
Ma amayi ro mbaaganja.	<i>I come to a car.</i>	Ma amayi ro 'jii.	<i>I come for a person.</i>
Ma amayi gbö 'bè'bè.	<i>I come up to house.</i>	—	
Ma amayi 'ba bidì.	<i>I come to a pasture.</i>	—	
—		Ma ä'bì a'ji ji 'jii.	<i>I give thing to a person.</i>
Ma amayi di toro.	<i>I come from above.</i>	—	
Ma amayi kori mbaaganja.	<i>I come around a car.</i>	Ma amayi kori 'jii.	<i>I come around a person.</i>
Ma amayi gbana mbaaganja.	<i>I come with a car.</i>	Ma amayi gbana 'jii.	<i>I come with a person.</i>
Ma amayi danga mbaaganja.	<i>I come beside a car.</i>	Ma amayi danga 'jii.	<i>I come beside a person.</i>
Ma amayi dongara loki mbaaganja.	<i>I come between cars.</i>	Ma amayi dongara loki 'jii.	<i>I come between people.</i>
Ma hogo mbaaganja.	<i>I am behind a car.</i>	Ma hogo 'jii.	<i>I am behind a person.</i>
Ma amayi didanga mbaaganja.	<i>I come from beside a car.</i>	Ma amayi didanga 'jii.	<i>I come from beside a person.</i>
Ma amayi dido mbaaganja.	<i>I come from on a car.</i>	—	
Ma amayi diro mbaaganja.	<i>I come from on a car.</i>	Ma amayi diro 'jii.	<i>I come from on a person.</i>
Ma amayi dihì mbaaganja.	<i>I come from inside a car.</i>	Ma amayi dihì 'jii.	<i>I come from inside a person.</i>
Ma amayi di'ba bidì.	<i>I come from at a pasture.</i>	—	
—		Ma amayi diji 'jii.	<i>I come from a person.</i>

Ma amayi dikori mbaaganja.	<i>I come from around a car.</i>	Ma amayi dikori 'jii.	<i>I come from around a person.</i>
Ma amayi didokori mbaaganja.	<i>I come from along a car.</i>	Ma amayi didokori 'jii.	<i>I come from along a person.</i>
Ma amayi gboro mbaaganja.	<i>I come as far as a car.</i>	Ma amayi gboro 'jii.	<i>I come as far as a person.</i>
Ma amayi gbodo mbaaganja.	<i>I come up to a car.</i>	Ma amayi gbodo 'jii.	<i>I come up to a person.</i>
Ma amayi gboji mbaaganja.	<i>I come up to a car.</i>	Ma amayi gboji 'jii.	<i>I come up to a person.</i>
Ma äci hido kibi.	<i>I beat on a drum.</i>	Ma äci hido 'jii.	<i>I beat on a person.</i>
Je hikori mbaaganja.	<i>We are around a car.</i>	Je hikori 'jii.	<i>We are around a person.</i>
—		Ma amayi nado 'jii.	<i>I come with on a person.</i>
Ma amayi dohogo mbaaganja.	<i>I come behind a car.</i>	Ma amayi dohogo 'jii.	<i>I come behind a person.</i>
Ma amayi 'bahi mbaaganja.	<i>I come inside a car.</i>	Ma amayi 'bahi loki 'jii.	<i>I come among people.</i>

For prepositions, we have the following spelling rule:

Spelling rule 6: Write all prepositions as separate words, but connected to another preposition:

Correct	Wrong	
Ma amayi do mbaaganja.	Ma amayi dombaaganja .	<i>I come on a car.</i>
Ma amayi gbö 'bè'bè.	Ma amayi gbobidi .	<i>I come up to a pasture.</i>
Ma amayi na 'jii.	Ma amayi na 'jii.	<i>I come with a person.</i>
Ma amayi dih i mbaaganja.	Ma amayi di hi mbaaganja.	<i>I come from inside a car.</i>
Ma amayi nado mbaaganja.	Ma amayi na do mbaaganja.	<i>I come with on a car.</i>
Ma amayi didokori mbaaganja.	Ma amayi di do kori mbaaganja.	<i>I come from along a car.</i>

Some prepositions are also body parts².

Nouns	Nouns used as Prepositions
do 'jii <i>head of person</i>	do 'jii <i>on person</i>
kori 'jii <i>footprint of person</i>	kori 'jii <i>around person</i>
ro 'jii <i>body of person</i>	ro 'jii <i>for person</i>
hi 'jii <i>stomach of person</i>	hi 'jii <i>in person</i>
ji 'jii <i>hand of person</i>	ji 'jii <i>to person</i>
hogo 'jii <i>back of person</i>	hogo 'jii <i>behind person</i>

² Each noun and corresponding preposition have the same tone, so there is no need to distinguish these in writing.

Most prepositions can be used instead of **do** 'on' or **na** 'with' in (4) or (5).

(4) Ba **do** mbaa. *He is on a car.*

(5) Ba amayi **na** 'jii. *He comes with a person.*

Exercise 12

In the sentences below, underline all prepositions. Do not underline any words that are not prepositions. The first sentence is done as an example.

(Mämb 3-4)

Lo'ngu moko üdü nga **'ba** nyihi **dongara**
ye ngara höli monoo ngori
ka Mämbilingänjä ye **na** Mämbilingämä.

*A big fight began at moon between two
great birds called Mämbilingänjä
with Mämbilingämä.*

(Mämb 7-8)

Ye na **na** nyere hi ji ye raa
nabi ga'dee ye gu'bu di'ba nyihi.

*Those with authority in their hands
chased them away from the moon.*

(Mämb 9)

Ye höli ngori na roo, ye raa nabi
mbi'dee rō dohii na 'bagajee.

Then the two birds came to our land.

(Mämb 14)

Mbili Mämbilingänjä na dikori do hu
gewegewe mile mbili mehe yama.

*Mambilinganja's ears hang around
her head like oversized spears.*

(Mämb 27)

Ye nja ärörö nahi kadaa wa.

They do not fly in the day time.

(Mämb 32)

Yi tū hi komo ye di toro akpa
ye acu'dee bihi dokorkotu.

*They met by their eyes from above
and then fell down together.*

(Mämb 34-35)

Yi cī rō ye bihi ka korkakpa,
akpa ye kpawu yongi diji biyoyo,
akpa do bihi diro ye kpi.

*They fought for a long time and they
both became exhausted from fatigue,
and on that place from then they were quiet.*

(Mämb 61)

'Bata raa nabi cī hido kibi.

Hare beat on the drum.

(Mämb 121)

Dikori 'jii apiya dihi ngala,

Before people scattered from dancing place,

(Hi'bala 6)

Hu kumara na hu raa atā 'bonjo do fö'dü.

The woman put pumpkin on the fire.

(Hi'bala 12-13)

Ne hiti rō gimaa na ngbo ka jekee
dido ngara ye muu na 'bahu.

*The health of the little child
is better than that of her own children.*

(Hi'bala 55-56)

Ye raa ngbo **nabi 'du** 'bii,
damayi nado ja'da hindo,

*Then they slept,
and afterwards in the middle of the night,*

(Hi'bala 82-85)

Mälīi'bēē ye raa abē didokori kungu

Neighbours passed along road on side of

abe dido bübü alingi kori gbondo 'jii na
dayi 'bè'bè. Bu'du raa alee kori bübü,
wile bi di ta kori gbondo 'jii.

(Hi'bala 129)

Mähimèè raa meyeka änyì didanga mumbu
andee danga hu gihi'bala na.

(Nyihì 10)

Ye nja mayi danga ä'jimönyüö.

(Nyihì 23)

Dihi ndondo ye mo'jo muu nika
rò ba firi nika gboro taga.

(Jeeke 5)

Ba gibu'du na raa na ndere gbö
molo ba mü'di na,

(Jeeke 14-15)

Oo, ma ä'jë ì, da ì nya'ba ma a'dee ye
binya 'bè'bè ku'du ji ye 'biyagaa
gbana biku ne ji ye himü mee.

*rubbish looking for footprints of the person
coming into house. Man looked around
rubbish but did not find any footprints.*

*Relatives left the from beside corpse,
and went next to the little orphan.*

They should not come near the food.

*From morning until evening, children were
on this work (trying to hold water in filter).*

*The young man with walking up to
the bottom of the tree,*

*Yes, I will marry you, but first let me drive
the goats back home to their owners
with telling my parents about this.*

Prepositions Introducing Pronouns

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

Prepositions	Connected prepositions
na <i>and, with</i>	didanga <i>from beside</i>
hi <i>in</i>	dido <i>from on (thing)</i>
do <i>on</i>	diro <i>from on</i>
rò <i>for, at, on</i>	dihi <i>from in</i>
gbö <i>as far as, up to, until (place)</i>	di'ba <i>from at (place)</i>
'ba <i>to, in (place)</i>	diji <i>from to (person)</i>
ji <i>to, for (person)</i>	dikori <i>from around</i>
dì <i>from (adverb, modifier)</i>	didokori <i>from along</i>
kori <i>around</i>	gboro <i>as far as</i>
gbana <i>with</i>	gbodo <i>up to, as far as</i>
danga <i>next to</i>	gboji <i>up to</i>
dongara <i>between</i>	hido <i>in on</i>
hogo <i>behind</i>	hikori <i>in around</i>
	nado <i>with on</i>
	dohogo <i>behind</i>
	'bahi <i>inside</i>

In the lesson *Pronouns*, we learned that pronouns introduced by prepositions are often the same as object pronouns. They can take the place of the nouns 'jii na 'this person' or a'ji na 'this thing' in the sentences below.

Pronouns introduced by prepositions

For person and animal nouns

Bi mayi rọ 'jii na.	<i>He came for this man.</i>
Bi mayi rọ ma .	<i>He came for me.</i>
Bi mayi rọ i .	<i>He came for you(sg).</i>
Bi mayi rọ ba .	<i>He came for him.</i>
Bi mayi rọ hu .	<i>He came for her.</i>
Bi mayi rọ roo .	<i>He came for him/her.</i>
Bi mayi rọ ne .	<i>(S)he came for him/her. (same, logophoric)</i>
Bi mayi rọ je .	<i>He came for us.</i>
Bi mayi rọ he .	<i>He came for you(pl).</i>
Bi mayi rọ ye .	<i>He came for them.</i>
Bi mayi rọ roo .	<i>He came for them.</i>

For thing, place and idea nouns

Bi mayi rọ firi na.	<i>He came for this matter.</i>
Bi mayi rọ ne .	<i>He came for it.</i>
Bi mayi rọ roo .	<i>He came for it.</i>
Bi mayi rọ ne .	<i>He came for them (things).</i>
Bi mayi rọ roo .	<i>He came for them (things).</i>

The object pronouns **ma** 'me', **i** 'you (sg)', **ba** 'him', **hu** 'her', **ne** 'him/her (same)', **je** 'us', **he** 'you (pl)', and **ye** 'they' take the place of person or animal nouns.

In *Hi'bala 90*, **hu** 'her' is a pronoun introduced by the preposition **ro** 'for' that takes the place of **kumara ndüböö** 'elder woman'.

(*Hi'bala 90*) (object pronoun **hu** 'her')

Ye raa rọ tüdü **ro hu** ro, rọ tüdü **ro hu**. *They mourned **for her**, they mourned **for her**.*

When a pronoun introduced by a preposition takes the place of a thing, place, or idea noun, the preposition has a long vowel or is connected to the pronoun. In rare cases, long vowel pronouns can also take the place of person and animals nouns.

In *Hi'bala 47-48*, **doo** is a preposition and pronoun that takes the place of **do hi'bana** 'on skin'.

(*Hi'bala 47-48*) (long vowel object pronoun)

Ka mbaga gimaa nika di yuyu, na domu'du **do hi'bana** doturoo kori gialji monoo **doo** ka gikpanga lawu, na njaa. *Since her mother's death, the little girl slept alone **on a skin** without anything else **on it** like rags, nothing (at all).*

The preposition **do** 'on' has a long vowel in **doo** 'on it' that takes the place of **hi'bana** 'skin'.

The prepositions with long vowel pronouns below can take the place of prepositions introducing things or places. **Nini** 'with it' is a long vowel pronoun on the preposition **na** 'with'.

Things or places

Preposition introducing noun

Long vowel pronoun on preposition

Mi mayi na mbaaganja.	Ma amayi nini .	<i>I come with a car/it.</i>
Ma amayi hi mbaaganja.	Ma amayi haa .	<i>I come in a car/it.</i>

Ma amayi do mbaaganja.	Ma amayi doo .	<i>I come on a car/it.</i>
Ma amayi ro mbaaganja.	Ma amayi roo .	<i>I come to a car/it.</i>
Ma amayi gbö 'bè'bë.	Ma amayi gböö .	<i>I come up to a pasture/it.</i>
Ma amayi 'ba bìdì.	—	
Ma amayi kori mbaaganja.	Ma amayi koree .	<i>I come around a car/it.</i>
Ma amayi gbana mbaaganja.	Ma amayi gbanini .	<i>I come with a car/it.</i>
Ma danga mbaaganja.	Ma dangaa .	<i>I am beside a car/it.</i>
Ma dongara loki mbaaganja.	Ma dongaraa .	<i>I am between cars/them.</i>
Ma hogo mbaaganja.	Ma hogoo .	<i>I am behind a car/it.</i>
Ma amayi didanga mbaaganja.	Ma amayi didangaa .	<i>I come from beside a car/it.</i>
Ma amayi dido mbaaganja.	Ma amayi didoo .	<i>I come from on a car/it.</i>
Ma amayi diro mbaaganja.	Ma amayi diroo .	<i>I come from on a car/it.</i>
Ma amayi dihì mbaaganja.	Ma amayi dihaa .	<i>I come from inside a car/it.</i>
Ma amayi di'ba bìdì.	Ma amayi di'baa .	<i>I come from at a pasture/it.</i>
Ma amayi dikori mbaaganja.	Ma amayi dikoree .	<i>I come from around a car/it.</i>
Ma amayi didokori mbaaganja.	Ma amayi didokoree .	<i>I come from along a car/it.</i>
Ma amayi gboro mbaaganja.	Ma amayi gboroo .	<i>I come as far as a car/it.</i>
Ma amayi gbodo mbaaganja.	Ma amayi gbodoo .	<i>I come up to a car/it.</i>
Ma äcì hido kibi.	Ma äcì hidoo .	<i>I beat on a drum/it.</i>
Je hikori mbaaganja.	Je hikoree .	<i>We are around a car/it.</i>
Ma amayi nahi mbaaganja.	Ma amayi nahaa .	<i>I come with in a car/it.</i>
Ma amayi nado mbaaganja.	Ma amayi nadoo .	<i>I come with on a car/it.</i>
Ma amayi dohogo mbaaganja.	Ma amayi dohogoo .	<i>I come behind a car/it.</i>
Ma amayi 'bahi mbaaganja.	Ma amayi 'bahaa .	<i>I come inside a car/it.</i>

Prepositions ending in **do**, **ro**, **gbö**, **hogo** have a long vowel pronoun with **oo**. Prepositions ending in **kori** have a long vowel pronoun with **ee**. Prepositions ending in **'ba**, **gbana**, **danga**, **dongara**, **hi** have a long vowel pronoun with **aa**.

Pronouns introduced by each preposition are shown below. The preposition **ji** 'to, for' can have a long **aa** vowel when it introduces the pronoun 'me' as in **Ba amayi jaa** 'He comes to me.'

Prepositions introducing pronouns; He comes . . .

na with	do on	ro for, on	ji to	
Ba amayi na 'jii.	Ba amayi do 'jii.	Ba amayi ro 'jii.	Ba amayi ji 'jii.	<i>person</i>
Ba amayi no ma.	Ba amayi no ma.	Ba amayi ro ma.	Ba amayi ji ma.	<i>me</i>
			Ba amayi jaa .	<i>me</i>
Ba amayi no i.	Ba amayi do i.	Ba amayi ro i.	Ba amayi ji i.	<i>you(sg)</i>
Ba amayi no ba.	Ba amayi do ba.	Ba amayi ro ba.	Ba amayi ji ba.	<i>him</i>
Ba amayi no hu.	Ba amayi do hu.	Ba amayi ro hu.	Ba amayi ji hu.	<i>her</i>
Ba amayi ne ne.	Ba amayi do ne.	Ba amayi ro ne.	Ba amayi ji ne.	<i>him/her (same)</i>
Ba amayi nini .	Ba amayi doo .	Ba amayi roo .		<i>it, them (thing)</i>
Ba amayi no je.	Ba amayi do je.	Ba amayi ro je.	Ba amayi ji je.	<i>us</i>
Ba amayi no he.	Ba amayi do he.	Ba amayi ro he.	Ba amayi ji he.	<i>you(pl)</i>
Ba amayi no ye.	Ba amayi do ye.	Ba amayi ro ye.	Ba amayi ji ye.	<i>them</i>

This is . . .

hi in	danga next to	dongara between	kori around	hogo behind	
Na hi 'jii.	Na danga 'jii.	Na dongara loki 'jii.	Na kori 'jii.	Na hogo 'jii.	<i>person</i>
Na hi ma.	Na danga ma.	Na dongara ma.	Na kori ma.	Na hogo ma.	<i>me</i>
Na hi i.	Na danga i.	Na dongara i.	Na kori i.	Na hogo i.	<i>you(sg)</i>
Na hi ba.	Na danga ba.	Na dongara ba.	Na kori ba.	Na hogo ba.	<i>him</i>
Na hi hu.	Na danga hu.	Na dongara hu.	Na kori hu.	Na hogo hu.	<i>her</i>
Na hi ne.	Na danga ne.	Na dongara ne.	Na kori ne.	Na hogo ne.	<i>him/her (same)</i>
Na haa .	Na dangaa .	Na dongaraa .	Na koree .	Na hogoo .	<i>it, them (thing)</i>
Na hi je.	Na danga je.	Na dongara je.	Na kori je.	Na hogo je.	<i>us</i>
Na hi he.	Na danga he.	Na dongara he.	Na kori he.	Na hogo he.	<i>you(pl)</i>
Na hi ye.	Na danga ye.	Na dongara ye.	Na kori ye.	Na hogo ye.	<i>them</i>

He comes . . . ; He says . . .

gbodo up to	ji to	gbana with	
Ba amayi gbodo 'jii.	Ba naa ka ji ye 'jii na.	Ba amayi gbana 'jii.	<i>person</i>
Ba amayi gbodo ma.	Ba naa ka ji ma.	Ba amayi gbano ma.	<i>me</i>
Ba amayi gbodo i.	Ba naa ka ji i.	Ba amayi gbano i.	<i>you(sg)</i>
Ba amayi gbodo ba.	Ba naa ka ji ba.	Ba amayi gbano ba.	<i>him</i>
Ba amayi gbodo hu.	Ba naa ka ji hu.	Ba amayi gbano hu.	<i>her</i>
Ba amayi gbodo ne.	Ba naa ka ji ne.		<i>him/her (same)</i>
Ba amayi gbodoo .	Ba naa ka jiyaa .	Ba amayi gbanini .	<i>it, them (thing)</i>
Ba amayi gbodo je.	Ba naa ka ji je.	Ba amayi gbano je.	<i>us</i>
Ba amayi gbodo he.	Ba naa ka ji he.	Ba amayi gbano he.	<i>you(pl)</i>
Ba amayi gbodo ye.	Ba naa ka ji ye.	Ba amayi gbano ye.	<i>them</i>

This comes . . .

dihi from inside	didanga from next to (?)	dido from on (?)	
Na amayi dihi 'jii.	Na amayi didanga 'jii.	Na amayi dido 'jii.	<i>person</i>
Na amayi dihi ma.	Na amayi didanga ma.	Na amayi dido ma.	<i>me</i>
Na amayi dihi i.	Na amayi didanga i.	Na amayi dido i.	<i>you(sg)</i>
Na amayi dihi ba.	Na amayi didanga ba.	Na amayi dido ba.	<i>him</i>
Na amayi dihi hu.	Na amayi didanga hu.	Na amayi dido hu.	<i>her</i>
Na amayi dihi ne.	Na amayi didanga ne.	Na amayi dido ne.	<i>him/her (same)</i>
Na amayi dihaa .	Na amayi didangaa .	Na amayi didoo .	<i>it, them (thing)</i>
Na amayi dihi je.	Na amayi didanga je.	Na amayi dido je.	<i>us</i>
Na amayi dihi he.	Na amayi didanga he.	Na amayi dido he.	<i>you(pl)</i>
Na amayi dihi ye.	Na amayi didanga ye.	Na amayi dido ye.	<i>them</i>

This comes . . .

diro from for (?)	diji from to (?)	dikori from around (?)	
Na amayi diro 'jii.	Na amayi diji 'jii.	Na amayi dikori 'jii.	<i>person</i>
Na amayi diro ma.	Na amayi diji ma.	Na amayi dikori ma.	<i>me</i>
	Na amayi dijaa .		<i>me</i>
Na amayi diro i.	Na amayi diji i.	Na amayi dikori i.	<i>you(sg)</i>
Na amayi diro ba.	Na amayi diji ba.	Na amayi dikori ba.	<i>him</i>

Na amayi diro hu.	Na amayi diji hu.	Na amayi dikori hu.	<i>her</i>
Na amayi diro ne.	Na amayi diji ne.	Na amayi dikori ne.	<i>him/her (same)</i>
Na amayi diroo .		Na amayi dikoree .	<i>it, them (thing)</i>
Na amayi diro je.	Na amayi diji je.	Na amayi dikori je.	<i>us</i>
Na amayi diro he.	Na amayi diji he.	Na amayi dikori he.	<i>you(pl)</i>
Na amayi diro ye.	Na amayi diji ye.	Na amayi dikori ye.	<i>them</i>

Spelling rule 5 says that pronouns are separate words. Spelling rule 6 says that prepositions are separate words. So prepositions are separate from the pronouns they introduce, except for long vowel pronouns.

Correct	Wrong	
Ba amayi ji ma.	Ba amayi jima .	He comes to me.
Ba amayi ji ĩ.	Ba amayi jĩ .	He comes to you(sg).
Ba amayi ji ba.	Ba amayi jiba .	He comes to him.
Ba amayi ji hu.	Ba amayi jihu .	He comes to her.
Ba amayi ji ne.	Ba amayi jine .	He comes to him/her (same)
Ba amayi ji je.	Ba amayi jije .	He comes to us.
Ba amayi ji he.	Ba amayi jihe .	He comes to you(pl).
Ba amayi ji ye.	Ba amayi jiye .	He comes to them.

Exercise 13

In the lines below, underline all prepositions and following pronouns. Also underline prepositions with long vowel pronouns. Do not underline any words that are not prepositions or pronouns. The first two sentence are done as examples.

(Mämb 19-20)

Mbili ye naka makakpaa, nya haa
ka maka'baa na korokoro muta.

*Their ears are long and in them
are wide with three points.*

(Mämb 55)

Ba raa nabi ndijĩ do ndere ji hu,

He accepted on walking to her,

(Mämb 77)

Bi kpa kedeka ata loki 'jii 'bahi hu
kpii ka 'buru.

*He found many people inside her
who were still alive.*

(Mämb 79)

Mbö'bö mini na kedeka 'bahi hu gändä.

There was a lot of spoiled water inside her.

(Mämb 82-83)

Akpa ba nabi gbagba kori ye na
ndee kpii ka 'bur nabi kukor firi
kanda bana ba da mayi nini ji ye.

*And he went around among those who were
still alive and told them
about the plan that he came with it to them.*

(Mämb 114-115)

Kpa ye nabi äwü ba toro do 'jii ye na
mömü ne, andee no ye 'bë'bë na loki
hikori ye na ngoyo kümö.

*They carried him with his wife on people,
and they went home with them with a crowd
around them with a celebration song.*

(Hi'bala 1)

Naa ba bu'du monoo ndee nga,
kumara naji ba ka kumara ngori.

(Hi'bala 21)

Da hu naa ka ji hu, “Na kanikii?”

(Hi'bala 41-42)

Ba a'ji bana ndani hu di ngu'ngu ne
amile naa, na ro'bu ä'dögü rō ma aka
je a'du ne ne hi bimu'du kötü.

(Hi'bala 58)

Ka hu gimaa na nabi nyi angbe
rone dohogo hu.

(Hi'bala 68)

Ka firi aman hu da roo,
hu roo hi müli.

(Hi'bala 86)

Da ba naa ka ji ye,
ba ndere nika ye da 'dee doo,

(Hi'bala 85-85b)

Ye mälii'bëë gaa, ye lündü gaa,
nä ye lëmi gaa, ye raa 'dee do ngaha.

(Hi'bala 102)

Ka mbaga ma di yuyu wala hu da ä'bi
ä'jimönyü jaa nä ye muu 'bene.

(Nyih 18-19)

Kumara nabi ndee äru kuta ngori ä'bëë hi
ji ye naa ye ndee'ba atu'dee mini nini.

(Nyih 42-43)

Ye döndihī ro, ba raa nabi äbü gälji monoo
kaba gikütü. Hu lëmi ba hu döndihī haa.

(Nyih 106-108)

Ba 'jii na raa nabi mayi'dee naa, “A baba,”
naa “ngoyo na ji i bina ka jekee.

İ da aku ne. İ ku ka ne ji ma, ka ma wu ne.”

Ba raa maa anja ko ne doo ro.

(Jekee 3-4)

Ka 'ba bīdī 'da mü'dī nawu ka landaa mü'dī,
nya moloo liki, diji dili njii na didoo.

(Jekee 18-20)

Ka i ma amayi nä mbaaganja ji i,
ka i andee nini ji ye 'bë'bë

(Jekee 40)

Ka hu kumara hege na 'dee gboji ye
'bë'bë hu ngüli na.

(Jekee 44-45)

Ka hu agoki a'ji 'bene diro ba kpawga
gbana mbaaganja, ka hu ambi nini

*It is said that long ago, there was a man
who had two wives (wife to him wife two).*

Then she asked to her, “Is it true?”

*What is the matter today that she wants
to give me a bath and to sleep
with her in the same bed.*

*Then the little girl went
and laid down behind her.*

*And that act she committed (for it),
she committed (for it) in the dark.*

*Then he told them
this walking which they came on it,*

*All the neighbours, brothers,
and sisters, they all rushed up.*

*Since my mother's death, she never gave
food to me together with her children.*

*Woman went and sewed two beer filters,
she gave them to them (children), saying to
go collect water with them.*

*They settled there and he built a certain bush
shelter. His sister stayed inside it.*

*The man came and said, “Oh elder, your song,
the song you are singing is good.*

Sing it for me, please, so I can listen.”

Then the man sang (threw his mouth on it).

*In pasture was tall tree and its bottom was cool
because of the shade of foliage from on it.*

*And you, I will bring you a car,
and you will go with it to them at home
of the foliage on it.*

*Then the she-spirit came as far as to them,
to the widow's home.*

*Then she got all her things back from him,
including (with) the car, and she went back*

bina hu dayi ndee diroo.

with them to the place where she came from it.

Same (Logophoric) Pronouns Introduced by Prepositions

In the lesson *Same Subject Pronoun*, we learned the pronoun **ni** ‘(s)he’ shows the subject is the same as the person reporting. In this lesson, we learn the pronoun **ne** ‘him/her’ introduced by a preposition is the same as the person reporting, or the same as the subject of the sentence. This is called the same (logophoric) pronoun introduced by prepositions.

In *Nyere 14-15*, the **'binjuru** ‘poor man’ reports an indirect speech.

(Nyere 14-15) (ne ‘him/her’ same as one reporting)

Ka ba **'binjuru** na ato hi ji ne ji Luma amile, diji nyere di yo gütü ne **ji ne**, Luma uyo'ba gütü ne **ji ba** kedeka. *Poor man raised his palms towards God saying that, since chief has shown his strength to him (poor man), let God also show His strength to him (chief).*

The same (logophoric) pronoun **ne** ‘him/her’ shows the person introduced by the first preposition **ji** ‘to’ is the same as the one reporting. It is the poor man and not another person. The pronoun **ba** ‘he’ shows the person introduced by the second preposition **ji** ‘to’ is not the same as the one reporting. Instead, it is the chief.

In *Hi'bala 54-55*, **ne** ‘him/her’ shows the person introduced by the preposition **dohogo** ‘behind’ is the same as the subject **hu** ‘she (woman)’ doing the actions **äljē** ‘get’ and **ata** ‘put’.

(Hi'bala 54-55) (ne ‘him/her’ same as subject)

Hu raa **äljē** gimaa **ata** gimaa ko külü ne, **äljē** maa 'bene **ataa dohogo ne** anya hu hi ja'da ye. *She (woman) got child, put the child on her breast, got her own child and placed him behind her, herself lying between them.*

In *Hi'bala 58*, **hu** ‘her’ shows the person introduced by the preposition **dohogo** ‘behind’ is different than the subject **gimaa** ‘girl’ doing the actions **nyī** ‘got up’ and **angbe** ‘laid down’. Instead it is the woman.

(Hi'bala 58)

Ka hu **gimaa** na nabi **nyī angbe** rone **dohogo hu**. *Then the little girl went and laid down behind her (woman).*

Exercise 14

In the sentences below, underline all pronouns introduced by prepositions. Only underline pronouns introduced by prepositions. Circle all same (logophoric) pronouns introduced by prepositions. The first sentence is down as an example.

(Mämb 65-66)

Dihikoree naa kaka ye,
na ro'bu anga hi kori hu,
ka ne ro'bu ye alonyi njonjo
mambirembe ji (ne)

(Mämb 84)

'Bata di lehe, bi ta ngbo mömü ne,
ka ba nabi koko hu hikori ne.

(Hi'bala 72)

Hu ngu'ngu hi ne hu ki ngba
ba mino na ka gimbara bihi na kpii,

(Hi'bala 104-105)

Damayi nā kada nika roo, naa ni du'buru
mbaga ma, ndani na ro'bu ka ma a'du ko
külü ne rō 'buu mbaga ma diro ne.

(Nyih 120-121)

Da ba raa maa aku ne ji ba 'jii na ba da
akuru do ne.

(Nyih 126-127)

Ba raa aku ne ji ye roo naa
ka ji ye, ndani ye gbo'dee'ba do ye
kpawga ji ne 'bëë bina.

(Nyih 140)

Ka ye 'jii na 'bene, a'ji monoo ji ne
na da amee nā ba 'jii na, na njaa.

(Nyere 26-27)

Da nyere naa, dihkori kinji na ni di
wo ne diji ba 'binjuru na, a'ji monoo
ka rō kidi rō hiti rō ne unja.

(Nyere 38)

Ka nyere amile firi kunya na
ni di mi ne, unya ne 'ba ji ne.

*After that (he) said to them,
that someone wanted to follow her tracks,
and he asked them to contribute
knives for him.*

*When Hare looked, he found his wife,
and took her after him.*

*She thinks inside herself that if she cries
when it is still dark, . . .*

*One day she said that she had dreamed of my
mother, that she wanted me to sleep on her breast
in the name of the love my mother had for her.*

*Then he spoke to the man who
guarded on him.*

*He told them that all
of them should meet and gather
for him today here in the compound.*

*(He says) to his people that there is nothing
for him to do with that person.*

*Chief said, after he took fish from poor man,
nothing good happened in health for him.*

*Then the chief asked that the bad action
he had done be forgive to him.*

Possessor Pronouns

Possessor pronouns can take the place of possessor nouns. There are two main sets of possessor pronouns: those for nouns with a close relationship to the owner (inalienable) and those for nouns with a distant relationship to the owner (alienable). There are also long vowel possessor pronouns 'his/her/their' on nouns with a close relationship to the owner if the owner was recently mentioned. Nouns with a distant relationship to the owner have a long vowel when possessed by **ama** 'my', **aba** 'his' or **aje** 'our'.

Body parts and family members are not easily separated from their owners. These nouns with a close relationship have the possessor pronouns on the *left* below. Other nouns are more easily separated from their owners. These have a distant relationship and have the possessor pronouns on the *right* below.

Possessor pronouns with <u>close</u> relationship (inalienable)	Possessor pronouns with <u>distant</u> relationship (alienable)
komo 'jii <i>eyes of person</i>	firi 'ba 'jii <i>word of person</i>
komo ma <i>my eyes</i>	firee ama <i>my word</i>
komo i <i>your (sg) eyes</i>	firi 'bii <i>your (sg) word</i>
komo ba <i>his eyes</i>	firee aba <i>his word</i>
komo hu <i>her eyes</i>	firi 'bahu <i>her word</i>
komo ne <i>his/her (same) (logophoric) eyes</i>	firi 'bene <i>his/her (same) (logophoric) word</i>
komo je <i>our eyes</i>	firee aje <i>our word</i>
komo he <i>your (pl) eyes</i>	firi 'behe <i>your (pl) word</i>
komo ye <i>their eyes</i>	firi 'beye <i>their word</i>

Nouns with a distant relationship to the owner (such as **firee** ‘word’) have a long final vowel before **ama** ‘my’, **aba** ‘his’ and **aje** ‘our’. But nouns with a close relationship to the owner (such as **komo** ‘eye’) have the same form before all possessor pronouns. However, nouns with a close relationship can also have a long vowel possessor pronoun ‘his, her, their’ such as **oo** in **komoo** ‘his/her/their eye(s)’ if the owner was recently mentioned.

Long vowel possessor pronouns with close relationship (inalienable) for recently mentioned owners

komoo	<i>his eyes</i>
komoo	<i>her eyes</i>
komoo	<i>his/her (same) (logophoric) eyes</i>
komoo	<i>their eyes</i>

Nouns with a distant relationship to the owner have a long final vowel when possessed by **ama** ‘my’, **aba** ‘his’ or **aje** ‘our’. Below, nouns with different final vowel are possessed by **aba** ‘his’.

Possessed nouns with distant relationship				
Last vowel	Noun		Possessed	
a	binya	<i>goat</i>	binyaa	<i>his goat</i>
e	hege	<i>spirit</i>	hegee	<i>his spirit</i>
i	kidi	<i>elephant</i>	kidee	<i>his elephant</i>
o	kogo	<i>leopard</i>	kogoo	<i>his leopard</i>
u	jumu	<i>dish</i>	jumuo	<i>his dish</i>
ë	yëgë	<i>locust</i>	yëgëë	<i>his locust</i>
ä	tä'ngä	<i>antelope type</i>	tä'ngää	<i>his antelope type</i>
ï	bihï	<i>dog</i>	bihëë	<i>his dog</i>
ö	jölö	<i>cock</i>	jölöö	<i>his cock</i>
ü	kürü	<i>caterpillar</i>	kürüö	<i>his caterpillar</i>

Below, nouns with different final vowels are possessed by a pronoun ‘her’ who is a noun recently mentioned. This way of making possession is not common.

Possessed nouns with close relationship [check all]

Last vowel	Noun		Possessed	
a	mbaga	<i>mother</i>	mbagaa	<i>her mother</i>
e	kure	<i>malaria</i>	kuree	<i>her malaria</i>
i	'boki	<i>calf (leg)</i>	'bokee	<i>her calf (leg)</i>
o	bu'do	<i>husband</i>	bu'doo	<i>her husband</i>
u	bu'du	<i>man</i>	bu'duo	<i>her man</i>
ä	kälä	<i>mane</i>	kälää	<i>her mane</i>
ë	yërë	<i>twin</i>	yërëë	<i>her twin</i>
ï	dömbëcï	<i>shoulder</i>	dömbëcëë	<i>her shoulder</i>
ö	hirö	<i>liver</i>	hiröö	<i>her liver</i>
ü	külü	<i>breast</i>	külüö	<i>her breast</i>

These close and distant possessed nouns with long vowels have the same vowel changes as verbs with long vowel object pronouns, shown in the lesson *Object pronouns*. Nouns with last vowel **a** have the long vowel possession **aa**. Nouns with last vowel **e** or **i** have the long vowel **ee**. Nouns with last vowel **o** have the long vowel **oo**. Nouns with last vowel **u** have the long vowel **uo**. Nouns with last vowel **ä** have the long vowel **ää**. Nouns with last vowel **ë** or **ï** have the long vowel **ëë**. Nouns with last vowel **ö** have the long vowel **öö**. Nouns with last vowel **ü** have the long vowel **üö**.

Possessor pronouns with close relationship

In *Hi'bala 28-30*, **ne** 'her (same)' is a possessor pronoun of **gbondo** 'leg, knee', and **hu** 'her' is a possessor pronoun of the noun **mbaga** 'mother'.

(Hi'bala 28-30) (possessor pronouns with close relationship)(inalienable)

Hu raa äwü gimaa atä gimaa do gbondo ne ,	<i>She lifted child and put child on <u>her knee</u>,</i>
<u>alayi hi do</u> gimaa, ka ji hu ndani ye a'du na hu	<i>caressed child's head, and told her that,</i>
bïkötü, ni du'buru mbaga hu nokotoo,	<i>today they would sleep together,</i>
da ndani roo ni ngu'ngu mbaga hu ro.	<i>she dreamed of <u>her mother</u> yesterday,</i>
	<i>and today she is still thinking about <u>her mother</u>.</i>

In **gbondo ne** 'her knee', **gbondo** has a close relationship to **kumara ndüböö** 'elder woman' who is the pronoun **ne** 'her'. **Gbondo** 'knee' will not easily be separated from her. It takes the pronoun **ne** 'her (same)' which shows a close relationship. **Ne** also shows the owner is the same person as the subject of the sentence. In **mbaga hu** 'her mother', **mbaga** has a close relationship to **gimaa** 'little child' who is the pronoun **hu** 'her'. **Mbaga** will always be the child's mother, so this noun is not easily separated from the owner. It takes the pronoun **hu** which shows a close relationship.

Long vowel possessor pronouns

A long vowel on the noun is another way of showing the noun has a close relationship to the owner. It can be used when the owner has been recently mentioned.

In *Hi'bala* 7-8, the long vowel **aa** on **mabagaa** ‘her mother’ is a possessor pronoun that shows this noun has a close relationship to **gihi'bala** ‘orphan’, who was mentioned just before **mabagaa**.

(Hi'bala 7-8) (long vowel possessor pronoun with close relationship)(inalienable)

Hu raa acu do 'jomo'ba 'bonjo na *She took the seeds out,*
 äröhi ne hi ko'do, *she scraped them off into a calabash,*
 ä'bī ne ji gihi'bala na **mabagaa** di yuyu. *she gave them to this orphan who her mother died.*

This is the same long vowel used for the special way of showing possession in the lesson *Possessor and Possessed Nouns*. There we learned that a few nouns possessing other nouns have the long final vowel when talking about a special meaning of the possessed word.

In *Nyihī* 24, the final vowel **u** of **gibu'du** ‘young man’ becomes the long vowel **uo**.

(Nyihī 24)

Ba **gibu'duo külü** ba ücücü. *The young man's heart was brave.*

This is a special way of showing the first noun **gibu'duo** ‘young man’ possesses the second noun **külü** ‘heart’ when talking about bravery. It is more common to say **külü gibu'du** ‘heart of young man’ when not talking about bravery.

Possessor pronouns with distant relationship

A different set of possessor pronouns show nouns have a distant relationship to their owner. In *Hi'bala* 106, **'bahu** ‘her’ is a possessor pronoun that shows **firi** has a distant relationship with the **kumara ndüidöö** ‘elder woman’.

(Hi'bala 106) (possessor pronoun with distant relationship)(alienable)

Mi lewu hi mini **firi** nika **'bahu**. *I looked in the motive of that her behavior.*

Possessor pronouns in stories

The list of nouns below have a close relationship with their possessor pronouns. They are not easily separated from their owner.

Possessor pronouns with close relationship (inalienable)

<u>(Mämb 7)</u>	ji ye	<i>their hands</i>
<u>(Mämb 29)</u>	ndüü ne	<i>her sound</i>
<u>(Mämb 63)</u>	mömü ne	<i>his wife</i>
<u>(Mämb 65)</u>	kori hu	<i>her tracks</i>
<u>(Mämb 74)</u>	hi hu	<i>her stomach</i>
<u>(Mämb 102)</u>	hi'ba hu	<i>her sound</i>
<u>(Mämb 125)</u>	komo he	<i>your (pl) eyes</i>
<u>(Hi'bala 15)</u>	līi ī	<i>your (sg) co-wife</i>
<u>(Hi'bala 35)</u>	mbaga ma	<i>my mother</i>

(Nyih 43)	lëmi ba	<i>his sister</i>
(Nyih 113)	bö'bü je	<i>our father</i>

The list of nouns below have long vowel possessor pronouns and a close relationship (inalienable) with their owners. These can also have possessor pronouns without long vowels [check all].

Possessor pronouns with close relationship (inalienable)

Long vowel	Without long vowel
(Hi'bala 8) m bagaa <i>her mother</i>	mbaga hu <i>her mother</i>
(Lu'ba 12) m baraa <i>its remainder</i>	mbara ba <i>its remainder</i>
(Hi'bala 116) a' jee <i>her deed</i>	a'ji hu <i>her deed</i>
(Mämb 11) k omoo <i>its face</i>	komo ba <i>its face</i>
(Mämb 16) k oo <i>her beak</i>	ko ba <i>her beak</i>
(Mämb 11) k omoo <i>its face</i>	komo ye <i>their eyes</i>
(Jekee 4) m oloo <i>its bottom</i>	molo ba <i>its bottom</i>
(Hi'bala 77) bu' doo <i>her husband</i>	bu'do hu <i>her husband</i>
(Nyere 17) b ikunoo <i>its pain</i>	bikunu ba <i>its pain</i>

The list of nouns below have a distant relationship with their possessor pronouns.

Possessor pronouns with distant relationship (alienable)

(Mämb 6)	firi ' beye	<i>their matter</i>
(Hi'bala 3)	gimaa ' bene	<i>her child</i>
(Hi'bala 14)	firi ' bii	<i>your (sg) behaviour</i>
(Hi'bala 40)	muu ' bahu	<i>her children</i>
(Hi'bala 110)	a' jee ama	<i>my thing</i>
(Nyih 1)	kumara ' bene	<i>his woman</i>
(Nyih 70)	ä'j imönyü 'behe	<i>your (pl) food</i>
(Nyere 24)	' bëë aba	<i>his house</i>
('Bata 18)	nderee ' bene	<i>his walking</i>

Exercise 15

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

(Mämb 10-11)

Kpa ye nabi cucu hi ngira 'ba Böngëë
do lo'ngu beeri hi komoo kpë.

*They flew down into area of Bongo
on open land in its large face.*

(Mämb 15-16)

Nya mbili Mämbilingämä dolongo
dikori do hu 'ba dibi,
nya hi koo kulondokulondo.

*And Mambilingama's ears hung down
around her head,
as in her beak like hanging clothes.*

(Mämb 41-42)

Kpa Mämbilingänjä nabi kpe tuha

Mambilinganja kicked open the belly of

hi Mämbilingämä, jumu hi hu pulolo 'bugba.
(Mämb 53)

Mömü ba naa, nafiri andee
alehe mbaga ne.

(Mämb 59-60)

Hu raa ambi bilehe mbaga ne.

Bimu'du di mbi muta dikori,
hu awi'dee hi kori ne,

(Mämb 61-63)

'Bata raa nabi cī hido kibi,
ka 'jii na mayi awu firi 'bene. Kpa 'Bata
nabi akehe firi diro mömü ne ji ye.

(Mämb 65)

Dihikoree naa kaka ye,
na ro'bu anga hi kori hu.

(Mämb 72-74)

Ba höli na raa nabi mayi ämëli ba
gbügürü na na 'Bata haa kpawu 'ba hi ne.
'Bata bühi ta hi hu höli na ka makaraa.

(Mämb 105-106)

'Bimokee mayi ta ba 'bugba
ba dakonu äwü'dëë mömü ne.

(Mämb 111-112)

Yi kpa kaka dihi komoo atā ba
ka lo'ngu nyere 'beye kpawga.

(Hi'bala 4)

Hu di yu nya gimaa na 'bene.

(Hi'bala 43-44)

Firi nika, gimaa na ngbo
hibi ngu'ngu ne hi külü ne.

(Hi'bala 76-77)

Bihi na da ami'dee cecece 'ba donondo,
kumara unja ko ne ro. Ba bu'doo raa
amayi'dee ji hu, “Ka ji hu 'di ya?”

(Hi'bala 115-116)

Hu raki ngbo nabi ambo gimaa, gimaa raa
na bidī. Ka hu, ro ba a'jee maki hi mülü.

(Nyihī 117-118)

A bö'bü ma i ku jo ba ngoyo na 'bii.

(Nyihī 134)

Ba ngoyo nika ba da aku ne nandanika,
ro nika haa ma, ka hu lëmi naa ama.

(Jekee 3-4)

Ka 'ba bidī 'da mü'di nawu ka landaa mü'di,
nya moloo liki, diji dili njii na didoo.

(Nyere 16-17)

*Manbilingama, and dishes of her stomach
(intestines) flowed out.*

*His wife said, she wanted
to go visit her mother.*

She went to visit her mother.

*When three days was over, and she
had not returned back in her footsteps,*

Hare beat the drum

*for the people to come listen to his statement.
and Hare told them what happened to his wife.*

*After that he said to them that
he wanted to follow her footsteps.*

*This bird came and swallowed this
big bag with Hare in it into her belly.
Hare found her belly very full.*

The fighters came

and found him pulling his wife.

*Instantly, they decided (from their eyes) to
make him their big king of all (of them).*

When she died, she left behind her child.

*That matter, the girl just
thought in her mind on it.*

*When the first light of dawn appeared,
the woman starts crying. Her husband came
to her, and asked her, “What is the matter?”*

*She pressed on child until child became cold.
And she committed her act in the dark.*

Oh my father, just sing this your song.

*That song he is singing now, these names
in it are mine and this my sister's.*

*In pasture was tall tree and its bottom was cool
because of the shade of foliage from on it.*

Da maa mayi na kinji na ji ba, ka ba
 änyü ne, ka kilingba kinji agu dogiji ba.
 Dihikoree nja bikunoo, nja bikunoo!
 (Lu'ba 11-12)

*Then he arrived with his fish, and he ate it,
 but a bone of the fish pricked his finger.
 And then had its pain, had its pain!*

Da ana Njii bidä firi gbana bingo
 firi 'ba Böngö, ka he tugba do firi diro
 kuhu he, dibi mbaraa na äkü.

*This is the reading and writing book
 of Bongo to take responsibility of your tribe,
 otherwise its memory will disappear.*

Possessor Pronouns for Definite and Plural Nouns

In the previous lesson, we learned about the two main sets of possessor pronouns: those for nouns with a close relationship to the owner (inalienable) such as **ma** ‘my’ and those for nouns with a distant relationship to the owner (alienable) such as **ama** ‘my’. Nouns with a close relationship (such as **hümü** ‘relative’) have the same form before all possessor pronouns. But nouns with a distant relationship (such as **firee** ‘word’) have a long final vowel before **ama** ‘my’, **aba** ‘his’ and **aje** ‘our’.

Possessor pronouns with <u>close</u> relationship (inalienable)	Possessor pronouns with <u>distant</u> relationship (alienable)
hümü 'jii <i>relative of person</i>	firi 'ba 'jii <i>word of person</i>
hümü ma <i>my relative</i>	firee ama <i>my word</i>
hümü i <i>your (sg) relative</i>	firi 'bii <i>your (sg) word</i>
hümü ba <i>his relative</i>	firee aba <i>his word</i>
hümü hu <i>her relative</i>	firi 'bahu <i>her word</i>
hümü ne <i>his/her (same) (logophoric) relative</i>	firi 'bene <i>his/her (same) (logophoric) word</i>
hümü je <i>our relative</i>	firee aje <i>our word</i>
hümü he <i>your (pl) relative</i>	firi 'behe <i>your (pl) word</i>
hümü ye <i>their relative</i>	firi 'beye <i>their word</i>

In this lesson, we learn about possession for definite and indefinite nouns and possession of both singular and plural nouns.

Pointing and definite nouns

In the lesson *Demonstratives*, we learned that subject pronouns before a noun show the noun is definite—specific in the mind of the speaker. Definite nouns that are animate (a person or animal such as **binya** ‘goat’) can have the pronouns **ba** ‘he’, **hu** ‘she’ or **ye** ‘they’ before it to show the noun is male, female or plural. Definite nouns that are not animate (such as **firi** ‘word’) can only have the pronouns **ba** or **ye** before it. Some animate nouns can add the suffix **-ee** or **-ëë** to show the plural of that noun (**binyee** ‘goats’), but do not add this suffix when they are definite (**ye binya na** ‘the goats’).

Nouns with distant relationship to owner

	Non-animate noun	Animate noun
sg noun	firi <i>word</i>	binya <i>goat</i>

pointing	firi na	<i>this word</i>	binya na	<i>this goat</i>
definite	ba firi na	<i>the word</i>	ba binya na	<i>the (male) goat</i>
			hu binya na	<i>the (fem) goat</i>
pl noun	ye firi	<i>words</i>	biny ee	<i>goats</i>
pointing	ye firi na	<i>these words</i>	binya na	<i>these goats</i>
definite	ye firi na	<i>the words</i>	ye binya na	<i>the goats</i>

Nouns such as **firi** ‘word’ and **binya** ‘goat’ can point and be definite without also being possessed. But body parts (such as **komo** ‘eye’) and family nouns (such as **hīmü** ‘relative’) can only point and be definite when they are also possessed.

Nouns with close relationship to owner

	Body part		Family noun	
sg noun	komo	<i>eye</i>	hīmü	<i>relative</i>
pointing	komo ma na	<i>this my eye</i>	hīmü ma na	<i>this my relative</i>
definite	komo naa ama	<i>the my eye</i>	ba hīmü naa ama	<i>the my (male) relative</i>
			hu hīmü naa ama	<i>the my (fem) relative</i>
pl noun	komo	<i>eyes</i>	hīm ëë , ye hīmü	<i>relatives</i>
pointing	komo ma na	<i>these my eyes</i>	hīmü ma na (?)	<i>these my relatives</i>
definite	komo naa ama	<i>the my eyes</i>	ye hīmü naa am ee	<i>the my relatives</i>

The pronouns **ba** ‘he’, **hu** ‘she’, **ye** ‘they’ never come before body parts (such as **komo** ‘eye’) to show they are definite [check this]. In body parts and family nouns (such as **komo** ‘eye’, **hīmü** ‘relative’), **na** ‘this, these’ follows the possessor pronoun when pointing and comes before the possessor pronoun when definite. When definite, **na** has a long vowel **-aa** for possession as **naa**.

Possession of four types of nouns

Possession and definiteness change according to whether the noun is animate or not and whether the noun has a distant or close relationship with its owner. We now learn about possession and definiteness for one of each of these types of nouns.

	Non-animate		Animate	
Distant	firi	<i>word</i>	binya	<i>goat</i>
Close	komo	<i>eye</i>	hīmü	<i>relative</i>

Possession and definiteness for a non-animate noun with distant relationship is like the following for **firi** ‘word’.

Non-animate noun with distant relationship to owner

	Singular		Plural	
noun	firi	<i>word</i>	ye firi	<i>words</i>
possessed noun	fir ee ama	<i>my word</i>	ye fir ee ama	<i>my words</i>
pos. def. noun	ba firi naa ama	<i>the my word</i>	ye firi naa ama	<i>the my words</i>

The long vowel **-ee** in **fir**ee** ama** ‘my word’ is for possession, and not for plural. The pronoun

ye ‘they’ comes before each plural because there is no long vowel –**ee** to show the plural in this noun. The long vowel –**aa** in **naa** ‘this, these’ immediately follows the definite noun **firi** ‘word’ possessed by ‘my’, ‘his’ or ‘our’ possessors. The distant possessor pronoun **ama** ‘my’ follows the noun when it is either indefinite as in **firi ama** ‘my word’ or definite as in **ba firi naa ama** ‘the my word’.

Possession and definiteness for a non-animate noun with close relationship is like the following for **komo** ‘eye’.

Non-animate noun with close relationship to owner [check all]

	Singular		Plural	
noun	komo	<i>eye</i>	komo	<i>eyes</i>
possessed noun	komo ma	<i>my eye</i>	komo ma	<i>my eyes</i>
pos. def. noun	komo naa ama	<i>the my eye</i>	komo naa ama	<i>the my eyes</i>

There are no **ba** ‘he’ or **ye** ‘they’ pronouns for definiteness before the noun. There is no long vowel on the possessed noun **komo** but there is a long vowel –**aa** for possession on **naa** ‘this, these’. The close possessor pronoun **ma** ‘my’ follows the indefinite noun in **komo ma** ‘my eye’ but the distant possessor pronoun **ama** ‘my’ follows the definite noun in **komo naa ama** ‘this my eye’. There is no difference between singular and plural body parts with possession or definiteness.

Possession and definiteness for an animate noun with distant relationship is like the following for **binya** ‘goat’.

Animate noun with distant relationship to owner

	Singular		Plural	
noun	binya	<i>goat</i>	binyee	
possessed noun	binyaa ama	<i>my goat</i>	binyee ama	<i>my goats</i>
pos. def. noun	ba binya naa ama	<i>the my goat</i>	ye binya naa ama	<i>the my goats</i>

The long vowel –**aa** in **binyaa ama** ‘my goat’ is for possession. The long vowel –**ee** in **binyee ama** ‘my goats’ is for plural. The distant possessor pronoun **ama** ‘my’ follows the noun when it is either indefinite as in **binyaa ama** ‘my goat’ or definite as in **ba binya naa ama** ‘the my goat’.

Possession and definiteness for a person noun with close relationship is like the following for **hümü** ‘relative’.

Animate noun with close relationship to owner

	Singular		Plural	
noun	hümü	<i>relative</i>	hümëë, ye хүмү	<i>relatives</i>
possessed noun	hümü ma	<i>my relative</i>	hümü mee	<i>my relatives</i>
pos. def. noun	hu хүмү naa ama	<i>the my relative</i>	ye хүмү naa amee	<i>the my relatives</i>

There is no long vowel on **hümü** for possession, but only on **naa** ‘this, these’. The close possessor pronoun **ma** ‘my’ follows the indefinite noun in **hümü ma** ‘my relative’ but the distant

possessor pronoun **ama** ‘my’ follows the definite noun in **hīmü naa ama** ‘the my relative’. The plural possessor pronouns **mee** ‘my’ and **amee** ‘my’ are used for possessed plural nouns.

More possession of four types of nouns

Now we learn about other possession and definiteness of these four types of nouns. Possession and definiteness for **firi** ‘word’ is again shown below, but with other possessor pronouns added, all with distant relationship.

Animate noun with distant relationship to owner

Singular noun		Plural noun	
firi 'ba 'jii	<i>word of person</i>	ye firi 'ba 'jiiyëë	<i>words of people</i>
firee ama	<i>my word</i>	ye firee ama	<i>my words</i>
firi 'bii	<i>your (sg) word</i>	ye firi 'bii	<i>your (sg) words</i>
firee aba	<i>his word</i>	ye firee aba	<i>his words</i>
firi 'bahu	<i>her word</i>	ye firi 'bahu	<i>her words</i>
firi 'bene	<i>his/her (same) word</i>	ye firi 'bene	<i>his/her (same) words</i>
firee aje	<i>our word</i>	ye firee aje	<i>our words</i>
firi 'behe	<i>your (pl) word</i>	ye firi 'behe	<i>your (pl) words</i>
firi 'beye	<i>their word</i>	ye firi 'beye	<i>their words</i>

In the definite possessed nouns below, the long vowel –aa in **naa** ‘this, these’ immediately follows all definite nouns possessed by **ama** ‘my’, **aba** ‘his’ or **aje** ‘our’ possessors.

Singular definite noun		Plural definite noun	
ba firi na 'ba 'jii	<i>the word of person</i>	ye firi na 'ba 'jiiyëë	<i>the words of people</i>
ba firi naa ama	<i>the my word</i>	ye firi naa ama	<i>the my words</i>
ba firi na 'bii	<i>the your (sg) word</i>	ye firi na 'bii	<i>the your (sg) words</i>
ba firi naa aba	<i>the his word</i>	ye firi naa aba	<i>the his words</i>
ba firi na 'bahu	<i>the her word</i>	ye firi na 'bahu	<i>the her words</i>
ba firi na 'bene	<i>the his/her (same) word</i>	ye firi na 'bene	<i>the his/her (same) words</i>
ba firi naa aje	<i>the our word</i>	ye firi naa aje	<i>the our words</i>
ba firi na 'behe	<i>the your (pl) word</i>	ye firi na 'behe	<i>the your (pl) words</i>
ba firi na 'beye	<i>the their word</i>	ye firi na 'beye	<i>the their words</i>

Possession and definiteness for the body part noun **komo** ‘eye’ is again shown below, but with other possessor pronouns added. Possessor pronouns with close relationship follow indefinite body parts, but possessor pronouns with distant relationship follow definite body parts.

Non-animate noun with close relationship to owner

Singular noun		Plural noun	
komo 'jii	<i>a eye of person</i>	komo 'jiiyëë	<i>eyes of people</i>
komo ma	<i>my eye</i>	komo ma	<i>my eyes</i>
komo i	<i>your(sg) eye</i>	komo i	<i>your(sg) eyes</i>
komo ba	<i>his eye</i>	komo ba	<i>his eyes</i>
komo hu	<i>her eye</i>	komo hu	<i>her eyes</i>

komo ne	<i>his (same) eye</i>	komo ne	<i>his(same) eyes</i>
komo je	<i>our eye</i>	komo je	<i>our eyes</i>
komo he	<i>your(pl) eye</i>	komo he	<i>your(pl) eyes</i>
komo ye	<i>their eye</i>	komo ye	<i>their eyes</i>

Singular noun [check all]	Plural noun
komo 'jii na <i>the eye of person</i>	komo 'jiiyëë na <i>the eyes of people</i>
komo naa ama <i>the my eye</i>	komo naa ama <i>the my eyes</i>
komo na 'bii <i>the your(sg) eye</i>	komo na 'bii <i>the your(sg) eyes</i>
komo naa aba <i>the his eye</i>	komo naa aba <i>the his eyes</i>
komo na 'bahu <i>the her eye</i>	komo na 'bahu <i>the her eyes</i>
komo na 'bene <i>the his (same) eye</i>	komo na 'bene <i>the his(same) eyes</i>
komo naa aje <i>the our eye</i>	komo naa aje <i>the our eyes</i>
komo na 'behe <i>the your(pl) eye</i>	komo na 'behe <i>the your(pl) eyes</i>
komo na 'beye <i>the their eye</i>	komo na 'beye <i>the their eyes</i>

Possession and definiteness for **binya** 'goat' is again shown below, but with other possessor pronouns added, all with distant relationship.

Animate noun with distant relationship to owner

Singular noun	Plural noun
binya 'ba 'jii <i>goat of person</i>	binyee 'ba binyee <i>goats of people</i>
binyaa ama <i>my goat</i>	binyee ama <i>my goats</i>
binya 'bii <i>your (sg) goat</i>	binyee 'bii <i>your (sg) goats</i>
binyaa aba <i>his goat</i>	binyee aba <i>his goats</i>
binya 'bahu <i>her goat</i>	binyee 'bahu <i>her goats</i>
binya 'bene <i>his/her (same) goat</i>	binyee 'bene <i>his/her (same) goats</i>
binyaa aje <i>our goat</i>	binyee aje <i>our goats</i>
binya 'behe <i>your (pl) goat</i>	binyee 'behe <i>your (pl) goats</i>
binya 'beye <i>their goat</i>	binyee 'beye <i>their goats</i>

Singular definite noun	Plural definite noun
ba binya na 'ba 'jii <i>the (male) goat of person</i>	ye binya na 'ba 'jiiyëë <i>the goats of people</i>
hu binya na 'ba 'jii <i>the (fem) goat of person</i>	
ba binya naa ama <i>my (male) goat</i>	ye binya naa ama <i>my goats</i>
hu binya naa ama <i>my (fem) goat</i>	
ba binya na 'bii <i>your (sg) (male) goat</i>	ye binya na 'bii <i>your (sg) goats</i>
hu binya na 'bii <i>your (sg) (fem) goat</i>	
ba binya naa aba <i>his (male) goat</i>	ye binya naa aba <i>his goats</i>
hu binya naa aba <i>his (fem) goat</i>	
ba binya na 'bahu <i>her (male) goat</i>	ye binya na 'bahu <i>her goats</i>
hu binya na 'bahu <i>her (fem) goat</i>	
ba binya na 'bene <i>his/her (same) (mal) goat</i>	ye binya na 'bene <i>his/her (same) goats</i>
hu binya na 'bene <i>his/her (same) (fem) goat</i>	
ba binya naa aje <i>our (male) goat</i>	ye binya naa aje <i>our goats</i>

hu binya naa aje	<i>our (fem) goat</i>		
ba binya na 'behe	<i>your (pl) (male) goat</i>	ye binya na 'behe	<i>your (pl) goats</i>
hu binya na 'behe	<i>your (pl) (fem) goat</i>		
ba binya na 'beye	<i>their (male) goat</i>	ye binya na 'beye	<i>their goats</i>
hu binya na 'beye	<i>their (fem) goat</i>		

Possession and definiteness for **hīmü** 'relative' is again shown below, but with other possessor pronouns added. Possessor pronouns with close relationship follow indefinite family nouns, but possessor pronouns with distant relationship follow definite family nouns.

Animate noun with close relationship to owner

Singular noun		Plural noun	
hīmü 'jii	<i>a relative of person</i>	hīmü 'jiiëë	<i>relatives of people</i>
hīmü ma	<i>my relative</i>	hīmü mee	<i>my relatives</i>
hīmü i	<i>your(sg) relative</i>	hīmü iiëë	<i>your(sg) relatives</i>
hīmü ba	<i>his relative</i>	hīmü bee	<i>his relatives</i>
hīmü hu	<i>her relative</i>	hīmü hee	<i>her relatives</i>
hīmü ne	<i>his (same) relative</i>	hīmü nee	<i>his(same) relatives</i>
hīmü je	<i>our relative</i>	hīmü jee	<i>our relatives</i>
hīmü he	<i>your(pl) relative</i>	hīmü hee	<i>your(pl) relatives</i>
hīmü ye	<i>their relative</i>	hīmü yee	<i>their relatives</i>

Singular definite noun		Plural definite noun	
ba hīmü na 'jii	<i>the (male) relative of person</i>	ye hīmü na 'jiiëë	<i>the relatives of people</i>
hu hīmü na 'jii	<i>the (fem) relative of person</i>		
ba hīmü naa ama	<i>my (male) relative</i>	ye hīmü naa amee	<i>my relatives</i>
hu hīmü naa ama	<i>my (fem) relative</i>		
ba hīmü na 'bii	<i>your(sg) (male) relative</i>	ye hīmü na iiëë	<i>your(sg) relatives</i>
hu hīmü na 'bii	<i>your(sg) (fem) relative</i>		
ba hīmü naa aba	<i>his(different) (male) relative</i>	ye hīmü naa abee	<i>his(different) relatives</i>
hu hīmü naa aba	<i>his(different) (fem) relative</i>		
ba hīmü na 'bahu	<i>her (male) relative</i>	ye hīmü na hee	<i>her relatives</i>
hu hīmü na 'bahu	<i>her (fem) relative</i>		
ba hīmü na 'bene	<i>his(same) (male) relative</i>	ye hīmü na nee	<i>his(same) relatives</i>
hu hīmü na 'bene	<i>his(same) (fem) relative</i>		
ba hīmü naa aje	<i>our (male) relative</i>	ye hīmü naa ajee	<i>our relatives</i>
hu hīmü naa aje	<i>our (fem) relative</i>		
ba hīmü na 'behe	<i>your(pl) (male) relative</i>	ye hīmü na hee	<i>your(pl) relatives</i>
hu hīmü na 'behe	<i>your(pl) (fem) relative</i>		
ba hīmü na 'beye	<i>their (male) relative</i>	ye hīmü na yee	<i>their relatives</i>
hu hīmü na 'beye	<i>their (fem) relative</i>		

As shown below, nouns possessing other nouns can also have possessor pronouns.

Possessed nouns with close relationship (inalienable) to possessor noun with pronoun possessor

(Bata 4)	ba 'bëë lëmi ne	<i>home of his sister</i>
(Bata 5)	bu'du lëmi ba	<i>man of his sister</i>

Possessed nouns with distant relationship (inalienable) to possessor noun with pronoun possessor

(Hi'bala 92)	gimaa ' ba lündü hu	<i>child of her brother</i>
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When to use **na** 'this, these' and **naa** 'this, these'

Body parts, family nouns and other nouns with possessor pronouns can be pointing or definite. All possessed nouns with a distant relationship to their owner have **naa** 'this, these' before a distant possessor pronoun when they are pointing or definite (such as **firi naa ama** 'this my word' and **ba firu naa ama** 'the my word').

Nouns with distant relationship to owner

	Non-animate		Animate	
sg noun	firi	<i>word</i>	binya	<i>goat</i>
pointing	firi naa ama	<i>this my word</i>	binya naa ama	<i>this my goat</i>
definite	ba firu naa ama	<i>the my word</i>	ba binya naa ama	<i>the my (male) goat</i>
			hu binya naa ama	<i>the my (fem) goat</i>
pl noun	ye firu	<i>words</i>	binyee	<i>goats</i>
pointing	ye firu naa ama	<i>these my words</i>	binya naa ama	<i>these my goats</i>
definite	ye firu naa ama	<i>the my words</i>	ye binya naa ama	<i>the my goats</i>

However, body parts and family nouns have **na** 'this, these' following a close possessor pronoun when they are pointing (such as **komo ma na** 'this my eye'), and have **naa** 'this, these' before a distant possessor pronoun when they are definite (such as **komo naa ama** 'the my eye').

Nouns with close relationship to owner

	Body part		Family noun	
sg noun	komo	<i>eye</i>	himü	<i>relative</i>
pointing	komo ma na	<i>this my eye</i>	himü ma na	<i>this my relative</i>
definite	komo naa ama	<i>the my eye</i>	ba himü naa ama	<i>the my (male) relative</i>
			hu himü naa ama	<i>the my (fem) relative</i>
pl noun	komo	<i>eyes</i>	himëë, ye himü	<i>relatives</i>
pointing	komo ma na	<i>these my eyes</i>	himü ma na (?)	<i>these my relatives</i>
definite	komo naa ama	<i>the my eyes</i>	ye himü naa amee	<i>the my relatives</i>

Examples from the stories are similar to the possessed pointing and definite nouns above..

Pointing non-animate nouns (alienable)			Definite non-animate nouns (alienable)		
(Nyih 105)	ngoyo naa aba	<i>this his song</i>	(Hi'bala 13)	ye muu na ' bahu	<i>the her children</i>
(Nyere 9)	kinji na ' bene	<i>this his fish</i>	(Nyih 94)	ba gimaa naa aba	<i>the his son</i>

(Nyere 37)	kinji naa ama	<i>this my fish</i>	(Nyihl 117)	ba ngoyo na 'bii	<i>the your song</i>
			(Nyihl 136)	hu kumara na 'bii	<i>the your woman</i>
			(Nyihl 140)	ye 'jii na 'bene	<i>the his people</i>

Pointing body part and family nouns
(inalienable)

(Hi'bala 99)	ro hu na	<i>this her body</i>
(Jekee 37)	ko ye na	<i>these their mouths</i>
(Nyihl 102)	ro hu na	<i>this her name</i>
(Nyihl 83)	lēmī ba na	<i>this his sister</i>

Definite body part and family nouns
(inalienable)

(Hi'bala119)	hi'bana naa ama	<i>the my skin</i>
(Nyere 22)	ji naa aba	<i>the his hand</i>
(Nyihl102)	hu lēmī naa aba	<i>the his sister</i>
(Nyihl134)	hu lēmī naa ama	<i>the my sister</i>

As shown below, possessor nouns of possessed nouns can also have demonstratives and possessor pronouns.

Possessed noun with close relationship (inalienable) to possessor noun
with demonstrative and possessor pronoun

(Hi'bala 11) hīti ro **hu** na *health of this her body*

Possessed noun with distant relationship (inalienable) to possessor noun
with demonstrative and possessor pronoun

(Nyihl 94) ba bihi na 'ba ba gimaa naa **aba** *the place of the his son*

Exercise 16

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

(Hi'bala 12-13)

Ne hīti ro gimaa na ngbo ka jekee
dido ngara **ye muu na 'bahu**.

*The health of the little child
is better than that of these her children.*

(Hi'bala 99)

“Da ana nokotoo he da na gilēmī i,
hīti ro hu na ndee anunu?”

*“Yesterday when you were with your
little sister, health of this her body was ill?”*

(Nyihl 82-83)

Ye dōndihī ro, ba roo, ba ka nyere ro,
bihie aba iri ro, lēmī ba na alala ro.

*They remained like that. He was the chief,
his land was rich, and this his sister grew up.*

(Nyihl 93-94)

Da maa mayi, bihi na ba da maa ämbühī
roo, ba bihi na 'ba ba gimaa naa aba.

*One day, the place where he came to,
that was the place of this his son.*

(Nyihl 105)

Ba 'jii monoo ba ro ngoyo bina,
ayi ka awu ngoyo naa aba ba da akoo!

*Someone is singing a song over there, please
come and hear this his song he is singing it!*

(Nyihl 117-118)

A bö'bü ma i ku jo ba ngoyo na 'bii,
ba ngoyo na 'bii ünyi nja firee.

*Oh my father, just sing this your song,
your song is not a sweet matter (so beautiful).*

(Nyih 134)

Ba ngoyo nika ba da aku ne nandanika,
ro nika haa ma, ka hu lēmī naa ama.

(Nyih 136)

A baba, hu kumara na 'bīī ndee na
ye mo'jo muu na, ye 'baa?

(Nyih 140)

Ka ye 'jīī na 'bene, a'ji monoo ji ne
na da amee na ba 'jīī na, na njaa.

(Jekee 37)

Ka hi ko ye na ka mālīī'bēē kpawga ho,
rō ba gibu'du na!

(Nyere 9-10)

Damayi ka ba akehe ne hi kŭlŭ ne amile
kinji na 'bene, na akeke haa do ngori, doo
ji kumara 'bene, ka mbaraa na agoo 'bugba.

(Nyere 22)

Ka ji naa aba di 'nga 'doci ne,
unu rō ba nja firee!

(Nyere 36-37)

Ka ma raa akehe ne hi kŭlŭ ma amile
kaa kaba na nyere di wo kinji
na ama, Luma uyo ne 'ba ji ba.

*That song he is singing now, these names
in it are mine and this my sister's.*

*Oh elder, the your woman who was with you
and her children, where is she?*

*(He says) to this his people there is not a
certain thing for him to do it with that person.*

*All these their mouths of neighbours stood
around gaping (amazed) at the young man!*

*He says in his mind that this his fish
he will devide it into two—its head
will be for his wife and rest of it*

*But this his hand which had been cut
made him suffer so much!*

*Then I said in my mind that, if it is
like this, the chief who took this my fish,
God should show it to him (the right way).*

Same (Logophoric) Possessor Pronouns

In the lesson *Same Subject Pronouns*, we learned the pronoun **ni** (sometimes spelled **ne**) '(s)he' shows the subject is the same as the person reporting. In the lesson *Same Pronouns Introduced by Prepositions*, we learned the pronoun **ne** 'him/her' introduced by a preposition is the same as the person reporting, or the same as the subject of the sentence. In this lesson we learn the possessor pronouns **ne** 'his/her (close)(inalienable)' and **'bene** 'his/her (distant)(alienable)' are the same as the subject or object of the sentence. These are called same (logophoric) possessor pronouns.

In *Hi'bala 54-55*, the subject **hu** 'she' does the actions **ājē** 'get' and **ata** 'put'. This is the **kumara ndübōo** 'elder woman' of line 4 in the story.

(Hi'bala 54-55) (same as subject)

Hu raa **ājē** gimaa **ata** gimaa ko
kŭlŭ ne, **ājē maa 'bene** ataa
dohogo ne anya hu hi ja'da ye.

*She (elder woman) got child, put mouth of little child
on her breast, got her child and placed him
behind her, herself lying between them.*

The pronoun **ne** 'his/her' shows **kŭlŭ** 'breast' belongs to the subject of the sentence—**hu** 'she'. The pronoun **'bene** 'his/her' shows **maa** 'child' also belongs to **hu** 'she'. **Ne** is used with the body part **kŭlŭ** that cannot easily be separated and has a close relationship with the woman.

'Bene is used with **maa** which is more easily separated and has a distant relationship with the woman.

In *Hi'bala 56-57*, **gimaa** 'little child' is the subject of the sentence and does the actions **änyĩ** 'get up', **äwü** 'carry' **ataa** 'put her'.

(Hi'bala 56-57) (different than subject)

Ye raa ngbo **nabi 'du 'bii**, damayi nado
ja'da hindo, **gimaa** raa ngbo a'ji 'bene
nabi **änyĩ** kunyee nabi **äwü** gburu **maa 'bahu**
ataa ko **külü hu**.

*They slept, and in the middle of the night,
the **little child** there herself
got up quietly and carried **her** actual **child**
and put her mouth on **her breast** (of woman)*

The pronoun **'bahu** 'her' shows **maa** 'child' does not belong to the subject of the sentence, but instead to the elder woman. The pronoun **hu** 'her' shows **külü** 'breast' also does not belong to the subject, but instead to the elder woman. **'Bahu** is used with **maa** which can easily be separated and has a distant relationship with the woman. **Hu** is used with the body part **külü** which cannot easily be separated and has a close relationship with the woman.

In rare cases, the same (logophoric) possessor pronoun **ne** 'his/her' can show possession of a previous object.

In *Mämb 114*, the subject **ye** 'they' does the action **äwü** 'carry' to the object **ba** 'him'—'**Bata** 'Hare'.

(Mämb 114) (same as previous object)

Kpa **ye** nabi **äwü ba** toro do 'jüi
ye na **mömü ne**.

*And **they** (people) carried **him** (Hare) up on people
along with **his wife**.*

Ne 'his/her' shows **mömü** 'wife' belongs to the object **ba** 'him'—'**Bata** 'Hare'. Usually **ne** shows what belongs to the subject. However in this sentence, it makes no sense for the wife to belong to the subject **ye** 'they'. So, in this sentence, **ne** shows the wife belongs instead to the object.

Same (logophoric) possessor pronouns are not used after a pause or at the beginning of a sentence.

In *Mämb 51-53*, the pronoun **ba** 'his' shows **mömü** 'wife' belongs to '**Bata** 'Hare'.

(Mämb 51-53) (after a new sentence)

Ro kada monoo, mu'du raa nabi 'dugba
moori ba bu'du monoo
ro ba ka '**Bata** na hi mbili ba ka bii!
Mömü ba naa, nafiri andee
alehe mbaga ne.

*One day, sickness came to the mother-in-law
of a certain person whose
name was **Hare**, with hair inside his ear.
His wife said, she wanted
to go visit her mother.*

'**Bata** was mentioned in the previous sentence. **Ba** is used instead of **ne** because it is at the

beginning of a new sentence.

The next three example sentences also show **ne** is not used after a new sentence or pause.

In *Nyih* 82, **ba** shows **bihi** ‘land’ belongs to the subject **ba** ‘he’—**nyere** ‘chief’ of the previous sentence. However, **ne** is not used because of the new sentence.

(Nyih 82) (after a new sentence)

Ye döndih̄ ro, ba roo, **ba** ka nyere ro. *They remained like that, and **he** was the chief.*
Bihie aba iri ro. *His land was rich.*

In *Nyih* 93-94, **ba** shows **gimaa** ‘child’ belongs to the subject **ba** ‘he’. **Ne** is not used because of the pause at the comma (,) between the possessor and the subject.

(Nyih 93-94) (after a pause)

Da maa mayi, bihi na **ba** da maa ämbühi *One day, the place where **he** came to,*
roo, ba bihi na 'ba ba **gimaa** naa **aba**. *that was the place of the his son.*

In *Jekee* 33, **hu** shows **bu'do** ‘husband’ belongs to the subject **kumara** ‘woman’ of the sentence. **Ne** is not used because of the pause at the comma (,) between the possessor and the subject.

(Jekee 33) (after a pause)

Ka 'da hu **kumara** na hu ka güli, *The **woman** was a widow,*
bu'do hu uyuyu. *her husband was dead.*

Same (logophoric) possessor pronouns are not used to show the same person as the possessor of the subject.

In *Mämb* 14, **mbili** ‘ears’ is the subject and **Mämbilingänjä** is a bird that owns **mbili**.

(Mämb 14) (different than previous possessor)

Mbili Mämbilingänjä na dikori **do hu** *Mambilinganja's ears hang down by*
gewegewe mile mbili mehe yama. *her head like oversized spears.*

Hu shows **do** ‘head’ does not belong to **mbili** ‘ears’ the subject, but instead to **Mämbilingänjä** the owner of **mbili**.

Same (logophoric) possessor pronouns are not used to show the same person as introduced by a previous preposition.

In *Nyere* 23, **nyere** ‘chief’ is the subject and **ba lo'ngu l'jii monoo** ‘certain important person’ is introduced by the preposition **kori** ‘for’.

(Nyere 23) (different than pronoun introduced by preposition)

Ka ba **nyere** nika äfi l'jii **kori** *Then the **chief** sent a person for*
ba lo'ngu l'jii monoo toyi diro **'bëë aba**. *an **important person** to his house.*

Ba shows 'bëë 'house' does not belong to nyere 'chief' the subject, but instead to lo'ngu 'jii introduced by the preposition.

Bongo does not have same (logophoric) possessor pronouns for 'their' or any other person pronoun (such as 'my', 'your', etc.).

In *Mämb 121*, 'beye 'their' after firi 'decision' is the same as the subject Böngö 'Bongo people'.

(*Mämb 121*) (same as previous)

Dikori 'jii apiya dihi ngala, *Before people scattered from dancing place,*
Böngö uda hi firi 'beye yemeka kötü. *Bongo decided to come out with their one decision.*

In *Mämb 6*, 'beye 'their' after firi 'ideas' is not the same as the subject baagaa hölëë 'colleague birds'. Instead it is the same as Mambilinganja and Mablingama.

(*Mämb 3-6*) (different than previous)

Lo'ngu moko üdü nga 'ba nyihi dongara *A big fight began at noon between*
ye ngara höli monoo ngori ka **Mämbilingänjä** *certain two great birds called Mambilinganja*
ye na **Mämbilingämä**, kada kpatapkata, nya *and Mablingama, for many days,*
ye ro moko, 'birota ye njaa. *their fighting was unstoppable.*
Akpa ye baagaa hölëë amba *And these colleague birds rejected*
firi 'beye kpawu. *all their ideas.*

The pronoun 'beye 'their' can be the same person as the subject or not the same person as the subject. So, there are no same (logophoric) possessor pronouns for 'their' or any other person pronouns.

Exercise 17

In the sentences below, underline all possessor pronouns and the nouns they possess. Circle all same (logophoric) possessor pronouns. The first sentence is done as an example.

(*Mämb 45*)

Kpa ngbo hu na ndere na lobi do ne *And she went with a poem of her head.*

(*Mämb 53*)

Mömü ba naa, nafiri andee *His wife said, she wanted*
alehe mbaga ne. *to go visit her mother.*

(*Mämb 56-60*)

Kpa ba di hikoree amile, bimu'du muta *And he said that if after these three days*
ki mbi dikori ne ata hu na komo ne, *he did not see her with his eyes, that could mean*
maki gile ngara höli üli 'bo hu ro. *the great bird swallowed her.*
Bimu'du di mbi muta dikori, *When three days were over, and she*
hu awi'dee hi kori ne, *had not returned back in her footsteps,*

(Mämb 61-62)

'Bata raa nabi cī hido kibi,
ka 'jii na mayi awu firi 'bene.

(Mämb 65)

Dihikoree naa kaka ye,
na ro'bu anga hi kori hu.

(Mämb 84)

'Bata di lehe, bi ta ngbo mömü ne,

(Hi'bala 4)

Hu di yu nya gimaa na 'bene.

(Hi'bala 28-30)

Hu raa äwü gimaa atä gimaa do gbondo ne,

(Hi'bala 32)

Gimaa na ngbo hibi ngu'ngu
firi 'bene hi külü ne.

(Hi'bala 67)

Hu nabi änyī kamabal andee
a'ji 'bene do hi'bana.

(Hi'bala 102)

Ka mbaga ma di yuyu wala hu da ä'bi
ä'jimönyü jaa na ye muu 'bene.

(Nyihī 140)

Ka ye 'jii na 'bene, a'ji monoo ji ne
na da amee na ba 'jii na, na njaa.

(Jekee 5-6)

Ba gibu'du na raa na ndere gbö
molo ba mü'di na, ka ba agi rone
döndihī rō ngoyo 'bene dihi köli.

(Jekee 44)

Ka hu agoki a'ji 'bene diro ba kpawga
gbana mbaaganja.

(Nyere 28-29)

Ka ba lo'ngu 'jii na akehe ne ji nyere,
amile bi ngürü'ba ba 'bikinji na rō firi na
bi di ku ne hi külü ne rō kada na ndee.

Hare beat the drum

for the people to come listen to his statement.

After that he said to them that

he wanted to follow her footsteps.

When Hare looked, he found his wife,

When she died, she left behind her child.

She lifted child and put child on her knee,

The child is just thinking

her idea in her heart (making up her mind).

She gets up quietly and goes

her thing (moves herself) to the skin.

Since my mother's death, she never gave

food to me together with her children.

(He says) to these his people that there is

nothing for him to do with that person.

The young man walked up to the

bottom of the tree, he turned his body (himself)

and sat down, and whistled his song.

Then she got all her things back from

him, including the car.

Then the important man told the chief

that he should call the owner of fish,

so as to say what he (poor man) was

thinking about in his mind the past day.

Numbers

Numbers tell how many nouns there are and follow the noun.

In (1-2), the number **kötü** 'one' and the number **ngori** 'two' tell how many **binya** 'goats' there are.

(1) Bi ta **binya kötü**. *He saw one goat.*

(2) Bi ta **binya ngori**. *He saw two goats.*

When a demonstrative is used along with a number, the number is before the demonstrative, as in *Māmb 9*.

(*Māmb 9*)

Ye **höli ngori na** roo, ye raa nabi mbi'dee *Then these two birds came to our land.*
ro dohii na 'bagajee.

Numbers 1-15 are listed below.

Numbers

- 1 kötü
- 2 ngori
- 3 muta
- 4 hëwü
- 5 müyï
- 6 müyï **dökötü**
- 7 müyï **dongori**
- 8 müyï **domuta**
- 9 müyï **döhëwü**
- 10 kii
- 11 kii **dökötu**
- 12 kii **dongori**
- 13 kii **domuta**
- 14 kii **döhëwü**
- 15 kii **dömüyï**

Most numbers greater than 5 have one or more of the numbers 1-5, and many have the prefix **do-** ‘and, plus (+)’ or the connector **akpa** ‘and, plus (+)’ to join these numbers. The following rule helps us know when to use **do-** and **akpa**.

Number rule: 1) In numbers greater than 15, we write **akpa** for each + before **kötü**, **ngori**, **muta** or **hëwü** that makes 6, 7, 8 or 9 at the end of the number. 2) We write **do-** in all other places with a +. In addition, we write **akpa** in numbers 501, 502, 503, 504 so these don't look like 600, 700, 800, 900.

Numbers

- 16 kii **dömüyï akpa** kötü
- 17 kii **dömüyï akpa** ngori
- 18 kii **dömüyï akpa** muta
- 19 kii **dömüyï akpa** hëwü

- 20 mbaba kötü
- 21 mbaba kötü **dökötü**
- 22 mbaba kötü **dongori**

- 26 mbaba kötü **dömüyü akpa** kötü
 27 mbaba kötü **domüyü akpa** ngori
- 30 mbaba kötü **dokii**
 31 mbaba kötü **dokii dökötü**
 32 mbaba kötü **dokii dongori**
- 36 mbaba kötü **dokii dömüyü akpa** kötü
 37 mbaba kötü **dokii dömüyü akpa** ngori
- 40 mbaba ngori
 50 mbaba ngori **dokii**
 60 mbaba muta
 70 mbaba muta **dokii**
 80 mbaba hëwü
 90 mbaba hëwü **dokii**
- 100 mbu'da kötü
 101 mbu'da kötü **dökötü**
 102 mbu'da kötü **dongori**
 103 mbu'da kötü **domuta**
 104 mbu'da kötü **döhëwü**
 105 mbu'da kötü **dömüyü**
 106 mbu'da kötü **dömüyü akpa** kötü
 107 mbu'da kötü **dömüyü akpa** ngori
- 110 mbu'da kötü **dökii**
 111 mbu'da kötü **dökii dökötü**
 112 mbu'da kötü **dökii dongori**
- 115 mbu'da kötü **dökii dömüyü**
 116 mbu'da kötü **dökii dömüyü akpa** kötü
 117 mbu'da kötü **dökii dömüyü akpa** ngori
- 120 mbu'da kötü **dombaba** kötü
 121 mbu'da kötü **dombaba** kötü **dökötü**
 122 mbu'da kötü **dombaba** kötü **dongori**
- 126 mbu'da kötü **dombaba** kötü **dömüyü akpa** kötü
 127 mbu'da kötü **dombaba** kötü **dömüyü akpa** ngori
- 130 mbu'da kötü **dombaba** kötü **dokii**
 131 mbu'da kötü **dombaba** kötü **dokii dökötü**
 132 mbu'da kötü **dombaba** kötü **dokii dongori**

- 136 mbu'da kötü **dombaba** kötü **dokii** **dömüyi** **akpa** kötü
 137 mbu'da kötü **dombaba** kötü **dokii** **dömüyi** **akpa** ngori
- 200 mbu'da ngori
 207 mbu'da ngori **dömüyi** **akpa** ngori
 227 mbu'da ngori **dombaba** kötü **dömüyi** **akpa** ngori
- 300 mbu'da muta
 400 mbu'da hëwü
- 500 mbu'da müyi
 501 mbu'da müyi **akpa** **dökötü**
 502 mbu'da müyi **akpa** **dongori**
 503 mbu'da müyi **akpa** **domuta**
 504 mbu'da müyi **akpa** **döhëwü**
 505 mbu'da müyi **dömüyi**
 506 mbu'da müyi **dömüyi** **akpa** kötü
 507 mbu'da müyi **dömüyi** **akpa** ngori
- 600 mbu'da müyi **dökötü**
 601 mbu'da müyi **dökötü** **akpa** kötü
 606 mbu'da müyi **dökötü** **dömüyi** **akpa** kötü
 611 mbu'da müyi **dökötü** **dokii** **dökötü**
 616 mbu'da müyi **dökötü** **dokii** **dömüyi** **akpa** kötü
 621 mbu'da müyi **dökötü** **dombaba** kötü **dökötü**
 626 mbu'da müyi **dökötü** **dombaba** kötü **dömüyi** **akpa** kötü
 631 mbu'da müyi **dökötü** **dombaba** kötü **dokii** **dökötü**
 636 mbu'da müyi **dökötü** **dombaba** kötü **dokii** **dömüyi** **akpa** kötü
- 700 mbu'da müyi **döngori**
 701 mbu'da müyi **döngori** **akpa** kötü
 706 mbu'da müyi **döngori** **dömüyi** **akpa** kötü
- 800 mbu'da müyi **domuta**
 900 mbu'da müyi **döhëwü**

Exercise 18

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

(Mämb 19-20)

Mbili ye naka makakpaa, nya haa
 ka maka'baa na **korokoro** **muta**
 do lingë mbëli kötü cina 'baga 'birü.

*Their ears are wide and there are
three points
 on their wings like a bat.*

(Mämb 21-23)

Ki gbodo longbo kidi müyi bikötü,
tö'bö na bitigo 'baga ngara höli kötü na
mbi do ye kpawu.

*If we put five big elephants together,
fatness with strength of that one great bird
has no equal.*

Bimu'du muta hi ngira 'ba Böngö,

For three days in the Bongo village,

(Mämb 119)

Umi ngala rō kada kii.

They danced for ten days.

(Hi'bala 1)

Naa ba bu'du monoo ndee nga,
kumara naji ba ka kumara ngori.

*It is said that long ago, there was a man
who had two wives.*

(Hi'bala 31)

Ye a'du no hu ndani do a'jimu'du kötü.

She would sleep with her tonight in one bed.

(Nyihl 2)

ka ye a'ju na hu mo'jo muu ngori
gibu'du kötü, ka gingaja kötü.

*and they gave birth to two children,
a boy and a girl.*

Quantities

Quantities tell the amount or approximate number of a noun. A quantity follows the noun it tells about. Some quantities are for countable nouns and some are for uncountable nouns.

In (1), **kpawga** 'all' is a quantity. It shows approximately how many **ji** 'people' were seen. It is for countable nouns.

(1) Bi ta **ji** na **kpawga**. *He saw all these people.*

(2) Bi ta **hi'bu** **paca**. *He saw much oil.*

In (2), **paca** 'much' is a quantity. It shows approximately how much **hi'bu** 'oil' was seen. It is for uncountable nouns.

The quantities below are for countable or uncountable nouns [check all].

countable			uncountable		
(Mämb 33)	'bëë ga	<i>all villages</i>	(Bata 17)	hi'bu paca	<i>much oil</i>
(Mämb 119)	'bëë kpawu	<i>all houses</i>	(Jekee 20)	bira kädëri	<i>much beauty</i>
(Jekee 37)	mälil'bëë kpawga	<i>all neighbours</i>	(Hi'bala 34)	komo giyee	<i>some eyes</i>
(Mämb 78)	'ji rëti	<i>many people</i>	(Nyihl 52)	lëmi ngatikan	<i>few sister</i>
			(Mämb 79)	mini gändä	<i>much water</i>

A quantity for uncountable nouns can be used with a countable noun in order to show how much quality there is of that noun.

In *Nyihl 52*, the uncountable quantity **ngatikan** 'few, little' is used with the countable noun **lëmi** 'sister'.

(Nyihl 52) (uncountable quantity shows quality of countable noun)

Diji ba amohitu ne amile lëmi ne na ngatikan. For he knew that his sister is still young.

The quantity **ngatikan** shows the age of **lëmi** is 'little', or that she is 'young'.

A quantity can be directly after the noun, or there can be many words inbetween the noun and the quantity. In *Mämb 122*, the quantity **kpawu** 'each, all' directly follows the noun **dori** 'year'.

(Mämb 122) (quantity directly follows noun)

Agbodo ye komo beeri rō ngala They would assemble in the open area
rō dori kpawu. for dancing each year.

In *Mämb 122*, the quantity **gändä** 'much' is separated from the noun **mini** 'water' by other words.

(Mämb 79) (quantity follows noun after several words)

Mb'öbö mini na kedeka 'bahi hu gändä. There was much spoiled water inside her.

The words **na kedeka** 'this also' and **'bahi hu** 'inside her' separate **gändä** from **mini** and also tell about **mini**.

Exercise 19

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

(Mämb 6)

Akpa ye baagaa hölee amba firi 'beye
kpawu.

All their bird colleagues rejected them.

(Mämb 33)

Hi'ba ye bihi uwu ne do 'bëë ga.

Their sound was heard in all villages.

(Mämb 67-68)

Ugbodo loki a'ji ndobo ji ba kaka
rō kada nika hi lo'ngu gbügürü paca.

On that day they collected many tools for him
filling up a big bag (in big bag much).

(Mämb 77-78)

Bi kpa kedeka ata loki 'jii 'bahi hu kpii ka
'buru, nya mumbu 'jii kedeka bihi rëti.

He found many people inside who were still
alive as well as many people who were dead.

(Mämb 111-112)

Yi kpa kaka dihi komoo atā ba
ka lo'ngu nyere 'beye kpawga.

Instantly, they decided to make him
their big king of all (of them).

(Mämb 119-120)

Kpa ä'jimönyü nā lë'ji dikori 'bëë kpawu

There was food and beer for all houses
(people)

amayi ji 'jii do ngala 'bë'bë 'Bata.

who came to dance at the home of Hare.

(Hi'bala 34)

Gikomo hu ëndimëndi giyee.

Her mind is somewhat perceptive .

(Hi'bala 85-85b)

Ye mälii'bëë gaa, ye lündü gaa,

na ye lëmi gaa, ye raa 'dee do ngaha.

(Nyih 57)

Ba raa nabi ajo jungba, ba raa ä'dö'dü
a'ji nika didanga hu kpawu.

(Nyih 70)

Ä'jömönyü 'behe a'ji 'behe na kpawu,
he taa bina.

(Nyih 127)

Ndani ye gbo'dee'ba do ye kpawga
ji ne 'bëë bina.

(Jekee 16-20)

Ye binya nika kpawga ma aku ne ji ye
ka ye andee ji ye 'biyagaa doturu ye.

Ka i ma amayi na mbaaganja ji i,
ka i andee nini ji ye 'bë'bë

ka jeki mbaaganja na bira roo kädëri,

(Jekee 37)

Ka hi ko ye na ka mälii'bëë kpawga ho,
ro ba gibu'du na!

(Jekee 44)

Ka hu agoki a'ji 'bene diro ba kpawga
gbana mbaaganja.

(Jekee 49)

Na raki 'ba'ja komo he ga!

(Nyere 25)

Ba nyere na raa ace nja kori firi na di
ta ne ga ji ba lo'ngu 'jii na.

('Bata 17)

Ka hi'bü paca hi cici.

*(they) All the neighbours, (they) all the
brothers*

and (they) all the sisters, they rushed up.

*So he set a trap, he picked up all things
that were around her.*

*Your food and all your things,
you will find it here.*

*All of them should meet and gather
with him today in his compound.*

*All these goats, I will tell them
to go back to their owners by themselves.
And you, I will bring you a car,
and you will go to them at home
with a car with much beauty,*

*All the neighbours stood around gaping
(amazed) at the young man!*

*Then she got all her things back from
him, including the car.*

Let it stay in your minds (all your faces).

*The chief there reported in detail to
important person all things that had happened.*

And the oil in the pot was full.

Adjectives and Indefinite Adjective

Adjectives show the kind of noun or tell a characteristic (quality) about it. An adjective follows the noun it tells about.

In (1-2), **kunya** 'bad' is an adjective.

(1) Bi ta 'jii **kunya**. He saw a **bad person**.

(2) Bi ta ye 'jii **kunya**. He saw **bad people**.

The adjective **kunya** tells that the 'jii 'person' is not good but does bad things. In (2), the pronoun **ye** 'they' shows there is more than one 'jii.

In *Mämb 83*, the adjective **kanda** ‘good’ tells about the noun **firi** ‘plan.

(Mämb 83)

Ba nabi kukor **firi kanda** bana *He told them about good plan*
ba da mayi nini ji ye. *that he came with to them.*

Other adjectives are shown below.

(<u>Mämb 75</u>)	gbülükü 'jolanda	<i>white stones</i>
(<u>Mämb 83</u>)	firi kanda	<i>good plan</i>
(<u>Hi'bala 2</u>)	kumara ngatee	<i>younger co-wife</i>
(<u>Hi'bala 4</u>)	kumara ndüböö	<i>older co-wife</i>
(<u>Hi'bala 5</u>)	rüü banga	<i>bachelor house</i>
(<u>Hi'bala 48</u>)	hi'bana doturoo	<i>plain skin</i>
(<u>Jekee 24</u>)	lawu kanda	<i>new clothes</i>
(<u>Nyere 11</u>)	nyere kunya	<i>bad chief</i>
(<u>Nyere 27</u>)	ro kidi	<i>cold body</i>
(<u>Nyere 35</u>)	firi kunu	<i>painful problem</i>
(<u>'Bata 35</u>)	cici kici	<i>hot pot</i>

Adjectives are used with complete pronouns as shown below.

Mi	tigoo.	<i>I am weak.</i>
İ	tigoo.	<i>You (sg) are weak.</i>
Bi	tigoo.	<i>He is weak.</i>
Hu	tigoo.	<i>She is weak.</i>
Ni	tigoo.	<i>(S)he (same) is weak.</i>
Ji	tigoo.	<i>We are weak.</i>
Hi	tigoo.	<i>You (pl) are weak.</i>
Yi	tigoo.	<i>They are weak.</i>

Phrases beginning with **ka** ‘is, be, as’ can also be used as adjectives.

In *Mämb 74*, **ka makaraa** ‘as bright’ describes the noun **hi** ‘belly’.

(Mämb 74) (**ka** phrase used as adjective)

'Bata bühi ta **hi** hu höli na **ka makaraa**. *Hare found belly of this bird as bright*

One adjective tells that a noun has not yet been mentioned. It is called an indefinite adjective.

- (3) Bi ta **'jii monoo**. *He saw a certain person.*
(4) Bi ta **ye 'jii monoo**. *He saw certain people.*

If sentences (3-4) are in a story, the indefinite adjective **monoo** ‘certain’ tells that **'jii** ‘person’ has not yet been mentioned in the story. This is the first time. The indefinite adjective also

shows that 'jii will be important in the story [check this].

Most adjectives can be used instead of **kunya** 'bad', **kidi** 'cold' or **tigoo** 'weak' in (5-7).

(5) Bi ta 'jii **kunya**. He saw a **bad person**.

(6) Bi ta a'ji **kidi**. He saw a **cold thing**.

(7) Ba 'jii na bi **tigoo**. This person **is weak**.

Exercise 20

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

(Mämb 3-4)

Lo'ngu moko üdü nga 'ba nyihi dongara
ye ngara **höli monoo** ngori.

*A big fight began at noon between
certain two great **birds**.*

(Mämb 74-75)

'Bata bühü ta hi hu höli na ka makaraa,
na loki gbülükü 'jolanda di'ba
nyihi na hi hu gbanja.

*Hare found belly of this bird very bright,
with many white stones
from the moon in her belly.*

(Hi'bala 1-2)

Naa ba bu'du monoo ndee nga,
kumara naji ba ka kumara ngori.
Damayi, hu kumara ngatee
mu'du raa maa ayi hu.

*It is said that long ago, there was a certain man
who had two wives (wife to him wife two).
One day the younger co-wife
became ill.*

(Hi'bala 4)

Hu di yu nya gimaa na 'bene, gimaa na
döndihü na hu kumara ndüböö.

*When she died, she left behind her child,
and the child lived with the elder co-wife.*

(Hi'bala 37-39)

Ka ä'jimönyü monoo hu da ä'bi ne ji ma
ka jekee di hikori ba 'jomo'ba 'bonjo na

*There is no other food that she gave to me
that is as good as these pumpkin seeds.*

(Hi'bala 47-48)

Ka mbaga gimaa nika di yuyu, na domu'du
do hi'bana doturoo kori gäl'ji monoo
doo ka gikpanga lawu, na njaä.

*Since her mother's death, the little girl slept
alone on a plain skin without any certain thing
else on it like rags, nothing (at all).*

(Hi'bala 134)

Hu andee angu'ngu firi kunya cinika
'baa nika diji 'di?

*How could she think up such a
bad plan?*

(Jekee 1-2)

Nga pöwü 'ba Bongo, ba gibu'du monoo
bi ndee bi'ba binya 'ba bidü

*Long ago in Bongoland, a certain young man
went and drove his goats to the pasture*

(Nyere 23)

Damayi ka ba nyere nika äfi 'jii
kori ba lo'ngu 'jii monoo.

*Then that chief sent for a
certain important person.*

Modifiers

Modifiers show the kind of noun or tell a characteristic (quality) about it, and come before the noun. Modifiers can also be introduced by **ka** ‘is, be, as’. The main difference between adjectives and modifiers is that adjectives follow nouns and modifiers come before nouns.

In (1-2), **lo'ngu** ‘important’ is a modifier.

- (1) Bi ta **ba lo'ngu 'jii** na. *He saw this **important** person.*
(2) Bi ta **ye lo'ngu 'jii** na. *He saw these **important** people.*

The modifier **lo'ngu** tells that the **'jii** ‘person’ is important and not just an ordinary man. In (2), the pronoun **ye** ‘they’ shows there is more than one **'jii**.

In *Mämb 83*, the modifier **jeki** ‘good, beautiful’ tells about the noun **mbaaganja** ‘car’.

- (Jekée 29) (Before noun)
Kumara 'ba nyere raa nabi ta *The wife of chief saw*
ba **jeki mbaaganja** na. *this **beautiful** car.*

Modifiers can also be introduced by the word **ka** ‘is, be, as’. When they follow **ka**, modifiers have a long final vowel.

In *Hi'bala 37-39*, the modifier **jeki** ‘good’ follows **ka** ‘is, be, as’ and has a long final vowel **ee** (**jekee**). The phrase **ka jekee** ‘as good’ describes **ä'jimönyü** ‘food’.

- (Hi'bala 37-39) (Follows ka ‘is, be, as’)
Ka **ä'jimönyü** monoo hu da ä'bi ne ji ma *There is no other food that she gave to me*
ka jekee di hikori ba 'jomo'ba 'bonjo na. *that is **as good** as these pumpkin seeds.*

Modifiers can have the opposite meaning when they have a long final vowel.

In *Nyih 6*, the modifier **jeki** ‘good, beautiful’ is used as a negative modifier with long last vowel **jekee** ‘not good, bad’.

- (Nyih 6) (Negative modifier)
Hu kumara na hu nja **ami** *That woman, she **treated***
ye mo'jo muu na 'ba ba bu'du na **ka jekee**. *these little children of this man **as not good**.*

Jekee follows **ka** ‘is, be, as’. The phrase **ka jekee** ‘as not good’ describes the action **ami** ‘treated’. We learn more about long vowel negatives in the lesson *Negatives*.

Other modifiers are shown below.

- (Mämb 21) **longbo** kidi *huge elephants*

(Mämb 22)	ngara höli	<i>great bird</i>
(Mämb 67)	loki a'ji	<i>many things</i>
(Mämb 69)	bu'du 'bimoko	<i>male fighters</i>
(Mämb 79)	mbö'bö mini	<i>spoiled water</i>
(Hi'bala 9)	gburu 'bonjo	<i>original pumpkin</i>
(Hi'bala 20)	jeki ä'jimönyü	<i>good food</i>
(Hi'bala 48)	gikpanga lawu	<i>scrap clothing</i>
(Hi'bala 57)	gburu maa 'bahu	<i>her true child</i>
(Hi'bala 95)	molo guloto	<i>under granary</i>
(Nyih 45)	mo'jo käläkiti	<i>small tree</i>
(Nyih 68)	doja'da bihi	<i>middle place</i>
(Jekke 5)	ngaja hege	<i>female spirit</i>
(Jekke 38)	kumara hege	<i>female spirit</i>
(Jekke 47)	landaa mu'du	<i>serious illness</i>
(Nyere 23)	lo'ngu 'jii	<i>important person</i>

Modifiers are used with incomplete pronouns as show below.

Ma	ka ngaraa.	<i>I am great.</i>
İ	ka ngaraa.	<i>You (sg) are great.</i>
Ba	ka ngaraa.	<i>He is great.</i>
Hu	ka ngaraa.	<i>She is great.</i>
Ni	ka ngaraa.	<i>(S)he (same) is great.</i>
Je	ka ngaraa.	<i>We are great.</i>
He	ka ngaraa.	<i>You (pl) are great.</i>
Ye	ka ngaraa.	<i>They are great.</i>

Most modifiers can be used instead of the underlined words in (3-7).

- (3) Bi ta **ba lo'ngu 'jii** na. *He saw this important person.*
- (4) Bi ta **jeki a'ji monoo**. *He saw a cold thing.*
- (5) Bi ta **doja'da bihi**. *He saw a middle place.*
- (6) 'Jii na ka **jekke**. *This person is beautiful.*
- (7) Bihi na ka **mo'joo**. *This place is small.*

Exercise 21

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

(Mämb 3-4)	Lo'ngu moko üdü nga 'ba nyih dongara ye ngara höli monoo ngori.	<i>A <u>big fight</u> began at moon between two <u>great birds</u>.</i>
(Mämb 21-22)	Ki gbodo longbo kidi müyi bikötü, tö'bö nā bitigo 'baga ngara höli kötü na	<i>If we put five big elephants together, the fatness with strength of that one great bird</i>

mbi do ye kpawu.

(Mämb 67)

Ugbodo loki a'ji ndobo ji ba
kaka ro kada nika.

(Mämb 74-75)

'Bata bühī ta hi hu höli na ka makaraa,
na loki gbülükü 'jolanda di'ba
nyihi na hi hu gbanja.

(Mämb 79)

Mbö'bö mini na kedeka 'bahi hu gändä.

(Nyihī 6)

Hu kumara na hu nja ami
ye mol'jo muu na 'ba ba bu'du na ka jekee.

(Jekee 3)

Ka 'ba bīdī 'da mü'dī nawu ka landaa mü'dī

(Nyere 23)

Damayi ka ba nyere nika äfi 'jii
kori ba lo'ngu 'jii monoo.

has no equal.

*Instantly they collected
many tools for him on that day.*

*Hare found belly of this bird very bright,
with many white stones
from the moon in her belly.*

There was much spoiled water inside her.

*That woman, she treated
these little children of this man badly.*

In that pasture was a tall tree.

Then that chief sent for an important person.

Relative Clauses

A relative clause is a group of words with an action (verb) that are introduced by **da**, **di** 'who, that, which'. It describes a noun that comes before it just like an adjective or demonstrative. A relative clause can identify which noun is talked about or can give new information to describe a noun. The clause describes a noun that in the relative clause can be a subject, object or introduced by a preposition. The relative words **da**, **di** come after the subject pronoun and before the verb in the relative clause. Later in the lesson *Dependant Clauses*, we will learn that **da** comes before incomplete verbs and **di** comes before complete verbs.

In *Hi'bala 53*, **di** 'that' follows the pronoun subject **hu** 'she'. This is the **kumara ndüböö** 'elder woman'.

(*Hi'bala 53*) (identifies noun) (object in relative clause) (**di** before complete verb)

Ma kaa ata **ba firi na hu (di) ngu'ngu ne ndani**. *I will discover **the scheme that she plans today**.*

Di introduces the relative clause **hu di ngu'ngu ne ndani** 'that she plans today'. This clause identifies or tells which **ba firi na** 'the scheme' is talked about. It is the scheme to kill the **gimaa** 'child' that we already know about from earlier in the story. **Ne** 'it' in the relative clause receives the action **ngu'ngu** 'plans'. This object in the relative clause is the same as **ba firi na** 'this scheme.'

In *Nyihī 84*, **da** 'that' follows the pronoun subject **ye** 'they'. This is **ye 'jii na** 'the people'.

(*Nyihī 84*) (describes noun) (subject in relative clause) (**da** before incomplete verb)

Ye 'jii na ye da akuru do ba
kede kuru yewu ro.

*There were also **the people**
who guarded him.*

Da introduces the relative clause **ye da akuru do ba** 'who guarded him'. This clause describes or gives new information about **ye 'jii na**. **Ye** 'they' in the relative clause does the action **akuru** 'guard' and is the same as **ye 'jii na**.

In *Hi'bala 86*, **da** 'that' follows the pronoun subject **ye** 'they'. These are the neighbours, brothers and sisters walking around.

(Hi'bala 86) (identifies noun) (introduced by preposition in rel.) (da before complete verb)

Da ba naa ka ji ye,
ba ndere nika ye da 'dee doo,
ye ayi ka, nya ye alewu kori bihi.

*Then he told them
the walking that they came on it,
they should come look for footprints.*

Da introduces the relative clause **ye da 'dee doo** 'that they came on it'. This clause identifies **ba ndere nika** 'the walking'. **Doo** 'on it' in the relative clause is the same as **ndere nika** but is a pronoun introduced by the preposition **do** 'on'.

In *Hi'bala 49*, **di** 'that' does not follow any pronoun. This is because the subject of the relative clause **di 'dü nya ne 'baki'da** 'that is thrown there' is unknown.

(Hi'bala 49) (identifies noun) (object in rel. ; unknown subject) (di before complete verb)

Ka **gihi'bana nika (di) 'dü nya ne 'baki'da**,
gimaa na raa a'ji 'bene domu'du doo.

*And **that piece of skin that is thrown there**,
this child by herself sleeps on it.*

Exercise 22

In the lines below, underline all relative clauses and the pronouns that come directly before them. Circle all relative words **da**, **di**.

(Mämb 79-80)

Mbö'bö mini na kedeka 'bahi hu gändä,
ye na ka 'buru **ye da ayee**.

*There was a lot of spoiled water inside her,
and there were those alive **who were drinking it.***

(Mämb 89)

Ba raa akukori ndobo na ba da ro'bu
ye amiyaa.

*He told about the work that he wanted
them to do it.*

(Hi'bala 22-23)

"Nandanika ba a'ji na ma da ami ne
ka ma ä'bī ne ji hu gihi'bala na
nya hu raa na tö'bö ro ne.

*"Now, this thing that I cook
and give to the little orphan
she is with fatness from it.*

(Hi'bala 37-38)

Ka ä'jimönyü monoo hu da ä'bī ne ji ma
ka jekee dihkori ba 'jomo'ba 'bonjo na.

*There is no other food that she gave it to me
that is as good as these pumpkin seeds.*

(Hi'bala 41-42)

Ba a'ji bana ndani hu di ngu'ngu ne amile

This matter today that she wants

naa, na ro'bu ä'dögü rō ma aka je a'du ne
ne hi bim'u'du kötü, hu ngu'ngu 'di?

(Hi'bala 78-80)

“Gimaa uyu rōo, 'di di tunu gimaa?”

Naa, na atu a'ji na di tunu gimaa,
ni lawu ngbo ta gimaa ka mumbu.

(Hi'bala 133-134)

Man ka ndee gihi'bala aman hu di tunu ne,
hu andee angu'ngu firi kunya cinika
'baanika diji 'di?”

(Nyih 25-26)

Naa, “A lēmī ma, a'ji monoo
je da ami ne na njaa ro.

(Nyih 61-62)

Ba raa amayi'dee naa,

“Ī, ĩ raa da ämōnyü ba a'ji na?

(Nyih 105)

Ba 'jīī monoo ba rō ngoyo bina,
ayi ka awu ngoyo naa aba ba da akoo!

(Nyih 120-121)

Da ba raa maa aku ne ji ba 'jīī na
ba da akuru do ne.

(Nyih 134)

Ba ngoyo nika ba da aku ne nandanika,
ro nika haa ma, ka hu lēmī naa ama.

(Nyih 140)

Ka ye 'jīī na 'bene, a'ji monoo ji ne
na da amee nā ba 'jīī na, na njaa.

(Nyere 25)

Ba nyere na raa ace nja kori firi na
di ta ne ga ji ba lo'ngu 'jīī na.

(Nyere 26-27)

Da nyere naa, di hikori kinji na
ni di wo ne diji ba 'binjuru na, a'ji monoo
ka rō kīdī rō hītī rō ne unja.

(Nyere 28-30)

Ka ba lo'ngu 'jīī na akehe ne ji nyere,
amile bi ngürü'ba ba 'bikinji na rō firi na
bi di ku ne hi külü ne rō kada na ndee,
bi di wo kinji na ba 'binjuru na haa.

(Nyere 38)

Ka nyere amile firi kunya na
ni di mi ne, unya ne 'ba ji ne.

*to give me a bath and to sleep with her
in the same bed, what is she thinking?*

*“Child is dead? What is that which killed child?”
says only someone knows the thing that killed
child, she woke up and just found the child dead.*

*Even if it is a little orphan that she killed her,
how could she think up such as plan?”*

*He said, “Oh my sister, a certain thing
that we do, there is not (nothing for us to do).*

*The boy came back and said,
“You, it is you who ate these things?*

*Someone is singing a song over there, please
come and hear his song that he is singing it!*

*Then he spoke it to the man
who guarded on him.*

*That song that he is singing it now, these names
in it are mine and this my sister’s.*

*(He says) to his people there is not a certain
thing that he should do it with that person.*

*Chief there reported all the matter
that he found it to the important person.*

*Then chief said, after this fish
that he took it from this poor man,
nothing good happened in health for him.
Then the important man told the chief
that he should call the owner of fish,
so as to explain the matter that he (poor man)
was thinking it in his mind the past day,
when he (chief) took the fish of the poor man.*

*Then the chief asked that the bad action
that he had done it be forgive to him.*

Adverbs

An adverb describes or tells about an action (verb).

In *Mämb 32*, the adverbs **bihi** ‘down’ and **dokorkotu** ‘together’ tell how the action **acu'dee** ‘fell’ happened.

(*Mämb 32*)

Yi t̄i hi komo ye d̄i toro akpa *They met by their eyes from above*
ye acu'dee **bihi dokorkotu**. *and then fell down together.*

All the following are also adverbs. Place adverbs tell the place of the action. Time adverbs tell the time of the action. Manner adverbs tell how the action happens.

Place Adverbs

bina	<i>here</i>
binika	<i>there</i>
'ban	<i>there</i>
'da	<i>there</i>
hibihiga	<i>everywhere</i>
'ba gël	<i>left (direction)</i>
'ba mönyï	<i>right (direction)</i>
dibi	<i>low, down</i>
ngaka mönyï	<i>south, right (side)</i>
ngaka gël	<i>north, left (side)</i>
'bataga	<i>west</i>
'ba nondo	<i>east</i>
'böörü	<i>inside</i>
dikomo	<i>through</i>
di'ban	<i>from over there</i>
'badibi	<i>under, below</i>
'batoro	<i>over, above</i>
'bono 'baa	<i>in front of, before, ahead</i>
'bugba	<i>off, away, outside</i>
'baki'da	<i>over there</i>
bihi	<i>down</i>
di'bono	<i>ahead of, forward</i>
mbiloo	<i>long</i>

Time Adverbs

njakada	<i>always</i>
dihimonoo	<i>sometimes</i>
dokotu	<i>never</i>
kädökökötü	<i>forever</i>
dihikori	<i>afterwards, after</i>
ndumu	<i>tomorrow</i>
ndani	<i>today</i>
nokotoo	<i>yesterday</i>
nga	<i>long ago</i>
nandanika	<i>now</i>
pöwü, föwü	<i>early, formerly</i>
nahikada	<i>daytime</i>
donondo, dondondo	<i>dawn</i>
yëë	<i>awhile, for a long time</i>
kirehee	<i>late</i>
kayee	<i>first</i>
ngoree	<i>second</i>
mutaa	<i>third</i>
dökötü	<i>once</i>
korkakpa	<i>long time</i>
bihitayi	<i>overnight</i>
mbaa	<i>short while</i>
ndee	<i>before</i>

Manner Adverbs

kunyee	<i>slowly</i>
kirehi	<i>fast, quickly</i>
kpilo	<i>straight</i>
ka'ngaci	<i>without reason</i>
liki	<i>disturbing</i>
dokorkotu	<i>equally, together</i>
kpi	<i>quietly</i>

Other Adverbs

took	<i>also</i>
yemeka	<i>also, again</i>
ngbo	<i>just</i>
doturu	<i>only, alone</i>
wa	<i>not</i>
'böörö	<i>already</i>
kedeka, kede	<i>also</i>

mbara	<i>remaining</i>	raki	<i>like this, in that way</i>
kamabal	<i>slowly, gently</i>		
törü	<i>completely, strongly</i>		
bikötü	<i>together</i>		
ndende	<i>shakingly</i>		
doturne	<i>alone</i>		
toto	<i>differently</i>		

Phrases beginning with **ka** ‘is, be, as’ can also be used as adverbs. In *Mämb 43-44*, **ka mumbu** ‘as a corpse’ tells how the action **ayi** ‘came’ happened.

(*Mämb 43-44*) (**ka** phrase used as adverb)

Yi cu'dee bihi dokorkotu, *They both fell down together, but*
Mämbilingämä ayi bihi 'bagee *Mambilingama came down herself*
ngbo **ka mumbu**. *as dead*.

Most adverbs can be used instead of **kirehi** ‘quickly’ or **'börö** ‘already’ in (1) or (2).

- (1) Ba ambimbi **kirehi**. *He goes quickly.*
(2) Bi ta a'ji na **'börö**. *He saw this thing already.*

Exercise 23

In the sentences below, underline all adverbs. Do not underline any words that are not adverbs.

(*Mämb 70-71*)

Akpa ye nabi lali 'Bata na gbügürü **bikötü** *and they rolled him together in the big bag,*
kpa ye atimbi 'bë'bë ye nya ba *and then they went to their houses leaving*
do beeri **doturne**. *him alone in the open place.*

(*Mämb 81*)

'Bata ndilekpe gbügürü diro ne ngbo kirehi. *Hare quickly came out of the big bag.*

(*Mämb 98*)

Dihi banika monoo hu kpa ämëbi *At that time, she flew high up in the sky.*
hi hilili ciki toro.

(*Mämb 103*)

Bu'du 'bimokee raa kori hu gbä . *Male fighters were around her completely.*

(*Hi'bala 67*)

Hu nabi änyï kamabal andee *She gets up quietly and goes to the skin.*
a'ji 'bene do hi'bana.

(*Nyih 70*)

Ä'jimönyü 'behe a'ji 'behe na kpawu, *Your food and everything you need,*
he taa bina. *you will find it here.*

Noun Phrases

In this lesson, we compare various types of words describing nouns. These words along with the 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. These are underlined in the list below for comparison.

<u>Noun</u>	Bi ta binya .	<i>He saw a <u>goat</u>.</i>
<u>Possessor Noun</u>	Bi ta binya 'ba 'jii .	<i>He saw a <u>goat of a person</u>.</i>
<u>Demonstrative</u>	Bi ta binya na .	<i>He saw <u>this goat</u>.</i>
<u>Definite Pronoun</u>	Bi ta ba binya na .	<i>He saw <u>this goat</u>.</i>
<u>Possessor Pronoun</u>	Bi ta binya hu .	<i>He saw <u>her goat</u>.</i>
<u>Number</u>	Bi ta binya kötü .	<i>He saw <u>one goat</u>.</i>
<u>Quantity</u>	Bi ta binya rëti .	<i>He saw <u>many goats</u>.</i>
<u>Adjective</u>	Bi ta binya ndüböö .	<i>He saw an <u>older goat</u>.</i>
<u>Indefinite</u>	Bi ta binya monoo .	<i>He saw a <u>certain goat</u>.</i>
<u>Modifier</u>	Bi ta jeki binya .	<i>He saw a <u>good goat</u>.</i>
<u>Relative Clause</u>	Bi ta binya na ba da mönyü bilü . (?)	<i>He saw <u>this goat that eats feed</u>.</i>

Sometimes more than one of these words is used to describe nouns. In *Mämb 3-4*, there are four of these words that describe the noun **höli** ‘birds’.

(*Mämb 3-4*)

Moko üdü nga 'ba nyihi dongara
ye ngara höli monoo ngori.

*A fight began at noon between
the two certain great birds.*

Definite – Modifier – Noun – Indefinite - Number

The word **ye** ‘they’ shows **höli** ‘bird’ is definite (tells a specific one of the noun). The word **ngara** ‘great’ is a modifier (tells what kind of **höli**). The word **monoo** ‘certain’ is an indefinite (introduces **höli** and shows its importance). The word **ngori** ‘two’ is a number (tells how many **höli** there are).

The order of words describing nouns in a noun phrase differs from sentence to sentence. However, the words often have the following order³:

Common order of words describing nouns in a noun phrase

Definite – Modifier – Modifier – **Noun** – Possessor Noun – Adjective – Indefinite – Number
Demonstrative – Relative Clause – Possessor Pronoun – (Adverb) – (Prepositional Phrase)
– Quantity

No noun phrases have all these types of words. But, all noun phrases have a noun and can have one or more of these other words.

³ Check which comes first, an adjective or number. Check which is more common first, an indefinite or number.

Sometimes adverbs or prepositional phrases are in a noun phrase even though they tell about an action and do not describe the noun.

In *Mämb 79*, there are three words describing the noun **mini** ‘water’.

(*Mämb 79*) (Noun phrase includes adverb and prepositional phrase)

Mbö'bö mini na kedeka 'bahi hu **gändä**. *There was also much spoiled water inside her.*

Modifier – Noun – Demonstrative – Adverb – Prepositional phrase - Quantity

The word **mbö'bö** ‘spoiled’ is a modifier (tells what kind of **mini**). The word **na** ‘this’ is a demonstrative (points to which **mini**). The word **gändä** ‘much’ is a quantity (tells approximately how much **mini**). However, there is an adverb **kedeka** ‘also’ and a prepositional phrase **'bahi hu** ‘inside her’. These are in the noun phrase but do not directly describe **mini**.

Exercise 24

In the sentences below, underline nouns and all words that describe the nouns in the noun phrases. 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.

(*Mämb 1*)

Anya 'bene **ye gbogbo ngara**
höli ngori monoo ndee ngakoto.

Long time ago there were
they two certain great big birds.

Topic – Modifier – Modifier – Noun – Number – Indefinite

(*Mämb 21-23*)

Ki gbodo longbo kidi müyi bikötü,

If we put five big elephants together,

(*Mämb 74-75*)

na loki gbülükü 'jolanda

with many white stones

(*Hi'bala 92*)

Gimaa 'ba lündü hu uyu rọ.

Child of her brother was dead.

(*Nyih 140*)

Ka ye 'jii na 'bene,

(He says) to they this his people,

(*Jekee 16*)

Ye binya nika kpawga, ma aku ne ji ye

They all these goats, I will tell them

(*Jekee 44*)

Ka hu agoki a'ji 'bene diro ba kpawga
gbana mbaaganja.

*Then she got all her things back from
him, including the car.*

(*Nyere 23*)

Damayi ka ba nyere nika äfi 'jii

Then he that chief sent for a

kori ba lo'ngu 'jii monoo.

he certain important person.

Verbs

A verb describes an action, motion, state, change, or can be used as an equal sign between words.

In *Nyih* 18-19, **ndee** 'went', **äri** 'sewed', **ä'bëë** 'gave', **ndee'ba** 'go' and **atu'dee** 'fetch' are all verbs.

(*Nyih* 18-19)

Kumara nabi **ndee äri** kuta ngori *Then, woman **went** and **sewed** two beer filters,*
ä'bëë hi ji ye naa *she **gave** them to them (children)*
ye **ndee'ba atu'dee** mini nini. *telling them to **go fetch** water with them.*

The following are other examples of verbs:

Bongo Verbs

Actions	ä'di	<i>cook</i>
	äle	<i>dig</i>
	aho	<i>slaughter</i>
Motions	andee	<i>go</i>
	amayi	<i>come</i>
	amala	<i>crawl</i>
Changes	ayu	<i>die</i>
	andaru	<i>shrive</i>
	ama'ja	<i>melt</i>
States	äcü	<i>be brave</i>
	ämëë	<i>be afraid</i>
	ädi	<i>be cold</i>
Equal sign	ka	<i>be, is</i>
	ndee	<i>was, before</i>

There are several different ways to use each verb. These can be called verb forms. Some verb forms have added words (such as **kaa** 'will'), prefixes (such as **u-** 'someone' in **uga** 'someone chased') or suffixes (such as **-dee** 'coming' in **ga'dee** 'chased coming') 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 **aga** 'chase' below. Look for differences in added words and prefixes, and differences in meaning.

Verb forms of le 'dig'

<u>Command</u>	Ga' ba ye binya na!	<i>Chase these goats!</i>
<u>Incomplete</u>	Ba aga ye binya na.	<i>He <u>chases</u> these goats.</i>
<u>Complete</u>	Bi ga ye binya na.	<i>He <u>chased</u> these goats.</i>
<u>Incomplete dependent</u>	Ba da aga ye binya na, . . .	<i>When he <u>chases</u> these goats, . . .</i>
<u>Complete dependent</u>	Bi di ga ye binya na, . . .	<i>When he <u>chased</u> these goats, . . .</i>
<u>Indefinite</u>	Uga ye binya na.	<i>Someone <u>chased</u> these goats.</i>
<u>Direction</u>	Bi ga'dee ye binya na.	<i>He <u>chased</u> these goats to here.</i>
<u>Repetitive</u>	—	
<u>Future</u>	Ba kaa aga ye binya na.	<i>He will <u>chase</u> these goats.</i>
<u>Evidence</u>	Ba nabi aga ye binya na.	<i>He did <u>chase</u> these goats.</i>
<u>Continuous</u>	Ba hibi aga ye binya na.	<i>He is <u>chasing</u> these goats.</i>
<u>Perfect</u>	Bi ga 'bo ye binya na.	<i>He already <u>chased</u> these goats.</i>
<u>Perfect</u>	Ba aga nja ye binya na.	<i>He completely <u>chased</u> these goats.</i>
<u>Action noun</u>	Bi ta biga 'jii na.	<i>He saw the <u>chasing</u> of this person.</i>
<u>Person noun</u>	Bi ta 'biga na.	<i>He saw this <u>chasing person</u>.</i>

In the following lessons, we will learn more about these verb forms. We will learn about each verb form, one at a time.

In the dictionary, verbs are listed in the incomplete form with the **a-** prefix as in **aga** 'chase'.

How do we know if a word is a verb? Most verbs can add the prefix **a-** to the beginning, and most verbs can add the suffix **-'ba** to the end. They can take the place of **ga** 'chase' in (1) or (2).

- (1) Ba **aga** (a'ji). *He chases (something).*
(2) **Ga'**ba (a'ji)! *Chase (something)!*

Exercise 25

In the following lines, underline all verbs or words that come from verbs.

(Mämb 59-63)

Hu raa **ambi** bilehe mbaga ne.
Bimu'du di mbi muta dikori
hu awi'dee hi kori ne, bihi da amara,
'Bata raa nabi ci hido kibi,
ka 'jii na mayi awu firi 'bene. Kpa 'Bata
nabi akehe firi diro mömü ne ji ye.

*She went to visit her mother.
When three sleeps passed before she
returned in her footsteps, in a clear place,
Hare beat the drum,
for the people to come listen to his statement.
And Hare told them what happened to his wife.*

(Mämb 90-92)

Mbaa di hikoree ndobo raa nabi dü,
ka bilaga kilingba hu na fira,
na bitugu hu na mehe yama, nya ye monoo
ala'nga kidi hu na mambirembe.

*After that the work began,
which was cutting of her bones with an axe,
and spearing her with a spear type, while others
were cutting her veins with knives.*

(Mämb 95-98)

Ndobo raa ngbo di miro ne, damayi
ngara hōli raa nabi mēbi toro nā mino,
mbaa kpa hu yemeka acu bihi.
Hu raa yemeka toro, nya hu ngbo ayuyu
nā mino. Dihi banika monoo
hu kpa āmēbi hi hilili ciki toro.

*This work happened and then the
great wild bird flew up with a screech,
and then again fell down.
Then she (went) up again and she died
with a screech. At that time,
she flew high up in the sky.*

Command (Imperative) Verbs

Command verbs are used to order or command others to do something, or to show an obligation to do something. They have the command marker **'ba** 'should, must' attached to the end of the verb unless the verb is separated from **'ba** by a pronoun.

In *Hi'bala 27*, **'ba** 'must' in **ayi'dee'ba** 'come' shows this verb is a command.

(Hi'bala 27) (command with 'ba attached)

Hu raa āngürü gimaa naa, *Then she called the child,*
“Gimaa, **ayi'dee'ba.**” *“Child, come here!”*

With this command, **hu** 'she' (**kumara ndüböö** 'elder woman') orders the **gimaa** 'child' what to do. There is no pronoun separating **'ba** from **ayi'dee**, so it is attached as in **ayi'dee'ba**.

In *Nyere 36-37*, **'ba** in **uyo ne 'ba** 'should show it' shows this verb is an obligation.

(Nyere 36-37) (obligation with 'ba separated by pronoun)

Ka ma raa akehe ne hi külü ma amile *Then I said in my mind that,*
kaa kaba na nyere di wo kinji *if it is like this, the chief who took my fish,*
na ama, Luma **uyo ne 'ba** ji ba. *God should show it to him (the right way).*

The **'bikinji** 'owner of the fish' is speaking to himself, and says **Luma** 'God' is obligated (has the responsibility) to do this verb. The pronoun **ne** 'it' separates **'ba** from **uyo**, so **'ba** is not attached, but written **uyo ne 'ba**.

In *Nyihi 132*, **'ba** in **ku'ba ne** 'should sing it' shows this verb is an obligation.

(Nyihi 132) (obligation with 'ba attached)

U ba goyo nika bi **ku'ba ne**, ka he awu ne. *This song, he should sing it so that you can hear it.*

The pronoun **ne** 'it' follows **ku** 'sing' and does not separate **'ba** from this verb, so **'ba** is attached as in **ku'ba ne**.

Sometimes commands are said without the command marker **'ba** 'should, must'. These commands have a subject pronoun such as **i** 'you (sg)' or **he** 'you (pl)'.

In *Nyihi 107-108*, there is no command marker **'ba** 'should, must' after the command **ku** 'sing'.

Instead there is the subject pronoun *ï* ‘you (sg)’.

(Nyihî 106-107)

Ba 'jii na raa nabi mayi'dee naa, “A baba,” *The man came and said, “Oh elder,*
naa “Ngoyo na ji ï bina ka jekee. *the song you are singing is good. When you*
Ï da aku ne, **ï ku** ka ne ji ma, ka ma wu ne.” *sing it, **you sing** it for me, so I can listen.”*

Most commands begin with a consonant, but the following commands begin with a vowel.

Commands with beginning vowel

Ayi!	<i>Come!</i>
Önyü'ba ä'jimönyü na!	<i>Eat this food!</i>
Olu'ba!	<i>Enter!</i>
Olo'ba!	<i>Flee, run away!</i>
Ohitu'ba firi na!	<i>Know the word!</i>
Ëbi'ba!	<i>Fly! (to one person)</i>
Tëbi'ba!	<i>Fly! (to more than one person)</i>

A few verbs such as **ëbi'ba** ‘Fly!’ add the prefix **t-** for commands to more than one person (**tëbi'ba** ‘Fly!’)

In summary, we have the following spelling rule for commands and obligations:

Spelling rule 9: The command marker **'ba** is connected when directly following a verb, but separate after any pronoun such as **je** or **he**.

Önyü' ba !	<i>Eat!</i>	Ga' ba !	<i>Chase!</i>
Önyü he ' ba !	<i>Eat (pl)!</i>	Ga he ' ba !	<i>Chase (pl)!</i>
Önyü je ' ba !	<i>Let us both eat!</i>	Ga je ' ba !	<i>Let us both chase!</i>
Önyü je he ' ba !	<i>Let us all eat!</i>	Ga je he ' ba !	<i>Let us all chase!</i>

Exercise 26

In the sentences below, underline all command verbs and their object pronouns. Circle the command marker **'ba**. The first sentence has been done as an example.

(Hi'bala 109)

“**'Du'ba**ko külü ma bina.”

“Come **sleep** here on my breast.”

(Hi'bala 137)

“Hu ndee'ba na ye himü gaa.”

“She should go back to her parents’ home.”

(Nyihî 18-19)

Kumara nabi ndee
ärü kuta ngori ä'bëë hi ji ye naa
ye ndee'ba atu'dee mini nini.

Then, woman went and sewed two
beer filters, she gave them to them (children)
telling them to go fetch water with them.

(Nyih 25-26)

Naa, “A lēmi ma, a’ji monoo je da ami ne na njaā ro. Ji ndee 'ba, kaa ndee äci je wile atunu je, ndee 'ba ngbo.”

(Nyih 64)

Da naa, “Aa, i nja tunu maā. Tugba ma 'ba, ma ayo bihi ji he.”

(Nyih 69)

Ba hōli na naa ka ba, “Ī, nā lēmi i ndihi he 'ba bina.

(Nyih 104)

Ba da maa andee 'da roo, naa, “A türü ayi'dee'ba, a nyere ayi'dee'ba.

(Nyih 119)

Dibinika roo, hu gimaa na hu ro'bu ami mino, ba naa, “Ndee'ba 'böörü!”

(Nyih 121-122)

Naa, “Ba 'jii na, nja nya ba änyī dī binaā! Tā nya ba 'ba molo guloto binika.”

(Nyih 126-127)

Ba raa aku ne ji ye roo naa ka ji ye, ndani ye gbo'dee'ba do ye kpawga ji ne 'bēē bina.

(Nyih 139)

Naa ba nja tugba neē, bi ndihi'bā bihi.

(Jekee 14-15)

Da ba naa ka ji hu, “Oo, ma ä'jē i, da i nya'ba ma a'dee ye binya na 'bē'bē ku'du ji ye 'biyagaa gbana biku ne ji ye himū mee.”

(Jekee 22-23)

Da hu naa ka ji ba bi mu'ba komo ne.

Ba raa nabi amu komo ne. Hu raa yemeka aku ne ji ba naa, bi lewu'ba rone.

(Nyere 14-15)

Ka ba 'binjuru na ato hi ji ne ji Luma amile, diji nyere di yo gütü ne ji ne, Luma uyo'ba gütü ne ji ba kedeka.

(Nyere 28-29)

Ka ba lo'ngu 'jii na akehe ne ji nyere, amile bi ngürü'ba ba 'bikinji na rō firi na bi di ku ne hi külü ne rō kada na ndee.

(Nyere 38)

Ka nyere amile firi kunya na ni di mi ne, unya ne 'ba ji ne.

He said, “Oh my sister, there is nothing to do. Let us leave, even if we are beaten or killed, let us just leave.”

The (bird) said, “No don’t kill me! Take me and I will show you a nice place.”

The bird said to him, “You and your sister, you stay there.

When he arrived there, he said, “Oh governor, come! Oh chief, come!

From then on, the girl felt like crying, he told her, “Go inside!”

He said, “That man, don’t let him move from this place! Let him be put and left under granary there.”

He told them that all of them should gather with him today in his compound.

He (chief) said that he won’t embrace him, that he should stay where he is.

He told her, “Yes, I will marry you, but first let me drive the goats back home to their owners and tell my parents about this.”

Then she tells him to close his eyes.

Then he closes his eyes.

Then she told him to look at himself.

Poor man raised palms towards God saying, since chief has shown his strength to him, God should show His strength to him (chief).

Then the important man told the chief that he should call the owner of fish, so as to say what he (poor man) was thinking about in his mind the past day.

Then the chief asked that the bad action he had done, let it be forgiven to him.

Incomplete (Imperfective) and Complete (Perfective) Verbs

Incomplete verbs are used for actions happening over time. It is like we are watching the action happen in a film. In stories, incomplete verbs are often used for the main actions that move the story forward. They are used when reporting actions that already happened. They are also used for future actions that have not yet happened, and for habitual actions that happen regularly. Incomplete verbs sometimes have the prefix **a-**. In the dictionary, verbs are listed in the incomplete form with **a-** prefix as in **aga** ‘chase’.

In *Hi'bala 108*, the incomplete verbs **ä'dögü** ‘bathed’ and **alo** ‘annointed’ have the prefix **a-**.

(Hi'bala 108) (Incomplete Past)

Hu raa ngbo nabi **ä'dögü** rō ma, *Then she **bathed** my body,*
alo hi'bü rō ma. *she **annointed** my body with oil.*

Gimaa ‘child’ uses **ä'dögü** and **alo** to report what **hu** ‘she’ (**kumara ndöbüü** ‘elder woman’) already did in the past.

In *Nyih 18*, **hu** ‘she’ (**kumara** ‘woman’) uses the incomplete verb **angu'ngu** ‘will make’ with prefix **a-** to report what she will do in the future.

(Nyih 18) (Incomplete Future)

Ma maa **angu'ngu** firi rō ye mo'jo muu na. *I **will make** a plan against the children.*

In *Hi'bala 22-23*, **hu** ‘she’ (**kumara ndöbüü** ‘elder woman’) uses the incomplete verbs **ami** ‘cook’ and **ä'bi** ‘give’ with prefix **a-** to report the habitual action that she does regularly.

(Hi'bala 22-23) (Incomplete Habitual)

Nandanika ba a'ji na ma da **ami** ne *Now, this thing that I **cook***
ka ma **ä'bi** ne ji hu gihi'bala na *and **give** to the little orphan*
nya hu raa na tö'bö rō ne. *she is with fatness from it.*

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 sometimes used for actions that move the story forward. They can be used when reporting actions that happen in the past or for a condition in the future.

In *Nyih 133*, **ba gimaa na** ‘the boy’ uses the complete verb **ngürü'dëë** ‘called’ to report the action he already did in the past.

(Nyih 133) (Complete Past)

A he mooje, **mi ngürü'dëë** he yaa, rō firi 'di? *Oh people, I **called** you here for what purpose?*

The complete verb **ngürü'dëë** does not have the prefix **a-** and it has the complete pronoun **mi** before it.

In *Nyih* 16-17, **hu** ‘she’ (**kumara** ‘woman’) uses the *complete* pronoun **mi** ‘I’ and *complete* verb **mi** ‘treat’ to report a conditional action that has not happened yet (The condition must happen before the result can happen.).

(Nyih 16-17) (Complete Condition Future), (Incomplete Result)

Naa, “Ye mo’jo muu na **mi** ki **mi** ye kanee *She said, “These children, if I don’t treat them kungu ji ma ma da maa **ake** like that, there is no way for me to turn hi ye na ba bu’du na unja jaa. them away from that man.*

The speaker also uses the *incomplete* pronoun **ma** ‘I’ and the *incomplete* verb **ake** ‘turn’ with prefix **a-** to report the result (what will happen if the condition first happens).

Complete verbs never have the prefix **a-**. Only some incomplete verbs have the prefix **a-**. When there is no prefix, the verb could be complete or incomplete. However, subject pronouns are sometimes different for complete and incomplete verbs.

In (1), the pronoun **ba** ‘he’ and the prefix **a-** show **alehe** ‘visits’ is an incomplete verb. In (2), the pronoun **ba** alone shows **lehe** ‘visits’ is incomplete.

<u>Incomplete</u>	(1) Ba bu’du na ba alehe 'jii na. <i>The man visits this person.</i>
<u>Incomplete</u>	(2) Ba bu’du na ba lehe 'jii na. <i>The man visits this person.</i>
<u>Complete</u>	(3) Ba bu’du na bi lehe 'jii na. <i>The man visited this person.</i>
<u>Incomplete or complete</u>	(4) Ba bu’du na lehe 'jii na. <i>The man visits/visited this person. (?)</i>

In (3), the pronoun **bi** ‘he’ shows **lehe** ‘visited’ is complete. However in (4), **lehe** could be incomplete or complete, since there is no subject pronoun or prefix **a-**.

Subject pronouns for complete and incomplete verbs are shown below in **bold**. The subject pronouns can show the verb is complete or incomplete even if there is no **a-** prefix.

Subject incomplete pronouns	Subject complete pronouns
Ba bu’du na ba <i>This man</i>	Ba bu’du na bi <i>This man</i>
ta 'jii na. <i>sees this person.</i>	ta 'jii na. <i>saw this person.</i>
Ma ta 'jii na. <i>I see this person.</i>	Mi ta 'jii na. <i>I saw this person.</i>
Ī ta 'jii na. <i>You (sg) see this person.</i>	Ī ta 'jii na. <i>You (sg) saw this person.</i>
Ba ta 'jii na. <i>He sees this person.</i>	Bi ta 'jii na. <i>He saw this person.</i>
Hu ta 'jii na. <i>She sees this person.</i>	Hu ta 'jii na. <i>She saw this person.</i>
Ni ta 'jii na. <i>(S)he (same) sees this person.</i>	Ni ta 'jii na. <i>(S)he (same) saw this person.</i>
Je ta 'jii na. <i>We see this person.</i>	Ji ta 'jii na. <i>We saw this person.</i>
He ta 'jii na. <i>You (pl) see this person.</i>	He ta 'jii na. <i>You (pl) saw this person.</i>
Ye ta 'jii na. <i>They see this person.</i>	Yi ta 'jii na. <i>They saw this person.</i>

In *Nyih* 139, **ba gimaa na** ‘the boy’ uses the *incomplete* verb **tugba** ‘embrace’ to report an

action that will not happen.

(Nyih 139) (Incomplete)

Naa **ba** nja **tugba** nee, *He (boy) said that he won't embrace him,*
bi ndih'i'bä bihi. *that he should stay where he is.*

The incomplete verb **tugba** does not have the prefix **a-**. However, we know it is incomplete because the incomplete subject pronoun **ba** 'he' comes before **tugba**.

In *Mämb 114*, the incomplete verb **äwü** 'carried' comes after the *incomplete* subject pronoun **ye** 'they' and the helping verb **nabi** 'did'.

(Mämb 114) (Incomplete)

Kpa **ye nabi äwü** ba toro do 'jii ye na mömü. *They did carry him with his wife on people.*

The helping verb **nabi** 'did' only comes before *incomplete* verbs and never before *complete* verbs.

In *Mämb 61*, we know the verb **ci** 'beat' is an *incomplete* verb, because only incomplete verbs follow **nabi** 'did'.

(Mämb 61) (Incomplete)

'Bata raa **nabi ci** hido kibi, *Hare did beat the drum,*

In rare cases, only tone (high or low sound of words and syllables) shows the difference between complete and incomplete verbs. In (5), the incomplete verb **lehe** 'visits' has *Low* tone. In (6), the complete verb **lehe** 'visited' has *High* tone.

<u>Incomplete</u>	(5) Hu lehe 'jii. <i>She visits a person.</i>
<u>Complete</u>	(6) Hu lehe 'jii. <i>She visited a person.</i>

Exercise 27

In the sentences below, underline all incomplete verbs. Underline twice all complete verbs.

(Mämb 7-11)

Ye na na nyere hi ji ye raa
nabi **ga'dee** ye gu'bu di'ba nyihi.
Ye höli ngori na roo, ye raa nabi
mbi'dee ro dohii na 'bagajee,
kpa ye nabi **cucu** hi ngira 'ba Böngëë
do lo'ngu beeri hi komoo kpë.

(Mämb 39-42)

Hölëë yi tujo ngbo ndüü ye

*Those with authority in their hands
chased them away from the moon.
Then the two birds
came to our land.
and they **flew** down into area of Bongo
on open land in its large face.*

The birds screeched (articulated their sound)

akpa ye di hikoree hi hilili ro moko.
Kpa Mämbilingänjä nabi kpe tuha
hi Mämbilingämä, jumu hi hu pulolo 'bugba.
(Mämb 53)

Mömü ba naa, nafiri andee
alehe mbaga ne.

(Mämb 59-63)

Hu raa ambi bilehe mbaga ne.
Bimu'du di mbi muta dikori
hu awi'dee hi kori ne, bihi da amara,
'Bata raa nabi ci hido kibi,
ka 'jii na mayi awu firi 'bene. Kpa 'Bata
nabi akehe firi diro mömü ne ji ye.

(Mämb 65-66)

Dihikoree naa kaka ye,
na ro'bu anga hi kori hu,
ka ne ro'bu ye alonyi njonjo
mambirembe ji ne.

(Mämb 95-98)

Ndobo raa ngbo di miro ne, damayi
ngara höli raa nabi mēbi toro na mino,
mbaa kpa hu yemeka acu bihi.
Hu raa yemeka toro, nya hu ngbo ayuyu
na mino. Dihi banika monoo
hu kpa amēbi hi hilili ciki toro.

(Hi'bala 16)

Ī ä'bi 'di ji hu? Ī älü hu na 'di?"

(Hi'bala 20)

Jeki ä'jimönyü raki ro,
i da ä'bi ne ji maa 'ba lii i!

(Hi'bala 25)

Ka cina ma atunu hu gihi'bala na 'bugba.

(Hi'bala 29)

ka ji hu ndani ye a'du na hu bikötü,

(Hi'bala 100)

A'ji monoo ro hu njaa.

Yeyë raa di tunu hu.

(Hi'bala 103)

Ma amönyü ko ma doturu ma.

*and then were in the air for fighting.
Mambilinganja kicked tore open the stomach of
Manbilingama, and dishes of her stomach
(intestines) flowed out.*

*His wife said, she wanted
to go visit her mother.*

*She went to visit her mother.
When three days passed before she
returned in her footsteps, in an open place,
Hare beat the drum,
for the people to come listen to his statement.
and Hare told them what happened to his wife.*

*After that (he) said to them,
that someone wanted to follow her tracks,
and he asked them to contribute
knives for him.*

*This work happened and then the
great wild bird flew up with a screech,
and then again fell down.
Then she (went) up again and she died
with a screech. At that time,
she flew high up in the sky.*

What do you give her? What do you feed her?"

*It is really good food
you give to your co-wife's child!"*

In that case, I will kill the little orphan.

(said) to her, today they would sleep together,

*She did not have anything.
My mother killed her.*

I was always eating alone.

Dependent (Subordinate, Relative) Clauses

A dependent clause is a group of words with a verb that are introduced by **da, di** 'when, since, but'. The words introduced cannot stand alone as a sentence, but need other words to complete them. A dependent clause with **da, di** repeats old information or gives new information. It

comes before or after a main clause. A dependent clause with **da, di** is the same as a relative clause, except that it tells information about the main clause (sentence that can stand alone) instead of about a noun. The words **da, di** ‘when, since, but’ come after a noun or pronoun subject and before the verb. **Da** comes before incomplete verbs and **di** before complete verbs.

In *Nyih* 104, **da** ‘when’ follows the pronoun subject **ba** ‘he’. This pronoun refers to **bö'bü ba gimaa na** ‘father of the boy’.

(*Nyih* 104) (old information) (pronoun subject before **da** and incomplete verb)

Ba (da) maa andee 'da roo, naa, *When he arrived there, he said, “Oh*
“A türü ayi'dee'ba, a nyere ayi'dee'ba. *governor, come! Oh chief, come!*

Before this in the story, we know **ba gimaa na** ‘the boy’ who is the **nyere** ‘chief’ is coming to **bö'bü** ‘father’. So, we already know or can guess **Ba maa andee 'da roo** ‘he arrived there’ will happen. This is old information repeated to show the importance of the speech that comes next. The dependent word **da** comes before the incomplete verb **andee** ‘arrived’. The dependent clause **Ba da maa andee 'da roo** ‘When he arrived there’ cannot stand alone as a sentence but needs the rest of the sentence to complete it.

In *Mämb* 84, **di** ‘when’ follows the noun subject '**Bata** ‘hare’ in the dependent clause '**bata di lehe** ‘When Hare looked’. **Di** comes before the complete verb **lehe** ‘looked’.

(*Mämb* 84) (old information) (noun subject before **di** and complete verb)

'Bata (di) lehe, bi ta ngbo mömü ne, *When Hare looked, he found his wife,*
ka ba nabi koko hu hikori ne. *and took her after him.*

In *Hi'bala* 84-85, the main clause **Bu'du raa alee kori bübü** ‘Man looked around rubbish’ can be a sentence by itself.

(*Hi'bala* 84-85) (new information) (after main clause)

Bu'du raa alee kori bübü, *Man looked around rubbish,*
wile bi (di) ta kori gbondo 'jii. *but never found any footprints.*

The dependent clause **wile bi di ta kori gbondo 'jii** ‘but never found any footprints’ comes after the main clause. It gives new information that we didn’t know about yet.

The dependent word **da** ‘when, since, but’ follows a subject noun or pronoun. It should not be confused with the connector **da** ‘then’ which is always first in the sentence, as in *Jekee* 22.

(*Jekee* 22)

Da hu naa ka ji ba bi mu'ba komo ne. *Then she tells him to close his eyes.*

Di ‘when, since, but’ always comes before a complete verb. It should not be confused with the preposition **di** ‘from’ which always comes before an adverb and is underlined, as in *Mämb* 17.

(*Mämb* 17) (**di** ‘from’)

Kokoro gbondo ye raa kaba *The talons of their feet are like digging tools*
linda **di** güici mehe nyörö. *from the bottom of a spear (type).*

Exercise 28

In the sentences below, underline all dependent clauses. Circle all dependent words **da** or **di**.

(Mämb 59-60)

Hu raa ambi bilehe mbaga ne.

Bimu'du(**di**)**mbi muta dikori**

hu awi'dee hi kori ne,

(Hi'bala 4)

Hu di yu nya gimaa na 'bene.

(Hi'bala 47)

Ka mbaga gimaa nika di yuyu,
na domu'du do hi'bana doturoo.

(Hi'bala 76)

Bihi na da ami'dee cecece 'ba donondo,
kumara unja ko ne ro.

(Hi'bala 102)

Ka mbaga ma di yuyu, wala hu da ä'bi
ä'jimönyü jaa na ye muu 'bene,
ma ämönnyü ko ma doturu ma.

(Nyih 106-107)

Ba 'jii na raa nabi mayi'dee naa, "A baba,"
naa "ngoyo na ji i bina ka jekee.

İ da aku ne, i ku ka ne ji ma, ka ma wu ne."

(Jekee 14-15)

Oo, ma ä'jē i, da i nya'ba ma a'dee
ye binya na 'bē'bē ku'du ji ye 'biyagaa
gbana biku ne ji ye himü mee.

(Nyere 14-15)

Ka ba 'binjuru na ato hi ji ne ji Luma
amile, diji nyere di yo gütü ne ji ne,
Luma uyo'ba gütü ne ji ba kedeka.

(Bata 28)

Kaana cici nika di ci roo,
ngürü'dëe ma 'ba.

She went to visit her mother.

When three days afterwards she

had not returned back in her footsteps,

When she died, she left behind her child.

*Since mother of that little girl died,
(she) slept only on a plain piece of skin.*

*When the first light of dawn appeared,
the woman starts crying.*

*Since my mother died, she since never gave
food to me together with her children,
I was always eating alone.*

*The man came and said, "Oh elder,
the song you are singing is good. When you
sing it, sing it for me, so I can listen."*

*Yes, I will marry you, but first let me drive
(they) goats back home to (they) owners
and tell (they) my parents about this.*

*Poor man raised palms towards God saying,
since when chief has shown his strength to him,
God should show His strength to him (chief).*

*When that pot becomes hot,
call me to come.*

Verbs With Beginning Vowels

In the lesson *Complete and Incomplete Verbs*, we learned that verbs without the prefix **a-** can be complete or incomplete.

In (1), the prefix **a-** show **ata** 'sees' is an incomplete verb, but in (2), **ta** 'see/saw' could be

complete or incomplete.

- (1) Ba bu'du na **ata** 'jii. *This man sees a person.*
 (2) Ba bu'du na **ta** 'jii. *This man sees/saw a person.*

However, subject pronouns can help show the difference between a complete and incomplete verb, even without the prefix **a-**.

In (3), the pronoun **ba** 'he' shows **ta** 'sees' is an incomplete verb, and in (3), **bi** 'he' shows **ta** 'saw' is complete.

- (3) Ba bu'du na **ba ta** 'jii. *This man sees a person.*
 (4) Ba bu'du na **bi ta** 'jii. *This man saw a person.*

Other subject pronouns show the difference between complete and incomplete verbs when there is no incomplete prefix **a-**.

Incomplete			Complete		
Ma ata 'jii.	Ma ta 'jii.	<i>I see a person.</i>	Mi ta 'jii.	<i>I saw a person.</i>	
Ī ata 'jii.	Ī ta 'jii.	<i>You (sg) see a person.</i>	Ī ta 'jii.	<i>You (sg) saw a person.</i>	
Ba ata 'jii.	Ba ta 'jii.	<i>He see a person.</i>	Bi ta 'jii.	<i>He saw a person.</i>	
Hu ata 'jii.	Hu ta 'jii.	<i>She see a person.</i>	Hu ta 'jii.	<i>She saw a person.</i>	
Ni ata 'jii.	Ni ta 'jii.	<i>(S)he (same) see a person.</i>	Ni ta 'jii.	<i>(S)he (same) saw a person.</i>	
Je ata 'jii.	Je ta 'jii.	<i>We see a person.</i>	Ji ta 'jii.	<i>We saw a person.</i>	
He ata 'jii.	He ta 'jii.	<i>You (pl) see a person.</i>	He ta 'jii.	<i>You (pl) saw a person.</i>	
Ye ata 'jii.	Ye ta 'jii.	<i>They see a person.</i>	Yi ta 'jii.	<i>They saw a person.</i>	

In the lesson *Commands*, we learned that a few commands begin with a vowel. When these are incomplete verbs, they have the prefix **am-** or **-m**. When they are complete verbs, they have the prefix **m-**. Plural commands such as **Tëbi'ba** 'Fly!' have the incomplete prefix **at-** or **t-** and complete prefix **t-**.

Command	Incomplete			Complete		
Ayi'ba! <i>Come!</i>	Ba amayi.	Ba mayi.	<i>He comes.</i>	Bi mayi.	<i>He came.</i>	
Önyü'ba! <i>Eat!</i>	Ba ämönyü.	Ba mönyü.	<i>He eats.</i>	Bi mönyü.	<i>He ate.</i>	
Olu'ba! <i>Enter!</i>	Ba amolu.	Ba molu.	<i>He enters.</i>	Bi molu.	<i>He entered.</i>	
Olo'ba! <i>Flee!</i>	Ba amolo.	Ba molo.	<i>He flees.</i>	Bi molo.	<i>He fled.</i>	
Ohitu'ba! <i>Know!</i>	Ba amohitu.	Ba mohitu.	<i>He knows.</i>	Bi mohitu.	<i>He knew.</i>	
Ēbi'ba! <i>Fly! (sg)</i>	Ba ämëbi.	Ba mëbi.	<i>He flies.</i>	Bi mëbi.	<i>He flew.</i>	
Tëbi'ba! <i>Fly! (pl)</i>	Ye ätëbi.	Ye tëbi.	<i>They fly.</i>	Yi tëbi.	<i>They flew.</i>	

The complete verbs above sound like there is no **m** when they are said quickly. However, we don't write these verbs without **m**. We don't write **Bayi** 'He came'. Instead we write **Bi mayi** 'He came'.

Correct	Wrong	
Bi m ayi.	Bayi.	<i>He came.</i>
Bi m önyü.	Bönyü.	<i>He ate.</i>
Bi m olu.	Bolu.	<i>He entered.</i>
Bi m olo.	Bolo.	<i>He fled.</i>
Bi m ohitu.	Bohitu.	<i>He knew.</i>
Bi m ëbi.	Bëbi.	<i>He flew.</i>

Why do we write these complete verbs in the long way with **m**? If we write them the short way without **m**, there is no difference between **Hayi** ‘She came’ and **Hayi** ‘You (pl) came’. So instead we write these as **Hu mayi** ‘She came’ and **He mayi** ‘You (pl) came’, so there is a difference.

<u>Incomplete</u>		<u>Complete</u>		
Correct		Correct	Wrong	
Ma amayi.	<i>I come.</i>	Mi mayi.	Mayi.	<i>I came.</i>
İ amayi.	<i>You (sg) come.</i>	İ mayi.	Ayi.	<i>You (sg) came.</i>
Ba amayi.	<i>He comes.</i>	Bi mayi.	Bayi.	<i>He came.</i>
Hu amayi.	<i>She comes.</i>	Hu mayi.	Hayi.	<i>She came.</i>
Ni amayi.	<i>(S)he (same) comes.</i>	Ni mayi.	Nayi.	<i>(S)he (same) came.</i>
Je amayi.	<i>We come.</i>	Ji mayi.	Jayi.	<i>We came.</i>
He amayi.	<i>You (pl) come.</i>	He mayi.	Hayi.	<i>You (pl) came.</i>
Ye amayi.	<i>They come.</i>	Yi mayi.	Yayi.	<i>They came.</i>

Other verbs with beginning vowel such as **önyü** ‘Eat!’ we also write with an **m** in complete form.

<u>Incomplete</u>		<u>Complete</u>		
Correct		Correct	Wrong	
Ma ämönyü.	<i>I eat.</i>	Mi mönyü.	Mönyü.	<i>I ate.</i>
İ ämönyü.	<i>You (sg) eat.</i>	İ mönyü.	Önyü.	<i>You (sg) ate.</i>
Ba ämönyü.	<i>He eats.</i>	Bi mönyü.	Bönyü.	<i>He ate.</i>
Hu ämönyü.	<i>She eats.</i>	Hu mönyü.	Hönyü.	<i>She ate.</i>
Ni ämönyü.	<i>(S)he (same) eats.</i>	Ni mönyü.	Nönyü.	<i>(S)he (same) ate.</i>
Je ämönyü.	<i>We eat.</i>	Ji mönyü.	Jönyü.	<i>We ate.</i>
He ämönyü.	<i>You (pl) eat.</i>	He mönyü.	Hönyü.	<i>You (pl) ate.</i>
Ye ämönyü.	<i>They eat.</i>	Yi mönyü.	Yönyü.	<i>They ate.</i>

The dependent words **da**, **di** ‘when, since, but’ are separate before most verbs.

<u>Incomplete</u>		<u>Complete</u>	
Ma da lehe,	<i>When I visit,</i>	Mi di lehe,	<i>When I visited,</i>
İ da lehe,	<i>When you (sg) visit,</i>	İ di lehe,	<i>When you (sg) visited,</i>
Ba da lehe,	<i>When he visits,</i>	Bi di lehe,	<i>When he visited,</i>
Hu da lehe,	<i>When she visits,</i>	Hu di lehe,	<i>When she visited,</i>
Ni da lehe,	<i>When (s)he (same) visits,</i>	Ni di lehe,	<i>When (s)he (same) visited,</i>

Je da lehe, *When we visit,*
 He da lehe, *When you (pl) visit,*
 Ye da lehe, *When they visit,*

Ji di lehe, *When we visited,*
 He di lehe, *When you (pl) visited,*
 Yi di lehe, *When they visited,*

The dependent word **da** is also separate before incomplete verbs with beginning vowel such as **ma da mayi** ‘when I come’. However, the dependent word **di** is connected to complete verbs with beginning vowel, such as **ayi** ‘come’ in **mi dayi** ‘when I came’.

<u>Incomplete</u>		<u>Complete</u>
Correct	Wrong	Correct
Ma da mayi,	Ma dayi,	Mi dayi,
İ da mayi,		İ dayi,
Ba da mayi,	Ba dayi,	Bi dayi,
Hu da mayi,		Hu dayi,
Ni da mayi,		Ni dayi,
Je da mayi,	Je dayi,	Ji dayi,
He da mayi,	He dayi,	He dayi,
Ye da mayi,	Ye dayi,	Yi dayi,

In summary, we have the following spelling rule:

Spelling rule 10 (page): Command verbs with beginning vowel (such as **Ayi'ba** ‘Come!’ and **Önyü'bä** ‘Eat!’) are written with beginning **m** in complete form (such as **Bi mayi** ‘He came’ and **Bi mönyü** ‘He ate’). After dependent words (**da, di** ‘when, that’), these verbs are written separately in incomplete form (such as **Ba da mayi** ‘When he comes’) and connected in complete form (such as **Bi dayi** ‘When he came’).

Exercise 29

In the lines below, underline all verbs **amayi** ‘come’, **ämönyü** ‘eat’, subject pronouns before them, and relative clauses they are in. The first three are done as an example.

(Mämb 87-88)

Dihikoree ye raa nabi keke a'ji ndobo na, *After that they divided tools among themselves,*
ba da mayi ro moko nini ro höli *that he came to fight great wild bird with*
di'ba himi. *from inside.*

(Mämb 110)

Mbaa dihikoree, komo beeri na, *After a while, the open space was full*
 tile ka 'jii **ye da mayi anya'da 'Bata.** *of people who came to welcome Hare.*

(Hi'bala 9)

Ka hu acu do gburu 'bonjo ä'bī ne ji *Then she took edible part of pumpkin and*
 muu 'bene, nya **ye ämönyü** ne. *gave it to her own children and they ate it.*

(Hi'bala 55-56)

Ye raa ngbo **nabi 'du 'bii,** *Then they slept,*
 damayi nado ja'da hindo, *afterwards in the middle of the night,*

(Hi'bala 82-84)

Bu'du 'bi'bëë, mäli'r'bëë ye raa abe
didokori kungu abe dido bübü alingi
kori gbondo 'jii na dayi 'bë'bë.

(Hi'bala 102)

Ka mbaga ma di yuyu, wala hu da ä'bi
äl'jimönyü jaa na ye muu 'bene,
ma ämönyü ko ma doturu ma.

(Nyihhi 8-12)

Kaa ata ä'jimönyü ji ba bu'du na,
bi ki ngürü muu 'bene, hu kumara na hu
mile mo'jo muu yi mönyü 'bo ko ye ro.
Ye nja mayi danga ä'jimönyü, mo'jo
muu yi mönyü ko ye ro. Naa yi mönyü
ko ye ro. Yi mönyü ndee ko ye ro.

(Nyihhi 28)

Ye da mayi 'bë'bë roo, 'bëë naka
kpongo 'jii monoo njaq ro.

(Nyihhi 49-50)

Ba mini na ndee danga hu, ka hu höli
na aye nja ne, käläkiti na ndee danga hu,
hu ämönyü nja ne.

(Nyihhi 54-56)

“A lëmi ma a'ji na ndee danga i,
na 'baa ro?” Naa, “Mi mönyü ne ro.”
“I mönyü ne taa? Ndere na mi di ndee
kede kori makpaq. I mönyü ne taa?”
Naa, “Mi mönyü 'bo ne ro.”

(Nyihhi 61-63)

I, i raa da ämönyü ba a'ji na?
Ma kaa andee föwü mbiloo roo,
i mönyü 'bo ne diji hu ro.

(Nyihhi 111-112)

A lëmi ma, ba 'jii monoo ba 'bugba
bina ba da mayi'dee, nya ba ro ngoyo.

(Jekee 1-2)

Nga pöwü 'ba Bongo, ba gibu'du
monoo bi ndee bi'ba binya 'ba bidī,
ka ye mönyü ko ye 'da.

(Jekee 18)

Ka i ma amayi na mbaaganja ji i,

(Jekee 44-45)

Ka hu agoki a'ji 'bene diro ba kpawga
gbana mbaaganja, ka hu ambi nini
bina hu dayi ndee diroo.

('Bata 6-7)

*Head of house and his neighbours would
inspect road and rubbish dump, looking for
footprints of person who had entered house.*

*Since my mother died, she since never gave
food to me together with her children,
I was always eating alone.*

*Whenever the father brings some food,
if he calls his children, the woman says children
have already eaten. They should not come
near food, since they have already eaten.
She says they have already eaten.
They ate already.*

*When they arrived home, the house was empty,
there was no one there.*

*The water which was by her side, the
bird drank it, the fruits of the Kalakiti tree
next to her, it ate it.*

*“Oh my sister, things which were by your side,
where are they?” “I ate them.”
“When did you eat them? The walk I had
didn't last very long. When did you eat them?”
“I already ate them.”*

*You, it is you who ate the things?
Whenever I go away for a while
you have eaten them up.*

*Oh my sister, there is someone
outside who came and is singing a song.*

*Long ago in Bongoland, a young man went
and drove his goats to the pasture
so that they could graze.*

And you, I will bring you a car,

*Then she got all her things back from him,
including (with) the car, and she went back
with them to the place where she came from it.*

Ba da maa äbūhi'dee 'bë'bë, bi ta luma ne *When he arrived home, he saw his in-law*
'Bata, ba da mayi bilewu ye. *Hare who had come to visit them.*

(Bata 19)

Kidi naa, “A 'di luma ma,
ï mönyü köyëë, ka je mi kelee.”

*Elephant said, “Oh my in-law,
you did not eat, and we did not talk.”*

Indefinite (Middle, Causitive, Passive) Verbs

All the types of verbs we have learned so far have a subject (doer of action) mentioned before the verb. These are called active verbs. With indefinite verbs, it is not mentioned who does the action, or it is not mentioned who causes or decides to do the action. Before some indefinite verbs, there is a noun or pronoun involved in the action that is not the one deciding to do the action. The prefix **u-** attaches to all indefinite verbs. Only incomplete pronouns may come before indefinite verbs.

Active verbs have a subject mentioned before the verb. In *Mämb 25*, the pronoun subject **yi** ‘they’ (**höli ngor** ‘two birds’) does the action **mi ndere** ‘made journey’.

(Mämb 25) (Active verb **mi** ‘made’)

Ye raa ngbo **yi** di **mi** ndere
hi beeri nabi lëli 'jii.

*When **they made** a journey
around the area, they swallowed people.*

In *Mämb 117-119*, there is no subject before the indefinite verb **umi** ‘made’.

(Mämb 117-119) (No noun before verb; unmentioned subject)

Yi di bühi 'bë'bë ye raa nabi cï kibi
kpa ngala nabi dü.

*When they arrived home, they beat the drum
and dancing began (in celebration).*

Umi ngala rọ kada kii.

*They **made** a dance for ten days.*

The prefix **u-** on **umi** ‘made’ shows the one doing this action is not mentioned. It may be the same people doing the actions in the previous sentence. The action **umi ngala** ‘made dance’ is important. The ones doing this action is not important, so the subject is not mentioned.

In *Hi'bala 76*, **kumara** ‘woman’ comes before the indefinite verb **unja** ‘threw’.

(Hi'bala 76) (Person noun before verb does not decide action; middle)

Bihi na da ami'dee cecece 'ba donondo,
kumara unja ko ne ro.

*When the first light of dawn appeared,
the **woman** starts crying (**threw** her mouth).*

When a noun or pronoun comes before an *active* verb, it is the subject of that verb. However, the prefix **u-** on **unja ko ne ro** ‘threw her mouth’ (start crying) shows this is an *indefinite* verb, and the subject **kumara** did not decide to do this action. Crying is something that can take a person by surprise. People don’t usually decide to cry.

In *Nyih* 100, **do'bugba** 'misfortunes' comes before the indefinite verb **uta** 'found'.

(*Nyih* 100) (Thing noun before verb does not decide action; middle)

Do'bugba uta ma roo. *All misfortunes of life have found me!*

The prefix **u-** on **uta** shows **do'bugba** do not decide to do the action **uta**. Since they are not alive, they cannot decide, even though they seem to be alive in this sentence by doing the action.

In *Mämb* 121, **Böngö** 'Bongo people' comes before the indefinite verb **uda** 'were tied'.

(*Mämb* 121) (Person noun before verb receives action; passive)

Dikori 'jii apiya dihi ngala, *Before people scattered from dancing place,*
Böngö uda hi firi 'beye yemeka kötü. *Bongo finalized (were tied) in their one decision.*

The prefix **u-** on **uda** 'were tied' shows **Böngö** is not doing the action. Instead it receives the action.

In *Mämb* 121, **Luma** 'God' comes before the indefinite verb **uyo'ba** 'should show'.

(*Nyere* 14-15) (Person noun is made to do the action; causative)

Ka ba 'binjuru na ato hi ji ne ji Luma *Poor man raised palms towards God saying,*
amile, diji nyere di yo gütü ne ji ne, *since chief has shown his strength to him,*
Luma uyo'ba gütü ne ji ba kedeka. *God should show His strength to him (chief).*

The prefix **u-** on **uta** shows **Luma** does not decide to do the action **uyo'ba**. Instead justice (fairness) of the situation may cause **Luma** to do the action.

Exercise 30

In the sentences below, underline all indefinite verbs.

(*Mämb* 3-4)

Lo'ngu moko **üdü** nga 'ba nyihi
dongara ye ngara höli monoo ngori
ka Mämbilingänjä ye na Mämbilingämä.

*A big fight began at moon between two
great birds called Mämbilingänjä
with Mämbilingämä.*

(*Mämb* 33)

Hi'ba ye bihi uwu ne do 'bëë ga.

Their sound was heard in all villages.

(*Mämb* 54)

'Bata kehe firi diro ngara höli mbiloo,
kumara umba törü.

*Hare repeated told her about great wild bird,
but wife completely refused (to listen).*

(*Mämb* 67-68)

Ugbodo loki a'ji ndobo ji ba kaka ro
kada nika hi lo'ngu gbügürü paca.

*On that day they collected many tools
for him, filling up a bag.*

(*Hi'bala* 31)

Gimaa üti ko neë.

The child says nothing.

(Hi'bala 65-67)

Gimaa da amohitu 'bo ne amile
gimaa ücī 'bo rone roo, gimaa üdī roo,
gimaa raa a'ji' 'bene nabi änyī
kamabal andee a'ji 'bene do hi'bana.

(Hi'bala 74-75)

'Bii ucu komo hu wa ro,
ī gihi'bala 'ban roo,
'bii ucu komo ī wa ro.

(Hi'bala 78-80)

“Gimaa uyu roo, 'di di tunu gimaa?”

(Hi'bala 131)

Ye lündü gaa bihi rō ye unya ro,
ye mbaa gaa bihi rō ye unya ro.

(Nyihī 24)

Ba gibu'duo külü ba ücüü.

(Jekee 33)

Ka 'da hu kumara na hu ka ngüli,
bu'do hu uyuyu.

(Nyere 22)

Ka ji naa aba di 'nga 'doci ne,
unu rō ba nja firee!

(Nyere 34-37)

Amile naa, “Hi kada na nyere di wo
kinji na ama haa firi kunu na ndee rō ma,
ka nyere unduju maā.

Ka ma raa akehe ne hi külü ma amile
kaa kaba na, nyere di wo kinji
na ama, Luma uyo ne 'ba ji ba.”

(Nyere 38)

Ka nyere amile firi kunya na
ni di mi ne, unya ne 'ba ji ne.

('Bata 1)

Naa nga koto Kidi umayi ami ngoo
rō lēmi 'Bata.

('Bata 18)

Kori 'Bata ämönyü dümü,
ba naa ka ji ba luma ne, ndere 'bene üdü ro.

*When child had understood that
the child had been beaten,
that the child's body is cold,
she did get up quietly and went to the skin.*

*Sleep doesn't catch her eyes,
you little orphan over there,
sleep doesn't catch your eyes.*

(Husband,) “Child died? What killed child?”

*All the brothers, they were upset,
all the mothers they were upset.*

The young boy was brave.

*The woman was a widow,
her husband was dead.*

*But his hand which had been cut
made him suffer so much!*

*Then he said, “The day when chief took my
fish, I had a painful problem,
but the chief didn't ask me any question.
Then I said in my mind that,
if it is like this, the chief who took my fish,
God should show it to him (the right way).”*

*Then the chief asked that the bad action
he had done, let it be forgiven to him.*

*Long ago, Elephant arranged
to marry the sister of Hare.*

*Before Hare ate the porridge,
he said to his in-law that his trip was starting.*

Direction verbs

The word 'dee 'come' is a verb. However, -'dee 'coming' is a direction verb suffix to show the direction of the verb it is attached to. It shows the direction is towards the speaker or towards

people present in the story.

In *Hi'bala 85-85b*, the verb **'dee** means the action 'came'.

(*Hi'bala 85-85b*)

Ye mälii'bëë gaa, ye lündü gaa,
na ye lëmi gaa, ye raa **'dee** do ngaha.

*All the neighbours, brothers,
and sisters, they all came up.*

However in *Nyih* 18-19, **-'dee** 'coming' is a suffix on the verb **atu** 'carry'. It shows the children should carry the water towards the woman speaking to them.

(*Nyih* 18-19) (**-ndee** as direction towards speaker)

Kumara nabi ndee
ärü kuta ngori ä'bëë hi ji ye naa
ye ndee'ba **atu'dee** mini nini.

*Then, woman went and sewed two
beer filters, she gave them to them (children)
telling them to go fetch water with them (filters).*

In *Nyih* 110-111, **-'dee** is also a suffix on the verb **wo** 'carry'. It shows the child carried the other child to the elder woman.

(*Hi'bala 110-111*) (**-ndee** as direction towards a person in the story)

Da mi di 'du, damayi na do ja'da
hindo ma raa nabi änyï ngbo
a'jee ama kamabal nabi **wo'dee** gburu
maa 'bahu ataa ko küli hu.

*Then, after I had spent a while lying down,
in the middle of the night, I got up
very slowly, I carried her own child
and placed him on her breast.*

Often, direction verbs are used along with place adverbs. In *Mämb 105*, the place adverb **'bugba** 'out' is used along with the direction suffix **-'dee** on **molu** 'enter'.

(*Mämb 105*) (**-ndee** along with place adverb)

Kayi 'jii di **molu'dee 'bugba** raa ka 'Bata.

The first person to come out was Hare.

Why do we attach the direction suffix **-'dee** 'coming' to verbs? It is because the command suffix **-'ba** 'should, must' follows **-'dee** and does not come before **-'dee**. Rule 8 says **'ba** is connected to the verb unless separated by a pronoun. **-'dee** is not a pronoun, so should be connected to the verb, and **-'ba** should be connected after **-'dee**.

In *Hi'bala 27*, **-'ba** 'should, must' is connected after **-'dee** 'coming' on the verb **ayi** 'come'.

(*Hi'bala 27*)

Hu raa ängürü gimaa naa, "Gimaa, **ayi'dee'ba**." *Then she called the child, "Child, come here!"*

So, we connect the direction suffix **-'dee** 'coming, towards' to the end of all verbs before it.

	Correct	Wrong	
<i>Hi'bala 27</i>	ayi'dee'ba	ayi 'dee'ba	<i>must come here</i>

<u>Mämb 8</u>	ga'dee	ga 'dee	<i>chased coming</i>
<u>Nyih 44</u>	atinge'dee	atinge 'dee	<i>got coming</i>
<u>Nyih 45</u>	ä'dö'dü'dëë	ä'dö'dü 'dee	<i>collected coming</i>
<u>Nyih 72</u>	le'dee	le 'dee	<i>looked towards</i>
<u>Nyih 125</u>	amolo'dee	amolo 'dee	<i>rushed coming</i>
<u>'Bata 12</u>	ängürü'dëë	ängürü 'dëë	<i>called to come</i>

We do not connect the direction suffix **'dee** to any other words.

Correct	Wrong
<u>Bi 'dee</u> danga hu.	<u>Bi'dee</u> danga hu. <i>He came beside her.</i>

In summary, we have the following spelling rule:

Spelling rule 13 (page): Write **'dee** connected to a verb before it. (Do not connect **'dee** to any other words.)

Exercise 31

In the lines below, underline all direction verbs.

(Mämb 7-8)

Ye na nā nyere hi ji ye raa
nabi **ga'dee** ye gu'bu di'ba nyihi.

*Those with authority in their hands
chased them away from the moon.*

(Mämb 32)

Yi tū hi komo ye dī toro akpa
ye acu'dee bihi dokorkotu.

*They met by their eyes from above
and then fell down together.*

(Hi'bala 76-77)

Bihi na da ami'dee cecece 'ba donondo,
kumara unja ko ne ro. Ba bu'doo raa
amayi'dee ji hu, “Ka ji hu 'di ya?”

*When the first light of dawn appeared,
the woman starts crying. Her husband came
to her, and asked her, “What is the matter?”*

(Hi'bala 89)

Ye lewu neē wala kori 'jii.
Ye raa amayi'dee.

*They did not see any human footprints.
Then, they came back.*

(Hi'bala 91-92)

Lēmi ba raa nabi änyi'dëë di'da,
maki biyaa undee ji hu ro . . .

*Then his sister came from over there,
when she heard the news . . .*

(Nyih 21-22)

Yi ndee 'da, ye ka ange mini, ye ka
amolu'dee 'bugba, mini na äkü dihi kuta.

*They went there, and when they drew
water and went out, water seeped through filters.*

(Nyih 43-45)

Hu lēmi ba hu döndihī haa, u ba raa ä'jē
mbili gurufa, atugu ne tugu ne tugu ne, nya
ba atinge'dee mini ne ne atu taa danga hu. Ba
andee, ba ä'dö'dü'dëë mo'jo käläkiti di'da.

*His sister stayed inside, he took Gurufa tree
leaves. He beat it, beat it, beat it, he got water
with them, and carried and put it next to her.
He went and collected fruits of Kalkit tree.*

(Nyih 61-62)

Ba raa amayi'dee naa,
“İ, i raa da ämönyü ba a'ji na?”

*The boy came back and said,
“You, it is you who ate these things?”*

(Nyih 72)

Damayi roo ye monoo kedeka yi le'dee.

Then, other people looked around.

(Nyih 96)

Ba raa maa amayi'dee roo ba rō ndu'ba ro.

The old man came and began begging.

(Nyih 103-104)

Ka gile kanikii ma andee toko
ängürü'dee ba nyere na.

*Because of this, I am going to
call the chief to come.”*

Ba da maa andee 'da roo, naa,
“A türü ayi'dee'ba, a nyere ayi'dee'ba.

*When he arrived there, he said,
“Oh governor, come! Oh chief, come!”*

(Nyih 124-125)

Da di'ba Böngö roo, ki 'du ji 'jii hi kibî,
nya i ka nyere, ye 'jii bana roo ye
amolod'dee amayi 'bë'bë nyere ro.

*In Bongoland, if someone beats the drum
and if it is the chief, then all the people
rush up and come to the chief's compound.*

('Bata 11-12)

Hu raa nā cici do fö'dü, cici da maa aci,
ka hu ängürü'dëë bu'du ne.

*She put the pot on fire, and when it became
hot, she called for her man to come.*

Repetitive (Perfect) Verbs

Repetitive verbs show a previous action with a lasting result, and the action does not need to be done again. [check this] The verb letters are repeated (doubled) in the verb to make a repetitive verb. Repetitive verbs can be incomplete or complete.

In *Mämb 9-10*, the repetitive verb **cucu** ‘fell, went down’ is used to show the action that happened had a lasting result. After the birds came, they did not leave, so they don’t need to come again.

(Mämb 9-10)

Ye höli ngori na roo, ye raa nabi mbi'dee rō dohii na 'bagajee. Kpa ye nabi **cucu** hi ngira 'ba Böngëë.

*These two birds, they came to this our land. And they **fell** down into the village of Bongos.*

Exercise 32

In the sentences below, underline all repetitive verbs. Do not underline any verbs that are not repetitive verbs.

(Mämb 87-88)

Dihikoree ye raa nabi **keke** a'ji ndobo na, ba da mayi rō moko nini rō höli di'ba himi.

*After that they **divided** tools among themselves, that he came to fight great wild bird with from inside.*

(Mämb 95-99)

Ndobo raa ngbo di miro ne, damayi
ngara höli raa nabi mëbī toro nā mino,
mbaa kpa hu yemeka acu bihi.
Hu raa yemeka toro, nya hu ngbo ayuyu
nā mino. Dihi banika monoo
hu kpa ämëbī hi hilili cīkī toro,
ka ne mbimbi kädökökötü,
ka pürü na di'ba himi adari hu.

(Hi'bala 7-8)

Hu raa acu do 'jomo'ba 'bonjo na
äröhī ne hi ko'do,
ä'bī ne ji gihi'bala na mbagaa di yuyu.

(Nyihi 24)

Ba gibu'duo külü ba ücücü.

(Nyihi 82-83)

Ye döndihī ro, ba roo, ba ka nyere ro,
bihie aba iri ro, lēmī ba na alala ro.

*This work happened and then the
great wild bird flew up with a screech,
and then again fell down.*

*Then she (went) up again and she died
with a screech. At that time,
she flew high up in the sky,
so as to leave for good,
and this wound from inside defeated her.*

*She took the seeds out,
she scraped them off into a calabash,
she gave them to this orphan her mother died.*

The young man's heart was brave.

*They remained like that. He was the chief,
his land was rich, and his sister grew up.*

Helping (Auxiliary) Verbs

When helping verbs are used along with a real verb, it changes the meaning and use of the real verb. The helping verb **maa** 'will (certain)' shows the action will happen after the time of speaking (future certain). **Kaa** 'may (uncertain)' shows the action may happen after the time of speaking (future uncertain). **Nabi** 'did' shows an important action for the development of the story (important). **Raa** 'did, after, later' shows the action happens after a previous action (sequence). **Maa** 'did' shows the action certainly happened (evidence). **Hibi** 'is, was' shows ongoing action (continuous). **'Bo** 'already had' shows the action that already happened continues or has lasting effect until the time of speaking (perfect). **Nja** 'did' is also a helping verb [check all these]. **'Bo** and **nja** follow the verb. The others follow the subject and come before the verb.

Future maa 'will'

The helping verb **maa** 'will' shows the action will certainly happen after the time of speaking. It only comes before incomplete verbs.

In *Hi'bala 51*, **maa** 'will' shows the action **amiro ne** 'happen' will certainly take place in the future.

(Hi'bala 51) (Future, certainty)

Ma kaa alewu ba firi na
ndani da **maa amiro** ne.

*I may examine the situation that **will surely happen** today.*

Future kaa 'may'

The helping verb **kaa** ‘may’ shows the action may or may not happen after the time of speaking. It only comes before incomplete verbs.

In *Hi'bala 53*, **kaa** ‘may’ shows the action **ata** ‘discover’ could happen in the future.

(Hi'bala 53) (Future, uncertain)

Ma **kaa ata** ba firi na hu di ngu'ngu ne ndani. *I **may discover** the scheme she plans today.*

Important action (development marker) **nabi** ‘did’

The helping verb **nabi** ‘did’ shows a main action of a story, an important action that moves the story forward. It only comes before incomplete verbs that are in past time.

In *Nyihhi 81*, **nabi** ‘did’ shows that the action **alewu** ‘choose’ is an important action that helps develop the story with a new step forward.

(Nyihhi 81) (Important action)

Ye raa **nabi alewu** ba gimaa na ka nyere *Then they **did choose** the boy*
hi ba bihi aman ro. *as the chief in that place.*

Sequence (Sequential marker ?) **raa** ‘did, after, later’

The helping verb **raa** ‘did, after, later’ shows an action that happens after a previous action.
[check]

In *Mämb 87-89*, **raa** ‘did, after, later’ shows that the action **akukori** ‘tell’ happens after the previous action **keke** ‘devided’

(Mämb 87-89)

Dihikoree ye raa nabi **keke** a'ji ndobo na, *After that they **devided** tools among themselves,*
ba da mayi rō moko nini rō hōli *that he came to fight great wild bird with*
Ba **raa akukori** ndobo na ba da ro'bu *He **later told** about the work that he wanted*
ye amiyaa. *them to do it.*

Evidence **maa** ‘did’

The helping verb **maa** ‘did’ shows the action certainly did happened. It only comes before incomplete verbs.

In *Hi'bala 51*, **maa** ‘did’ shows the action **anja ko ne hi külülü** ‘throw her mouth in crying’ certainly took place.

(Hi'bala 121-122) (Evidence)

Hu raki rō mino, damayi na donondo roo, *Then she started weeping, and when dawn came,*
hu raa **maa** anja ko ne hi külülü. *she **did** begin to cry.*

Continuous **hibi** ‘is, was, doing’

The helping verb **hibi** ‘is, was, doing’ shows the action is ongoing. It only comes before incomplete verbs.

In *Hi'bala 43-44*, **hibi** ‘was doing’ shows the action **ngu'ngu** ‘thinking’ did not happen at once, but continued over time.

(Hi'bala 43-44)

Firi nika gimaa na ngbo *That matter, the girl*
hibi ngu'ngu ne hi külü ne. ***was thinking** in her mind on it.*

Perfect '**bo** ‘already had’

The helping verb '**bo** ‘already had’ shows the action that already happened continues or has lasting effect until the time of speaking. It only follows complete verbs.

In *Nyihhi 8-10*, '**bo** ‘already had’ means the action **mönyü** ‘eat’ already happened and the effect continues until the time of speaking.

(Nyihhi 8-10) (Perfect with complete)

Kaa atä ä'jimönyü ji ba bu'du na, *Whenever the father brings some food,*
bi ki ngürü muu 'bene, hu kumara na hu *if he calls his children, the woman says the*
mile mo'jo muu yi **mönyü 'bo** ko ye ro. *children **have already eaten**.*

According to **kumara** ‘woman’, the children ate some time ago and do not need to eat again.

Whole **nja** ‘did’

The helping verb **nja** ‘did’ follows complete or incomplete verbs, and shows that the action happened entirely or completely (not partially).

In *Nyihhi 49-50*, **nja** ‘did’ follows the incomplete verbs **aye** ‘drink’ and **ämönyü** ‘eat’.

(Nyihhi 49-50)

Ba mini na ndee danga hu, ka hu höli na *The water which was by her side,*
aye nja ne, käläkiti na ndee danga hu, *bird **did drink** it, and fruits of Kalakiti tree*
hu **ämönyü nja** ne. *next to her, it **did eat** it.*

The helping verb **nja** ‘did’ should not be confused with the modifier **nja** ‘how, what’. The modifier **nja** ‘who, what’ comes before a noun possessed by a long vowel possessor pronoun.

In *Nyere 17*, the modifier **nja** ‘how, what’ describes the noun **bikunoo** ‘pain of it’. This noun is possessed by the long vowel pronoun **oo** ‘it’ (**dogiji** ‘finger’).

(Nyere 17) (**nja** ‘how, what’ modifier)

Dihikoree **nja bikunoo, nja bikunoo!** *And then what pain of it, what pain of it!*

The helping verb **nja** ‘did’ should also not be confused with the neg **nja** ‘not’ used after a subject and before the verb.

In *Māmb 27*, the negative **nja** ‘not’ is used along with **wa** ‘not’. **Nja** is after the subject pronoun **ye** ‘they’ and before the verb **ärörö** ‘fly’.

(*Māmb 27*) (**nja** ‘not’ negative)

Ye **nja ärörö** nahi kadaa **wa**. *They do not fly around in day time.*

In summary, we have the following helping verbs. We learn about the helping verb **ndee** ‘was, before’ in the next lesson.

Helping verbs		Location	Shows
<u>Future certainty</u>	maa <i>will</i>	before incomplete verbs	the action will certainly happen after the time of speaking
<u>Future uncertainty</u>	kaa <i>will</i>	before incomplete verbs	the action may or may not happen after the time of speaking
<u>Important action</u>	nabi <i>did</i>	before incomplete verbs in past time	an important new step forward that helps develop the story
<u>Sequence</u>	raa <i>then, after, later</i>	before incomplete verbs	the action happens after a previous action
<u>Evidence</u>	maa <i>did</i>	before incomplete verbs	the action certainly took place
<u>Continuous</u>	hibi <i>is, was</i>	before incomplete verbs	ongoing action
<u>Perfect</u>	'bo <i>already had</i>	after complete verbs	the action that already happened continues or has lasting effect until the time of speaking
<u>Whole</u>	nja <i>did</i>	after incomplete or complete verbs	the action completely happened (not partially)
<u>Past</u>	ndee <i>was, before</i>	before or after incomplete or complete verbs	the action happened before the time of speaking

Exercise 33

In the sentences below, underline the helping verbs **maa** ‘will’, **kaa** ‘may’, **nabi** ‘did’, **maa** ‘did’, **hibi** ‘is, was’, **'bo** ‘had’, **nja** ‘did’ and the verbs they help.

(*Māmb 7-11*)

Ye na na nyere hi ji ye raa
nabi ga'dee ye gu'bu di'ba nyihi.
 Ye höli ngori na roo, ye raa

Those with authority in their hands
did chase them away from the moon.
 Then the two birds

nabi mbi'dee rō dohii na 'bagajee,
kpa ye **nabi cucu** hi ngira 'ba Böngëë
do lo'ngu beeri hi komoo kpë.

(Hi'bala 6-8)

Hu kumara na hu raa atā 'bonjo do fō'dü,
hu ka maa atā 'bo 'bonjo do fō'dü,
'bonjo di 'di'di 'bo roo, hu raa acu do
'jomo'ba 'bonjo na äröhī ne hi ko'do,
ä'bī ne ji gihi'bala na mbagaa di yuyu.

(Hi'bala 32)

Gimaa na ngbo hibi ngu'ngu
firi 'bene hi külü ne.

(Hi'bala 51)

Ma kaa alewu ba firī na ndani da
(Hi'bala 63-67)

Hu raa nabi **ra nee**, gimaa raa ngbo
hibi cī rone, gimaa na hibi cī rone.
Gimaa da amohitu 'bo ne amile
gimaa ücī 'bo rone roo, gimaa üdī roo,
gimaa raa a'ji 'bene nabi änyī
kamabal andee a'ji 'bene do hi'bana.

(Hi'bala 116-117)

Hu da mohitu 'bo ne amile gimaa üdī roo,
hu raa ä'jē kaga hu raa atā nya ne.

(Nyihi 56)

“I mönyü ne taa?” Naa,
“Mi mönyü 'bo ne roo.”

(Nyihi 61-63)

“I, i raa da ämönyü ba a'ji na?
Ma kaa andee föwü mbiloo roo,
i mönyü 'bo ne dihi hu roo.
Da i kaa ataa ndani.”

(Nyihi 142-143)

Ka firī na dido 'bugba na dile naa
nja aku nja nee na raki!

(Jekee 5-7)

Ba gibu'du na raa na ndere gbö molo 'ba
mü'di na, ka ba agi rone döndihī
rō ngoyo 'bene dihi köli nya
binyee hibi mönyü ko ye hi bīdi.

(Jekee 7-9)

Ka 'da, ngoyo na ba gibu'du na ba da
hibi aku ne ünyī ko hu ngaja hege monoo
dihi ba mü'di na ba da döndihī
moloo rō ngoyo na 'bene.

(Jekee 38-39)

did come to our land.

and they **did fly down** into area of Bongo
on open land in its large face.

*The woman used to put some pumpkin
on fire. And when she had put pumpkin on fire,
when the pumpkin had cooked, she took
seeds out, she scraped them into calabash,
and give them to orphan whose mother died.*

*The child was thinking
her idea in her heart (making up her mind).*

I will examine the situation today . . .

*She did press, the child there was struggling,
the child was struggling.*

*When child had understood that
the child had been beaten,
that the child's body is cold,
she did get up quietly and went to the skin.*

*When she realized that the child was dead,
she took the rod back and left it.*

*When did you eat them?”
“I already ate them.”*

*“You, it is you who ate the things?
Whenever I go away for a while
you have eaten them up. But you will see
what is happening to you today.”*

*Question that concerns everyday life, said that
not did tell it in this way!*

*Young man walked up to the bottom of
the tree, he turned his body and sat down
to whistle his song, and let the goats
eating with their mouths in the pasture.*

*Then from the tree under which he was
sitting singing his song,
a young she-spirit became charmed by
the song of the one sitting under the tree.*

Ana ye da roo na, hu kumara hege
na 'ba biidi 'ban hu hibi lewu ye diro firi
na ye da hibi yogo ne.

(Jekee 47-48)

Ka ne ro ba ka landaa mu'du, nya ba
hibi ngu'ngu rone ro firi na ndee hu kumara
na hu di ku ne ji ba, ka bi mi ndobo ninee.

(Nyere 25)

Ba nyere na raa ace nja kori firi na
di ta ne ga ji ba lo'ngu 'jii na.

('Bata 15-16)

Nya ba 'jii 'bii 'Bata hibi lingi ye diro firi
na ye, da hibi yogo ne.

*In the meantime, the she-spirit in the
pasture over there,
was watching what they were doing.*

*He felt seriously ill while thinking about
the woman's words which
he didn't turn to his advantage.*

*The chief there did report in detail to
important person all that had happened.*

*While Hare was examining situation of
them, he thought about how it was unusual.*

Past helping verb ndee 'was, before'

The word **ndee** 'go' is a verb that can also be used as the past helping verb ndee 'was, before'. The helping verb **ndee** 'was, before' shows the verb happened before the time of speaking. It can come before or after incomplete or complete verbs. It can also be used as an equal sign for words that were the same in the past.

In *Mämb 114-115*, the verb **andee** has the incomplete prefix **a-** and means the action 'went'.

(*Mämb 114-115*) (used as verb)

Kpa ye nabi äwü ba toro do 'jii ye na
mömü ne, **andee** no ye 'bë'bë na loki
hikori ye na gonyo kümö.

*They carried him with his wife on people,
and they **went** home with them with a crowd
around them with a celebration song.*

However, **ndee** can also be used along with another verb to mean 'was, before'.

In *Nyih 12*, **ndee** 'was, before, in past' shows the action **mönyü** 'ate' happened before the time of speaking. It follows the complete verb **mönyü**.

(*Nyih 12*) (after complete verb)

Naa yi mönyü ko ye ro.

She says they have already eaten.

Yi **mönyü ndee** ko ye ro.

*They already **ate in the past**.*

In *Hi'bala 99*, **ndee** 'was, before' shows the state verb **anunu** 'be ill' was before the time of speaking. It comes before this incomplete verb **anunu**.

(*Hi'bala 99*) (before an incomplete verb)

"Da ana nokotoo he da na gilemi i,
hiti ro hu na **ndee anunu**?"

*"Yesterday when you were with
your little sister, **was** she **ill**?"*

Ndee can also be used as an equal sign for words that were the same in the past. In this way it can be used without any other verb.

In *Nyih* 34, **ndee** shows **gikomo hu na** ‘this her mind’ was the same as **giyee** ‘weak’.

(*Nyih* 34) (**ndee** used as equal sign)

Ka hu gingajaa, gikomo hu na **ndee** kp̄ii giyee. *And the little girl, her mind was still a bit weak.*

Exercise 34

In the lines below, underline all **ndee** ‘was, before, in past’

(*Mämb* 49-50)

Akpa ye na **ndee** yi di 'du 'bëë ko beeri
ändimü hi gbogbo mü'di diji hu.

*Those in past who were living in that area
fled from her into the bush.*

(*Mämb* 82-83)

Akpa ba nabi gbagba kori
ye na ndee kp̄ii ka 'bur nabi
kukor firi kanda bana ba da mayi nini ji ye.

*And he went around among
those (who) were still alive
and told them about the plan that he came with.*

(*Hi'bala* 61-62)

Hu raa ngbo nabi änȳi diyal do landaa
kaga monoo ndee hi mbötü
nabi ä'j̄e ne ara ne r̄o go gimaa.

*She got up straight away and seized
a stick (which) was on the door,
and she took it and pressed it on child's throat.*

(*Hi'bala* 133-134)

Man ka ndee gihi'bala aman hu di tunu ne,
hu andee angu'ngu firi kunya cinika
'baanika diji 'di?"

*Even if it was a little orphan she killed,
how could she think up such a plan?"*

(*Nyih* 49-50)

Ba mini na ndee danga hu, ka hu höli na
aye nja ne, käläkiti na ndee danga hu,
hu ämönyü nja ne.

*The water which was by her side,
bird drank it, and fruits of Kalakiti tree
next to her, it ate it.*

(*Nyih* 135-136)

“R̄o firi ndee bi di yi ne r̄o je nakadan.”
“A baba, hu kumara na 'bii ndee n̄a ye
mo'jo muu na, ye 'baa?"

*“This trouble was what he made for us in past.”
“Oh elder, the woman who was with you and
her children, where is she?"*

(*Lu'ba* 7-8)

Hi Waw nika na ndee ga ka Böngëë 'j̄ii monoo
ndee hi Waw dihikori Böngö unja ndee wa.

*In Wau, there were not many other tribes
like was the Bongo (in number of people).*

Derived Nouns

Derived nouns are verbs or other types of words used as nouns. Just like other nouns, they can be possessed by a noun or pronoun, follow a preposition, and be described by numbers or modifiers. Action nouns are actions used as nouns, and have the prefix **bi-**. Person nouns are

people doing an action, and have the prefix **'bi-**. Small nouns are the same as other nouns but smaller, and have the prefix **gi-**. A few other derived nouns have the prefix **ma-**.

In (1), **'bugu** ‘stole’ is a verb. However, in (2) the prefix **bi-** on **bi'bugu** ‘stealing’ shows this verb is used as an action noun. This action is possessed by **'jii** ‘person’.

<u>Verb</u>	(1) Ba 'jii na bi 'bugu a'ji monoo. (?)	<i>This person stole something.</i>
<u>Action noun</u> <u>(infinitive)</u>	(2) Bi ta bi'bugu 'jii na. (?)	<i>He saw the stealing of this person.</i>
<u>Person noun</u>	(3) Bi ta 'bi'bugu na. (?)	<i>He saw this thief.</i>

In (3) the prefix **'bi-** on **'bi'bugu** ‘thief’ shows this verb is used as a person noun. The demonstrative **na** ‘this’ points to this person who does the action.

Action nouns are often made from verbs, but can also be made from adjectives or other nouns.

Original word			Action noun	
a'nga	<i>cut off</i>	verb	bi'nga	<i>cutting</i>
afemu	<i>deny</i>	verb	bifemu	<i>denying</i>
ayoyo	<i>be tired</i>	verb	biyoyo	<i>tiredness</i>
angbe	<i>twist, turn over</i>	verb	bingbe	<i>changing, altering</i>
afati	<i>thank, praise</i>	verb	bifati	<i>thanks, praise</i>
atugu	<i>stab</i>	verb	bitugu	<i>stabbing, spearing</i>
aba	<i>get engaged</i>	verb	biba	<i>engagement</i>
ajo	<i>trap</i>	verb	bijo	<i>trapping</i>
aga	<i>cut</i>	verb	biga	<i>harvest</i>
äligi	<i>be lost</i>	verb	biligi	<i>wrongness</i>
ändigi	<i>agree, accept</i>	verb	bündigi	<i>belief, acceptance</i>
älü	<i>suck, nurse</i>	verb	bilü	<i>feed, food</i>
ärihi	<i>hounour</i>	verb	birihü	<i>honour</i>
äre	<i>threaten</i>	verb	bire	<i>threatening</i>
a'dü	<i>plant, sow</i>	verb	bi'dü	<i>planting</i>
ä'bi	<i>give</i>	verb	bi'bi	<i>giving</i>
tigo	<i>strong</i>	adjective	bitigo	<i>strength</i>
kunu	<i>painful</i>	adjective	bikunu	<i>pain</i>
njuru	<i>sorrow</i>	noun	binjuru	<i>humiliation</i>
mu'du	<i>rest</i>	noun	bimu'du	<i>sleeping, bed</i>

Person nouns are often made from other nouns, but can also be made from verbs, adverbs or modifiers.

Original word			Person noun	
andu'ba	<i>beg</i>	verb	'bindu'ba	<i>beggar</i>
a'bugu	<i>steal</i>	verb	'bi'bugu	<i>thief</i>
a'do'du	<i>talk to much</i>	verb	'bi'do'du	<i>talkative person</i>

Luma	<i>God</i>	noun	'biluma	<i>medicine man, healer</i>
ndugu	<i>price</i>	noun	'bindugu	<i>merchant, trader</i>
goli	<i>wealth, riches</i>	noun	'bigoli	<i>rich person</i>
'boro	<i>forging</i>	noun	'bi'boro	<i>blacksmith, craftsman</i>
a'ji	<i>thing</i>	noun	'bia'ji	<i>master, owner</i>
moko	<i>war, fighting</i>	noun	'bimoko	<i>fighter</i>
ngomu	<i>abscess</i>	noun	'bingomu	<i>doctor</i>
dokuu	<i>shame</i>	noun	'bidokuu	<i>shy person</i>
njuru	<i>poverty</i>	noun	'binjuru	<i>poor person</i>
ku'ja	<i>prostitution</i>	noun	'biku'ja	<i>prostitute</i>
ganja	<i>money</i>	noun	'biganja	<i>rich person</i>
yungba	<i>hatred</i>	noun	'biyungba	<i>enemy</i>
mamba	<i>search, hunt</i>	noun	'bimamba	<i>hunter</i>
kaga	<i>witchcraft, tree</i>	noun	'bikaga	<i>sorcerer</i>
ngbütü	<i>deafness</i>	noun	'bïngbütü	<i>deaf person</i>
wängä	<i>greed</i>	noun	'biwängä	<i>greedy person</i>
mängiri	<i>fear</i>	noun	'bïmängiri	<i>coward</i>
tö'bö	<i>fat</i>	noun	'bitö'bö	<i>healthy person</i>
külü	<i>heart</i>	noun	'bikülü	<i>jealous person</i>
mbiyö	<i>lie, falsehood</i>	noun	'bïmbiyö	<i>spy</i>
ngü'dü	<i>blindness</i>	noun	'bïngü'dü	<i>blind person</i>
liki	<i>disturbing</i>	adverb	'biliki	<i>stubborn person</i>
kä'bü	<i>paralyzed</i>	modifier	'bikä'bü	<i>lame person</i>

Action nouns and person nouns can be used as other nouns. They can be possessed by a noun or pronoun, be introduced by a preposition, and be described by numbers or modifiers.

In *Mämb 28-29*, the action noun **bimu'du** 'sleep' has the prefix **bi-**. It is described by the number **hëwü** 'four'.

(*Mämb 28-29*) (action noun before number; action noun before possessor pronoun)

Damayi hi bimu'du hëwü ,	<i>Then after four sleeps,</i>
dihikori bimayi ye rō dohii,	<i>after their coming to earth,</i>
Mämbilingänjä raa ngbo tijohi ndüü ne.	<i>Mombilinganja made a noise.</i>

The action noun **bimayi** 'coming' also has the prefix **bi-** and is possessed by the possessor pronoun **ye** 'their'.

In *Lu'ba 9*, the action noun **bigu** 'selling' has the prefix **bi-** and is possessed by the possessor noun **Böngö** 'Bongo people'.

(*Lu'ba 9*) (action noun before possessor noun)

Ba na kedeka bigu Böngö ka 'ngäcä raa	<i>And he said that the selling of the Bongo</i>
ndee ka hido kunya.	<i>as slaves was a bad thing.</i>

In *Hi'bala 41-42*, the action noun **bimu'du** 'bed' has the prefix **bi-** and is introduced by the

preposition **hi** ‘in’.

(Hi'bala 41-42) (action noun introduced by preposition)

Ba a'ji bana ndani hu di ngu'ngu ne *What is the matter today that she wants it*
 amile naa, na ro'bu ä'dögü rō ma aka *to give me a bath and to sleep*
 je a'du ne ne **hi bim'u'du** kötü. *with her in one bed.*

In *Mämb 69*, the person noun **'bimoko** ‘fighters’ has the prefix **'bi-** and is described by the modifier **bu'du** ‘male’.

(Mämb 69) (person noun after modifier)

Bihi da amara, akpa **bu'du 'bimoko** *When morning came, the male fighters*
 äwü ne ji ba. *carried it (bag of tools) for him.*

Sometimes action nouns follow verbs directly. In this position, they describe the verb—just like an adverb.

In *'Bata 6-7*, the action noun **bilewu** ‘visiting’ follows the verb **mayi** ‘came’. It tells the reason for the action. It tells why Hare came.

(*'Bata 6-7*) (action noun after verb)

Ba da maa äbühi'dee 'bë'bë, *When he arrived home, he saw his in-law*
 bi ta luma ne 'Bata ba da mayi **bilewu** ye. *Hare who came of visiting them.*

Small nouns

Small nouns are the same as other nouns but are smaller or younger in some way. These have the prefix **gi-**. This prefix only attaches to nouns to mean a smaller of that noun.

Original word			Small noun	
mbara	<i>balance</i>	noun	gimbara	<i>remains</i>
ngaja	<i>girl</i>	noun	gingaja	<i>daughter</i>
baanga	<i>dangerous animal</i>	noun	gibaanga	<i>insect</i>
bu'du	<i>man</i>	noun	gibu'du	<i>boy</i>
ji	<i>arm, hand</i>	noun	giji	<i>small hand</i>
maa	<i>child</i>	noun	gimaa	<i>small child, baby</i>
hi'bala	<i>orphan</i>	noun	gih'i'bala	<i>small orphan</i>
nduru	<i>weakness</i>	noun	ginduru	<i>little weakness (in character)</i>
komo	<i>eyes</i>	noun	gikomo	<i>perception</i>
a'ji	<i>thing</i>	noun	gia'ji	<i>little thing</i>
kpanga	<i>piece of something</i>	noun	gikpanga	<i>scrap</i>
hi'bana	<i>skin</i>	noun	gih'i'bana	<i>small skin</i>
kpara	<i>pool</i>	noun	gikpara	<i>small pool</i>
firi	<i>word, matter</i>	noun	gifiri	<i>small matter</i>
kütü	<i>shelter</i>	noun	gikütü	<i>small shelter</i>

In *Hi'bala 33-34*, the small noun **gimaa** 'little girl' has the prefix **gi-** and is definite in the sentence.

(*Hi'bala 33-34*) (small nouns)

Diji hu **gimaa** maki hu nja ka **ginduru** *Because the little girl, there is no weakness of*
gimaa wa, **gikomo** hu *ëndimëndi* giyee. *little girl (in character); her perception is mature.*

The small noun **ginduru** 'weakness in character' is possessed by **gimaa** 'little girl'. The small noun **gikomo** 'perception' is possessed by the pronoun **hu** 'her'.

A few other derived nouns have the prefix **ma-**. This prefix can attach to verbs, adjectives or other nouns.

Other derived noun		Original word		
maduru'	<i>vision</i>	adu'buru	<i>dream</i>	verb
mähimü	<i>relative</i>	himü	<i>relative by blood</i>	noun
mäkinyë	<i>sweetness, happiness</i>	kinyi	<i>tasty</i>	adjective

We have the following spelling rule:

Spelling rule 8 (page): Write the following as attached prefixes:

Derived noun prefixes

	Original nouns		Correct	Wrong
bi-	apati	<i>praise (verb)</i>	bipati <i>praise (noun)</i>	bi pati <i>praise (noun)</i>
'bi-	andu'ba	<i>beg (verb)</i>	'bindu' ba <i>beggar</i>	'bi ndu'ba <i>beggar</i>
gi-	maa	<i>child</i>	gimaa <i>baby</i>	gi maa <i>baby</i>
ma-	himü	<i>relative</i>	mähimü <i>relative</i>	mä himü <i>relative</i>

Exercise 35

In the sentences below, underline all action nouns. Underline twice all person nouns. Circle all small nouns.

(Mämb 12)

Bilehe ye raa da agbo kilili hi küli.

Their sight brought fear in hearts (of people).

(Mämb 34-35)

Yi ci ro ye bihi ka korkakpa, akpa ye kpawu yongi diji biyoyo, akpa do bihi diro ye kpi.

They fought long time, they became exhausted from tiredness, then were quiet for awhile.

(Mämb 90-92)

Mbaa dihkoree ndobo raa nabi dü, ka bilaga kilingba hu na fira, na bitugu hu na mehe yama, nya ye monoo ala'nga kidi hu na mambirembe.

After that the work began, which was cutting her bones with an axe, and spearing her with a spear type, while others were cutting her veins with knives.

(Hi'bala 47-50)

Ka mbaga gimaa nika di yuyu, na domu'du do hi'bana doturoo kori gia'ji monoo doo ka gikpanga lawu, na njaa.

Ka gihi'bana nika di 'dü nya ne 'baki'da, gimaa na raa a'ji 'bene domu'du doo.

(Hi'bala 55-56)

Ye raa ngbo nabi 'du 'bii, damayi nado ja'da hindo,

(Mämb 59)

Hu raa ambi bilehe mbaga ne.

(Hi'bala 81-84)

Ba raa roo, di'ba Böngö 'da pöwü naa, firi ki bühü cinika 'baanika, bu'du 'bi'bëë mälii'bëë ye raa abe didokori kungu abe dido bübü alingi kori gbondo 'jii na dayi 'bë'bë.

(Hi'bala 115-116)

Hu raki ngbo nabi ambo gimaa, gimaa raa na bidi. Ka hu, ro ba a'jee maki hi mülü.

(Nyih 1-2)

Naa nga ba bu'du monoo bi 'jë kumara 'bene, ka ye a'ju na hu mo'jo muu ngori gibu'du kötü, ka gingaja kötü.

(Nyih 42)

Ye döndihü ro, ba raa nabi äbü gia'ji monoo kaba gikütü.

(Jekee 1-2)

Nga pöwü 'ba Bongo, ba gibu'du monoo bi ndee bi'ba binya 'ba bidi.

(Jekee 13)

Ka hiko ba gibu'du na ho ro bira diro hu gingaja na.

(Jekee 14-15)

Oo, ma ä'jë i, da i nya'ba ma a'dee ye binya 'bë'bë ku'du ji ye 'biyagaa gbana biku ne ji ye himü mee.

(Nyere 4)

Ka ba andee ätü na ba 'jii monoo ka 'binjuru kori baa.

(Nyere 18)

Ka ba äfi 'jii kori ba 'bingomu monoo.

(Nyere 28-30)

Ka ba lo'ngu 'jii na akehe ne ji nyere, amile bi ngürü'ba ba 'bikinji na ro firi na bi di ku ne hi külü ne ro kada na ndee,

Since her mother's death, the little girl slept alone on skin without any small thing like small pieces of cloth, nothing(at all).

That piece of skin thrown there, it is the little child who is sleeping alone on it.

Then they slept, afterwards in the middle of the night,

She went for visiting of her mother.

In Bongo area from long ago, if something happens like this, the male house owner and neighbours try to find along side of rubbish footprints of person coming into the house.

She pressed on child until child became cold. And she committed her act in the dark.

Long ago, a man married a woman and they gave birth to two children, a boy and a girl.

They settled there and he built a small thing like a small shelter.

Long ago in Bongoland, a certain young man went driving his goats to the pasture.

Then the young man stood gaping in admiration at the beauty of the girl.

Yes, I will marry you, but first let me drive the goats back home to the owners with telling my parents about this.

Then when going to the river, he met a poor man.

Then he sent someone to get an abscess doctor. Then the important man told the chief that he should call the owner of fish, so as to explain the matter that he (poor man) was thinking it in his mind the past day,

bi di wo kinji na ba 'binjuru na haa.
('Bata 21)

when he (chief) took the fish of the poor man.

Mi mayi ngbo binduju he ka ayikaw.
('Bata 36-37)

I just came for greeting you.

Ī 'Bata dibina roo, mbir bihaci ro,
ka hi ba aya'nga rō Kidi.
(Lu'ba 11-12)

*You Hare, (your) anger of hot,
and lost your temper on Elephant.*

Da ana njīi bidā firi gbana bingo firi 'ba
Bōngō, ka he tugba do firi diro kuhu he
(Lu'ba 1)

*This book that is a matter with writing of book
of Bongo is the responsibility of your tribe.*

Gifiri diro kuhu Bōngō nga koto.

Brief history of Bongo tribe from eariler time.

Derived Adjectives and Modifiers

Derived adjectives are verbs or other types of words used as adjectives. Just like other adjectives, they can follow and describe a noun. Derived modifiers are adjectives used as modifiers. Like other modifiers, they can follow **ka** 'is, be, as' and sometimes have a long last vowel when following **ka** or **naka** 'like, as'. Derived adjectives have the prefix **ki-**. Derived modifiers have the prefix **ma-**.

In (1), **aci** 'became hot' is a verb. However, in (2) the prefix **ki-** on **kici** 'hot' shows this verb is used as an adjective. **Kici** describes the noun **cici** 'pot'.

<u>Verb</u>	(1) Cici da maa aci , . . .	<i>When the pot became hot.</i>
<u>Derived adjective</u>	(2) Bi ta ba cici kici na.	<i>He saw this hot pot.</i>

In (3), **kunya** 'bad' is an adjective. However, in (4) the prefix **ma-** on **makunyaa** 'bad' shows this adjective is used as modifier. **Makunyaa** follows **naka** 'is, be, as'.

<u>Adjective</u>	(3) Firi na 'bii firi kunya .	<i>This your word is a bad word.</i>
<u>Derived modifier</u>	(4) Firi na 'bii naka makunyaa .	<i>This your word is like bad.</i>

Derived adjectives are often made from verbs, but can also be made from nouns or other adjectives.

Original word	Derived adjective
andaru <i>shrivel</i> verb	kindaru <i>wrinkled</i>
aci <i>be hot, boil</i> verb	kici <i>hot</i>
ädī <i>be cold, diminish</i> verb	kidi <i>cold</i>
älētī <i>perceive</i> verb	kilētī <i>perceptive</i>
titigo <i>strong</i> adjective	kitigo <i>hard</i>

Derived adjectives can be used like other adjectives. They can follow and describe a noun.

In *Nyere 26-27*, the derived adjective **kidi** ‘cold’ has the prefix **ki-**. It describes the noun **ro** ‘body’.

(*Nyere 26-27*) (Derived adjective describes a noun)

Da nyere naa, di hikori kinji na ni di
wo ne diji ba 'binjuru na, a'ji monoo
ka **ro kidi** ro hiti ro ne unja. *Chief said, after the fish he took it from
poor man, nothing like a **cold body** (good)
happened in health for him.*

Derived modifiers are made from adjectives.

Original word			Derived modifier	
kanda	<i>new</i>	adjective	makanda	<i>recent, new</i>
kitigo	<i>hard</i>	adjective	makitigo	<i>hard</i>
konye	<i>white</i>	adjective	makonye	<i>white</i>
kunya	<i>bad</i>	adjective	makunya	<i>bad</i>
ngatee	<i>younger</i>	adjective	mangatee	<i>younger</i>
hilili	<i>air, wind</i>	noun	makihililee	<i>light-weight</i>
kinyi	<i>tasty</i>	adjective	makinyiëë	<i>sweet, happy</i>

Derived modifiers can follow **ka** ‘is, be’ like other modifiers. When following **ka**, a modifier sometimes has a long last vowel.

In *Nyere 5*, the derived modifier **makandaa** ‘recent’ has a long final vowel and follows **ka** ‘is, be, as’.

(*Nyere 5*) (Derived modifier following **ka** ‘is, be, as’)

Kumara ba 'jii na hu 'ju **ka makandaa**. *Wife of that man gave birth **as recent**.*

We have the following spelling rule:

Spelling rule 8 (page): Write the following as attached prefixes:

	Original nouns	Correct	Wrong
ki-	aci <i>become hot (verb)</i>	kici <i>hot</i>	ki ci <i>hot</i>
ma-	kunya <i>bad (adjective)</i>	makunya <i>bad (modifier)</i>	ma kunya <i>bad (modifier)</i>

Exercise 36

In the lines below, underline all derived adjectives. Underline twice all derived modifiers.

(*Jekee 5-7*)

Ba gibu'du na raa na ndere gbö molo 'ba
mü'di na, ka ba agi rone döndihä *The young man walked up to bottom of
the tree, he turned his body and sat down*

rɔ ngoyo 'bene dihi köli nya
 binyee hibi mönyü ko ye hi biði.
 nabi gele dongara nduma na ka jekee,
 naa na ka makunyaa.

*to whistle his song, and let the goats
 eat with their mouths in the pasture.
 and separated the good grass
 from the bad.*

(Jekee 24-26)

Ba da maa alewu rone, bi ta rɔ ne na lawu
 kanda ka nja bira roo, nya ne ka makonyee
 gbana mbaaganja dotoro danga ba,
 nya roo alilili, nya ne ka makonyee
 kedeka.

*When he looked at himself, he saw his
 body with new clothes that were beautiful
 and as white, and next to him there was a
 car that sparkled and was also white.*

('Bata 6-7)

Ba da maa äbühi'dee 'bë'bë,
 bi ta luma ne 'Bata, ba da mayi bilewu ye.
 Ka bihi rɔ ba ka mäkinyyë.

*When he arrived home,
 he saw his in-law Hare had come
 to visit them, and he was very happy.*

('Bata 35)

A'ji bana di nya i äwü gbondo i atä ne
 hi cici kici raa ka 'di?

*How can you put your foot
 into the hot pot?*

Compound Words and Phrases

A compound word is two or more words joined together to become a new word. The compound word has a different meaning than either of the two original words. The prepositions **do** 'on', **hi** 'in', **di** 'from', **'ba** 'to' and the nouns **a'ji** 'thing' and **bihi** 'place' often begin compound words. A compound phrase is two or more separate words that are often said together. The words of a compound phrase have about the same meaning as when the words are alone.

The compound words below are made from two different words. The compound word has a different meaning than either of the two original words.

Original words				Compound words	
do	<i>on</i>	rüü	<i>house</i>	dörüü	<i>roof</i>
hi	<i>in</i>	rüü	<i>house</i>	hürüü	<i>floor</i>
di	<i>from</i>	komo	<i>eyes</i>	dikomo	<i>through</i>
'ba	<i>to</i>	dibi	<i>down</i>	'badibi	<i>bottom</i>
a'ji	<i>thing</i>	moko	<i>war</i>	a'jimoko	<i>weapon</i>
bihi	<i>place</i>	ndugu	<i>price</i>	bihindugu	<i>market</i>

Compound words often begin with one of the original words in **bold** above.

The following are other compound words beginning with the preposition **do** 'on'. Most of them are nouns, but a few are modifiers, adjectives or prepositions.

Original words	Compound word
----------------	---------------

do	<i>on</i>	prep.	'bugba	<i>outside</i>	adv	do'bugba	<i>world</i>	noun
do	<i>on</i>	prep.	ji	<i>hand</i>	noun	dogiji	<i>finger</i>	noun
do	<i>on</i>	prep.	hii	<i>soil</i>	noun	dohii	<i>earth</i>	noun
do	<i>on</i>	prep.	nyaka	<i>field</i>	noun	donyaka	<i>harvest</i>	noun
do	<i>on</i>	prep.	komo	<i>face</i>	noun	dokomo	<i>forehead</i>	noun
do	<i>on</i>	prep.	a'ji	<i>thing</i>	noun	do'a'ji	<i>bundle</i>	noun
do	<i>on</i>	prep.	bihi	<i>place</i>	noun	dobihii	<i>countryside</i>	noun
do	<i>on</i>	prep.	'bëë	<i>home</i>	noun	dö'bëë	<i>clan</i>	noun
do	<i>on</i>	prep.	dili	<i>shadow</i>	noun	dödili	<i>ghost</i>	noun
do	<i>on</i>	prep.	rüü	<i>house</i>	noun	dörüü	<i>roof</i>	noun
do	<i>on</i>	prep.	ja'da	<i>middle</i>	noun	doja'da	<i>between</i>	mod.
do	<i>on</i>	prep.	ko	<i>edge</i>	noun	doko	<i>edge</i>	mod.
do	<i>on</i>	prep.	mu'du	<i>rest</i>	noun	domu'du	<i>resting</i>	mod.
do	<i>on</i>	prep.	kötü	<i>one</i>	num.	dökötü	<i>once</i>	mod.
do	<i>on</i>	prep.	ale	<i>inspect</i>	verb	dole	<i>wandering</i>	adj.
do	<i>on</i>	prep.	ändihii	<i>stay</i>	verb	döndihii	<i>settled</i>	adj.
do	<i>on</i>	prep.	hogo	<i>back</i>	noun	dohogo	<i>behind</i>	prep.

Original words					Compound words						
do	<i>on</i>	prep.	duu	<i>real</i>	mod.	firi	<i>word</i>	noun	doduufiri	<i>truth</i>	noun
do	<i>on</i>	prep.	koko	<i>type</i>	mod.	lawu	<i>cloth</i>	noun	dokokolawu	<i>thread</i>	noun

The following are compound words beginning with the preposition **hi** ‘in’. Most are nouns, but they can also be modifiers, adjectives, or an indefinite word.

Original words					Compound words			
hi	<i>in</i>	prep.	ji	<i>hand</i>	noun	hiji	<i>palm</i>	noun
hi	<i>in</i>	prep.	komo	<i>eyes</i>	noun	hikomo	<i>face</i>	noun
hi	<i>in</i>	prep.	kunu	<i>painful</i>	adj.	hikunu	<i>diarrhea</i>	noun
hi	<i>in</i>	prep.	li'bu	<i>hive</i>	noun	hili'bu	<i>snail</i>	noun
hi	<i>in</i>	prep.	ko	<i>mouth</i>	noun	hiko	<i>mouth</i>	noun
hi	<i>in</i>	prep.	'bëë	<i>home</i>	noun	hi'bëë	<i>courtyard</i>	noun
hi	<i>in</i>	prep.	güci	<i>bottom</i>	mod.	higüci	<i>anus</i>	noun
hi	<i>in</i>	prep.	kinyi	<i>tasty</i>	adj.	hikinyi	<i>happiness</i>	noun
hi	<i>in</i>	prep.	kada	<i>day</i>	noun	hikada	<i>noon</i>	mod.
hi	<i>in</i>	prep.	himü	<i>relative</i>	noun	hihimü	<i>rotten</i>	adj.

Original words					Compound words						
hi	<i>in</i>	prep.	guu	<i>hole</i>	noun	ku'da	<i>water</i>	noun	higuuku'da	<i>valley</i>	noun
hi	<i>in</i>	prep.	gbondo	<i>trunks</i>	noun	kaga	<i>trees</i>	noun	higbondokaga	<i>forest</i>	noun
hi	<i>in</i>	prep.	bihi	<i>place</i>	noun	ga	<i>all</i>	quan.	hibihiga	<i>every-where</i>	indef.

The following are compound words beginning with the preposition **di** ‘from’. All are adverbs.

Original words				Compound words					
di	<i>from</i>	prep.	'ban	<i>adv</i>	there	di' ban	<i>from there</i> adv		
di	<i>from</i>	prep.	'bono	<i>front</i>	mod.	di' bono	<i>forward</i> adv		
di	<i>from</i>	prep.	komo	<i>eyes</i>	noun	dikomo	<i>through</i> adv		
di	<i>from</i>	prep.	hi	<i>in</i>	prep.	kori	<i>before</i> prep.	dihikori	<i>afterwards</i> adv
di	<i>from</i>	prep.	hi	<i>in</i>	prep.	monoo	<i>certain</i> indef.	dihimonoo	<i>sometimes</i> adv

The following are also compound words beginning with the preposition 'ba 'to'. In the adverb 'bë'bë 'to home' 'ba changes to 'bë.

Original words				Compound words			
'ba	<i>to</i>	prep.	dibi	<i>down</i>	adv.	'badibi	<i>bottom</i> noun
'ba	<i>to</i>	prep.	dibi	<i>down</i>	adv.	'badibi	<i>under, below</i> adv
'ba	<i>to</i>	prep.	taga	<i>evening</i>	mod.	'bataga	<i>west</i> adv
'ba	<i>to</i>	prep.	toro	<i>up</i>	mod.	'batoro	<i>over, above</i> adv
'ba	<i>to</i>	prep.	'bëë	<i>home</i>	noun	'bë'bë	<i>to home</i> adv.

The following are compound words beginning with the noun a'ji 'thing'. Three are nouns, and two are indefinite words.

Original words				Compound words			
a'ji	<i>thing</i>	noun	ämönyü	<i>eat</i>	verb	ä'jimönyü	<i>food</i> noun
a'ji	<i>thing</i>	noun	kunya	<i>bad</i>	adj.	a'jikunya	<i>bad behavior</i> noun
a'ji	<i>thing</i>	noun	moko	<i>fight</i>	noun	a'jimoko	<i>weapon</i> noun
a'ji	<i>thing</i>	noun	ga	<i>all</i>	quan.	a'jiga	<i>everything</i> indef.
a'ji	<i>thing</i>	noun	njaä	<i>not</i>	neg	a'jingaa	<i>nothing</i> indef.

The following are compound words beginning with the noun bihi 'place'.

Original words				Compound word					
bihi	<i>place</i>	noun	ndugu	<i>price</i>	noun		bihindugu	<i>market</i> noun	
bihi	<i>place</i>	noun	ä'dögü	<i>bathe</i>	verb	ro	body	bihibi'dögürö	<i>shower</i> noun
bihi	<i>place</i>	noun	kunya	<i>bad</i>	adj.		bihikunya	<i>sad</i> adj.	
bihi	<i>place</i>	noun	tayi	<i>morning</i>	adj.		bihitayi	<i>overnight</i> adv.	

The following are other compound words, most of which are nouns.

Original words				Compound word			
kaga	<i>tree</i>	noun	do	<i>head</i>	noun	kagado	<i>rafter</i> noun
ko	<i>mouth</i>	noun	ngono	<i>chicken</i>	noun	kongono	<i>beak</i> noun
komo	<i>eyes</i>	noun	kendi	<i>correct</i>	noun	komokendi	<i>cleverness</i> noun
magori	<i>wheel</i>	noun	ganja	<i>metal</i>	noun	magoriganja	<i>bicycle</i> noun
moko	<i>fight</i>	noun	gimaa	<i>baby</i>	noun	mokogimaa	<i>labor pain</i> noun
bu'du	<i>male</i>	mod.	ji	<i>hand</i>	noun	bu'duji	<i>thumb</i> noun
foli	<i>cover</i>	noun	komo	<i>eye</i>	noun	folikomo	<i>eyelid</i> noun
go	<i>neck</i>	noun	ji	<i>hand</i>	noun	goji	<i>wrist</i> noun

gbondo	<i>leg</i>	noun	kada	<i>day, sun</i>	noun	gbondokada	<i>time</i>	noun
hakaca	<i>donkey</i>	noun	ganja	<i>metal</i>	noun	hakacaganja	<i>bicycle</i>	noun
hürö	<i>liver</i>	noun	kaga	<i>trees</i>	noun	hürökägä	<i>flower</i>	noun
hiti	<i>health</i>	noun	rö	<i>body</i>	noun	hitirö	<i>body</i>	noun
lë'ji	<i>beer</i>	noun	cuka	<i>smoke</i>	noun	lë'jicükä	<i>bubble</i>	noun
mäciki	<i>lice</i>	noun	riko	<i>bed</i>	noun	mäcikirikö	<i>bed bug</i>	noun
tilü	<i>ring</i>	noun	këhi	<i>red</i>	adj.	tilükëhi	<i>gold</i>	noun
kori	<i>before</i>	prep.	kakpa	<i>long ago</i>	adj.	korkakpa	<i>long time</i>	noun
kpawu	<i>all</i>	quan.	ga	<i>all</i>	quan.	kpawga	<i>all</i>	quan

The following are other compound words, all of which are verbs.

Original words			Compound words (verbs)					
agbo	<i>join</i>	verb	komo	<i>eyes</i>	noun	kagado	<i>rafter</i>	noun
akpe	<i>kick</i>	verb	ko	<i>opening</i>	noun	kongono	<i>beak</i>	noun
ami	<i>make</i>	verb	'buu	<i>love</i>	noun	komokendi	<i>cleverness</i>	noun
ami	<i>make</i>	verb	ngoo	<i>in-law</i>	noun	magoriganja	<i>bicycle</i>	noun
amo	<i>survive</i>	verb	huu	<i>breath</i>	noun	mokogimaa	<i>labor pain</i>	noun
aku	<i>speak</i>	verb	kori	<i>about</i>	prep.	bu'duji	<i>thumb</i>	noun
agi	<i>go around</i>	verb	kori	<i>around</i>	prep.	folikomo	<i>eyelid</i>	noun
atu	<i>carry</i>	verb	awo	<i>pull</i>	verb	goji	<i>wrist</i>	noun

Some compound words are action nouns and have the prefix **bi-**.

Original words			Compound action nouns			
bi- (<i>action</i>)	acu	<i>fall</i> verb	kada	<i>sun</i> noun	bicukada	<i>sunset</i> noun
bi- (<i>action</i>)	adu	<i>ignite</i> verb	kada	<i>sun</i> noun	bidukada	<i>sunshine</i> noun
bi- (<i>action</i>)	kunya	<i>bad</i> adj.	firi	<i>word</i> noun	bikunyafiri	<i>promise</i> noun
bi- (<i>action</i>)	älëë	<i>flash</i> verb	hitoro	<i>rain</i> noun	bilëëhitörö	<i>thunder</i> noun

Some compound words are person nouns and have the prefix **'bi-**.

Original words			Compound person nouns			
'bi- (<i>person</i>)	a'doci	<i>cut</i> verb	kudo	<i>speech</i> noun	'bi'docikudo	<i>judge</i> noun
'bi- (<i>person</i>)	ami	<i>do</i> verb	ndobo	<i>work</i> noun	'bimindobo	<i>servant</i> noun
'bi- (<i>person</i>)	angba	<i>bake</i> verb	kete	<i>pot</i> noun	'bingbakete	<i>potter</i> noun
'bi- (<i>person</i>)	anja	<i>throw</i> verb	kinji	<i>fish</i> noun	'binjakinji	<i>fisherman</i> noun
'bi- (<i>person</i>)	agu	<i>stab</i> verb	mëhi	<i>meat</i> noun	'bigümëhi	<i>butcher</i> noun

The compound phrases below are words that often come together but are written as separate words. The words in each compound phrase have about the same meaning as when they are alone.

First word alone	Second word alone	Compound phrase
bi'nga <i>cutting</i> noun	yanga <i>clitoris</i> noun	bi'nga yanga <i>fem. circumcision</i> noun
hi'bana <i>skin</i> noun	komo <i>eyes</i> noun	hi'bana komo <i>eyelid</i> noun

bu'du	<i>male</i>	mod.	caa	<i>cow</i>	noun	bu'du caa	<i>bull</i>	noun
bu'do	<i>husband</i>	mod.	gimaa	<i>child</i>	noun	bu'do gimaa	<i>son-in-law</i>	noun
kilingba	<i>bone</i>	noun	do	<i>head</i>	noun	kilingba do	<i>skull</i>	noun
kokoro	<i>fangernail</i>	noun	gbondo	<i>leg</i>	noun	kokoro	<i>toe</i>	noun
bii	<i>hair</i>	noun	höli	<i>bird</i>	noun	bii höli	<i>feather</i>	noun
bii	<i>hair</i>	noun	komo	<i>eyes</i>	noun	bii komo	<i>eye lash</i>	noun
mömü	<i>wife</i>	noun	gimaa	<i>child</i>	noun	mömü gimaa	<i>daughter-in-law</i>	noun
firi	<i>matter</i>	noun	kunu	<i>important</i>	adj.	firi kunu	<i>important matter</i>	noun
'jii	<i>person</i>	noun	ga	<i>all</i>	quan.	'jii ga	<i>everyone</i>	indef
aga	<i>chase</i>	verb	hege	<i>spirit</i>	noun	aga hege	<i>exorcise, chase out</i>	verb

How do we know if words should be written joined as a compound word or written separately as a compound phrase? Sometimes two words next to each other can have two different meanings. For example, when the words **hi** ‘in’ and **li'bu** ‘hive’ are next to each other, they can have the meaning ‘snail’ or ‘in the hive’. We write these words separate when they mean about the same as when they are alone. That is, when they mean ‘in the hive’, we write them separate as **hi li'bu**. However, we write these words connected when they have a different meaning than either of the two words alone. That is, when they mean ‘snail’, we write them connected as **hili'bu**.

This helps us decide how to correctly write the other words below.

Correct	Wrong	Correct
hili'bu	hi li'bu <i>snail</i>	hi li'bu <i>in the hive</i>
dohogo	do hogo <i>behind</i>	do hogo <i>on the back</i>
gbondokada	gbondo kada <i>time</i>	gbondo kada <i>leg of the sun</i>
mokogimaa	moko gimaa <i>labor pain</i>	moko gimaa <i>fighting of the child</i>
komokendi	komo kendi <i>cleverness</i>	komo kendi <i>eyes of correctness</i>
bihindugu	bihi ndugu <i>market</i>	bihi ndugu <i>place of the price</i>

The words **kilingba** ‘bone’ and **do** ‘head’ have only one meaning when they are next to each other. Together **kilingba do** means ‘skull’ or ‘bone of the head’, which is about the same meaning. So we write these word separate. The same is true for the other words below.

Correct	Wrong	Correct
kilingba do	kilingbado <i>skull</i>	kilingba do <i>bone of the head</i>
hi'bana komo	hi'banakomo <i>eyelid</i>	hi'bana komo <i>skin of the eye</i>
firi kunu	firikunu <i>important matter</i>	firi kunu <i>important matter</i>

So, we have the following spelling rule:

Spelling rule 11 (page): Write words connected if there they have a different meaning from when they are separate or alone (otherwise, write them as separate words).

There is another way to decide if words are connected or separate. Sometimes a word with light vowels changes to heavy vowels when next to a word with heavy vowels. For example, the word **a'ji** ‘thing’ has light vowels and the word **ämönyü** ‘eats’ has heavy vowels. When they are next to each other and mean ‘food’, **a'ji** has heavy vowels as in **ä'jimönyü**. When the vowels of a word become heavy, we write the word connected to the word next to it with heavy vowels. We connect the other words below.

Original words				Correct	Wrong	
a'ji	<i>thing</i>	ämönyü	<i>eats</i>	ä'jimönyü	äl'ji mönyü	<i>food</i>
hi	<i>in</i>	'bëë	<i>home</i>	hī'bëë	hī 'bëë	<i>courtyard</i>
do	<i>on</i>	dīlī	<i>shadow</i>	dödīlī	dö dīlī	<i>ghost</i>
lë'ji	<i>beer</i>	cuka	<i>smoke</i>	lë'jicüka	lë'ji cüka	<i>bubble</i>
hīrö	<i>liver</i>	kaga	<i>trees</i>	hīrökägä	hīrö kägä	<i>flower</i>

When the words **mömü** ‘wife’ and **gimaa** ‘child’ are next to each other, the light vowels in **gimaa** do not become heavy. So we write these words separate.

Original words				Correct	Wrong	
mömü	<i>wife</i>	gimaa	<i>child</i>	mömü gimaa	mömügimaa	<i>daughter-in-law</i>
bīi	<i>hair</i>	komo	<i>eyes</i>	bīi komo	bīikomo	<i>eye lash</i>

So, we have the following spelling rule:

Spelling rule 12 (page): Write words connected if the vowels of one word become heavy when next to the heavy vowels of the other word (otherwise, write them as separate words).

Exercise 37

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>
go ji	<i>wrist</i>	<u>goji</u>	bu'du gimaa	<i>son-in-law</i>	_____
bīihöli	<i>feather</i>	_____	lë'ji cükä	<i>bubble</i>	_____
magori ganja	<i>bicycle</i>	_____	kokorogbondo	<i>toe</i>	_____
tīlükēhi	<i>gold</i>	_____	hi kunu	<i>diarrhea</i>	_____
aga hege	<i>exorcise</i>	_____	a'jimoko	<i>weapon</i>	_____
bihi kunya	<i>sad</i>	_____	do a'ji	<i>bundle</i>	_____

Prefixes and Suffixes

In this lesson, we learn how a light prefix or suffix vowel becomes heavy when attached to words with heavy vowels.

In the *Bongo Consonant & Vowel Book*, we learned that vowels are either light or heavy.

<u>Light Vowels</u>	<u>Heavy Vowels</u>
A a	Ä ä
E e	Ë ë
I i	Ï ï
O o	Ö ö
U u	Ü ü

Do you remember **Spelling rule 1** (page 5)? It says, the vowels in the same word are all light (without dots) or all heavy (with dots). Light and heavy vowels are usually not mixed together in the same word.

The noun **kire** ‘arrow’ has the light vowels **i, e** together in the same word. The noun **higë** ‘mouse’ has the heavy vowels **ï, ë** together in the same word.

<u>Light vowels</u>		<u>Heavy vowels</u>	
kire	<i>arrow</i>	higë	<i>mouse</i>

The same rule works for nouns and verbs with prefixes or suffixes.

Noun plural suffix –ee/-ëë

When the plural suffix **-ee** attaches to a noun with light vowels (such as **binya** ‘goat’), it remains light (as in **binyee** ‘goats’). When **-ee** attaches to a noun with heavy vowels (such as **tä'ngä** ‘antelope’), it becomes heavy (as in **tä'ngëë** ‘antelopes’). Read each of the nouns below. Listen for the light or heavy sound of the suffix vowel **-ee/-ëë**.

<u>Light Vowels</u>			<u>Heavy Vowels</u>				
Last vowel	Singular	Plural		Last vowel	Singular	Plural	
a	binya	binyee	<i>goat</i>	ä	tä'ngä	tä'ngëë	<i>antelope type</i>
e	hege	hegee	<i>spirit</i>	ë	yëgë	yëgëë	<i>locust</i>
i	kidi	kidee	<i>elephant</i>	ï	bihï	bihëë	<i>dog</i>
o	kogo	kogee	<i>leopard</i>	ö	jölö	jölëë	<i>cock</i>
u	bu'du	bu'dee	<i>man</i>	ü	kürü	kürëë	<i>caterpillar</i>

Long vowel object pronoun suffix –ee, -oo/-ëë, -öö

When the long vowel object pronoun suffix **-ee, -oo** ‘it, them’ attaches to a verb with light vowels (such as **akpe** ‘kick’), it remains light (as in **akpee** ‘kick it’). When **-ee, -oo** attaches to a verb with heavy vowels (such as **äl'jë** ‘get’), it becomes heavy (as in **äl'jëë** ‘get it’).

<u>Light Vowels</u>	<u>Heavy Vowels</u>
---------------------	---------------------

	Verb	Long vowel object pronoun		Verb	Long vowel object pronoun
e	akpe <i>kick</i>	akpee <i>kick it</i>	ë	äl'jë <i>get</i>	äl'jëë <i>get it</i>
i	akpi <i>open</i>	akpee <i>open it</i>	ï	äcī <i>beat</i>	äcēë <i>beat it</i>
o	awo <i>pull</i>	awoo <i>pull it</i>	ö	älö <i>remove</i>	älöö (?) <i>remove it</i>
u	a'bu <i>fold</i>	a'buo <i>fold it</i>	ü	ätü <i>pound</i>	ätüö <i>pound it</i>
a	anja <i>throw</i>	anjaa <i>throw it</i>			

Command suffix **-'ba/-'bä**

When the command suffix **-'ba** ‘should, must’ attaches to a verb with light vowels (such as **akpe** ‘kick’), it remains light (as in **Kpe'ba** ‘Kick!'). When **-'ba** attaches to a verb with heavy vowels (such as **äl'jë** ‘get’), it becomes heavy (as in **'Jë'bä** ‘Get!').

<u>Light Vowels</u>			<u>Heavy Vowels</u>		
	Verb	Command		Verb	Command
e	akpe <i>kick</i>	Kpe' ba <i>Kick!</i>	ë	äl'jë <i>get</i>	'Jë' bä <i>Get!</i>
i	akpi <i>open</i>	Kpi' ba <i>Open!</i>	ï	äcī <i>beat</i>	Ci' bä <i>Beat!</i>
o	awo <i>pull</i>	Wo' ba <i>Pull!</i>	ö	älö <i>remove</i>	Lö' bä <i>Remove!</i>
u	a'bu <i>fold</i>	'Bu' ba <i>Fold!</i>	ü	ätü <i>pound</i>	Tü' bä <i>Pound!</i>
a	anja <i>throw</i>	Nja' ba <i>Throw!</i>			

Noun plural suffix **-'dee/-'dëë**

When the direction suffix **-'dee** ‘coming’ attaches to a verb with light vowels (such as **akpe** ‘kick’), it remains light (as in **akp'dee** ‘kick coming’). When **-'dee** attaches to a verb with heavy vowels (such as **äl'jë** ‘get’), it becomes heavy (as in **äl'jë'dëë** ‘get coming’).

<u>Light Vowels</u>			<u>Heavy Vowels</u>		
	Verb	Direction		Verb	Direction
e	akpe <i>kick</i>	akpe' dee <i>kick coming</i>	ë	äl'jë <i>get</i>	äl'jë' dëë <i>get coming</i>
i	akpi <i>open</i>	akpi' dee <i>open coming</i>	ï	äcī <i>beat</i>	äcī' dëë <i>beat coming</i>
o	awo <i>pull</i>	awo' dee <i>pull coming</i>	ö	älö <i>remove</i>	älö' dëë <i>remove coming</i>
u	a'bu <i>fold</i>	a'bu' dee <i>fold coming</i>	ü	ätü <i>pound</i>	ätü' dëë <i>pound coming</i>
a	anja <i>throw</i>	anja' dee <i>throw coming</i>			

Incomplete prefix **a-/ä-**

When the incomplete prefix **a-** attaches to a verb with light vowels, it remains light (such as **akpe** ‘kicks’). When **a-** attaches to a verb with heavy vowels, it becomes heavy (as in **äl'jë** ‘gets’).

<u>Light Vowels</u>			<u>Heavy Vowels</u>		
	Command	Incomplete		Command	Incomplete
e	Kpe' ba <i>Kick!</i>	akpe <i>kicks</i>	ë	'Jë' bä <i>Get!</i>	äl'jë <i>gets</i>
i	Kpi' ba <i>Open!</i>	akpi <i>opens</i>	ï	Ci' bä <i>Beat!</i>	äcī <i>beats</i>

o	Wo'ba	<i>Pull!</i>	awo	<i>pulls</i>	ö	Lö'bä	<i>Remove!</i>	älö	<i>removes</i>
u	'Bu'ba	<i>Fold!</i>	a'bu	<i>folds</i>	ü	Tü'bä	<i>Pound!</i>	ätü	<i>pounds</i>
a	Nja'ba	<i>Throw!</i>	anja	<i>throws</i>					

Indefinite prefix u-/ü-

When the indefinite prefix **u-** attaches to a verb with light vowels (such as **akpe** ‘kick’), it remains light (such as **ukpe** ‘someone kicked’). When **u-** attaches to a verb with heavy vowels (such as **äljē** ‘get’), it becomes heavy (as in **üljē** ‘someone got’).

<u>Light Vowels</u>			<u>Heavy Vowels</u>			
	Incomplete	Indefinite		Incomplete	Indefinite	
e	akpe	<i>kick</i>	ukpe	<i>someone kicks</i>	ë'jē	<i>someone gets</i>
i	akpi	<i>open</i>	ukpi	<i>someone opens</i>	ĩ	<i>someone beats</i>
o	awo	<i>pull</i>	uwo	<i>someone pulls</i>	ö	<i>someone removes</i>
u	a'bu	<i>fold</i>	u'bu	<i>someone folds</i>	ü	<i>someone pounds</i>
a	anja	<i>throw</i>	unja	<i>someone throws</i>		

Derivational prefixes bi-/bī-, 'bi-/'bī-, gi-/gī-, ma-/mä-, ki-/kī-, ma-/mä-, do/dö, hi/hī, a'ji/a'jī

When the derivational prefixes **bi-**, **'bi**, **gi-**, **ma-**, **ki-**, **ma-** and the words **do** ‘on’, **hi** ‘in’, **a'ji** ‘thing’ are attached to a word with light vowels (such as **afati** ‘thank’), it remains light (**bifati** ‘thanks’). When these are attached to a word with heavy vowels (such as **ä'bi** ‘give’), it becomes heavy (**bī'bi** ‘giving’).

<u>Light Vowels</u>		<u>Heavy Vowels</u>	
Original word	Derived word	Original word	Derived word
afati	<i>thank</i>	ä'bi	<i>give</i>
aci	<i>be hot</i>	ä'dī	<i>be cold</i>
kitigo	<i>hard</i>	kīnyī	<i>tasty</i>
bu'du	<i>man</i>	kütü	<i>shelter</i>
kaga	<i>witchcraft</i>	wängä	<i>greed</i>
ji	<i>hand</i>	hii	<i>soil</i>
li'bu	<i>hive</i>	himü	<i>relative</i>
moko	<i>fight</i>	ämönyü	<i>eat</i>
	bifati	bī'bi	bifati
	kici	kīdī	kici
	makitigo	mäkīnyēē	makitigo
	gibu'du	gīkütü	gibu'du
	'bikaga	'bīwängä	'bikaga
	dogiji	dohii	dogiji
	hili'bu	hīhimü	hili'bu
	a'jimoko	ä'jīmönyü	a'jimoko

In summary, we have the following prefixes, suffixes and words that become heavy when attached to a heavy word.

Prefix, Suffix or Word	Original Word	New Word
<u>Plural noun</u>	-ee	tä'ngä <i>antelope</i> → tä'ngēē <i>antelopes</i>
<u>Object pronoun</u>	-ee, -oo	ätü <i>pound</i> → ätüö <i>pound it</i>
<u>Command</u>	'ba	äcī <i>beat</i> → Cī'bä <i>Beat!</i>
<u>Direction</u>	'dee	älö <i>remove</i> → älö'dēē <i>remove coming</i>
<u>Incomplete</u>	a-	Tü'bä <i>Pound!</i> → ätü <i>pounds</i>
<u>Indefinite</u>	u-	äl'jē <i>get</i> → üljē <i>someone gets</i>

<u>Action noun</u>	bi-	ä'bī	<i>give</i>	bī'bī	<i>giving</i>
<u>Person noun</u>	'bi-	wängä	<i>greed</i>	'biwängä	<i>greedy person</i>
<u>Small noun</u>	gi-	kütü	<i>shelter</i>	gikütü	<i>small shelter</i>
<u>Noun</u>	ma-	himü	<i>relative</i>	māhimü	<i>relative</i>
<u>Adjective</u>	ki-	ādī	<i>be cold</i>	kīdī	<i>cold</i>
<u>Modifier</u>	ma-	kīnyī	<i>tasty</i>	mākīnyēē	<i>sweet</i>
<u>'on'</u>	do	'bēē	<i>home</i>	dō'bēē	<i>clan</i>
<u>'in'</u>	hi	himü	<i>relative</i>	hīhimü	<i>rotten</i>
<u>'thing'</u>	a'ji	āmōnyū	<i>eat</i>	ājīmōnyū	<i>food</i>

Exercise 38

The vowel of each 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>
bi'dü <i>planting</i>	<u>bī'dü</u>	gīhi'bānā <i>small skin</i>	_____
birihī <i>honour</i>	_____	'bikülü <i>jealous person</i>	_____
gingaja <i>daughter</i>	_____	kīhilili <i>light-weight</i>	_____
'bimoko <i>fighter</i>	_____	bīga <i>harvest</i>	_____
biba <i>engagement</i>	_____	hikunu <i>diarrhea</i>	_____
'bimāngīri <i>coward</i>	_____	hilili <i>air, wind</i>	_____
kilēti <i>perceptive</i>	_____	älēti <i>perceive</i>	_____
makonye <i>white</i>	_____	do'bugba <i>world</i>	_____
dorüü <i>roof</i>	_____	a'jiga <i>everything</i>	_____
bihindugu <i>market</i>	_____	hikīnyī <i>happiness</i>	_____

Clauses with equal sign verbs

The word **ka** 'is, be, as' can be like an equal sign. It can show that one word or phrase is about the same as another word or phrase.

In (1), **ka** shows that **a'ji** 'thing' is equal to or the same as **ko'do** 'calabash'.

- (1) A'ji na **ka** ko'do. *This thing is a calabash.*
 A'ji na = ko'do. *This thing = calabash.*
Subject Complement

In (1), **a'ji** is the subject because it comes before the word **ka**. **Ko'do** comes after the word **ka** like an object after a verb. But since **ko'do** does not receive any action, we call it a complement instead of an object. It complements or completes the meaning of the clause.

Sometimes a sentence is complete without **ka**. Below, there are sentences with **ka** and sentences without **ka**.

	with ka	without ka	
<u>topic noun</u>	Ba 'jii na ba ka bu'do.	Ba 'jii na ba bu'do.	<i>This person is a husband.</i>
<u>known noun</u>	'Jii na ka bu'do. (?)	'Jii na bu'do. (?)	<i>This person is a husband.</i>
<u>noun</u>	'Jii ka bu'do. (?)	'Jii bu'do. (?)	<i>A person is a husband.</i>

In all of the sentences above, the subject and complement are both nouns. However, the complement can be many other types of words. The follow are other types of words that can be complements after **ka**.⁴

Complements after **ka** 'is, be'

<u>Noun</u>	Ba 'jii na ba ka bu'do .	<i>This person is a husband.</i>
<u>Obj Pron</u>	Ba 'jii na ba ka ba .	<i>This person is he.</i>
<u>Quantity</u>	Ye 'jii na ba ka re'ti . (?)	<i>These people are many.</i>
<u>Number</u>	Ye 'jii na ba ka muta . (?)	<i>These people are three.</i>
<u>Poss Pron</u>	Ba 'jii na ba ka 'bahu .	<i>This person is hers.</i>
<u>Modifier</u>	Ba 'jii na ba ka ngaraa .	<i>This person is brave.</i>

The follow are types of words that can be complements without **ka**.

Complements without **ka** 'is, be' after definite subject

<u>Noun</u>	Ba 'jii na ba bu'do .	<i>This person is a husband.</i>
<u>Obj Pron</u>	Ba 'jii na ba .	<i>This person is he.</i>
<u>Quantity</u>	Ye 'jii na re'ti . (?)	<i>These people are many.</i>
<u>Number</u>	Ye 'jii na muta . (?)	<i>These people are three.</i>
<u>Poss Pron</u>	Ba 'jii na 'bahu .	<i>This person is hers.</i>
<u>Modifier</u>	Ba 'jii na ngara .	<i>This person is brave.</i>
<u>Adjective</u>	Ba 'jii na bi tigoo .	<i>This person is weak.</i>

Complements without **ka** 'is, be' after non-definite subject

<u>Noun</u>	'Jii na bu'do . (?)	<i>This person is a husband.</i>
<u>Obj Pron</u>	'Jii na ba . (?)	<i>This person is he.</i>
<u>Quantity</u>	'Jii na re'ti . (?)	<i>These people are many.</i>
<u>Number</u>	'Jii na muta . (?)	<i>These people are three.</i>
<u>Poss Pron</u>	'Jii na 'bahu . (?)	<i>This person is hers.</i>
<u>Modifier</u>	'Jii na ngara . (?)	<i>This person is brave.</i>

The subject of the word **ka** can be a noun or subject pronoun.

Subjects of **ka** 'is, be'

<u>Noun</u>	Ba 'jii na ba ka ba bu'do na.	<i>This person is this husband.</i>
<u>Subject Pron</u>	Ba raa ka ba bu'do na.	<i>He is this husband.</i>

⁴ Adjectives never follow **ka**.

The subject without **ka** can be any of the words below.

Subjects without **ka** ‘is, be’

<u>Noun</u>	Ba 'jii na raa ba bu'do na. (?)	<i>This person is this husband.</i>
<u>Subject Pron</u>	Ba raa ba bu'do na. (?)	<i>He is this husband.</i>
<u>Demonstrative</u>	Ana na ka ko'do.	<i>This is a calabash.</i>
<u>Poss Pron</u>	'Bahu ba bu'do na. (?)	<i>Hers is this husband.</i>
<u>Modifier</u>	Ngara bu'do na.	<i>Brave is this man.</i>
<u>Adjective</u>	Bi tigoo ba bu'do na.	<i>Weak is this man.</i>

Incomplete subject pronouns are used before **ka** (and a modifier).

Ma	ka ngara	<i>I am great.</i>
Ī	ka ngara	<i>You (sg) are great.</i>
Ba	ka ngara	<i>He is great.</i>
Hu	ka ngara	<i>She is great.</i>
Ni	ka ngara	<i>(S)he (same) is great.</i>
Je	ka ngara	<i>We are great.</i>
He	ka ngara	<i>You (pl) are great.</i>
Ye	ka ngara	<i>They are great.</i>

Complete subject pronouns are used without **ka** (but with an adjective).

Mi	tigoo.	<i>I am weak.</i>
Ī	tigoo.	<i>You (sg) are weak.</i>
Bi	tigoo.	<i>He is weak.</i>
Hu	tigoo.	<i>She is weak.</i>
Ni	tigoo.	<i>(S)he (same) is weak.</i>
Ji	tigoo.	<i>We are weak.</i>
Hi	tigoo.	<i>You (pl) are weak.</i>
Yi	tigoo.	<i>They are weak.</i>

Other uses of **ka** ‘is, be, as’

Phrases beginning with **ka** ‘is, be, as’ can be used as adverbs.

In *Māmb 43-44*, **ka mumbu** ‘as a corpse’ tells how the action **ayi** ‘came’ happened.

(*Māmb 43-44*) (**ka** phrase used as adverb)

Yi cu'dee bihi dokorkotu,	<i>They both fell down together, but</i>
Māmbilingämä ayi bihi 'baganee	<i>Māmbilingama came down herself</i>
ngbo ka mumbu .	<i>as dead.</i>

In *Hi'bala 72*, **ka gimbara bihi na kp̄ii** ‘when it is still dark’ tells when the action **ngba** ‘cries’ happened.

(Hi'bala 72) (ka phrase used as adverb)

Hu ngu'ngu hi ne hu ki ngba *She thinks inside herself that if she cries*
ba mino na ka gimbara bihi na kpai, *when it is still dark, . . .*

Phrases beginning with **ka** 'is, be, as' can also be used as adjectives.

In *Mämb 74*, **ka makaraa** 'as bright' describes the noun **hi** 'belly'.

(Mämb 74) (ka phrase used as adjective)

'Bata bühi ta **hi** hu höli na ka makaraa. *Hare found **belly** of this bird as bright*

Sometimes, **ka** is used as a dependent word, just like **da** 'when, since'.

In *Nyih 72*, **ka** follows the subject pronoun **ye** 'they'. It shows **ye ka ata ye** 'when they saw them' is not a complete sentence, but needs other words to follow.

(Nyih 72) (ka used as dependent word)

Damayi roo ye monoo kedeka yi le'dee. *Then, other people looked around.*
Ye ka ata ye, . . . *When they saw them, they said, . .*

In *Nyih 104*, the dependent word **da** 'when, since' comes after the subject **ba** 'he', and shows **ba da maa andee 'daa roo** 'when he arrived there' is not a complete sentence.

(Nyih 104) (da used as dependent word)

Ba da maa andee 'da roo, naa, . . . *When he arrived there, he said, . . .*

The equal sign **ka** 'is, be 'as' should not be confused with the connector **ka** 'and, then' which always has a comma or full stop before it.

In *Nyih 1-2*, the first connector **ka** introduces a clause and the second **ka** introduces a phrase. Both have commas before them to show they are not **ka** 'is, be, as'

(Nyih 1-2) (ka 'and, then')

Naa nga ba bu'du monoo bi 'jë kumara *Long ago, a man married a woman*
'bene, ka ye a'ju na hu mo'jo muu ngori *and they gave birth to two children,*
gibu'du kötü, ka gingaja kötü. *a boy and a girl.*

The equal sign **ka** 'is, be, as' should also not be confused with the connector **ka** 'so that, in order to', which also always has a comma before it.

In *Jekee 1-2*, the connector **ka** introduces a clause that tells the purpose of the previous action. It has a comma before it to show it is not **ka** 'is, be, as'.

(Jekee 1-2) (ka 'so that, in order to')

Nga pöwü 'ba Bongo, ba gibu'du *Long ago in Bongoland, a young man went*
monoo bi ndee bi'ba binya 'ba bi'di, *and drove his goats to the pasture*
ka ye mönyü ko ye 'da. *so that they could graze.*

Past helping word **ndee** 'was, before' as equal sign

The helping word **ndee** 'was, before' can be used as an equal sign in past time with or without **ka** 'is, be'

In *Nyih* 86-87, **ndee ka** shows **ba bu'du na** 'this man' used to be the same as **bö'bü ye** 'their father', but he is not really their father anymore.

(Nyih 86-87) (**ndee ka** used as past equal sign)

Ba bu'du na **ndee ka** bö'bü ye, This man was their father,
ye da alo na hu kumara na he fled with his wife
na mo'jo muu, anya ye mo'jo muu na. and children, had absandoned these children.

In *Nyih* 77, **ndee** shows **ba gimaa na** 'this boy' used to be **kötü bina ye na lëmi ne** 'here alone with his sister', but this is not the case anymore.

(Nyih 77) (**ndee** used as past equal sign)

Ye naa,"Nandana, ba gimaa na They said, "At this time, this boy
ba raa **ndee** kötü bina ye na lëmi ne. was here on his own with his sister.

Exisitence word **nawu** 'these is, was' as equal sign

In *Jekee* 3, the existence word **nawu** 'these is, was' shows **mü'di** 'tree' exists.

(Jekee 3)

Ka 'ba bi'di 'da mü'di **nawu**. *In that pasture there was a tree.*

Exercise 39

In the sentences below, underline all phrases beginning with the equal sign **ka** 'is, be, as'.

(Mämb 13-14)

Nya hitirö 'jii diji ye ndende **ka mängiri**. *As bodies of people were shaking as fear.*

(Mämb 43-44)

Yi cu'dee bihi dokorkotu, *They both fell down together, but*
Mämbilingämä ayi bihi 'baganee *Mambilingama came down herself*
ngbo ka mumbu. *as dead.*

(Mämb 79-80)

Mbö'bö mini na kedeka 'bahi hu gändä, *There was a lot of spoiled water inside her,*
ye na ka 'buru ye da ayee. *and those were alive who were drinking it.*

(Hi'bala 37-39)

Ka ä'jimönyü monoo hu da ä'b'i ne ji ma *There is no other food that she gave to me*

ka jekee di hikori ba 'jomo'ba 'bonjo na. (Nyih 81)	<i>that is as good as these pumpkin seeds.</i>
Ye raa nabi alewu ba gimaa na ka nyere hi ba bihi aman ro. (Nyih 133)	<i>Then they chose the boy as the chief in that place.</i>
Ba 'ji na ba ka bö'bü ma. (Jekee 18-20)	<i>That man is my father.</i>
Ka i ma amayi na mbaaganja ji i, ka i andee nini ji ye 'bë'bë ka jeki mbaaganja na bira roo kädëri, ka i andee nini ro i ji ye himüyëë. (Nyere 5)	<i>And you, I will bring you a car, and you will go to them at home as with a car with much beauty, in order to visit (they) parents with these things.</i>
Kumara ba 'ji na hu 'ju ka makandaa. (Nyere 26-27)	<i>The wife of that man gave birth as recently.</i>
Da nyere naa, di hikori kinji na ni di wo ne diji ba 'binjuru na, a'ji monoo ka ro kidi ro hiti ro ne unja. (Bata 38-39)	<i>Chief said, after the fish he took it from poor man, a certain thing be cold body in health for him (nothing good happened).</i>
Naa ka ji ba, "I kaa akoo ka nika gile lëmi ma nja ji i wa ro."	<i>(Narrator) Say be to him, "If you say it like this, then surely my sister is not for you."</i>

Negatives

A negative shows the opposite meaning of the sentence or part of the sentence. The negatives **njaa** 'not' **unja** 'not' **wa** 'not' are at the end of clauses. The negatives **wala** 'not' and **wile** 'not' are at the beginning of clauses. There is also a negative by a long vowel of the last word of the clause. The negative **nja** 'not' is after the subject and requires either **wa** or the long vowel negative. [check all of this as some claims do not fit all the data]

Njaa 'not' shows opposite of clause with no verb

In *Hi'bala 100*, the negative **njaa** shows the opposite meaning of **A'ji monoo ro hu** 'She had something.' This clause has no verb.

(Hi'bala 100) (clause with no verb)

A'ji monoo ro hu **njaa**. *She did not have anything.*
Yëyë raa di tunu hu. *My mother just killed her.*

Unja 'not' shows something does not exist

In *Nyere 26-27*, the negative **unja** shows the opposite meaning of **nawu** 'there is, was' in **a'ji monoo nawu** 'there was something.'

(Nyere 26-27) (clause with ka)

Da nyere naa, di hikori kinji na ni di *Chief said, after he took fish*

wo ne diji ba 'binjuru na, alji monoo *from poor man, **nothing** was good*
ka ro kidi ro hiti ro ne **unja**. *in health for him.*

Wa ‘not’ shows opposite meaning of verbs [check for difference with long vowel negative]

In *Hi'bala 74-75*, the negative **wa** shows the opposite meaning of the verb **ucu** ‘catch’ in '**bii ucu komo hu** ‘sleep catches her eyes.’

(*Hi'bala 74-75*) (clause with verb)

'Bii ucu komo hu **wa** ro, i gihibala 'ban roo, *Sleep does **not** catch her eyes, you little orphan*
'bii ucu komo i **wa** ro. *over there, sleep does **not** catch your eyes.*

Wala ‘not’ shows opposite meaning of incomplete verbs in dependent clauses

In *Hi'bala 102*, the negative **wala** shows the opposite meaning of the incomplete verb **ä'bi** ‘gave’ in the dependent clause **hu da ä'bi ä'jimönyü jaa** ‘since she gave food to me.’ This clause begins with **wala** and has the dependent word **da** ‘since’.

(*Hi'bala 102*)

Ka mbaga ma di yuyu, **wala** hu da ä'bi *Since my mother died, she since **never** gave*
ä'jimönyü jaa na ye muu 'bene, . . . *food to me, together with her children,*

Wile ‘not’ shows opposite meaning of complete verbs in dependent clauses

In *Hi'bala 84-85*, the negative **wile** shows the opposite meaning of the complete verb **ta** ‘find’ in **bi di ta kori gbondo 'jii** ‘he found footprints.’ This clause begins with **wile** and has the dependent word **di** ‘when’.

(*Hi'bala 84-85*)

Bu'du raa alee kori bübü, *Man looked around rubbish,*
wile bi di ta kori gbondo 'jii. ***but did not** find any footprints.*

Long vowel ‘not’ for clauses with verbs

In *Hi'bala 31*, the possessor pronoun **ne** ‘she’ has a long vowel as in **nee** ‘her-not’. This shows the opposite meaning of the verb **üti** ‘push’ in **Gimaa üti ko ne** ‘The child pushes her mouth (speaks).’

(*Hi'bala 31*)

Gimaa üti ko **nee**. *The child does **not** push her mouth (does not speak).*

We underline the second vowel of long vowels for negative, as in **nee** ‘her-not’. In the next lesson, we learn why it is important to underline the second vowel of long vowel negatives.

Nja ‘not’ for introducing clauses with **wa** ‘not’ or the long vowel negative

In *Mämb 27*, the negative **nja** ‘not’ is used along with **wa** ‘not’. Together they show the opposite meaning of the verb **ärörö** ‘fly’ in **Ye ärörö nahi kadaa** ‘They fly around in daytime.’ **Nja** is after the subject pronoun **ye** ‘they’.

(*Mämb 27*)

Ye **nja** ärörö nahi kadaa **wa**. *They do **not** fly around in day time.*

In *Hi'bala 106-107*, the negative **nja** ‘not’ is used along with the long vowel negative on the object pronoun **ne** ‘it’ as in **nee** ‘it-not’. Together they show the opposite meaning of the verb **amba** ‘refuse’ in **ma kedeka amba firi na** ‘I could refuse this idea.’ **Nja** is after the subject pronoun **ma** ‘I’.

(*Hi'bala 106-107*)

Mi lewu hi mini firi nika 'bahu, *I looked for motive behind her behaviour,*
 mile ma **nja** kedeka amba firi na *I said that I could **not** refuse this idea that*
 hu da ro'bu ayi **nee**, ma alewu ne. *she wanted to do, I would see later.*

Be careful not to confuse the negative **nja** ‘not’ with the helping verb **nja** ‘did’ that we learned about in the lesson *Helping Verbs*. The helping verb **nja** ‘did’ follows a verb. The negative **nja** ‘not’ comes before a verb after the subject.

In *Nyihl 49-50*, **nja** ‘did’ is a helping verb that follows the verbs **aye** ‘drink’ and **ämönyü** ‘eat’.

(*Nyihl 49-50*) (**nja** ‘did’)

Ba mini na ndee danga hu, ka hu höli na *The water which was by her side,*
aye nja ne, käläkiti na ndee danga hu, *bird drank it, and fruits of Kalakiti tree*
 hu **ämönyü nja** ne. *next to her, it ate it.*

In summary, we have the following negatives:

Negatives	Position	Shows
njaa	last in clause	opposite of clauses without verb
unja	last in clause	something does not exist
wa	last in clause	opposite of verb
wala	first in clause	opposite of incomplete verb in dependent clause
wile	first in clause	opposite of complete verb in dependent clause
long vowel	last in clause	opposite of verb
nja . . . wa, nja . . . long vowel	after subject of clause	shows negative emphasis (?)

Exercise 40

In the lines below, underline all negative words and long vowel negatives. The first four are done as examples.

(*Mämb 5*)

Kada kpatakpata, nya ye ro moko,
'birota ye njaa.
(Mämb 23-24)

Bimu'du muta hi ngira 'ba Böngö, giminyi
a'ji monoo ka moko di miro ne njaa.

(Mämb 122-124)

Agbodo ye komo beeri ro ngala ro dori
kpawu, diji ba lo'ngu firi na di miro ne
nja firi yemeka do 'jii da älü biyaa wa.

(Hi'bala 17-19)

“Nja kaka 'jomo'ba 'bonjo_o raa,
ma da ä'bi ne ji huo.”

Da maa amayi hu banika naa ka ji hu,
“'Bö'bö yëki di ku ne ji i amile 'jomo'ba
'bonjo nja amayi na hitëë?”

(Hi'bala 37-38)

Ka äljimönyü monoo hu da ä'bi
ne ji ma ka jekee di hikori
ba 'jomo'ba 'bonjo na unja.

(Hi'bala 47-48)

Ka mbaga gimaa nika di yuyu, na domu'du
do hi'bana doturoo kori gäl'ji monoo
doo ka gikpanga lawu, na njaa.

(Hi'bala 89)

Ye lewu nee wala kori 'jii.

(Hi'bala 94)

Abe komo ne yaa, hu ta gihi'balaa.

(Hi'bala 98)

Naa ka ji hu lee ne
a'ji monoo njaa, na döndihi ka'ngaci.

(Hi'bala 124)

Naa na amohitu nee, ni lewu ta hu ka mumbu.

(Hi'bala 135-136)

Ba bu'bo roo, hi külü ba raa nabi nya ro,
naa ne nja kedeka atunu huo. Da cinika,
gimaa na nja ämëhi ne, nya hu döndihëë.

(Nyih 6)

Hu kumara na hu nja ami ye mo'jo
muu na 'ba ba bu'du na ka jekee.

(Nyih 10)

Ye nja mayi danga äljimönyüo,
mo'jo muu yi mönyü ko ye ro.

(Nyih 13-14)

Ka'da mo'jo muu naka 'buu. Diji 'di ya,
hu di nja ro'bu firi 'ba ye mo'jo muu naa.

(Nyih 16-17)

*For many days, they were for fighting,
their stopping did not happen.*

*For three days in Bongo village, there
was fighting which did not happen.*

*They assembled in area for dancing each year
because of big event that happened, so that
event would not be forgotten by people.*

*“Nothing but pumpkin seeds,
I do not give her anything else.”
After that a woman there said to her,
“But who told you that pumpkin
seeds do not bring health?”*

*There is no other food that she
gave to me that is as good
as the pumpkin seeds.*

*Since her mother's death, little girl slept
alone on a plain skin without any thing
else on it like rags, nothing (at all).*

They looked but did not see footprints.

She opened her eyes, she did not see orphan,

*She told her aunt there was no reason,
just stiting there without a reason.*

She does not know it, she just found her dead.

*Husband was in a bad mood, but said he
would not kill her too. The little child will
not be buried as long as she remains settled.*

*That woman, she did not treat
her man's children well.*

*They should not come near food,
since they have already eaten.*

*That is why the children are hungry.
Why is that? She does not love these children.*

Naa, “Ye mo’jo muu na mi ki mi ye
kaneē, kungu ji ma ma da maa
ake hi ye nā ba bu’du na unja jaa.

(Nyih 31)

A lēmī ma, je nja ändīhi binaā ro.

(Nyih 51)

Ba gimaa na ba ka ambi do mamba,
kori ba nja makpaa.

(Nyih 55)

Ndere na mi di ndee kede kori makpaa.

(Nyih 58)

Bi di ndee 'da, kori ba liyee.

(Nyih 64-65)

Da naa, “Aa, i nja tunu maa.

Tugba ma 'ba, ma ayo bihi ji he.”

Ba gimaa na nguru bi tunu hōli wa ro.

(Nyih 98)

Kumara nja ämērē Lumaā,

kumara nja ämērē Lumaā.

(Nyih 114)

U i ki ndee 'bugba 'da i nja mi minoo,

i nja mi firi monoo.

(Nyih 117-118)

A bö'bū ma i ku jo ba ngoyo na 'bii,

ba ngoyo na 'bii ünyī nja firee.

(Nyih 121-122)

Naa, “Ba 'jii na, nja nya ba änyī dī binaā!

(Nyih 137)

Ye ga ma ro, bina no ye roo nandana

ma amohitu neē.

(Nyih 139-140)

Naa ba nja tugba neē, bi ndīhi"bā bihi.

Ka ye 'jii na 'bene, a'ji monoo ji ne

na da amee nā ba 'jii na, na njaa.

(Nyih 142-143)

Ka firi na dido 'bugba na dile naa

nja aku nja neē na raki!

(Jekee 12)

Hu raa nabi äwü ko ne naa ka ba gibu'du na,

“I nja a'jē ma wa?”

(Jekee 21)

Ka i nja dihi 'da ka kori kakpaa.

(Jekee 31-32)

I nja ä'jē ma ka kumara ji i wa

ka i mayi ka nyere 'ba 'bēē naa?

*She said (to herself), “These children, if I
do not treat them like that, there is no way
for me to turn them away from that man.*

Oh sister, we can not stay here any longer.

*The boy, when he went hunting,
he did not linger on the way.*

The walk I had did not last very long (short)

When he goes over there, he does not linger.

*(Bird) said, “No do not kill me! Take me
prisoner, and I will show you nice place.”
The boy, he actually did not kill the bird.*

*Women do not fear God,
women do not fear God.*

*If you go outside there, do not make tears,
just do nothing.*

*Oh my father, just sing this your song,
your song is so beautiful.*

*He said, “That man, do not let him move
from this place.*

*They chased me away. Where they are now,
I do not know it.*

*He (chief) said that he will not embrace him.
to remain where he is. (He says) to his people
there is nothing for him to do with that
person.*

*Question that concerns everyday life, said that
not tell it in this way! (impossible)*

*Then she asks this young man,
“Would not you marry me?”*

But you will not stay there for very long!

*Will not you take me as your wife
so that you will become chief of village?*

(Jekee 47-48)

Ka ne rō ba ka landaa mu'du, nya ba hibi ngu'ngu rone rō firi na ndee hu kumara na hu di ku ne ji ba, ka bi mi ndobo ninee.

(Nyere 34-35)

Amile naa, “Hi kada na nyere di wo kinji na ama haa firi kunu na ndee rō ma, ka nyere unduju maa.”

(Nyere 39-40)

Ka dihi ndani andee 'bono na, nja ami firi banaa. Nja yi nee, ye 'jii na hi goli 'bene.

(Bata 9)

Da hu naa, "Hi'bü nja ji jee."

(Bata 19)

Kidi naa, “A 'di luma ma, i mönyü köyëë, ka je mi kelee.”

(Bata 38-39)

Naa ka ji ba, “I kaa akoo ka nika gile lëmi ma nja ji i wa ro.”

He felt seriously ill when thought about woman's words which he did not turn to his advantage.

Then he said, “The day when chief took my fish, I had a painful problem, but chief did not ask me any question.”

From that day, he would not behave like that. He would not let them commit wrong, those who serve under him.

But she said, “We do not have oil.”

Elephant said, “Oh my in-law, you did not eat food, we did not make talk.”

(Narrator) Say to him, “If you say it like this, then surely my sister is not for you.”

Long vowel negatives

In the last lesson, we learned that a long vowel on the last word of a clause can show opposite meaning for part of a sentence. In this lesson, we learn why we underline the second vowel of long vowel negatives. The underline shows a difference in meaning in the following sentences.

Gen 15:3	[̄ ̄ ̄ ̄ ̄ ̄] !	You gave children to me.
	[̄ ̄ ̄ ̄ ̄ ̄ ̄] !	
	I 'bī mo'jomuu jaa.	
	I 'bī mo'jomuu <u>jaa</u> .	You did not give children to me.

These sentences sound the same except for tone. The difference in tone on the last word tells hearers two different meanings—either positive ‘gave to me’ or negative ‘did not give to me’. How could readers know the correct meaning if these sentences were written the same? We must write them differently so readers will know the difference in meaning. We write the negative meaning with an underline on the last word **jaa** ‘to me (negative)’. We write the positive meaning without an underline on the last word **jaa** ‘to me’. This shows readers which meaning is correct so they can read with the correct tone. In the next lesson, we learn more about tone.

The long vowel for negative can be on the following types of words when they are last in the sentence.

	Negative	Positive
noun	(Hi'bala 19) hīṭēē <i>health-not</i>	hīṭī <i>health</i>

<u>object pronoun</u>	(Hi'bala 135)	atunu huo	<i>kill her-not</i>	atunu hu	<i>kill her</i>
<u>pronoun after preposition</u>	(Hi'bala 17)	ji huo	<i>to her-not</i>	ji hu	<i>to her</i>
<u>possessor pronoun</u>	(Hi'bala 31)	ko nee	<i>her mouth-not</i>	ko ne	<i>her mouth</i>
<u>modifier</u>	(Nyihl 51)	mak pa	<i>long-not</i>	makpa	<i>long</i>
<u>adjective</u>	(Nyihl 58)	liye e	<i>short-not</i>	liye	<i>short</i>
<u>adverb</u>	(Nyihl 31)	bina a	<i>here-not</i>	bina	<i>here</i>
<u>demonstrative (?)</u>		'jii naa	<i>this person-not</i>	'jii na	<i>this person</i>
<u>verb (intransitive) (?)</u>		mëkë e (?)	<i>shake-not</i>	mëkë	<i>shake</i>

The nouns below can take the place of **ä'jimönyü** 'food' in (1). The nouns with long vowel negative can take the place of **ä'jimönyüö** 'food-not' in (2).

- (1) Ye mayi danga **ä'jimönyü**. *They pass near food.*
(2) Ye **nja** mayi danga **ä'jimönyüö**. *They do not pass near food.*

Vowel changes for long vowel negative on nouns

	Noun	Noun with long vowel negative
a	langba <i>drying platform</i>	langba a <i>drying platform-not</i>
e	mbele <i>catfish</i>	mbele e <i>catfish-not</i>
i	gbiti <i>shield</i>	gbite e <i>shield-not</i>
o	ngoyo <i>song</i>	ngoyo o <i>song-not</i>
u	jumu <i>dish</i>	jumu u <i>dish-not</i>
ä	räkä <i>bread</i>	räkä ä <i>bread-not</i>
ë	lële <i>stone</i>	lële ë <i>stone-not</i>
ï	ngirï <i>firewood</i>	ngirë ë <i>firewood-not</i>
ö	tö'bö <i>fat</i>	tö'bö ö (?) <i>fat-not</i>
ü	hi'bü <i>oil</i>	hi'bü ö <i>oil-not</i>

Nouns with last vowel **a** have the long vowel negative **aa**. Nouns with last vowel **e** or **i** have the long vowel **ee**. Nouns with last vowel **o** have the long vowel **oo**. Nouns with last vowel **u** have the long vowel **uu**. Nouns with last vowel **ä** have the long vowel **ää**. Nouns with last vowel **ë** or **ï** have the long vowel **ëë**. Nouns with last vowel **ö** have the long vowel **öö**. Nouns with last vowel **ü** have the long vowel **üö**.

These are the same changes as for long vowel object pronouns on verbs that we learned in the lesson *Object Pronouns*.

Object pronouns for thing, place and idea nouns

	Object pronoun ne 'it, them'	Long vowel object pronoun on verb
a	anja ne <i>throw it</i>	anjaa <i>throw it</i>
e	akpe ne <i>kick it</i>	akpee <i>kick it</i>
i	akpi ne <i>open it</i>	akpee <i>open it</i>
o	awo ne <i>pull it</i>	awoo <i>pull it</i>
u	a'bu ne <i>fold it</i>	a'buo <i>fold it</i>
ë	äl'jë ne <i>get it</i>	äl'jëë <i>get it</i>

ï	äcï ne	beat it	äcëë	beat it
ö	älö ne	remove it	älöö (?)	remove it
ü	ätü ne	pound it	ätüö	pound it

The long vowel changes for negatives are also the same as for possessed nouns with a distant relationship. We learned these in the lesson *Possessor Pronouns*

Possessed nouns with distant relationship				
Last vowel	Noun		Possessed	
a	binya	goat	binyaa	aba his goat
e	hege	spirit	hegee	aba spirit
i	kidi	elephant	kidee	aba elephant
o	kogo	leopard	kogoo	aba leopard
u	bu'du	man	bu'duo	aba man
ë	yëgë	locust	yëgëë	aba locust
ä	tä'ngä	antelope type	tä'ngää	aba antelope type
ï	bihï	dog	bihëë	aba dog
ö	jölö	cock	jölöö	aba cock
ü	kürü	caterpillar	kürüö	aba caterpillar

The long vowel changes for negatives are also the same as for possessor pronouns on nouns with a close relationship. We learned about these in the lesson *Possessor Pronouns*.

Possessor pronouns with close relationship (inalienable)

Without long vowel		Long vowel	
mbaga hu	her mother	(Hi'bala 8)	mbagaa her mother
mbara ba	its remainder	(Lu'ba 12)	mbaraa its remainder
a'ji hu	her deed	(Hi'bala 116)	a'jee her deed
komo ba	its face	(Mämb 11)	komoo its face
ko ba	her beak	(Mämb 16)	koo her beak
komo ye	their eyes	(Mämb 11)	komoo its face
molo ba	its bottom	(Jekee 4)	moloo its bottom
bu'du hu	her man	(Hi'bala 77)	bu'duo her man
bikunu ba	its pain	(Nyere 17)	bikunuo its pain

The long vowel changes for negatives are similar to the changes for plural nouns. We learned about these in the lesson *Plural Nouns*.

Common plural forms

Last vowel	Singular	Plural	
a	binya	binyee	goat
e	hege	hegee	spirit
i	kidi	kidee	elephant
o	kogo	kogee	leopard
u	bu'du	bu'dee	man
ë	yëgë	yëgëë	locust

ä	tä'ngä	tä'ngëë	antelope type
ī	biĥi	biĥëë	dog
ö	jölö	jölëë	cock
ü	kürü	kürëë	caterpillar

So, we must be careful to know the difference between sentences with a verb object and sentences with a negative. Both can have a long vowel as in the following:

<u>Comp verb</u>	[̄ ̄] Bi cī.	<i>He beat.</i>
<u>Incomp verb with object</u>	[̄ - -] Ba äcëë.	<i>He beats it.</i>
<u>Negative comp verb</u>	[̄ \] Bi cëë.	<i>He did not beat.</i>
<u>Negative incomp verb with object</u>	[̄ - - -] Ba nja äcëë.	<i>He does not beat it.</i>

We must also be careful to know the difference between sentences with a possessed noun and sentences with a negative. Both can have a long vowel as in the following (! means the same sound as another sentence except for tone):

<u>Noun</u>	Bi cī komo. (?)	<i>He beat surface.</i>
<u>Possessed noun</u>	[̄ - - -] ! Bi cī komoo.	<i>He beat it's surface.</i>
<u>Negative on noun</u>	Bi cī komoo. (?)	<i>He did not beat surface.</i>
<u>Negative on possessed noun</u>	[̄ - ↑ - -] ! Bi cī komoo.	<i>He did not beat it's surface.</i>

We must also be careful to know the difference between sentences with a plural noun and sentences with a negative, since both can have a long vowel as in the following:

<u>Singular noun</u>	[̄ - ↑ - -] Bi cī binya.	<i>He beat a goat.</i>
<u>Plural noun</u>	[̄ - - ↑ \] ! Bi cī binyee.	<i>He beat goats.</i>
<u>Negative on singular noun</u>	[̄ - ↑ - \] Bi cī binyaa.	<i>He did not beat a goat.</i>
<u>Negative on plural noun</u>	[̄ - - ↑ \] ! Bi cī binyee.	<i>He did not beat goats.</i>

We underline the second vowel of long vowel negatives so that we can easily know the difference between negative clauses and these other similar clauses. Spelling rule 15 tells us how to write negative long vowels.

Spelling rule 15: Underline the second of a doubled vowel of a word at the end of a negative clause.

Gen 15:3 | “İ 'bī mo'jomuu jaa, . . .” “*You did not give me children, . . .*”
 Gen 15:1 | “İ nja rëë, Abram” “*Don’t be afraid, Abram.*”

The following sentences compare negative and positive clauses. Many look the same except for the underlined vowel of the negative clause. The tone marks above each sentence show that some positive and negative sentences sound the same except for tone. When they are the same except for tone, there is an !. The following abbreviations are used.

adj	adjective	ds	distant	n	noun	prp	preposition
adv	adverb	incp	incomplete	num	number	pro	pronoun
cl	close	ind	indefinite	obj	object	quan	quantity
cp	complete	lg	long vowel	pl	plural	ques	question word
dem	demonstrative	mod	modifier	pos	possessor	v	verb

	Positive	Negative ‘not’	
v cp	[ˉ ˉ] Mi cī.	[ˉ ˘] Mi cëë ⁵ .	<i>I (not) beat.</i>
		[ˉ ˉ -] Mi nja cëë.	<i>I (not) beat.</i>
v incp	[ˉ - -] Ma äcī.	[ˉ ˉ - -] Ma nja äcëë.	<i>I (not) beat.</i>
obj pro cp	[ˉ ˉ ˘] Mi cī ne.	[ˉ ˉ ˘] Mi cī neë.	<i>I (not) beat it.</i>
		[ˉ ˉ - ˘] Mi nja cī neë.	<i>I (not) beat it.</i>
		[ˉ ˉ ˘ -] Mi cī ne wa.	<i>I (not) beat it.</i>
obj pro incp	[ˉ - -] Ma äcëë ⁶ .	[ˉ ˉ - -] Ma nja äcëë.	<i>I (not) beat it.</i>
	[ˉ - - ˘] Ma äcī ne.	[ˉ ˉ - - ˘] Ma nja äcī neë.	<i>I (not) still beat it.</i>
		[ˉ - - ˘] Ma äcī neë.	<i>I (not) beat it.</i>
		Ma äcī ne wa. (?)	<i>I (not) beat it.</i>
	[ˉ ˉ ˘ -]	[ˉ ˉ ˘ ˘]	

⁵ A long vowel on an incomplete verb can only mean *negative* when the verb follows **nja** ‘not’ (as in Ma **nja** äcëë. ‘I not beat’); A long vowel on an incomplete verb without **nja** ‘not’ means the object pronoun ‘it’ (as in **Ma** äcëë ‘I beat it.’). However, a long vowel on a complete verb with or without **nja** ‘not’ can mean *negative* (as in **Mi nja** cëë ‘I not beat’, **Mi** cëë ‘I not beat’).

⁶ A long vowel on a complete verb does not mean the object pronoun ‘it’ (although it can mean *negative* as in **Mi** cëë ‘I not beat’), only a long vowel on incomplete verbs can be the object pronoun ‘it’ as in (**Ma** äcëë ‘I beat it’); ***Mi** cëë ‘I beat it’ is not possible.

n cp	Mi cī binya.	Mi cī binya <u>aa</u> . [̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄]	<i>I (not) beat goat.</i>
n incp	[̄ ̄ ̄ ̄ ̄ ̄] !	Ma nja äcī binya <u>aa</u> . [̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄] !	<i>I (not) beat goat.</i>
pl n cp	Mi cī binyee.	Mi cī binyee <u>e</u> . [̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄]	<i>I (not) beat goats.</i>
pl n incp	[̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄]	Ma nja äcī binyee <u>e</u> . [̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄]	<i>I (not) beat goats.</i>
ds pos pro cp	Mi cī binyaa ama.	Mi cī binyaa ama <u>aa</u> . [̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄]	<i>I (not) beat my goat.</i>
ds pos pro incp	[̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄]	Ma nja äcī binyaa ama <u>aa</u> . [̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄]	<i>I (not) beat my goat.</i>
pl pos n cp	Mi cī ye binya naa ama.	Mi cī ye binya naa ama <u>aa</u> . [̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄]	<i>I (not) beat my goats.</i>
pl pos n incp	[̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄]	Ma nja äcī ye binya naa ama <u>aa</u> . [̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄]	<i>I (not) beat my goats.</i>
sg n	Mi cī kidi.	Mi cī kidee <u>e</u> . [̄ ̄ ̄ ̄ ̄ ̄] !	<i>I (not) beat elephant.</i>
pl n	Mi cī kidee.	Mi cī kidee <u>e</u> . [̄ ̄ ̄ ̄ ̄ ̄] !	<i>I (not) beat elephants.</i>
cl pos pro cp	Mi cī hu lēmī naa ama.	Mi cī hu lēmī naa ama <u>aa</u> . [̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄]	<i>I (not) beat my sister.</i>
pl pos pro cp	[̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄] !	Bi cī ye hīmü mee <u>e</u> . [̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄] !	<i>I (not) beat my relatives.</i>
pl pos quan	Mi cī ye lündü gaa.	Mi cī ye lündü gaa <u>e</u> . [̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄] !	<i>I (not) beat all brothers.</i>
lg pos pro cp	Mi cī komoo.	Mi cī komoo <u>e</u> . [̄ ̄ ̄ ̄ ̄ ̄] !	<i>I (not) beat it's surface</i>
pos n cp	Mi ta do bu'du.	Mi ta do bu'du <u>o</u> . [̄ ̄ ̄ ̄ ̄ ̄]	<i>I (not) saw head of man.</i>
prp pro	Mi cī hido ba.	Mi cī hido ba <u>aa</u> . [̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄]	<i>I (not) beat on him.</i>
	[̄ ̄ ̄ ̄] !	Ma nja äcī hido ba <u>aa</u> . [̄ ̄ ̄ ̄ ̄ ̄] !	<i>I (not) beat on him.</i>
lg prp pro	Mi cī hidoo.	Mi cī hidoo <u>e</u> . [̄ ̄ ̄ ̄ ̄ ̄]	<i>I (not) beat on it.</i>
	[̄ ̄ ̄ ̄]	Ma nja äcī hidoo <u>e</u> . [̄ ̄ ̄ ̄ ̄ ̄]	<i>I (not) beat on it.</i>
lg mod	Ma ka jekee.	Ma nja ka jekee <u>e</u> . [̄ ̄ ̄ ̄ ̄ ̄]	<i>I (not) am good.</i>
adj	Mi cī binya kunya.	Mi cī binya kunya <u>aa</u> . [̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄]	<i>I (not) beat bad goat.</i>
	[̄ ̄ ̄ ̄ ̄ ̄]	Ma nja äcī binya kunya <u>aa</u> . [̄ ̄ ̄ ̄ ̄ ̄]	<i>I (not) beat bad goat.</i>
num	Mi cī binya kötü.	Mi cī binya kötü <u>ö</u> . [̄ ̄ ̄ ̄ ̄ ̄]	<i>I (not) beat one goat.</i>

		[̄] Ma nja äcī binya kötüö.	<i>I (not) beat one goat.</i>
quan	[̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄] Mi cī binya kpawu.	[̄] Mi cī binya kpawuö.	<i>I (not) beat all goats.</i>
		[̄] Ma nja äcī binya kpawuö.	<i>I (not) beat all goats.</i>
ind	[̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄] ! Mi cī binya monoo.	[̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄] ! Mi cī binya monoo.	<i>I (not) beat certain goat.</i>
		[̄] Ma nja äcī binya monoo.	<i>I (not) beat certain goat.</i>
dem	[̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄] Mi cī binya na.	[̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄] Mi cī binya naa.	<i>I (not) beat this goat.</i>
		[̄] Ma nja äcī binya naa.	<i>I (not) beat this goat.</i>
adv	[̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄] Mi cī ne kirehi.	[̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄] Mi cī ne kirehee.	<i>I (not) beat it quickly.</i>
		[̄] Ma nja äcī ne kirehee.	<i>I (not) beat it quickly.</i>
lg adv	[̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄] Mi nyī kunyee.	[̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄] Mi nyī kunyee.	<i>I (not) got up carefully.</i>
		[̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄] Ma nja änyī kunyee.	<i>I (not) got up carefully.</i>
ques	[̄ ̄ ̄ ̄] Bi ta 'di?	[̄ ̄ ̄ ̄] Bi ta 'dee?	<i>He (not) saw what?</i>

Other object pronouns in positive and negative clauses are shown below.

Object pronouns

Positive	Negative 'not'	
[̄ ̄ ̄ ̄] Bi cī ma.	[̄ ̄ ̄ ̄] Bi cī maa.	<i>He (not) beat me.</i>
[̄ ̄ ̄ ̄] Bi cī i.	[̄ ̄ ̄ ̄] Bi cī iyēē.	<i>He (not) beat you(sg).</i>
[̄ ̄ ̄ ̄] Bi cī ba.	[̄ ̄ ̄ ̄] Bi cī baa.	<i>He (not) beat him.</i>
[̄ ̄ ̄ ̄] Bi cī hu.	[̄ ̄ ̄ ̄] Bi cī huö.	<i>He (not) beat her.</i>
[̄ ̄ ̄ ̄] Bi cī ne.	[̄ ̄ ̄ ̄] Bi cī nee.	<i>He (not) beat it.</i>
[̄ ̄ ̄ ̄] Bi cī rone.	[̄ ̄ ̄ ̄] Bi cī ronee.	<i>He (not) beat himself.</i>
[̄ ̄ ̄ ̄] Bi cī je.	[̄ ̄ ̄ ̄] Bi cī jee.	<i>He (not) beat us.</i>
[̄ ̄ ̄ ̄] Bi cī he.	[̄ ̄ ̄ ̄] Bi cī hee.	<i>He (not) beat you(pl).</i>

Bi cī ye. Bi cī yee. *He (not) beat them.*

Other possessor pronouns with distant relationship in positive and negative clauses are shown below.

Possessor pronouns with distant relationship

Positive	Negative 'not'	
[̄ ̄ ̄ ̄ -] Bi wu firee ama.	[̄ ̄ ̄ ̄ -] Bi wu firee amaa.	<i>He (not) hear my word.</i>
[̄ ̄ ̄ ̄ -] Bi wu firi 'bīi.	[̄ ̄ ̄ ̄ -] Bi wu firi 'bīiyēē.	<i>He (not) hear your(sg) word.</i>
[̄ ̄ ̄ ̄ -] Bi wu firee aba.	[̄ ̄ ̄ ̄ -] Bi wu firee abaa.	<i>He (not) hear his (different) word.</i>
[̄ ̄ ̄ ̄ -] Bi wu firi 'bahu.	[̄ ̄ ̄ ̄ -] Bi wu firi 'bahuo.	<i>He (not) hear her word.</i>
[̄ ̄ ̄ ̄ -] Bi wu firi 'bene.	[̄ ̄ ̄ ̄ -] Bi wu firi 'benee.	<i>He (not) hear his (same) word.</i>
[̄ ̄ ̄ ̄ -](?) Bi wu firee aje.	[̄ ̄ ̄ ̄ -] Bi wu firee ajee.	<i>He (not) hear our word.</i>
[̄ ̄ ̄ ̄ -] Bi wu firi 'behe.	[̄ ̄ ̄ ̄ -] Bi wu firi 'behee.	<i>He (not) hear your(pl) word.</i>
[̄ ̄ ̄ ̄ -] Bi wu firi 'beye.	[̄ ̄ ̄ ̄ -] Bi wu firi 'beyeē.	<i>He (not) hear their word.</i>

Other possessor pronouns with close relationship in positive and negative clauses are shown below.

Possessor pronouns with close relationship

Positive	Negative 'not'	
[̄ ̄ ̄ ̄ ̄ ̄ -] Bi cī hu lēmī naa ama.	[̄ ̄ ̄ ̄ ̄ ̄ -] Bi cī hu lēmī naa amaa.	<i>He (not) beat my sister.</i>
[̄ ̄ ̄ ̄ ̄ ̄ -] Bi cī hu lēmī na 'bīi.	[̄ ̄ ̄ ̄ ̄ ̄ -] Bi cī hu lēmī na 'bīiyēē.	<i>He (not) beat your(sg) sister.</i>
[̄ ̄ ̄ ̄ ̄ ̄ -] Bi cī hu lēmī naa aba.	[̄ ̄ ̄ ̄ ̄ ̄ -] Bi cī hu lēmī naa abaa.	<i>He (not) beat his(different) sister.</i>
[̄ ̄ ̄ ̄ ̄ ̄ -] Bi cī hu lēmī na 'bahu.	[̄ ̄ ̄ ̄ ̄ ̄ -] Bi cī hu lēmī na 'bahuo.	<i>He (not) beat her sister.</i>
[̄ ̄ ̄ ̄ ̄ ̄ -] Bi cī hu lēmī na 'bene.	[̄ ̄ ̄ ̄ ̄ ̄ -] Bi cī hu lēmī na 'benee.	<i>He (not) beat his(same) sister.</i>
[̄ ̄ ̄ ̄ ̄ ̄ -] Bi cī hu lēmī naa aje.	[̄ ̄ ̄ ̄ ̄ ̄ -] Bi cī hu lēmī naa ajee.	<i>He (not) beat our sister.</i>
[̄ ̄ ̄ ̄ ̄ ̄ -] Bi cī hu lēmī na 'behe.	[̄ ̄ ̄ ̄ ̄ ̄ -] Bi cī hu lēmī na 'behee.	<i>He (not) beat your(pl) sister.</i>
[̄ ̄ ̄ ̄ ̄ ̄ -] Bi cī hu lēmī na 'beye.	[̄ ̄ ̄ ̄ ̄ ̄ -] Bi cī hu lēmī na 'beyeē.	<i>He (not) beat their sister.</i>

Other plural possessor pronouns with close relationship in positive and negative clauses are shown below.

Plural possessor pronouns with close relationship

Positive	Negative 'not'	
[̄ ̄ ̄ ̄ ̄] ! Bi cī ye hīmü mee.	[̄ ̄ ̄ ̄ ̄] ! Bi cī ye hīmü mee.	<i>He (not) beat my relatives.</i>
[̄ ̄ ̄ ̄ ̄] ! Bi cī ye hīmü iyëë.	[̄ ̄ ̄ ̄ ̄] ! Bi cī ye hīmü iyëë.	<i>He (not) beat your(sg) relatives.</i>
[̄ ̄ ̄ ̄ ̄] ! Bi cī ye hīmü bee.	[̄ ̄ ̄ ̄ ̄] ! Bi cī ye hīmü bee.	<i>He (not) beat his(different) relatives.</i>
[̄ ̄ ̄ ̄ ̄] ! Bi cī ye hīmü hee.	[̄ ̄ ̄ ̄ ̄] ! Bi cī ye hīmü hee.	<i>He (not) beat her relatives.</i>
[̄ ̄ ̄ ̄ ̄] ! Bi cī ye hīmü nee.	[̄ ̄ ̄ ̄ ̄] ! Bi cī ye hīmü nee.	<i>He (not) beat his(same) relatives.</i>
[̄ ̄ ̄ ̄ ̄] ! Bi cī ye hīmü jee.	[̄ ̄ ̄ ̄ ̄] ! Bi cī ye hīmü jee.	<i>He (not) beat our relatives.</i>
[̄ ̄ ̄ ̄ ̄] ! Bi cī ye hīmü hee.	[̄ ̄ ̄ ̄ ̄] ! Bi cī ye hīmü hee.	<i>He (not) beat your(pl) relatives.</i>
[̄ ̄ ̄ ̄ ̄] ! Bi cī ye hīmü yee.	[̄ ̄ ̄ ̄ ̄] ! Bi cī ye hīmü yee.	<i>He (not) beat their relatives.</i>

Possessed nouns and demonstratives with distant relationship in positive and negative clauses are shown below.

Singular and plural possessed nouns and demonstratives with distant relationship

Positive	Negative 'not'	
[̄ ̄ ̄] Mi cī binya.	[̄ ̄ ̄] Mi cī binya.	<i>I (not) beat goat.</i>
[̄ ̄ ̄] Mi cī binyaa ama.	[̄ ̄ ̄] Mi cī binyaa ama.	<i>I (not) beat my goat.</i>
[̄ ̄ ̄] Mi cī ba binya naa ama.	[̄ ̄ ̄] Mi cī ba binya naa ama.	<i>I (not) beat this my (male) goat.</i>
[̄ ̄ ̄] ! Mi cī binyee.	[̄ ̄ ̄] ! Mi cī binyee.	<i>I (not) beat goats.</i>
Mi cī binyee ama ⁷⁷ (?)	Mi cī binyee ama. (?)	<i>I (not) beat my goats.</i>
[̄ ̄ ̄] Mi cī ye binya naa ama.	[̄ ̄ ̄] Mi cī ye binya naa ama.	<i>I (not) beat these my goats.</i>

Possessed nouns and demonstratives with close relationship in positive and negative clauses are shown below.

⁷⁷ Workshop participants said it is not possible to have alienable plural noun possession without **ye** 'they' (as in ***Mi cī binyee ama.** 'I beat my goats.'). However, in Gen 17:14, there is **dongara 'jyëë aba** 'among his people'.

Singular and plural possessed nouns and demonstratives with close relationship

Positive	Negative 'not'	
[͡ - ͡ - ͡ -] Mi cī lündü.	[͡ - ͡ - ͡ - ͡ -] Mi cī lündüö.	<i>I (not) beat brother.</i>
[͡ - ͡ - ͡ - - ͡ -] Mi cī ba lündü ma.	[͡ - ͡ - ͡ - - ͡ -] Mi cī ba lündü ma̱.	<i>I (not) beat my brother.</i>
[͡ - ͡ - ͡ - - ͡ - -] Mi cī ba lündü naa ama.	[͡ - ͡ - ͡ - - ͡ - -] Mi cī ba lündü naa ama̱.	<i>I (not) beat this my brother.</i>
[͡ - ͡ - ͡ - -] Mi cī ye lündü.	Mi cī ye lündüö. (?)	<i>I (not) beat brothers.</i>
[͡ - ͡ - ͡ - - -] ! Mi cī ye lündü mee.	[͡ - ͡ - ͡ - - - -] ! Mi cī ye lündü mee. (?)	<i>I (not) beat my brothers.</i>
[͡ - ͡ - ͡ - - - ͡ -] Mi cī ye lündü naa amee.	[͡ - ͡ - ͡ - - - ͡ - ͡ -] Mi cī ye lündü naa amee.	<i>I (not) beat these my brothers.</i>
[͡ - ͡ - ͡ - - - ͡ -] Mi cī ye lündü na.	[͡ - ͡ - ͡ - - - ͡ -] Mi cī ye lündü na̱.	<i>I (not) beat these brothers.</i>

Other quantities in positive and negative clauses are shown below.

Quantity Positive	Negative 'not'	
[͡ - ͡ - ͡ - - - ͡ -] ! Mi cī ye lündü gaa.	[͡ - ͡ - ͡ - - - -] ! Mi cī ye lündü ga̱.	<i>I (not) beat all brothers.</i>
[͡ - ͡ - ͡ - - - ͡ -] Mi cī ye lündü ba.	[͡ - ͡ - ͡ - - - ͡ -] Mi cī ye lündü ba̱.	<i>I (not) beat his brothers.</i>
[͡ - ͡ - ͡ - - - -] Mi cī ye lündü ba ga.	[͡ - ͡ - ͡ - - - -] Mi cī ye lündü ba ga̱.	<i>I (not) beat all these brothers.</i>
[͡ - ͡ - ͡ - - - ͡ - -] Mi cī ye lündü na kpawu.	[͡ - ͡ - ͡ - - - ͡ - -] Mi cī ye lündü na kpawuö.	<i>I (not) beat all these brothers.</i>
[͡ - ͡ - ͡ - - ͡ - ͡ -] ! Mi cī ye himü gaa.	[͡ - ͡ - ͡ - - - -] ! Mi cī ye himü ga̱.	<i>I (not) beat all relatives.</i>
[͡ - ͡ - ͡ - - - -] Mi cī ye binya na ga.	[͡ - ͡ - ͡ - - - -] Mi cī ye binya na ga̱.	<i>I (not) beat all goats.</i>
*Mi cī ye binya gaa.		<i>I beat all goats.</i>
*Mi cī ye binya ga.		<i>I beat all goats.</i>
*Mi cī ye lündü na.		<i>I beat these brothers.</i>
*Mi cī ye lündü kpawu.		<i>I beat all brothers.</i>

Long vowel possessor pronouns on other nouns with close relationship in positive and negative clauses are shown below.

Long vowel possessor pronoun 'it/her' on noun with close relationship

Positive	Negative 'not'	
[͡ - ͡ - -] ! Mi cī komoo.	[͡ - ͡ - ͡ - -] ! Mi cī komoo̱.	<i>I (not) beat it's surface</i>
[͡ - ͡ - ͡ -] !	[͡ - ͡ - -] !	

Mi cì koo. [̄ ̄ ̄ ̄ ̄] !	Mi cì koō. [̄ ̄ ̄ ̄ ̄] !	<i>I (not) beat it's beak.</i>
Mi cì mbagaa. [̄ ̄ ̄ ̄] !	Mi cì mbagaā. [̄ ̄ ̄ ̄] !	<i>I (not) beat her mother.</i>
Mi cì bu'doo. [̄ ̄ ̄ ̄] !	Mi cì bu'doō. [̄ ̄ ̄ ̄] !	<i>I (not) beat her husband.</i>

Possessed nouns with close relationship in positive and negative clauses are shown below.

Mi ta do bu'du. [̄ ̄ ̄ ̄ ̄]	Mi ta do bu'dū. [̄ ̄ ̄ ̄ ̄]	<i>I (not) saw head of man.</i>
Mi ta do bu'do. [̄ ̄ ̄ ̄ ̄]	Mi ta do bu'dō. [̄ ̄ ̄ ̄ ̄]	<i>I (not) saw head of husband.</i>
Mi ta do bu'do hu. [̄ ̄ ̄ ̄ ̄]	Mi ta do bu'do hū. [̄ ̄ ̄ ̄ ̄]	<i>I (not) saw head of her husband.</i>

Other prepositions with long vowel pronoun 'it' in positive and negative clauses are shown below.

Prepositions with long vowel pronoun 'it'

Positive	Negative 'not'	
Mi mayi nini. [̄ ̄ ̄ ̄] !	Mi mayi ninē. [̄ ̄ ̄ ̄] !	<i>I (not) came with it.</i>
Mi mayi haa. [̄ ̄ ̄] !	Mi mayi haā. [̄ ̄ ̄] !	<i>I (not) came in it.</i>
Mi mayi doo. [̄ ̄ ̄] !	Mi mayi doō. [̄ ̄ ̄] !	<i>I (not) came on it.</i>
Mi mayi roo. [̄ ̄ ̄] !	Mi mayi roō. [̄ ̄ ̄] !	<i>I (not) came to it.</i>
Mi mayi gböö. [̄ ̄ ̄] !	Mi mayi gböȫ. [̄ ̄ ̄] !	<i>I (not) came to it.</i>
Mi mayi koree. [̄ ̄ ̄ ̄] !	Mi mayi koreē. [̄ ̄ ̄ ̄] !	<i>I (not) came around it.</i>
Mi mayi gbanini. [̄ ̄ ̄ ̄] !	Mi mayi gbaninē. [̄ ̄ ̄ ̄] !	<i>I (not) came with it.</i>
Mi mayi dangaa. [̄ ̄ ̄ ̄] !	Mi mayi dangaā. [̄ ̄ ̄ ̄] !	<i>I (not) came beside it.</i>
Mi mayi hogoo. [̄ ̄ ̄ ̄] !	Mi mayi hogoō. [̄ ̄ ̄ ̄] !	<i>I (not) came behind it.</i>
Mi mayi jaa. [̄ ̄ ̄] !	Mi mayi jaā. [̄ ̄ ̄] !	<i>I (not) came to me.</i>

Other adjectives and adverbs in positive and negative clauses are shown below.

Adjectives and adverbs

Positive	Negative 'not'
[̄ ̄ ̄ ̄ ̄ ̄] !	[̄ ̄ ̄ ̄ ̄ ̄] !

Adj	Bi cī kumara ngatee. [̄ ̄ ̄ ̄ ̄ ̄] !	Bi cī kumara ngateē. [̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄] !	<i>He (not) beat younger co-wife.</i>
	Bi cī kumara ndüböö. [̄ ̄ ̄ ̄ ̄ ̄] !	Bi cī kumara ndüböȫ. [̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄] !	<i>He (not) beat older co-wife.</i>
	Bi cī hi'bana doturoo. [̄ ̄ ̄ ̄ ̄] !	Bi cī hi'bana doturoō. [̄ ̄ ̄ ̄ ̄ ̄] !	<i>He (not) beat plain skin.</i>
adv	Bi mayi dihimonoo. [̄ ̄ ̄ ̄] !	Bi mayi dihimonoō. [̄ ̄ ̄ ̄] !	<i>He (not) came sometimes.</i>
	Bi mayi nokotoo. [̄ ̄ ̄ ̄] !	Bi mayi nokotoō. [̄ ̄ ̄ ̄] !	<i>He (not) came yesterday.</i>
	Bi mayi kakayiyee. [̄ ̄ ̄ ̄] !	Bi mayi kakayiyeē. [̄ ̄ ̄ ̄] !	<i>He (not) came first time.</i>
	Bi mayi hingoree. [̄ ̄ ̄ ̄] !	Bi mayi hingoreē. [̄ ̄ ̄ ̄] !	<i>He (not) came second time.</i>
	Bi mayi himutaa. [̄ ̄ ̄] !	Bi mayi himutaā. [̄ ̄ ̄] !	<i>He (not) came third time.</i>
	Bi mayi mbaa. [̄ ̄ ̄] !	Bi mayi mbaā. [̄ ̄ ̄] !	<i>He (not) came short while.</i>
	Bi mayi ndee. [̄ ̄] !	Bi mayi ndeē. [̄ ̄] !	<i>He (not) came before.</i>

Other question words in positive and negative clauses are shown below.

Question words

Positive	Negative 'not'	
[̄ ̄ ̄ ̄ ̄]	[̄ ̄ ̄ ̄ ̄]	
Ba 'jī na bi ta binya?	Ba 'jī na bi ta binyaa?	<i>Did the person (not) see a goat?</i>
[̄ ̄]	[̄ ̄]	
Bi ta 'di?	Bi ta 'dee?	<i>He (not) saw what?</i>
[̄ ̄]	[̄ ̄]	
Bi ta yēkī?	Bi ta yēkēē?	<i>He (not) saw who(sg)?</i>
[̄ ̄]	[̄ ̄]	
Bi ta yēkēē?	Bi ta yēkēē?	<i>He (not) saw who(pl)?</i>
[̄ ̄]	[̄ ̄]	
Bi ta binya taa?	Bi ta binya taayaa?	<i>He (not) saw goat when?</i>
[̄ ̄]	[̄ ̄]	
Bi ta binya 'baa?	Bi ta binya 'baayaa?	<i>He (not) saw goat where?</i>

Exercise 41

The underlined words in the sentences below are not written correctly. In the blank to the left, write the words correctly with the long vowel negative.

	(Hi'bala 17)	
'bonjoo	“Nja kaka 'jomo'ba 'bonjo raa,	<i>“Nothing but pumpkin seeds,</i>
huo	ma da ä'bi ne ji hu.”	<i>I do not give her anything else.”</i>
	(Hi'bala 94)	

<p>_____ Abe komo ne yaa, hu ta gihibala. (Hi'bala 124)</p>	<p><i>She opened her eyes, she did not see orphan,</i></p>
<p>_____ Naa na amohitu ne, ni lewu ta hu ka mumbu. (Hi'bala 136)</p>	<p><i>She does not know it, she just found her dead.</i></p>
<p>_____ Da cinika, gimaa na nja ämëhi ne, nya hu döndihî. (Nyihî 6)</p>	<p><i>The little child will not be buried as long as she remains settled.</i></p>
<p>_____ Hu kumara na hu nja ami ye mo'jo muu na 'ba ba bu'du na ka jekee. (Nyihî 10)</p>	<p><i>That woman, she did not treat her man's children well.</i></p>
<p>_____ Ye nja mayi danga ä'jimönyü, mo'jo muu yi mönyü ko ye ro. (Nyihî 13-14)</p>	<p><i>They should not come near food, since they have already eaten.</i></p>
<p>_____ Hu di nja ro'bu firi 'ba ye mo'jo muu na. (Nyihî 31)</p>	<p><i>She does not love these children.</i></p>
<p>_____ A lëmi ma, je nja ändihî bina ro. (Nyihî 51)</p>	<p><i>Oh sister, we can not stay here any longer.</i></p>
<p>_____ Ba gimaa na ba ka ambi do mamba, kori ba nja makpa. (Nyihî 98)</p>	<p><i>The boy, when he went hunting, he did not linger on the way.</i></p>
<p>_____ Kumara nja ämëre Luma, (Nyihî 114)</p>	<p><i>Women do not fear God,</i></p>
<p>_____ U i ki ndee 'bugba 'da i nja mi mino, i nja mi firi monoo. (Jekee 47-48)</p>	<p><i>If you go outside there, do not make tears, just do nothing.</i></p>
<p>_____ Ka ne rø ba ka landaa mu'du, nya ba hibi ngu'ngu rone rø firi na ndee hu kumara na hu di ku ne ji ba, ka bi mi ndobo nini. ('Bata 19)</p>	<p><i>He felt seriously ill when thought about woman's words which he did not turn to his advantage.</i></p>
<p>_____ Kidi naa, "A 'di luma ma, i mönyü köyî, ka je mi kele."</p>	<p><i>Elephant said, "Oh my in-law, you did not eat food, we did not make talk."</i></p>

Underlying and surface tone

Tone is the high, low, falling or rising sound of a word. The tone of a word that we hear is called its surface tone. The surface tone of a word changes according to the tone of other words in the sentence. Linguists believe each word also has underlying tone. This is the original tone assigned to a word which can be different than the tone we hear. The underlying tone of a word is the same in every sentence, but the surface tone of a word can change from one sentence to the next. When a word is spoken with different tone than its underlying tone, we say the word

surfaces with a tone change. In the dictionary, the surface tone of nouns is given inbetween brackets such as [m'áyá] *yam*, and the underline tone is shown in the tone field (of the non-printed dictionary) as letters such as **LHL**. In this lesson, we learn about the difference between surface and underling tone of noun and verb roots.

Tone of noun roots

Noun roots with 2 beats have one of five underlying tones (or tone patterns): H, L, LH, LHL or HL. The number of root nouns found to have each underlying tone is listed below.

Underlying tone		Number of nouns with 2 beats
H	High	82
L	Low	103
LH	Low-High	60
LHL	Low-High-Low	79
HL	High-Low	4

Changes from underlying to surface tone are shown below for five nouns that represent the five underlying tones. The tone changes are when these nouns are in isolation, before the demonstrative **na** 'this' and after the preposition **na** 'with'. Tone on the left of the arrow → is underlying tone. Tone on the right of the arrow is surface tone. Marks between brackets [] are also surface tone.

Noun in isolation			Noun before demonstrative na 'this'		
H	→ H,H	[<u> </u>] raka <i>shoe</i>	H H	→ H,H H	[<u> </u>] raka na <i>this shoe</i>
L	→ L,L	[- -] landa <i>stone</i>	L H	→ L,L H	[- -] landa na <i>this stone</i>
LH	→ L,H	[- <u> </u>] mehe <i>spear</i>	LH H	→ L,H H	[- <u> </u>] mehe na <i>this spear</i>
LHL	→ dH,dH	[<u> </u> -] maya <i>yam</i>	LHL H	→ H,H L	[<u> </u> -] maya na <i>this yam</i>
HL	→ H,HL	[<u> </u> \] gbaja <i>comb</i>	HL H	→ H,L H	[<u> </u> -] gbaja na <i>this comb</i>

After preposition **na** 'with'

H	LHL H	→ L dL,dL	[- <u> </u> -] na raka <i>with shoe</i>
L	LHL L	→ L H,dL	[- <u> </u> -] na landa <i>with stone</i>
LH	LHL LH	→ L dL,H	[- <u> </u> -] na mehe <i>with spear</i>
LHL	LHL LHL	→ L dL,dL	[- <u> </u> -] na maya <i>with yam</i>

HL | LHL **HL** → L H,dL na **gbaja** with comb

Tone of verb roots with 1 beat

The command form of verbs with 1 beat has one of four underlying tones: H, L, LH or LHL. The number of command verbs found to have each underlying tone is listed below.

Underline tone	Number of command verbs with 1 beat
H	26
L	50
LH	14
LHL	12

Changes from underlying to surface tone are shown below for four verbs that represent the four underlying tones. The tone changes of these verbs are when the verbs are commands, incomplete and complete.

Commands

H	H,HL → dH,dH	[⁺ - -]	Rü'ba Sew!
L	L,HL → H,L	[⁻ -]	C'ba Beat!
LH	LH,HL → H,H	[⁻ -]	Ye'ba Drink!
LHL	LHL,HL → H,L	[⁻ -]	Go'ba Dig!

	Incomplete	Complete
H	H L,H → H L,dH [⁻ - ⁺ -] Ma ärü. I sew	H H → H H [⁻ -] Mi rü. I sewed
L	H L,L → H L,L [⁻ - -] Ma äcī. I beat	H L → H H [⁻ -] Mi cī. I beat
LH	H L,LH → H L,H [⁻ - -] Ma aye. I drink	H LH → H dH [⁻ ⁺ -] Mi ye. I drank
LHL	H L,LHL → H L,L [⁻ - -] Ma ago. I dig	H LHL → H dHL [⁻ ⁺ -] Mi go. I dug

Tone changes below are when these verbs are incomplete with an object pronoun 'it' and complete with an object pronoun 'it'.

Incomplete object

H	H L,HHL → H L,L [⁻ - -] Ma ärüö. I sew it
L	H L,LHL → H L,L [⁻ - -] Ma äcëé. I beat it

LH	H L,LHHL	→	H L,dH	[[̄] - [̄] -]	Ma ayee.	<i>I drink it</i>
LHL	H L,LHLHL	→	H L,L	[[̄] - -]	Ma agoo.	<i>I dig it</i>

Complete object

H	H H H	→	H H H	[[̄] - -]	Mi rü ne.	<i>I sewed it</i>
L	H L H	→	H H dH	[[̄] - [̄] -]	Mi cī ne.	<i>I beat it</i>
LH	H LH H	→	H dH dH	[[̄] [̄] - -]	Mi ye ne.	<i>I drank it</i>
LHL	H LHL H	→	H dH dH	[[̄] [̄] - -]	Mi go ne.	<i>I dug it</i>

Tone changes below are when these verbs are incomplete negative and complete negative with an object pronoun 'it'.

Incomplete negative

H	H H L,HL	→	H H L,HL	[[̄] - - \]	Ma nja ärüö.	<i>I not sew</i>
L	H H L,LL	→	H H L,L	[[̄] - - -]	Ma nja äcëë.	<i>I not beat</i>
LH	H H L,LHL	→	H H L,HL	[[̄] - - \]	Ma nja ayee.	<i>I not drink</i>
LHL	H H L,LHLL	→	H H L,L	[[̄] - - -]	Ma nja agoo.	<i>I not dig</i>

Complete negative with object 'it'

H	H H HL	→	H H dH	[[̄] - [̄] -]	Mi rü nee.	<i>I not sewed it</i>
L	H L HL	→	H H dH	[[̄] - [̄] -]	Mi cī nee.	<i>I not beat it</i>
LH	H LH HL	→	H H L	[[̄] - -]	Mi ye nee.	<i>I not drank it</i>
LHL	H LHL HL	→	H L L	[[̄] - -]	Mi go nee.	<i>I not dug it</i>

Tone changes below are when these verbs are person nouns.

Person verbal nouns

H	HL,H	→	L,dH	[[̄] - [̄] -]	'birü	<i>sewer</i>
L	HL,L	→	H,HL	[[̄] \]	'bicī	<i>beater</i>

LH	HL,LH	→	H,H	'biye	<i>drinker</i>
LHL	HL,LHL	→	H,HL	'bigo	<i>digger</i>

Tone changes below are when these verbs are incomplete with direction and complete with direction.

Direction incomplete

H	H L,H,L	→	H L,L,HL	Ma ärü 'dëë.	<i>I sew towards</i>
L	H L,L,L	→	H L,L,L	Ma äcī 'dëë.	<i>I beat towards</i>
LH	H L,LH,L	→	H L,L,HL	Ma aye 'dee.	<i>I drink towards</i>
LHL	H L,LHL,L	→	H L,L,L	Ma ago 'dee.	<i>I dig towards</i>

Direction complete

H	H H,L	→	H H,dH	Mi rü 'dëë.	<i>I sewed towards</i>
L	H L,L	→	H H,L	Mi cī 'dëë.	<i>I beat towards</i>
LH	H LH,L	→	H H,HL	Mi ye 'dee.	<i>I drank towards</i>
LHL	H LHL,L	→	H dH,L	Mi go 'dee.	<i>I dug towards</i>

Tone changes below are when these verbs are incomplete with a noun object 'thing' and complete with a noun object 'thing'.

Incomplete with noun object

H	H L,H L	→	H L,dH dH,dH	Ma ärü a'ji.	<i>I sew thing</i>
L	H L,L L	→	H L,L L,L	Ma äcī a'ji.	<i>I beat thing</i>
LH	H L,LH L	→	H L,L L,L	Ma aye a'ji.	<i>I drink thing</i>
LHL	H L,LHL L	→	H L,L L,L	Ma ago a'ji.	<i>I dig thing</i>

Complete with noun object

H	H H L	→	H H L,L	Mi rü a'ji.	<i>I sewed thing</i>
L	H L L	→	H H dH,dH	Mi cī a'ji.	<i>I beat thing</i>

LH	H LH L	→	H dH dH,dH	[^ˉ ˩ - -]	Mi ye a'ji.	<i>I drank thing</i>
LHL	H LHL L	→	H dHL dH,dH	[^ˉ - ˩ -]	Mi go a'ji.	<i>I dug thing</i>

Tone of verb roots with 2 beats

The command form of verbs with 2 beats has one of three underlying tones: H, L, LH. The number of command verbs found to have each underlying tone is listed below.

Underline tone	Number of command verbs with 2 beats
H	18
L	58
LH	50

Changes from underlying to surface tone are shown below for three verbs that represent the three underlying tones. The tone changes of these verbs are when the verbs are in the same forms as for the verbs above with 1 beat.

Commands				Incomplete								
H	H,HL	→	L,L,L	[^ˉ - -]	Laga 'ba	<i>Chop!</i>	H L,H	→	H L,dH,dH	[^ˉ - ˩ -]	Ma alaga .	<i>I chop</i>
L	L,HL	→	H,H,L	[^ˉ - -]	'Bugu 'ba	<i>Steal!</i>	H L,L	→	H L,L,L	[^ˉ - - -]	Ma a' bugu .	<i>I steal</i>
LH	LH,HL	→	L,L,L	[^ˉ - -]	Lingi 'ba	<i>Search!</i>	H L,LH	→	H L,L,dH	[^ˉ - - ˩]	Ma alingi .	<i>I search</i>

Complete

H	H H	→	H H,L	[^ˉ - -]	Mi laga .	<i>I chopped</i>
L	H L	→	H H,L	[^ˉ - -]	Mi 'bugu .	<i>I stole</i>
LH	H LH	→	H H,L	[^ˉ - -]	Mi lingi .	<i>I searched</i>

Incomplet object

H	H L,HHL	→	H H,L,dH	[^ˉ - - ˩]	Ma alagaa .	<i>I chop it</i>
L	H L,LHL	→	H L,L,L	[^ˉ - - -]	Ma a' buguo .	<i>I steal it</i>
LH	H L,LHHL	→	H H,L,dH	[^ˉ - - ˩]	Ma alingee .	<i>I search it</i>

Complete object

				[^ˉ - - -]		
--	--	--	--	-----------------------	--	--

H	H H H	→	H H,L L	Mi laga ne.	<i>I chopped it</i>
				[$\bar{\square}$ $\bar{\square}$ - -]	
L	H L H	→	H H,L L	Mi 'bugu ne.	<i>I stole it</i>
				[$\bar{\square}$ $\bar{\square}$ - -]	
LH	H LH H	→	H H,L L	Mi lingi ne.	<i>I searched it</i>

Incomplete negative

H	H H L,HL	→	H H L,L,HL	Ma nja alagaa .	<i>I not chop</i>
				[$\bar{\square}$ $\bar{\square}$ - - \]	
L	H H L,LL	→	H H L,L,L	Ma nja a' buguo .	<i>I not steal</i>
				[$\bar{\square}$ $\bar{\square}$ - - -]	
LH	H H L,LHL	→	H H L,L,HL	Ma nja alingee .	<i>I not search</i>
				[$\bar{\square}$ $\bar{\square}$ - - \]	

Complete negative with object 'it'

H	H H HL	→	H H,L L	Mi laga nee.	<i>I not chopped it</i>
				[$\bar{\square}$ $\bar{\square}$ - -]	
L	H L HL	→	H H,L L	Mi 'bugu nee.	<i>I not stole it</i>
				[$\bar{\square}$ $\bar{\square}$ - -]	
LH	H LH HL	→	H H,L L	Mi lingi nee.	<i>I not searched it</i>
				[$\bar{\square}$ $\bar{\square}$ - -]	

Person verbal nouns

H	H,H	→	L,L,dH	'bilaga	<i>chopper</i>
				[$\bar{\square}$ $\bar{\square}$ $\bar{\square}$ -]	
L	H,L	→	H,H,HL	'bi' bugu	<i>stealer</i>
				[$\bar{\square}$ $\bar{\square}$ \]	
LH	H,LH	→	L,L,dH	'bilingi	<i>searcher</i>
				[$\bar{\square}$ $\bar{\square}$ $\bar{\square}$ -]	

Direction incomplete

H	H L,H,L	→	H L,L,L,HL	Ma alaga' dee.	<i>I chop towards</i>
				[$\bar{\square}$ - - - \]	
L	H L,L,L	→	H H,L,L,L	Ma a' bugu' dee.	<i>I steal towards</i>
				[$\bar{\square}$ $\bar{\square}$ - - -]	
LH	H L,LH,L	→	H H,L,L,HL	Ma alingi' dee.	<i>I search towards</i>
				[$\bar{\square}$ $\bar{\square}$ - - \]	

Direction complete

H	H H,L	→	H H,H,HL	Mi laga' dee.	<i>I chopped to.</i>
				[$\bar{\square}$ $\bar{\square}$ - -]	
L	H L,L	→	H H,L,L	Mi 'bugu' dee.	<i>I stole towards</i>
				[$\bar{\square}$ $\bar{\square}$ - -]	
LH	H LH,L	→	H H,H,HL	Mi lingi' dee.	<i>I searched to.</i>
				[$\bar{\square}$ $\bar{\square}$ $\bar{\square}$ \]	

Incomplete with noun object

H	H L,H L → H L,L,L L,L	[̄ - - - -]	Ma alaga a'ji.	<i>I chop thing</i>
L	H L,L L → H L,L,L L,L	[̄ - - - -]	Ma a' bugu a'ji.	<i>I steal thing</i>
LH	H L,LH L → H L,dH,dH L,L	[̄ - ̣ - -]	Ma alingi a'ji.	<i>I search thing</i>

Complete with noun object

H	H H L → H H,L L,L	[̄ - - -]	Mi laga a'ji.	<i>I chopped thing</i>
L	H L L → H H,L L,L	[̄ - - -]	Mi ' bugu a'ji.	<i>I stole thing</i>
LH	H LH L → H H,L L,L	[̄ - - -]	Mi lingi a'ji.	<i>I searched thing</i>

The tone of some verb prefixes and suffixes, helping verbs, negatives, adverbs, yes/no questions and connectors are shown below. The symbol * means that the sentence is not possible.

Verbs forms

[̄ \ - ̣ - - - -]
 Ba 'jii na **uga** binya di 'bëë ne. *Person was chased from his home.*

[̄ ̣ - -]
 Bi ga binya. *He chased goat.*

[̄ - ̣ -]
 Bi ga bugba. *He chased away.*

*Bi **uga** binya.

*Ba **uga** binya. *Then he chased goat.*

[- ̣ - - -]
 Uga ga binya. *(someone) chased goat.*

[̄ - - ̣ -]
 Bi ga'**ba** binya. *He should chase goat (Similar to Ĩ ga'ba binya! 'You chase goat!')*

*Ba aga'**ba** binya.

*Ba ga'**ba** binya.

[̄ ̣ ̣ \ - -]
 Bi ga'**dee** binya. *He chased goat (into pen, towards speaker).*

[̄ - ̣ ̣ \ - -]
 Ba aga'**dee** binya. *He will chase goat (into pen, towards speaker).*

[̄ ̣ ̣ \ - -]

Ba ga'dee binya. *He will chase goat (into pen, towards speaker).*

Helping verbs

[̄ ̄ - ̄ - -]

Ma **kaa** aga binya. *I may(uncertain) chase goat.*

[̄ ̄ - - - -]

Ma **maa** aga binya. *I will(certain) chase goat.*

[̄ - - - -]

Ma **mayi** aga binya. *I will(by choice) chase goat.
(as in answer to question, "What will you do?")*

*Bi **maa** ga binya.

[̄ \ - - -]

Ba **maa** aga binya. *He will(certain) chase goat.*

[̄ \ - - -]

Ba **maa** ga binya. *He will(certain) chase goat.*

*Bi **kaa** ga binya.

[̄ \ - - -]

Ba **kaa** aga binya. *He will(uncertain⁸) chase goat.*

[̄ \ - - -]

Ba **kaa** ga binya. *He will(uncertain) chase goat.*

*Bi **nabi** ga binya.

[̄ - - - -]

Ba **nabi** aga binya. *Then he chased goat.*

[̄ - - - -]

Ba **nabi** ga binya. *Then he chased goat.*

*Bi **raa** ga binya.

[̄ - - - -]

Ba **raa** aga binya. *He chases goat.*

[̄ - - - -]

Ba **raa** ga binya. *He chases goat.*

*Bi **hibi** ga binya.

[̄ - - - -]

Ba **hibi** aga binya. *He is chasing goat.*

[̄ - - - -]

Ba **hibi** ga binya. *He is chasing goat.*

[̄ - - - -]

Bi ga **'bo** binya. *He already chased goat.*

⁸ Uncertain for when or if the action will happen

*Ba aga 'bo binya.

*Ba ga 'bo binya.

[̄ ̄ ̄ ̄ ̄]

Bi ga **nja** binya. *He chased (all) goats completely.*

[̄ ̄ ̄ ̄ ̄]

Ba aga **nja** binya. *He will chase (all) goats completely.*

[̄ ̄ ̄ ̄ ̄]

Ba ga **nja** binya. *He will chase (all) goats completely.*

[̄ ̄ ̄ ̄ ̄]

Bi **ndee** aga binya. *He went chased goat.*

[̄ ̄ ̄ ̄ ̄]

Ba **andee** aga binya. *He will go chase goat.*

[̄ ̄ ̄ ̄ ̄]

Ba **ndee** ga binya. *He will go chase goat.*

[̄ ̄ ̄ ̄ ̄]

Bi ga **ndee** binya. *He chased goat already.*

[̄ ̄ ̄ ̄ ̄]

Ba aga **ndee** binya. *He is supposed to chase goat.*

[̄ ̄ ̄ ̄ ̄]

Ba ga **ndee** binya. *He is supposed to chase goat.*

*Bi **raa maa** ga binya.

[̄ ̄ ̄ ̄ ̄]

Ba **raa maa** aga binya. *He himself will chase goat.*

[̄ ̄ ̄ ̄ ̄]

Ba **raa maa** ga binya. *He himself will chase goat.*

*Bi **raa nabi** ga binya.

[̄ ̄ ̄ ̄ ̄]

Ba **raa nabi** aga binya. *Then he chased goat.*

[̄ ̄ ̄ ̄ ̄]

Ba **raa nabi** ga binya. *Then he chased goat.*

Negatives

[̄ ̄ ̄ ̄ ̄]

Bi ga binya **wa**. *He did not chase goat.*

*Ba aga binya **wa**.

*Ba ga binya **wa**.

[̄ ̄ ̄ ̄ ̄]

Bi **nja** ga binyaa? *Did he not chase goat?*

[̄ ̄ ̄ ̄ ̄]

Ba **nja** aga binyaa? *Will he not chase goat?*
 [̄ ̄ - - ̄-]
 Ba **nja** ga binyaa? *Will he not chase goat?*

Adverbs

*Bi **raki** ga binya.
 [̄ ̄ - - ̄- - -]
 Ba **raki** aga binya. *He like this there chasing goat.*

Yes/no questions

[̄ ̄ - - \]
 Mi **nja** cī binyaa. *I did not beat goat.*
 [̄ ̄ - - ̄-]
 Mi **nja** cī binyaa? *Did I not beat goat?*
 [̄ ̄ - - \]
 Mi **nja** ga binyaa. *I did not chase goat.*
 [̄ ̄ ̄ - \]
 Mi **nja** ga binyaa? *Did I not chase goat?*
 [̄ ̄ ̄ \]
 Mi **ga** binyaa. *I did not chase goat.*

Connectors

[̄ - - - -]
 Bi **ki** ga binya, . . . *If he chases goat (in future), . . .*
 *Ba aga'**ba** binya.
 *Ba ga'**ba** binya.

Mi **ki** ga binya, . . . *If I chased goat, . . . (certain about the result of this condition)*

*Bi **kaa** ga binya.
 [̄ ̄ \ - ̄- -]
 Ba **kaa** aga binya. *Whenever he chases goat, . . .*
 [̄ ̄ \ - - -]
 Ba **kaa** ga binya. *Whenever he chases goat, . . .*

[- ̄ - - ̄- -]
Kaana mi ga binya, . . . *If I chased goat, . . . (uncertain about the result of this condition)*
 [- ̄ ̄- - - ̄- -]
Kaana ma aga binya, . . . *If I chase goat, . . . (uncertain about the result of this condition)*
 ***Kaana** ma ga binya, . . .

[̄ - - - -]
 Bi **di** ga binya, . . . *When he chased goat, . . .*

[̄ \ _ ̄ - - -]

Ba **da** aga binya, . . . *While he chases goat, . . .*

[̄ - - - -]

*Bi **di maa** ga binya, bi mayi 'bëë ne.

[- ̄ \ _ ̄ - - - - - ̄ - - - - ̄ -]

Ba **da maa** aga binya, nya ba amayi 'bëë ne. *He chases goat while coming to his home.*

[̄ - - - - \ - -]

Bi **di** ga binya, bi mayi 'bëë ne. *When he chased goat, he came to his home.*

[̄ \ _ ̄ - - - - - ̄ - -]

Ba **da** aga binya, nya ba 'dee 'bëë ne. *He chases goat while coming to his home.*

*Bi **raa nabi** ga binya.

[- - - - \]

Ku nja maa, aga binya. *If not me, then who will chase goat?*

Ku nja maa, ga binya. *If not me, then who will chase goat?*

[̄ - ̄ - - -]

Ka bi ga binya. *He is always chasing goat.*

[- ̄ - ̄ - - -]

Ka ba aga binya. *And he chases goat.*

[- ̄ \ _ ̄ - - -]

Ka ba ga binya. *And he chases goat.*

[̄ - - - -]

Da bi ga binya. *He (reported to someone) then chased goat.*

[̄ \ _ ̄ - - -]

Da ba aga binya. *He (reports to someone) then chases goat.*

[- ̄ - - -]

Da ba ga binya. *He (reports to someone) then chases goat.*

[- - ̄ - ̄ - - -]

Dibina bi ga binya. *(ex Goat hit him.) So he chased goat.*

[- - ̄ \ _ ̄ - - -]

Dibina ba aga binya. *(ex Goat hits him.) So he chases goat.*

[- - ̄ \ - - -]

Dibina ba ga binya. *(ex Goat hits him.) So he chases goat.*

[̄ \ - - - -]

Damayi bi ga binya. *Then (later, afterwards) he chased goat.*

[̄ \ \ - - - -]

Damayi ba aga binya. *Then (later, afterwards) he chases goat.*

[̄ \ \ - - -]

Damayi ba ga binya. *Then (later, afterwards) he chases goat.*

[- - - -]
nya bi ga binya. *He is (doing something) instead of chasing goat.*

[- - - -]
nya ba aga binya. *He (does something) while he chases goat.*

[- - - -]
nya ba ga binya. *He (does something) while he chases goat.*

[- - - -]
diji bi ga binya. *(ex He was beaten) . . . because he chased goat.*

[- - - -]
diji ba aga binya. *(ex He is beaten) . . . because he chases goat.*

[- - - -]
diji ba ga binya. *(ex He is beaten) . . . because he chases goat.*

There are a few common words that are the same except for tone. We write an underline on the root vowel of certain words so the meaning is clear in writing. Spelling rule 15 tells us which words have an underline.

Spelling rule 15: Underline the vowel in the following words on the left with Low tone. Do not underline the words on the right.

Low	High
ro	ro
<u>di</u>	di
na	na
ata	ata
ala	ala
aga	aga
abe	abe
ada	ada
ätü	ätü
ädī	ädī
angba	angba
acu	acu

Exercise 42

The words underlined in the sentences below, may or may not be written correctly. Write the underlined words correctly in the blanks to the left.

<u>tü</u>	(Mämb 32)	
<u>di</u>	Yi <u>tü</u> hi komo ye <u>di</u> toro akpa	<i>They <u>met</u> by their eyes <u>from</u> above</i>
<u>acu'dee</u>	ye <u>acu'dee</u> bihi dokorkotu.	<i>and then <u>fell</u> down together.</i>
_____	(Mämb 49)	
_____	Akpa ye <u>na</u> ndee yi	<i>They <u>these</u></i>
_____	yi <u>di</u> 'du 'bëë ko beeri, .	<i><u>who</u> had been living in the area,</i>

(Mämb 51-53)

Ro kada monoo, mu'du raa nabi
'dugba moori ba bu'du monoo
ro ba ka 'Bata **na** hi mbili ba ka bii!

(Hi'bala 72)

Hu ngu'ngu hi ne hu ki **ngba**
ba mino **na** ka gimbara bihi **na** kpii,

(Hi'bala 81-84)

Ba raa roo, di'ba Böngö 'da pöwü
naa, firi ki bühi
cinika 'baanika, bu'du 'bi'bëë
mälii'bëë ye raa **abe** didokori
kungu **abe** dido bübü alingi
kori gbondo 'jii **na** dayi 'bë'bë.

(Hi'bala 94)

Abe komo ne yaa, hu ta gihi'balaa.

(Hi'bala 115-116)

Hu raki ngbo nabi ambo gimaa,
gimaa raa **na bidi**.

Ka hu, **ro** ba a'jee maki hi müli.

(Nyih 73)

Ī bana, ĩ mayi'dee ĩ **aga** kütü 'bägäyëë
kedeka ĩ ngbo dönd'hi.

(Nyih 121-122)

Ba 'jii **na**, nja nya ba änyĳ **di** binaa!

Ta nya ba 'ba molo guloto binika.

(Nyih 134)

Ba ngoyo nika ba da aku ne nandanika,
ro nika haa ma, ka hu lëmi naa ama.

(Nyih 137)

Ye **ga** ma ro, bina no ye roo nandana
ma amohitu nee.

('Bata 6-7)

Ba da maa äbühi'dee 'bë'bë, bi **ta**
luma ne 'Bata, ba da mayi bilewu ye.

(Lu'ba 11-12)

Da ana Njii **bida** firi gbana bingo
firi 'ba Böngö, ka he tugba do firi diro

*For one day, sickness came to
mother-in-law of a certain person whose
name was Hare, **with** hair inside his ear.*

*She thinks inside herself that if she **cries**
when **this** darkness remains in **this** place, .*

*In Bongo area from long ago,
if something happens
like this, male house owner and
neighbours **walk** along path
walk from rubbish searching for
tracks of **this** person coming into house.*

*She **opened** her eyes, did not see orphan,*

*She pressed on child until child
with coldness.*

*And she **for** committed her act in the dark.*

*You there, come and **cut** your own
shelter to settle down in.*

***That** man, don't let him move
from this place! Let him be **put** and left.*

*That song he is singing now, these **names**
in it are mine and this my sister's.*

*They **chased** me away. Where they are
now, I do not know it.*

*When he arrived home, he **saw** his in-law
Hare who had come to visit them.*

*This is the **reading** and writing book of
Bongo to take responsibility of your tribe,*

Direct and Indirect Speech

In stories, it is common to mention what those in the story say. These are called speeches. When the stories are written down, the speeches need to be marked differently than other words in the story. In this lesson, we learn about direct and indirect speech and how they are marked in writing.

Direct speech is the words actually spoken by a person or animal in a story. We introduce direct speech with **naa** ‘said that’. In direct speech, the pronouns **na/mi** ‘I’, **ni** ‘I (same)’, **i** ‘you (sg)’, **je/ji** ‘we’, **he/hi** ‘you (pl)’, and commands, questions (?), and exclamation (!) are often used.

In *Nyih* 69, only the words spoken by the **höli** ‘bird’ are the direct speech—**Ī na lēmī i, ndihī he 'ba bina** “You and your sister, you stay there.”

(Nyih 69) (Direct speech)

Ba höli na **naa** ka ba, *The bird said to him,*
“Ī na lēmī i, ndihī he 'ba bina.” *“You and your sister, you stay there.”*

The pronouns **i** ‘you (sg)’, **he** ‘you (pl)’ and the **command ndihī he 'ba** ‘stay’ show that it is a direct speech—the words actually spoken by the **höli**.

The words **Ba höli na naa ka ba** ‘The bird said to him’ are spoken by the story teller to introduce the speech, but are not part of the direct speech. **Naa** ‘said that’ is required to introduce this direct speech.

We use a comma (,) before the direct speech, and double quotes (“ ”) on both sides of the direct speech.

Indirect speech introduced with **naa** ‘said that’

Indirect speech describes the meaning of what a person or animal in the story says, but is not the actual words spoken. We introduce indirect speech with **naa** ‘said that’ or **mile** ‘said that’. We only use the subject pronouns **ba/bi** ‘he’, **hu** ‘she’, **ni** ‘(s)he (same)’, **na** ‘someone’ and **ye/yi** ‘they’.

In *Nyih* 126-127, the words **ndani ye gbo'dee'ba do ye kpawga ji ne 'bëë bina** are an indirect speech.

(Nyih 126-127) (Indirect speech)

Ba raa aku ne ji ye roo **naa** ka ji ye, *He said to them saying to them that,*
ndani ye gbo'dee'ba do ye *all of them should meet and gather*
kpawga ji ne 'bëë bina. *for him today here in the compound.*

The actual speech may be something like **ndani je gbo'dee'ba do je kpawga ji ne 'bëë bina** ‘today we should meet and gather for him in the compound’. The indirect speech has the pronoun **ye** ‘they’ instead of **je** ‘we’. It gives the meaning of what was said, but not the actual words.

The words **ba raa aku ne ji ye roo naa ka ji ye** are spoken by the story teller to introduce the speech, but are not part of the indirect speech. We use **naa** ‘said that’ to introduce the indirect speech.

We use a comma (,) before the indirect speech, but no quotation marks.

Indirect speech introduced with **amile** ‘that’

Amile ‘that’ is a complement connector that introduces a clause inside of a clause.

In *Hi'bala 116-117*, **amile** introduces **gimaa üdī roo** ‘child was dead’ to show this clause receives the action **mohitu** ‘realized’. It is a clause inside of the sentence.

(Hi'bala 116-117) (**amile** ‘that’ as complement connector)

Hu da **mohitu** 'bo ne **amile** gimaa üdī roo, *When she **realized that the child was dead,***
hu raa ä'jē kaga hu raa atā nya ne. *she took the rod back and left it.*

Amile ‘that’ can also introduce indirect speech.

In *Mämb 57-60*, **amile** introduces the long indirect speech beginning with **bimu'du muta . . .**

(Mämb 57-60) (**amile** ‘that’ introducing indirect speech)

Kpa ba di hikoree **amile**, bimu'du muta *And he **said that, if after these three days***
ki mbi dikori ne ata hu na komo ne, *he did not see her with his eyes, that could*
maki gile ngara höli üli 'bo hu ro. *mean the great bird swallowed her.*

Sometimes only the word **naa** ‘said that’ introduces a speech.

(Nyihī 25-26) (Direct speech)

Naa, “A lēmī ma, a'ji monoo *He **said**, “Oh my sister, a certain thing*
Je da ami ne na njaa ro.” *that we do, there is not (nothing for us to do).”*

Speech inside of speech

Sometimes there is direct speech inside of a longer direct speech.

All of *Hi'bala 11-16* is a direct speech. We know it is direct from the subject pronouns **ī** ‘you (sg)’.

(Hi'bala 11-16) (Single quotes inside of double quotes)

Ye mälii'bëë na ye raa roro, *The neighbours said,*
“He mooje hu kumara na, co küli *“Look at that woman, how noble-hearted*
hu nawu, hu tugba maa 'ba lii, *she is, she takes care of her co-wife’s child,*
ne hiti ro gimaa na ngbo ka jekee *the health of the little child*
dido ngara ye muu na 'bahu. *is better than that of her own children.*
Kaana ngbo, nya **ī** da amayi'dee, *When people come to **you**, they say,*
‘A böö, co firi 'biī naka jekee *‘Oh friend, what a kind behavior **you** have*
tugba maa 'ba lii **ī** ka jekee, *to take care of your co-wife’s child,*

hiiti ro hu naka jekee. *she is in perfect health.*
İ ä'bi 'di ji hu? İ älü hu na 'di?" *What do you give her? What do you feed her?"*

However, there is a shorter direct speech inside the longer speech. It is **A böö, co firi 'bii naka jekee tugba maa 'ba lii i ka jekee . . . İ älü hu na 'di?** We know this is direct from the subject pronoun **İ** 'you (sg)' and the questions.

We put single quotes (') before and after direct speech that is inside a direct speech.

The following are important punctuation rules for speech.

Punctuation Rules for Speech

Put a comma(,) before a direct or indirect speech.

Put double quotation marks (“ ”) before and after a direct speech.

Put single quotation marks (‘ ’) before and after a direct speech that is inside a direct speech.

Put a period (.) at the end of a direct and indirect speech.

For *direct speech*, make the first word have a capital (large) letter.

For *indirect speech*, do not use quotations marks, and do not make the first word have a capital letter.

Exercise 43

In the following lines, put a comma before each direct or indirect speech. Write quotation marks before and after each direct speech. Draw a circle around any letter that should be a capital. Underline the words **naa** 'said that', **amile** 'that' and all pronouns in speeches. The first three are done as examples.

(Mämb 53)

Mömü ba **naa**, nafiri andee
alehe mbaga **ne**.

*His wife said, (she) wanted
to go visit her mother.*

(Mämb 65)

Dihikoree **naa** kaka ye,
na ro'bu anga hi kori **hu**.

*Afterwards, he said to them that,
he wanted them to follow her.*

(Hi'bala 21)

Da hu **naa** ka ji hu, (na kanikii?)

Then she asked to her, “Is it true?”

(Nyih 61-62)

Ba raa amayi'dee naa
i, i raa da ämönyü ba a'ji na?

*The boy came back and said
you, it is you who ate these things?*

(Hi'bala 101)

Naa,
“Nokotoo hu naa ni du'buru mbaga ma.”

*(She) said, “Yesterday
she said she dreamed about my mother.”*

(Nyih 64)

Da naa aa, i nja tunu ma!
Tugba ma 'ba, ma ayo bihi ji he.

*The (bird) said no you don't kill me! Take me
and I will show you a nice place.*

(Nyih 104)

Ba da maa andee 'da roo, naa
a türü ayi'dee'ba, a nyere ayi'dee'ba.
(Nyih 119)

Dibinika roo, hu gimaa na hu ro'bu
ami mino, ba naa ndee'ba 'böörü!
(Nyere 14-15)

Ka ba 'binjuru na ato hi ji ne ji Luma
amile, diji nyere di yo gütü ne ji ne,
Luma uyo'ba gütü ne ji ba kedeka.
(Nyere 26-27)

Da nyere naa dihikori kinji na ni di
wo ne diji ba 'binjuru na, a'ji monoo
ka rō kidi rō hiti rō ne unja.
(Nyere 28-29)

Ka ba lo'ngu 'jii na akehe ne ji nyere
amile bi ngürü'ba ba 'bikinji na rō firi na
bi di ku ne hi külü ne rō kada na ndee.
(Nyere 38)

Ka nyere amile firi kunya na
ni di mi ne, unya ne 'ba ji ne.
(Bata 38-39)

Naa ka ji ba i kaa akoo ka nika
gile lēmi ma nja ji i wa ro.

*When he arrived there, he said oh
governor, come! Oh chief, come!*

*From then on, the girl felt like crying,
he said go inside!*

*Poor man raised palms towards God saying,
since when chief has shown his strength to him,
God should show His strength to him (chief).*

*Chief said after he took fish from poor man,
nothing good happened in health for him.*

*Then the important man told the chief
that, he should call the owner of fish,
so as to say what he (poor man) was
thinking about in his mind the past day.*

*Then the chief asked that the bad action
he had done be forgive to him.*

*(Narrator) Say to him if you say it like
this, then surely my sister is not for you.*

Main Clauses and Dependent Clauses

We have learned about how words are grouped together into noun phrases and clauses. Now, we learn about connectors. Connectors (conjunctions) join clauses and sentences. Before we talk about connectors, we first need to talk about the difference between main clauses and dependent clauses.

A main clause (independent clause) can be a sentence by itself; it does not require another clause in order to be a complete sentence. A dependent clause is not a sentence by itself; it requires or depends on another clause to complete the sentence.

In *Nyere 8*, the clause is a complete sentence.

(Nyere 8)

Main Ka ba ata kinji ka lo'ngoo kötü hi mbira 'bene. *Then he found a big fish in his net.*

However, in *Nyih 37*, the clause needs another clause to complete it.

(Nyih 37)

Dependent Ye da maa a'du roo, *When they had slept,*

It needs another clause to finish it such as in the following:

(Nyihhi 37)

Dependent Ye da maa a'du roo, *When they had slept,*
Main gibu'du raa na ndondo ale kori bihi. *boy searched around place in morning.*

So, **gibu'da raa na ndondo ale kori bihi** is a main clause because it is a complete sentence. But **ye da maa a'du roo** is a dependent clause because it needs another clause to finish it.

In *Nyihhi 37* above, the dependent clause **ye da maa a'du roo** comes before the main clause **gibu'da raa na ndondo ale kori bihi**. In *Nyere 2* below, the dependent clause **diji ba ka nyere** comes after the main clause **ka ba äljë a'ji 'ba 'jii**.

(Nyere 2)

Main Ka ba äljë a'ji 'ba 'jii, *And he used to take things of people*
Dependent diji ba ka nyere. *because he was a chief.*

Connectors (conjunctions)

Connectors (conjunctions) are words that join clauses or sentences. The connectors in the middle below—**ka, da, damayi/dayi, dibina/dibinika, dihkoree, ka'da, dibi, nabi, raa, (no connector)**, —join two main clauses. The connectors on the left below—**ki, kaana, man ka, kaa, da/di, ka, ka . . di, diji . . di**—join a dependent clause before a main clause. The connectors on the right below—**diji, nya**—join a dependent clause after a main clause.

Dependent Clause Connectors Before Main Clauses	Main Clause Connectors	Dependent Clause Connectors After Main Clauses
ki <i>if (certain), when, after</i>	ka <i>and</i>	diji <i>because, for</i>
kaana <i>if (uncertain)</i>	da <i>in order to</i>	nya <i>as, while</i>
man ka <i>even if (unlikely)</i>	da <i>then, but, instead</i>	
kaa <i>whenever, if</i>	damayi/ <i>afterwards,</i>	
	dayi <i>then, later</i>	
da/di <i>when, after</i>	dibina/ <i>so, as a result</i>	
	dibinika	
ka <i>when</i>	dihikoree <i>that is why, therefore</i>	
ka . . di <i>since, after</i>	ka'da <i>so, as a result</i>	
diji . . <i>since, because</i>	dibi <i>otherwise, if not</i>	
di	nabi <i>then, did</i>	
	raa <i>then, after, later</i>	
	(none) <i>and, then</i>	

The relative clause connector **da/di** and complement connector **amile** introduce a dependent

clause inside another clause.

Dependent Clause Connectors Inside Other Clauses	
da/di	<i>who, which, when, where, that</i>
amile	<i>that</i>

The words **da/di** ‘when, after’, **da/di** ‘who, which, when, where’, **ka** ‘when’, **ki** ‘if, when, after’, **kaa** ‘whenever, if’, **dibina/dibinika** ‘so, as a result’, **nabi** ‘then, did’, **raa** ‘then, after, later’ and **amile** ‘that’ are used as connectors, but do not come first in the clause, and do not have a comma or full stop before them.

As spelling rule 16 says, we put a comma (,) or period (.) before most connectors.

Spelling rule 16: Write a comma or full stop before each of the following connectors on the left that come first in the clause, but not before the words on the right.

Comma or full stop directly before		No comma or full stop directly before	
ka	<i>and, then, in order to, so that</i>	ka	<i>be, is, are, as, when</i>
nya	<i>as, while</i>	nya	<i>leave, let (verb)</i>
diji	<i>because</i>	diji	<i>from to (preposition)</i>
da	<i>then, but, instead</i>	da/di	<i>when, after, who, which, where, that</i>
ka . . . di	<i>since, after</i>	ki	<i>if (certain), when, after</i>
diji . . . di	<i>since, because</i>	kaa	<i>whenever, if</i>
dibi	<i>otherwise, if not</i>	dibi	<i>low, down (adverb)</i>
dibina/dibinika	<i>so, as a result</i>	nabi	<i>then, did</i>
damayi/dayi	<i>afterwards, then, later</i>	raa	<i>then, after, later</i>
dihikoree	<i>that is why, therefore</i>	amile	<i>that</i>
ka'da	<i>so, as a result</i>		
kaana	<i>if (uncertain)</i>		
man ka	<i>even if (unlikely)</i>		

We will learn about each of the above words in the following sections. For each connector, we list information about how it is used. Then, there are examples of the connector in stories.

Exercise 44

In the following sentences, look at each underlined connector. Add a comma before all that should have a comma according to spelling rule 16. Do not add commas before any underlined connectors that should not have a comma according to spelling rule 16.

(Mämb 15-16)

Nya mbili Mämbilingämä dolongo dikori do hu 'ba dibi nya hi koo kulondokulondo.

And Mambilingama's ears hung down around her head, as in her beak like hanging clothes.

(Mämb 19-20)

Mbili ye naka makakpaa **nya** haa **ka** maka'baa na korokoro muta.
(Mämb 34-35)

Yi cī rō ye bihi **ka** korkakpa **akpa** ye kpawu yongi **diji** biyoyo **akpa** do bihi diro ye kpi.
(Hi'bala 49)

Ka gihi'bana nika di 'dü **nya** ne 'baki'da,
(Hi'bala 55-57)

Ye **raa** ngbo **nabi** 'du 'bii **damayi** nado ja'da hindo, gimaa **raa** ngbo a'ji 'bene **nabi** änyī kunyee nabi äwü gburu maa 'bahu atāa ko külü hu.
(Hi'bala 117)

Hu raa ä'jē i kaga hu raa atā **nya** ne.
(Nyihī 84)

Ye 'jii na ye **da** akuru do ba kede kuru yewu ro.
(Jekee 14-15)

Oo, ma ä'jē i **da** i nya'ba ma a'dee ye binya na 'bē'bē ku'du ji ye 'biyagaa gbana biku ne ji ye himü mee.
(Nyere 2)

Ka ba ä'jē i a'ji 'ba 'jii **diji** ba **ka** nyere.
(Nyere 26-27)

Da nyere naa **dihikori** kinji na ni **di** wo ne **diji** ba 'binjuru na, a'ji monoo **ka** rō kidi rō hiti rō ne unja.
(Lu'ba 11-12)

Da ana Njii bidā firi gbana bingo firi 'ba Böngö **ka** he tugba do firi diro kuhu he **dibi** mbaraa na äkü.

*Their ears are long **while** in them **are** wide with three points.*

*They fought for time **as** long **and** they both became exhausted **from** fatigue, **and** on that place from then they were quiet.*

*And that piece of skin **left** there,*

***Then** they **did** sleep, and **afterwards** in the middle of the night, the little child **then** herself **did** get up quietly and carried her actual child and put her mouth on her breast (of woman)*

*She took the rod back and put and **left** it.*

*There were also (they) people **who** guarded him to protect him as guards.*

*Yes, I will marry you, **but** first let me drive (they) goats back home to (they) owners and tell (they) my parents about this.*

*And he used to take things of people **because** he **was** a chief. (he) will sell it.*

*Chief said, **after** fish **that** he took it **from** poor man, nothing good **be** in health for him.*

*This is the reading and writing book of Bongo **and** take responsibility of your tribe, **otherwise** its memory will disappear.*

Dependent Clause Connectors Before Main Clauses

In this lesson, we learn about the dependent clause connectors **ki** 'if (certain), when, after', **kaana** 'if (uncertain)', **man ka** 'even if (unlikely)', **kaa** 'whenever, if', **da/di** 'when, after', **ka** 'when', **ka . . . di** 'since, after', **diji . . . di** 'since, because'. All of these introduce a dependent clause that comes before a main clause. The connectors **ki**, **kaa**, **da/di**, **ka** follow the subject and come before the verb, whereas **kaana**, **man ka**, **ka . . . di**, **diji . . . di** come first in the clause and have a comma or full stop directly before them. As shown in the list below, some of the connectors only come before a complete verb and some only come before an incomplete verb.

Dependent clause connectors before main clauses

Connector	Clause order	Writing before	With verb type	
ki	after subject		complete	<i>if (certain), when, after</i>
kaana	first	comma or full stop	complete, incomplete	<i>if (uncertain)</i>
man ka	first	comma or full stop	complete ?	<i>even if (unlikely)</i>
kaa	after subject		incomplete	<i>whenever, if</i>
da/di	after subject		incomplete/complete	<i>when, after</i>
ka	after subject		incomplete ?	<i>when</i>
ka . . . di	first	comma or full stop	complete	<i>since, after</i>
diji . . . di	first	comma or full stop	complete	<i>since, because</i>

Connector **ki** ‘if (certain), when, after’

The connector **ki** introduces a dependent clause that is a condition for the result in the following main clause. The condition may or may not happen. If it does happen, the following result will definitely happen. **Ki** follows the subject of the clause and only comes before complete verbs.

In *Nyih* 8-12, **ki** introduces the dependent clause **bi ngürü muu 'bene** ‘he calls his children’. **Ki** follows the subject **bi** ‘he’. If this condition happens, the following result **hu kumara nah u mile mo'jo muu yi mönyü 'bo ko ye ro** is sure to happen.

(Nyih 8-12)

Kaa atä ä'jömönyü ji ba bu'du na, *Whenever (they) bring food for this man,*
 bi **ki** ngürü muu 'bene, hu kumara na hu *if he calls his children, the woman says children*
 mile mo'jo muu yi mönyü 'bo ko ye ro. *have already eaten.*

Connector **kaana** ‘if (uncertain), when, after’

The connector **kaana** introduces a dependent clause that is a condition for the result in the following main clause. The condition may or may not happen. If it does happen, the following result may or may not happen. **Kaana** is first in the clause after a comma or full stop and comes before complete or incomplete verbs.

In *'Bata* 28, **kaana** introduces the dependent clause **cici nika di ci roo** ‘that pot becomes hot’ and is first in this clause. If this condition happens, the following command **ngürü'dëë ma 'ba** may or may not result.

('Bata 28)

Kaana cici nika di ci roo, *When that pot becomes hot,*
 ngürü'dëë ma 'ba. *call me to come.*

Connector **man ka** ‘even if (unlikely)’

The connector **man ka** introduces a dependent clause that is a condition for the result in the

following main clause. The condition may or may not happen. If it does happen, the following result is the least likely action to happen. **Man ka** is first in the clause after a comma or full stop.

In *Hi'bala 133-134*, **man ka** introduces the dependent clause **ndee gihi'bala aman hu di tunu ne** 'it is an orphan that she killed' and comes first in this clause. If this condition is true, the result **hu andee angu'ngu firi kunya cinika 'baanika diji 'di** is the least likely action to happen.

(*Hi'bala 133-134*)

Man ka ndee gihi'bala aman hu di tunu ne, *Even if it is a little orphan that she killed her,*
hu andee angu'ngu firi kunya cinika *how could she think up such as plan?"*
'baanika diji 'di?"

Connector **kaa** 'whenever, if'

The connector **kaa** introduces a dependent clause that happens more than once over time or not at any specific time. **Kaa** follows the subject and only comes before incomplete verbs.

In *Nyihhi 61-63*, **kaa** introduces the dependent clause **ma andee föwü mbiloo roo** 'I go away for awhile' which happens more than once and not at any specific time. **Kaa** follows the subject **ma** 'I'.

(*Nyihhi 61-63*)

Ī, ĩ raa da ämönyü ba a'ji na? *You, it is you who ate the things?*
Ma **kaa** andee föwü mbiloo roo, *Whenever I go away for awhile*
ĩ mönyü 'bo ne diji hu ro. *you have eaten them up.*

Kaa 'whenever, if' is a different word than **kaa** 'may (future uncertain)', which we learned about in the lesson *Helping (Auxiliary) verbs*.

In *Hi'bala 53*, **kaa** 'may' is a helping verb that shows the action **ata** 'discover' may or may not happen in the future.

(*Hi'bala 53*) (Future, uncertain)

Ma **kaa** ata ba firi na hu di ngu'ngu ne ndani. *I may discover the scheme she plans today.*

Both **kaa** 'whenever, if' and **kaa** 'may' follow the subject and come before an incomplete verb. However, they have different tone and different meaning, so are different words. In the lesson *Underlying and surface tone*, we learned about the difference in tone of these words.

Connector **da/di** 'when, after'

The connectors **da** and **di** introduce old information (that is known to the listeners) before a main clause with new information. Both **da** and **di** follow the subject of the dependent clause, but **da** comes before incomplete verbs and **di** comes before complete verbs.

In *Nyih* 104, **da** introduces the dependent clause **ba maa andee 'da roo** ‘he arrived there’ with the incomplete verb **andee** ‘arrived’. **Da** follows the subject **ba** ‘he’. From the previous sentences in this story, the listeners know the man came to his son, who is the governor. So, this clause tells old or known information. The following main clause **naa, “A türü ayi'dee'ba . . .”** has new information told for the first time.

(Nyih 104) (incomplete verb)

Ba **da** maa andee 'da roo, naa, ***When** he arrived there, he said, “Oh
“A türü ayi'dee'ba, a nyere ayi'dee'ba. governor, come! Oh chief, come!*

In *Hi'bala* 4, **di** introduces the dependent clause **hu yu** ‘she died’ with the complete verb **yu** ‘died’. **Di** follows the subject **hu** ‘she’. This clause tells old or known information. The following main clause has new information.

(Hi'bala 4) (complete verb)

Hu **di** yu nya gimaa na 'bene. ***When** she died, she left behind her child.*

Connector **ka** ‘when’

In the lesson *Clauses with equal sign verbs*, we learned the equal sign verb **ka** ‘be, is, are’ shows one word or phrase is about the same as another word or phrase. Sometimes this same word with a different meaning **ka** ‘as’ is used in adverbs or adjectives to describe a previous noun or verb (**ayi . . . ka mumbu** ‘came . . . as a corpse’ in *Mämb* 44; **hi . . . ka makaraa** ‘belly . . . as bright’ in *Mämb* 74).

Sometimes this same word with a different meaning **ka** ‘when’ introduces a dependent clause with old information before a main clause with new information. **Ka** ‘when’ follows the subject of a dependent clause and only comes before incomplete verbs.

In *Nyih* 21-22, **ka** introduces the dependent clauses **ye ange mini** ‘they drew water’ and **ye amolu'dee 'bugba** ‘they went out’. **Ka** follows the subject **ye** ‘they’ in both clauses. These clauses tell the old information of what the listeners expect would happen at a water well. The following main clause **mini na äkü dihi kuta** has new information told for the first time.

(Nyih 21-22)

Yi ndee 'da, ye **ka** ange mini, ye **ka** *They went there, **when** they drew water, **when**
amolu'dee 'bugba, mini na äkü dihi kuta. they went out, water seeped through filters.*

Connector **ka . . . di** ‘since, after’

In the next lesson, we learn that the connector **ka** ‘and, then’ comes first in a main clause. This is a different word with different tone than **ka** ‘be, is, are, as, when’. However, the dependent connector **di** ‘when’ can follow **ka** ‘and, then’ and a subject to make the group of dependent clause connectors **ka (subject) di** ‘since, after’. The **ka** ‘and, then’ of this group is first in the clause after a comma or full stop. This group of connectors introduces a dependent clause with

an action that happens before the action in the following main clause.

In *Hi'bala 47*, **ka . . . di** 'since, after' introduces the dependent clause **mbaga gimaa nika yuyu** 'mother of that girl died' and shows this happened before the main clause **na domu'du do hi'bana doturoo**. **Ka** 'and, then' comes first in the dependent clause, then the subject **mbaga gimaa nika** 'mother of that girl', then **di** 'when'.

(*Hi'bala 47*)

Ka mbaga gimaa nika **di** yuyu, *Since mother of that little girl died,*
na domu'du do hi'bana doturoo. *(she) slept only on a plain piece of skin.*

Connector **diji . . . di** 'since, because'

In the lesson *Dependent clause connectors after main clauses*, we learn that the connector **diji** 'because' comes first in a dependent clause. However, the dependent connector **di** 'when' can follow **diji** 'because' and a subject to make the group of dependent clause connectors **diji (subject) di** 'since, because'. The **diji** 'because' of this group is first in the clause after a comma or full stop. This group of connectors introduces a dependent clause with a reason for the following main clause.

In *Nyere 14-15*, **di . . . di** 'since, because' introduces the dependent clause **nyere yo gütü ne ji ne** 'chief showed his strength to him' and shows this is the reason for the following main clause **Luma uyo'ba gütü ne ji ba kedeka**. **Diji** 'because' comes first in the dependent clause, then the subject **nyere** 'chief', then **di** 'when'.

(*Nyere 14-15*)

Ka ba 'binjuru na ato hi ji ne ji Luma amile, **diji** nyere **di** yo gütü ne ji ne, Luma uyo'ba gütü ne ji ba kedeka. *Poor man raised palms towards God saying, since when chief has shown his strength to him, God should show His strength to him (chief).*

Exercise 45

In the sentences below, underline each of the following words: **ki** 'if, when, after', **kaana** 'if', **man ka** 'even if', **kaa** 'whenever, if', **da/di** 'when, after', **ka** 'when', **ka . . . di** 'since, after', **diji . . . di** 'since, because'.

(*Mämb 21-23*)

Ki gbodo longbo kidi müyü bikötü, tö'bö na bitigo 'baga ngara höli kötü na mbi do ye kpawu.

If we put five big elephants together, fatness with strength of that one great bird has no equal.

(*Mämb 57-58*)

Kpa ba dihkoree amile, bimu'du muta ki mbi dikori ne ata hu na komo ne, maki gile ngara höli üli 'bo hu ro.

And he said that if after these three days he did not see her with his eyes, that would mean the great bird swallowed her.

(*Mämb 60-62*)

Bimu'du di mbi muta dikori,

When three days was over, and she

hu awi'dee hi kori ne, bihi da amara
'Bata raa nabi cī hido kībī,
ka 'jīi na mayi awu firi 'bene.

(Māmb 84)

'Bata di lehe, bi ta ngbo mōmū ne,
ka ba nabi koko hu hikori ne.

(Māmb 117-119)

Yi di bühī 'bē'bē ye raa nabi cī kībī
kpa ngala nabi dū.

(Hi'bala 4)

Hu di yu nya gimaa na 'bene.

(Hi'bala 6-8)

Hu kumara na hu raa atā 'bonjo do fō'dū,
hu ka maa atā 'bo 'bonjo do fō'dū,
'bonjo di 'dī'dī 'bo roo, hu raa acu do
'jomo'ba 'bonjo na ärōhī ne hi ko'do,

(Hi'bala 47)

Ka mbaga gimaa nika di yuyu,
nā domu'du do hi'bana doturoo.

(Hi'bala 76-77)

Bihi na da ami'dee cecece 'ba donondo,
kumara unja ko ne ro. Ba bu'doo raa
amayī'dee ji hu, “Ka ji hu 'di ya?”

(Hi'bala 81-84)

Ba raa roo, di'ba Böngö 'da pōwū naa, firi
ki bühī cinika 'baanika, bu'du 'bi'bēē
mālīi'bēē ye raa abē didokori kungu abē dido
bübū alingi kori gbondo 'jīi na dayi 'bē'bē.

(Hi'bala 99)

“Da ana nokotoo he da na gilēmī ī,
hīti rō hu na ndee anunu?”

(Hi'bala 102)

Ka mbaga ma di yuyu, wala hu da ä'bi
äl'jīmōnyū jaa nā ye muu 'bene,
ma ämōnyū ko ma doturu ma.

(Hi'bala 133-134)

Man ka ndee gihi'bala aman hu di tunu ne,
hu andee angu'ngu firi kunya cinika
'baanika diji 'di?”

(Nyihī 8-12)

Kaa atā ä'jīmōnyū ji ba bu'du na,
bi ki ngürū muu 'bene, hu kumara na hu
mile mo'jo muu yi mōnyū 'bo ko ye ro.

(Nyihī 16-17)

Naa, “Ye mo'jo muu na mi ki mi ye kanee
kungu ji ma ma da maa ake

*had not returned back in her footsteps, in a
clear place, Hare beat the drum
for the people to come listen to his statement.*

*When Hare looked, he found his wife,
and took her after him.*

*When they arrived home, they beat the drum
and dancing began (in celebration).*

When she died, she left behind her child.

*The woman used to put some pumpkin
on fire. When she had put pumpkin on fire,
when the pumpkin had cooked, she took
seeds out, she scraped them into calabash,*

*Since mother of that little girl died,
(she) slept only on a plain piece of skin.*

*When the first light of dawn appeared,
the woman starts crying. Her husband came
to her, and asked her, “What is the matter?”*

*In Bongo area from long ago, if something
happens like this, the male house owner and
neighbours try to find along side of rubbish
footprints of person coming into the house.*

*“But yesterday when you were with your
little sister, health of this her body was ill?”*

*Since my mother died, she since never gave
food to me together with her children,
I was always eating alone.*

*Even if it is a little orphan that she killed her,
how could she think up such as plan?”*

*Whenever (they) bring food for this man,
if he calls his children, the woman says
children have already eaten.*

*She said, “These children, if I don't treat them
like that, there is no way for me to turn*

hi ye na ba bu'du na unja jaa.

(Nyih 21-22)

Yi ndee 'da, ye ka ange mini, ye ka amolu'dee 'bugba, mini na äkü dihi kuta.

(Nyih 25-26)

Naa, “A lëmi ma, a'ji monoo je da ami ne na njaa ro. Ji ndee 'ba, kaa ndee äci je wile atunu je, ndee 'ba ngbo.”

(Nyih 61-63)

İ, i raa da ämönyü ba a'ji na?
Ma kaa andee föwü mbiloo roo,
i mönyü 'bo ne diji hu ro.

(Nyih 72)

Damayi roo ye monoo kedeka yi le'dee.
Ye ka ata ye, “İ bana,

(Nyih 104)

Ba da maa andee 'da roo, naa,
“A türü ayi'dee'ba, a nyere ayi'dee'ba.

(Nyih 106-107)

Ba 'jii na raa nabi mayi'dee naa, “A baba,”
naa “Ngoyo na ji i bina ka jekee.
İ da aku ne, i ku ka ne ji ma, ka ma wu ne.”

(Nyih 124-125)

Da di'ba Böngö roo, ki 'du ji 'jii hi kibî,
nya i ka nyere, ye 'jii bana roo ye
amolo'dee amayi 'bë'bë nyere ro.

(Nyere 14-15)

Ka ba 'binjuru na ato hi ji ne ji Luma
amile, diji nyere di yo gütü ne ji ne,
Luma uyo'ba gütü ne ji ba kedeka.

(Nyere 36-37)

Ka ma raa akehe ne hi külü ma amile
kaa kaba na nyere di wo kinji
na ama, Luma uyo ne 'ba ji ba.

(Bata 28)

Kaana cici nika di ci roo,
ngürü'dëe ma 'ba.

(Bata 38-39)

Naa ka ji ba, “İ kaa akoo ka nika
gile lëmi ma nja ji i wa ro.”

them away from that man.

They went there, when they drew water, when they went out, water seeped through filters.

He said, “Oh my sister, there is nothing to do. Let us leave, even if we are beaten or killed, let us just leave.”

*You, it is you who ate the things?
Whenever I go away for a while
you have eaten them up.*

*Then, other people looked around.
When they saw them, they said, “You there,*

When he arrived there, he said, “Oh governor, come! Oh chief, come!

*The man came and said, “Oh elder,
the song you are singing is good. When you
sing it, you sing it for me, so I can listen.”*

*In Bongoland, if someone beats the drum
and if it is the chief, then all the people
rush up and come to the chief's compound.*

*Poor man raised palms towards God saying,
since when chief showed his strength to him,
God should show His strength to him (chief).*

*Then I said in my mind that, if it is
like this, the chief who took this my fish,
God should show it to him (the right way).*

*When that pot becomes hot,
call me to come.*

*(Narrator) Say to him, “If you say it like
this, then surely my sister is not for you.”*

Main Clause Connectors

In this lesson, we learn about the main clause connectors **ka** ‘and, in order to’, **da** ‘then, but, instead’, **damayi** ‘afterwards, then, later’, **dibina/dibinika** ‘so, as a result’, **dihikoree** ‘that is why,

therefore', **ka'da** 'so, as a result', **dibi** 'otherwise, if not', **nabi** 'then, did', **raa** 'then, after, later', **(none)** 'and, then'. All of these introduce a main clause and join it to the previous clause. The connectors **ka** 'and, in order to', **da**, **damayi**, **dibina/dibinika**, **dihikoree**, **ka'da**, **dibi** come first in the clause and have a comma or full stop before them. **Nabi**, **raa** are helping verbs used as connectors, which follow the subject and have no comma or full stop before them.

Main clause connectors

Connector	Clause order	Writing before	With verb type	
ka	first	comma or full stop	incomplete	<i>and, in order to</i>
da	first	comma or full stop	incomplete, complete	<i>then, but, instead</i>
damayi/dayi	first	comma or full stop	incomplete, complete	<i>afterwards, then, later</i>
dibina/ dibinika	first ?	comma or full stop	incomplete, complete	<i>so, as a result</i>
dihikoree	first	comma or full stop	incomplete, complete	<i>that is why, therefore</i>
ka'da	first	comma or full stop	?	<i>so, as a result</i>
dibi	first	comma or full stop	incomplete ?	<i>otherwise, if not</i>
nabi	after subject		incomplete	<i>then, did</i>
raa	after subject		incomplete	<i>then, after, later</i>
(none)			incomplete, complete	<i>and, then</i>

Connector **ka** 'and, in order to'

The connector **ka** 'and' joins two noun phrases or two main clauses. When it introduces a main clause, the clause continues the action or idea of the previous clause. The same word can also mean 'in order to' and introduces a main clause that tells the purpose of the previous action. **Ka** 'and, in order to' is always the first word of the clause and only comes before incomplete verbs.

In *Nyih* 1-2, the second **ka** 'and' joins the noun phrases **gibu'du kötü** 'one boy' and **gingaja kötü** 'one girl'.

(Nyih 1-2) (joins noun phrases, introduces main clause)

Naa nga ba bu'du monoo bi 'jë kumara *Long ago, a man married a woman*
 'bene, **ka** ye a'ju na hu mo'jo muu ngori ***and** they gave birth to two children,*
 gibu'du kötü, **ka** gingaja kötü. *a boy **and** a girl.*

In *Nyih* 1-2, the first **ka** 'and' introduces the main clause **ye a'ju na hu mo'jo muu ngori** 'they gave birth to two children. It shows this clause continues the idea of the previous clause **ba bu'du monoo bi 'jë kumara 'bene**.

In *Zende* 11-12, **ka** 'in order to' introduces the main clause **ye mönyü ko ye 'da** 'they could graze' and shows this is the purpose of **ba gibu'du monoo bi ndee bi'ba binya 'ba bidī**.

(Jekke 1-2) (purpose)

Nga pöwü 'ba Bongo, ba gibu'du *Long ago in Bongoland, a young man went*

monoo bi ndee bi'ba binya 'ba biidi, *and drove his goats to the pasture*
ka ye mönyü ko ye 'da. *so that they could graze.*

One dialect of Bongo has the connector **kpa** ‘and’ in addition to the connector **ka** ‘and’ [check for a difference in use]. In *Mämb 9-10*, the connector **kpa** introduces a main clause that continues the idea of the previous clause.

(Mämb 9-10)

Ye höli ngori na roo, ye raa nabi *These two birds, they came*
mbi'dee rō dohii na 'bagajee. *to this our land.*
Kpa ye nabi cucu hi ngira 'ba Böngëë. *And they did fly down into village of Bongos.*

However in Scripture, only **ka** ‘and’ and not **kpa** is used at the beginning of a sentence.

Ka ‘and, in order to’ should not be confused with the equal sign verb and dependent connector **ka** ‘be, is, are, as, when’ discussed in the previous lesson. We write a comma or full stop before **ka** ‘and, in order to’ which always comes first in the clause. We do not write a comma or full stop before **ka** ‘be, is, are, as, when’ which follows the subject such as **ye** ‘they’ in *Nyih 21-22*.

(Nyih 21-22) (ka ‘when’)

Yi ndee 'da, ye **ka** ange mini, ye **ka** *They went there, when they drew water, when*
amoludee 'bugba, mini na äkü dihi kuta. *they went out, water seeped through filters.*

Connector **da** ‘then, but, instead’

The connector **da** ‘then, but, instead’ introduces a main clause with an action or idea that does not continue from the previous clause. It introduces a clause with new, unexpected or surprising information. **Da** always comes first in the clause and before a complete or incomplete verb.

In *Nyere 25-27*, **da** introduces a main clause of the chief telling that nothing good happened. Nothing good happening is unexpected and not usually what is told. So this is a change from the previous clause of the chief telling all that happened.

(Nyere 25-27)

Ba nyere na raa ace nja kori firi na *The chief then did report in detail to*
di ta ne ga ji ba lo'ngu 'jii na. *important person all that had happened.*
Da nyere naa, di hikori kinji na ni di *Then chief said that, after he took this fish from*
wo ne diji ba 'binjuru na, a'ji monoo *the poor man, nothing good happened*
ka rō kidī rō hiti rō ne unja. *in health for him.*

In one dialect of Bongo, the connector **da** ‘then’ is written **uda** ‘then’. However in Scripture, this connector is always written **da** ‘then’.

Connector **damayi, dayi** ‘afterwards, then, later’

The connectors **damayi** and **dayi** introduce an action that happens after a gap in time following the action of the previous clause. **Damayi** and **dayi** always come first in the clause and before a complete or incomplete verb.

In *Hi'bala 55-57*, **damayi** introduces the clause **gimaa raa ngbo a'ji 'bene** ‘girl aroused herself’ which happened a few hours later than the previous clause **ye raa ngbo nabi 'du 'bii**.

(Hi'bala 55-57)

Ye raa ngbo nabi 'du 'bii,

damayi nado ja'da hindo,

gimaa raa ngbo a'ji 'bene

nabi änyì kunyee nabi äwü gburu maa 'bahu

atãa ko külü hu.

Then they did sleep,

*and **afterwards** in the middle of the night,*

the little child then aroused herself and

did get up quietly and carried her actual child

and put her mouth on her breast (of woman)

In *Mämb 7-8*, **dayi** ‘then’ and the time words **ro kada monoo** ‘certain day’ introduce the clause **ye na na nyere hi ji ye raa nabi ga'dee ye . .** ‘those with authority in their hands chased them . .’ which is some days after the previous action in the story.

(Mämb 7-8)

Dayi ro kada monoo,

ye na na nyere hi ji ye raa

nabi ga'dee ye gu'bu di'ba nyihi.

***Then** a certain day,*

those with authority in their hands

chased them away from the moon.

The connector **damayi** ‘afterwards’ should not be confused with the relative connector and incomplete verb **da mayi** ‘which comes’. The connector **dayi** ‘afterwards’ should not be confused with the relative connector and complete verb **dayi** ‘which came’. The connectors **damayi** and **dayi** ‘afterward’ always comes first in the clause, whereas the relative connector and verb **da mayi** and **dayi** ‘which came/came’ always follows a subject, and always identifies or describes a previous noun.

In *Mämb 82-83*, **ba da mayi nini ji ye** ‘which he came with it to them’ is a relative clause that identifies which **firi kanda bana** ‘that one new plan’ he is talking about.

(Mämb 82-83) (**da mayi** relative connector and verb)

Akpa ba nabi gbagba kori ye na

ndee kpìi ka 'bur nabi kukor firi

kanda bana ba da mayi nini ji ye.

And he went around among those who were

still alive and told them

about the plan that he came with it to them.

Connector **dibina, dibinika** ‘so, as a result’

The connectors **dibina** and **dibinika** introduce a main clause with a result of what happened in the previous clause. Both can come first in the clause and before a complete or incomplete verb. However, **dibina** sometimes follows the subject or other words of the clause. It only has a

full stop or comma when it is first in the clause.

In *Nyih* 64-66, **dibina** introduces a clause of the bird leading the children to a nice place. This is the result of the previous clause where the boy did not kill the bird.

(Nyih 64-66)

Da naa, “Aa, i nja tunu maa. *Then (Bird) said, “No do not kill me! Take me*
Tugba ma 'ba, ma ayo bihi ji he.” *prisoner, and I will show you nice place.”*
Ba gimaa na nguru bi tunu hōli wa ro. *The boy, he actually did not kill the bird.*
Hōli naa ka ji ye **dibina** roo na 'bono, ***So** the bird told them that, from now on,*
nya ye hi kori ne. *he will be ahead while they will follow him.*

In *Nyih* 117-121, **dibinika** introduces a clause of the girl wanting to cry. This is the result of her hearing the sad song of her father mentioned in the previous clause.

(Nyih 117-121)

A bö'bü ma i ku jo ba ngoyo na 'bii, *Oh my father, just sing this your song,*
ba ngoyo na 'bii ünyi nja firee. *your song is not a sweet matter (so beautiful).*
Dibinika roo, hu gimaa na hu ro'bu ***From then** on, the girl felt like crying,*
ami mino, ba naa, “Ndee'ba 'böörü!” *he told her, “Go inside!”*

Connector **dihikoree** ‘that is why, therefore’

The connector **dihikoree** introduces a main clause, and the previous clause is the reason for the clause introduced by **dihikoree**. **Dihikoree** comes first in the clause and before a complete or incomplete verb.

In *Mämb* 64-65, **dihikoree** introduces a clause of the Hare asking the people to fight the bird. The reason for this is the previous clause of the bird swallowing the Hare’s wife.

(Mämb 64-65)

ji ye, amile hōli üli 'bo hu ro. *he said to them that bird had swallowed her.*
Dihikoree naa kaka ye, ***After that** he said to them that*
na ro'bu anga hi kori hu. *he wanted to follow her footsteps.*

Connector **ka'da** ‘so, as a result’

The connector **ka'da** introduces a main clause that tells the result of what happened before. What happened before is the reason for the statement of the main clause introduced by **ka'da**. It is only used in a limited way so that it sometimes negates the clause. **Ka'da** comes first in the clause.

In *Nyih* 12-14, **ka'da** introduces the clause **mo'jo muu naka 'buu** ‘the children are hungry’. This is the result of the previous clauses of the woman lying.

(Nyihi 12-14)

Naa yi mönyü ko ye ro.

She says they have already eaten,

Yi mönyü ndee ko ye ro.

that they ate already.

Ka'da mo'jo muu naka 'buu. Diji 'di ya,
hu di nja ro'bu firi 'ba ye mo'jo muu naq.

***That is why** the children are hungry.*

Why is that? She does not love these children.

Connector **dibi** ‘otherwise, if not’

The connector **dibi** introduces a main clause with what will happen if the previous action doesn't happen. **Dibi** comes first in the sentence and before an incomplete verb.

In *Lu'ba 11-12*, **dibi** introduces the clause **mbaraa na äkü** ‘its memory disappears’. This will happen if the Bongo don't take responsibility for their tribe, as mentioned in the previous clause.

(Lu'ba 11-12)

Da ana Njii bidä firi gbana bingo

This is the reading and writing book

firi 'ba Böngö, ka he tugba do firi diro
kuhu he, **dibi** mbaraa na äkü.

of Bongo to take responsibility of your tribe,

***otherwise** its memory will disappear.*

The connector **dibi** ‘otherwise’ should not be confused with the adverb **dibi** ‘down, low’, as in *Mämb 15-16*. The connector **dibi** ‘otherwise’ always has a comma or full stop before it, whereas **dibi** ‘down, low’ does not.

(Mämb 15-16)

Nya mbili Mämbilingämä dolongo
dikori do hu 'ba **dibi**,
nya hi koo kulondokulondo.

*And Mambilingama's ears hung **down***

around her head,

as in her beak like hanging clothes.

Helping verb **nabi** ‘then, did’

As discussed in the lesson *Helping verbs*, **nabi** ‘then, did’ is a helping verb that is used as a connector. It introduces a clause with an important new step forward that develops the story. **Nabi** follows the subject and only comes before incomplete verbs.

In *Nyihi 18-19*, **nabi** introduces the clause **kumara ndee ärü kuta ngori** ‘woman sewed two beer filters’. This important action causes the children to be left behind to live on their own which is what the rest of the story is about.

(Nyihi 18-19)

Kumara **nabi** ndee ärü kuta ngori ä'bëë hi
ji ye naa ye ndee'ba atu'dee mini nini.

*Woman **did** go and sew two beer filters,*

she gave them to them (children), told them

to fetch water with them.

Helping verb **raa** ‘then, after, later’

Raa is also a helping verb that is used as a connector. It introduces a main clause with the next action in a sequence of actions. **Raa** follows the subject and only comes before incomplete verbs.

In *Zende 11-12*, there are two **raa** that introduce clauses that tell the next action in a sequence of actions. First the chief called an important person. Next **raa** introduces a clause that says the person came. Then **raa** introduces a clause that says the chief reported to the person.

(Nyere 23-25)

Damayi ka ba nyere nika äfi 'jii kori	<i>Then the chief sent for an</i>
ba lo'ngu 'jii monoo toyi diro 'bëë ba.	<i>important person near his house.</i>
Ba lo'ngu 'jii na raa nabi amayi'dee	<i>Then the important person did come</i>
kori ngürü na 'ba nyere.	<i>answering the chief's call.</i>
Ba nyere na raa ace nja kori firi na	<i>The chief then did report in detail to</i>
di ta ne ga ji ba lo'ngu 'jii na.	<i>important person all that had happened.</i>

(none) 'and, then'

Nearly all clauses are joined with a connector. When there is no connector introducing a clause, it shows the clause has an important speech or action. The few clauses that are not joined with a connector stand out to listeners as being important for the development of the story.

In *Hi'bala 55-57*, all the clauses have one or more connectors except the last one. The symbol \emptyset marks the beginning of the last clause **atäa ko külü hu** 'put her on her breast' which has no connector.

(Hi'bala 55-57)

Ye raa ngbo nabi 'du 'bii,	<i>Then they did sleep,</i>
damayi nado ja'da hindo,	<i>and afterwards in the middle of the night,</i>
gimaa raa ngbo a'ji 'bene	<i>the little child then aroused herself</i>
nabi änyï kunyee	<i>did get up quietly</i>
nabi äwü gburu maa 'bahu	<i>did carry her actual child</i>
\emptyset atäa ko külü hu.	<i>and put her mouth on her breast (of woman)</i>

It is important that the mother's actual child is on her breast instead of the little girl, because next in the story the mother kills who she thinks is the girl, although it is her own child.

Exercise 46

In the sentences below, underline each of the following words: **ka** 'and, in order to', **da** 'then, but, instead', **damayi/dayi** 'afterwards, then, later', **dibina/dibinika** 'so, as a result', **dihikoree** 'that is why, therefore, **ka'da** 'so, as a result', **dibi** 'otherwise, if not', **nabi** 'then, did', **raa** 'then, after, later'.

(Mämb 7-8)

Dayi rō kada monoo,
ye na nā nyere hi ji ye raa
nabi ga'dee ye gu'bu di'ba nyihi.

(Mämb 9-10)

Ye hōli ngori na roo, ye raa nabi
mbi'dee rō dohii na 'bagajee.
Kpa ye nabi cucu hi ngira 'ba Böngöö.

(Mämb 41-42)

Kpa Mämbilingänjä nabi kpe tuha
hi Mämbilingämä, jumu hi hu pulolo 'bugba.

(Mämb 56-60)

Kpa ba dihkoree amile, bimu'du muta
ki mbi dikori ne ata hu nā komo ne,

(Mämb 61-62)

'Bata raa nabi cī hido kibi,
ka 'jii na mayi awu firi 'bene.

(Mämb 64-65)

ji ye, amile hōli üli 'bo hu ro.
Dihkoree naa kaka ye,
na ro'bu anga hi kori hu.

(Mämb 90-91)

Mbaa dihkoree ndobo raa nabi dü,
ka bilaga kilingba hu nā fira.

(Mämb 114)

Kpa ye nabi äwü ba toro
do 'jii ye nā mömü ne,

(Hi'bala 1-2)

Naa ba bu'du monoo ndee nga,
kumara naji ba ka kumara ngori.
Damayi, hu kumara ngatee
mu'du raa maa ayi hu.

(Hi'bala 21)

Jeki ä'jimönyü raki ro,
i da ä'bī ne ji maa 'ba līi i!
Da hu naa ka ji hu, “Na kanikii?”

(Hi'bala 55-57)

Ye raa ngbo nabi 'du 'bii,
damayi nado ja'da hindo,
gimaa raa ngbo a'ji 'bene
nabi änyī kunyee nabi äwü gburu maa 'bahu
atāa ko külü hu.

(Hi'bala 103-105)

Ma ämönyü ko ma doturu ma.
Damayi nā kada nika roo, naa ni du'buru
mbaga ma, ndani na ro'bu ka ma a'du ko

*Then a certain day,
those with authority in their hands
chased them away from the moon.*

*These two birds, then they did come
to this our land.
And they did fly into village of Bongos.*

*And Mambilinganja did kick open stomach of
Manbilingama, and dishes of her stomach*

*And he afterwards said that if in these
three days he did not see her with his eyes,*

*Hare then did beat the drum
for the people to come listen to his statement.*

*he said to them that bird had swallowed her.
After that he said to them that
he wanted to follow her footsteps.*

*After that then work did begin,
then was cutting her bones with an axe.*

*And they did carry both him
and his wife on people,*

*It is said that long ago, there was certain man
who had two wives (wife to him wife two).
Then one day the younger co-wife
then became ill.*

*It is really good food
you give to your co-wife's child!"
Then she asked to her, "Is it true?"*

*Then they did sleep,
and afterwards in the middle of the night,
the little child then herself
did get up quietly and carried her actual child
and put her mouth on her breast (of woman)*

*I was always eating alone.
Then one day she said she dreamed of my
mother, she wanted me to sleep on her breast*

külü ne ro 'buu mbaga ma diro ne.

(Nyih 1-2)

Naa nga ba bu'du monoo bi 'jë kumara
'bene, ka ye a'ju nā hu mo'jo muu ngori
gibu'du kötü, ka gingaja kötü.

(Nyih 12-14)

Naa yi mönyü ko ye ro.

Yi mönyü ndee ko ye ro.

Ka'da mo'jo muu naka 'buu. Diji 'di ya,
hu di nja ro'bu firi 'ba ye mo'jo muu naa.

(Nyih 18-19)

Kumara nabi ndee ärü kuta ngori ä'bëë hi
ji ye naa ye ndee'ba atu'dee mini nini.

(Nyih 64-66)

Da naa, “Aa, i nja tunu maä.

Tugba ma 'ba, ma ayo bihi ji he.”

Ba gimaa na nguru bi tunu höli wa ro.

Höli naa ka ji ye dibina roo na 'bono,
nya ye hi kori ne.

(Nyih 71-72)

Ye mo'jo muu na ye döndihī roo,

hi ba bihi nika ro.

Damayi roo ye monoo kedeka yi le'dee.

(Nyih 119-121)

Dibinika roo, hu gimaa na hu ro'bu
ami mino, ba naa, “Ndee'ba 'böörü!”

Da ba raa maa aku ne ji ba 'jii na ba da
akuru do ne.

(Nyih 134)

Ba ngoyo nika ba da aku ne nandanika,
ro nika haa ma, ka hu lēmi naa ama.

(Jekee 1-2)

Nga pöwü 'ba Bongo, ba gibu'du
monoo bi ndee bi'ba binya 'ba bi'di,
ka ye mönyü ko ye 'da.

(Jekee 5-6)

Ba gibu'du na raa na ndere gbö
molo ba mü'di na, ka ba agi rone
döndihī ro ngoyo 'bene dihi köli.

(Jekee 14-15)

Oo, ma ä'jë i, da i nya'ba ma a'dee ye
binya 'bë'bë ku'du ji ye 'biyagaa
gbana biku ne ji ye himü mee.

(Jekee 16-20)

Ye binya nika kpawga ma aku ne ji ye
ka ye andee ji ye 'biyagaa doturu ye.

in name of the love my mother had for her.

*Long ago, a man married a woman
and they gave birth to two children,
a boy and a girl.*

*She says they have already eaten,
that they ate already.*

That is why the children are hungry.

Why is that? She doesn't love these children.

*Woman did go and sew two beer filters,
she gave them to them (children), told them*

*Then (Bird)said, “No do not kill me! Take me
prisoner, and I will show you nice place.”*

The boy, he actually did not kill the bird.

*So the bird told them that, from now on,
he will be ahead while they will follow him.*

The children settled in, in that place,

Then, other people looked around.

*From then on, the girl felt like crying,
he told her, “Go inside!”*

*Then afterwards he spoke it to the man who
guarded on him.*

*That song he is singing now, these names
in it are mine and this my sister's.*

*Long ago in Bongoland, a young man went
and drove his goats to the pasture
so that they could graze.*

*The young man then walked up to the
bottom of the tree, then he turned himself
and sat down, and whistled his song.*

*Yes, I will marry you, but first let me drive
the goats back home to their owners
with telling my parents about this.*

*All these goats, I will tell them
to go back to their owners by themselves.*

Ka i ma amayi na mbaaganja ji i,
ka i andee nini ji ye 'bē'bē
ka jeki mbaaganja na bira roo kädērī,
ka i andee nini ro i ji ye himüyēē.

(Nyere 5-10)

Kumara ba 'jii nah u 'ju ka makandaa,
ka a'ji monoo ji ba 'bē'bē unja.
Dihikoree ka ba 'binjuru na andee alehe
mbira 'bene dihi mini. Ka ba ata kinji
ka lo'ngoo kötü hi mbira 'bene.
Damayi ka ba akehe ne hi külü ne amile
kinji na 'bene, na akeke haa do ngori,
doo ji kumara 'bene, ka mbaraa na agoo
'bugba.

(Nyere 16-17)

Da maa mayi na kinji na ji ba, ka ba
änyü ne, ka kilingba kinji agu dogiji ba.
Dihikoree nja bikunoo, nja bikunoo!

(Nyere 23)

Ka ji naa aba di 'nga 'doci ne,
unu ro ba nja firee!
Damayi ka ba nyere nika äfi 'jii
kori ba lo'ngu 'jii monoo.

(Nyere 23-27)

Damayi ka ba nyere nika äfi 'jii kori
ba lo'ngu 'jii monoo toyi diro 'bēē ba.
Ba lo'ngu 'jii na raa nabi amayi'dee
kori ngürü na 'ba nyere.
Ba nyere na raa ace nja kori firi na
di ta ne ga ji ba lo'ngu 'jii na.
Da nyere naa, dihkori kinji na ni di
wo ne diji ba 'binjuru na, a'ji monoo
ka ro kidi ro hiti ro ne unja.

('Bata 32)

Ba firi na dibina raa andee,
ka ne ämbühī hi mbili lēmī ba.

('Bata 36-37)

Ī 'Bata dibina roo, mbir bihaci ro,
ka hi ba aya'nga ro Kidi.

(Lu'ba 2-6)

Hi dori 1872 ba 'jii monoo ro ba ka
Schweinfurth bi mayi'dee
do bihi 'ba Böngēē hi Waw,
ro firi ango gifiri diro kuhu Böngö.
Da 'dice ba ji Böngēē naa, ni ta
Böngēē yi cu ndee kaba a'ji 'ba mbu'da.

*And you, I will bring you a car,
and you will go to them at home
with a car with much beauty,
in order to visit (they) parents with the things.*

*The wife of that man had just given birth,
and he had nothing at home.
That is why the poor man went and inspected
his fishing net at the river. Then he found
a big fish in his net.*

*Afterwards then he says in his mind that fish
which is his, he divides it into two—its head
will be for his wife and rest of it will be sold.*

*Then he arrived with his fish, and he ate it,
but a bone of the fish pricked his finger.
Afterwards had its pain, had its pain!*

*But this his hand which had been cut
made him suffer so much!
Afterwards then that chief sent for an
important person.*

*Then the chief sent for an
important person near his house.
Then the important person did come
answering the chief's call.
The chief then did report in detail to
important person all that had happened.
Then chief said, after he took this fish from
the poor man, nothing good happened
in health for him.*

*So this story then went and
it came to his sister.*

*So you Hare, (your) anger of hot,
and lost your temper on Elephant.*

*In the year 1872, a person named
Schweinfurth came
to the place of Bongo in Wau,
for matter of writing about the Bongo tribe.
Then he wrote in his article that, he found
the number of Bongo to be 100,000.*

(Lu'ba 11-12)

Da ana Njii bidā firi gbana bingo
firi 'ba Böngö, ka he tugba do firi diro
kuhu he, dibi mbaraa na äkü.

*This is the reading and writing book
of Bongo to take responsibility of your tribe,
otherwise its memory will disappear.*

Dependent Clause Connectors After Main Clauses

In this lesson, we learn about the dependent clause connectors **diji** ‘because, for’, **nya** ‘as, while’. These introduce a dependent clause that comes after a main clause. They come first in the clause and have a full stop or comma before them. **Diji** comes before incomplete or complete verbs, whereas **nya** only comes before incomplete verbs.

Dependent clause connectors before main clauses

Connector	Clause order	Writing before	With verb type	
diji	first	comma, full stop	incomplete, complete	<i>because, for</i>
nya	first	comma, full stop	incomplete	<i>as, while</i>

Connector **diji** ‘because, for’

The connector **diji** introduces a dependent clause that tells the reason for the action of the previous main clause. **Diji** comes first in the clause and comes before an incomplete or complete verb.

In *Nyih* 85, **diji** introduces the clause **ba ka nyere 'ba 'bëë ro** ‘he was chief of the area’. This is the reason for the previous clause **ye bana ye da ami nyälä ji ba yewu ro**.

(*Nyih* 85)

Ye bana ye da ami nyälä ji ba yewu ro. *There were those who made wealth for him.*

Diji ba ka nyere 'ba 'bëë ro. ***For** he was the chief of the area.*

The connector **diji** ‘because, for’ with comma or full stop before it should not be confused with the preposition **diji** ‘from in’ without a comma or full stop.

In *Nyere* 26-27, the preposition **diji** ‘from in’ introduces the noun phrase **ba 'binjuru na** ‘this poor man’ and tells the source of the action **wo ne** ‘take it’.

(*Nyere* 26-27) (**diji** ‘from in’)

Da nyere naa, dihkori kinji na *Then chief said, after this fish*
ni di wo ne **diji** ba 'binjuru na, a'ji monoo *that he took it **from** this poor man,*
ka rō kidī rō hitī rō ne unja. *nothing good happened in health for him.*

Connector **nya** ‘as, while’

The connector **nya** introduces a dependent clause that happens at the same time as that of the previous main clause. **Nya** comes first in the clause and only comes before incomplete clauses.

In *Mämb 90-92*, **nya** introduces the clause **ye monoo ala'nga kidi hu na mambirembe** ‘others were cutting her veins with knives’, and shows this happens at the same time as the previous clause **na bitugu hu na mehe yama**.

(*Mämb 90-92*)

Mbaa dihkoree ndobo raa nabi dü,
ka bilaga kilingba hu na fira,
na bitugu hu na mehe yama, **nya** ye monoo
ala'nga kidi hu na mambirembe.

*After that the work began,
which was cutting of her bones with an axe,
and spearing her with a spear type, **while** others
were cutting her veins with knives.*

The connector **nya** ‘as, while’ with comma or full stop before it should not be confused with the verb **nya** ‘leave, allow’ without a comma or full stop.

In *Jekee 5-7*, the verb **nya** ‘leave, allow’ is the action done by the subject **ngoyo 'bene** ‘his song’ to the object **binyee** ‘goats’.

(*Jekee 5-7*) (leave, allow)

Ba gibu'du na raa na ndere gbö molo 'ba
mü'di na, ka ba agi rone döndihi
ro ngoyo 'bene dihi köli **nya**
binyee hibi mönyü ko ye hi bidi.

*The young man walked up to the bottom of
the tree, he turned his body and sat down
to whistle his song **to allow** the goats to
eat with their mouths in the pasture.*

Exercise 47

In the sentences below, underline the words **diji** ‘because, for’ or **nya** ‘as, while’.

(*Mämb 19-20*)

Mbili ye naka makakpaa, **nya** haa
ka maka'baa na korokoro muta.

*Their ears are long **while** in them
are wide with three points.*

(*Mämb 90-92*)

Mbaa dihkoree ndobo raa nabi dü,
ka bilaga kilingba hu na fira,
na bitugu hu na mehe yama, **nya** ye
monoo ala'nga kidi hu na mambirembe.

*After that the work began,
which was cutting of her bones with an axe,
and spearing her with a spear type, **while** others
were cutting her veins with knives.*

(*Mämb 122-124*)

Agbodo ye komo beeri ro ngala ro dori
kpawu, diji ba lo'ngu firi na di miro ne
nja firi yemeka do 'jii da älü biyaa wa.

*They assembled in area for dancing each year
because of big event that happened, so that
event would not be forgotten by people.*

(*Hi'bala 32*)

Gimaa na ngbo hibi ngu'ngu
firi 'bene hi külü ne.
Diji hu gimaa maki hu nja ka ginduru
gimaa wa gikomo hu endimendi giyee.

*The child was thinking
her idea in her heart (making up her mind).
Because the little girl, there is no weakness of
little girl; her perception is mature.*

(*Nyih 31-33*)

“A lëmi ma, je nja ändihü binaa ro,

“Oh sister, we can not stay here any longer.

je ngbo do ndere hi ngira ngbo.
Je andee bina ngbo Luma
da ami ne kaka ji je roo.”

Diji ba gibu'duo gikomo ba raa di lëti 'du.
(Nyih 43-46)

Hu lëmi ba hu döndihī haa, u ba raa ä'jē
mbili gurufa, atugu ne tugu ne tugu ne, nya
ba atinge'dee mini ne ne atu ɥaa danga hu.
Ba andee, ba ä'dö'dü'dëe mo'jo kälakiti
di'da, ba ä'bëe ji hu, nya hu ämönyöö,
nya hu aye ba mini aman.

(Nyih 51-52)

Ba gimaa na ba ka ambi do mamba,
kori ba nja makpa.

Diji ba amohitu ne amile lëmi ne na
ngatikan.

(Nyih 85)

Ye bana ye da ami nyälä ji ba yewu ro.

Diji ba ka nyere 'ba 'bëe ro.

(Jeeke 47-48)

Ka ne rō ba ka landaa mu'du, nya ba
hibi ngu'ngu rone rō firi na ndee hu kumara
na hu di ku ne ji ba, ka bi mi ndobo ninee.

(Nyere 2)

Ka ba ä'jē a'ji 'ba 'jii,
diji ba ka nyere.

*we are just going to walk out into the bush.
We will go as far as
the place God keeps for us.”*

For the young man's mind was perceptive.

*His sister stayed inside, he took Gurufa tree
leaves. He beat it, beat it, beat it, as he got water
with them, and carried and put it next to her.
He went and collected fruits of Kalakiti tree,
he gave it (fruit) to her, as she ate it
as she drank that water.*

*The boy, when he went hunting,
he did not linger on the way.*

For he knew it that his sister is still young.

There were those who made wealth for him.

For he was the chief of the area.

*He felt seriously ill while thinking about
the woman's words which
he didn't turn to his advantage.*

*And he used to take things of people
because he was a chief.*

Dependent clause connectors inside larger clauses

In this lesson, we learn about the relative clause connector **da/di** ‘who, that, which, where, when’ and the complement connector **amile** ‘that’. Both introduce dependent clauses inside of larger clauses.

Dependent clause connectors inside main clauses

Connector	Clause order	With verb type	
da/di	after subject	incomplete/complete	<i>who, that, which, where, when</i>
amile	first	incomplete, complete	<i>that</i>

Relative connector **da/di** ‘who, that, which, where’

Da and **di** introduce a relative clause inside a larger clause. The relative clause describes or identifies a noun or pronoun in the larger clause. **Da** and **di** both follow the subject of the relative clause, and **da** only comes before incomplete verbs, whereas **di** only comes before complete verbs.

In *Nyih* 120-121, **da** ‘who, that’ introduces the clause **ba akuru do ne** ‘he guarded on him’ and is inside the main clause, which is the whole sentence. The relative clause **ba da akuru do ne** identifies which **'jii** ‘person’ we are talking about.

(*Nyih* 120-121)

Da ba raa maa aku ne ji ba 'jii na *Then he spoke it to the man*
ba **da** akuru do ne. *who guarded on him.*

In *Nyere* 28-30, the first **di** ‘who, that’ introduces the clause **bi ku ne hi külü ne ro dada na ndee** ‘he was thinking it in his mind the past day’ and is inside the main clause beginning with **bi ngürü'ba ba 'bikinji na ro firi na** ‘he call the owner of fish about the matter . . .’. The relative clause **bi di ku ne hi külü ne . . .** identifies which **firi** ‘matter’ we are talking about.

(*Nyere* 28-30)

Ka ba lo'ngu 'jii na akehe ne ji nyere, *Then the important man told the chief*
amile bi ngürü'ba ba 'bikinji na ro firi na *that he call the owner of fish,*
bi **di** ku ne hi külü ne ro kada na ndee, *about the matter that he (poor man)*
bi **di** wo kinji na ba 'binjuru na haa. *was thinking it in his mind the past day,*
when he (chief) took the fish of the poor man.

In *Nyere* 28-30, the second **di** ‘that, when’ introduces the clause **bi wo kinji na ba 'binjuru na haa** ‘he took the fish of poor man’ and is inside the clause beginning with **bi ngürü'ba ba 'bikinji na ro firi na** ‘he call the owner of fish about the matter . . .’. The relative clause **bi di wo kinji na ba 'binjuru na haa** identifies which **kada** ‘day’ we are talking about.

Complement connector amile ‘that’

The connector **amile** ‘that’ introduces a dependent clause used as an object of the larger clause. **Amile** comes first in the clause and before an incomplete or complete verb.

In *Hi'bala* 116-117, **amile** introduces the clause **gimaa üdī roo** ‘child was dead’. This clause receives the action **mohitu** ‘realized’ in the clause **hu da mohitu 'bo ne amile gimaa üdī roo**.

(*Hi'bala* 116-117)

Hu da mohitu 'bo ne **amile** gimaa üdī roo, *When she realized that the child was dead,*
hu raa ä'jē kaga hu raa atā nya ne. *she took the rod back and left it.*

Exercise 48

In the sentences below, underline **da/di** ‘who, that, which, where, when’ and **amile** ‘that’.

(*Mämb* 57-58)

Kpa ba dihkoree **amile**, bimu'du muta *And he said that if after these three days*
ki mbi dikori ne ata hu na komo ne, *he did not see her with his eyes, that would*
maki gile ngara höli üli 'bo hu ro. *mean the great bird swallowed her.*

(*Mämb* 89)

Ba raa akukori ndobo na ba da ro'bu *He told about the work that he wanted*

ye amiyaa.

(Hi'bala 37-38)

Ka ä'jīmōnyū monoo hu da ä'bī ne ji ma ka jekee di hikori ba 'jomo'ba 'bonjo na.

(Hi'bala 41-42)

Ba a'ji bana ndani hu di ngu'ngu ne amile naa, na ro'bu ä'dögü rō ma aka je a'du ne ne hi bimu'du kötū.

(Hi'bala 116-117)

Hu da mohitu 'bo ne amile gimaa üdī roo, hu raa ä'jē kaga hu raa atā nya ne.

(Nyihī 25-26)

Naa, “A lēmī ma, a'ji monoo je da ami ne na njaa ro.

(Nyihī 52)

Diji ba amohitu ne amile lēmī ne na ngatikan.

(Nyihī 61-62)

Ba raa amayi'dee naa,

“Ī, ĩ raa da ämōnyū ba a'ji na?

(Nyihī 79-80)

Je ro'bu angu'ngu firi amile ba gimaa na je ami ba ka nyere hi ba bihi na.

(Nyihī 105)

Ba 'jīī monoo ba rō ngoyo bina, ayi ka awu ngoyo naa aba ba da akoo!

(Nyihī 120-121)

Da ba raa maa aku ne ji ba 'jīī na ba da akuru do ne.

(Nyihī 134)

Ba ngoyo nika ba da aku ne nandanika, ro nika haa ma, ka hu lēmī naa ama.

(Nyihī 140)

Ka ye 'jīī na 'bene, a'ji monoo ji ne na da amee nā ba 'jīī na, na njaa.

(Nyere 9-10)

Damayi ka ba akehe ne hi külü ne amile kinji na 'bene, na akeke haa do ngori, doo ji kumara 'bene, ka mbaraa na agoo 'bugba.

(Nyere 25)

Ba nyere na raa ace nja kori firi na di ta ne ga ji ba lo'ngu 'jīī na.

(Nyere 26-27)

Da nyere naa, di hikori kinji na ni di wo ne diji ba 'binjuru na, a'ji monoo ka rō kīdī rō hītī rō ne unja.

(Nyere 28-30)

them to do it.

There is no other food that she gave it to me that is as good as these pumpkin seeds.

What is the matter today that she wants it to give me a bath and to sleep with her in the same bed.

When she realized that the child was dead, she took the rod back and left it.

He said, “Oh my sister, a certain thing that we do, there is not (nothing for us to do).

For he knew it that his sister is still young.

The boy came back and said, “You, it is you who ate these things?

We want to think the matter that the boy we will make him chief of this place.

Someone is singing a song over there, please come and hear his song that he is singing it!

Then he spoke it to the man who guarded on him.

Song that he is singing it now, these names in it are mine and this my sister's.

(He says) to his people there is not a certain thing that he should do it with that person.

He says in his mind that fish which is his, he will divide it into two—its head will be for his wife and rest of it

Chief there reported all the matter that he found it to the important person.

Then chief said, after this fish that he took it from this poor man, nothing good happened in health for him. Then the important man told the chief

Ka ba lo'ngu 'jii na akehe ne ji nyere,
amile bi ngürü'ba ba 'bikinji na rọ firi na
bi di ku ne hi külü ne rọ kada na ndee,
bi di wo kinji na ba 'binjuru na haa.

(Nyere 38)

Ka nyere amile firi kunya na
ni di mi ne, unya ne 'ba ji ne.

*that he call the owner of fish
about the matter that he (poor man)
was thinking it in his mind the past day,
when he (chief) took the fish of poor man.*

*Then the chief (asked) that the bad action
that he had done it be forgive to him.*

Question Words (Interrogatives)

Question words are used to ask questions. They take the place of unknown nouns, adjectives, modifiers, adverbs, or clauses. First we learn about each question word with examples. Then there is a list of the question words at the end of the lesson.

Question word **yēki**, **yēkēē** ‘who, whom, whose’

The question words **yēki** and **yēkēē** replace singular or plural human nouns that are subjects, objects, introduced by prepositions, or possessors. **Yēki** replaces singular nouns and **yēkēē** replaces plural nouns.

Sentence (1) is a statement. Sentences (2) and (3) are questions.

- | | |
|------------------------------------|--------------------------------|
| (1) Ba 'jii na bi ta gimaa. | <i>The person saw a child.</i> |
| (2) Yēki di ta gimaa? | <i>Who saw a child?</i> |
| (3) Ba 'jii na bi ta yēki ? | <i>Person saw who?</i> |

In (1), the subject is **ba 'jii na** ‘the person’. The question in (2) asks about the subject in (1). The question word **yēki** ‘who’ is used instead of the subject noun **ba 'jii na** in (1). In the question of (2), the relative clause **di ta gimaa** ‘that saw child’ is used instead of the common clause **bi ta gimaa** ‘he saw child’ of (1).

In (1), the object is **gimaa** ‘child’. The question in (3) asks about the object in (1). The question word **yēki** is used instead of the object noun **gimaa** in (1).

In (4-6), the subject and object are plural.

- | | |
|-------------------------------------|---------------------------------|
| (4) Ye 'jii na yi ta muu. | <i>The people saw children.</i> |
| (5) Yēkēē di ta muu? | <i>Who saw children?</i> |
| (6) Ye 'jii na yi ta yēkēē ? | <i>The people saw who?</i> |

In (5) the question word **yēkēē** ‘who’ is used instead of the plural subject noun **ye 'jii na** ‘people’ in (4). In (6), the question word **yēkēē** ‘who’ is used instead of the plural object noun **muu** ‘children’ in (4).

In (7-8), the statement and question both have incomplete verbs.

- (7) Ba 'jii na ba ata gimaa. *The person sees a child.*
 (8) Yēki da ata gimaa? *Who sees a child?*

In the question of (8), the relative clause **da ata gimaa** ‘that sees child’ is used instead of the common clause **ba ata gimaa** ‘he sees child’ of (7).

In (10, 12, 14), the question words **yēki, yēkēē** ask about possessed nouns.

- (9) Bi ta binya 'ba nyere. *He saw a goat of the chief.*
 (10) Bi ta binya 'ba yēki? *He saw the goat of whom?*

In (10), the question word **yēki** is used instead of the distant possessor noun **nyere** in (9).

- (11) Bi ta himü nyere. *He saw a relative of the chief.*
 (12) Bi ta himü yēki? *He saw a relative of whom?*

In (12), the question word **yēki** is used instead of the close possessor noun **nyere** in (11).

- (13) Bi ta ye himü nyeree. *He saw relatives of chiefs.*
 (14) Bi ta ye himü yēkēē? *He saw relatives of whom?*

In (13), the question word **yēkēē** is used instead of the plural close possessor noun **nyeree** in (14).

Question word 'di ‘what’

The question word **'di** replaces non-human singular and plural nouns that are subjects, objects, or introduced by prepositions.

In (15-18), there are non-human objects.

- (15) Ba 'jii na bi ta binya. *The person saw a goat.*
 (16) Ba 'jii na bi ta 'di? *Person saw what?*

In (16), the question word **'di** ‘what’ is used instead of the singular non-human object noun **binya** ‘goat’ in (15).

- (17) Ye 'jii na yi ta binyee. *The people saw goats.*
 (18) Ye 'jii na yi ta 'di? *People saw what?*

In (18), **'di** is used instead of the plural non-human object noun **binyee** ‘goats’ in (17).

Question word ndu ‘how many, how’

The question word **ndu** replaces numbers.

In (20), the question word **ndu** ‘how many’ is used instead of the number **muta** ‘three’ in (19).

- (19) Bi ta binya muta. *He saw three goats.*
(20) Bi ta binya **nda**? *He saw **how many** goats?*

Question words **na ndu** ‘which (be how)’

The question words **na ndu** replace both adjectives and modifiers.

In (22), the question words **na ndu** ‘which’ are used instead of the adjective **kunya** ‘bad’ in (21).

- (21) Bi ta 'jii kunya. *He saw a bad person.*
(22) Bi ta 'jii **na ndu**? *He saw **which** person?*

In (24), the question words **na ndu** ‘which’ are used instead of the modifier **lo'ngu** ‘important’ in (23).

- (23) Bi ta ba lo'ngu 'jii na. *He saw the important person.*
(24) Bi ta ba 'jii **na ndu**? *He saw **which** person?*

Question word **taa** ‘when’, **'baa** ‘where’, **na ndu** ‘how’

The question words **taa**, **'baa**, **na ndu** replace adverbs.

In (26), the question word **taa** ‘when’ is used instead of the time adverb **nokotoo** ‘yesterday’.

- (25) Bi ta binya nokotoo. *He saw goat yesterday.*
(26) Bi ta binya **taa**? *He saw goat **when**?*

In (28), the question word **'baa** ‘where’ is used instead of the place adverb **bina** ‘here’.

- (27) Bi ta binya bina. *He saw goat here.*
(28) Bi ta binya **'baa**? *He saw goat **where**?*

In (30), the question words **na ndu** ‘how’ is used instead of the manner adverb **kamabali** ‘quietly’.

- (29) Bi ci binya kamabali. *He beat goat quietly.*
(30) Bi ci binya **na ndu**? *He beat goat **how**?*

Question word **diji 'di** ‘why (for what reason)’, **ka 'di** ‘why (for what purpose)’

The question words **diji 'di** replace a reason clause. The question words **ka 'di** replace a purpose clause.

In (32), the question words **diji 'di** ‘why (for what reason)’ are used instead of the reason clause **diji bad a ka makunya** ‘because it is bad’.

(31) Bi cī binya diji ba da ka makunya. *He beat goat because it is bad.*

(32) Bi cī binya **diji 'di?** *He beat goat **why(reason)?***

In (34), the question words **ka 'di** ‘why (for what purpose)’ are used instead of the purpose clause **ka ba tunu** ‘in order to kill it’.

(33) Bi cī binya ka ba tunu. *He beat goat in order to kill it.*

(34) Bi cī binya **ka 'di?** *He beat goat **why(purpose)?***

Yes-No questions

Some questions have the answer ‘yes’ or ‘no’. There is no difference in pronunciation between these questions and the corresponding statements.

There is sometimes no difference in pronunciation between a question as in (36) and the statement as in (35).

[4 j 4 '33 3 3]

(35) Ba 'jii na bi ta binya. *The person saw a goat.*

[4 j 4 '33 3 3]

(36) Ba 'jii na bi ta binya? *Did the person see a goat?*

However, negative questions with ‘yes/no’ answers sometimes have about the same meaning as positive questions with ‘yes/no’ answers, and have different tone than positive statements.

The negative question of (38) has a different tone than the negative statement of (37).

[4 4 2 2 j]

(37) Mi nja cī binyaa. *I did not beat goat.*

[4 4 2 2 '3]

(38) Mi nja cī binyaa? *Did I not beat goat?*

The negative question of (40) has a different tone than the statement of (39).

[4 j 4 '3 3 '2 2]

(39) Ba 'jii na ba ka ngara. *The person is strange.*

[4 j 4 4 4 4 4]

(40) Ba 'jii na ba ka ngaraa? *Is the person strange?
Is (not) the person strange?*

The questions words are listed below by themselves.

Question Words

<u>Singular</u>	<u>Plural</u>	
yēki	yēkēē	who, whom, which
'di		what
ndu		how many
na ndu		which
taa		when
'baa		where
na ndu		how
diji 'di		why (reason)
ka 'di		why (purpose)

Exercise 49

In the following lines, underline all question words.

(Hi'bala 16)

Ī ä'bī 'dī ji hu? Ī älü hu nā 'di?"

What do you give her? What do you feed her?"

(Hi'bala 18-19)

Da maa amayi hu banika naa ka ji hu,
"Bö'bö yēki di ku ne ji ĩ amile 'jomo'ba
'bonjo nja amayi nā hitēē?"

*After that a woman there said to her,
"But who told you that pumpkin
seeds do not bring health?"*

(Hi'bala 41-42)

Ba a'ji bana ndani hu di ngu'ngu ne amile
naa, na ro'bu ä'dögü rō ma aka je a'du ne
ne hi bimu'du kötü, hu ngu'ngu 'di?"

*This matter today that she wants
to give me a bath and to sleep with her
in the same bed, what is she thinking?*

(Hi'bala 76-77)

Bihi na da ami'dee cecece 'ba donondo,
kumara unja ko ne ro. Ba bu'doo raa
amayi'dee ji hu, "Ka ji hu 'di ya?"

*When the first light of dawn appeared,
the woman starts crying. Her husband then came
to her, and asked her, "What is the matter?"
and today she is still thinking about her mother.
(Husband,) "Child is dead? What killed child?"*

(Hi'bala 78)

"Gimaa uyu rōo, 'di di tunu gimaa?"

"She killed her with what?"

(Hi'bala 101)

"Hu tunu hu nā 'di?"

(Hi'bala 133-134)

Man ka ndee gihi'bala aman hu di tunu ne,
hu andee angu'ngu firi kunya cinika
'baanika diji 'di?"

*Even if it is a little orphan that she killed her,
why did she think up such a plan?*

(Nyihī 13-14)

Ka'da mo'jo muu naka 'buu. Diji 'di ya,
hu di nja ro'bu firi 'ba ye mo'jo muu nā.

*That is why the children are hungry.
Why is that? She does not love these children.*

(Nyihī 54-56)

"A lēmī ma a'ji na ndee danga ĩ,
na 'baa ro?" Naa, "Mi mönyü ne ro."
"Ī mönyü ne taa? Ndere na mi di ndee

*"Oh my sister, things which were by your side,
where are they?" "I ate them."
"When did you eat them? The walk I had*

kede kori makpaḡ. Ī mönyü ne taa?"	<i>didn't last very long. When did you eat them?"</i>
Naa, "Mi mönyü 'bo ne ro."	<i>"I already ate them."</i>
<u>(Nyih 133)</u>	
A he mooje, mi ngürü'dëë he yaa, rḡ firi 'di?	<i>Oh people, I called you here for what purpose?</i>
<u>(Nyih 136)</u>	
A baba, hu kumara na 'bii ndee na ye mol'jo muu na, ye 'baa?	<i>Oh elder, the woman who was with you and her children, where is she?</i>
<u>('Bata 35)</u>	
A'ji bana di nya ĩ äwü gbondo ĩ atḡ ne hi cici kici raa ka 'di?	<i>Then why do you put your foot into the hot pot?</i>

Focus

When a noun object comes before a verb, it is in focus—it is the most important word in the sentence. The pronoun object **ne** 'it' always follows a verb when a noun object is in focus before the verb. Or **ne** 'it' comes before the verb to show a noun object following the verb is in focus.

In *Hi'bala 43-44*, the noun object **firi nika** 'that matter' is in focus as the most important word of the sentence and comes before the verb **ngu'ngu** 'thought'.

(Hi'bala 43-44) (ne 'it' for noun object focus)

Firi nika gimaa na ngbo *That matter, the girl just*
hibi **ngu'ngu ne** hi külü ne. *thought it in her mind.*

Ne 'it' follows **ngu'ngu** to take the place of **firi nika** in its usual place after the verb.

There is another way to make a noun have object focus. The pronoun **ne** 'it' comes before the verb to show the object noun following the verb is the most important word of the sentence.

In *Mämb 65-66*, the pronoun **ne** 'it' shows the object **mambirembe** 'knives' is in focus as the most important word in the sentence.

(Mämb 65-66) (ne 'it' object focus)

Dihikoree naa kaka ye, *After that (Hare) said to them,*
na ro'bu anga hi kori hu, *that he wanted to follow her tracks,*
ka **ne** ro'bu ye alonyi njonjo *and it (knives) he wanted them to contribute*
mambirembe ji ne. ***knives** for him.*

In *Nyere 31-33*, the pronoun **ne** 'it' shows the noun **firi** 'thoughts' introduced by the preposition **rḡ** 'about' is the most important word in the sentence.

(Nyere 31-33) (ne 'it' noun introduced by preposition in focus)

Ka nyere äfi 'jii kori ba 'bikinji na. *Chief sent a person to get owner of fish.*
Ba 'bikinji na ba da maa amayi'dee, *When owner of fish came,*
ka **ne** anduju ba rḡ **firi** na *it (thoughts) he asked him (fish owner) about **thoughts***

bi di ku ne rɔ nyere hi külü ne. *he (fish owner) said in his mind about the chief.*

In *Mämb 55-58*, the pronoun **ne** ‘her’ shows the object pronoun **hu** ‘her’ of the verb **ata** ‘see’ is the most important word in the sentence.

(Mämb 55-58) (ne ‘her’ object focus of pronoun)

Ba raa nabi ndiji do ndere ji hu,	<i>He allowed her to go visit her,</i>
kpa ba nabi ba'bi bimu'du ji hu muta,	<i>but he gave her three days,</i>
kpa ba di hikoree amile, bimu'du muta	<i>and he said that if after these three days</i>
ki mbi dikori (ne) ata hu na komo ne,	<i>her he did not see her with his eyes, that could</i>
maki gile ngara höli üli 'bo hu ro.	<i>mean the great bird swallowed her.</i>

Bongo 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
PERS	person (agent) verbal noun	'bi-
INF	infinitive (action) verbal noun	bi-
IMP	imperative, command	'ba
DEP	dependent, subordinate marker	di (complete), da (incomplete)
IND	indefinite verb marker	u-
DIR	directional verb marker	-'dee
REDP	reduplication of verb for emphasis	-CV
FUT	future	kaa
PERF	perfect	'bo
PL	noun plural	-ee
PL	plural verb	ti-
SP	speech introducer	naa
NEG	negative	-oo, -ee, -aa, -uo
LOG	logophoric pronoun	ni
FOC	focus	'du
PAST	past verb marker	ndee

Mämbilingänjä ye nā Mämbilingämä; Kparkpar nya kilaa maa! (Mämb)

Mambilinganja they with Mambilingama listen as my

The Two Big Birds Mambilinganja and Mambilingama

Author by cassette recording: Michael Bi Hesein

Written and translated by Daniel Rabbi Moi; June 2014 (A legend, mixes truth with fiction)

1. Anya 'bene ye gbogbo ngara höli ngori monoo ndee ngakoto
leave his they big great bird two another before long.time.ago

Long time ago there were two great birds

2. 'ba hitoro ro ye ka Mämbilingänjä na Mämbilingämä.
in heaven name their as Mambilinganja with Mambilingama
who were called Mämbilingänjä and Mämbilingämä.
3. Lo'ngu moko üdü nga 'ba nyihi dongara ye ngara höli
big fighting IND.start long.ago in moon between they great bird
A big fight began between the two great birds
4. monoo ngori ka Mämbilingänjä ye na Mämbilingämä,
other two as Mämb... they with Mämb...
called Mämbilingänjä and Mämbilingämä,
5. kada kpatakpata, nya ye ro moko, 'birota ye njaä.
sun many while they for fighting person.stoping they NEG.
for many days, their fighting was unstoppable.
6. Akpa ye baagaa hölëë amba firi 'beye kpawu.
then they colleagues birds reject matter theirs all.
All their bird colleagues rejected them.
7. Dayi ro kada monoo, ye na na nyere hi ji
afterwards for sun another they DEF with authority in hands
One day, those who have authority in their hands
8. ye raa nabi ga'dee ye gu'bu di'ba nyihi.
they then did chase.DIR them away from.at moon.
chased them away from the moon.
9. Ye höli ngori na roo, ye raa nabi mbi'dee ro dohii na 'bagajee,
they birds two DEF then, they are did travel.DIR on earth DEF ours,
Then the two birds came to our land,
10. kpa ye nabi cucu hi ngira 'ba Böngëë
and they did fall.REDP in jungle/forest of Bongos
and they flew down into the Bongo village
11. do lo'ngu beeri hi komoo kpë, nya dangara ye ciki ka lo'ngu ndere.
on big grassland in face.its large while distance they far be long walk.
on open land with a long distance between them.
12. Bilehe ye raa da agbo kilili hi külü,
INF.look them then DEP accumulate unpleasant.things in heart
Looking at them brought fear in the hearts (of the people)

13. nya hitirö 'jii diji ye ndende ka mängiri.
while body person from them shaking as fear
and the bodies of the people were shaking from fear.
14. Mbili Mämbilingänjä na dikori do hu gewegewe mile mbili mehe yama,
ear Mämbilingänjä DEF around head her falls as ear spear
Mambilinganja's ears hand down by her head like oversized spears,
15. nya mbili Mämbilingämä dolongo dikori do hu 'ba dibi,
while ear Mämbilingämä hanging round head her to down
and Mambilingama's ears hanging down by her head,
16. nya hi koo kulondokulondo.
while in mouth.her hanging
having things hanging from her beak.
17. Kokoro gbondo ye raa kaba linda di güci mehe nyörö,
nail feet they here like digging.tool from bottom spear
The talons on their feet are like digging tools on the bottom of a spear (type),
18. nya kpico ye mile hi'dü, ko ye ka gingo, nya ne hengu.
while talons they like fish.spear mouth they like hook as it sharp
their claws are like fish spears, their curved points are like sharp hooks.
19. Mbili ye naka makakpaa, nya haa ka maka'baa na korokoro
Ears they be long as in.it be wide with nail
Their ears are wide and there are
20. muta do lingë mbëli kötü cina 'baga 'birü.
three on horn wings one like of.who bat
three points on their wings like a bat.
21. Ki gbodo longbo kidi müyi bikötü,
if collect big elephants five together
If we put five big elephants together,
22. tö'bö na bitigo 'baga ngara höli kötü na mbi do ye kpawu.
fat with strength of great bird one DEF overtake on them all
their fatness and their strength are not equal to one great bird.
23. Bimu'du muta hi ngira 'ba Böngö, giminyi a'ji monoo ka
INF.sleeping.place three in forest of Bongo, little.smell thing another as
For three days in the Bongo village, there was
24. moko di miro ne njaa.
fighting DEP happen it not.completely

no fighting.

25. Ye raa ngbo yi di mi ndere hi beeri nabi lëli 'jii
they here just they DEP did walk in grassland did swallow people
All night, they flew around swallowing people
26. na njonjo baanga dihi beeri bihitayi.
with small wild.animal from.in grassland overnight.
and animals in the open land.
27. Ye nja ärörö nahi kadaa wa.
They NEG wandering with.in sun.neg not.
They do not fly around in the day time.
28. Damayi hi bimu'du hëwü, dihkori bimayi ye rō dohii,
then in INF.sleep.place four after INF.come they on Earth,
Then after four days, when they came to earth,
29. Mämbilingänjä raa ngbo tijohi ndüü ne,
Mämbilingänjä here just articulate.in sound her
Mombilinganja made a noise,
30. akpa Mämbilingämä kedeka kirehi ajohi ndüü ne,
and Mambilingama also quickly articulated sound her
and Mambilingama also made a noise.
31. akpa ye nabi tēbi toro rō moko
and they did PL.fly up for fighting
then they flew up and fought.
32. Yi tü hi komo ye di toro akpa ye acu'dee bihi dokorkotu,
they met in eye they from up and they fall.DIR down together,
They met above and then fell down together,
33. hi'ba ye bihi uwu ne do 'bëë ga.
sound they down IND.heard it on house all.
Their sound was heard throughout the area.
34. Yi ci rō ye bihi ka korkakpa, akpa ye kpawu yongi
they beat body they down as longtime and they all exhausted
They fought for a long time and they both became
35. diji biyoyo, akpa do bihi diro ye kpi.
from INF.tiredness and on place from they quiet.
exhausted, and were then quiet for awhile.

36. Dihikori ba moko banika, yi kpa ngbo ätinyi toro
 after he fight that, they then just PL.gets up
 After that fighting, they both got up
37. akpa ye nabi gbu'ju hi kori ye.
 then they did return in footsteps their.
 and then they returned back.
38. Bimu'du muta dihikori kayi moko, moko raa ngbo didü yemeka.
 sleeping three after first fighting, fight here just happened again.
 Three days after the first fighting, they begin fighting again.
39. Höläë yi tujo ngbo ndüü ye
 Birds they articulate just sound they
 The birds screeched
40. akpa ye dihikoree hi hilili rø moko.
 andthen they after.it in air for fighting.
 and then flew up into the air for fighting.
41. Yi tū hi komo ye dī toro kpa Mämbilingänjä nabi
 They met in eye they from up and Mämbilingänjä did
 They met face to face up (in the sky) and Mambilinganja
42. kpe tuha hi Mämbilingämä, jumu hi hu pulolo 'bugba.
 kicked tear/burst belly Mämbilingämä, dishes belly her fell out
 kicked open the belly of Manbilingama, and her intestines flowed out.
43. Yi cu'dee bihi dokorkotu, Mämbilingämä ayi bihi 'baganee
 They fall.DIR down together, ... came down herself
 They both fell down together, but Mambilingama came down
44. ngbo ka mumbu. Mämbilingänjä ünyünyü mumbu hu binika,
 just as corpse eating corpse her there
 already dead. Mambilinganja kept eating her corpse,
45. kpa ngbo hu na ndere na lobi do ne dikori hu
 and just she with walking with poem head her before she
 while singing a victory song before
46. amohitu firi na di'bono.
 know matter DEF later.
 thinking about what would happen in the future.
47. Mämbilingänjä raa dihikoree änyiri nya rone komo
 Mämbilingänjä here after.it refuse leave herself surface

Mambilinganja refused to go away from the

48. beeri doja'da 'bëë äkü do 'jii.
grassland middle village finish head people.
open land until she finished eating the people.
49. Akpa ye na ndee yi di 'du 'bëë ko beeri
And they DEF PAST they REL live home edge grassland
Those who had been living in that area
50. ändimü hi gbogbo mü'di diji hu.
move in big bushy from she.
fled from her into the bush.
51. Rø kada monoo, mu'du raa nabi 'dugba moori ba bu'du monoo
Body sun another, sickness here did catch in-law he man another
One day, sickness came to the mother-in-law of a person
52. ro ba ka 'Bata na hi mbili ba ka bii!
name he as Hare with inside ear he as fur.
whose name was Hare, (the sickness) was inside his ear.
53. Mömü ba naa, nafiri andee alehe mbaga ne.
wife his SP want go see mother her.
His wife said, she wanted to go to visit her mother.
54. 'Bata kehe firi diro ngara höli mbiloo, kumara umba törü.
Hare tell matter from great bird long woman IND.refuse strongly
Hare repeated told her about the great wild bird, but she completely refused (to listen).
55. Ba raa nabi ndiji do ndere ji hu, kpa ba nabi ba'bi
He here did accept on walking to her and he did describe
He allowed her to go visit her, but he gave her
56. bimu'du ji hu muta, kpa ba dihkoree amile, bimu'du muta
INF.sleep to her three, and he after.it said, INF.sleep three
three days, and after these three days
57. ki mbi dikori ne ata hu na komo ne, maki gile
if gone before he see her with eye his, means maybe
he did not see her, that could mean
58. ngara höli üli 'bo hu ro.
great bird swallowed had she out.
the great bird swallowed her.

59. Hu raa ambi bilehe mbaga ne.
she here gone INF.see mother her.
She went to visit her mother.
60. Bimu'du di mbi muta dikori hu awi'dee hi kori ne,
INF.sleep DEP go three before she return.DIR in footstep her,
When three days was over and she had not returned back,
61. bihi da amara, 'Bata raa nabi cī hido kībī,
place while be.clear Hare here did beat in.on drum
in a clear place, Hare beat the drum
62. ka 'jīi na mayi awu firi 'bene.
in.order people DEF come listen matter his.
for the people to come listen to his statement.
63. Loki raa nabi mayi kpa 'Bata nabi akehe firi diro mōmū ne
crowds here did came and Hare did tell matter about wife his
Many gathered and Hare told them what happened to his wife,
64. ji ye, amile hōlī ūlī 'bo hu ro.
to them said bird swallow had her out.
saying that the great wild bird had swallowed her.
65. Dihikoree naa kaka ye, na ro'bu anga hi kori hu,
after.it SP just them, he want follow in tracks her
After that he said to them that he wanted to follow her tracks,
66. ka ne ro'bu ye alonyi njonjo mambirembe ji ne.
and it want they contribute small knife to him.
and asked them to contribute knives for him.
67. Ugbodo loki a'ji ndobo ji ba kaka rō kada nika
IND.collect many things work to him just for day that
On that day they collected many tools for him,
68. hi lo'ngu gbügürü paca.
in big bag.type full.
filling up a bag.
69. Bihi da amara, akpa bu'du 'bimoko äwü ne ji ba
place DEP be.clear and men PERS.war take it to him
When morning came, the fighters carried it (bag of tools) for him
70. 'ba beeri, akpa ye nabi lali 'Bata na gbügürü bīkötü,
to grassland and they did rolled Hare with bag together

to the open place, and they rolled him together in the big bag,

71. kpa ye atimbi 'bë'bë ye nya ba do beeri doturne.
and they gone to.home they leave him on grassland alone.
and then they went to their houses while he was alone in the open place.
72. Mbaa dihkori ye yëë, ba höli na raa nabi mayi
little.bit after they long.time, he bird DEF here did came
After they left, this bird came and
73. ämëli ba gbügürü na na 'Bata haa kpawu 'ba hi ne.
swallow he big bag DEF with Hare in.it all in belly his
swallowed the big bag with the Hare in it into her belly.
74. 'Bata bühî ta hi hu höli na ka makaraa, na loki gbülükü
'Bata arrived found belly she bird DEF as clean.it with many round
Hare found her belly very bright, with many varieties of
75. 'jolanda di'ba nyihi na hi hu gbanja, monoo na adu
hail from moon DEF in her random another DEF light
the white stones from the moon in her, some shown brightly
76. 'ngäl'ngäli, nya monoo adu nyëenyëë, nya bihi dijiyaa wära.
bright while others light blinking while place from.it bright
while others blinked brightly to make the place very bright.
77. Bi kpa kedeka ata loki 'jii 'bahi hu kpîi ka
he then also show many people inside her remaining as
He also found many people inside who were still
78. 'buru, nya mumbu 'jii kedeka bihi rëti.
alive while corpse people also down many.
alive as well as many people who were dead.
79. Mbö'bö mini na kedeka 'bahi hu gändä,
spoiled water COP also inside her much,
There was a lot of spoiled water inside her,
80. ye na ka 'buru ye da ayee.
they COP as alive they DEP drink.it.
and those who were alive were drinking it.
81. 'Bata ndilekpe gbügürü diro ne ngbo kirehi akpa ba
'Bata slide bag from it just quick and he
Hare quickly came out of the big bag and

82. nabi gbagba kori ye na ndee kpii ka 'bur nabi
did wander around they COP PAST remain as alive did
went around among those who were still alive
83. kukor firi kanda bana ba da mayi nini ji ye.
tell.about matter new that he DEP came with.it to them.
and told them about the plan that he came with.
84. 'Bata di lehe, bi ta ngbo mömü ne, ka ba nabi koko hu hikori ne.
'Bata DEP look he find just wife his, and he did pull her in.around him
When Hare looked, he found his wife, and took her with him.
85. Ye dayi danga gbügürü, ba raa nabi 'bi mini
they DEP.come beside bag he then did give water
When they came to the big bag, he gave her a little water
86. na gïä'jimönyü ji hu.
with small.food to her
and some food.
87. Dihikoree ye raa nabi keke a'ji ndobo na,
after.it they here did distribute.REDP thing work DEF
After that they divided the tools among themselves,
88. ba da mayi rọ moko nini rọ höli di'ba himi.
he DEP come for fighting with.them for bird from inside.
that he came to fight the great wild bird with them from inside.
89. Ba raa akukori ndobo na ba da ro'bu ye amiyaa.
he here talk work DEP he DEP want them do.it
He told them about the work that he wanted them to do.
90. Mbaa dihkoree ndobo raa nabi dü ka bilaga kilingba
For while after.it work here did start as INFcut bones
After that, the work began, which was cutting her bones
91. hu na fira, na bitugu hu na mehe yama, nya ye monoo
she with axe COP INF.stab her with spare while they other
with and axe and spearing her with a spear type, while others
92. ala'nga kidi hu na mambirembe.
cutting vein her with knife.
were cutting her veins with knives.
93. Ye monoo nabi tiji doker hu watawata,
They another did open side her big

The others were opening wide her side

94. ka hilili na mayi 'ba himi ka jekee.
and air DEF come to inside as nice.
to let nice fresh air come inside.
95. Ndoobo raa ngbo di miro ne, damayi ngara höli raa nabi
work here just DEP happen it afterwards great bird here did
This work took place and then the great wild bird
96. mëbi toro na mino, mbaa kpa hu yemeka acu bihi.
fly up with cry, short.time and she again fell down.
flew up with a screech, and then again fell down.
97. Hu raa yemeka toro, nya hu ngbo ayuyu na mino.
she here again up while she just die.REDP with cry.
Then she again flew up with a screech.
98. Dihi banika monoo hu kpa ämëbi hi hilili ciki toro,
from that another she and fly in air far up
At that time, she flew high up in the sky
99. ka ne mbimbi kädökökötü, ka pürü na di'ba himi adari hu.
as her leave.REDP forever, and wound DEF from inside defeat her.
so as to leave for good, but the wound from inside her defeated her.
100. Kada da mayi hi ja'da 'bëë kpa ngbo hu wilengu 'dee
sun when come in middle home and just she slope came
When the sun came in the middle of the day, she descended
101. na do ne bihi.
with head her down.
with her head down.
102. Hu di cu bihi, hi'ba hu nado 'bëë ga.
She DEP fall down sound her with.on home all.
When she crashed down, it (sound was heard) all around the village.
103. Dihikoree mbaa bu'du 'bimokee raa kori hu gbä
after.it short.while men PERS.fighters here around her completely
For a short time, the fighters surrounded her
104. na mehe do ji ye.
with spear on hand they.
with spears in their hands.

105. Kayi 'jii di molu'dee 'bugba raa ka 'Bata. 'Bimokee mayi
 first person REL go.DIR out here as 'Bata PERS.fighters came
 The first person to come out was Hare. The fighters came
106. ta ba 'bugba ba dakonu äwü'dëë mömü ne dikomo
 found him out he while carry.come wife his through
 and found him pulling his wife out
107. gbugbu di dökër höli.
 hole from side bird
 from the side of the great bird.
108. Hu dayi 'bugba, ba raa nabi kuko ne naa bu'du 'bimokee,
 She when.came out, he here did told it SP men PERS.fighters
 When she came out, he told the fighters
109. ka ye mol 'ba himi atuwo'dee ye loki 'jii na 'bugba.
 so.that they enter to inside pull.come they many people DEF out
 to enter in order to pull out many people.
110. Mbaa di hikoree, komo beeri na tile ka 'jii ye da mayi anya'da 'Bata.
 short.while after.it eye grassland COP flood as people they DEP came welcome Hare.
 After a while, the open space was full of people who came to welcome Hare.
111. Yi kpa kaka dihi komoo atä ba ka lo'ngu
 they then instantly from eye.them put he as big
 Instantly, they decided to make him their big king
112. nyere 'beye kpawga, diji bi 'domo dokoko
 chief their all because he save group
 of all (the Bongo clans) because he saved all
113. Böngëë diji hu ngara höli na ka Mämbilingänjä.
 Bongos from she great bird DEF as Mämbilingänjä.
 the Bongo people from the great wild bird that is called Mämbilingänjä.
114. Kpa ye nabi äwü ba toro do 'jii ye na mömü ne,
 And they did carry him up head people they with wife his,
 And the people carried him and his wife,
115. andee no ye 'bë'bë na loki hikori ye na ngoyo kümö,
 go with them to.home with crowd in.round them with song celebration
 and they went home with them with a crowd following them with a celebration song
116. nya kumara na miyeei.
 while women with yelling.

while the women cheered (ululated).

117. Yi di bühī 'bē'bē ye raa nabi cī kībī
They DEP arrived to.home they here did beat drum
When they arrived home, they beat the drum
118. kpa ngala nabi dü.
and dancing did start.
and dancing began (in celebration).
119. Umi ngala rọ kada kii. Kpa ä'jīmōnyü na lē'jī dikori
IND.made dance for sun ten. And food with beer around
They danced for ten days. There was food and beer
120. 'bēē kpawu amayi ji 'jīi do ngala 'bē'bē 'Bata.
home all come to people head dance to.home Hare
for all the people who came to dance at the home of Hare.
121. Dikori 'jīi apiya dihi ngala, Böngö uda hi firi 'beye yemeka kötü.
before people scatter from dancing Bongo IND.tie in matter their again one
Before the people scattered from the dancing place, the Bongo decided to come out with
one decision.
122. Agbodo ye komo beeri rọ ngala rọ dori kpawu,
assembling they surface grassland for dancing for year all
They would assemble in the open area for dancing each year
123. diji ba lo'ngu firi na di miro ne nja firi yemeka
because he large matter DEF REL happen it NEG matter again
because of the big event that happened, so that the event would not
124. do 'jīi da älü biyaa wa.
head people which forget news negative.
be forgotten by the people.
125. Da ngara matiyoo ma di njaa roo, ndihī'bä komo he 'ba'ja ka rürü.
DEP soon story my REL not.completely then, stay.in eyes you dirty as filth
While my story doesn't last longer, let it stay in your eye as an unclean eye.

Gihī'bala; Kparkpar, nya kilaa maa! (Hi'bala)

Orphan listen as my
The Orphan

Author: Lucia 'ba Benoko (from Tonj; wife of Daniel Rabbi)
Initially collected by Pierre Nougayrol (Told as true story)

1. Naa ba bu'du monoo ndee nga, kumara naji ba ka kumara ngori.
SP he man some PAST formerly woman with.to him as woman two
It is said that long ago, there was a man who had two wives.
2. Damayi, hu kumara ngatee mu'du raa maa ayi hu,
afterwards she woman latest illness here did come her
One day the younger co-wife became ill,
3. ka hu nabi ayu anya gimaa 'bene kötü ka gingaja.
then she did die leave little.child her one as little.girl
and then she died leaving her only child, a little girl.
4. Hu di yu nya gimaa na 'bene, gimaa na döndihī na hu kumara ndüböö.
she DEP die leave little.child DEF her little.child DEP live with she woman elder
When she died, she left behind her child, and the child lived with the elder co-wife.
5. Ba bu'doo ba kpii hi ngüli, ba domu'du hi rüü banga 'bene 'bugba.
he husband.her he remain in widowhood he rest in house bachelor his outside
The husband was still in mourning, and he slept outside in the bachelor's house.
6. Hu kumara na hu raa atä 'bonjo do fö'dü, hu ka maa atä 'bo 'bonjo do fö'dü,
she woman DEF she here put pumpkin on fire she when put PERF pumpkin on fire
The woman there, she used to put some pumpkin on the fire. And when she put
pumpkin on the fire,
7. 'bonjo di 'di'di 'bo roo, hu raa acu do 'jomo'ba 'bonjo na
pumpkin DEP cook PERF then she here take on seeds pumpkin DEF
when the pumpkin was cooked, she took the seeds out,
8. äröhi ne hi ko'do, ä'bī ne ji gihi'bala na mbagaa di yuyu.
scrape it in calabash give it to little.orphan DEF mother.her REL be.dead.REDP
she scraped them off into a calabash, and she give them to the little orphan whose
mother died.
9. Ka hu acu do gburu 'bonjo ä'bī ne ji muu 'bene, nya ye ämönyü ne.
then she take on genuine pumpkin give it to children her and they eat it
Then she took the edible part of the pumpkin and gave it to her own children and they
ate it.
10. Hu raa ngbo rō ba firi na. Damayi kada monoo roo,
she here only on he behaviour DEF. afterwards day other then
That was how she behaved. One day,
11. ye mälii'bëë na ye raa roro, "He mooje hu kumara na,
they neighbour DEF they here con you look she woman DEF

the neighbours said, “Look at that woman.

12. co külü hu nawu, hu tugba maa 'ba lïi, ne hïti rø gimaa na
oh heart her there.is she take.care.of child of cowife it health body little.child DEF
How nobled-hearted she is! She really takes care of her co-wife’s child. The health of
13. ngbo ka jekee dido ngara ye muu na 'bahu.
only as good from great they children DEF her
the little child is better than that of her own children.
14. Kaana ngbo, nya i da amayi'dee, ‘A böö, co firi 'bïi naka jekee
when only as you DEP come.DIR oh friend oh behaviour your like good
When people come to you, they say, ‘Oh friend! What a kind behaviour you have
15. tugba maa 'ba lïi i ka jekee, hïti rø hu naka jekee.
take.care.of child of cowife your as good health body her as good.its
to take care of the child of (your) cowife. She is in perfect health!’
16. I ä'bi 'di ji hu? I älü hu na 'di?’” Hu naa, “A’ji monoo nawu,
you give what to her you feed her with what she SP thing some there.is
What do you give her? What do you feed her?’” She answered, “There is not a thing
17. nja kaka 'jomo'ba 'bonjoø raa, ma da ä'bi ne ji huø.”
NEG only seeds pumpkin.NEG here I DEP give it to her.NEG
except the pumpkin seeds, I don’t give her anything else.”
18. Da maa amayi hu banika naa ka ji hu, “Bö'bö yëki di ku ne
DEP come she that SP be to her oh who REL tell it
Then that a woman there said to her, “But who told
19. ji i amile 'jomo'ba 'bonjo nja amayi na hitëë?
to you SP seeds pumpkin NEG come with health.NEG
you that pumpkin seeds don’t bring health?
20. Jeki ä'jimönyü raki ro, i da ä'bi ne ji maa 'ba lïi i!
good food here at you DEP give it to child of cowife your
It is really good food you give to your co-wife’s child!”
21. Da hu naa ka ji hu, “Na kanikii?” Hu naa, “Oo”. Hu raki nabi mbi.
DEP she SP be to her COP as.like.that she SP yes she in.this.way did leave
Then she asked her, “Is it true?” She replied, “Yes.” Then she left.
22. Hu raa ändihii angu'ngu hi do ne naa, “Nandanika ba a’ji na ma da ami ne,
she here stand think in head her SP now he thing DEF I DEP do it
Then she thought intensely, “Now, this thing that I cook

23. ka ma ä'bi ne ji hu gihi'bala na, nya hu raa na tö'bö ro ne,
and I give it to her little.orphan DEF whereas she here with fatness body her
and give to the little orphan makes her fat
24. nya muu ama raa na mëndë ro ye.
whereas children my here with thinness body their
and makes my children thin.
25. Ka cina ma atunu hu gihi'bala na 'bugba."
if like.DEF I kill her little.orphan DEF outside
In that case, I will kill the little orphan."
26. Hu raa angu'ngu hi do ne, damayi kada da maa mayi andee ka taga,
she here think in head her afterwards sun DEP come go as evening
She kept thinking, and then the sun set.
27. hu raa ängürü gimaa naa, "Gimaa, ayi'dee'ba." Gimaa raa amayi.
she here call little.child SP little.child come.DIR.IMP littlechild here come
she called the child, "Child, come here!" The child came.
28. Hu raa äwü gimaa atä gimaa do gbondo ne,
She here carry little.child put little.child on leg her
Then, she lifted the child up, put the child on her knee,
29. alayi hi do gimaa ka ji hu ndani ye a'du na hu bikötü,
caress on head little.child be to her today they stay with her together
caressed the child's head, and told her that, today they would sleep together, that
30. ni du'buru mbaga hu nokotoo, da ndani roo ni ngu'ngu mbaga hu ro.
LOG dream mother her yesterday DEP today then LOG think mother her
she dreamed of her mother yesterday, and today she is still thinking about her mother.
31. Ye a'du no hu ndani do aljimu'du kötü. Gimaa üti ko nee.
they stay with her today on bed one little.child IND.push mouth her.NEG
She would sleep with her tonight in the same bed. The child says nothing.
32. Gimaa na ngbo hibi ngu'ngu firi 'bene hi külü ne.
little.child DEP only did think opinion her in heart her
The child is just making up her mind.
33. Diji hu gimaa maki hu nja ka ginduru gimaa wa,
Because she little.child is she NEG be little.weakness little.child not
This is because the little girl does not have a weak character,
34. gikomo hu ändimëndi giyee.
little.eye her mature some

(instead) her mind is perceptive.

35. *Hu raa ngbo angu'ngu ne, hu lii na 'ba mbaga ma,*
she here only think it she cowife DEF on mother my
She the cowife was just thinking of my mother,
36. *mbaga ma di yuyu wala kada kötü hu di 'dögü rō ma na njaa.*
mother my REL die never day one she DEP wash body my DEF not.completely
but since my mother died, she has never washed my body.
37. *Ka ä'jimönyü monoo hu da ä'bi ne ji ma*
as food other she DEP give it to me
There is no other food that she gave to me
38. *ka jekee di hikori ba 'jomo'ba 'bonjo na unja.*
as good after he seeds pumpkin DEF not.be.NEG
that is as good as the pumpkin seeds.
39. *Ka hu ata 'jomo'ba 'bonjoo aman ji ma doturu ma,*
as she put seeds pumpkin this to me only me
And she gave the pumpkin seeds only to me
40. *nya ye muu 'bahu ämönyü ko ye doturu ye.*
while they children her eat mouth their alone they
while her children were eating by themselves.
41. *Ba aji bana ndani hu di ngu'ngu ne amile naa, na ro'bu*
he thing this today she REL think it says SP COP want
What is the matter today that she wants to give me
42. *ä'dögü rō ma aka je a'du ne ne hi bimu'du kötü,*
wash body my also we sleep with her in INF.bed one
a bath and to sleep with her in the same bed,
43. *hu ngu'ngu 'di? Firi nika gimaa na ngbo*
she think what matter that little.child DEF just
what is she thinking? The girl just
44. *hibi ngu'ngu ne hi külü ne. Gimaa üti ko nee.*
do think it in heart her little.child IND.push mouth her.NEG
thought in her mind on this matter. The little child was silent.
45. *Hu raa roo, na taga ä'dögü rō gimaa*
she here on COP evening bathe body little.child
Then the woman there, in the evening bathed the child

46. alo hi'bü rō gimaa ace bimu'du.
 anoint oil on little.child get.ready INF.bed
 and anointed the child's body with oil and prepared the bed.
47. Ka mbaga gimaa nika di yuyu, na domu'du do hi'bana doturoo
 and mother little.child that REL die.REDP with resting on skin alone.her
 Since her mother's death, the little girl slept alone on a plain piece of skin
48. kori gia'ji monoo doo ka gikpanga lawu, na njaa.
 before little.thing some on.it as little.pieces cloth COP NEG.completely
 without anything else like rags, nothing (at all).
49. Ka gihi'bana nika di 'dü nya ne 'baki'da, gimaa na raa
 and little.skin that REL throw leave it over.there little.child DEF here
 And that piece of skin thrown there, it is the child who is sleeping
50. a'ji 'bene domu'du doo. Gimaa raa ngbo angu'ngu hi do ne naa,
 thing her resting on.it little.child here only think inside head her SP
 alone on it. The child kept thinking,
51. “Ma kaa alewu ba firi na ndani da maa amiro ne.
 I FUT look.at he problem DEF today DEM will happen it
 “I am going to examine the situation today which will happen.
52. Hu lüi na 'ba mbaga ma hu di mile naa je a'du ne ne hi bimu'du kötü.
 she cowife DEF of mother my she REL say SP we sleep with her in INF.bed one
 The cowife of my mother, she has said that we would sleep together in the same bed.
53. Ma kaa ata ba firi na hu di ngu'ngu ne ndani.”
 I FUT find he plan DEF she REL think it today
 I will discover the scheme she is planning today.”
54. Hu raa ä'jä gimaa atā gimaa ko külü ne,
 she here take little.child put little.child mouth heart her
 The woman there, she got the child, put the child on her breast,
55. ä'jä maa 'bene atāa dohogo ne anya hu hi ja'da ye. Ye raa ngbo
 take child her put.him behind her leave her in middle their they here only
 got her own child and placed him behind her, herself lying between them.
56. nabi 'du 'bii, damayi nado ja'da hindo, gimaa raa ngbo
 then sleep sleep afterwards with.on middle night little.child here only
 Then they slept, and in the middle of the night, the child there,
57. a'ji 'bene nabi änyī kunyee nabi äwü gburu maa 'bahu atāa ko külü hu.
 thing her did get.up very.slowly with carry true child her put.her mouth heart her

she got up quietly, carried her actual child and put her on her breast.

58. Ka hu gimaa na nabi nyi angbe rone dohogo hu
and she little.child DEF did get.up turn.over herself behind her
Then the little girl went and lied down behind her,
59. agiro ne domu'du. Hu 'du'bii ro, hu 'du'bii ro.
lie.down.body her rest she sleep body she sleep body
and rested. She (woman) slept and slept.
60. Hu da mayi abürübü dihi 'bii cina,
she DEP come get.up.suddenly from sleep like.DEF
When she awoke with a start,
61. hu raa ngbo nabi anyi diyal do landaa kaga monoo
she here only did get.up catching on big stick some
she got up straight away and seized a rod which
62. ndee hi mbötü nabi ä'jē ne ara ne ro go gimaa.
PAST in door did take it press it on neck little.child
barred the door, and she took it and pressed it on the child's throat.
63. Hu raa nabi ra nee, gimaa raa ngbo hibi ci rone,
she here did press it little.child here only did beat herself
she keeps pressing, the child there keeps struggling,
64. gimaa na hibi ci rone. Hu gimaa na hu ngbo a'ji 'bene domu'du kpi,
little.child DEF did beat herself she little.child DEF she only thing her resting quietly
The child keeps struggling. The little girl, as for her, she keeps resting quietly,
65. gimaa üti ko nee. Gimaa da amohitu 'bo ne amile
little.child IND.push mouth her.NEG little.child DEP know PERF it SP
she doesn't say anything. When the child understand that
66. gimaa üci 'bo rone roo, gimaa üdi roo, gimaa raa
little.child IND.beat PERF herself then little.child IND.be.cold then little.child here
the child doesn't struggle anymore, that the child's body is cold,
67. a'ji' 'bene nabi anyi kamabal andee a'ji 'bene do hi'bana.
thing her did get.up slowly go thing her on skin
she gets up quietly and goes to the skin.
68. Ka firi aman hu da roo, hu roo hi mülü.
and act this she DEP on.it she on.it in darkness
And that act she committed, she committed in the dark.

69. Ana hu da maa amayi änyï cina 'baana agbokomo fõ'dü cina,
 this she DEP come get.up like.this of.this rekindle fire like.that
 And then when she got up like that to rekindle the fire
70. hu ta gimaa döndihï do hi'bana 'ban.
 she see little.child sit.down on skin there
 she saw the child over there lying down on the skin.
71. Anika roo na toyi rø donondo ro.
 that then COP near on dawn
 It was almost dawn.
72. Hu ngu'ngu hi ne hu ki ngba ba mino na ka gimbara bihi na kpïi,
 she think in her she if put.on he tears DEF when little.remains place DEF still
 She thinks that if she cries when it is still dark,
73. ka hu ngbo nabi äcü külü ne döndihï na mbara 'bii.
 then she only did be.brave heart her sit.down with remains sleep
 then she must have patience, and sits down without sleeping.
74. 'Bii ucu komo hu wa ro, ï gihi'bala 'ban roo,
 sleep IND.fill eye her NEG you little.orphan over there
 Sleep doesn't catch her eyes, you little orphan over there,
75. 'bii ucu komo ï wa ro.
 sleep IND.fill eyes your NEG
 sleep doesn't catch your eyes.
76. Bihi na da ami'dee cecece 'ba donondo, kumara unja ko ne ro.
 place DEF DEP do.DIR dawn of head.morning woman IND.throw mouth her
 When the first light of dawn appeared, the woman starts crying.
77. Ba bu'doo raa amayi'dee ji hu, "Ka ji hu 'di ya?"
 he husband.her here come.DIR to her be to her what INTER
 Her husband came to her, and asked her, "What is the matter?"
78. Naa, "Gimaa uyu rø." "Gimaa uyu røo, 'di di tunu gimaa?"
 SP little.child IND.die body little.child IND.die body.its what REL kill little.child
 "The child is dead." (Husband,) "The child is dead? What killed the child?"
79. Naa, na atu a'ji na di tunu gimaa,
 SP COP carry thing DEF REL kill little.child
 (She) says she doesn't know what killed the child,
80. ni lawu ngbo ta gimaa ka mumbu.
 LOG wake.up only see little.child as corpse

she woke up and just found the child dead.

81. Ba raa roo, di'ba Böngö 'da pöwü naa, firi ki bühi cinika
he here then from.in Bongo there formerly SP problem if arrive like.that
He was there, and said that in the past in Bongoland, when this kind of problem
82. 'baanika, bu'du 'bi'bëë, mälii'bëë ye raa abe
of.that man PERS.compound neighbor they here walk
occurred, the head of the house and his neighbours would inspect the road
83. didokori kungu abe dido бүбү alingi kori gbondo 'jii
from.along path walk.along from rubbish.dump look.for tracks foot people
and inspected the rubbish dump, looking for footprints of the person
84. na dayi 'bë'bë. Bu'du raa alee kori бүбү
DEF DEP.come to.home man here search.it around rubbish.dump
who had entered the house. So the man inspected the rubbish dump,
85. wile bi di ta kori gbondo 'jii. Ye mälii'bëë gaa,
never he DEP find footprint foot people they neighbor.compound all
but didn't find any human footprints. All the neighbours,
- 85b. ye lündü gaa, na ye lëmi gaa, ye raa 'dee do ngaha.
they brother all with their sister all they here come on run
all the brothers and sisters, they all rushed up.
86. Da ba naa ka ji ye, ba ndere nika ye da 'dee doo,
DEP he SP be to them he walking that they DEP come on.it
Then he told them who were walking around,
87. ye ayi ka, nya ye alewu kori bihi.
they come be as they look.for footprint place
to come look for footprints.
88. “Kori gbondo 'jii monoo nawu dayi amolu 'bë'bë bina?”
footprint foot people some there.is DEP.come enter to.compound here
“Are there anyone’s footprints who would have entered the house?”
89. Ye lewu nee wala kori 'jii. Ye raa amayi'dee.
they look.for it.NEG NEG footprint people they here come.DIR
They did not see any human footprints. Then, they came back.
90. Ye raa rō түдү rō hu ro, rō түдү rō hu.
they here on mourning on her on mourning on her
They mourned for her fate, they mourned for her fate.

91. Lēmi ba raa nabi änyī'dēē di'da, maki biyaa undee
Sister his here did raise.come from.there while news when
His sister arose and came from there when she heard the news
92. ji hu ro naa roo, gimaa 'ba lündü hu uyu rō.
to her there SP then little.child of brother her IND.die body
that the child of her brother was dead.
93. Hu raa amayi acu rō hu, rō mino, hu mi hu da maa
she here come fall on her for tears she cry she DEP
Then she came and clasped her in her arms, and when she cried,
94. abe komo ne yaa, hu ta gihi'bala, hu ta gihi'bala ngbo
open eye her oh she see little.orphan.NEG she see little.orphan only
she opened her eyes, and she didn't see the orphan,
95. a'ji 'bene döndihī kpängälä 'baki'da molo guloto.
thing her sit.down far.away over.there underside granary
but then saw her sitting alone over there under the granary.
96. Hu raa nabi änyī dī bina, andee ändihī danga gihi'bala äwü gihi'bala
she here did get.up from here go sit.down side litte.orphan carry little.orphan
Then she left the place, she went and sat down next to the little orphan, she put the little
97. rō mino rō hu, naa ka ji hu 'di hu da döndihī doturu ne?
on tears on her SP be to her what she DEP sit.down alone her
orphan on her knee, she wept over her, and she asked why she was sitting alone.
98. Naa ka ji hu lee ne, a'ji monoo njaa na döndihī ka'ngaci.
SP be to her paternal.aunt her thing some NEG.completely COP sit.down without.reason
She told her aunt there was no reason in particular, she was just stiting down like that.
99. “Da ana nokotoo he da na gīlēmī ī, hīti rō hu na ndee anunu?”
DEP this yesterday you DEP with little.sister your health body her COP PAST be.ill
“Yesterday when you were with your little sister, was she ill?”
100. “A'ji monoo rō hu njaa. Yēyē raa di tunu hu.”
Thing some on her NEG.completely my.mother here REL kill her
“She did not have anything. My mother killed her.”
101. “Hu tunu hu na 'di?” Naa, “Nokotoo hu naa ni du'buru mbaga ma.
She kill her with what SP yesterday she SP LOG dream mother my
“How did she kill her?” She (answered,) “Yesterday she said she dreamed about my
102. Ka mbaga ma di yuyu wala hu da ä'bi ä'jīmōnyü jaa na ye muu 'bene,
and mother my REL die.REDP NEG she DEP give food to.me with they children her

mother. Since my mother's death, she never fed me together with her children,

103. ma ämönyü ko ma doturu ma. A'ji na da ä'bë ne jaa,
I eat mouth my on.loneliness my thing DEF DEP give it to.me
I was always eating alone. The only thing I was given was
104. kaka 'joma'ba 'bonjo. Damayi na kada nika roo, naa ni du'buru mbaga ma,
only seeds pumpkin after with day that then SP LOG dream mother my
pumpkin seeds. One day she said that she had dreamed of my mother,
105. ndani na ro'bu, ka ma a'du ko külü ne ro 'buu mbaga ma diro ne.
today COP want so.that I sleep mouth heart her for love mother my from her
that she wanted me to sleep on her breast that day, in the name of the love my mother
had for her.
106. Mi lewu hi mini firi nika 'bahu, mile ma nja kedeka
I look.at inside water behaviour that her say I NEG also
I looked for the motive behind her behaviour, I said that I couldn't
107. amba firi na hu da ro'bu ayi nee, ma alewu ne.
refuse act DEF she DEP want do it.NEG I look.at it
refuse what she wanted to do, I would see later.
108. Hu raa ngbo nabi ä'dögü ro ma, alo hi'bü ro ma naa,
she here only did bathe body my anoint oil on I SP
Then she gave me a bath, she anointed my body with oil, and said,
109. 'Du'ba ko külü ma bina.' Ka nga pöwü ma a'du do hi'bana.
Sleep.IMP mouth heart my here and long.ago formerly I sleep on skin
"Come sleep here on my breast." For a long time I was used to sleeping on a skin.
110. Da mi di 'du, damayi na do ja'da hindo ma raa nabi änyï ngbo
then I DEP sleep afterwards COP in middle night I here did get.up only
Then, after I had spent a while lying down, in the middle of the night, I got up
111. a'jee ama kamabal nabi wo'dee gburu maa 'bahu ataa ko külü hu.
thing my slowly did pull.DIR true child her put.her mouth heart her
very slowly, I carried her own child and placed him on her breast.
112. Ka ma angbe roma domu'du. Ana hu di 'du'bii,
then I turn.over myself resting this she DEP sleep.sleep
Then I went to sleep. When she was sleeping
113. damayi na do ja'da hindo, hu raa äbürübü dihi 'bii
After COP in middle night she here suddenly from.in sleep
in the middle of the night, she became awake with a start,

114. äwü ba kaga na dihogo mbötü atāa rō go gimaa, naa 'bene ma.
carry he stick DEF from.back door put.it on neck little.child SP hers me
grabbed the rod barring the door, and put it on the child's throat thinking she was me.
115. Hu raki ngbo nabi ambo gimaa, gimaa raa nā bīdī.
she in.this.way only did press little.child little.child here with INF.cold
She kept pressing on the child until the child's body became cold.
116. Ka hu, rō ba a'jee maki hi mülü. Hu da mohitu 'bo ne amile
and she on he thing.it be in darkness she DEP.know PERF it SP
And she committed this act in the dark. When she realized that
117. gimaa üdī roo, hu raa ä'jē kaga hu raa atā nya ne.
little.child IND.get.cold then she here take stick she here put let it
the child was dead, she took the rod back and left it.
118. Ma raa a'je ma nabi änyī kamabal anda'ba
I here just my did get.up slowly come.back
Then, as for me, I got up slowly, went back
119. do ba gikpanga hi'bana naa ama, ma raki nabi giro ma domu'du.
on he little.piece skin DEF my I in.this.way did little.body my resting
to my old piece of skin, and layed down to rest.
120. Ana hu da maa agbokomo fö'dü cina, hu di lewu hu ta ma döndihī.
this she DEP rekindle fire like.DEF she DEP look.at she see me sit.down
Then, when gathering the dying embers like that, she looks around and sees me lying
down.
121. Hu raki rō mino, damayi na donondo roo, hu raa maa anja
she in.this.way on crying afterwards COP dawn then she here throw
Then she started weeping and when the dawn came, she
122. ko ne hi külülü. Bö'bü ma raa nabi amayi'dee, ka ji hu, 'Di ya?
mouth her in cry father my here did come.DIR then to her what oh
began crying. My father there came and asked her, 'What has happened?'
123. Naa gīlēmī ma raa di yu. 'Dī di tunu hu?
SP little.sister my here DEP die what DEP kill her
She said that my little sister was dead. 'What killed her?'
124. Naa na amohitu neg, ni lewu ta hu ka mumbu." Ana nja hu kumara na
SP COP know it.NEG LOG look.at find her as corpse this NEG she woman DEF
She says that she doesn't know what, that she just found her dead." Then her

125. änyī dī bina waade, hu boko na 'ba hu lēmi bu'du hu.
get.up from place only she sister.in.law DEF of she sister man her
sister-in-law, her man's sister, that woman left that place.
126. Hu raa nabi andee angba hi komo hu, angba hi komo hu.
she here did go hit in face her hit in face her
Then she went and hit her (mother's) face, she hit her face.
127. Ye bana 'dee dī 'ban māngiri 'dugba ye ro, "Di ya?"
they this.one come from there fear seize them what oh
Those who were coming from over there, they felt fear and asked, "What's going on?"
128. Da naa ka ji ye, ye ndu'ju ka hu gihi'bala na 'di raa di tunu gimaa.
then SP be to them they ask to she little.orphan DEF what here DEP kill little.child
Then she tells them to ask the orphan what killed the child.
129. Mähimēē raa meyeka änyī didanga mumbu andee danga hu gihi'bala na.
relatives here also get.up from.side corpse go side her little.orphan DEF
As for the parents, they also left the corpse, and went beside the little orphan.
130. Hu raa nabi afi ba firi na hu di ku ne ji lee ne aku ne ji ye 'jii na.
she here did tell he story DEF she DEP tell it to aunt her tell it to they people DEF
Then she told in detail the story she related to her aunt, telling those people the story.
131. Ye lündü gaa bihi rō ye unya ro, ye mbaa gaa bihi rō ye
they brother all place body their IND.unhappy they mother all place body their
All the brothers, they were in a bad mood, all the mothers they were in a bad mood,
132. unya ro. "Koko külü kunya 'di cina, hu di yi ne andee
IND.unhappy kind heart bad what like.this she DEP make it go
thinking, "What kind of cruel heart is that? How could she go so far as to kill the
133. atunu fi gimaa? Man ka ndee gihi'bala aman hu di tunu ne,
kill as.far.as little.child this if PAST little.orphan this she DEP kill her
child? Even if it is a little orphan she killed,
134. hu andee angu'ngu firi kunya cinika 'baanika diji 'di?"
she go think plan bad like.that of.that because what
how could she think up such as plan?"
135. Ba bu'bo roo, hi külü ba raa nabi nya ro, naa ne nja kedeka
he husband just inside heart his here did leave SP he NEG also
The husband there, was in a bad mood, but said he wouldn't kill
136. atunu huō. Da cinika, gimaa na nja ämēhi ne, nya hu döndihēē.
kill she.NEG DEP like.that little.childDEF NEG bury it as she remaining.NEG

her too. The little child, he won't be buried as long as she remains in that place.

137. “Hu ndee'ba na ye himü gaa.” Ka ne naa, ate na mo'jo muu 'bene.
she go.IMP with they relative all and him SP remain with little children his
“Let her go back to her parents' home.” And he said that he would stay with his
children.
138. Na raki nabi kpakpa hu dibinika roo, nabi ndee na hu 'bë'bë ye.
COP in.this.way did chase her then did go with her to.home them
So, she was driven away from that place, and was brought back to her parents.
139. Bu'du raki nabi te nya hi lu'ba
man in.this.way did stay leave in abandoned.place
That is why the man stayed with his children
140. binika na mo'jo muu 'bene doturu ne.
there with little children his alone his
in that abandoned place, alone.

Nyihì Ye na Mägürë; Kparkpar matiyoo ma! (Nyihì)

Moon PL with Mägürë listen story my
The Boy Moon and His Sister Mägürë

Author: Mägër 'ba Madanga (Sister in-law of Daniel Rabbi)
Initially collected by Pierre Nougayrol (Told as a true story)

1. Naa nga ba bu'du monoo bi 'jë kumara 'bene,
SP formerly he man some he marry woman his
Long ago, a man married a woman
2. ka ye a'ju na hu mo'jo muu ngori gibu'du kötü, ka gingaja kötü.
and they give.birth with she little children two little.man one and little.girl one
and they gave birth to two children, a boy and a girl.
3. Ye raa döndihì roo, hu raa maa ayu ro.
they here living then she here die
They lived together for a long time and then she died.
4. Hu da maa ayu roo, ba raa maa ä'jë kumara monoo amayi no hu.
she DEP die then he here marry woman some come with her
After her death, he took another wife and brought her to his place.
5. Ye raa döndihì no hu kumara na roo, ye raa maa a'ju mo'jo muu ro.
they here living with she woman DEF they here give.birth little children
He lived with that woman for a long time, and they gave birth to children.

6. Hu kumara na hu nja ami ye mo'jo muu na 'ba ba bu'du na ka jekee.
she woman DEF she NEG do they little children DEF of he man DEF as good.NEG
That woman, she treated her husband's children badly.
7. Na ami ä'jimönyü, na ämönyü ä'jimönyü, na ä'bi mbaraa
COP do food COP eat food COP give remains.its
Some food is cooked and eaten, then they give the left-overs
8. ji ye mo'jo muu na. Kaa ata ä'jimönyü ji ba bu'du na,
to they little children DEF whenever put food to he man DEF
to the children. Whenever the father brings some food,
9. bi ki ngürü muu 'bene, hu kumara na hu amile mo'jo muu yi mönyü 'bo
he if call children his she woman DEF she say little children they eat PERF
if he calls his children, the woman says the children have already
10. ko ye ro. Ye nja mayi danga ä'jimönyü, mo'jo muu yi mönyü ko
mouth their they NEG come side food.NEG little children they eat mouth
eaten. They should not come near the food, since they have already eaten.
12. ye ro. Naa yi mönyü ko ye ro. Yi mönyü ndee ko ye ro.
their SP they eat mouth their they eat PAST mouth their
She says they have already eaten. They ate already.
13. Ka'da mo'jo muu naka 'buu. Diji 'di ya, hu di nja ro'bu firi
that.is.why little children be.as hunger because what oh she DEP NEG want words
That is why the children are hungry. Why is that? She doesn't love
14. 'ba ye mo'jo muu naa. Ye raa döndihī ro, ye raa döndihī ro.
of they little children DEF.NEG they here living they here living
these children. They remain like that, they remain like that.
15. Hu kumara na hu raa angu'ngu firi rō ye mo'jo muu na roo.
she woman DEF she here think plan on they little children DEF
The woman began making a plan against the children.
16. Naa, “Ye mo'jo muu na mi ki mi ye kanee,
SP they little children DEF I if do them like.that.NEG
She said (to herself), “These children, if I don't treat them like that,
17. kungu ji ma ma da maa ake hi ye na ba bu'du na unja jaa.
path for me I DEP separate inside them with he man DEF not.be for.me
there is no way for me to turn them away from that man.
18. Ma maa angu'ngu firi rō ye mo'jo muu na.” Kumara nabi ndee

- I think behavior on they little children DEF woman did go
I will make a plan against the children.” Then, the woman went and sewed two
19. ärü kuta ngori ä'bëë hi ji ye naa ye ndee'ba atu'dee mini nini.
sew filter two give.it in for them SP they go.IMP carry.DIR water with.it
beer filters, she gave them to them (children) telling them to go fetch water them.
 20. Ye raa andee 'ba ku'da, yi di ndee 'ba ku'da, ku'da na giyee
they here go to water.place they DEP go to water.place water.place DEF some
Then, they went to the water hole, when they went to the water hole, the water hole is a
 21. ka ndere diro 'bëë. Yi ndee 'da, ye ka ange mini, ye ka amolu'dee
as trip from village they go there they when draw water they when go.DIR
bit far from the village. They went there, and when they drew the water out,
 22. 'bugba mini na äkü dihi kuta. Ye kaa ami ne, mini na äkü dihi kuta.
outside water COP finish from filter they whenever do it water DEF finish from filter
the water flew out through the filters. Whenever they did this, the water flew out
through the filters.
 23. Dihi ndondo ye mo'jo muu nika ro ba firi nika gboro taga.
from morning they little children that on he act that until.on evening
From morning until evening, they did this work (of trying to hold water in the filter).
 24. Ba gibu'duo külü ba ücü.
he little.man.his heart he IND.be.brave.REDP
The young boy was brave.
 25. Naa, “A lëmi ma, a'ji monoo je da ami ne na njaa ro.
SP oh sister my thing other we DEP do it COP not.completely
He said, “Oh my sister, there is nothing to do.
 26. Ji ndee 'ba, kaa ndee äci je wile atunu je, ndee 'ba ngbo.”
we go IMP if go beat us or kill us go IMP only
Let us leave, even if we are beaten or killed, let us just leave.”
 27. Ye raa amayi 'bë'bë anika na, na taga ro.
they there come at.home that DEF COP evening
They came back home as it was getting dark.
 28. Ye da mayi 'bë'bë roo, 'bëë naka kpongo 'jii monoo njaa ro.
they DEP come at.home compound it.as empty people some not.completely
when they arrive home, the house was empty, there was no one there.
 29. Ye goki roye roo, ye mbi dihi 'bëë ro.
they gather themselves they leave from compound

they came together and then left.

30. Ba gimaa na raa maa aku ne ji lēmī ne naa,
he little.child DEF here tell that to sister his SP
The younger child (boy) said to his sister,
31. “A lēmī ma, je nja ändihī binaa ro, je ngbo do ndere hi ngira ngbo.
oh sister my we NEG remain here.NEG we only on walking in bush only
“Oh my sister, we can’t stay here any longer, we are just going to walk out into the
32. Je andee bina ngbo Luma da ami ne kaka ji je roo.”
we go here only God DEP do it but for us then
bush. We will go as far as the place God keeps for us.”
33. Diji ba gibu'duo gikomo ba raa di lētī 'du.
because he little.man.its little.eye his here DEP be.perceptive FOC
For the boy, this mind was more perceptive.
34. Ka hu gingajaa gikomo hu na ndee kpī giyee.
and she little.girl.its little.eye her COP PAST still some
And the little girl, her mind was still a bit weak.
35. Ye raa nabi mbi, na ndere, na ndere, na ndere, hi bihi naka hindo ro,
they here did leave with walk with walk with walk in place be.as night
They left, they walked and walked and walked. When it became night,
36. muu raa a'du raki hi ngira.
children here sleep in.this.way in bush
the children slept without anything (such as mat) in the bush.
37. Ye da maa a'du roo, gibu'du raa na ndondo ale kori bihi.
they DEP sleep little.man here COP morning search around place
When they had slept, the boy made a survey of their surroundings in the morning.
38. Ba raa nabi ta gikpara monoo danga ye toyi kaba na.
he here did find little.pool some next.to them near like DEF
He discovered a small pool nearby like that.
39. Ba raa maa akehee ji lēmī ne naa ka ji hu, “A lēmī ma,
he here report.it to sister his SP be to her oh sister my
Then he reported to hi sister and told her, “Oh my sister
40. nandanika di bina ro yaa, je nja änyī wa ro.
now from here for place we NEG leave NEG
from now on, we won’t move from this spot.

41. Diji mini na raa danga ba a'ji na, je ändihĩ bina.”
because water DEF here next he thing DEF we live here
Since there is water nearby, we will stay here.”
42. Ye döndihĩ ro, ba raa nabi äbü gia'ji monoo kaba gikütü.
they living he here did build little.thing some like little.shelter
They settled there and he built something like a bush shelter.
43. Hu lëmi ba hu döndihĩ haa, u ba raa ä'jë mbili gurufa, atugu ne
she sister his she living in.it and he here take ears leaves strike it
His sister stayed inside, and he took some leaves. He beat
44. tugu ne tugu ne, nya ba atinge'dee mini ne ne atu taa danga hu.
strike it strike it as he scoopDIR water with it carry put.it next her
and beat and beat it, he got water with them, and carried it and put it down next to her.
45. Ba andee, ba ä'dö'dü'dëë mo'jo käläkiti di'da,
he go he talk.much.DIR little tree from.there
He went and collect fruits of the Kalkit tree, he came back with them
46. ba ä'bëë ji hu, nya hu ämönyöö, nya hu aye ba mini aman.
he give.it to her and she eat.it as she drink he water this
and gave them to her, and she ate them and drank the water.
47. Ye raa ami bimu'du muta binika. Ye da maa ami bimu'du muta roo, naa
they here do INF.sleep three there they DEP do INF.sleep three SP
They spent three days in that place. When they spent three days, it is said that
48. höli raa maa amayi'dee roo, ata hu gimaa aman. Höli raa amolu
bird here come.DIR then find she little.child this bird here go.into
a bird came and met the young girl. Then the bird followed her
49. kori hu. Ba mini na ndee danga hu, ka hu höli na aye nja ne,
footprint her he water DEF PAST next her then she bird DEF drink did it
inside. The water which was by her side, the bird drank it,
50. käläkiti na ndee danga hu, hu ämönyü nja ne. Ka höli ambi.
tree DEF PAST next her she eat did it then bird leave
the fruits of the Kalakiti tree next to her, it ate it. Then the bird left.
51. Ba gimaa na, ba ka ambi do mamba, kori ba nja makpaä.
he little.child DEF he when leave on search tracks his NEG long.NEG
The boy, when he went hunting, he didn't linger on the way.
52. Diji ba amohitu ne amile lëmi ne na ngatikan.
because he know it SP sister his COP few

For he knew that his sister is still little.

53. Ba ka mayi fōwü mbiloo roo, a'ji monoo danga hu njaa ro.
he when come formerly long.time then thing some next her not.completely
When he came back later, there was nothing left close to her.
54. “A lēmī ma a'ji na ndee danga i na 'baa ro?” Naa, “Mi mönyü ne ro.”
oh sister my thing DEF PAST next you cop where just SP I eat it
“Oh my sister, the things which were by your side, where are they?” “I ate them.”
55. “İ mönyü ne taa? Ndere na mi di ndee kede kori makpaa.
you eat it when walking DEF I DEP go also tracks long.NEG
“When did you eat them? The walk I had didn't last very long.
56. İ mönyü ne taa?” Naa, “Mi mönyü 'bo ne ro.”
you eat it when SP I eat PERF it
When did you eat them?” “I already ate them.”
- 56b. Bi di ngu'ngu hi donee naa kaka na da ajo jungba 'böörü,
he DEP think in head.his SP only COP DEP set trap inside
When he thought that he must set a trap inside (the house),
57. ba raa nabi ajo jungba, ba raa ä'dö'dü a'ji nika didanga hu kpawu,
he here did set trap he here collect thing that from.next her all
he set a trap, he picked up all the things that were around her,
58. ba raa nabi mbi. Bi di ndee 'da, kori ba liyee.
he here did leave he DEP go there tracks his last.NEG
and goes away. When he goes over there, he doesn't linger.
59. Höli ayi ro, ämönyü ba a'ji na aye ba mini na.
bird come eat he thing DEF drink he water DEF
The bird came back, and he ate and drank the water.
60. Ana höli da ro'bu agbu'ju kabana yaa, jungba raa nabi tugba gbondo höli.
this.is bird DEP want go.back like.this oh trap here did catch leg bird
But when the bird wanted to leave, the trap caught its leg.
61. Ba raa amayi'dee naa, “İ, i raa da ämönyü ba a'ji na
he here come.DIR SP you you here DEP eat he thing DEF
The boy came back and said, “You, it is you who have eaten the things
62. diji hu lēmī na ma bina? Ma kaa andee fōwü mbiloo roo,
from she sister DEF my here I whenever go formerly long.time
of my sister in this place? Whenever I go away for a while

63. *ï mönyü 'bo ne diji hu ro. Da ï kaa ataa ndani.*
 you eat PERF it from her DEP you FUT see.it today
 you eat them up. But you are going to see what is happening to you today.”
64. *Da naa, “Aa, ï nja tunu maḡ. Tugba ma 'ba, ma ayo bihi ji he.”*
 then SP no you NEG kill me.NEG catch me IMP I show place to you
 The (bird) said, “No don’t kill me! Take me prisoner, and I will show you a nice place.”
65. *Ba gimaa na nguru bi tunu höli wa ro. Ba raa atugba höli.*
 he little.child DEF really he kill bird not he here catch bird
 The boy, he actually didn’t kill the bird. He held it prisoner.
66. *Höli naa ka ji ye dibina roo na 'bono, nya ye hi kori ne.*
 bird SP be to them then COP ahead as they in footprint his
 The bird told them that, from now on, he will be ahead while they will follow him.
67. *Ye raa na ndere, ye raa na ndere, ye raa na ndere,*
 they here with walk they here with walk they here with walk
 They walk and walk and walk,
68. *damayi hi külü ngira, 'bëë monoo nawu di bü nya ne doja'da bihi ngbo*
 afterwards in middle bush house some there.is DEP build leave it middle place only
 and when they reached the middle of the bush, there was a house which was built and
69. *kötü 'da. Ba höli na naa ka ba, “Ï na lëmi ï ndihï he 'ba bina.*
 one there he bird DEF SP to him you with sister your settle you IMP here
 and abandoned, a single house. The bird said to him, “You and your sister, stay there.
70. *Ä'jimönyü 'behe a'ji 'behe na kpawu, he taa bina.”*
 food your thing your DEF all you find.it here
 Your food and everything you need, you will find it here.”
71. *Ye mo'jo muu na ye döndihï roo, hi ba bihi nika ro.*
 they little children DEF they settling then in he place that
 The children settled in, in that place.
72. *Damayi roo ye monoo kedeka yi le'dee, ye ka ata ye,*
 after then they some also they inspect.DIR they when see them
 Then, other people passed by while looking around. When they saw them, they said,
73. *“Ï bana, ï mayi'dee ï aḡa kütü 'bägäyëë kedeka ï ngbo döndihï.*
 you this.one you come.DIR you cut shelter your.own also you only settling
 “You there, come and build your own shelter to settle down in.
74. *Ï bana, ï mayi ï aḡa kütü 'bägäyëë, ï döndihï.”*
 you this.one you come you cut shelter your.own you settling.

You there, come and build your own shelter to settle down in.”

75. Ye mi ne roo, aka gönyĩ roo ala ro.
they do it then then new.site then grow
They do so and then the new site grows.
76. Ye raa maa agbo do ye, angu'ngu hi do ye .
they here gather head their think in head their
Then they gathered and started thinking.
77. Ye naa, “Nandana ba gimaa na ba raa ndee kötü bina ye na lëmi ne.
they SP now he little.child DEF he here PAST one here them with sister his
They said, “At this time, the boy has stayed here on his own with his sister.
78. Ka ayi je 'dee roo, ka je ami 'bëë roo kori ye ro.
and come we come then then we do compound then around their
Then we came and made our compounds after theirs.
79. Je ro'bu angu'ngu firi amile ba gimaa na
we want think thought SP he little.child DEF
We want to think about making the boy
80. je ami ba ka nyere hi ba bihi na.”
we do him as chief in he place DEF
into the chief of this place.”
81. Ye raa nabi alewu ba gimaa na ka nyere hi ba bihi aman ro.
they here did choose he little.child DEF as chief in he place this
Then they chose the boy as the chief of that place.
82. Ye döndihĩ ro, ba roo, ba ka nyere ro, bihie aba iri ro,
they living him then he as chief place his rich
They remained like that. He was the chief, his land was rich,
83. lëmi ba na alala ro. Ye döndihĩ ro.
sister his cop grow.REDP they living
and his sister grew up. They remained like that.
84. Ye 'jii na ye da akuru do ba kede kuru yewu ro.
they people DEF they DEP guard on him also guard there.are
There were also people who were guards to protect him.
85. Ye bana ye da ami nyälä ji ba yewu ro. Diji ba ka nyere 'ba 'bëë ro.
they this.one they DEF do wealth for him there.are because he as chief of land
There were those who made wealth for him. For he was the chief of the area.

86. Ba bu'du na ndee ka bö'bü ye, ye da alo na hu kumara na
 he man DEF PAST as father their they DEP.flee with she woman DEF
 The man who was their father, who had fled with his wife
87. na mo'jo muu, anya ye mo'jo muu na.
 with little children leave they littlef children DEF
 and children, had absandoned these children.
88. Hu banika 'da kedeka roo, hu kpekoo diji ba ro.
 she one.among.others there also she leave from him
 That woman also had parted from him.
89. Hu ga ba ro. Komo ba ngü'dü ro. A'ji monoo ji ba njaa ro.
 she chase him eye his become.blind thing some for him not.completely
 He had gone blind. He no longer possessed anything.
90. Firi monoo ba da angu'ngoo njaa roo, ba kaka angu'ngu ndu'ba.
 purpose some he DEP think.it not.comepletely then he but think beg
 He had nothing to think about or do, except begging.
91. Ba ro ndu'ba ro. Ba dole roo, na ndu'ba ro
 he on begging he roaming then with begging
 He just begged. He wandered around begging.
92. na ndu'ba, na ndu'ba, na ndu'ba na ndu'ba.
 with begging with begging with begging with begging
 (He was) begging and begging and begging and begging.
93. Da maa mayi, bihi na ba da maa ämbühī roo,
 DEP come place DEF he DEP arrive on.it
 One day, the place where he came to,
94. ba bihi na 'ba ba gimaa naa aba.
 he place DEF of he little.child DEF his
 that was the place of his son.
95. Ba 'jii na ba da akuru do 'jii na, ba dotoro ko mbötü 'bugba.
 he person DEF he DEP guard head people DEF he standing mouth door outside
 The man who guarded that person, he stood at the entrance.
96. Ba raa maa amayi'dee roo ba ro ndu'ba ro.
 he here come.DIR then he on begging
 The old man came and began begging.
97. Ba da amayi ro ndu'ba roo, ba aku ngoyo,
 he DEP come on begging he sing song

When begging, he sang a song,

98. “Kumara nja ämërë Lumaḡ, kumara nja ämërë Lumaḡ.
women NEG fear God.NEG women NEG fear God.NEG
“Women don’t fear God, women don’t fear God.”
99. Molo nya muu ama, ... a Nyihi maa ma,
flee leave children my oh Nyihi child my
I ran away and abandoned my children, Oh Nyihi my child!
100. Mägürë maa ma Do'bugba uta ma roo.”
Mägürë child my world IND.find me then
Mägürë my child! All the misfortunes of life have fallen on me!”
101. Ba 'jii na ba da akuru do ba 'jii na, ba raa bi di wu ro ba 'jii na,
he person DEF he DEP guard on he person DEF he here he DEP hear name he person DEF
The man who guards the man, then he hears the name of the man
102. ba akuru do ba. “Hu lëmi naa aba ro hu na cinika,
he guard on him she sister DEF his name her DEF like.that
he guards. “His sister’s name is like that one.
103. ka gile kanikii ma andee toko ängürü'dee ba nyere na.”
and like be.like.that I go also call.DIR he chief DEF
Because of this, I am going to call the chief to come.”
104. Ba da maa andee 'da roo, naa, “A türü ayi'dee'ba, a nyere ayi'dee'ba.
he DEP go there then SP oh governor come.DIR.IMP oh chief come.DIR.IMP
When he arrived there, he said, “Oh governor, come come! Oh chief, come come!
105. Ba 'jii monoo ba ro ngoyo bina, ayi ka awu ngoyo naa aba ba da akoo!”
he person some he on song here come be hear song DEF his he DEP sing.it
Someone is singing a song over there, please come and hear the song his is singing!”
106. Ba 'jii na raa nabi mayi'dee naa, “A baba,” naa “ngoyo na ji i bina ka jekee.
he person DEF here did come.DIR SP oh elder SP song DEF for you here as good
The man came and said, “Oh elder, your song, the song you are singing is good.
107. İ da aku ne, i ku ka ne ji ma, ka ma wu ne.”
you DEP sing it you sing as it for me in.order.to I hear it
Sing it for me, please, so I can listen.”
108. Ba raa maa anja ko ne doo ro. Ba 'jii na roo,
he here throw mouth his on.it he person DEF
Then the man sang. This man

109. ba raa alewu hi komo ba 'jii na, ba amohitu ne roo, naka bö'bü ne.
he here look.at in face he person DEF he know it then be.as father his
he looked at the mans face and recognized him as his father.
110. Aa raa anya ba, ba raa agbu'ju 'da,
he here leave him he here go.back over.there
Then he left him and went back over there,
111. ba raa andee akehee ji gälēmī ne, “A lēmī ma, ba 'jii monoo
he here go report.it to little.sister his oh sister my he person some
he went and told his sister, “Oh my sister, there is somone
112. ba 'bugba bina ba da mayi'dee, nya ba rō ngoyo.
he outside here he DEP come.DIR and he on song
outside who came and is singing a song.
113. Da ma ro'bu aku ne ji i amile ba 'jii na ana bö'bü je.
then I want tell it to you SP he person DEF this father our
And I want to tell you that this person is our father.
114. U i ki ndee 'bugba 'da i nja mi minoo, i nja mi firi monoo.
and you if go outside there you NEG cry tears.NEG you NEG do act some.NEG
If you go outside there, don't cry. Just do nothing.
115. Ma ro'bu ngbo i, ka i awu ba ngoyo na ba da mayi nini,
I want only you in.order.to you hear he song DEF he DEP come.with.it
I just want you to hear the song with which he has come, and then
116. ka i agbu'ju.” Ye raa änyī'dëë ye na hu lēmī ne, ye raa amayi'dee.
and you return they here get.up.DIR they with she sister his they here come.DIR
you come back.” Then he went with his sister and they arrive there.
117. Ye da maa amayi'dee roo, naa, “A bö'bü ma i ku jo ba ngoyo na 'bii,
they DEP come.DIR then SP oh father my you sing just he song DEF your
When they arrived there, he says, “Oh my father, just sing your song,
118. ba ngoyo na 'bii ünyī nja firee, ku ka ne ji je, ka je wu ne.”
he song DEF your good had word.its sing be it for us in.order we hear it
it is such a beautiful song, please sing it for us so that we may hear it.”
119. Dibinika roo, hu gimaa na hu ro'bu ami mino, ba naa, “Ndee'ba 'böörü!”
Then she little.child DEF she want cry tears he SP go.IMP inside
From then on, the girl felt like crying, he told her, “Go inside!”
120. Hu raa nabi agbu'ju 'böörü. Da ba raa maa aku ne ji ba 'jii na ba da
she here did go.back inside DEP he here tell it to he person DEF he DEP

So, she went back inside. Then he spoke to the man who

121. akuru do ne. Naa, “Ba 'jii na, nja nya ba anyi di binaa!
guard on him SP he person DEF NEG let he get.up then here.NEG
guarded him. He said, “That man, don’t let him move from this place!
122. Ta nya ba 'ba molo guloto binika. U je alewu firi diro ba ndum.”
put leave him IMP under granary there and we choose opinion from him tomorrow
Let him be put and left under the granary over there, and we will decide his case
tomorrow.”
123. Da maa amayi roo, na donondo roo, ba raa ä'dü ji ne hi kibî ro.
DEP come then COP dawn he here throw hand his in drum
Then at dawn, he beat the drum.
124. Da di'ba Böngö roo, ki 'du ji 'jii hi kibî, nya i ka nyere,
DEP from Bongo then if remain hand people in drum as you as chief
In Bongoland, if someone beats the drum and if it is the chief,
125. ye 'jii bana roo ye amolo'dee amayi 'bë'bë nyere ro.
they people this.one then they flee.DIR come to.home chief
then all the people rush up to the chief’s compound.
126. “Di di ta nyere!” Ba raa aku ne ji ye roo naa
what DEP find chief he here tell it to them then SP
“What is going on with the chief?!” He told them that all
127. ka ji ye, ndani ye gbo'dee'ba do ye kpawga ji ne 'bëë bina.
be to them today they gather.DIR.IMP head their all for him home here
of them should meet and gather with him today in his compound.
128. Firi nawu na da ro'bu aku ne ji ye. Ye raa 'dee agbo'dee do ye ro.
problem there.is COP DEP want tell it to them they here come gather.DIR on them
There is a problem he wants to tell them about. Then, they came and gathered.
129. Na raa andee amayi'dee na ba lo'ngu 'jii na roo, atä ba hi ja'da ro.
COP here go come.DIR with he old people DEF put him in middle
The old man was brought, he was placed in the middle of the people.
130. Ba gimaa na ba raa maa aku ne naa,
he little.child DEF he here tell it SP
The boy that was there said,
131. “Ba 'jii na ngoyo na ji ba bina ba da akoo.
He person DEF song DEF to him here he DEP sing.it
“This person has a song he is used to singing.

132. U ba ngoyo nika bi ku'ba ne, ka he awu ne.
and he song that he sing.IMP it in.order.to you hear it
And this song, let him sing it so that you can hear it.
133. A he mooje, mi ngürü'dëë he yaa, rō firi 'di? Ba 'jii na ba ka bö'bü ma.
oh you people I call.come you oh on purpose what he person DEF he as father my
Oh people, I called you here for what purpose? That man is my father.
134. Ba ngoyo nika ba da aku ne nandanika, ro nika haa ma, ka hu lëmi naa ama.
he song that he DEP sing it now name that in.it me and she sister DEF my
That song he is singing now, the names are mine and my sister's.
135. Rō firi ndee bi di yi ne rō je nakadan.” Da ka ba raa anduju ba, ba naa,
on problem PAST he DEP make it on us long.ago DEP when he here ask he he SP
It is about the trouble he made for us, a long time ago.” Then he asked him,
136. “A baba, hu kumara na 'bii ndee na ye mo'jo muu na, ye 'baa?”
oh elder she woman DEF your PAST with they little children DEF they where
“Oh elder, the woman who was with you and her children, where is she?”
137. Naa, “Ye ga ma ro, bina no ye roo nandana ma amohitu nee.”
SP they chase me here with their then now I know it.NEG
He answered, “They chased me away. Where they are now, I don't know.”
138. Ba da ro'bu änyü'dëë di'da, naa na rō mino, amayi atugba ba gimaa na.
he DEP want get.up.DIR from.there SP COP on tears come catch he little.child DEF
As he was getting up and coming from there, he said with tears that he wanted to come
and embrace his son.
139. Naa ba nja tugba nee, bi ndihi'bä bihi.
SP he NEG catch him.NEG he remain.IMP place
He (chief) said that he won't embrace him, that he should stay where he is.
140. Ka ye 'jii na 'bene, a'ji monoo ji ne na da amee na ba 'jii na, na nja.
to they people DEF his thing some to him COP DEP do.it with he people DEF COP not
(He says) to his people that there is nothing to do with that person,
141. Da naa, übü 'ba 'bëë ji ba atā ba haa, nya ba döndihi haa danga ye
Then said build IMP house for him put him in.it as he living in.it next them
Then said, “Build a house for him and put him inside to live next to them
142. toyi no ye binika. Ka firi na dido 'bugba na dile naa
near with them there and problem DEF from.on life COP DEP.say SP
near them. And the question which concerns everyday life, it is said that

143. nja aku nja nee na raki!
 NEG tell did it.NEG COP in.this.way
 it is impossible to deal with completely!

Aji kpawu na komo ba ka jekee! (Jekee)

thing all with eye his be good
 Everthing in His Eye is Good

Author: Daniel 'ba Rabbi

Initially collected by Pierre Nougayrol (A parable)

1. Nga pöwü 'ba Bongo, ba gibu'du monoo bi ndee
 long.ago formerly in Bongoland he little.man some he go
 Long ago in Bongoland, a young man went and
2. bi'ba binya 'ba bīdī, ka ye mönyü ko ye 'da.
 INF.drive goat to pasture in.order.to they eat mouth they there
 drove his goats to the pasture so that they could graze.
3. Ka 'ba bīdī 'da mü'dī nawu ka landaa mü'dī,
 and in pasture there shade.tree there.it be big shade.tree
 And in that pasture, there was a shade tree, a big shade tree
4. nya moloo liki, diji dīli njīi na didoo.
 as bottom.its cool because shade foliage DEF from.on.it
 which brought coolness down from its top because of its foliage.
5. Ba gibu'du na raa na ndere gbö molo ba mü'dī na, ka ba agi rone
 he little.man DEF here COP walk as.far.as bottom he tree DEF then he turn himself
 The young man walked up to the bottom of the tree, he turned himself and
6. döndihī rō ngoyo 'bene dihi köli, nya binyee hibi mönyü ko
 sitting on song his from whistling as goat.PL did eat mouth
 sat down, whistled a song, let the goats graze
7. ye hi bīdī nabi gele dongara nduma na ka jekee, naa na ka makunyaa.
 they in pasture did choose among grass DEF as good SP COP be bad.its
 in the pasture and separated the good grass from the bad.
8. Ka 'da, ngoyo na ba gibu'du na ba da hibi aku, ne ünyī ko hu
 and there song DEF he little.man DEF he DEP did sing it good mouth her
 Then from the tree under which he was sitting singing his song,
9. ngaja hege monoo dihi ba mü'dī naa aba da döndihī moloo rō ngoyo na 'bene.
 girl spirit some from he tree DEF he DEP sitting bottom.its on song DEF his

a young she-spirit became charmed by the song of the one sitting under the tree.

10. Hu ngaja hege na hu di wu ngoyo na,
she girl spirit DEF she DEP hear song DEF
When the she-spirit hears the song,
11. ka hu 'dee na ndere gbodo ba gibu'du na.
then she come with walking as.far.as he little.man DEF
she comes walking up to the boy.
12. Hu raa nabi äwü ko ne naa ka ba gibu'du na, “İ nja a'jë ma wa?”
she here did carry mouth her SP to he little.man DEF you NEG marry me not
Then she asks this young man, “Wouldn't you marry me?”
13. Ka hiko ba gibu'du na ho ro bira diro hu gingaja na.
then mouth he little.man DEF wide.open at beauty from she little.girl DEF
Then the young man stood gaping in admiration at the beauty of the girl.
14. Da ba naa ka ji hu, “Oo, ma ä'jë i, da i nya'ba ma a'dee ye binya na
DEP he SP be to her yes I marry you but you let.IMP I accompany they goat DEF
So, he told her, “Yes, I will marry you, but first let me drive the goats back
15. 'bë'bë ku'du ji ye 'biyagaa gbana biku ne ji ye himü mee.”
at.home first to they PERS.all with INF.tell it to they parent my?
home to their owners and tell my parents about this.”
16. Da hu naa ka ji ba, “Ye binya nika kpawga ma aku ne ji ye,
DEP she SP be to him they goat that all I tell that to them
Then she said to him, “All these goats, I will tell them
17. ka ye andee ji ye 'biyagaa doturu ye.
in.order.to they go to they PERS.all alone their
to go back to their owners by themselves.
18. Ka i ma amayi na mbaaganja ji i, ka i andee nini ji ye 'bë'bë
and you I come with car for you then you go with.it to they at.home
And you, I will bring you a car, and you will go to them at home
19. ka jeki mbaaganja na bira roo kädëri gbana jeki lawu
be good car with beauty on.it much with good clothes
with a beautiful car and wearing nice clothes,
20. ro i di bina, ka i andee nini ro i ji ye himüyëë.
on you from here in.order.to you go with.it on you to they parent.PL
on you, in order to visit your parents with these things.

21. Ka i nja dihi 'da ka kori kakpaa.”
and you NEG from.in there be around long.NEG
But you won't stay there for very long!”
22. Da hu naa ka ji ba bi mu'ba komo ne. Ba raa nabi amu komo ne.
then she SP be to him he close.IMP eye his he here did close eye his
Then she tells him to close his eyes. Then he closes his eyes.
23. Hu raa yemeka aku ne ji ba naa, bi lewu'ba rone.
she here again tell it to him SP he look.at.IMP himself
Then she told him to look at himself.
24. Ba da maa alewu rone, bi ta rone na lawu kanda ka nja bira roo,
he DEP look.at himself he see himself with clothes new as how beauty body.his
When he looked at himself, he saw his body with new clothes that were beautiful
25. nya ne ka makonyee gbana mbaaganja dotoro danga ba,
as it be white.its with car standing side his
and white, and next to him there was a car
26. nya roo alilili, nya ne ka makonyee kedeka.
as then shine as it be white.its also
that sparkled and was also white.
27. Ba gibu'du na raa ameci hi ba mbaaganja na nabi ambi nini 'be'be ye.
he little.man DEF here get.on inside he car DEF did leave with.it to.home their
The young man got in the car and drove to his parents' house.
28. Kori ba ambuhi 'be'be, ba raa amebe danga 'bee 'ba nyere.
before he arrive at.home he here go.through next.to home of chief
Before arriving home, he passed through the compound of a chief.
29. Kumara 'ba nyere raa nabi ta ba jeki mbaaganja na do ngaha
woman of chief here did see he good car DEF on running
The chief's wife saw the beautiful car going along
30. do kungu, hu raa kirehi nabi 'doro ba, ka hu amayi ji ba.
on road she here quickly did stop him then she come to him
the road, she stopped him and came to him.
31. Naa ka ji ba gibu'du na, “I nja a'je ma ka kumara ji i wa,
SP be to he little.man DEF you NEG marry me as woman to you not
She said to the young man, “Won't you take me as your wife
32. ka i mayi ka nyere 'ba 'bee naa?”
in.order.to you become as chief of village DEF.NEG

so that you will become the chief of the village?”

33. Ka 'da hu kumara na hu ka ngüli, bu'do hu uyuyu.
and there she woman DEF she as widow husband her IND.die.REDP
The woman was a widow, her husband was dead.
34. Ba gibu'du na ba da maa alehe 'bëë na hu kumara na hu da haa,
he little.man DEF he DEP look.at house DEF she woman DEF she DEP inside.its
The young man gazed at the house where the woman lived,
35. ba naa ka ji hu, “Oo, ma ä'jë i.”
he SP be to her yes I marry you
he said to her, “Yes, I will marry you.”
36. Ka ba amolu na mbaaganja na 'bë'bë hu kumara na.
then he go.into with car DEF to.home she woman DEF
Then he drove into the woman’s compound.
37. Ka hi ko ye na ka mälii'bëë kpawga ho, ro ba gibu'du na!
then inside mouth their cop as neighbor all open at he little.man DEF
All the neighbours stood around gaping (amazed) at the young man!
38. Ana ye da roo na, hu kumara hege na 'ba biidi 'ban
this they DEP then DEF she woman spirt DEF in pasture there
In the meantime, the she-spirit in the pasture over there,
39. hu hibi lewu ye diro firi na ye da hibi yogo ne.
she did gaze.at they from act DEF they DEP did do it
watched what they were doing.
40. Ka hu kumara hege na 'dee gboji ye 'bë'bë hu ngüli na,
then she woman spirt DEF come up.to them to.home she widow DEF
Then the she-spirit came to them, to the widow’s home,
41. hu raa nabi 'jë ba gibu'du na, ka ye gbö bina
she here did take he little.man DEF and they up.to here
she took the young man and they went to the place
42. ndee ba da döndihī roo hi ngira 'ba biidi.
PAST he DEP sitting at.it inside bush in pasture
where he was sitting in the bush, in the pasture.
43. Ka hu ängürü ye binya na ndee di 'bë'bë kpawga ji ba 'ba biidi yemeka.
then she call they goats DEF PAST from at.home all to him to pasture again
And she called all the goats back to the pasture.

44. Ka hu agoki a'ji 'bene diro ba kpawga gbana mbaaganja,
then she gather thing her from him all with car
then she got all her things back from him, including the car,
45. ka hu ambi nini bina hu dayi ndee diroo.
and she leave with.it place she DEP.come PAST from.it
and she went back with them where she came from.
46. Ba gibu'du na raa nabi te hi njuru 'bene kabana ndee pöwü ba da haa.
he little.man DEF here did stay in poverty his like.this PAST formerly he DEP in.it
The young man fell back into poverty like before.
47. Ka ne rō ba ka landaa mu'du, nya ba hibi ngu'ngu rone rō
Be it body his as serious illness as he did think himself on
He felt seriously ill when thought about the woman's
48. firi na ndee hu kumara na hu di ku ne ji ba, ka bi mi ndobo ninee.
words DEF PAST she woman DEF she DEP tell it to him and he do work with.it.NEG
words which he didn't turn to his advantage.
49. Ngara matiyoo ma di njaa roo. Na raki 'ba'ja komo he ga!
soon tale my DEP not.completely COP in.this.way eye yours all
My story is complete. Let it stay in your minds.

Nyere kunya (Nyere)

chief bad
The Bad Chief

Author: Veronica 'ba Rundu

Initially collected by Pierre Nougayrol (Told as a true story)

1. Naa koto ndee ba nyere monoo ba ka 'jii kunya, ba ändihī ayi 'jii
SP in.past PAST he chief some he as people bad he remain make people
It is said that, in the past, there was a chief who was a bad person. He used to
2. na firi kunya. Ka ba ä'jē a'ji 'ba 'jii, diji ba ka nyere.
with behavior bad and he take thing of people because he as chief
behave badly with people. And he used to seize the property of other people just
because he was a chief.
3. Damayi hi kada monoo, ka ba änyī dī 'bē'bē ne na ye 'jii na ye
After in sun some then he leave from to.home his with they people DEF they
One day, he left his home with
4. da akuru do ba. Ka ba andee ätū na ba 'jii monoo ka 'binjuru kori baa.

DEP guard on him then he go meet with he person certain as PERS.poverty before river his bodyguards. Then when going to the river, he met a poor man.

5. Kumara ba 'jii na hu 'ju ka makandaa,
woman he person DEF she give.birth as newness.its
The wife of that man had just given birth,
6. ka a'ji monoo ji ba 'bë'bë unja.
and thing some to him at.home not.be
and he had nothing at home.
7. Dihikoree ka ba 'binjuru na andee alehe mbira 'bene dihi mini.
after.it then he PERS.poverty DEF go look.at net his from water
That is why the poor man went and inspected his fishing net at the river.
8. Ka ba ata kinji ka lo'ngoo kötü hi mbira 'bene.
then he find fish as big.its one in net his
Then he found a big fish in his net.
9. Damayi ka ba akehe ne hi külü ne amile kinji na 'bene, na akeke haa do ngori,
After then he tell it in heart his SP fish DEF his COP share in.it on two
then he says in his mind that the fish which is his, he will devide into two-
10. doo ji kumara 'bene, ka mbaraa na agoo 'bugba.
head.its for woman his and remains.its COP sell.it outside
its head will be for his wife and the rest will be sold.
11. Damayi do kungu, ka ba ätü na ba nyere kunya na.
after on road then he meet with he chief bad DEF
Then on the road, he met the bad chief.
12. Ba nyere na raa nabi fi dihi ye 'jii na ye da akuru do ba,
he chief DEF here did send from they people DEF they DEP guard on him
The chief there sent a bodyguard of his
13. andee awo kinji 'ba ba 'binjuru na.
go draw fish of he PERS.poverty DEF
to seize the poor man's fish.
14. Ka ba 'binjuru na ato hi ji ne ji Luma amile,
then he PERS.poverty DEF raise inside hand his to God SP
Then the poor man raised his palms towards God saying that
15. diji nyere di yo gütü ne ji ne, Luma uyo'ba gütü ne ji ba kedeka.
because chief DEP show strength his to him God IND.show.IMP strength his to him also
since the chief has shown his strength to him, let God also show His strength to him.

- 15b. Damayi ka ba nyere na äwü kinji andee nini 'bë'bë ne.
Afterwards then he chief DEF carry fish go with.it to.home his
Then the chief took the fish and went home with it.
16. Da maa mayi na kinji na ji ba, ka ba änyü ne, ka kilingba kinji agu
DEP come with fish DEF to him then he eat it then bone fish prick
Then he arrived with his fish, he ate it, but a bone pricked
17. dogiji ba. Dihikoree nja bikunoo, nja bikunoo!
head.finger his after.it how pain.its how pain.its
his finger. And then what pain, what pain!
18. Ka ba äfi 'jii kori ba 'bingomu monoo.
then he send people around he PERS.abscess some
Then he sent someone to get an abscess doctor.
19. Ka ba 'bingomu na a'nga 'doci dogiji ba nyere na.
then he PERS.abscess DEF cut cut head.finger he chief DEF
Then the abscess doctor cut the chief's finger.
20. Dihikoree nja bikunoo, nja bikunoo.
after.it how pain.its how pain.its
And then what pain, what pain!
21. Ka ba 'bingomu na yemeka a'nga 'doci ji ba. Ka bikunu ädi
then he PERS.abscess DEF again cut cut arm his then pain be.cold
So, the abscess doctor cut his arm, and then the pain of the chief
22. diro nyere. Ka ji naa aba di 'nga 'doci ne, unu ro ba nja firee!
from chief and hand DEF his DEP cut cut it IND.be.ill on him how problem.its
diminished. But his hand which had been cut made him suffer so much!
23. Damayi ka ba nyere nika äfi 'jii kori ba lo'ngu 'jii monoo toyi diro
After then he chief that send people around he great person certain near from
Then the chief sent for an important person near his house.
24. 'bëë aba. Ba lo'ngu 'jii na raa nabi amayi'dee kori ngürü na 'ba nyere.
home his he great person DEF here did come.DIR around call DEF of chief
Then that important person came answering the chief's call.
25. Ba nyere na raa ace nja kori firi na di ta ne ga ji ba lo'ngu 'jii na.
he chief DEF here report had about problem DEF DEP find it all to he great person DEF
The chief there reported in detail to the important person all that had happened.
26. Da nyere naa dihkori kinji na ni di wo ne diji

DEP chief SP after.it fish DEF LOG DEP draw it from.to
then the chief said that since he took the fish from the poor man,

27. ba 'binjuru na, a'ji monoo ka rō kidi rō hiti rō ne unja.
he PERS.poverty DEF thing some as body cold on health body his not.be
nothing good has happened to his health.
28. Ka ba lo'ngu 'jii na akehe ne ji nyere,
then he great person DEF tell it to chief
then the important man told the chief
29. amile bi ngürü'ba ba 'bikinji na rō firi na bi di ku ne
SP he call.IMP he PERS.fish DEF on purpose DEF he DEP tell it
to call the owner of the fish so that he could say what he (poor man) was
30. hi külü ne rō kada na ndee, bi di wo kinji na ba 'binjuru na haa.
in heart his on day DEF PAST he DEP draw fish DEF he PERS.poverty DEF inside.it
thinking about in his mind the past day when he (chief) took the fish of the poor man.
31. Ka nyere äfi 'jii kori ba 'bikinji na.
then chief send people around he PERS.fish DEF
Then the chief sent someone to get the owner of the fish.
32. Ba 'bikinji na ba da maa amayi'dee, ka ne anduju ba rō
he PERS.fish DEF he DEP come.DIR then he ask him on
When the owner of the fish came, he was asked about
33. firi na bi di ku ne rō nyere hi külü ne.
thought DEF he DEP tell it on chief in heart his
the thoughts he was thinking in his mind about the chief.
34. Amile naa, “Hi kada na nyere di wo kinji na ama haa
say SP in day DEF chief DEP draw fish DEF my in.its
He said, “The day when the chief took my fish, I had
35. firi kunu na ndee rō ma, ka nyere unduju ma.
problem painful COP PAST on me and chief IND.ask me.NEG
a painful problem, but the chief didn't ask me any question.
36. Ka ma raa akehe ne hi külü ma amile kaa kaba na,
then I here tell it inside heart my say if like DEF
Then I said in my mind that, if it is like this,
37. nyere di wo kinji na ama, Luma uyo ne 'ba ji ba.”
chief DEP draw fish DEF my God IND.show it IMP to him
the chief who took my fish, let God show him (the right way).”

38. Ka nyere amile firi kunya na ni di mi ne, unya ne 'ba ji ne.
then chief say behavior bad DEF LOG DEP do it IND.forgive it IMP to him
Then the chief asked that the bad action he had done be forgive him.
39. Ka dihi ndani andee 'bono na, nja ami firi banaa.
and from today go ahead DEF NEG do act that.NEG
And that from that day forward, he wouldn't behave like that anymore.
40. Nja yi nee, ye 'jii na hi goli 'bene
NEG do it.NEG they people DEF in wealth his
He would not let them commit wrong, those who serve under him.
41. Ka na ro'bu ba bu'du 'binjuru na ändimü'dee 'bë'bë ne bina,
and COP want he man owner.poverty DEF move.DIR to.home him here
And he wanted the poor man to move into his home
42. na kumara 'bene. Ngara mätiyö ama di nja, na raki.
with woman his soon story my DEP not.completely COP in.this.way
with his wife. My tale which is finished is like this.

Kidi na 'Bata; Kparkpar matiyoo ma! ('Bata)
Elephant with Hare listen story my
The Elephant and the Hare

Author: Daniel 'ba Rabbi

Initially collected by the Luke Partnership Project, 2007 (Fable)

1. Naa nga koto Kidi umayi ami ngoo ro lëmi 'Bata.
SP long.ago previous time elephant IND.come make marriage on sister hare
Long ago, Elephant arranged to marry the sister of Hare.
2. Ka ngoo ändigī ji ba.
and marriage consent for him
And the marriage was agreed to (but did not yet take place).
3. Damayi dihi dori monoo 'Bata naa, na andee bi lewu lëmi ne.
After from year another hare say COP go he visit sister his
Then after a year, Hare said he would go visit his sister.
4. 'Bata raa na ndere na ndere ka ba 'bëë lëmi ne.
Hare then with walking with walking as he compound sister his
Hare began walking to the home of his sister.

5. Bu'du lēmī ba ka Kidi, ba ndee do mamba.
man sister his is elephant he PAST on hunt
His sister's man, Elephant, was hunting.
6. Ba da maa äbühi'dee 'bē'bē, bi ta luma ne 'Bata, ba da mayi
he DEP arrive.DIR at.home he see in-law his hare he DEP come
When he arrived home, he saw his in-law Hare who had come
7. bilewu ye. Ka bihi rō ba ka mākinyēē.
INF.visit them and down on him be happy
to visit them, and he was very happy.
8. Kidi raa kirehi ji mömü ne, "Ī mi 'ba ä'jimönyü ji luma ma."
elephant here quickly to wife his you make IMP food for in-law my
Elephant said to his wife, "Make food for my in-law."
9. Da hu naa, "Hi'bü nja ji jee."
but she say oil NEG for us.NEG
But she said, "We don't have oil."
10. Da ba naa, "Ī tā 'ba cici do fö'dü."
then he say you put on (pot) on fire
Then he said, "Put the cici pot on the fire."
11. Hu raa nā cici do fö'dü, cici da maa aci,
she here with (pot) on fire (pot) DEP become.hot
She put the pot on the fire, and when it became hot, she called
12. ka hu ängürü'dēē bu'du ne.
then she call.DIR man her
for her man to come.
13. Naa ka ji ba, "Cici uci ro."
say be for him (pot) become.hot
She said to him, "The pot is hot." (There was no water in the pot.)
14. Ka Kidi äwü gbondo ne atā ne hi cici.
then elephant carry foot his put it in (pot)
Then Elephant went and put his foot into the pot. (Because his body produces oil and it comes out when it is hot, in this way they commonly got cooking oil.)
15. Nya ba 'jii 'bii 'Bata hibi lingi ye diro firi na
as he person yours hare did examine them from matter DEF
Your person Hare examined the situation
16. ye da hibi yogo ne.

- they DEP did obey it
which they followed.
17. Ka hi'bü paca hi cici.
and oil full in (pot)
And the oil in the pot was full.
18. Kori 'Bata ämönyü dümü, ba naa ka ji ba luma ne, ndere 'bene üdü ro.
before hare eat porridge he say be to he in-law his walking his IND.start
Before Hare ate the porridge, he said to his in-law that he was going.
19. Kidi naa, "A 'di luma ma, i mönyü köyëë, ka je mi kelee,
elephant say oh what in-law my you eat ?.NEG and we make talk.NEG
Elephant said, "Oh my in-law, you did not eat, and we did not talk,
20. i naa i doo roo?"
you say you on.it then
you say you are going?"
21. 'Bata naa, "Mi mayi ngbo binduju he ka ayikaw."
hare say I came just INF.ask you as (greeting)
Hare said, "I just came to greet you."
22. 'Bata raa na ndere nabi gbu'ju 'bë'bë ne.
hare here with walking did return at.home his
Hare began walking and returned to his home.
23. Ba da maa ämbühi 'bë'bë, naa ka ji hu Majayi,
he DEP arrive at.home say be to her (name)
When he arrived at home, he said to Majai (Hare's wife),
24. Hu ta 'ba cici do fö'dü, cici do fö'dü.
she put on (pot) on fire (pot) on fire
for her to put the pot on the fire, the pot on the fire.
25. Majayi raa nguru na cici do fö'dü. 'Bata raa andee agi
(name) here really with (pot) on fire hare here go turn.aside
Majai then put the pot on the fire. Hare turned around
26. rone kon domu'du.
himself little lying.down
and lay down.
27. Naa ka ji hu kumara 'bene,
say be to she woman his
He said to his wife,

28. “Kaa na cīcī nika di ci roo, ngürü'dëë ma 'ba.”
if COP (pot) that DEP become.hot then call.DIR me IMP
“When that pot becomes hot, call me to come.”
29. Mbaa cīcī raa nabi aci.
short.while (pot) here did become.hot
In a short while, the pot became hot (there was no water in the pot).
30. 'Bata raa nabi amayi äwü gbondo ne atāa hi cīcī.
hare here did come carry foot his put.it in (pot)
Then Hare came and put his foot in the pot.
31. Ka gbondo 'Bata älö mbäjä ka fürü.
then foot hare peel.off place.of.wound as wounded
Then Hare peeled off the scab of the wound on his leg. (Because he has no oil in his body, unlike Elephant he gets burned).
32. Ba firi na dibina raa andee, ka ne ämbühi hi mbili lëmi ba.
he matter DEF then here go then it arrive in ear sister his
This story came to his sister.
33. Ka lëmi ba ye na bu'du ne amayi'dee bi lewu ba.
then sister his they with man her come.DIR he visit him
Then his sister and man (Elephant) came and visited him.
34. İ Kidi raa äwü ko i anduju 'Bata naa ka ji ba,
you elephant here carry mouth your ask hare say as to him
(Narrator speaks to Elephant) Elephant, go and ask Hare,
35. “A'ji bana di nya i äwü gbondo i atā ne hi cīcī kici raa ka 'di?”
thing that DEP let you carry foot your put it in (pot) hot here be what
“How can you put your foot into the hot pot?”
36. İ 'Bata dibina roo, mbir bihaci ro, ka hi ba
you hare then (anger) INF.be.hot and in he
(Narrator speaks to Hare) Hare, you have become angry, and
37. aya'nga rō Kidi.
lose.temper on elephant
lost your temper on Elephant.
38. Naa ka ji ba, “İ kaa akoo ka nika gile lëmi ma nja ji
SP be to him you if say.it like that surely sister my NEG for
(Narrator says to Hare) Then say to him, “If you say like this, then surely my sister is

39. i wa ro.
 you not
 not for you.
40. Ngoo 'doci 'börö, ma nja ro'bu ngoo no i wa.”
 marriage stop already I NEG want marriage with you not
 The marriage is off, I don't want to be an in-law with you.”
41. Da ngara matiyoo ma di njaa na raki komo he, nyaki!
 then soon story my DEP not.completely COP in.this.way eye yours as.is
 My story has now ended before you like this.

Firi di'ba lu'ba (Lu'ba)
matter from deserted.village
History of the Deserted village

Initially collected by the Luke Partnership Project, 2007 (Historical narrative)

1. Gifiri diro kuhu Böngö nga koto.
 little.matter about tribe Bongo long.ago previous.time
 The history of the Bongo tribe from an eariler time.
2. Hi dori 1872 ba 'jii monoo ro ba ka Schweinfurth bi mayi'dee
 in year 1872 he person another name his is Schweinfurth he comes.DIR
 In the year 1872, a person named Schweinfurth came
3. do bihi 'ba Böngëë hi Waw,
 on place (location) Bongo in Wau
 to the place of Bongo in Wau,
4. ro firi ango gifiri diro kuhu Böngö.
 on matter write small.matter about tribe Bongo
 for the matter of writing about the Bongo tribe.
5. Da 'dice ba ji Böngëë naa, ni ta
 then message his to Bongo(pl) SP LOG see
 He wrote in his article that he found
6. Böngëë yi cu ndee kaba a'ji 'ba mbu'da.
 Bongo(pl) they be.full PAST like thing of 100,000
 the number of Bongo to be 100,000.
7. Hi Waw nika na ndee ga ka Böngëë 'jii monoo
 in Wau that COP PAST all as Bongo(pl) person another
 In Wau, there were not many other tribes

8. ndee hi Waw di hikori Böngö unja ndee wa.
 PAST in Wau after Bongo is.not PAST not
 like the Bongo (in number of people).
9. Ba naa kedeka bigu Böngö ka 'ngäcä raa ndee ka hido kunya ye
 he SP also INF.sell Bongo as slave here PAS as attitude bad they
 And he said that the selling of the Bongo as slaves was a bad thing
10. türü na ndee hi Waw ka Türkiyä yi di mi ne rō Böngö.
 government DEF PAST in Wau is Turks they DEP make it on Bongo
 that the Turks did, using the Bongo tribe at that time.
11. Da ana Njii bida firi gbana bingo firi 'ba Böngö,
 then this.is book INF.read matter with INF.write matter of Bongo
 So, this is the reading and writing book of Bongo
12. ka he tugba do firi diro kuhu he, dibi mbaraa na äkü.
 in.order you take on matter about tribe yours otherwise balance.its COP finish
 so as to take responsibility of your tribe, otherwise the memory will disappear.
13. Ngu'ngu he hi do he 'ba!
 Ponder you in head yours of
 Ponder this in your heads.

Bu'du ye na Kumara 'Bene

man they with woman his.LOG
 A man and His wife

1. Kparkpar matiyoo ama! Anya 'bene ba
 listen story.POS my leave her.LOG he
 Listen to my story about a certain man
2. bu'du monoo ye na kumara 'bene.
 man certain they with wife his.LOG
 and his wife.
3. Ye ka gbogbo 'bi'büdi di 'bëë ye,
 they be big PERS.lazy from home their
 They were very lazy in their home,
4. ka ye ngbo nabi 'do nyaka 'beye giyee ngitikan.
 and they just did cultivate field their some small
 and their young children cultivated their fields.
5. Ka mo'jo muu naji ye ka loki, ka ye nabi

And little children with.to them be many and they did
They had many children and they

6. pī ye 'ba nyaka bi'do kürü, ka ye nabi
send them to field INF.cultivate groundnuts and they did
sent them to the field for cultivating groundnuts, and they
7. nyü nja ne kpawga. Ka ye äwü'dëë gimonoo
eat had it all and they carry.DIR SM.certain
ate them all. And they carried a few
8. ka bö'bü ye ako'doo diro mbaga ye.
to father their hide.it from.on mother their
to their father to hide from their mother.
9. Ka bana bi di ngu'ngu äwü gikürü monoo
and that.one he when think carry SM.groundnut certain
And that one, when he (father) thought of taking some groundnuts
10. hi mbu'da rō ne andee änyü ne do gaga baa,
in bag for him.LOG go eat it on shore river
in (his) pocket for himself to go eat them at the shore of river,
11. ka kötü acu hi mini. Ka ba nabi du fü'dü
and one fall in water and he did light
then one fell in the water. So he called out,
12. “Küröö ma, na 'baa? Küröö ma, na 'baa?”
groundnut.POS my be where groundnut.POS my be where
“Where is my groundnut? Where is my groundnut?”
13. Kumara raa nabi älü'dee dihi mini ji ba.
woman then did come.out.DIR from.in water to him
Then a woman came to him from out of the water.
14. “Di, i da ami roo ka bana?”
what you DEP cry for.it as that.one
“What are you crying about?”
15. Ka ba nabi aku ne ji hu,
and he did say it to her
And he said to her,
16. “Küröö ma kötü raa di cu hi mini.”
groundnut.POS my one then which fall in water
“My groundnut fell in water.”

17. Ka hu nabi ä'bi ko'do ji ba, ka hu aku
And she did give calabash to him and she say
Then she gave a bowl to him and said
18. ne ji ba, "İ ki ndee 'bë'bë 'da roo, ku'ba
it to him you if go to.house there for.it say.IMP
to him, "If you go home there, say
19. ne amile, 'A ko'do, hu kumara na ndee
it that oh calabash she woman this was
'Oh bowl, this woman had
20. hu ku, "Di ndee ji i?" ' ' "
she say what was for you
said, "What was (said) to you?" ' ' "
21. Ana ba da maa aku ne kabana amile,
this.is he when man says it that.one that
This man, he said like that,
22. "A ko'do, hu kumara na ndee hu ku, 'Di ndee ji i?'
oh calabash she woman this was she say what was for you
"Oh bowl, this woman had said, 'What was (said) to you?' "
23. Ka ko'do nabi acu na dümü paca dihi koo.
then calabash did fall with asida much from.in edge.its
Then the bowl (became full and) spilled asida over its edge.
24. Ka ye nabi änyü nja ne kpawga,
And they did eat had it all
And they (entire family) ate it all,
25. ka ba nabi aku 'julu ne, "A ko'do, hii
and he did say return it oh calabash in.it
and he replied saying, "Oh calabash,
26. nyika ka haa nabi nyi." Ka ba nabi ndee
be.white as in.me did be.white and he did go
be white as I became white." And he kept
27. ako'du ko'do ji 'bidukan, ka ba nabi gbu'ju
keep calabash to PER.store and he did return
the calabash with the store owner, and he returned
28. do gaga baa yemeka nabi ädü binyü

at shore river again did begin eating
to river to begin eating

29. kÜRÜ, ka kÜRÜ kÖtü nabi acu hi mini.
groundnuts and groundnut one did fall in water
groundnuts, and one groundnut fell in water.
30. Ka ba nabi ädü tÜdü, “KÜRÖÖ ma, na 'baa?
and he did start cry groundnut.POS my be where
And he cried, “Where is my groundnut?”
31. WÖwÖÖyİ kÜRÖÖ ma na 'baa? wÖwÖÖyİ!”
oh groundnut.POS my be where oh
Oh where is my groundnut? Oh!”
32. Ka hu kumara na ndee älü'dëë ji ba,
and she woman this was came.out.DIR to him
And this woman came to him,
33. “Di, İ da ami roo kabana?”
what you when do for.it that.one
“What have you done with that one?”
34. Ka ba aku ne, “KÜRÖÖ ma kÖtü raa di cu
and he say it groundnut.POS my one then when fall
And he said, “My one groundnut fell
35. hi mini.” Ka hu nabi ndee nabi 'bİ hakaca ji ba,
in water and she did was did give ?donkey to him
in the water.” Then she gave a donkey to him,
36. “İ ki ndee mbühi 'bë'bë roo, ku'ba ne amile,
you if was arrive to.house for.it say it
“When you arrive to the house, say,
37. ‘Hakaca, hu kumara na ndee
donkey she woman this was
‘Donkey, this woman had
38. hu ku, “di ndee ji İ?” ’ ’ Ana ba da maa
she say what was for you this.is he when child
said, “What was (said) to you?” ’ ’ When the man
39. aku ne kabana, ka hakaca nabi äkü cİİ ka ganja.
say it that.one and donkey did make feces as metal
said like this, the donkey made feces of money.

40. Damayi dibina ka ba nabi nyi
afterwards then as he did get.up
Afterwards he got up
41. ako'du hakaca ji hu kumara monoo.
keep donkey to she woman certain
and kept the donkey with a certain woman (not his wife).
42. Ka ba gbu'ju dogaga baa yemeka ädü
and he return at river again start
Then he returned to the river again and began
43. binyü kürü, ka kürü kötü nabi acu hi mini.
eating groundnut and ground one did fall in water
eating groundnuts and one groundnut fell in the water.
44. Ka ba ädü tüdü, "Küröö ma, na 'baa?
and he began cry groundnut.POS my be where
And he began to cry, "Where is my groundnut?"
45. Wöwööyï, wöwööyï!"
Oh, oh!"
Oh!"
46. Ka hu kumara na ndee nabi älü amayi'dee
And she woman this was did enter come.DIR
And this woman entered and came
47. ji ba, "Ba a'ji bana 'bägäyëë bihi ka
to him he thing that.one yourself down as
to him, "That thing happening
48. amara i raa ngbo amayi ami hi do ma,
clear you then just come do in my head
clearly is just in your head,
49. hi firi 'biï raa ka 'di?"
in word your then as what
so what do you say (about this)?"
50. Ka ba nabi aku ne, "Küröö ma kötü
and he did say it groundnut.POS my one
Then he said, "My one groundnut
51. raa di cu hi mini." Da hu kumara na

then when fell in water when she woman this
fell in the water.” Then this woman

52. naa ka ji ba, “Ngbala raa gbana bëli
SP as to him branch then with stick
said to him, “Then branch and stick
53. ngbo lunyi rọ ba äci ba ci hiji muyu!”
just starting for him beat him beat palm death
start to beat him to death!”
54. Ka ba nabi aku ne yemeka naa,
and he did say it again SP
Then he said it again,
55. “Dakiro ngbala, dakiro bëli.”
start branch start stick
“Begin branch, begin stick,
56. Ka ye maa anya bicì ba.
and they child leave beating him
Then the children stopped the beating of him
(when he was almost unconscious).”
57. Dibina ka ba nabi agbu'ju ji 'bidukan naa,
then and he did return to PERS.store SP
Then he returned to the store owner,
58. “Ma ro'bu ko'doo ama ro.”
I want calabash.POS my just
“I want my calabash.”
59. 'Bidukan raa nabi andee ä'bi'dëë ko'do
PERS.store then did go give.DIR calabash
Then the store owner did not give this calabash
60. na di nja ka 'ba 'buko'doo,
this when not as to PERS.calabash.NEG
to the owner of the calabash,
61. “Ï 'buko'do raa nabi mbanya ko'do.”
you PERS.calabash then did abandon calabash
(Narrator) “You owner of calabash have abandoned
the calabash.”
62. 'Budukan raa nabi ku ne,

PERS.store then did say it
Then the store owner said,

63. “Nja mbanya ko'do 'biyëë, anika ko'do 'bii.”
not abandon calabash to.you.NEG those calabash your
“Don't abandon your calabash, that was your calabash.”
64. Da 'buko'do naa, “Kuru ka ma giyee mbaa,”
then PERS.calabash SP guard as my some short.while
Then the owner of the calabash said, “Guard mine for a while,”
65. ba raa nabi ndee agoki'dee ngbala gbana bëli.
he then did was gather.DIR branch with stick
but then he brought branch and stick (and beat store owner).
66. Ana bi di ku ne kabana amile,
this.is he when say it that.one that
Then he said to that one,
67. “Dakiro ngbala, dakiro bëli.”
start branch start stick
“Begin branch, begin stick.”
68. Ka ngbala gbana bëli lunyi ro 'budukan
and branches with stick starting for PERS.store
And branch and stick began beating
69. äci ba ci äci ba ci hi ji muyu.”
beat he beat beat he beat in hand death
the store owner to death.”
70. “Ï 'budukan, ï raa ngbo ro tüdü, ‘Wöwöoyi, wöwöoyi!
you PERS.store you then just for cry oh oh
(Narrator) “You store owner, you just cry, ‘Oh, oh!
71. Ko'do 'bii raa nya'ba ma ro.” “Ï 'buko'do ï
calabash your then leave.IMP me just you PERS.calabash you
Then leave me your calabash.’ ” (Narrator) “You owner of
calabash,
72. raa nabi aku ne, ‘Dakiro ngbala, dakiro bëli.’
then did say it begin branch begin stick
then say, ‘Begin branch, begin stick.’
73. Ka ye maa anya bëci 'budukan.
and they child leave INF.beat PERS.store

Then the man stopped the beating of the store owner.’

74. Damayi ka ba nabi gbu'ju ji hu
Afterwards as he did return to her
Afterwards he returned to this
75. kumara na ndee bi di nya akaca ndee ji hu.
woman this was he when leave donkey was to her
woman who he left the donkey to her,
76. “Ma ro'bu akaca ma.” Ka hu kumara
I want donkey my then she woman
“I want my donkey.” Then this woman
77. na nabi andee amayi na kpanga akaca ji ba,
this did go come with type donkey for him
went and came with a type of donkey for him,
78. ana di nja äkü cii ka ganjaa!
this.is when not make feces as metal.NEG
this which did not make feces as money.
79. “İ 'buakaca raa nabi ambanya akaca.”
you PERS.donkey then did abandon donkey
(Narrator) “You owner of donkey abandoned the donkey.”
80. Hu kumara na, naa ka ji ba 'buakaca,
she woman this say as to him PERS.donkey
This woman said to him, the donkey owner,
81. “Nja mbanya akaca 'biyëë, ana akaca 'bii.”
not abandon donkey your.NEG this.is donkey your
“Don’t abandon your donkey, this is your donkey.”
82. Da 'buakaca naa, “Kuru ka ma giyee mbaa.,
then PERS.donkey SP guard as my some little.while
Then the owner of the donkey said, “Guard mine for a while,
83. ba raa nabi andee agoki'dee ngbala, gbana bëli.”
he then did go gather.DIR branches with stick
then he went and brought branch and stick.”
84. Ana bi di ku ne kabana amile,
this.is he when say it that.one that
Then he said to that one,

85. “Dakiro ngbala, dakiro bëli.”
Start branch start stick
“Begin branch, begin stick.”
86. Ka ngbala gbana bëli lunyi rọ hu äci
and branch and stick starting for her beat
Then branch and stick began
87. hu ci äci hu ci hi ji muyu.
she beat beat she beat in hand death
beating her to death.
88. Hu raa ngbo rọ tütü, “Wöwööyì, wöwööyì!
she then just for cry oh oh
Then she cried, “Oh, oh!
89. Hakaca 'bii raa nya'ba ma ro.”
donkey your then leave me just
Let your donkey leave me.”
90. “İ 'bihakaca i raa nabi ku ne,
You PERS.donkey you then did say it
(Narrator) “You owner of donkey, you said,
91. ‘Dakiro ngbala, dokiro bëli.’ ”
start branch start stick
‘Begin branch, begin stick.’ ”
92. Ka ye maa anya bici hu.
as they child leave INF.beat her
Then the man stopped beating her.
93. Ngara matiyoo ma di njaa roo, na raki gbanja.
soon story.POS my when not for.it this here various
(Man took calabash, real donkey, branch and stick.) Now my
story if finished.

(Lesson is: You cannot take whatever property you like.)

Kharbino 'ba Rabbi 'ba Khamis

'Bata ye na Lëmi ne
hare they with sister his.LOG

1. Kparkpar matiyoo maa! Anya 'bene 'Bata ye
listen story.POS my? leave her.LOG hare they
Listen to my story about Hare and
2. na lëmi ne Madul. Naa nga koto pöwü,
with sister his.LOG Madul SP long.ago before previous.time
his sister Madul. A long time ago in a previous time,
3. Jölö Ngono raa da amayi ayi ngoo rọ lëmi 'Bata.
cock chicken then when come make marriage for sister Hare
Cock came to make a marriage (proposal) for sister of Hare.
4. Ka 'Bata nabi ändigī ngoo rọ hu lëmi na 'bene ji ba.
and hare did accept marriage for she sister this his.LOG to her
And Hare accepted the marriage (proposal) for his sister.
(Sister went to live with Cock.)
5. Damayi dihi kada monoo roo, 'Bata naa na
Afterwards from.in day certain for.it hare SP be
Afterwards on a certain day, Hare decided to
6. andee bilewu lëmi ne. Ba raa na ndere na
go watch sister his.LOG he then be walk be
go visit his sister. Then he walked and walked
7. ndere na ndere ba da maa ämbühī 'bëë lëmi ne.
walk be walk he when arrive house sister his.LOG
and walked until he arrived at his sister's house.
8. “Dibina i ngono raa nabi agu fö'dü do rüü 'beye.”
then you chicken then did stab fire on house their
(Narrator) “Then you chicken set fire on their house.”
9. Ka ba ädü aku ne amile, “Kokoriyo ngono
and he start say it say cackle chicken
And he (flew onto house and)began to say, “*Cackle*, chicken
10. fö'dü do 'bü'bü, fö'dü mänää.” Ka fö'dü mänää.
fire on foaming fire going.out and fire going.out
the fire is going out.” Then the fire went out.
11. “İ 'Bata dibina raa nabi aku ne ji luma ne
you hare then then did say it to in-law his.LOG

(Narrator) “You Hare said to your in-law

12. Ngonono naa, ‘Ma doo ro.’ ” Da ba luma ba na
chicken SP I on.it just then he in-law his this
Chicken, ‘I am on it (fire?).’ ” Then his in-law
13. ka ji ba, “Oo.” 'Bata raa na ndere 'bëë ne,
say to him oh hare then be walk house his.LOG
said to him, “Oh.” Then Hare walked to his house,
14. nabi ndee agu fö'dü do rüü 'bene.
did was stab fire on house his.LOG
and bought fire on his house (because Hare does whatever he
sees other do).
15. Madul naa ka ji ba bu'doo ne Ngonono,
Madul SP as to him husband.POS her.LOG chicken
Madul said to him her husband the chicken (because she knew
what Hare would do),
16. “'Bata ume na firi 'beneë. Ndee'ba dokori ba.”
hare IND.not.good with word his.LOG.NEG go.IMP on.about him
“Hare will do no good in his matter. Go on about him.”
17. Ngonono raa na ndere nabi ndee ta 'Bata di gu
chicken then be walk did was see hare when stab
Then chicken walked and saw Hare who brought
18. 'bo fö'dü do rüü 'bene ro. Ba raa nabi äbi do
had fire on house his.LOG just he then did fly on
fire on his house. Then he flew on
19. rüü 'ba 'Bata nabi aku ne amile,
house of hare did say it that
the house of Hare and said,
20. “Kokoriyo ngono fö'dü 'bü'bü fö'dü mänää.”
cackle chicken fire roaring fire go.out
“Roaring fire, go out.”
21. 'Bata raa nabi aku ne amile, ba raa maa
hare then did say it say he then will
Then Hare asked, why he is
22. äkëndi ne na ndobo di 'bëë ni?”
correct it with work from home ?his.LOG

correcting the work from his (Hare's) home?

23. Ka ba kpärä na lëmi ne diji Ngono, naa ka ji ba,
and he force this sister his.LOG from.in chicken say as to him
Then this forcing of his sister from Chicken, saying to him,
24. “Gile lëmi ma nja ji iyëë ro.”
surely sister my not to you.NEG just
“Surely my sister is not for you.”
25. Kpärikpö raa nabi amayi ami ngoo rō hu
tortoise then did come make marriage for she
Then Tortoise came and made a marriage proposal to
26. lëmi na 'ba 'Bata. Ka 'Bata ändigī do ngoo
sister this of hare and hare accept on marriage
this sister of Hare. And Hare accepted marriage proposal
27. rō lëmi ni ji ba.
for sister ?his.LOG to him
of his sister to him.
28. Dihi kada monoo roo, 'Bata naa na andee
From.in day certain for.it hare SP be go
On another day, Hare went
29. bilewu lëmi ne. Ba raa na ndere na ndere
INF.watch sister his.LOG he then be walk be walk
to visit his sister. Then he walked and walked
30. nabi ndee ämbühī 'bëë lëmi ne.
did go arrive house sister his.LOG
until arriving at his sister's house.
31. Kpärikpö raa nabi aku ne ji Madul naa, hu yi'ba
tortoise then did say it to Madul SP she make.IMP
Then Tortoise said to Madul that she should make
32. ä'jimönyü ji lündü ne. Hu raa äwü ko ne naa
food for brother his.LOG she then carry mouth her.LOG SP
food for his brother. Then she opened her mouth
33. ka ji ba bu'doo ne,
as to he husband.POS her.LOG
and said to her husband,

34. “Tutu njaa, ka ma ähü möönyü doo.”
grinding.stone not and I grind dura on.it
“There is no grinding stone for me to grind dura on.”
34. Da ba naa ka ji hu, hu ayi'ba ähü ne do koto ne.
then he SP as to she she make.IMP grind it on previous his.L
When he said to her that she should grind it on his previous
one (back).
35. Hu raa nguru nabi ähü rüjü dümü ga dokotuo ba.
she then really did grind flour asida cut never.POS his
Then she really ground asida flour as never before.
36. 'Bata da maa ata firi na, ba raa dibina nabi
hare when will see matter this he then then did
When Hare saw what happened, then he
37. aku ne ji Kpärikpö naa ndere 'bene üdü ro.
say it to tortoise SP walk his.LOG begin just
said to Tortoise to begin walking.
38. Da Kpärikpö naa, “Kuru'ba ä'jimönyü.”
then tortoise SP wait.IMP food.
Then Tortoise said, “Wait, food!”
39. Ba naa, ne nja ro'bu ä'jimönyëë.
he SP it not want foods.NEG
He said that he doesn't want the food.
40. Lëmi 'Bata di ta firi na 'ba 'Bata, ka hu aku ne
sister hare when see matter this of hare and she say it
When the sister of Hare saw what happened concerning Hare,
41. ji bu'doo ne naa, “Firi 'ba 'Bata umee,
to husband.POS her.LOG matter of hare IND. ?
she said to her husband, “The matter of Hare ,
42. ndee'ba hikori ba.” Kpärikpö ndee ämbühü ta Majayi hibi
go.IMP in.about him tortoise was arrive see Majayi was
go about him.” Tortoise arrived to see Majayi (wife of Hare)
43. ähü möönyü do koto 'Bata. Da Kpärikpö
grind asida on previous hare then tortoise
grinding asida on Hare's previous (back). Then
44. raa aku ne ji hu naa hu ayi'ba ähü möönyü na

- then say it to her SP she make.IMP grind asida with
Tortoise said to her that she should grind asida
45. dohogo ne. 'Bata raa nabi aku ne ji Kpärikpö,
back his hare then did say it to tortoise
on his back. Then Hare said to Tortoise,
46. “İ raa maa äkëndi ma na ndobo dihi 'bëë ma?”
you then will correct me with work from.in house my
“So, will you correct me with the work inside my house?”
47. Ka ba kpärä na lëmi ne diji Kpärikpö,
and he force this sister his.LOG from.to tortoise
Then this forcing of his sister from Tortoise,
48. naa ka ji ba, “Gile lëmi ma nja ji iyëë ro.”
SP as to him surely sister my not to you.NEG just
said to him, “Surely my sister is not for you.”
49. Kidi raa na ndere 'bëë 'Bata andee biyi
Elephant then be walk house Hare go INF.make
Then Elephant walked to house of Hare and made
50. ngoo ro lëmi 'Bata. Ka 'Bata ändigï ngoo ji ba.
marriage for sister hare and hare accept marriage to him
a marriage proposal for Hare's sister. And Hare accepted the
marriage proposal from him.
51. Kidi raa nabi aku ne naa, 'Baya nawu ji ne
elephant then did say it SP hare there.is for him
Elephant said that Hare is
52. 'bë'bë ndumu. Ka 'jii nabi amayi agbodo
to.house tomorrow and person did come gather
at home tomorrow. And person comes and gathers
53. ne ga 'bëë kidi. Lëmi 'Bata ka Madul
him all house elephant sister hare as Madul
to him all in the house of elephant. Sister of Hare, Madul,
54. raa nabi ayi ä'jimönyü ga, hu raa aku ne
then did make food all she then say it
made all the food, then said
55. ji kidi naa ka ji ba hi'bü njaa.
to elephant SP as to him oil not

to elephant that there was no oil.

56. Kidi naa ka ji hu, hu ta'ba cici do fö'dü,
elephant SP as to her she put.IMP pot on fire
Elephant said to her that she should put the pot on the fire,
57. ki ci roo hu ngürü'bä ne. Da hu naa ka ji ba, "Oo."
if hot for.it she call.IMP him then she SP as to him ok
when it is hot, she should call him. She said to him, "Ok."
58. Cici raa nabi aci, hu raa nabi ängürü kidi,
pot then did be.hot she then did call elephant
The pot became hot, then she called Elephant,
59. ba raa nabi amayi ata gbondo ne hi kutu,
he then did come put foot his.LOG in pot
he came and put his foot in the pot,
60. ka hi'bü haa paca. Hu raa nabi ätö'ji ne
and oil in.it much she then did pour it
and there was much oil in it. Then she poured it
61. do hita ji ye nahi bihi 'baya.
on sauce for them with.in place feast
on the table for them in the place of feasting.
62. 'Bata naa, "Ne doo ro, dakiro ndumu 'baya
hare SP it on.it just tomorrow feast
Hare said that tomorrow there would be a feast
63. naji ne 'bëë ni. Na ndondo loki 'jii raa nabi
with.to him house his.LOG be dawn many people then did
with him at his house. The next morning, many people
64. gbo'dee do ye ga 'bëë 'Bata ro 'baya.
gather.DIR on them all house hare for feast
gathered to them at the house of Hare for a feast.
65. Majayi raa ädü ndobo ä'jimönyï,
Majayi then began work food
Majayi then began preparing food,
66. da hu naa ka ji ba 'Bata hi'bü njaa.
then she SP as to he hare oil not
and said to Hare that there was no oil.

67. 'Bata naa ka ji hu, hu t̩a'ba kutu do f̩ö'dü,
hare SP as to her she put.IMP pot on fire
Hare said to her that she should put a pot on the fire,
68. ki ci roo hu ngürü'ba ne. Hu raa at̩a c̩i c̩i do f̩ö'dü,
if hot on.it she call.IMP him she then put pot on fire
and when it was hot she should call him. She put pot on fire,
69. da maa aci, ka hu ängürü'dëë 'Bata naa ka ji ba
then here be.hot then she call.DIR hare SP as to him
and when it became hot, she called Hare and said to him that
70. c̩i c̩i uci ro. 'Bata ka at̩a gbondo ne kani,
pot IND.hot just hare then put foot his.LOG like.this
the pot was hot. Then Hare put his foot like this
71. na ro'bu alutu lutu.
be want burn burn
as if wanted to get burned.
72. Kidi raa nabi ata binjuru ba, ka ba amayi
elephant then did see humiliation his and he came
Then Elephant saw his humiliation and came
72. at̩a gbondo ne hi c̩i c̩i, ka hi'bü nabi acu paca.
put foot his.LOG in pot and oil did fill much
and put his foot in the pot and much oil came out.
73. 'Bata raa nabi aku ne ji Kidi, “Ï raa maa
hare then did say it to elephant you then here
Then Hare said to Elephant, “Will you
74. äkëndi ma na ndobo dihi 'bëë ma?”
correct me with work from.in house my
correct me the work in my house?”
75. Ka ba kpärä na lëmi ne diji Kidi, naa ka ji ba,
and he force this sister his.LOG from.in elephant SP as to him
And this forcing of his sister about Elephant said to him,
76. “Gile lëmi ma nja ji iyëë ro.”
surely sister my not to you.NEG just
“Surely my sister is not for you.”
77. Tira raa nabi amayi ro ngoo kedeka ro
?snake then did come for marriage also for

Then Ant also came with a marriage proposal for

78. hu lēmī na 'ba 'Bata. 'Bata raa nabi
she sister this of hare hare then did
this sister of Hare. Hare accepted
79. ändīgī do ngoo ji Tira. Tira raa nabi ara
accept on marriage to ant ant then did press
the marriage proposal of Ant. Ant pressed
80. do lēmī 'Bata hi guu duku.
on sister hare in hole
on the sister of Hare (to go) in hole.
81. 'Bata naa na andee 'bëë lēmī ne bilewu hu.
hare SP be go house sister his.LOG INF.watch her
Hare went to the house of his sister to visit her.
82. Ba da maa ämbühi 'bë'bë, ba raa rō ngürü
he when here arrive at.house he then for call
When he arrived to the house, he called
83. rō lēmī ne, “A Madulu, Madulu.”
for sister his.LOG oh Madulu Madulu
for his sister, “Oh Madul, Madul.”
84. Tira ngbo rō *TTTTTTTTTTTTTT, TTTTTTTTTTTT,*
Ant just for
Ant just (made sound)
85. dobihi kpikpi. “A Madulu, Madulu.”
area early oh Madul, Madul
of the area early. (Hare) “Oh Madul, Madul.”
86. Ba kaa ängürü, “Madulu.” Tira raa ngbo rrrrr, rrrrr.
he will call Madul ant then just
He called, “Madul.” Then Ant just (made sound).
87. Ka ko 'Bata hi tūdū naa, “Ma nja ata lēmī maḡ ro!”
and mouth hare in cry SP I not see sister my.NEG just
Then hare cried, “I don't see my sister!”
88. Ngara matiyoo ma di njaa roo,
soon story.POS my from not for.it
This is the end of my story,

89. nà raki gbanja komo he ga.
 with here various eye your all
 this is all for you to hear.

(Lesson is: When you get angry at your in-laws, it prevents you from seeing your family members).

Marcello 'ba Mario 'ba Läü

'Bata ye na Mbaangara

1. Kparkpar matiyoo maa! Anya 'bene 'Bata ba
listen story.POS my leave his.LOG hare he
Listen to my story about Hare going
2. raa na ndere andee do mamba 'bene 'böötü mini,
then be walk go on hunt his.LOG across water
for a walk on his hunting across river,
3. ka ba nabi äbühī 'bëë mbaangara, ka ba
and he did arrive house stranger and he
and he arrived to the house of a strange woman, and
4. ata ä'jimönyī 'Bätü mini. Ba raa nabi atikal
find food water he then did cross
he found much food there. Then he crossed
5. ba mini nika na koro.
he water those with trap
this water with a boat.
6. Ka ba nabi agbu'ju 'bë'bë andee ji bulo'ngo ne Hilü.
and he did return to.house go to friend his.LOG hyena
Then he returned home and went to his friend, Hyena.
7. Ba naa ka ji ba, “A bulo'ngo ma, ayi'ba
he SP as to him oh friend my make.IMP
He said to him, “Oh my friend,
8. ndumu na ndondo kpümü ka ji ndee do mamba
tomorrow be dawn early as to go on hunt
early tomorrow morning go on a hunt
9. 'bätü ba mini na 'bani.”
he water this there
there.”
10. Ba naa ka ji ba, “Oo.” “Ka ayi'ba na koro
he SP as to him ok and make.IMP with trap
He said to him, “Ok.” (Hare) “And make your boat
11. 'biī rō bitikali ku'da.” A'ji 'ba 'jii na 'da,
your for crossing water.place thing of person this there
for crossing the water hole. The thing of this person

12. raa 'Bata da adodo Hilü rō bu atunu ba.
then hare when deceive hyena for kill him
was Hare deceiving Hyena in order to kill him.
13. Ye raa nabi ädü ndere, ye da maa äbühî ko mini,
they then did start walk they when here arrive edge water
Then they began walking, and when they arrived at the edge
14. ka ye nabi ajonya koro rō bitikali ye.
and they did set trap for crossing their
of the water, they (each) made a boat for the crossing.
15. Ye raa nabi ambi bi'bugu 'bonjo dî 'bëë Mbaangara.
they then did leave INF.steal pumpkin from house Mbaangara
Then they left stealing a pumpking from house of Mbangara.
16. Hu da maa ata ye, ka hu ädü biga ye,
she when here see them and she start INF.chase them
When she saw them, she began chasing them,
17. ka 'Bata nabi ayi liki ädü ngaha 'bono nabi anja
and hare did make disturbing start run front did throw
and Hare made a disturbance and began running in front
18. koro 'ba Hilü bihi, ka ba äbi nā 'bene 'bätü,
trap of hyena down and he fly with his.LOG
and threw the boat of Hyena down, and flew with his,
19. ka mbaangara nabi atunu Hilü.
and strang.woman did kill hyena
and the strange woman killed Hyena.
20. Ka ba yemeka andee ji Macucuwe, ka ba aku ne,
and he again went to bird.type and he say it
And he also went to bird Macucucwe and said,
21. “A bulo'ngo ma, ayi'ba ka je ndee bimamba ndumu.”
oh friend my make.IMP as we go INF.hunt tomorrow
“Oh my friend, let us go hunting tomorrow.”
22. Da naa, “Oo.” “Ka ï kaa amayi roo,
then SP ok and you will come on.it
(He) said, “Ok.” (Hare) “And when you come,
23. ayi'ba nā koro 'bii rō bitikali mini.”
make.IMP with trap your for crossing water

make your boat for crossing water.”

24. Bihi di mara, ka Macucuwe amayi ji ba,
place when clear and Macucuwe come to him
When the place was clear, Macucuwe came to him
25. ka ye ädü ndere bimamba. Ye da maa äbühi
and they start walk INF.hunt their when here arrive
and they began walking hunting. When they arrived
26. ko ba mini na ndee, ka ye ajonya koro ko
edge he water this was and they set trap edge
at the edge of this water, they made boats at the edge of this
27. ba mini kökötü na ndee 'beye na Hilü.
he water same this was their with hyena
water, their (trap) of Hyena.
28. Ka ye nabi ambi 'ba nyaka 'bonjo 'ba mbaangara,
and they did leave of field pumpkin of strange.woman
And they left the field of pumpkins of strange woman
29. ka hu nabi ädü biga ye. Damayi 'Bata na
and she did begin chase them afterwards hare be
and she began chasing them. Afterwards, Hare
30. ro'bu ädü ba liki na ndee 'beye na Hilü
want begin he disturbance this was their with hyena
wanted to begin a disturbance with Hyena
31. rō Macucuwe ro'bu anja koroo ba bihi,
for bird.type want throw trap.POS his down
for Macucuwe to want to throw his boat down
32. ka Macucuwe äbi acu hi koro 'ba 'Bata,
and bird.type fly fell in trap of hare
and Macucuwe fell in the boat of Hare
33. ka ne äwü ba 'bätü. Ka mbaangara nabi ambi
and he take the food and strangewoman did leave
and he took food (bird left with Hare's boat).
And woman left
34. nabi aga 'Bata kori guu mini, ka 'Bata nabi
did chase hare around hole water and hare did
and chased Hare around the hole of water, and Hare

35. lo acu hi tolo hiru Mandiindii, ka ba aku ne ji
run drop in juice saliva bird.type and he say it to
ran and entered the nest of bird Mandiindii (making the sound of
water when eating the juice of grass), and said to
36. mbaangara amile, na hi ngülü mini ro,
woman that be in deep water just
strange woman that there he was in deep water (and drowning),
37. ka hu nabi ärë, nya 'Bata.
and she did fear as hare
and she was afraid of Hare.
38. Ka ba ambi andee äbühi 'bëë Külüi,
and he leave go arrive house
And he left and went and arrived at the house of Python,
39. ka ba adodo Külüi amile, na ango mingo,
and he deceive python say be write marking
and he deceived Python saying he is writing markings,
40. ne raa ni di ngo mingo rō Kogo akpa Tanja.
he then he who write marking for leopard then guinea.fowl
he is who is writing the markings of Leopard and Guinea fowl.
41. Da Külüi naa, “Oo.” “İ ka ango mingo roo,
then python SP ok you then write marking for.it
Then Python said, “Ok.” (Hare) “You will write markings,
42. İ raa maa ango mingo rō ye 'buu naa ma.”
you then here write marking for they egg this I
you will write markings for my eggs.”
43. Da 'Bata naa ka ji ba, “Oo”. Ka 'Bata aku
then hare SP as to him ok and hare say
Then Hare said to him, “Ok.” And Hare said
44. ne ji ba naa, “Ma raa ango mingo na ngiri geero.”
it to him SP I then hang many this firewood tree.type
to him, “Then I will write markings with firewood of the geero
tree” (he needs firewood as payment for marking eggs)
45. Ka Külüi älü'dëë döngiri geero paca hi rüü
and python enter.DIR bundle tree.type much in house
And Python brought a lot of firewood in the house

46. kori ba 'böörü. Ka 'Bata ämi mbötü guloto
about him inside and hare close door granary
following him inside. Then Hare closed the door of granary
47. do ne rō bingo rō 'buu 'ba Külüü.
on him for INF.mark for egg of Python
on him for marking the eggs of Python.
48. Ka ba angba nja 'buu Külüü ga, binya kaka kötü
and he slap had egg Python all leaving only one
And he ate all the eggs of Python, leaving only
49. ka gihimbi 'baa raa di te. Ka 'Bata ädü liki
as last of.it then when remain and hare begin disturb
the last one to remain. And Hare began disturbing
50. nabi tiyo ba 'buu kötü naji Külüü hi paca deri na
did point he egg one with.to Python in much together with
and showed the one egg to Python.
51. 'buu ndee ba. Ka ba acu do gihimbi 'baa
egg was he and he fill on last of.it
And he
52. ä'bi ne ji 'Bata. Ka 'Bata andee atā ne hiko
give it to hare and hare go put it mouth
gave it to Hare. And Hare put it on the road
53. kungu 'ba Kilirü, ka Kilirü abe tiko haa.
road of Giraffe and Giraffe open crush in.it
of Giraffe so that Giraffe opened and crushed it.
54. Ka 'Bata andu'ba döbili 'buu 'bene diji Kilirü kulo
and hare beg borrowed egg his.LOG from.to giraffe
And Hare asked to borrow his egg from from giraffe
55. kulu kpüi, "Buu ma, 'buu ma diji noo Kilirü."
warning egg my egg my from.to mr Giraffe
warning, "My egg, (I really need) my egg from Mr. Giraffe."
56. Kilirü raa a'nga 'doci holo ne ji ba.
giraffe then bite cut tail his.LOG to him
Then Giraffe bit and cut his tail (to give) to him (Hare).
57. Ka ba ndee ä'bi ne ji 'butaba ka yala,

- and he was give it to leper as fly.swatter
And he (Hare) gave it to the leper as a fly swatter,
58. ka ba aku ne ji 'butaba, “Ngba'ba ngo'ngo.”
and he say it to leper swat.IMP housefly
and said to the leper, “Swat a housefly.”
59. Ka ngba 'ba ni do komo fö'dü. Yala da maa
and swat at him.LOG on face fire fly.swatter when here
Then he swat it on the surface of the fire. The fly swatter
60. alutu 'jë ga. Ka ba aku ne ji 'Bata,
burn take all and he say it to hare
got burned up. And he said to Hare,
61. “Kulo kulo kpïi döbïli holo Kiliröö ma.”
warning borrowed tail giraffe.POS my
“I want back the tail of my giraffe.”
62. Ka 'butaba ä'bï pira 'bene ji ba, ka ba ambi.
and leper give axe his.LOG to him and he leave
And the leper gave his axe to him and he left.
63. Ba da maa andee ata Ma'doo'doko rö biga
he when here go see woodpecker for INF.cut
Then he (Hare) went to see Woodpecker for cutting
64. kamba 'bene nã ko ne, ka ba ängürü ba,
honey his.LOG with mouth his.LOG and he call him
his honey with his mouth, and he called him,
65. “A bulo'ngo ma, pira raa ji i, ga'ba kamba 'bïi nini.
oh friend my axe then for you cut.IMP honey your with.it
“Oh my friend, your axe, cut your honey with it.
66. Ki ga 'bo ne roo, ka i anja pira nika hi koki”.
If cut had it for.it and you throw axe that in tree.hole
If (you) had cut it, you would have thrown that axe in a hole of
the tree.”
67. Da Ma'doo'doki naa, “Oo.” Ma'doo'doko da
then woodpecker SP ok woodpecker when
Then Woodpecker said, “Ok.” When Woodpecker
68. maa aga 'bo kamba nguru, ka ba nabi ä'jë pira
here cut had honey really and he did take axe

- had really cut the honey, then he took the axe
69. anja ne hi koki. Ka 'Bata yemeka aku ne ji
throw it in tree.hole and hare again say it to
and threw it in hole of tree. Then Hare again said to
70. Ma'doo'doko naa ka ji ba, “Kulo kulu kp̄ii,
woodpecker SP as to him (warning)
Woodpecker, saying to him, “I want
71. döb̄il̄i p̄iraa ama diji 'butaba.” Ka Ma'doo'doko
borrowed axe.POS my from.to leper and woodpecker
my axe from the leper.” And Woodpecker
72. acu do kamba ä'b̄i ne ji ba. Ka ba äw̄ü kamba,
fill on honey give it to him and he carry honey
took the honey and gave it to him. And he carried the honey
73. ka ba ambi. Ka ba andee ata Tanjee robigo kili,
and he leave and he go see guinea.fowl.PL search seeds
and left. And he went and saw the guinea fowls searching for
seeds,
74. ka ba aku ne ji ye naa, “He raa änyü kili 'du?”
and he say it to them SP you here eat seeds FOC
and said to them, “You are eating seeds?”
75. Ye naa ka ji ba, “Oo.” Da naa ka ji ye,
they SP as to him ok then SP as to them
They said to him, “Yes.” Then (he) said to them,
76. “He 'j̄e he 'ba kamba raa 'bani, ka nyü he 'ba ne.”
you take you IMP honey then there and eat you IMP it
“You take the honey there and eat it.”
77. Ka Tanjee ato a'ji ne bihi ga. Ka ba aku ne ji ye,
and guinea.fowl.PL lift thing it place all and he say it to them
And the guinea fowls lifted the thing of all the places. And he said to them,
78. “Kulo kulu kp̄ii döb̄il̄i kambaa ma d̄i ji Noo
(warning) borrowed honey.POS my from hand Mr.
“I want back my honey from the hand of
79. Ma'doo'doko.” Ka Tanjee nabi ät̄eb̄i toro
woodpecker and guinea.fowl.PL did pick up
MR. Woodpecker.” And the guinea fowls ate up

80. ga di ji 'Bata p̄irrrr ga do kaga.
 all from hand hare all on tree
 all from the hand of Hare all on the tree (and then flew away).
81. Piri raki di dari do 'Bata binika ro.
 word here when defeat on hare there just
 Here the matter defeated Hare.
82. Ngara matiyoo ma di njaa roo, na raki gbanjaa.
 soon story.POS my when not on.it be here various.NG
 This is the end of my story.

John 'ba Gäü 'ba Juma

'Bata ye na Hilü
hare they with Hyena
Hare and Hyena

1. Kparkpar matiyoo maa! Anya 'bene 'Bata ye
listen story.POS my leave his.LOG hare they
Listen to my story about Hare
2. na Hilü. Ye raa na ndere, na ndere nabi andee
with hyena they then be walk be walk did go
and Hyena. They walked and walked and went
3. äbühî do gewu monoo rō firi agu caa.
arrive on town certain for matter buy cow
and arrived to a certain town to buy a cow.
4. Ye raa nabi amayi na caa ada ne 'bë'bë 'Bata.
they then did come with cow tie it at.house hare
They came with the cow and tied it at the house of Hare.
5. Na ndondo 'Bata raa nabi andee ji Hilü naa,
Be dawn hare then did go to Hyena SP
The next morning, Hare went to Hyena and said
6. “Ba caa na, roo naka caa 'ba luma ro, ndandana ba
he cow this for.it like.this cow of god just now he
“This cow, it is the cow of the god, (since) now it
7. raa hibi anununu hi guu ro.”
then CONT disappear in hole just
disappeared in a hole.” (Before Hyena came, Hare killed the
cow, made dried meat from it, and put the tail in the ground).
8. Hilü raa nabi amayi ji 'Bata, ka ye ädü biwo
hyena then did come to hare and they start INF.pull
Then Hyena came to Hare and they began pulling
9. holo caa dihi guu, ka ne nabi ä'döcî hiji ye!
tail cow from.in hole and he did separate in.to them
the tail of the cow from in hole, and it came out (as if detached
from the rest of the cow in the ground)!
10. Damayi dibina roo, 'Bata naa, ba caa na roo
afterwards then for.it hare SP he cow this for.it
Afterwards, Hare said this cow

11. bi'be hi guu ro. Da roo, ka Hilü nabi ambi 'bë'bë.
INF.shoot in hole just then for.it and hyena did leave at.house
was shot in the hole. Then Hyena left the house.
12. Damayi mömü 'Bata raa nabi amayi äwü mēhi
afterwards wife hare then did come take meat
Afterwards, the wife of Hare came and took the meat
13. do ne, nya hu hibi ämönyü ko ne do kungu ku'da,
on him.LOG as she did eat mouth her on way well
of it (cow) and she ate on the way to the waterhole
14. ka ye gbäkähi nabi ätü na Mojolo ka mömü Hilü.
and they did meet with as wife hyena
and she met Mojolo, the wife of Hyena.
15. Mojolo naa, “A Majayi, i ta mēhi di'baa 'bägäyëë?”
Mojolo SP oh Majayi you found meat from.in.it yourself
Mojolo said, “Oh Majayi, you yourself found meat?”
16. “Ba ndaku na rō ba bu'doo i, anya caa ji 'Bata.
he fool this for he husband your leave cow to Hare
“Your husband is a fool, he left the cow for Hare.
17. 'Bata di tunu caa, ka ba äti holo 'baa hi guu,
hare when kill cow and he push tail of.it in hole
When Hare killed the cow, he closed the tail of it in the hole,
18. ka ba aku ne ji bu'doo i amile, hu caa na,
and he say it to husband your say she cow this
and he said to your husband that this cow
19. caa 'ba luma. A nya 'Bata raa di tunu caa.”
cow of god oh leave hare then when kill cow
was the cow of god. Oh, he allowed Hare to kill
the cow.”
20. Ka Mojolo nabi amayi nabi ayo mēhi naji Hilü.
and Mojolo did come did show meat with.to hyena
Then Mojolo came and showed the meat to Hyena.
21. Hilü naa, “'Bä'bä! A Mojolo ta ka munju do fö'dü.”
hyena SP hey oh Mojolo put as beans on fire
Hyena said, “Hey! Mojolo put beans on a fire.”
22. Ka Mojolo nabi atä munju do fö'dü.

and Mojolo did put beans on fire
Then Mojolo put beans on fire.

23. Dibina ka Hilü nabi ämönyü munju kädëri, kaa
then and hyena did eat beans much whenever
Then Hyena ate a lot of beans, and
24. äcihi ba nyani bu'du naa, “Ute rø ne maree.”
he man SP IND.stay for it still.NEG
the husband said, “I am still not satisfied.”
25. Ka ba ngbo a'julu rø biämönyü munju nyani
and he just return for INF.eat beans
He just returned back for eating another pot of beans.
26. ngbo äcihi ba ndi'ngndi'ng. Bihi da maa älüti,
just he place when here
. After this,
27. ka ba nabi ädü ndere andee 'bëë 'Bata,
and he did start walk go house here
he began walking and went to the house of Hare,
28. nabi are bühü rüü. Ka ba nabi ädi cii 'böörü 'da.
did arrive house and he did bend.over feces inside there
and arrived to the house. And he polluted with feces smell
inside there (after making a hole into the house).
29. Ka 'Bata nabi aku ne ji dongaracici, “Ndee'ba 'bugba.”
and hare did say it to first.born go.IMP out
And Hare said to first born son, “Go out.” (because he thought
his son polluted.)
30. Ka Hilü nabi ädi cii 'böörü 'da yemeka.
and hyena did bend.over feces inside there again
And Hyena polluted with feces smell inside there again.
31. Ka 'Bata nabi aku ne ji Kohilete, “Ndee'ba 'bugba.”
and hare did say it to second.born go.IMP out
And Hare said to second born son, “Go out.”
32. Hilü raa nabi ädi cii 'julu 'böörü 'da.
hyena then did bend.over feces return inside there
Then Hyena polluted with feces smell inside there.
33. Ka 'Bata nabi aku ne naa, “İ Majayee, ndee'ba 'bugba.”

- and hare did say it SP you Majayi go.IMP out
And Hare said, “You Majayi, go out.”
34. Ka Hilü ngbo yemeka ädi landa cii monoo 'böörü 'da.
and hyena just again bend.over big feces certain inside there
And Hyena again polluted with feces smell inside there.
35. Da 'Bata naa kile, “Ana na mayi
then hare SP this.is this come
Then Hare said, “This will be . . .
36. dēni ma raa rō firi na, nyaka ma andee 'bugba”.
I then for matter this field my go out
I for this matter, my field goes out. (Maybe I have polluted)”
37. Ka Hilü nabi ata kungu älü 'böörü 'da,
and hyena did see way enter inside there
Then Hyena saw the way to enter there,
38. nabi atu nja mēhi 'ba 'Bata kpawga.
did carry had meat for hare all
and he carried off all the meat of Hare.
39. Bihi da maa mara, ka 'Bata nabi aku ne naa,
place which here and hare did say it SP
From here . . . , Hare said,
40. “A Majayi, ndee'ba kori mēhi di 'böörü.”
Oh Majayi go.IMP get meat from inside
“Oh Majayi, go get some meat from inside”
41. Ka Majayi nabi aku ne ji 'Bata,
and Majayi did say it to hare
And Majayi said to Hare,
42. “A 'Bata, mēhi nja 'böörü wa!” 'Bata naa,
oh hare meat not inside not hare SP
“Oh Hare, there is no meat inside!” Hare said,
43. “Jii monoo di hikori Hilü njaa.
person certain from.in.about hyena not
“No one can do this except Hyena.
44. Ba raa ka bimi firi na rō ma.”
he then as INF.make matter this for me
So he has done this thing to me.”

45. 'Bata naa, “A Majayi, ta ka munju jaa do fö'dü.”
 hare SP oh Majayi put as beans to.me on fire
 Hare said, “Oh Majayi, put the beans for me on the fire.”
46. Majayi raa nabi ta munju do fö'dü.
 Majayi then did put beans on fire
 Then Majayi put the beans on the fire.
47. Dibina ka 'Bata ämönyü munju kädëri,
 then and hare eat beans much
 Then Hare ate a lot of beans,
48. ka alihi ba naa, “Teroni maree.”
 and he SP satisfied still.NEG
 and he said, “Still not satisfied.”
49. Ka ba ngbo ro bimönyü munju nyani
 and he just for INF.eat beans
 And he ate another pot of beans.
50. ngbo hi ba ndi'ngndi'ng. Bihi da maa älüti,
 just in him place which here
 Afterwards,
51. ka ba nabi ädü ndere andee 'bëë Hilü
 and he did begin walk go house hyena
 he began walking going to the house of Hyena
52. nabi are bühî dökëri rüü.
 did arrive side house
 and arrived near to the house.
53. Ka ba nabi ädi cii 'böörü 'da. Ka Hilü nabi
 and he did bend.over feces inside there and hyena did
 And he polluted with feces smell inside there. And Hyena
54. aku ne ji Dongaracici, “Ndee'ba 'bugba.”
 say it to firstborn go.IMP out
 said to first born son, “Go out.”
55. Ka 'Bata nabi ädi cii 'böörü 'da.
 and hare did bend.over feces inside there
 And Hare polluted with feces smell inside there.
56. Ka Hilü nabi aku ne ji Kohilete, “Ndee'ba 'bugba.

- and hyena did say it to second.born go.IMP out
And Hyena said to second born son, “Go out.”
57. Ka 'Bata nabi ädi cii lülü 'ba rüü 'da.
and hare did bend.over feces to house there
And Hare polluted with feces smell to house there.
58. Ka Hilü nabi aku ne ji Majolo, “Ndee'ba 'bugba.”
and hyena did say it to Majolo go.IMP out
And Hyena said to Majolo, “Go out.”
59. Ka 'Bata nabi ädi cii lülü 'böörü 'da yemeka.
and hare did bend.over feces inside there again
And Hare polluted with feces smell inside there again.
60. Ka Hilü nabi aku ne kile, “Ma Hilü raa rō
and hyena did say it I hyena then for
And Hyena said, “I Hyena am for
61. ba firi na. Nyaka ma ambi andee 'bugba.”
he matter this field my leave go out
this matter. My field let go out. (Maybe I polluted)”
62. Ka 'Bata nabi amayi 'böörü nabi atu mēhī dī 'böörü 'da.
and hare did come inside did carry meat from inside there
And Hare came inside and carried the meat from inside there.
63. Bihi da maa ara, ka Hilü nabi aku ne,
place which here press and hyena did say it
At this point, Hyena said,
64. “A Majolo ndee, ka kori mēhī dī 'böörü.”
oh Majolo go and get meat from inside
“Oh Majolo go get meat from inside.”
65. Da hu naa, “Mēhī monoo 'börü bina unjaa.”
then she SP meat certain here not
Then she said, “There is no meat inside here.”
66. Ka Hilü aku ne naa, “Jii monoo dihkori 'Bata njaa.”
and hyena say it SP person certain from.after hare not
And Hyena said, “There was no person other than Hare (who
could have done this).”
67. Hilü naa, “Bä'bä! A Mojolo ta kaa munju do fö'dü.”
hyena SP hey oh Mojolo put if beans on fire

Hyena said, “Hey! Mojolo put beans on the fire.”

68. Ka Mojolo nabi at̩ munju do fö'dü.
and Mojolo did put beans on fire
And Mojolo put beans on the fire.
69. Dibina ka Hilü nabi ämönyü munju kädëri,
then and hyena did eat beans much
Then Hyena ate a lot of beans,
70. kaa äcîhî ba nyani bu'du naa, “Ute r̩ ne maree.”
whenever he man say IND.stay for it still.NEG
husband said, “I am not yet satisfied”
71. Ka ba ngbo a'julu r̩ bimönyü munju
and he just return for INF.eat beans
And he returned back for eating beans.
72. nyani ngbo äcîhî ba ndi'ngndi'ng.
just he
73. Bihi da maa älüti, ka ba nabi ädü
place which here and he did begin
Afterwards, he began
74. ndere andee 'bëë 'Bata, nabi are bühî
walk go house hare did arrive
walking and went to the house of Hare, (he) arrived
75. dökëri rüü. Ka ba nabi ädi cîi 'böörü 'da.
side house and he did bend.over inside there
near the house. And he polluted there.
76. Ka 'Bata nabi aku ne ji Dongaracici, “Ndee'ba 'bugba.”
and hare did say it to first.born go.IMP out
and Hare said to first born son, “Go out.”
77. Ka Hilü nabi ädi cîi 'böörü 'da yemeka.
and hyena did bend.over feces inside there again
And Hyena polluted there again.
78. Ka 'Bata nabi aku ne ji Kohilete, “Ndee'ba 'bugba.”
and hare did say it to second.born go.IMP out
And Hare said to second born son, “Go out.”
79. Hilü raa nabi ädi cîi 'julu 'böörü 'da.

hyena then did bend.over feces return inside there
Then hyena polluted there again.

80. Ka 'Bata nabi aku ne naa, “İ Majayee, ndee'ba 'bugba.”
and hare did say it SP you Majayi go.IMP out
And hare said, “You Majayi, go out.”
81. Ka Hilü ngbo yemeka ädi landa cii monoo 'böörü 'da.
And hyena just again bend.over big feces certain inside there
And Hyena again polluted there.
82. Da 'Bata naa kile, “Ana na mayi deni ma
then hare SP this.is this come my
Then Hare said, “This is will be my . .
83. raa rō firi na, nyaka ma andee 'bugba”. Ka ba ami
then for this matter field my go out and he make
for this matter, my field goes out.” And he did
84. rō ne ka ba 'jii bana di mbi 'bugba roo.
for him.LOG as he person that.one which let out for.NEG
not himself go out (but stayed inside and hid).
85. Ka hilü nabi amayi'dee, ka 'Bata nabi
and hyena did come.DIR and hare did
And Hyena came, and Hare
86. agu hi güci ba, ka Hilü nabi ayu.
stab in bottom his and hyena did die
stabbed (him) in his rear end, and Hyena died.
87. Da ngara matiyoo ma di njaa roo, na raki gbanjaa.
then soon story.POS my when not for.it be here various?
Now my story is at the end.

Simon 'ba Bábür 'ba Gäü

Bi kändi mo'jo muu ngaja

he teach little children girl
He taught girls

1. Ma ro'bu ango gifiri diro firi 'ba mo'jo muu
I want write SM.matter about matter of little children
I wish to write about a matter of
2. ngaja Böngëë, ka ne kändi ye, ka ye amayi

girl Bongo.PL and it teach them and they come
Bongo girls and them being taught, and they becoming

3. ka jeki 'jii di'bono 'da. Ma raa ango ba njii na
as good person from.ahead there I then write he book this
educated people afterwards. I am writing this article
4. ji he ka he bö'bü ye mo'jo muu ngaja na,
to you as you fathers they little children girl this
to you as the fathers of these girls,
5. na ye mbaga gaa, ka he pi ye mo'jo muu ngaja
be they mother all and you send they little children girl
with all their mothers, so that you send these your girls
6. na 'behe 'ba madaraca, ka ne kändi ye. Kaa
this your to school so it teach them if
to school, so that they are taught. If
7. na muu ngajee ye da ji i müyi ngo'ba ye ga
this children girls they who to you five write.IMP they all
all these girls, who are for you five years,
8. hi madaraca, he nja nya 'jii kötü monoo 'bohondoo.
in school you not leave person one certain behind.NG
write in school, you will not leave any person behind.
9. Ye monoo ye hibi aku ne naa, madaraca na muu
they certain they CONT say it SP school with children
Certain ones continue to say that school with girls
10. ngajee umee, diji na anya ye amayi ga ka
girls because be leave they come chase as
. . . because this causes them to become
11. 'biku'jee. Kaana hidi mile, "He anya ye 'bë'bë,
prostitute.PL if be in.from say you leave they at.house
prostitutes. Although these say, "You leave them at home,
12. dibi ye amayi ka 'biku'jee," mari di 'bë'bë 'da
otherwise they come as prostitute.PL still from at.home there
otherwise they will become prostitutes," yet even at home
13. ye amayi ta ka 'biku'ja. Da ma raa aku ba firi na
they come put as prostitute then I then say he matter this
they become prostitutes. So, when I speak about this matter

14. 'ba madaraca ji he na ka gbogbo (ngbongbo) 'jii,
of school to you be as big person
of school to you who are important people,
15. ka he ta mbili he doo ka makitigoo.
and you put ear your on.it as difficult
you listen to it carefully.
16. Unya'ba kungu ji ye muu ngaja na, ka ye da
IND.leave.IMP way to they children girl this and they read
Allow a way for these girls, and they will read
17. mbili njii, ka ye amayi ka gbogbo türü 'ba
ear book and they come as big government of
the pages of a book, they will become important Bongo
18. Böngëë kada monoo. Madaraca 'ba muu ngaja
Bongo.PL day certain school of children girl
government officials some day. This school of Bongo girls
19. Böngëë na ye muu bu'du 'beyee, na nya gbogbo
Bongo.PL with they children man their.POS be leave big
with their male children, who allow big government officials
20. türü amayi, ka loki dihi Böngëë kaba ma
government come and many from.in Bongo.PL like me
to come, and many Bongo like me
21. kpënyì lëmì he, ma raa ndandana ka 'bimindobo 'ba Luma.
older sister your I then now as PERS.servant of God
your older sister, am now a servant of God.
22. Ka je ro'bu Ka'bitini 'ba Tiyärä, Digitöri,
and we want of
And we want of
23. Gaadi, 'bi'bi a'ji ji Luma, 'bikëndi muyee,
PERS.give thing to God PERS.teach death.PL?
. . . . giver of things to God, teacher of deaths,
24. ka ye amayi ji Böngëë hi gewu na 'ba
and they come to Bongo.PL in town this of
and they come to the Bongo in all these towns of
25. Junu'bu Cudani kpawga dihi kada monoo 'bono 'da!

South Sudan all from.in day certain before here
South Sudan from a certain day before now!

26. Lewu he ka! Ma ro'bu aku gifiri monoo diro
look you as I want say SM.matter certain about
You pay attention! I want to speak to you a certain matter
27. ma Mangira ji he. Bö'bü ma bi mba bingo
me Mangira to you father my he reject INF.write
about me, Mangira. My father prohibited me from
28. rō ma hi madaraca, nya ma ndee ka gimaa.
for me in school as I go as SM.child
writing in school when I went as a young child.
29. Ka ba aku ne jaa, “İ raa ka ngaja, ma nja ango
and he say it to.me you then as girl I not write
He said to me, “You as a girl, I will not write (allow writing)
30. rō ĩ hi madaraca! Diji ĩ maa amayi ka 'biku'ja,
for you in school.NEG because you here come as prostitute
for you in school! Because you will become a prostitute,
31. madaraca nja riya no ĩ wa. Ma raa ndee
school not with you not I then go
school is not for you. So, I will only go
32. ango rō ye muu bu'du naa ma hi madaraca kaka.”
write for they children male SP I hi school only
write for the male children in school.”
33. Ka ma andu'ju ba, “Diji 'di?”
and I ask him because what
And I asked him, “For what reason?”
34. Ka ba aku ne jaa, “Mi ku ne ro, ma nja ango rō iyëë.”
and he say it to.me I say it just I not write for you.NEG
And he said to me, “I have just said, I will not write for you.”
35. Ka ma anja ko ma hi tūdū rō nyihi ngori,
and I throw mouth my in cry for month two
Then I cried for two months,
36. nya ma mari rō tūdū rō firi bingo ma hi Madaraca!
as I still for cry for matter INF.write my in school
crying for the matter of my writing in school!

37. Na kada monoo na taga, nya ba döndihi 'bahi 'bëë,
Be day certain be evening as he staying inside house
On a certain day in evening as he was settling down in house,
38. ka ba ängürü ma, “A Mangira!”
and he call me oh Mangira
he called me, “Oh Mangira!”
39. Ka ma ändigi do ba, “Aa, Baba.”
and I answer on him yes papa
I answered him, “Yes, Papa.”
40. Firi monoo, bi di ku ne jaa unja. Ka ma andu'ju ba,
matter certain he when say it to.me not and I ask him
(But) he did not speak to me anything at all. So, I asked him,
41. “İ raa di mba bingo rø ma hi madaraca?”
you then when reject INF.write for me in school
“You (still) are prohibiting me from writing in school?”
42. Kada monoo 'bono 'da ma ka amayi ka lo'ngu,
day certain ahead there I as come as old
On a certain day later when I was older,
43. türü atugba do 'bëë na 'ba Böngëë, ka gburu
government catch on house this of Bongo.PL and original
government caught hold of this Bongo house, and your
44. i na Mama. Na ndondo monoo ka ba aku ne jaa,
your with be dawn certain as he say it to.me
original with Mama. The next morning he said to me,
45. “Nyi'bä toro Mangira, ka je ndee 'ba madaraca,
rise.IMP up Mangira and we go to school
“Get up, Mangira, we are going to school,
46. andee bingo rø i.” Ka ma änyï toro na kügü do ma,
go INF.write for you and I rise up with laughter on me
there is writing for you.” I got up rejoicing,
47. ka ma aku ne ji ba, “Jeki firi 'bii, baba!”
and I say it to him good word your papa
and I said to him, “(This is) your good word, Papa!”
48. Firi na ndee mi di ku ne ji bö'bü ma

matter be go I when say it to father my
This word I said to my father,

49. ka ne amayi ka doduufiri rohaa.
and it comes as truth on.in.it
it became true.
50. Nandanika ma raa ka landa türü hi ndobo
now I then as strong gov.official in work
Now, I am an important government official for work
51. hi rüü gbana bimi ndobo hi Hakuma.
in house with INF.make work in government
in the house doing work for the government.
52. Ndandana giganja na ma da atugba ne,
now SM.money this I when catch it
Now when I make a little money,
53. ma ä'bī monoo ji bö'bü ma gbana mbaga ma.
I give certain to father my with mother my
I give some to my father and mother.
54. Kaana di 'jë ma ndee bu'doo, ma nja ä'bī ganja
If this when marry me go husband.NG I not give money
If I am not married to a husband, I will not give money
55. ji ye kabanaa, ma da ä'bëë ji ye wa.
to them that.one.NEG I when give.it to them not
to them as the one who does not give to them.
56. Da cina, ma da mari aku ne ji he bö'bü muu ngaja,
then like.this I when still say it to you father children girl
Like this, I still speak to you fathers of girls
57. na ye mbagayee, nya he ka konu firi 'ba ngoo
with they mother.PL reject you as matter of marriage
along with the mothers, reject the matter of marriage
58. bihi diro ye mo'jo muu ngaja na 'behee.
place about they little children girl this your.?
concerning these your girls.
59. He nja ndigī ngoo rō ye, nya ye ngitigani wa,
you not accept marriage for them as they not
Do not accept marriage for them while they are not

60. ka bana ye monoo, ye da ändigi ngoo rō ye
and that.one their certain they when accept marriage for them
and particularly when they accept marriage for them
61. na mari hi madaraca. Ma aku ne ji he,
be still in school I say it to you
while still in school. I say to you,
62. he nja ndigi ngoo rō ye nā kpii hi madaraca.
you not accept marriage for they with remain in school.NEG
reject marriage proposals for them while remaining in school.
63. He ro'ba diro ba firi na 'behe! Hi'bü hi he.
you IMP about he matter this your oil in you
Stand firm about this your matter. Oil in you.
64. Ma andu'baa diji he kpawga ka Böngëë.
I beg.it from.to you all as Bongo.PL
I beg it of all you as Bongo people.

Sr Mary Mangira

Glossary

The following important words are from the *Bongo 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 *Bongo Grammar Book*.

noun	lěji ‘beer’, ‘běë	A person, animal, place, thing, or idea.
singular noun	kumara ‘woman’	One of the noun.
plural noun	kumaree ‘women’	More than one of the noun. Some person and animal nouns have the plural suffix -ee, -ěë .
countable noun	raka ‘shoes’ in Bi ta loki raka. <i>He saw many shoes.</i>	A noun thought of as having individuals that can be counted.
uncountable noun	bütü ‘sorghum’ in Bi ta bütü kädëri. <i>He saw much sorghum.</i>	A noun thought of as a group that cannot be counted.
subject	'jii ‘person’ in Ba 'jii na bi ta binya. <i>This person saw a goat.</i>	A noun or pronoun that does the action.
object	binya ‘goat’ in Ba 'jii na bi ta binya. <i>This person saw a goat.</i>	A noun or pronoun that receives the action.
preposition	hi ‘in’ in Ba amayi hi mbaaganja. <i>He comes in a car.</i>	A word that introduces nouns or pronouns.
prepositional phrase	hi mbaaganja ‘in a car’ in Ba amayi hi mbaaganja. <i>He comes in a car.</i>	A preposition and the words introduced by the preposition; used to describe the action.
introduced by preposition	mbaaganja ‘car’ in Ba amayi hi mbaaganja. <i>He comes in a car.</i>	A noun or pronoun that follows a preposition.
possessor	nyere ‘chief’ in Bi ta 'bëë 'ba nyere. <i>He saw home of chief.</i>	A noun or pronoun that owns a noun or has a relationship to the noun; follows the noun directly or after ‘ba ‘of’.
demonstrative	na ‘this, these’ in Ka pürü na di'ba himi adari hu. <i>And these wounds from inside her defeated her.</i>	Words that point to or show a noun the hearers can see or already know about; follows the noun it points to.
definite	ye ‘they’ in Ye höli ngori na roo, ye raa nabi mbi'dee rọ dohii na 'bagajee. <i>Then the two birds, they came to our land.</i>	A specific one of the noun that the speaker has in mind; in stories, a pronoun before a noun shows the noun is definite.
pronoun	ye ‘they, their’ in Nga pöwü 'ba Bongo, ba gibu'du monoo bi ndee bi'ba binya 'ba bīdi ka ye mönyü ko ye 'da.	A word that takes the place of a noun.

	<i>Long ago, certain young man went and he drove goats to pasture so that <u>they</u> eat with <u>their</u> mouths there.</i>	
subject complete pronoun	mi 'I' in Mi ta 'jii na. <i>I saw this person.</i>	A pronoun that does actions that have finished; takes the place of a subject noun.
subject incomplete pronoun	mi 'I' in Ma ata 'jii na. <i>I see this person.</i>	A pronoun that does actions that have <i>not</i> finished; takes the place of a subject noun.
same (logophoric) subject pronoun	ni '(s)he (same)' in Da nyere naa, dihikori kinji na ni di wo ne diji ba 'binjuru na, . . . <i>Chief said, after <u>he</u> took fish from poor man, . . .</i>	A special pronoun used for '(s)he'; when a '(s)he subject pronoun is the same person that is reporting, ni '(s)he (same)'; sometimes the demonstrative na 'this, someone' is also used as a same subject pronoun.
object pronoun	ma 'me' in Bi ta ma. <i>He saw <u>me</u>.</i>	A pronoun that receives the action; takes the place of an object noun.
pronoun introduced by preposition	ma 'me' in Ba amayi ji ma. <i>He comes for <u>me</u>.</i>	A pronoun that follows a preposition.
same (logophoric) pronoun	ne 'him/her' in Ka ba 'binjuru na ato hi ji ne ji Luma ami amile, diji nyere di yo gütü ne ji ne, <i>Poor man raised his palms towards God saying that, since chief has shown his strength to <u>him</u> (poor man),</i>	A pronoun introduced by a preposition and is the same as the person reporting, or the same as the subject of the sentence; ne 'him/her (same)'
possessor pronoun	ma 'my' in Bi ta komo ma. <i>He saw <u>my</u> eyes.</i>	A pronoun that owns something or someone; takes the place of a possessor noun.
same (logophoric) possessor pronoun	ne, 'bene 'his/her' in Hu raa äljë gimaa ata gimaa ko külü ne, äljë maa 'bene <i>She (elder woman) got child, put mouth of little child on <u>her</u> breast, got <u>her</u> child . . .</i>	A possessor that is the same as the subject or object of the sentence; ne 'his/her (close)(inalienable)' or 'bene 'his/her (distant)(alienable)'.
emphasis pronoun	'bagamaa 'myself' in Mi mayi 'bagamaa. <i>I came <u>myself</u>.</i>	A pronoun that shows importance.
Reflexive pronoun	ma 'my' in Mi lewu roma. <i>I looked at myself (<u>my</u> body).</i>	A pronouns that receives the action and is the same as the person who does the action; possessor pronouns of ro 'body' are used for reflexive pronouns.

number	ngori ‘two’ in Bi ta 'jii ngori. <i>He saw two people.</i>	A word that tells how many nouns there are; follows the noun.
quantity	kpawga ‘all’ in Bi ta 'jii na kpawga. <i>He saw <u>all</u> these people.</i>	A word that tells the amount or approximate number of a noun; follows the noun it tells about; some quantities are for countable nouns and some are for uncountable nouns.
adjective	kunya ‘bad’ in Bi ta 'jii kunya. <i>He saw a <u>bad</u> person.</i>	A word that tells the kind of noun or tells a characteristic (quality) about it; follows the noun.
indefinite adjective	monoo ‘certain’ in Bi ta 'jii monoo. <i>He saw a <u>certain</u> person.</i>	A word that shows a noun is mentioned for the first time or is important in the story; follows the noun.
modifier	lo'ngu ‘important’ in Bi ta ba lo'ngu 'jii na. <i>He saw <u>this important</u> person.</i>	A word that tells the kind of noun or tells a characteristic (quality) about it; comes before the noun; can also be introduced by ka ‘is, be, as’.
relative clause	hu di ngu'ngu ne ndani ‘that she plans today’ in Ma kaa ata ba firi na hu di ngu'ngu ne ndani. <i>I will discover <u>this scheme that she plans today.</u></i>	A group of words with a verb that are introduced by da, di ‘that, who, which’ that describes a noun coming before it; can identify which noun is talked about or can give new information to describe the noun; da comes before incomplete verbs and di comes before complete verbs.
adverb	kirehi ‘quickly’ in Ba ambimbi kirehi. <i>He goes <u>quickly.</u></i>	A word that tells about the action (verb).
noun phrase	ba binya na ‘this goat’ in Bi ta ba binya na. <i>He saw <u>this goat.</u></i>	A noun and all the words describing the noun.
prefix	u- ‘someone’ in uga ‘someone chased’	Letters attached to the beginning of a word.
suffix	-'dee ‘coming’ in ga'dee ‘chased coming’	Letters attached to the end of a word.
verb	ärü ‘sewed’, atu'dee ‘go get’	A word that describes an action, motion, state, change, or can be used as an equal sign between words.
verb form	ata ‘finds’ ta ‘found’	Different ways of using verbs such as with a prefix, suffix or word for continuous or complete action.
command verb	ayi'dee'ba ‘come here!’ in Hu raa ängürü gimaa naa,	A verb used to order or command others to do something, or to show an

	<p>“Gimaa, ayi'dee'ba.” <i>Then she called the child,</i> <i>“Child, come here!”</i></p>	obligation to do something; has the suffix -'ba ‘should, must’
incomplete verb	<p>ä'dögü ‘bathed’, alo ‘annointed’ in Hu raa ngbo nabi ä'dögü ro ma, alo hi'bü ro ma. <i>Then she bathed my body,</i> <i>she annointed my body with oil.</i></p>	A verb form used for actions happening over time; it is like we are watching the action happen in a film; sometimes have the prefix a- ; in the dictionary, verbs are listed in the incomplete form with a- prefix.
complete verb	<p>ngürü'dëë ‘called’ in A he mooje, mi ngürü'dëë he yaa, ro firi 'di? <i>Oh people, I called you here for what purpose?</i></p>	A verb form without any prefix or suffix used for actions that are finished and do not continue. The action is thought of as a single unit.
active verb	<p>mi ‘made’ in Ye raa ngbo yi di mi ndere, <i>When they made a journey,</i></p>	A verb that has a subject (doer of the action) mentioned before the verb.
indefinite verb	<p>umi ‘someone made’ in Umi ngala ro kada kii. <i>They made a dance for ten days.</i></p>	A verb for which it is not mentioned who does the action, or it is not mentioned who causes or decides to do the action; has the prefix u- ; only incomplete pronouns may come before indefinite verbs.
direction verb	<p>atu'dee ‘fetch, get coming’ in Kumara nabi ndee ärü kuta ngori ä'bëë hi ji ye naa ye ndee'ba atu'dee mini nini. <i>Then, woman went and sewed two beer filters, she gave them to them (children) telling them to go fetch water with them (filters).</i></p>	A verb that shows the direction is towards the speaker or towards people present in the story; has the suffix -'dee ‘coming’; can be incomplete or complete.
repetitive verb	<p>cucu ‘fell’ in Akpa ye nabi cucu hi ngira 'ba Böngëë. <i>And they fell down into the village of Bongos.</i></p>	A verb that show a previous action with a lasting result, and the action does not need to be done again; verb letters are repeated (doubled) in the verb; can be incomplete or complete.
helping verb	<p>nabi ‘did’, ndee ‘was, before’</p>	A word used along with a verb that changes the meaning and use of the verb.
future verb	<p>kaa ata ‘will discover’ in Ma kaa ata ba firi na hu di ngu'ngu ne ndani. <i>I will discover the scheme she plans today.</i></p>	A verb with the helping verb kaa ‘will’ that shows the action will happen after the time of speaking; kaa comes before incomplete verbs.

evidence verb	nabi alewu ‘ <i>did choose</i> ’ in Ye raa nabi alewu ba gimaa na ka nyere. <i>Then they <u>did choose</u> the boy as chief.</i>	A verb with the helping verb nabi ‘did’ that shows the action is important for the development of the story; nabi comes before incomplete verbs.
continous verb	hibi ngu'ngu ‘ <i>was thinking</i> ’ in Firi nika gimaa na ngbo hibi ngu'ngu ne hi külü ne. <i>That matter, the girl <u>was thinking</u> in her mind on it.</i>	A verb with the helping verb hibi ‘is, was’ that shows ongoing action (<u>continuous</u>); hibi comes before incomplete verbs.
perfect verb	mönyü 'bö ‘ <i>have already</i> ’ in Hu kumara na hu amile mo'jo muu yi mönyü 'bo ko ye ro. <i>The woman says the hildren <u>have already eaten.</u></i>	A verb with the helping verb 'bo ‘already had’ that shows the action that already happened has lasting effect until the time of speaking; 'bo follows complete or incompete verbs.
past verb	mönyü ndee ‘ <i>ate before</i> ’ in Yi mönyü ndee ko ye ro. <i>They <u>ate before.</u></i>	A verb with the helping verb ndee ‘was, before’ that shows the verb happened before the time of speaking; ndee can come before or after incomplete or complete verbs; can also be used as an equal sign for words that were the same in the past.
derived noun	bi'bugu ‘ <i>stealing</i> ’ and 'bi'bugu ‘ <i>thief</i> ’ from a'bugu ‘ <i>steals</i> ’	A verb or other type of word used as a noun; can be possessed by a noun or pronoun, follow a preposition, and be described by numbers or modifiers.
action noun	bi'bugu ‘ <i>stealing</i> ’ in Bi ta bi'bugu 'jii na. <i>He saw the <u>stealing</u> of this person.</i>	An action used as a noun; has the prefix bi- .
person noun	'bi'bugu ‘ <i>thief</i> ’ in Bi ta 'bi'bugu na. <i>He saw this <u>thief.</u></i>	An action used as a person doing the action; has the prefix 'bi- .
small noun	gibu'du ‘ <i>boy</i> ’ from original noun bu'du ‘ <i>man</i> ’	A noun that is smaller than others of that noun; has the prefix gi- .
derived adjective	kici ‘ <i>hot</i> ’ in Bi ta ba cici kici na. <i>He saw this <u>hot pot.</u></i>	A verb or other type of word used as an adjective; can follow and describe a noun; has the prefix ki- .
derived modifier	makunyaa ‘ <i>bad</i> ’ in Firi na ka makunyaa. <i>This word is <u>bad.</u></i>	An adjective used as a modifier; can follow ka ‘is, be, as’ and sometimes have a long last vowel when following ka or naka ‘like, as’; has the prefix ma- .
compound	bihindugu ‘ <i>market</i> ’	Two or more words joined together to

word	from original words bihi 'place' and ndugu 'price'	become a new word; has a different meaning than either of the two original words; the prepositions do 'on', hi 'in', di 'from', 'ba 'to' and the nouns a'ji 'thing' and bihi 'place' often begin compound words.
compound phrase	kilingba do 'skull' from original words kilingba 'bone' and do 'head'	Two or more separate words that are often said together; the words of a compound phrase have about the same meaning as when the words are alone.
negative	nja 'not' and wa 'not' in Ye nja ärörö nahi kadaa wa. <i>They do <u>not</u> fly around in day time.</i>	A <u>negative</u> shows the opposite meaning of the sentence or part of the sentence; the negatives njaa 'not' unja 'not' wa 'not' are at the end of clauses; the negatives wala 'not' and wile 'not' are at the beginning of clauses; there is also a negative by a long vowel of the last word of the clause; the negative nja 'not' is after the subject and requires either wa or the long vowel negative.
complement	ko'do 'calabash' in A'ji na ka ko'do. <i>This thing is a <u>calabash</u>.</i>	A word used to complete the equal sign of the verb ka 'is, be'.
clause	Ka pürü na di'ba himi adari hu. <i>And <u>these</u> wounds from inside her defeated her.</i>	A group of words with a verb.
main clause	'Bata di lehe, bi ta ngbo mömü ne. <i>When Hare looked, <u>he found his wife</u>.</i>	A clause that can be a sentence by itself; it does not require another clause in order to be a complete sentence.
dependent clause	'Bata di lehe, bi ta ngbo mömü ne. <i>When Hare looked, <u>he found his wife</u>.</i>	A group of words with a verb that are introduced by da , di 'when, since, but' or another dependent clause connector; the group of words cannot stand alone as a sentence, but need other words to complete them; da comes before incomplete verbs and di before complete verbs.
condition	Bi ki ngürü muu 'bene, hu kumara na hu amile mo'jo muu yi mönyü 'bo ko ye ro. <i>If he calls his children, the woman says <u>children have already eaten</u>.</i>	An action that must first happen before a second action can happen.
result	Bi ki ngürü muu 'bene, hu	The action that will happen if the

	<u>kumara na hu amile mo'jo muu yi mönyü 'bo ko ye ro.</u> <i>If he calls his children, the woman says children have already eaten.</i>	condition first happens.
direct speech	Ba höli na naa ka ba, "İ na lēmi i, ndihī he 'ba bina." <i>The bird said to him, "You and your sister, you stay there."</i>	The words actually spoken by a person or animal in a story; introduced with naa 'said that'; the pronouns ma/mi 'I', ni 'I (same)', i 'you (sg)', je/ji 'we', he/hi 'you (pl)', and commands, questions (?), and exclamation (!) are often used.
indirect speech	Ba raa aku ne ji ye roo naa ka ji ye, ndani ye gbo'dee'ba do ye kpawga ji ne 'bēē bina. <i>He said to them saying to them that, all of them should meet and gather for him today here in the compound.</i>	Words that give the meaning of what a person or animal in the story says, but are not the actual words spoken; introduced with naa 'said that' or mile 'that'; only the subject pronouns ba/bi 'he', hu 'she', ni '(s)he (same)', na 'someone' and ye/yi 'they' are used.
focus	Firi nika gimaa na ngbo hibi ngu'ngu ne hi külü ne. <i>That matter, the girl just thought it in her mind.</i>	The most important word in the sentence. The object ne 'it' follows the verb when a noun object is in focus before the verb, or ne 'it' comes before the verb to show a noun object following the verb is in focus.

Answers to Exercises

Exercise 1

Test Word		Write correctly	Test Word		Write correctly
'bikülü	<i>jealous person</i>	<u>'bikülü</u>	mäkinyē	<i>sweetness</i>	<u>mäkinyē</u>
ahü	<i>grind</i>	<u>ähü</u>	hirökaga	<i>flower</i>	<u>hirökägä</u>
hi'bēē	<i>courtyard</i>	<u>hi'bēē</u>	beer	<i>open land</i>	<u>beeri</u>
dorüü	<i>roof</i>	<u>dörüü</u>	'bimängiri	<i>coward</i>	<u>'bimängiri</u>
tüngöl	<i>mortar, bowl</i>	<u>tüngöli</u>	alew	<i>look at, watch</i>	<u>alewu</u>
dödili	<i>ghost, spirit</i>	<u>dödili</u>	ätünyü	<i>smell</i>	<u>ätünyü</u>
'jögöm	<i>testicle</i>	<u>'jögömu</u>	külüü	<i>python</i>	<u>külüyi</u>
föü	<i>early</i>	<u>föwü</u>	ngöön	<i>snore</i>	<u>ngöönü</u>
lany	<i>gun</i>	<u>lanyi</u>	ngayi	<i>table</i>	<u>ngayi</u>
ga 'dee	<i>chased coming</i>	<u>ga'dee</u>	Mi dayi,	<i>When I came,</i>	<u>Mi dayi,</u>
Ba dayi,	<i>When he comes</i>	<u>Ba da mayi,</u>	büikömö	<i>eye lash</i>	<u>büi komo</u>
kilingba do	<i>skull</i>	<u>kilingba do</u>	Bi mönyü.	<i>He ate.</i>	<u>Bi mönyü.</u>
gbondo kada	<i>time</i>	<u>gbondokada</u>	hi'bēē	<i>courtyard</i>	<u>hi'bēē</u>
Yayi.	<i>They came.</i>	<u>Yi mayi.</u>	mähimü	<i>relative</i>	<u>mähimü</u>

'bi ngomu	<i>doctor</i>	'bingomu	gi baanga	<i>insect</i>	gibaanga
makunya	<i>bad</i>	makunya	acu 'dee	fall coming	acu'dee
bi lü	<i>feed, food</i>	bilü	Ndee'ba	Go!	Ndee'ba
Ayi 'ba	<i>Come!</i>	Ayi'ba	kici	<i>hot</i>	kici
amayi'dee	<i>come here</i>	amayi'dee	Önyühe'ba	<i>Eat (pl)!</i>	Önyü he 'ba

Exercise 2

, nya ka	(Mämb 19-20) Mbili ye naka makakpaa nya haa ka maka'baa na korokoro muta.	<i>Their ears are long while in them are wide with three points.</i>
tü di acu'dee	(Mämb 32) Yi tü hi komo ye di toro akpa ye acu'dee bihi dokorkotu.	<i>They met by their eyes from above and then fell down together.</i>
ki ata na	(Mämb 57-60) Kpa ba di hikoree amile, bimu'du muta ki mbi dikori ne ata hu na komo ne, maki gile ngara höli üli 'bo hu ro.	<i>And he said that, if after these three days he did not see her with his eyes, that could mean the great bird swallowed her.</i>
ro	(Mämb 67) Ugbodo loki a'ji ndobo ji ba kaka ro kada nika.	<i>Instantly they collected many tools for him on that day.</i>
'bonjoo huo	(Hi'bala 17) “Nja kaka 'jomo'ba 'bonjo raa, ma da ä'bi ne ji hu .”	<i>“Nothing but pumpkin seeds, I do not give her anything else.”</i>
na	(Nyih 69) “ I na lëmi i, ndih i he 'ba bina.”	<i>“You and your sister, you stay there.”</i>
Lumaa	(Nyih 98) Kumara nja ämëre Luma ,	<i>Women do not fear God,</i>
da ro , ka	(Nyih 134) Ba ngoyo nika ba da aku ne nandanika, ro nika haa ma ka hu lëmi naa ama.	<i>Song that he is singing now, these names in it are mine and this my sister's.</i>
na na , ka , ka	(Nyere 16-17) Da maa mayi na kinji na ji ba ka ba änyü ne ka kilingba kinji agu dogiji ba.	<i>Then he arrived with this his fish, and he ate it, but a bone of the fish pricked his finger.</i>
ka , nya , diji	(Jekee 3-4) Ka 'ba bidi 'da mü'di nawu ka landaa mü'di nya moloo liki diji dili njii na didoo.	<i>In pasture was tall tree and its bottom was cool because of the shade of foliage from on it.</i>
köyëë , ka kelee	('Bata 19) Kidi naa, “A 'di luma ma, i mönyü köyi ka je mi kele .”	<i>Elephant said, “Oh my in-law, you did not eat food, we not make talk.”</i>

Exercise 3

(Mämb 1)

Anya 'bene ye gbogbo ngara
höli ngori monoo ndee ngakoto.

(Mämb 6)

Akpa ye baagaa hölee amba
firi 'beye kpawu.

(Mämb 10)

Kpa ye nabi cucu hi ngira 'ba Böngëë.

(Mämb 17)

Kokoro gbondo ye raa kaba
linda di güci mehe nyörö.

(Mämb 54)

'Bata kehe firi diro ngara höli mbiloo,
kumara umba törü.

(Mämb 61-62)

'Bata raa nabi cī hido kibi,
ka 'jii na mayi awu firi 'bene.

(Mämb 67)

Ugbodo loki a'ji ndobo ji ba
kaka ro kada nika.

(Mämb 74-75)

'Bata bühī ta hi hu höli na ka makaraa,
na loki gbülükü 'jolanda di'ba
nyihi na hi hu gbanja.

(Mämb 114)

Kpa ye nabi äwü ba toro
do 'jii ye na mömü ne,

(Hi'bala 85-85b)

Ye mälii 'bëë gaa ye lündü gaa.
na ye lëmi gaa ye raa 'dee do ngaha.

(Nyih 84)

Ye 'jii na ye da akuru do ba
kede kuru yewu ro.

(Jekée 1-2)

Nga pöwü 'ba Bongo, ba gibu'du
monoo bi ndee bi'ba binya 'ba bidī,
ka ye mönyü ko ye 'da.

(Jekée 5-7)

Ba gibu'du na raa na ndere gbö molo 'ba
mü'di na, ka ba agi rone döndihī
ro ngoyo 'bene dihi köli nya
binyee hibi mönyü ko ye hi bidī.

(Jekée 14-15)

Oo, ma ä'jē ī, da ī nya'ba ma a'dee



Long time ago (they) there were
two great big birds.

And (They) the colleague birds rejected
all their ideas.

And they flew down into the village of Bongos.

The talons of their feet are like digging tools
on the bottom of a spear (type).

Hare repeated told her matter about great wild
bird, but wife completely refused (to listen).

Hare beat the drum
for the people to come listen to his statement.

Instantly they collected
many tools for him on that day.

Hare found belly of this bird very bright,
with many round white stones
from the moon in her belly.

And they carried both him
and his wife on people,

(they) All the neighbours, (they) all the brothers
and (they) all the sisters, they rushed up.

There were also (they) people
who guarded him to protect him as guards.

Long ago in Bongoland, a young man went
and drove his goats to the pasture
so that they could graze.

The young man walked up to the bottom of
the tree, he turned himself and sat down
to whistle his song, and let the goats
eat with their mouths in the pasture.

Yes, I will marry you, but first let me drive

ye **binya** na 'bē'bē ku'du ji ye 'biyagaa
gbana biku ne ji (ye) **hīmū** mee.
(Jekee 18-20)

Ka i ma amayi na **mbaaganja** ji i,
ka i andee nini ji ye 'bē'bē
ka jeki **mbaaganja** na **bira** roo (kädēri),
ka i andee nini ro i ji (ye) **hīmūyēē**.

(they) goats back home to (they) owners
and tell (they) my parents about this.

And you, I will bring you a car,
and you will go to them at home
with a car with much beauty,
in order to visit (they) parents with these things.

Exercise 4

Singular	Plural		Singular	Plural	
guru	<u>guree</u>	fish type	<u>mici</u>	<u>X</u>	potato
higē	<u>higēē</u>	mouse	<u>tuu</u>	<u>tuuwee</u>	ancestor
'bonjo	<u>X</u>	pumpkin	<u>gala</u>	<u>galee</u>	wild dog
ngoo	<u>ngoowee</u>	in-law	<u>hi'bü</u>	<u>X</u>	oil
höli	<u>hölēē</u>	bird	<u>koki</u>	<u>kokee</u>	egret, bird
küngü	<u>küngēē</u>	baboon	<u>ngono</u>	<u>ngonee</u>	chicken
kpärikpö	<u>kpärikpēē</u>	tortoise	<u>böö</u>	<u>böoyēē</u>	friend

Exercise 5

Noun	Noun with loki or kädēri		Noun	Noun with loki or kädēri	
tirama	<u>tirama kädēri</u>	blood	higba	<u>loki higba</u>	stool
mbēli	<u>loki mbēli</u>	wing	koko	<u>koko kädēri</u>	dura, sorghum
ta'ba	<u>ta'ba kädēri</u>	tobacco	kinyö	<u>kinyö kädēri</u>	thorn, brier
'balakana	<u>'balakana kädēri</u>	okra	hinyi	<u>loki hinyi</u>	scorpion
tuu je	<u>loki tuu je</u>	our ancestor	kulongo	<u>loki kulongo</u>	bottle
manda	<u>manda kädēri</u>	groundnut	tolo	<u>tolo kädēri</u>	juice, dew
binya	<u>loki binya</u>	goat	'bara	<u>loki 'bara</u>	rib
dogiji	<u>loki dogiji</u>	finger	kure	<u>kure kädēri</u>	malaria

Exercise 6

(Mämb 61)

'Bata raa nabi cī hido **kibi**.

(Hi'bala 6)

Hu **kumara** na hu raa ata (bonjo) do **fö'dü**.

(Jekee 27)

Ba **gibu'du** na raa ämēci hi ba **mbaaganja** na

(Jekee 29)

Kumara 'ba (nyere) raa nabi ta

ba jeki (mbaaganja) na.

(Jekee 34)

Ba **gibu'du** na ba da maa alehe (bēē) na.

(Nyere 5)

Hare beat on the drum.

The woman put (pumpkin) on the fire.

The young man got in that car.

The (chief's) wife saw
the beautiful (car).

The young man gazed at the (house).



Kumara ba 'jii na hu 'ju ka makandaa.
(Nyere 17-19)
Ka **kilingba** **kinji** agu (**dogiji**) ba. Ka ba
'bingomu na a'nga 'doci (**dogiji**) ba **nyere** na.

The wife of that man had just given birth.
A bone of fish pricked his finger. Then
the doctor cut the chief's finger.

Exercise 7

(Mämb 10)
Kpa ye nabi cucu hi **ngira** (**'ba**) **Böngëë**
(Mämb 13-14)
Nya **hitirö** **'jii** diji ye ndende ka mängiri.
Mbili Mämbilingänjä na dikori do hu
gewegewe mile **mbili mehe** yama.
(Mämb 41-42)
Kpa Mämbilingänjä nabi kpe tuha
hi Mämbilingämä, **jumu hi hu** pulolo 'bugba.
(Mämb 45)
Kpa ngbo hu na ndere na **lobi do** ne.
(Hi'bala 12)
Co külü hu nawu, hu tugba **maa** (**'ba**) **lii**.
(Hi'bala 92)
Gimaa (**'ba**) **lündü** hu uyu ro.
(Jekee 36)
Ka ba amolu na mbaaganja
na **'bë'bë** hu **kumara** na.
(Nyere 18-19)
Ka ba 'bingomu na a'nga
'doci **dogiji** ba **nyere** na.

They flew down into area of Bongo.
As bodies of people were shaking from fear.
Ears of Mambilinganja hang down
by her head like ears of spears.
Mambilinganja kicked open the stomach of
Manbilingama, and dishes of her stomach
(intestines) flowed out.
And she went with a poem of her head
(a victory song).
How nobled-hearted she is! She really
takes care of child of co-wife.
Child of her brother was dead.
Then he drove into the
compound of this woman.
Then the doctor cut
the finger of this chief.

Exercise 8

<p><u>Incomplete</u> <u>Emphasis</u> <u>Incomplete</u></p>	<p>(Mämb 9-10) Ye höli ngori na roo, ye raa nabi mbi'dee ro dohii na 'bagajee. Kpa ye nabi cucu hi ngira 'ba Böngëë. (Mämb 43-44)</p>	<p>These two birds, <u>they</u> came to this <u>our</u> land. And <u>they</u> flew down into the village of Bongos.</p>
<p><u>Complete</u> <u>Emphasis</u></p>	<p>Yi cu'dee bihi dokorkotu, Mämbilingämä ayi bihi 'baganee ngbo ka mumbu. (Mämb 67)</p>	<p>They both fell down together, but Mambilingama came down <u>herself</u> already dead.</p>
<p><u>After preposition</u></p>	<p>Ugbodo loki a'ji ndobo ji ba kaka ro kada nika. (Mämb 99)</p>	<p>Some collected many tools for <u>him</u> on that day.</p>
<p><u>Object</u></p>	<p>Ka pürü na di'ba himi adari hu. (Hi'bala 106)</p>	<p>This wound from inside defeated <u>her</u>.</p>

Complete
Possessor

Mi lewu hi mini
firi nika **'bahu**.
(Jekee 1-2)

I looked in motive
of **her** behavior.

Complete
Incomplete
Possessor

Nga pöwü 'ba Bongo, ba gibu'du
monoo **bi** ndee bi'ba binya 'ba bidi,
ka **ye** mönyü.
ko **ye** 'da
(Jekee 18-20)

Long ago, certain young man went
and **he** drove goats to pasture so that
they eat
with **their** mouths there.

Incomplete
Incomplete
Object
Incomplete
After prepositon

Ka **i**,
ma amayi
na mbaaganja ji **i**,
ka **i** andee nini
ji **ye** 'bë'bë.

And **you**,
I will come
with a car to **you**,
and **you** will go
to **them** at home.

Exercise 9

(Mämb 67)

Ugbodo loki a'ji ndobo ji ba
kaka ro **kada nika**.

On **that day** they collected
many tools for him.

(Mämb 72-73)

Mbaa dihikori ye yëë, **ba höli na** raa
nabi mayi ämëli **ba gbügürü na**
na 'Bata haa kpa'wu 'ba hi ne.

After they left, **this bird came** and
swallowed **this big bag**
with the Hare in it into his belly.

(Hi'bala 37-39)

Ka ä'jimönyü monoo hu da ä'bi ne ji ma
ka jekee dihikori **ba 'jomo'ba 'bonjo na**
unja. Ka hu atä **'jomo'ba 'bonjoo aman**

There is no other food that she gave to me
that is as good as **these pumpkin seeds**.
And she gave **these pumpkin seeds** only to
me.

ji ma doturu ma.

(Hi'bala 43-44)

Firi nika gimaa na ngbo
hibi ngu'ngu ne hi külü ne.

That matter, the girl just
thought in her mind on it.

(Hi'bala 47)

Ka **mbaga gimaa nika** di yuyu,
na domu'du do hi'bana doturoo.

Since **mother of that little girl** died,
(she) slept only on a plain piece of skin.

(Hi'bala 49)

Ka **gihi'bana nika** di 'dü nya ne 'baki'da,
(Hi'bala 68)

And **that piece of skin** thrown there,

Ka **firi aman** hu da roo, hu roo hi mülü.
(Hi'bala 106)

And **that act** she did, she did in the dark.

Mi lewu hi **mini firi nika** 'bahu.

I looked in water (motive) of her **that**
behavior

(Nyihi 23)

Dihi ndondo **ye mo'jo muu nika** ro
ba firi nika gboro taga.

From morning until evening,
those little children (did) **that work**.

(Nyihi 46)

ba ä'bëë ji hu, nya hu ämönyöö,
nya hu aye **ba mini aman**.

(Nyih 48)

Höli raa maa amayi'dee roo, ata **hu gimaa aman**.

(Nyih 57)

Ba raa nabi ajo jungba, ba raa ä'dö'dü
a'ji nika didanga hu kpawu.

(Nyih 81)

Ye raa nabi alewu ba gimaa na ka nyere
hi **ba bihi aman** ro.

(Nyih 134)

Ba ngoyo nika ba da aku ne nandanika,
ro nika haa ma, ka **hu lëmi naa ama**.

(Nyere 23)

Damayi ka **ba nyere nika** äfi 'jii
kori ba lo'ngu 'jii monoo.

('Bata 28)

Kaana **cici nika** di ci roo,
ngürü'dëë ma 'ba.

*and gave it (fruit) to her, and she ate it
and drank **that water**.*

*A bird came and met **that young girl**.*

*So he set a trap, he picked up
all **those things** that were around her.*

*Then they chose the boy
as the chief in **that place**.*

***That song** he is singing now, **these names**
in it are mine and **this my sister's**.*

*Then **that chief** sent for an important person.*

*When **that pot** becomes hot,
call me to come.*

Exercise 10

(Mämb 98-99)

Dihi banika monoo **hu** kpa ämëbi hi hilili
ciki toro, ka **ne** mbimbi kädökökötü.

(Hi'bala 28-30)

Hu raa äwü gimaa atä gimaa do gbondo ne,
alayi hi **do** gimaa, ka ji hu ndani ye a'du na hu
bikötü, **ni** du'buru mbaga hu nokotoo,
da ndani roo **ni** ngu'ngu mbaga hu ro.

(Hi'bala 78-80)

“Gimaa uyu roo, 'di di tunu gimaa?”

Naa, **na** atu a'ji na di tunu gimaa,

ni lawu ngbo ta gimaa ka mumbu.

(Hi'bala 101)

“**Hu** tunu hu na 'di?” Naa,

“Nokotoo **hu** naa **ni** du'buru mbaga ma.”

(Nyere 38)

Ka nyere amile firi kunya na

ni di mi ne, unya ne 'ba ji ne.

(Lu'ba 5-6)

Da 'dicee ba ji Böngëë naa, **ni** ta

Böngëë yi cu ndee kaba a'ji 'ba mbu'da.

*At that time, **she** flew high up in sky
so that **she** would leave for good.*

***She** lifted child and put child on her knee,
caressed child's head, and told her that,
today they would sleep together,
she dreamed of her mother yesterday,
and today **she** is still thinking about her mother.
(Husband,) “Child is dead? What killed child?”
(She) says **no one** knows what killed child,
she woke up and just found the child dead.*

*“How did she kill her?” (She) said, “Yesterday,
she said **she** dreamed about my mother.”*

*Then the chief asked that the bad action
he had done be forgive to him.*

*He wrote in his article that, **he** found
the number of Bongo to be 100,000.*

Exercise 11

(Mämb 33)

Hi'ba ye bihi uwu **ne** do 'bëë ga.

(Mämb 57-60)

Kpa ba di hikoree amile, bimu'du muta
ki mbi dikori ne ata **hu** na komo ne,
maki gile ngara höli üli 'bo **hu** ro.

(Mämb 79-80)

Mbö'bö mini na kedeka 'bahi hu gändä,
ye na ka 'buru ye da ayeë.

(Mämb 89)

Ba raa akukori ndobo na ba da ro'bu
ye amiyaa.

(Mämb 114)

Kpa ye nabi äwü **ba** toro do 'jii ye na
mömü ne.

(Hi'bala 37-39)

Ka ä'jimönyü monoo hu da ä'bi **ne** ji ma

ka jekee di hikori ba 'jomo'ba 'bonjo na.

(Hi'bala 41-42)

Ba a'ji bana ndani hu di ngu'ngu **ne**
amile naa, na ro'bu ä'dögü ro ma aka
je a'du ne ne hi bimu'du kötü.

(Hi'bala 49)

Ka gihi'bana nika di 'dü nya **ne** 'baki'da,

(Hi'bala 82-84)

Bu'du 'bi'bëë, mälii'bëë ye raa abe
didokori kungu abe dido bübü alingi
kori gbondo 'jii na dayi 'bë'bë.

Bu'du raa alee kori bübü . . .

(Hi'bala 117)

Hu raa ä'jê kaga hu raa atä nya **ne**.

(Hi'bala 133-134)

Man ka ndee gihi'bala aman hu di tunu **ne**,

hu andee angu'ngu firi kunya cinika
'baanika diji 'di?"

(Nyih 18-19)

Kumara nabi ndee ä'rü kuta ngori ä'bëë hi
ji ye naa ye ndee'ba atu'dee mini nini.

(Nyih 39)

Ba raa maa akeheë ji lëmi ne naa ka ji hu,

(Nyih 52)

Diji ba amohitu **ne** amile lëmi ne na ngatikan.

*Their sound those heard **it** in all villages.*

*And he said that if after these three days
he did not see **her** with his eyes, that could
mean the great bird swallowed **her**.*

*There was a lot of spoiled water inside her,
and those who were alive were drinking **it**.*

*He told about the work that he wanted
them to do **it**.*

*They carried **him** up on people along with
his wife.*

*There is no other food that she gave **it** to
me
that is as good as these pumpkin seeds.*

*What is the matter today that she wants **it**
to give me a bath and to sleep
with her in the same bed.*

*And that piece of skin thrown **it** there,*

*Head of house and his neighbours would
inspect road and rubbish dump, looking for
footprints of person who had entered house.
Man looked for **them** among rubbish dump,*

*She took the rod back and put and left **it**.*

*Even if it is a little orphan that she killed
her,
how could she think up such as plan?"*

*Woman went and sewed two beer filters,
she gave **them** to them (children), told them
to go fetch water in them.*

*Then he reported **it** to his sister and told
her,*

*For he knew **it** that his sister is still young.*

(Nyih 105)

Ba 'jii monoo ba ro ngoyo bina,

ayi ka awu ngoyo naa aba ba da akoo!

(Nyih 120-121)

Da ba raa maa aku ne ji ba 'jii na ba da akuru do ne.

(Nyih 134)

Ba ngoyo nika ba da aku ne nandanika, ro nika haa ma, ka hu lemi naa ama.

(Nyih 140)

Ka ye 'jii na 'bene, a'ji monoo ji ne na da amee na ba 'jii na, na njaa.

(Nyere 9-10)

Damayi ka ba akehe ne hi kulü ne amile kinji na 'bene, na akeke haa do ngori, doo ji kumara 'bene, ka mbaraa na agoo 'bugba.

(Nyere 26-27)

Da nyere naa, dihkori kinji na ni di wo ne diji ba 'binjuru na, a'ji monoo ka ro kidi ro hiti ro ne unja.

(Nyere 38)

Ka nyere amile firi kunya na ni di mi ne, unya ne 'ba ji ne.

('Bata 30)

'Bata raa nabi amayi awu gbondo ne ataa hi cici.

('Bata 38-39)

Naa ka ji ba, "I kaa akoo ka nika gile lemi ma nja ji i wa ro."

*Someone is singing a song over there, please
come and hear his song he is singing it!*

Then he spoke it to the man who guarded on him.

That song he is singing it now, these names in it are mine and this my sister's.

(He says) to his people there is not a certain thing for him to do it with that person.

He says in his mind that fish which is his, he will divide it into two—its head will be for his wife and rest of it (he) will sell it.

Chief said, after the fish he took it from poor man, nothing good happened in health for him.

Then the chief asked that the bad action he had done it be forgive to him.

Then Hare came and carried his foot and put it in the pot.

(Narrator) Say to him, "If you say it like this, then surely my sister is not for you."

Exercise 12

(Mamb 3-4)

Lo'ngu moko üdü nga 'ba nyih dongara ye ngara höli monoo ngori ka Mambilinganja ye na Mambilingama.

(Mamb 7-8)

Ye na na nyere hi ji ye raa nabi ga'dee ye gu'bu di'ba nyih.

(Mamb 9)

Ye höli ngori na roo, ye raa nabi mbi'dee ro dohii na 'bagajee.

(Mamb 14)

Mbili Mambilinganja na dikori do hu gewegewe mile mbili mehe yama.

A big fight began at moon between two great birds called Mambilinganja with Mambilingama.

Those with authority in their hands chased them away from the moon.

Then the two birds came to our land.

Mambilinganja's ears hang around her head like oversized spears.

(Mämb 27)

Ye nja ärörö **nahi** kadaa wa.

(Mämb 32)

Yi tü **hi** komo ye **di** toro akpa
ye acu'dee bihi dokorkotu.

(Mämb 34-35)

Yi ci rō ye bihi ka korkakpa,
akpa ye kpawu yongi diji biyoyo,
akpa **do** bihi **diro** ye kpi.

(Mämb 61)

'Bata raa nabi ci **hido** kibī.

(Mämb 121)

Dikori 'jii apiya **dih**i ngala,

(Hi'bala 6)

Hu kumara na hu raa ata 'bonjo **do** fō'dü.

(Hi'bala 12-13)

Ne hīti rō gimaa na ngbo ka jekee
dido ngara ye muu na 'bahu.

(Hi'bala 55-56)

Ye raa ngbo nabi 'du 'bii,
damayi **nado** ja'da hindo,

(Hi'bala 82-85)

Mälii'bēē ye raa abē **didokori** kungu
abē **dido** bübü alingi kori gbondo 'jii na
dayi 'bē'bē. Bu'du raa alee **kori** bübü,
wile bi di ta kori gbondo 'jii.

(Hi'bala 129)

Mähimēē raa meyeka änyī **didanga** mumbu
andee **danga** hu gihi'bala na.

(Nyih 10)

Ye nja mayi **danga** ä'jimönyü.

(Nyih 23)

Dihi ndondo ye mo'jo muu nika
ro ba firi nika **gboro** taga.

(Jekee 5)

Ba gibu'du na raa **na** ndere **gbö**
molo ba mü'di na,

(Jekee 14-15)

Oo, ma ä'jē i, da i nya'ba ma a'dee ye
binya 'bē'bē ku'du ji ye 'biyagaa
gbana biku ne ji ye himü mee.

Exercise 13

(Mämb 19-20)

Mbili ye naka makakpaa, nya **haa**

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*They do not fly **in** the day time.*

*They met **by** their eyes **from** above
and then fell down together.*

*They fought for a long time and they
both became exhausted because of fatigue,
and **on** that place **from** then they were quiet.*

*Hare beat **on** the drum.*

*Before people scattered **from** dancing place,*

*The woman put pumpkin **on** the fire.*

*The health of the little child
is better **than** that of her own children.*

*Then they slept,
and afterwards **in** the middle of the night,*

*Neighbours passed **along** road **on** side of
rubbish looking for footprints of the person
coming into house. Man looked **around**
rubbish but did not find any footprints.*

*Relatives left the from **beside** corpse,
and went **next to** the little orphan.*

*They should not come **near** the food.*

***From** morning **until** evening, children were
on this work (trying to hold water in filter).*

*The young man **with** walking **up to**
the bottom of the tree,*

*Yes, I will marry you, but first let me drive
the goats back home to their owners
with telling my parents about this.*

*Their ears are long and **in them***

ka maka'baa na korokoro muta.
 (Mämb 55)
 Ba raa nabi ndiji **do** ndere **ji hu**,
 (Mämb 77)
 Bi kpa kedeka ata loki 'jii **'bahi hu**
 kpai ka 'buru.
 (Mämb 79)
 Mbö'bö mini na kedeka **'bahi hu** gändä.
 (Mämb 82-83)
 Akpa ba nabi gbagba kori ye na
 ndee kpai ka 'bur nabi kukor firi
 kanda bana ba da mayi **nini ji ye**.
 (Mämb 114-115)
 Kpa ye nabi äwü ba toro **do** 'jii ye **na**
 mömü ne, andee **no ye** 'bë'bë **na** loki
hikori ye na ngoyo kümö.
 (Hi'bala 1)
 Naa ba bu'du monoo ndee nga,
 kumara **naji ba** ka kumara ngori.
 (Hi'bala 21)
 Da hu naa ka **ji hu**, “Na kanikii?”
 (Hi'bala 41-42)
 Ba a'ji bana ndani hu di ngu'ngu ne
 amile naa, na ro'bu ä'dögü ro ma aka
 je a'du **ne ne hi** bimu'du kötü.
 (Hi'bala 58)
 Ka hu gimaa na nabi nyi angbe
 rone **dohogo hu**.
 (Hi'bala 68)
 Ka firi aman hu da **roo**,
 hu **roo** hi mülü.
 (Hi'bala 86)
 Da ba naa ka ji ye,
 ba ndere nika ye da 'dee **doo**,
 (Hi'bala 98-99)
 Ye mälii'bëë gaa, ye lündü gaa,
 na ye lëmi gaa, ye raa 'dee do ngaha.
 (Hi'bala 102)
 Ka mbaga ma di yuyu wala hu da ä'bi
 ä'jimönyü **jaa na** ye muu 'bene.
 (Nyih 18-19)
 Kumara nabi ndee äri kuta ngori ä'bëë hi
 ji ye naa ye ndee'ba atu'dee mini **nini**.
 (Nyih 42-43)
 Ye döndih ro, ba raa nabi äbü gäl'ji monoo
 kaba gikütü. Hu lëmi ba hu döndih **haa**.

are wide with three points.
*He accepted **on** walking **to her**,*
*He found many people **inside her***
who were still alive.
*There was a lot of spoiled water **inside her**.*
And he went around among those who were
still alive and told them
*about the plan that he came **with it to them**.*
*They carried him **with** his wife **on** people,*
*and they went home **with them with** a crowd*
***around** them **with** a celebration song.*
It is said that long ago, there was a man
*who had two wives (wife **to him** wife two).*
*Then she asked **to her**, “Is it true?”*
What is the matter today that she wants
to give me a bath and to sleep
***with her in** the same bed.*
Then the little girl went
*and laid down **behind her**.*
*And that act she committed (**for it**),*
*she committed (**for it**) in the dark.*
Then he told them
*this walking when they came **on it**,*
All the neighbours, brothers,
and sisters, and they all came up.
Since my mother's death, she never gave
*food **to me** together **with** her children.*
Woman went and sewed two beer filters,
she gave them to them (children), saying to
*go collect water **with them**.*
They settled there and he built a certain bush
*shelter. His sister stayed **inside it**.*

(Nyih 106-108)

Ba 'jii na raa nabi mayi'dee naa, "A baba,"
naa "ngoyo na ji i bina ka jekee.
I da aku ne. I ku ka ne ji ma, ka ma wu ne."
Ba raa maa anja ko ne do ro.

(Jekee 3-4)

Ka 'ba bidi 'da mü'di nawu ka landaa mü'di,
nya moloo liki, diji dili njii na didoo.

(Jekee 18-20)

Ka i ma amayi na mbaaganja ji i,
ka i andee nini ji ye 'bë'bë

(Jekee 40)

Ka hu kumara hege na 'dee gboji ye
'bë'bë hu ngüli na.

(Jekee 44-45)

Ka hu agoki a'ji 'bene diro ba kpawga
gbana mbaaganja, ka hu ambi nini
bina hu dayi ndee diroo.

*The man came and said, "Oh elder, your song,
the song you are singing is good.*

Sing it for me, please, so I can listen."

Then the man sang (threw his mouth on it).

*In pasture was tall tree and its bottom was cool
because of the shade of foliage from on it.*

*And you, I will bring you a car,
and you will go with it to them at home*

*Then the she-spirit came as far as to them,
to the widow's home.*

*Then she got all her things back from him,
including (with) the car, and she went back
with them to the place where she came from it.*

Exercise 14

(Mämb 65-66)

Dihikoree naa kaka ye,
na ro'bu anga hi kori hu,
ka ne ro'bu ye alonyi njonjo
mambirembe ji ne.

(Mämb 84)

'Bata di lehe, bi ta ngbo mömü ne,
ka ba nabi koko hu hikori ne.

(Hi'bala 72)

Hu ngu'ngu hi ne hu ki ngba
ba mino na ka gimbara bihi na kpii,

(Hi'bala 104-105)

Damayi na kada nika roo, naa ni du'buru
mbaga ma, ndani na ro'bu ka ma a'du ko
külü ne ro 'buu mbaga ma diro ne.

(Nyih 120-121)

Da ba raa maa aku ne ji ba 'jii na ba da
akuru do ne.

(Nyih 126-127)

Ba raa aku ne ji ye roo naa
ka ji ye, ndani ye gbo'dee'ba do ye
kpawga ji ne bëë bina.

(Nyih 140)

Ka ye 'jii na 'bene, a'ji monoo ji ne
na da amee na ba 'jii na, na njaa.

*After that (he) said to them,
that someone wanted to follow her tracks,
and he asked them to contribute
knives for him.*

*When Hare looked, he found his wife,
and took her after him.*

*She thinks inside herself that if she cries
when it is still dark, . . .*

*One day she said that she had dreamed of my
mother, that she wanted me to sleep on her breast
in the name of the love my mother had for her.*

*Then he spoke to the man who
guarded on him.*

*He said to them saying
to them, that all of them should meet and gather
for him today here in the compound.*

*(He says) to his people that there is nothing
for him to do with that person.*

(Nyere 26-27)

Da nyere naa, dihikori kinji na ni di wo ne diji ba 'binjuru na, a'ji monoo ka ro kidi ro hiti ro ne unja.

(Nyere 38)

Ka nyere amile firi kunya na ni di mi ne, unya ne 'ba ji ne.

Chief said, after he took fish from poor man, nothing good happened in health for him.

Then the chief asked that the bad action he had done be forgive to him.

Exercise 15

(Mämb 10-11)

Kpa ye nabi cucu hi ngira 'ba Böngëë do lo'ngu beeri hi komoo kpë.

(Mämb 15-16)

Nya mbili Mämbilingämä dolongo dikori do hu 'ba dibi, nya hi koo kulondokulondo.

(Mämb 41-42)

Kpa Mämbilingänjä nabi kpe tuha hi Mämbilingämä, jumu hi hu pulolo 'bugba.

(Mämb 53)

Mömü ba naa, nafiri andee alehe mbaga ne.

(Mämb 59-60)

Hu raa ambi bilehe mbaga ne.

Bimu'du di mbi muta dikori, hu awi'dee hi kori ne,

(Mämb 61-63)

'Bata raa nabi cī hido kibi, ka 'jii na mayi awu firi 'bene. Kpa 'Bata nabi akehe firi diro mömü ne ji ye.

(Mämb 65)

Dihikoree naa kaka ye, na ro'bu anga hi kori hu.

(Mämb 72-74)

Ba höli na raa nabi mayi ämëli ba gbügürü na na 'Bata haa kpawu 'ba hi ne.

'Bata bühi ta hi hu höli na ka makaraa.

(Mämb 105-106)

'Bimokee mayi ta ba 'bugba ba dakonu äwü'dëë mömü ne.

(Mämb 111-112)

Yi kpa kaka dihi komoo atā ba ka lo'ngu nyere 'beye kpawga.

(Hi'bala 4)

Hu di yu nya gimaa na 'bene.

They flew down into area of Bongo on open land in its large face.

And Mambilingama's ears hung down around her head, as in her beak like hanging clothes.

Mambilinganja kicked open the belly of Manbilingama, and dishes of her stomach (intestines) flowed out.

His wife said, she wanted to go visit her mother.

She went to visit her mother.

When three days was over, and she had not returned back in her footsteps.

Hare beat the drum

for the people to come listen to his statement, and Hare told them what happened to his wife.

After that he said to them that he wanted to follow her footsteps.

This bird came and swallowed this big bag with Hare in it into her belly.

Hare found her belly very full.

The fighters came and found him pulling his wife.

Instantly, they decided (from their eyes) to make him their big king of all (of them).

When she died, she left behind her child.

(Hi'bala 43-44)

Firi nika, gimaa na ngbo
hibi ngu'ngu ne hi **külü ne**.

(Hi'bala 76-77)

Bihi na da ami'dee cecece 'ba donondo,
kumara unja ko ne ro. Ba **bu'doo** raa
amayi'dee ji hu, “Ka ji hu 'di ya?”

(Hi'bala 115-116)

Hu raki ngbo nabi ambo gimaa, gimaa raa
na bīdī. Ka hu, ro ba **a'jee** maki hi mülü.

(Nyihī 117-118)

A bö'bü ma i ku jo ba **ngoyo** na **'bii**.

(Nyihī 134)

Ba ngoyo nika ba da aku ne nandanika,
ro nika haa **ma**, ka **hu lēmī naa ama**.

(Jekee 3-4)

Ka 'ba bīdī 'da mü'dī nawu ka landaa mü'dī,
nya **moloo** likī, diji dīlī njīi na didoo.

(Nyere 16-17)

Da maa mayi na kinji na ji ba, ka ba
änyü ne, ka kilingba kinji agu **dogiji ba**.

Dihikoree nja **bikunoo**, nja **bikunoo!**

(Lu'ba 11-12)

Da ana Njīi bidā firi gbana bingo
firi 'ba Böngö, ka he tugba do firi diro
kuhu he, dibi **mbaraa** na äkü.

*That matter, the girl just
thought in **her mind** on it.*

*When the first light of dawn appeared,
the woman starts crying. **Her husband** came
to her, and asked her, “What is the matter?”*

*She pressed on child until child became cold.
And she committed **her act** in the dark.*

*Oh my father, just sing this **your song**.*

*That song he is singing now, these names
in it are **mine** and this **my sister's**.*

*In pasture was tall tree and **its bottom** was cool
because of the shade of foliage from on it.*

*Then he arrived with his fish, he ate it,
but a bone of the fish pricked **his finger**.
And then had **its pain**, had **its pain!***

*This is the reading and writing book
of Bongo to take responsibility of your tribe,
otherwise **its memory** will disappear.*

Exercise 16

(Hi'bala 12-13)

Ne hiti ro gimaa na ngbo ka jekee
dido ngara **ye muu na 'bahu**.

(Hi'bala 99)

“Da ana nokotoo he da na gilēmī i,
hitī **ro hu na** ndee anunu?”

(Nyihī 82-83)

Ye döndihī ro, ba roo, ba ka nyere ro,
bihie aba iri ro, **lēmī ba na** alala ro.

(Nyihī 93-94)

Da maa mayi, bihi na ba da maa ämbühi
roo, ba bihi na 'ba **ba gimaa naa aba**.

(Nyihī 105)

Ba 'jii monoo ba ro ngoyo bina,
ayi ka awu **ngoyo naa aba** ba da akoo!

(Nyihī 117-118)

A bö'bü ma i ku jo **ba ngoyo na 'bii**,

*The health of the little child
is better than that of **these her children**.*

*“Yesterday when you were with your
little sister, health of **this her body** was ill?”*

*They remained like that. He was the chief,
his land was rich, and **this his sister** grew up.*

*One day, the place where he came to,
that was the place of **this his son**.*

*Someone is singing a song over there, please
come and hear **this his song** he is singing it!*

*Oh my father, just sing **this your song**.*

ba ngoyo na 'bii ünyï nja firee.

(Nyihî 134)

Ba ngoyo nika ba da aku ne nandanika,
ro nika haa ma, ka **hu lëmi naa ama**.

(Nyihî 136)

A baba, **hu kumara na 'bii** ndee na
ye mo'jo muu na, ye 'baa?

(Nyihî 140)

Ka **ye 'jii na 'bene**, a'ji monoo ji ne
na da amee na ba 'jii na, na njaa.

(Jekee 37)

Ka hi **ko ye na** ka mälii'bëë kpawga ho,
ro ba gibu'du na!

(Nyere 9-10)

Damayi ka ba akehe ne hi külü ne amile
kinji na 'bene, na akeke haa do ngori, doo
ji kumara 'bene, ka mbaraa na agoo 'bugba.

(Nyere 22)

Ka **ji naa aba** di 'nga 'doci ne,
unu ro ba nja firee!

(Nyere 36-37)

Ka ma raa akehe ne hi külü ma amile
kaa kaba na nyere di wo **kinji
naa ama**, Luma uyo ne 'ba ji ba.

your song is not a sweet matter (so beautiful).

*That song he is singing now, these names
in it are mine and **this my sister's**.*

*Oh elder, **the your woman** who was with you
and her children, where is she?*

*(He says) to **this his people** there is not a
certain thing for him to do it with that person.*

*All **these their mouths** of neighbours stood
around gaping (amazed) at the young man!*

*He says in his mind that **this his fish**
he will devide it into two—its head
will be for his wife and rest of it*

*But **this his hand** which had been cut
made him suffer so much!*

*Then I said in my mind that, if it is
like this, the chief who took **this my fish**,
God should show it to him (the right way).*

Exercise 17

(Mämb 45)

Kpa ngbo hu na ndere na lobi **do ne**

(Mämb 53)

Mömü ba naa, nafiri andee
alehe **mbaga ne**.

(Mämb 57-60)

Kpa ba di hikoree amile, bimu'du muta
ki mbi dikori ne ata hu na **komo ne**,
maki gile ngara höli üli 'bo hu ro.

Bimu'du di mbi muta dikori,
hu awi'dee hi **kori ne**.

(Mämb 61-62)

'Bata raa nabi ci hido kibi,

ka 'jii na mayi awu **firi bene**.

(Mämb 65)

Dihikoree naa kaka ye,
na ro'bu anga hi **kori hu**.

(Mämb 84)

'Bata di lehe, bi ta ngbo **mömü ne**.

*And she went with a poem of **her head**.*

***His wife** said, she wanted
to go visit **her mother**.*

*And he said that if after these three days
he did not see her with **his eyes**, that could mean
the great bird swallowed her.*

*When three days were over, and she
had not returned back in **her footsteps**,*

*Hare beat the drum
for the people to come listen to **his statement**.*

*After that he said to them that
he wanted to follow **her footsteps**.*

*When Hare looked, he found **his wife**.*

(Hi'bala 4)

Hu di yu nya gimaa na bene.

When she died, she left behind her child.

(Hi'bala 28-30)

Hu raa äwü gimaa atä gimaa do gbondo ne.

She lifted child and put child on her knee.

(Hi'bala 32)

Gimaa na ngbo hibi ngu'ngu

The child is just thinking

firi bene hi külü ne.

her idea in her heart (making up her mind).

(Hi'bala 67)

Hu nabi änyï kamabal andee

She gets up quietly and goes

a'ji bene do hi'bana.

her thing (moves herself) to the skin.

(Hi'bala 102)

Ka mbaga ma di yuyu wala hu da ä'bï

Since my mother's death, she never gave

ä'jimönyü jaa na ye muu bene.

food to me together with her children.

(Nyihî 140)

Ka ye 'jii na bene, a'ji monoo ji ne

(He says) to these his people that there is

na da amee na ba 'jii na, na njaa.

nothing for him to do with that person.

(Jekee 5-6)

Ba gibu'du na raa na ndere gbö

The young man walked up to the

molo ba mü'di na, ka ba agi rone

bottom of the tree, he turned his body (himself)

döndihî ro ngoyo bene dihi köli.

and sat down, and whistled his song.

(Jekee 44)

Ka hu agoki a'ji bene diro ba kpawga

Then she got all her things back from

gbana mbaaganja.

him, including the car.

(Nyere 28-29)

Ka ba lo'ngu 'jii na akehe ne ji nyere,

Then the important man told the chief

amile bi ngürü'ba ba 'bikinji na ro firi na

that he should call the owner of fish,

bi di ku ne hi külü ne ro kada na ndee.

so as to say what he (poor man) was

thinking about in his mind the past day.

Exercise 18

(Mämb 19-20)

Mbili ye naka makakpaa, nya haa

Their ears are wide and there are

ka maka'baa na korokoro muta

three points

do lingë mbëli kötü cina 'baga 'birü.

on their wings like a bat.

(Mämb 21-23)

Ki gbodo longbo kidi müyï bikötü,

If we put five big elephants together,

tö'bö na bitigo 'baga ngara höli kötü na

fatness with strength of that one great bird

mbi do ye kpawu.

has no equal.

Bimu'du muta hi ngira 'ba Böngö,

For three days in the Bongo village,

(Mämb 119)

Umi ngala ro kada kii.

They danced for ten days.

(Hi'bala 1)

Naa ba bu'du monoo ndee nga,

It is said that long ago, there was a man

kumara naji ba ka kumara ngori.

who had two wives.

(Hi'bala 31)

Ye a'du no hu ndani do a'jimu'du kötü.

She would sleep with her tonight in one bed.

(Nyih 2)

ka ye a'ju na hu mo'jo **muu ngori**
gibu'du kötü, ka gingaja kötü.

and they gave birth to **two children**,
a boy and a girl.

Exercise 19

(Mämb 6)

Akpa ye baagaa **höleë** amba firi 'beye
kpawu.

All their bird colleagues rejected them.

(Mämb 33)

Hi'ba ye bihi uwu ne do **'bëë ga**.

Their sound was heard in **all** villages.

(Mämb 67-68)

Ugbodo loki a'ji ndobo ji ba kaka
ro kada nika hi lo'ngu **gbügürü paca**.

On that day they collected many tools for him
filling up a big bag (in big **bag much**).

(Mämb 77-78)

Bi kpa kedeka ata loki 'jii 'bahi hu kpii ka
'buru, nya mumbu **'jii** kedeka bihi **rëti**.

He found many people inside who were still
alive as well as **many people** who were dead.

(Mämb 111-112)

Yi kpa kaka dihi komoo atä ba
ka lo'ngu nyere **'beye kpawga**.

Instantly, they decided to make him
their big king of **all (of them)**.

(Mämb 119-120)

Kpa ä'jimönyü na lë'ji dikori **'bëë kpawu**

There was food and beer for **all houses**
(**people**)

amayi ji 'jii do ngala 'bë'bë 'Bata.

who came to dance at the home of Hare.

(Hi'bala 34)

Gikomo hu **ëndimëndi giyee**.

Her mind is **somewhat perceptive** .

(Hi'bala 85-85b)

Ye **mälii'bëë gaa**, ye **lündü gaa**,
na ye **lëmi gaa**, ye raa 'dee do ngaha.

(they) **All the neighbours**, (they) **all the brothers**
and (they) **all the sisters**, they rushed up.

(Nyih 57)

Ba raa nabi ajo jungba, ba raa ä'dö'dü
a'ji nika didanga hu **kpawu**.

So he set a trap, he picked up **all things**
that were around her.

(Nyih 70)

Ä'jimönyü 'behe **a'ji** 'behe na **kpawu**,
he taa bina.

Your food and **all your things**,
you will find it here.

(Nyih 127)

Ndani **ye** gbo'dee'ba do ye **kpawga**
ji ne 'bëë bina.

All of them should meet and gather
with him today in his compound.

(Jek 16-20)

Ye **binya** nika **kpawga** ma aku ne ji ye
ka ye andee ji ye 'biyagaa doturu ye.

All these goats, I will tell them
to go back to their owners by themselves.

Ka i ma amayi na mbaaganja ji i,

And you, I will bring you a car,

ka i andee nini ji ye 'bë'bë

and you will go to them at home

ka jeki mbaaganja na **bira** roo **kädëri**,

with a car with **much beauty**,

(Jek 37)

Ka hi ko ye na ka **mälii'bëë kpawga** ho,

All the neighbours stood around gaping

ro ba gibu'du na!

(Jekee 44)

Ka hu agoki **a'ji** 'bene diro ba **kpawga** gbanja mbaaganja.

(Jekee 49)

Na raki 'ba'ja **komo** he **ga**!

(Nyere 25)

Ba nyere na raa ace nja kori **firi** na di ta ne **ga** ji ba lo'ngu 'jii na.

('Bata 17)

Ka **hi'bu** **paca** hi cici.

(amazed) at the young man!

Then she got **all** her **things** back from him, including the car.

Let it stay in your minds (**all** your **faces**).

The chief there reported in detail to important person **all things** that had happened.

And the **oil** in the pot was **full**.

Exercise 20

(Mamb 3-4)

Lo'ngu moko üdü nga 'ba nyihi dongara ye ngara **höli monoo** ngori.

(Mamb 74-75)

'Bata bühi ta hi hu höli na ka makaraa, na loki **gbülüki** 'jolanda di'ba nyihi na hi hu gbanja.

(Hi'bala 1-2)

Naa ba **bu'du monoo** ndee nga, kumara naji ba ka kumara ngori.

Damayi, hu **kumara ngatee** mu'du raa maa ayi hu.

(Hi'bala 4)

Hu di yu nya gimaa na 'bene, gimaa na döndihi na hu **kumara ndüböö**.

(Hi'bala 37-39)

Ka **ä'jimönyü monoo** hu da ä'bi ne ji ma ka jekee dihikori ba 'jomo'ba 'bonjo na

(Hi'bala 47-48)

Ka mbaga gimaa nika di yuyu, na domu'du do **hi'bana doturoo** kori **gia'ji monoo** doo ka gikpanga lawu, na nja.

(Hi'bala 134)

Hu andee angu'ngu **firi kunya** cinika 'baa nika diji 'di?

(Jekee 1-2)

Nga pöwü 'ba Bongo, ba **gibu'du monoo** bi ndee bi'ba binya 'ba bi'di

(Nyere 23)

Damayi ka ba nyere nika äfi 'jii kori ba lo'ngu **jii monoo**.

A big fight began at noon between **certain** two great **birds**.

Hare found belly of this bird very bright, with many **white stones** from the moon in her belly.

It is said that long ago, there was a **certain man** who had two wives (wife to him wife two). One day the **younger co-wife** became ill.

When she died, she left behind her child, and the child lived with the **elder co-wife**.

There is no **other food** that she gave to me that is as good as these pumpkin seeds.

Since her mother's death, the little girl slept alone on a **plain skin** without any **certain thing** else on it like rags, nothing (at all).

How could she think up such a **bad plan**?

Long ago in Bongoland, a **certain young man** went and drove his goats to the pasture

Then that chief sent for a **certain** important **person**.

Exercise 21

(Mämb 3-4)

Lo'ngu moko üdü nga 'ba nyihi dongara ye **ngara höli** monoo ngori.

(Mämb 21-22)

Ki gbodo **longbo kidi** müyi bikötü, tö'bö na bitigo 'baga **ngara höli** kötü na mbi do ye kpawu.

(Mämb 67)

Ugbodo **loki a'ji ndobo** ji ba kaka ro kada nika.

(Mämb 74-75)

'Bata bühi ta hi hu höli na ka makaraa, na **loki gbülükü** 'jolanda di'ba nyihi na hi hu gbanja.

(Mämb 79)

Mbö'bö mini na kedeka 'bahi hu gändä.

(Nyih 6)

Hu kumara na hu nja ami ye **mo'jo muu** na 'ba ba bu'du na ka jekee.

(Jekee 3)

Ka 'ba bidi 'da mü'di nawu ka **landaa mü'di**

(Nyere 23)

Damayi ka ba nyere nika äfi 'jii kori ba **lo'ngu 'jii** monoo.

A **big fight** began at moon between two **great birds**.

If we put five **big elephants** together, the fatness with strength of that one **great bird** has no equal.

Instantly they collected **many tools** for him on that day.

Hare found belly of this bird very bright, with **many white stones** from the moon in her belly.

There was much **spoiled water** inside her.

That woman, she treated these **little children** of this man badly.

In that pasture was a **tall tree**.

Then that chief sent for an **important person**.

Exercise 22

(Mämb 79-80)

Mbö'bö mini na kedeka 'bahi hu gändä, ye na ka 'buru ye **da** ayee.

(Mämb 89)

Ba raa akukori ndobo na **ba da** ro'bu ye amiyaa.

(Hi'bala 22-23)

“Nandanika ba a'ji na **ma da** ami ne **ka ma ä'bi ne ji hu gihi'bala na** nya hu raa na tö'bö ro ne.

(Hi'bala 37-38)

Ka ä'jimönyü monoo **hu da** ä'bi ne ji ma ka jekee dihkori ba 'jomö'ba 'bonjo na.

(Hi'bala 41-42)

Ba a'ji bana ndani **hu di** ngu'ngu ne amile naa, na ro'bu ä'dögü ro ma aka je a'du ne ne hi bimu'du kötü, hu ngu'ngu 'di?

There was a lot of spoiled water inside her, and there were those alive **who were drinking it**.

He told about the work **that he wanted them to do it**.

“Now, this thing **that I cook and give to the little orphan** she is with fatness from it.

There is no other food **that she gave it to me** that is as good as these pumpkin seeds.

This matter today **that she wants to give me a bath and to sleep with her in the same bed**, what is she thinking?

(Hi'bala 78-80)

“Gimaa uyu roo, 'di (di) tunu gimaa?”

Naa, na atu a'ji na (da) tunu gimaa,
ni lawu ngbo ta gimaa ka mumbu.

(Hi'bala 133-134)

Man ka ndee gihi'bala aman hu (di) tunu ne,
hu andee angu'ngu firi kunya cinika
'baanika diji 'di?”

(Nyih 25-26)

Naa, “A lëmi ma, a'ji monoo
je (da) ami ne na njaa ro.

(Nyih 61-62)

Ba raa amayi'dee naa,
“İ, i raa (da) ämönyü ba a'ji na?

(Nyih 105)

Ba 'jii monoo ba rō ngoyo bina,
ayi ka awu ngoyo naa aba ba (da) akoo!

(Nyih 120-121)

Da ba raa maa aku ne ji ba 'jii na
ba (da) akuru do ne.

(Nyih 134)

Ba ngoyo nika ba (da) aku ne nandanika,
ro nika haa ma, ka hu lëmi naa ama.

(Nyih 140)

Ka ye 'jii na 'bene, a'ji monoo ji ne
na (da) amee na ba 'jii na, na njaa.

(Nyere 25)

Ba nyere na raa ace nja kori firi na
di (ta) ne ga ji ba lo'ngu 'jii na.

(Nyere 26-27)

Da nyere naa, dihkori kinji na
ni (di) wo ne diji ba 'binjuru na, a'ji monoo
ka rō kidi rō hiti rō ne unja.

(Nyere 28-30)

Ka ba lo'ngu 'jii na akehe ne ji nyere,
amile bi ngürü'ba ba 'bikinji na rō firi na
bi (di) ku ne hi külü ne rō kada na ndee,
bi (di) wo kinji na ba 'binjuru na haa.

(Nyere 38)

Ka nyere amile firi kunya na
ni (di) mi ne, unya ne 'ba ji ne.

Exercise 23

(Mämb 70-71)

Akpa ye nabi lali 'Bata na gbügürü bikötü

“Child is dead? What is that which killed child?”
says only someone knows the thing that killed
child, she woke up and just found the child dead.

Even if it is a little orphan that she killed her,
how could she think up such as plan?

He said, “Oh my sister, a certain thing
that we do, there is not (nothing for us to do).

The boy came back and said,
“You, it is you who ate these things?

Someone is singing a song over there, please
come and hear his song that he is singing it!

Then he spoke it to the man
who guarded on him.

That song that he is singing it now, these names
in it are mine and this my sister's.

(He says) to his people there is not a certain
thing that he should do it with that person.

Chief there reported all the matter
that he found it to the important person.

Then chief said, after this fish
that he took it from this poor man,
nothing good happened in health for him.
Then the important man told the chief
that he should call the owner of fish,
so as to explain the matter that he (poor man)
was thinking it in his mind the past day,
when he (chief) took the fish of the poor man.

Then the chief asked that the bad action
that he had done it be forgive to him.

and they rolled him together in the big bag,

kpa ye atimbi 'bè'bè ye nya ba
do beeri **doturne**.

(Mämb 81)

'Bata ndilekpe gbügürü diro ne ngbo **kirehi**.

(Mämb 98)

Dihi banika monoo hu kpa ämëbi
hi hilili **ciki toro**.

(Mämb 103)

Bu'du 'bimokee raa kori hu **gbä**.

(Hi'bala 67)

Hu nabi änyì **kamabal** andee
a'ji 'bene do hi'bana.

(Nyihi 70)

Ä'jömönyü 'behe a'ji 'behe na kpawu,
he taa **bina**.

*and then they went to their houses leaving
him **alone** in the open place.*

*Hare **quickly** came out of the big bag.*

*At that time, she flew **high up** in the sky.*

*Male fighters were around her **completely**.*

*She gets up **quietly** and goes to the skin.*

*Your food and everything you need,
you will find it **here**.*

Exercise 24

(Mämb 1)

Anya 'bene **ye gbogbo ngara**
höli ngori monoo ndee ngakoto.

Topic – Modifier – Modifier – Noun – Number – Indefinite

(Mämb 21-23)

Ki gbodo **longbo kidi müyi** bikötü,
Modifier – Noun – Number

(Mämb 74-75)

na **loki gbülükü 'jolanda**

Modifier – Modifier – Noun

(Hi'bala 92)

Gimaa 'ba lündü hu uyu rọ.

Noun – Possessor Noun – Possessor Pronoun

(Nyihi 140)

Ka **ye 'jii na 'bene**,

Topic – Noun – Demonstrative – Possessor Pronoun

(Jekee 16-20)

Ye binya nika kpawga, ma aku ne ji ye

Topic – Noun – Demonstrative – Quantity

(Jekee 44)

Ka hu agoki **a'ji 'bene** diro ba **kpawga**
gbana mbaaganja.

Noun – Possessor Pronoun – Prepositional Phrase – Quantity

(Nyere 23)

Damayi ka **ba nyere nika** äfi 'jii

kori **ba lo'ngu 'jii monoo**.

Topic – Noun – Demonstrative

Topic – Modifier – Noun – Indefinite

*Long time ago there were
they two certain great big birds.*

*If we put **five big elephants** together,*

*with **many white stones***

***Child of her brother** was dead.*

*(He says) to **they this his people**,*

***They all these goats**, I will tell them*

*Then she got **all her things** back from
him, including the car.*

*Then **he that chief** sent for a
he certain important person.*

Exercise 25

(Mämb 59-63)

Hu raa **ambi** bilehe mbaga ne.
Bimu'du di **mbi** muta dikori
hu **awi'dee** hi kori ne, bihi da amara,
'Bata raa **nabi cī** hido kībī,
ka 'jīi na **mayi awu** firi 'bene. Kpa 'Bata
nabi **akehe** firi diro mōmū ne ji ye.

(Mämb 90-92)

Mbaa di hikoree ndobo raa **nabi dū**,
ka **bilaga** kilingba hu nā fira,
na **bitugu** hu nā mehe yama, nya ye monoo
ala'nga kīdī hu nā mambirembe.

(Mämb 95-98)

Ndobo raa ngbo di **miro** ne, damayi
ngara hōlī raa **nabi mēbī** toro nā mino,
mbaa kpa hu yemeka **acu** bihi.
Hu raa yemeka toro, nya hu ngbo **ayuyu**
nā mino. Dihi banika monoo
hu kpa **āmēbī** hi hilili cīkī toro.

*She **went** to visit her mother.
When three **sleeps passed** before she
returned in her footsteps, in a **clear** place,
Hare **beat** the drum,
for the people to **come listen** to his statement.
And Hare **told** them what happened to his wife.*

*After that the work **began**,
which was **cutting** of her bones with an axe,
and **spear**ing her with a spear type, while others
were **cutting** her veins with knives.*

*This work **happened** and then the
great wild **bird** flew up with a screech,
and then again **fell** down.
Then she (went) up again and she **died**
with a screech. At that time,
she **flew** high up in the sky.*

Exercise 26

(Hi'bala 109)

“**Du(ba)** ko külū ma bina.”

(Hi'bala 137)

“Hu **ndee(ba)** nā ye hīmū gaa.”

(Nyihī 18-19)

Kumara nabi ndee
ärū kuta ngori ā'bēē hi ji ye naa
ye **ndee(ba)** atu'dee mini nini.

(Nyihī 25-26)

Naa, “A lēmī ma, a'ji monoo je da ami
ne na njaā ro. Ji ndee 'ba, kaa ndee
ācī je wile atunu je, **ndee 'ba** ngbo.”

(Nyihī 64)

Da naa, “Aa, ī nja tunu maā.
Tugba ma (ba) ma ayo bihi ji he.”

(Nyihī 69)

Ba hōlī na naa ka ba, “Ī, nā lēmī ī
ndihī he (ba) bina.

(Nyihī 104)

Ba da maa andee 'da roo, naa,
“A tūrū **ayi'dee(ba)**, a nyere **ayi'dee(ba)**.”

“Come **sleep** here on my breast.”

“She **should go back** to her parents' home.”

*Then, woman went and sewed two
beer filters, she gave them to them (children)
telling them to **go** fetch water with them.*

*He said, “Oh my sister, there is nothing
to do. Let us leave, even if we are
beaten or killed, **let us** just leave.”*

*The (bird) said, “No don't kill me! **Take me**
and I will show you a nice place.”*

*The bird said to him, “You and your sister,
you stay there.*

*When he arrived there, he said, “Oh
governor, **come!** Oh chief, **come!**”*

(Nyih 119)

Dibinika roo, hu gimaa na hu ro'bu
ami mino, ba naa, “**Ndee'ba** böörü!”

(Nyih 121-122)

Naa, “Ba 'jii na, nja nya ba änyi di binaa!
Ta nya ba'ba molo guloto binika.”

(Nyih 126-127)

Ba raa aku ne ji ye roo naa ka ji ye,
ndani ye **gbo'dee'ba** do ye kpawga
ji ne 'bëë bina.

(Nyih 139)

Naa ba nja tugba nee, bi **ndihi'ba** pihi.

(Jekee 14-15)

Da ba naa ka ji hu, “Oo, ma ä'jè i, da i
nya'ba ma a'dee ye binya na 'bë'bë ku'du ji
ye 'biyagaa gbana biku ne ji ye himü mee.”

(Jekee 22-23)

Da hu naa ka ji ba bi **mu'ba** komo ne.
Ba raa nabi amu komo ne. Hu raa yemeka
aku ne ji ba naa, bi **lewu'ba** rone.

(Nyere 14-15)

Ka ba 'binjuru na ato hi ji ne ji Luma
amile, diji nyere di yo gütü ne ji ne,
Luma **uyo'ba** gütü ne ji ba kedeka.

(Nyere 28-29)

Ka ba lo'ngu 'jii na akehe ne ji nyere,
amile bi **ngüri'ba** ba 'bikinji na rō firi na
bi di ku ne hi külü ne rō kada na ndee.

(Nyere 38)

Ka nyere amile firi kunya na
ni di mi ne, **unya ne'ba** ji ne.

Exercise 27

(Mämb 7-11)

Ye na nā nyere hi ji ye raa
nabi **ga'dee** ye gu'bu di'ba nyih.
Ye hōli ngori na roo, ye raa nabi
mbi'dee rō dohii na 'bagajee,
kpa ye nabi **cucu** hi ngira 'ba Böngëë
do lo'ngu beeri hi komoo kpë.

(Mämb 39-42)

Hölëë yi **tujo** ngbo ndüü ye
akpa ye dihkoree hi hilili rō moko.
Kpa Mämbilingänjä nabi **kpe tuha**
hi Mämbilingämä, jumu hi hu pulolo 'bugba.

*From then on, the girl felt like crying,
he told her, “**Go** inside!”*

*He said, “That man, don’t let him move
from this place! **Let him be put** and left
under granary there.”*

*He told them that all of them **should**
gather with him today in his compound.*

*He (chief) said that he won’t embrace him,
that he **should stay** where he is.*

*He told her, “Yes, I will marry you, but first
let me drive the goats back home to their
owners and tell my parents about this.”*

*Then she tells him to **close** his eyes.*

Then he closes his eyes.

*Then she told him to **look** at himself.*

*Poor man raised palms towards God saying,
since chief has shown his strength to him,
God **should show** His strength to him (chief).
Then the important man told the chief
that he **should call** the owner of fish,
so as to say what he (poor man) was
thinking about in his mind the past day.*

*Then the chief asked that the bad action
he had done, **let it be forgiven** to him.*

*Those with authority in their hands
chased them away from the moon.*

Then the two birds

***came** to our land.*

*and they **flew** down into area of Bongo
on open land in its large face.*

*The birds screeched (**articulated** their sound)
and then were in the air for fighting.*

*Mämbilinganja **kicked tore** open the stomach of
Manbilingama, and dishes of her stomach*

(Mämb 53)

Mömü ba naa, nafiri **andee**
alehe mbaga ne.

(Mämb 59-63)

Hu raa **ambi** bilehe mbaga ne.
Bimu'du di mbi muta dikori
hu **awi'dee** hi kori ne, bihi da amara,
'Bata raa nabi **ci** hido kibi,
ka 'jii na **mayi awu** firi 'bene. Kpa 'Bata
nabi **akehe** firi diro mömü ne ji ye.

(Mämb 65-66)

Dihikoree naa kaka ye,
na **ro'bu anga** hi kori hu,
ka ne **ro'bu** ye **alonyi** njonjo
mambirembe ji ne.

(Mämb 95-98)

Ndobo raa ngbo di **miro** ne, damayi
ngara höli raa nabi **mëbi** toro na mino,
mbaa kpa hu yemeka **acu** bihi.
Hu raa yemeka toro, nya hu ngbo **ayuyu**
na mino. Dihi banika monoo
hu kpa **ämëbi** hi hilili ciki toro.

(Hi'bala 16)

İ **ä'bi** 'di ji hu? İ **älü** hu na 'di?"

(Hi'bala 20)

Jeki ä'jimönyü raki ro,
i da **ä'bi** ne ji maa 'ba lüi i!

(Hi'bala 25)

Ka cina ma **atunu** hu gihi'bala na 'bugba.

(Hi'bala 29)

ka ji hu ndani ye **a'du** na hu bikötü,

(Hi'bala 100)

A'ji monoo ro hu njaa.

Yëyë raa di **tunu** hu.

(Hi'bala 103)

Ma **ämönyü** ko ma doturu ma.

Exercise 28

(Mämb 59-60)

Hu raa ambi bilehe mbaga ne.
Bimu'du (di) mbi muta dikori
hu awi'dee hi kori ne,

(Hi'bala 4)

Hu (di) yu nya gimaa na 'bene.

(Hi'bala 47)

(intestines) flowed out.

His wife said, she wanted
to go visit her mother.

She **went** to visit her mother.

When three days passed before she
returned in her footsteps, in an open place,
Hare **beat** the drum,
for the people to **come listen** to his statement.
and Hare **told** them what happened to his wife.

After that (he) said to them,
that someone **wanted** to **follow** her tracks,
and he **asked** them to **contribute**
knives for him.

This work **happened** and then the
great wild bird **flew** up with a screech,
and then again **fell** down.
Then she (went) up again and she **died**
with a screech. At that time,
she **flew** high up in the sky.

What do you **give** her? What do you **feed** her?"

It is really good food
you **give** to your co-wife's child!"

In that case, I **will kill** the little orphan.

(said) to her, today they **would sleep** together,

She did not have anything.
My mother **killed** her.

I **was** always **eating** alone.

She went to visit her mother.

When three days afterwards she
had not returned back in her footsteps,

When she died, she left behind her child.

Ka mbaga gimaa nika (di) yuyu,
na domu'du do hi'bana doturoo.
(Hi'bala 76)

Bihi na (da) ami'dee cecece 'ba donondo,
kumara unja ko ne ro.
(Hi'bala 102-103)

Ka mbaga ma (di) yuyu, wala hu da ä'bi
ä'jimönyü jaa na ye muu 'bene,
ma ämönyü ko ma doturu ma.
(Nyihi 107-108)

Ba 'jii na raa nabi mayi'dee naa, "A baba,"
naa "Ngoyo na ji i bina ka jekee,
I (da)aku ne, i ku ka ne ji ma, ka ma wu ne."
(Jekee 14-15)

Oo, ma ä'jē i, (da) i nya'ba ma a'dee
ye binya na 'bē'bē ku'du ji ye 'biyagaa
gbana biku ne ji ye himü mee.
(Nyere 14-15)

Ka ba 'binjuru na ato hi ji ne ji Luma
amile, diji nyere (di) yo gütü ne ji ne,
Luma uyo'ba gütü ne ji ba kedeka.
('Bata 28)

Kaana cici nika (di) ci roo,
ngürü'dēē ma 'ba.

Exercise 29

(Mämb 87-88)

Dihikoree ye raa nabi keke a'ji ndobo na,
ba da mayi ro moko nini ro höli
di'ba himi.

(Mämb 110)

Mbaa dihikoree, komo beeri na,
tile ka 'jii ye da mayi anya'da 'Bata.
(Hi'bala 9)

Ka hu acu do gburu 'bonjo ä'bi ne ji
muu 'bene, nya ye ämönyü ne.
(Hi'bala 55-56)

Ye raa ngbo nabi 'du 'bii,
damayi nado ja'da hindo,
(Hi'bala 82-84)

Bu'du 'bi'bēē, mäli'bēē ye raa abe
didokori kungu abe dido bübü alingi
kori gbondo 'jii na dayi 'bē'bē.
(Hi'bala 102)

Ka mbaga ma di yuyu, wala hu da ä'bi

Since mother of that little girl died,
(she) slept only on a plain piece of skin.

When the first light of dawn appeared,
the woman starts crying.

Since my mother died, she since never gave
food to me together with her children,
I was always eating alone.

The man came and said, "Oh elder,
the song you are singing is good. When you
sing it, sing it for me, so I can listen."

Yes, I will marry you, but first let me drive
(they) goats back home to (they) owners
and tell (they) my parents about this.

Poor man raised palms towards God saying,
since when chief has shown his strength to him,
God should show His strength to him (chief).

When that pot becomes hot,
call me to come.

After that they divided tools among themselves,
that he came to fight great wild bird with
from inside.

After a while, the open space was full
of people who came to welcome Hare.

Then she took edible part of pumpkin and
gave it to her own children and they ate it.

Then they slept,
afterwards in the middle of the night.

Head of house and his neighbours would
inspect road and rubbish dump, looking for
footprints of person who had entered house.

Since my mother died, she since never gave

ä'jimönyü jaa na ye muu 'bene,
ma ämönyü ko ma doturu ma.
(Nyih 8-12)

Kaa ata ä'jimönyü ji ba bu'du na,
bi ki ngürü muu 'bene, hu kumara na hu
mile mo'jo muu **yi mönyü** 'bo ko ye ro.
Ye nja **mayi** danga ä'jimönyü, mo'jo
muu **yi mönyü** ko ye ro. Naa **yi mönyü**
ko ye ro. **Yi mönyü** ndee ko ye ro.
(Nyih 28)

Ye da mayi 'bè'bè roo, 'bèè naka
kpongo 'jii monoo nja ro.
(Nyih 49-50)

Ba mini na ndee danga hu, ka hu höli
na aye nja ne, na ndee danga hu,
hu ämönyü nja ne.
(Nyih 54-56)

“A lèmi ma a'ji na ndee danga i,
na 'baa ro?” Naa, “**Mi mönyü** ne ro.”
“**I mönyü** ne taa? Ndere na mi di ndee
kede kori makpa. **I mönyü** ne taa?”
Naa, “**Mi mönyü** 'bo ne ro.”
(Nyih 61-63)

Ì, i raa **da ämönyü ba a'ji na?**
Ma kaa andee föwü mbiloo roo,
i mönyü 'bo ne diji hu ro.
(Nyih 111-112)

A lèmi ma, ba 'jii monoo ba 'bugba
bina **ba da mayi'dee, nya ba ro ngoyo.**
(Jekee 1-2)

Nga pöwü 'ba Bongo, ba gibu'du
monoo bi ndee bi'ba binya 'ba bi'di,
ka **ye mönyü** ko ye 'da.
(Jekee 18)

Ka i **ma amayi** na mbaaganja ji i,
(Jekee 44-45)

Ka hu agoki a'ji 'bene diro ba kpawga
gbana mbaaganja, ka hu ambi nini
bina **hu dayi ndee diroo.**
(Bata 6-7)

Ba da maa äbüh'i'dee 'bè'bè, bi ta luma ne
'Bata, **ba da mayi bilewu ye.**
(Bata 19)

Kidi naa, “A 'di luma ma,
i mönyü köyëë, ka je mi kelee.”

*food to me together with her children,
I was always eating alone.*

*Whenever the father brings some food,
if he calls his children, the woman says children
have already eaten. They should not come
near food, since they have already eaten.
She says they have already eaten.
They ate already.*

*When they arrived home, the house was empty,
there was no one there.*

*The water which was by her side, the
bird drank it, the fruits of the Kalakiti tree
next to her, it ate it.*

*“Oh my sister, things which were by your side,
where are they?” “I ate them.”*

*“When did you eat them? The walk I had
didn't last very long. When did you eat them?”
“I already ate them.”*

*You, it is you who ate the things?
Whenever I go away for a while
you have eaten them up.*

*Oh my sister, there is someone
outside who came and is singing a song.*

*Long ago in Bongoland, a young man went
and drove his goats to the pasture
so that they could graze.*

And you, I will bring you a car,

*Then she got all her things back from him,
including (with) the car, and she went back
with them to the place where she came from it.*

*When he arrived home, he saw his in-law
Hare who had come to visit them.*

*Elephant said, “Oh my in-law,
you did not eat, and we did not talk.”*

Exercise 30

(Mämb 3-4)

Lo'ngu moko **üdü** nga 'ba nyihi
dongara ye ngara höli monoo ngori
ka Mämbilingänjä ye na Mämbilingämä.

(Mämb 33)

Hi'ba ye bihi **uwu** ne do 'bëë ga.

(Mämb 54)

'Bata kehe firi diro ngara höli mbiloo,
kumara **umba** törü.

(Mämb 67-68)

Ugbodo loki a'ji ndobo ji ba kaka ro
kada nika hi lo'ngu gbügürü paca.

(Hi'bala 31)

Gimaa **üfi** ko neë.

(Hi'bala 65-67)

Gimaa da amohitu 'bo ne amile
gimaa **üci** 'bo rone roo, gimaa **üdi** roo,
gimaa raa a'ji' 'bene nabi änyì
kamabal andee a'ji' 'bene do hi'bana.

(Hi'bala 74-75)

'Bii **ucu** komo hu wa ro,

ì gihi'bala 'ban roo,

'bii **ucu** komo ì wa ro.

(Hi'bala 78-80)

“Gimaa **uyu** roo, 'di di tunu gimaa?”

(Hi'bala 131)

Ye lündü gaa bihi ro ye **unya** ro,
ye mbaa gaa bihi ro ye **unya** ro.

(Nyihì 24)

Ba gibu'duo külü ba **ücücü**.

(Jekee 33)

Ka 'da hu kumara na hu ka ngüli,
bu'do hu **uyuyu**.

(Nyere 22)

Ka ji naa aba di 'nga 'doci ne,
unu ro ba nja firee!

(Nyere 34-37)

Amile naa, “Hi kada na nyere di wo
kinji na ama haa firi kunu na ndee ro ma,
ka nyere **unduju** maa.

Ka ma raa akehe ne hi külü ma amile
kaa kaba na, nyere di wo kinji

*A big fight **began** at moon between two
great birds called Mämbilingänjä
with Mämbilingämä.*

*Their sound **was heard** in all villages.*

*Hare repeated told her about great wild bird,
but wife completely **refused** (to listen).*

*On that day they **collected** many tools
for him, filling up a bag.*

*The child **says** nothing.*

*When child had understood that
the child **had been beaten**,
that the child's body **is cold**,
she did get up quietly and went to the skin.*

*Sleep doesn't **catch** her eyes,
you little orphan over there,
sleep doesn't **catch** your eyes.*

*(Husband,) “Child **died**? What killed child?”*

*All the brothers, they **were upset**,
all the mothers they **were upset**.*

*The young boy **was brave**.*

*The woman was a widow,
her husband **was dead**.*

*But his hand which had been cut
made him **suffer** so much!*

*Then he said, “The day when chief took my
fish, I had a painful problem,
but the chief didn't **ask** me any question.
Then I said in my mind that,
if it is like this, the chief who took my fish,*

na ama, Luma uyo ne 'ba ji ba.”
(Nyere 38)

Ka nyere amile firi kunya na
ni di mi ne, unya ne 'ba ji ne.
('Bata 1)

Naa nga koto Kidi umayi ami ngoo
ro lëmi 'Bata.
('Bata 18)

Kori 'Bata ämönyü dümü,
ba naa ka ji ba luma ne, ndere 'bene üdü ro.

God should show it to him (the right way).

Then the chief asked that the bad action
he had done, let it be forgiven to him.

Long ago, Elephant arranged
to marry the sister of Hare.

Before Hare ate the porridge,
he said to his in-law that his trip was starting.

Exercise 31

(Mämb 7-8)

Ye na nā nyere hi ji ye raa
nabi ga'dee ye gu'bu di'ba nyihi.

(Mämb 32)

Yi tū hi komo ye di toro akpa
ye acu'dee bihi dokorkotu.

(Hi'bala 76-77)

Bihi na da ami'dee cecece 'ba donondo,
kumara unja ko ne ro. Ba bu'doo raa
amayi'dee ji hu, “Ka ji hu 'di ya?”

(Hi'bala 89)

Ye lewu neē wala kori 'jii.

Ye raa amayi'dee.

(Hi'bala 91)

Lëmi ba raa nabi änyi'dëë di'da,
maki biyaa undee ji hu ro . . .

(Nyih 21-22)

Yi ndee 'da, ye ka ange mini, ye ka
amolu'dee 'bugba, mini na äkü dihi kuta.

(Nyih 43-45)

Hu lëmi ba hu döndihi haa, u ba raa ä'jë
mbili gurufa, atugu ne tugu ne tugu ne, nya
ba atinge'dee mini ne ne atu taa danga hu. Ba
andee, ba ä'dö'dü'dëë mo'jo käläkiti di'da.

(Nyih 61-62)

Ba raa amayi'dee naa,
“İ, i raa da ämönyü ba a'ji na?”

(Nyih 72)

Damayi roo ye monoo kedeka yi le'dee.

(Nyih 96)

Ba raa maa amayi'dee roo ba ro ndu'ba ro.
(Nyih 103-104)

Those with authority in their hands
chased them away from the moon.

They met by their eyes from above
and then fell down together.

When the first light of dawn appeared,
the woman starts crying. Her husband came
to her, and asked her, “What is the matter?”

They did not see any human footprints.
Then, they came back.

Then his sister came from over there,
when she heard the news . . .

They went there, and when they drew
water and went out, water seeped through filters.

His sister stayed inside, he took Gurufa tree
leaves. He beat it, beat it, beat it, he got water
with them, and carried and put it next to her.
He went and collected fruits of Kalkit tree.

The boy came back and said,
“You, it is you who ate these things?”

Then, other people looked around.

The old man came and began begging.

Ka gile kanikii ma andee toko
ängürü'dee ba nyere na.
Ba da maa andee 'da roo, naa,
“A türü **ayi'dee'ba**, a nyere **ayi'dee'ba**.
(Nyih 124-125)

Da di'ba Böngö roo, ki 'du ji 'jii hi kibĩ,
nya i ka nyere, ye 'jii bana roo ye
amolo'dee amayi 'bè'bè nyere ro.
(Bata 11-12)

Hu raa na cici do fö'dü, cici da maa aci,
ka hu **ängürü'dëë** bu'du ne.

Exercise 32

(Mämb 87-88)

Dihikoree ye raa nabi **keke** a'ji ndobo na,
ba da mayi ro moko nini ro höli
di'ba himi.

(Mämb 95-99)

Ndobo raa ngbo di miro ne, damayi
ngara höli raa nabi mēbi toro na mino,
mbaa kpa hu yemeka acu bihi.

Hu raa yemeka toro, nya hu ngbo **ayuyu**
na mino. Dihi banika monoo
hu kpa amēbi hi hilili ciki toro,
ka ne **mbimbi** kädökökötü,
ka pürü na di'ba himi adari hu.

(Hi'bala 7-8)

Hu raa acu do 'jomo'ba 'bonjo na
äröhi ne hi ko'do,
ä'bi ne ji gihi'bala na mbagaa di **yuyu**.
(Nyih 24)

Ba gibu'duo küli ba **üciüci**.

(Nyih 82-83)

Ye döndihĩ ro, ba roo, ba ka nyere ro,
bihie aba iri ro, lēmi ba na **alala** ro.

Exercise 33

(Mämb 7-11)

Ye na na nyere hi ji ye raa
nabi ga'dee ye gu'bu di'ba nyih.
Ye höli ngori na roo, ye raa
nabi mbi'dee ro dohii na 'bagajee,
kpa ye **nabi cucu** hi ngira 'ba Böngö
do lo'ngu beeri hi komoo kpē.

*Because of this, I am going to
call the chief to come.”*

*When he arrived there, he said,
“Oh governor, **come!** Oh chief, **come!**”*

*In Bongoland, if someone beats the drum
and if it is the chief, then all the people
rush up and come to the chief's compound.*

*She put the pot on fire, and when it became
hot, she **called for her man to come.***

*After that they **divided** tools among themselves,
that he came to fight great wild bird with
from inside.*

*This work happened and then the
great wild bird flew up with a screech,
and then again fell down.*

*Then she (went) up again and she **died**
with a screech. At that time,
she flew high up in the sky,
so as to **leave** for good,
and this wound from inside defeated her.*

*She took the seeds out,
she scraped them off into a calabash,
she gave them to this orphan her mother **died.***

*The young man's heart was **brave.***

*They remained like that. He was the chief,
his land was rich, and his sister **grew** up.*

*Those with authority in their hands
did chase them away from the moon.*

Then the two birds

***did come** to our land.*

*and they **did fly down** into area of Bongo
on open land in its large face.*

(Hi'bala 6-8)

Hu kumara na hu raa at̩ 'bonjo do fō'dü, hu ka **maa ata 'bo** 'bonjo do fō'dü, 'bonjo di **'di'di 'bo** roo, hu raa acu do 'jomo'ba 'bonjo na äröhī ne hi ko'do, ä'bī ne ji gihi'bala na mbagaa di yuyu.

(Hi'bala 32)

Gimaa na ngbo **hibi ngu'ngu** firi 'bene hi külü ne.

(Hi'bala 51)

Ma **kaa alewu** ba firi na ndani da (Hi'bala 63-67)

Hu raa **nabi ra nee**, gimaa raa ngbo **hibi cī** rone, gimaa na **hibi cī** rone. Gimaa da **amohitu 'bo** ne amile gimaa **üci 'bo** rone roo, gimaa üdī roo, gimaa raa a'ji' 'bene **nabi änyī** kamabal andee a'ji' 'bene do hi'bana.

(Hi'bala 116-117)

Hu **da mohitu 'bo** ne amile gimaa üdī roo, hu raa ä'jē kaga hu raa at̩ nya ne.

(Nyihī 56)

Ī mönyü ne taa?" Naa, "Mi **mönyü 'bo** ne ro."

(Nyihī 61-63)

"Ī, ĩ raa da ämönyü ba a'ji na? Ma **kaa andee** fōwü mbiloo roo, ĩ **mönyü 'bo** ne diji hu ro. Da ĩ **kaa ataa** ndani."

(Nyihī 142-143)

Ka firi na dido 'bugba na dile naa nja **aku nja** nee na raki!

(Jekee 5-7)

Ba gibu'du na raa na ndere gbö molo 'ba mü'dī na, ka ba agi rone döndīhi rō ngoyo 'bene dihi köli nya binyee **hibi mönyü** ko ye hi bīdi.

(Jekee 7-9)

Ka 'da, ngoyo na ba gibu'du na ba da **hibi aku** ne ünyī ko hu ngaja hege monoo dihi ba mü'dī na ba da döndīhi moloo rō ngoyo na 'bene.

(Jekee 38-39)

Ana ye da roo na, hu kumara hege na 'ba bīdi 'ban hu hibi lewu ye diro firi na ye da **hibi yogo** ne.

*The woman used to put some pumpkin on fire. And when she **had put** pumpkin on fire, when the pumpkin **had cooked**, she took seeds out, she scraped them into calabash, and give them to orphan whose mother died.*

*The child **was thinking** her idea in her heart (making up her mind).*

*I **will examine** the situation today . . .*

*She **did press**, the child there **was struggling**, the child **was struggling**.*

*When child **had understood** that the child **had been beaten**, that the child's body is cold, she **did get** up quietly and went to the skin.*

*When **she realized** that the child was dead, she took the rod back and left it.*

*When did you eat them?" "I **already ate** them."*

*"You, it is you who ate the things? Whenever I **go** away for a while you **have eaten** them up. But you **will see** what is happening to you today."*

*Question that concerns everyday life, said that not **did tell** it in this way!*

*Young man walked up to the bottom of the tree, he turned his body and sat down to whistle his song, and let the goats **eating** with their mouths in the pasture.*

*Then from the tree under which he was sitting **singing** his song, a young she-spirit became charmed by the song of the one sitting under the tree.*

*In the meantime, the she-spirit in the pasture over there, **was watching** what they were doing.*

(Jekee 47-48)

Ka ne rō ba ka landaa mu'du, nya ba **hibi ngu'ngu** rone rō firi na ndee hu kumara na hu di ku ne ji ba, ka bi mi ndobo ninee.

(Nyere 25)

Ba nyere na raa **ace nja** kori firi na di ta ne ga ji ba lo'ngu 'jii na.

('Bata 15-16)

Nya ba 'jii 'bii 'Bata **hibi lingi** ye diro firi na ye, da hibi yogo ne.

*He felt seriously ill while **thinking** about the woman's words which he didn't turn to his advantage.*

*The chief there **did report** in detail to important person all that had happened.*

*While Hare **was examining** situation of them, he thought about how it was unusual.*

Exercise 34

(Mämb 49-50)

Akpa ye na **ndee** yi di 'du 'bëë ko beeri ändimü hi gbogbo mü'di diji hu.

(Mämb 82-83)

Akpa ba nabi gbagba kori ye na **ndee** kpai ka 'bur nabi kukor firi kanda bana ba da mayi nini ji ye.

(Hi'bala 61-62)

Hu raa ngbo nabi änyä diyal do landaa kaga monoo **ndee** hi mbötü nabi ä'jē ne ara ne rō go gimaa.

(Hi'bala 99)

“Da ana nokotoo he da na gilēmī i, hīti rō hu na **ndee** anunu?”

(Hi'bala 133-134)

Man ka **ndee** gihi'bala aman hu di tunu ne, hu andee angu'ngu firi kunya cinika 'baanika diji 'di?”

(Nyihī 49-50)

Ba mini na **ndee** danga hu, ka hu hōli na aye nja ne, käläkiti na ndee danga hu, hu ämönyü nja ne.

(Nyihī 135-136)

“Rō firi **ndee** bi di yi ne rō je nakadan.”

“A baba, hu kumara na 'bii **ndee** na ye mo'jo muu na, ye 'baa?”

(Lu'ba 7-8)

Hi Waw nika na **ndee** ga ka Böngëë 'jii monoo **ndee** hi Waw dihkori Böngö unja **ndee** wa.

*Those **in past** who were living in that area fled from her into the bush.*

*And he went around among those (who) **were** still alive and told them about the plan that he came with.*

*She got up straight away and seized a stick (which) **was** on the door, and she took it and pressed it on child's throat.*

*“Yesterday when you were with your little sister, **was** she ill?”*

*Even if it **was** a little orphan she killed, how could she think up such a plan?”*

*The water which **was** by her side, bird drank it, and fruits of Kalakiti tree next to her, it ate it.*

*“This trouble **was** what he made for us in past.”*

*“Oh elder, the woman who **was** with you and her children, where is she?”*

*In Wau, there **were** not many other tribes like **was** the Bongo (in number of people).*

Exercise 35

(Mämb 12)

Bilehe ye raa da agbo kilili hi küli.

(Mämb 34-35)

Yi cī rō ye bihi ka korkakpa, akpa ye kpawu yongi diji **biyoyo**, akpa do bihi diro ye kpi.

(Mämb 90-92)

Mbaa dihkoree ndobo raa nabi dü,

ka **bilaga** kilingba hu nā fira,

na **bitugu** hu nā mehe yama, nya ye monoo ala'nga kidi hu nā mambirembe.

(Hi'bala 47-50)

Ka mbaga **gimaa** nika di yuyu, na domu'du do hi'bana doturoo kori **gia'ji** monoo doo

ka **gikpanga** jawu, na njaa.

Ka **gihibana** nika di 'dü nya ne 'baki'da,

gimaa na raa a'ji 'bene domu'du doo.

(Hi'bala 55-56)

Ye raa ngbo nabi 'du 'bii,

da mayi nado ja'da hindo,

(Mämb 59)

Hu raa ambi **bilehe** mbaga ne.

(Hi'bala 81-84)

Ba raa roo, di'ba Böngö 'da pöwü naa, firi

ki bühī cinika 'baanika, bu'du **'bi'bëë**

mälīi'bëë ye raa abe didokori kungu abe dido

bübü alingi kori gbondo 'jii na dayi 'bë'bë.

(Hi'bala 115-116)

Hu raki ngbo nabi ambo gimaa, gimaa raa

na **bidī**. Ka hu, rō ba a'jee maki hi mülü.

(Nyihī 1-2)

Naa nga ba bu'du monoo bi 'jë kumara

'bene, ka ye a'ju nā hu mo'jo muu ngori

gibu'du kötü, ka **gingaja** kötü.

(Nyihī 42)

Ye döndihī ro, ba raa nabi äbü

gia'ji monoo kaba **gikütü**.

(Jekee 1-2)

Nga pöwü 'ba Bongo, ba gibu'du monoo

bi ndee **bi'ba** binya 'ba bidī.

(Jekee 13)

Ka hiko ba **gibu'du** na ho rō bira

diro hu **gingaja** na.

(Jekee 14-15)

Oo, ma ä'jë i, da i nya'ba ma a'dee ye

binya 'bë'bë ku'du ji ye **'biyagaa**

gbana biku ne ji ye himü mee.

(Nyere 4)

Their **sight** brought fear in hearts (of people).

They fought long time, they became exhausted from **tiredness**, then were quiet for awhile.

After that the work began,

which was **cutting** her bones with an axe,

and **spearing** her with a spear type, while others were cutting her veins with knives.

Since her mother's death, the **little girl** slept alone on skin without any **small thing** like

small pieces of cloth, nothing(at all).

That **piece of skin** thrown there,

it is the **little child** who is sleeping alone on it.

Then they slept,

afterwards in the middle of the night,

She went for **visiting** of her mother.

In Bongo area from long ago, if something happens like this, the male **house owner** and neighbours try to find along side of rubbish footprints of person coming into the house.

She pressed on child until child became **cold**.

And she committed her act in the dark.

Long ago, a man married a woman

and they gave birth to two children,

a **boy** and a **girl**.

They settled there and he built

a **small thing** like a **small shelter**.

Long ago in Bongoland, a certain young man

went **driving** his goats to the pasture.

Then the **young man** stood gaping in

admiration at the beauty of the **girl**.

Yes, I will marry you, but first let me drive

the goats back home to the **owners**

with telling my parents about this.

Ka ba andee ätū na ba 'jii monoo
ka **'binjuru** kori baa.

(Nyere 18)

Ka ba äfi 'jii kori ba **'bingomu** monoo.

(Nyere 28-30)

Ka ba lo'ngu 'jii na akehe ne ji nyere,
amile bi ngürü'ba ba **'bikinji** na rō firi na
bi di ku ne hi külü ne rō kada na ndee,
bi di wo kinji na ba **'binjuru** na haa.

('Bata 21)

Mi mayi ngbo **binduju** he ka ayikaw.

('Bata 36-37)

Ī 'Bata dibina roo, mbir **bihaci** ro,
ka hi ba aya'nga rō Kidi.

(Lu'ba 11-12)

Da ana njii bida firi gbana **bingo** firi 'ba
Böngö, ka he tugba do firi diro kuhu he
(Lu'ba 1)

Gifiri diro kuhu Böngö nga koto.

Exercise 36

(Jekee 5-7)

Ba gibu'du na raa na ndere gbö molo 'ba
mü'di na, ka ba agi rone döndihī
rō ngoyo 'bene dihi köli nya
binyee hibi mönyü ko ye hi bīdi.
nabi gele dongara nduma na ka jekee,
naa na ka **makunyaa**.

(Jekee 24-26)

Ba da **maa alewu** rone, bi ta rō ne na lawu
kanda ka nja bira roo, nya ne ka **makonyee**
gbana mbaaganja dotoro danga ba,
nya roo alilili, nya ne ka **makonyee**
kedeka.

('Bata 6-7)

Ba da **maa äbühi'dee** 'bē'bē,
bi ta luma ne 'Bata, ba da mayi bilewu ye.
Ka bihi rō ba ka **mākinyēē**.

('Bata 35)

A'ji bana di nya ĩ äwü gbondo ĩ atā ne
hi cīcī **kici** raa ka 'di?

Exercise 37

*Then when going to the river,
he met a **poor man**.*

*Then he sent someone to get an **abscess doctor**.
Then the important man told the chief
that he should call the **owner of fish**,
so as to explain the matter that he (poor man)
was thinking it in his mind the past day,
when he (chief) took the fish of the **poor man**.*

*I just came for **greeting** you.*

*You Hare, (your) anger of **hot**,
and lost your temper on Elephant.*

*This book that is a matter with **writing** of book
of Bongo is the responsibility of your tribe.*

***Brief history** of Bongo tribe from eariler time.*

*The young man walked up to bottom of
the tree, he turned his body and sat down
to whistle his song, and let the goats
eat with their mouthes in the pasture.
and separated the good grass
from the **bad**.*

*When he **did look** at himself, he saw his
body with new clothes that were beautiful
and as **white**, and next to him there was a
car that sparkled and was also **white**.*

*When he **did arrive** home,
he saw his in-law Hare had come
to visit them, and he was very **happy**.*

*How can you put your foot
into the **hot** pot?*

Test Word		Write correctly	Test Word		Write correctly
go ji	<i>wrist</i>	<u>goji</u>	bu'du gimaa	<i>son-in-law</i>	<u>bu'du gimaa</u>
biihöli	<i>feather</i>	<u>bii höli</u>	lë'ji cükä	<i>bubble</i>	<u>lë'jicüka</u>
magori ganja	<i>bicycle</i>	<u>magoriganja</u>	kokorogbondo	<i>toe</i>	<u>kokoro gbondo</u>
tilükëhi	<i>gold</i>	<u>tilükëhi</u>	hi kunu	<i>diarrhea</i>	<u>hikunu</u>
aga hege	<i>exorcise</i>	<u>aga hege</u>	a'jimoko	<i>weapon</i>	<u>a'jimoko</u>
bihi kunya	<i>sad</i>	<u>bihikunya</u>	do a'ji	<i>bundle</i>	<u>doa'ji</u>

Exercise 38

Test Word		Write correctly	Test Word		Write correctly
bi'dü	<i>planting</i>	<u>bi'dü</u>	g'ih'i'bänä	<i>small skin</i>	<u>gih'i'bana</u>
birih'i	<i>honour</i>	<u>birih'i</u>	'bikülü	<i>jealous person</i>	<u>'bikülü</u>
gingaja	<i>daughter</i>	<u>gingaja</u>	k'ihilili	<i>light-weight</i>	<u>kihilili</u>
'bimoko	<i>fighter</i>	<u>'bimoko</u>	b'iga	<i>harvest</i>	<u>biga</u>
biba	<i>engagement</i>	<u>biba</u>	hikunu	<i>diarrhea</i>	<u>hikunu</u>
'bimängiri	<i>coward</i>	<u>'bimängiri</u>	hilili	<i>air, wind</i>	<u>hilili</u>
kilëti	<i>perceptive</i>	<u>kilëti</u>	älëti	<i>perceive</i>	<u>älëti</u>
makonye	<i>white</i>	<u>makonye</u>	do'bugba	<i>world</i>	<u>do'bugba</u>
dorüü	<i>roof</i>	<u>dörüü</u>	a'jiga	<i>everything</i>	<u>a'jiga</u>
bihindugu	<i>market</i>	<u>bihindugu</u>	hikinyi	<i>happiness</i>	<u>hikinyi</u>

Exercise 39

(Mämb 13-14)

Nya hitirö 'jii diji ye ndende ka mängiri. *As bodies of people were shaking **as fear**.*

(Mämb 43-44)

Yi cu'dee bihi dokorkotu,
Mämbilingämä ayi bihi 'baganee
ngbo ka mumbu. *They both fell down together, but
Mämbilingama came down herself
as dead.*

(Mämb 79-80)

Mbö'bö mini na kedeka 'bahi hu gändä,
ye na ka 'buru ye da ayee. *There was a lot of spoiled water inside her,
and those **were alive** who were drinking it.*

(Hi'bala 37-39)

Ka äljimönyü monoo hu da ä'b'i ne ji ma
ka jekee dihikori ba 'jomo'ba 'bonjo na,
(Nyih'i 81) *There is no other food that she gave to me
that is as good as these pumpkin seeds.*

Ye raa nabi alewu ba gimaa na ka nyere
hi ba bihi aman ro. *Then they chose the boy
as the chief in that place.*

(Nyih'i 133)

Ba 'jii na ba ka bö'bü ma. *That man **is my father**.*

(Jekee 18-20)

Ka i ma amayi na mbaaganja ji i,
ka i andee nini ji ye 'bë'bë
ka jeki mbaaganja na bira roo kädëri,
ka i andee nini ro i ji ye himüyëë.

(Nyere 5)

Kumara ba 'jii na hu 'ju **ka makandaa**.
(Nyere 26-27)

Da nyere naa, di hikori kinji na ni di
wo ne diji ba 'binjuru na, a'ji monoo
ka ro kidi ro hiti ro ne unja.

('Bata 38-39)

Naa **ka ji ba**, "I kaa akoo ka nika
gile lëmi ma nja ji i wa ro."

Exercise 40

(Mämb 5)

Kada kpatakpata, nya ye ro moko,
'birota ye **njaa**.

(Mämb 23-24)

Bimu'du muta hi ngira 'ba Böngö, gimiñyi
a'ji monoo ka moko di miro ne **njaa**.

(Mämb 122-124)

Agbodo ye komo beeri ro ngala ro dori
kpawu, diji ba lo'ngu firi na di miro ne
nja firi yemeka do 'jii da älu biyaa **wa**.

(Hi'bala 17-19)

"**Nja** kaka 'jomo'ba 'bonjoo raa,
ma da ä'bi ne ji huo."

Da maa amayi hu banika naa ka ji hu,
"Bö'bö yëki di ku ne ji i amile 'jomo'ba
'bonjo **nja** amayi na hitëë?"

(Hi'bala 37-38)

Ka ä'jimönyü monoo hu da ä'bi
ne ji ma ka jekee di hikori
ba 'jomo'ba 'bonjo na **unja**.

(Hi'bala 47-48)

Ka mbaga gimaa nika di yuyu, na domu'du
do hi'bana doturoo kori gäl'ji monoo
doo ka gikpanga lawu, na **njaa**.

(Hi'bala 89)

Ye lewu nee **wala** kori 'jii.

(Hi'bala 94)

Abe komo ne yaa, hu ta gihi'balaa.

(Hi'bala 98)

Naa ka ji hu lee ne

*And you, I will bring you a car,
and you will go to them at home
as with a car with much beauty,
in order to visit (they) parents with these things.*

*The wife of that man gave birth **as recently**.*

*Chief said, after the fish he took it from
poor man, a certain thing **be cold body**
in health for him (nothing good happened).*

*(Narrator) Say **be to him**, "If you say it like
this, then surely my sister is not for you."*

*For many days, they were for fighting,
their stopping did **not** happen.*

*For three days in Bongo village, there
was fighting which did **not** happen.*

*They assembled in area for dancing each year
because of big event that happened, so that
event would **not** be forgotten by people.*

*"**Nothing** but pumpkin seeds,
I do **not** give her anything else."
After that a woman there said to her,
"But who told you that pumpkin
seeds do **not** bring health?"*

*There is **no** other food that she
gave to me that is as good
as the pumpkin seeds.*

*Since her mother's death, little girl slept
alone on a plain skin without any thing
else on it like rags, **nothing** (at all).*

*They looked but did **not** see footprints.*

*She opened her eyes, she did **not** see orphan,*

*She told her aunt there was **no** reason,*

alji monoo **njaa**, na döndihī ka'ngaci.
(Hi'bala 124)

Naa na mohitu nee, ni lewu ta hu ka mumbu.
(Hi'bala 133-134)

Ba bu'bo roo, hi külü ba raa nabi nya ro,
naa ne **nja** kedeka atunu **huo**. Da cinika,
gimaa na **nja** ämēhi ne, nya hu döndihēē.
(Nyihī 6)

Hu kumara na hu **nja** ami ye mo'jo
muu na 'ba ba bu'du na ka jekeē.
(Nyihī 10)

Ye **nja** mayi danga äljimönyüö,
mo'jo muu yi mönyü ko ye ro.
(Nyihī 13-14)

Ka'da mo'jo muu naka 'buu. Diji 'di ya,
hu di **nja** ro'bu firi 'ba ye mo'jo muu **naa**.
(Nyihī 16-17)

Naa, “Ye mo'jo muu na mi ki mi ye
kaneē, kungu ji ma ma da maa
ake hi ye na ba bu'du na **unja** jaa.
(Nyihī 31)

A lēmī ma, je **nja** ändihī binaa ro.
(Nyihī 51)

Ba gimaa na ba ka ambi do mamba,
kori ba **nja** makpaa.
(Nyihī 55)

Ndere na mi di ndee kede kori makpaa.
(Nyihī 58)

Bi di ndee 'da, kori ba liyeē.
(Nyihī 64-65)

Da naa, “Aa, i **nja** tunu maa.
Tugba ma 'ba, ma ayo bihi ji he.”
Ba gimaa na nguru bi tunu höli **wa** ro.
(Nyihī 98)

Kumara **nja** ämērē Lumaa,
kumara **nja** ämērē Lumaa.
(Nyihī 114)

U i ki ndee 'bugba 'da i **nja** mi minoo,
i **nja** mi firi monoo.
(Nyihī 117-118)

A bö'bü ma i ku jo ba ngoyo na 'bii,
ba ngoyo na 'bii ünyī **nja** firee.
(Nyihī 121-122)

Naa, “Ba 'jii na, **nja** nya ba änyī di binaa!
(Nyihī 137)

Ye ga ma ro, bina no ye roo nandana

just stiting there without a reason.

*She does **not** know it, she just found her dead.*

*Husband was in a bad mood, but said he
would **not** kill her too. The little child will
not be buried as long as she remains settled.*

*That woman, she did not treat
her man's children well.*

*They should **not** come near food,
since they have already eaten.*

*That is why the children are hungry.
Why is that? She does not love these children.*

*She said (to herself), “These children, if I
do **not** treat them like that, there is **no** way
for me to turn them away from that man.*

*Oh sister, we can **not** stay here any longer.*

*The boy, when he went hunting,
he did **not** linger on the way.*

*The walk I had did **not** last very long (short)*

*When he goes over there, he does **not** linger.*

*(Bird) said, “No do **not** kill me! Take me
prisoner, and I will show you nice place.”
The boy, he actually did **not** kill the bird.*

*Women do **not** fear God,
women do **not** fear God.*

*If you go outside there, do **not** make tears,
just do **nothing**.*

*Oh my father, just sing this your song,
your song is **not** a sweet matter (so beautiful).*

*He said, “That man, do **not** let him move
from this place.*

They chased me away. Where they are now,

ma amohitu nee.

(Nyih 139-140)

Naa ba **nja** tugba **nee**, bi ndih**ib**ā bihi.

Ka ye 'jii na 'bene, a'ji monoo ji ne

na da amee nā ba 'jii na, na **njaa**.

(Nyih 142-143)

Ka firi na dido 'bugba na dile naa

nja aku nja nee na raki!

(Jekee 12)

Hu raa nabi äwü ko ne naa ka ba gibu'du na,

“**I nja** a'jē ma **wa**?”

(Jekee 21)

Ka i **nja** dihi 'da ka kori kakpaa.

(Jekee 31-32)

I nja ä'jē ma ka kumara ji i **wa**

ka i mayi ka nyere 'ba 'bēē naa?

(Jekee 47-48)

Ka ne rō ba ka landaa mu'du, nya ba hibi

ngu'ngu rone rō firi na ndee hu kumara na

hu di ku ne ji ba, ka bi mi ndobo **ninee**.

(Nyere 34-35)

Amile naa, “Hi kada na nyere di wo

kinji na ama haa firi kunu na ndee rō ma,

ka nyere unduju **maa**.”

(Nyere 39-40)

Ka dihi ndani andee 'bono na, **nja** ami firi

banaa. **Nja** yi nee, ye 'jii na hi goli 'bene.

('Bata 9)

Da hu naa, "Hi'bü **nja** ji **jee**."

('Bata 19)

Kidi naa, “A 'di luma ma,

i mönyü köy**ēē**, ka je mi ke**lee**.”

('Bata 38-39)

Naa ka ji ba, “**I** kaa akoo ka nika

gile lēmi ma **nja** ji i **wa** ro.”

Exercise 41

(Hi'bala 17)

'bonjoo

huo

“Nja kaka 'jomo'ba '**bonjo** raa,

ma da ä'bī ne ji **hu**.”

(Hi'bala 94)

Abe komo ne yaa,

gihi'balaa

hu ta **gihi'bala**.

(Hi'bala 124)

*I do **not** know it.*

*He (chief) said that he will **not** embrace him. to remain where he is. (He says) to his people there is **nothing** for him to do with that person.*

*Question that concerns everyday life, said that **not** tell it in this way! (impossible to deal with)*

Then she asks this young man,

*“Would **not** you marry me?”*

*But you will **not** stay there for very long!*

*Will **not** you take me as your wife so that you will become chief of village?*

He felt seriously ill

*when thought about woman's words which he did **not** turn to his advantage.*

*Then he said, “The day when chief took my fish, I had a painful problem, but chief did **not** ask me any question.”*

*From that day, he would **not** behave like that. He would **not** let them commit wrong, those who serve under him.*

*But she said, “We do **not** have oil.”*

*Elephant said, “Oh my in-law, you did **not** eat food, we did **not** make talk.”*

*(Narrator) Say to him, “If you say it like this, then surely my sister is **not** for you.”*

*“**Nothing** but pumpkin seeds, I do **not** give her anything else.”*

*She opened her eyes, she did **not** see orphan,*

<u>nee</u>	Naa na amohitu <u>ne</u> , ni lewu ta hu ka mumbu. (Hi'bala 136)	<i>She does <u>not</u> know it, she just found her dead.</i>
<u>döndihëë</u>	Da cinika, gimaa na nja ämëhi ne, nya hu <u>döndihî</u> . (Nyihî 6)	<i>The little child will <u>not</u> be buried as long as she remains settled.</i>
<u>jekee</u>	Hu kumara na hu nja ami ye mo'jo muu na 'ba ba bu'du na ka <u>jekee</u> . (Nyihî 10)	<i>That woman, she did <u>not</u> treat her man's children well.</i>
<u>ä'jimönyüö</u>	Ye nja mayi danga <u>ä'jimönyü</u> , mo'jo muu yi mönyü ko ye ro. (Nyihî 13-14)	<i>They should <u>not</u> come near food, since they have already eaten.</i>
<u>naa</u>	Hu di nja ro'bu firi 'ba ye mo'jo muu <u>na</u> . (Nyihî 31)	<i>She does <u>not</u> love these children.</i>
<u>binaa</u>	A lëmi ma, je nja ändihî <u>bina</u> ro. (Nyihî 51)	<i>Oh sister, we can <u>not</u> stay here any longer.</i>
<u>makpaa</u>	Ba gimaa na ba ka ambi do mamba, kori ba nja <u>makpa</u> . (Nyihî 98)	<i>The boy, when he went hunting, he did not linger on the way.</i>
<u>Lumaa</u>	Kumara nja ämëre <u>Luma</u> , (Nyihî 114)	<i>Women do not fear God,</i>
<u>minoo</u> <u>monoo</u>	U i ki ndee 'bugba 'da i nja mi <u>mino</u> , i nja mi firi <u>monoo</u> . (Jekee 47-48)	<i>If you go outside there, do not make tears, just do nothing.</i>
	Ka ne ro ba ka landaa mu'du, nya ba hibi ngu'ngu rone ro firi na ndee hu kumara na hu di ku ne ji ba,	<i>He felt seriously ill when thought about woman's words which he did <u>not</u> turn to his advantage.</i>
<u>ninee</u>	ka bi mi ndobo <u>nini</u> . ('Bata 19)	
<u>köyëë</u> <u>kelee</u>	Kidi naa, "A 'di luma ma, i mönyü <u>köyî</u> , ka je mi <u>kele</u> ."	<i>Elephant said, "Oh my in-law, you did <u>not</u> eat food, we did <u>not</u> make talk."</i>

Exercise 42

<u>tü</u>	(Mämb 32)	
<u>di</u>	Yi <u>tü</u> hi komo ye <u>di</u> toro akpa	<i>They <u>met</u> by their eyes <u>from</u> above</i>
<u>acu'dee</u>	ye <u>acu'dee</u> bihi dokorkotu. (Mämb 49)	<i>and then <u>fell</u> down together.</i>
<u>na</u>	Akpa ye <u>na</u> ndee yi	<i>They <u>these</u></i>
<u>di</u>	yi <u>di</u> 'du 'bëë ko beeri, . (Mämb 51-53)	<i><u>who</u> had been living in the area,</i>
<u>Ro</u>	<u>Ro</u> kada monoo, mu'du raa nabi	<i><u>For</u> one day, sickness came to</i>
<u>ro</u>	'dugba moori ba bu'du monoo	<i>mother-in-law of a certain person whose</i>
<u>na</u>	<u>ro</u> ba ka 'Bata <u>na</u> hi mbili ba ka biï!	<i><u>name</u> was Hare, <u>with</u> hair inside his ear.</i>

	(Hi'bala 72)	
<u>ngba</u>	Hu ngu'ngu hi ne hu ki <u>ngba</u>	<i>She thinks inside herself that if she <u>cries</u></i>
<u>na</u>	ba mino <u>na</u> ka gimbara bihi <u>na</u> kp̄ii,	<i>when <u>this</u> darkness remains in <u>this</u> place, .</i>
<u>na</u>	(Hi'bala 81-84)	
	Ba raa roo, di'ba Böngö 'da p̄öwü	<i>In Bongo area from long ago,</i>
	naa, firi ki bühi	<i>if something happens</i>
	cinika 'baanika, bu'du 'bi'bëë	<i>like this, male house owner and</i>
<u>abe</u>	mäl̄i'bëë ye raa <u>abe</u> didokori	<i>neighbours <u>walk</u> along path</i>
<u>abe</u>	kungu <u>abe</u> dido bübü alingi	<i><u>walk</u> from rubbish searching for</i>
<u>na</u>	kori gbondo 'jii <u>na</u> dayi 'bë'bë.	<i>tracks of <u>this</u> person coming into house.</i>
	(Hi'bala 94)	
<u>Abe</u>	<u>Abe</u> komo ne yaa, hu ta gihi'balaa.	<i>She <u>opened</u> her eyes, did not see orphan,</i>
	(Hi'bala 115-116)	
<u>na</u>	Hu raki ngbo nabi ambo gimaa,	<i>She pressed on child until child</i>
<u>bidi</u>	gimaa raa <u>na bidi</u> .	<i><u>with coldness</u>.</i>
<u>ro</u>	Ka hu, <u>ro</u> ba a'jee maki hi mülü.	<i>And she <u>for</u> committed her act in the dark.</i>
	(Nyih̄i 73)	
<u>aga</u>	Ī bana, ĩ mayi'dee ĩ <u>aga</u> kütü 'bägäyëë	<i>You there, come and <u>cut</u> your own</i>
	kedeka ĩ ngbo döndih̄i.	<i>shelter to settle down in.</i>
	(Nyih̄i 121-122)	
<u>na</u>	Ba 'jii <u>na</u> , nja nya ba änȳi <u>di</u> binaa!	<i><u>That</u> man, don't let him move</i>
<u>di</u>	<u>Ta</u> nya ba 'ba molo guloto binika.	<i><u>from</u> this place! Let him be <u>put</u> and left.</i>
<u>ta</u>	(Nyih̄i 134)	
	Ba ngoyo nika ba da aku ne nandanika,	<i>That song he is singing now, these <u>names</u></i>
<u>ro</u>	<u>ro</u> nika haa ma, ka hu lëmi naa ama.	<i>in it are mine and this my sister's.</i>
	(Nyih̄i 137)	
<u>ga</u>	Ye <u>ga</u> ma ro, bina no ye roo nandana	<i>They <u>chased</u> me away. Where they are</i>
	ma amohitu nee.	<i>now, I do not know it.</i>
	('Bata 6-7)	
<u>ta</u>	Ba da maa äbühi'dee 'bë'bë, bi <u>ta</u>	<i>When he arrived home, he <u>saw</u> his in-law</i>
	luma ne 'Bata, ba da mayi bilewu ye.	<i>Hare who had come to visit them.</i>
	(Lu'ba 11-12)	
<u>bida</u>	Da ana Njii <u>bida</u> firi gbana bingo	<i>This is the <u>reading</u> and writing book of</i>
	firi 'ba Böngö, ka he tugba do firi diro	<i>Bongo to take responsibility of your tribe,</i>

Exercise 43

(Mämb 53)

Mömü ba naa, nafiri andee
alehe mbaga ne.

*His wife said, (she) wanted
to go visit her mother.*

(Mämb 65)

Dihikoree naa kaka ye,
na ro'bu anga hi kori hu.

*Afterwards, he said to them that,
he wanted them to follow her.*

(Hi'bala 21)

Da hu naa ka ji hu, (na) kanikii?"

Then she asked to her, "Is it true?"

(Nyih̄i 61-62)

Ba raa amayi'dee **naa**,
“**i**, **i** raa da ämönyü ba a'ji na?”
(Hi'bala 101)

Naa,
“**N**okotoo **hu naa ni** du'buru mbaga **ma**.”
(Nyih 64)

Da **naa**, “**a**, **i** nja tunu **maa**.
Tugba **ma** 'ba, **ma** ayo bihi ji **he**.”
(Nyih 104)

Ba da maa andee 'da roo, **naa**,
“**a** türü ayi'dee'ba, a nyere ayi'dee'ba.”
(Nyih 119)

Dibinika roo, hu gimaa na hu ro'bu
ami mino, ba **naa**, “**n**dee'ba 'böörü!”
(Nyere 14-15)

Ka ba 'binjuru na ato hi ji ne ji Luma
amile, diji nyere di yo gütü **ne** ji **ne**,
Luma uyo'ba gütü **ne** ji ba kedeka.
(Nyere 26-27)

Da nyere **naa**, dihikori kinji na **ni** di
wo ne diji ba 'binjuru na, a'ji monoo
ka ro kidi ro hiti ro **ne** unja.
(Nyere 28-29)

Ka ba lo'ngu 'jii na akehe ne ji nyere
amile, **bi** ngürü'ba ba 'bikinji na ro firi na
bi di ku ne hi külü **ne** ro kada na ndee.
(Nyere 38)

Ka nyere **amile**, firi kunya na
ni di mi ne, unya ne 'ba ji **ne**.
(Bata 38-39)

Naa ka ji ba, “**i**kaa akoo ka nika
gile lëmi **ma** nja ji **i** wa ro.”

*The boy came back and **said**,
“**You**, it is **you** who ate these things?”*

*(She) **said**, “Yesterday,
she said she dreamed about **my** mother.”*

*The (bird) **said**, “No **you** don't kill **me**! Take **me**
and **I** will show **you** a nice place.”*

*When he arrived there, he **said**, “Oh
governor, come! Oh chief, come!”*

*From then on, the girl felt like crying,
he **said**, “Go inside!”*

*Poor man raised palms towards God **saying**,
since when chief has shown **his** strength to **him**,
God should show **His** strength to him (chief).*

*Chief **said**, after **he** took fish from poor man,
nothing good happened in health for **him**.*

*Then the important man told the chief
that, **he** should call the owner of fish,
so as to say what **he** (poor man) was
thinking about in **his** mind the past day.*

*Then the chief **asked that**, the bad action
he had done be forgive to **him**.*

*(Narrator) **Say** to him, “If **you** say it like
this, then surely **my** sister is not for **you**.”*

Exercise 44

(Mämb 15-16)
Nya mbili Mämbilingämä dolongo
dikori do hu 'ba **dibi**,
nya hi koo kulondokulondo.
(Mämb 19-20)

Mbili ye naka makakpaa, **nya** haa
ka maka'baa na korokoro muta.
(Mämb 34-35)

Yi ci ro ye bihi **ka** korkakpa,
akpa ye kpawu yongi **diji** biyoyo,
akpa do bihi diro ye kpi.

*And Mambilingama's ears hung **down**
around her head,
as in her beak like hanging clothes.*

*Their ears are long **while** in them
are wide with three points.*

*They fought for time **as** long **and** they
both became exhausted **from** fatigue,
and on that place from then they were quiet.*

(Hi'bala 49)

Ka gihi'bana nika di 'dü nya ne 'baki'da,
(Hi'bala 55-57)

Ye raa ngbo nabi 'du 'bii,
damayi nado ja'da hindo,
gimaa raa ngbo a'ji 'bene
nabi änyï kunyee nabi äwü gburu maa 'bahu
ataa ko külü hu.

(Hi'bala 117)

Hu raa ä'jè kaga hu raa ata nya ne.

(Nyihì 84)

Ye 'jii na ye da akuru do ba
kede kuru yewu ro.

(Jekee 14-15)

Oo, ma ä'jè ì, da ì nya'ba ma a'dee
ye binya na 'bè'bè ku'du ji ye 'biyagaa
gbana biku ne ji ye himü mee.

(Nyere 2)

Ka ba ä'jè a'ji 'ba 'jii,

diji ba ka nyere.

(Nyere 26-27)

Da nyere naa, dihikori kinji na ni di
wo ne diji ba 'binjuru na, a'ji monoo
ka rø kidi rø hiti rø ne unja.

(Lu'ba 11-12)

Da ana Njii bidä firi gbana bingo
firi 'ba Böngö, ka he tugba do firi diro
kuhu he, dibi mbaraa na äkü.

Exercise 45

(Mämb 21-23)

Ki gbodo longbo kidi müyï bikötü,
tö'bö nā bitigo 'baga ngara höli kötü na
mbi do ye kpawu.

(Mämb 57-58)

Kpa ba dihkoree amile, bimu'du muta
ki mbi dikori ne ata hu nā komo ne,
maki gile ngara höli üli 'bo hu ro.

(Mämb 60-62)

Bimu'du di mbi muta dikori,
hu awi'dee hi kori ne, bihi da amara
'Bata raa nabi cï hido kibi,
ka 'jii na mayi awu firi 'bene.

(Mämb 84)

'Bata di lehe, bi ta ngbo mömü ne,

And that piece of skin left there,

*Then they did sleep,
and afterwards in the middle of the night,
the little child then herself
did get up quietly and carried her actual child
and put her mouth on her breast (of woman)*

She took the rod back and put and left it.

*There were also (they) people
who guarded him to protect him as guards.*

*Yes, I will marry you, but first let me drive
(they) goats back home to (they) owners
and tell (they) my parents about this.*

*And he used to take things of people
because he was a chief.
(he) will sell it.*

*Chief said, after fish that he took it from
poor man, nothing good be
in health for him.*

*This is the reading and writing book
of Bongo to take responsibility of your tribe,
otherwise its memory will disappear.*

*If we put five big elephants together,
fatness with strength of that one great bird
has no equal.*

*And he said that if after these three days
he did not see her with his eyes, that would
mean the great bird swallowed her.*

*When three days was over, and she
had not returned back in her footsteps, in a
clear place, Hare beat the drum
for the people to come listen to his statement.*

When Hare looked, he found his wife,

ka ba nabi koko hu hikori ne.

(Mämb 117-119)

Yi **di** bühi 'bë'bë ye raa nabi cï kibï
kpa ngala nabi dü.

(Hi'bala 4)

Hu **di** yu nya gimaa na 'bene.

(Hi'bala 6-8)

Hu kumara na hu raa atä 'bonjo do fö'dü,
hu **ka** maa atä 'bo 'bonjo do fö'dü,
'bonjo **di** 'di'di 'bo roo, hu raa acu do
'jomo'ba 'bonjo na äröhï ne hi ko'do,

(Hi'bala 47)

Ka mbaga gimaa nika **di** yuyu,
nä domu'du do hi'bana doturoo.

(Hi'bala 76-77)

Bihi na **da** ami'dee cecece 'ba donondo,
kumara unja ko ne ro. Ba bu'doo raa
amayidee ji hu, “Ka ji hu 'di ya?”

(Hi'bala 81-84)

Ba raa roo, di'ba Böngö 'da pöwü naa, firi
ki bühi cinika 'baanika, bu'du 'bi'bëë
mälii'bëë ye raa abë didokori kungu abë dido
bübü alingi kori gbondo 'jüü na dayi 'bë'bë.

(Hi'bala 99)

“Da ana nokotoo he **da** na gilëmi i,
hitï rō hu na ndee anunu?”

(Hi'bala 102)

Ka mbaga ma **di** yuyu, wala hu da ä'bi
ä'jimönyü jaa nä ye muu 'bene,
ma ämönyü ko ma doturu ma.

(Hi'bala 133-134)

Man ka ndee gihi'bala aman hu di tunu ne,
hu andee angu'ngu firi kunya cinika
'baanika diji 'di?”

(Nyihï 8-12)

Kaa atä ä'jimönyü ji ba bu'du na,
bi **ki** ngürü muu 'bene, hu kumara na hu
mile mo'jo muu yi mönyü 'bo ko ye ro.

(Nyihï 16-17)

Naa, “Ye mo'jo muu na mi **ki** mi ye kanee
kungu ji ma ma da maa ake
hi ye nä ba bu'du na unja jaa.

(Nyihï 21-22)

Yi ndee 'da, ye **ka** ange mini, ye **ka**
amolu'dee 'bugba, mini na äkü dihi kuta.

(Nyihï 25-26)

and took her after him.

*When **they** arrived home, they beat the drum
and dancing began (in celebration).*

***When** she died, she left behind her child.*

*The woman used to put some pumpkin
on fire. **When** she had put pumpkin on fire,
when the pumpkin had cooked, she took
seeds out, she scraped them into calabash,*

***Since** mother of that little girl died,
(she) slept only on a plain piece of skin.*

***When** the first light of dawn appeared,
the woman starts crying. Her husband came
to her, and asked her, “What is the matter?”*

*In Bongo area from long ago, **if** something
happens like this, the male house owner and
neighbours try to find along side of rubbish
footprints of person coming into the house.*

*“But yesterday **when** you were with your
little sister, health of this her body was ill?”*

***Since** my mother died, she since never gave
food to me together with her children,
I was always eating alone.*

***Even if** it is a little orphan that she killed her,
how could she think up such as plan?”*

***Whenever** (they) bring food for this man,
if he calls his children, the woman says
children have already eaten.*

*She said, “These children, **if** I don't treat them
like that, there is no way for me to turn
them away from that man.*

*They went there, **when** they drew water, **when**
they went out, water seeped through filters.*

Naa, “A lēmī ma, a'ji monoo je da ami ne na njaā ro. Ji ndee 'ba, **kaa** ndee äcī je wile atunu je, ndee 'ba ngbo.”

(Nyihī 61-63)

Ī, ĩ raa da ämönyü ba a'ji na?
Ma **kaa** andee föwü mbiloo roo,
ĩ mönyü 'bo ne diji hu ro.

(Nyihī 72)

Damayi roo ye monoo kedeka yi le'dee.
Ye **ka** ata ye, “Ī bana,

(Nyihī 104)

Ba **da** maa andee 'da roo, naa,
“A türü ayi'dee'ba, a nyere ayi'dee'ba.

(Nyihī 106-107)

Ba 'jii na raa nabi mayi'dee naa, “A baba,”
naa “Ngoyo na ji ĩ bina ka jekke.
Ī **da** aku ne, ĩ ku ka ne ji ma, ka ma wu ne.”

(Nyihī 124-125)

Da di'ba Böngö roo, **ki** 'du ji 'jii hi kibī,
nya ĩ ka nyere, ye 'jii bana roo ye
amoloddee amayi 'bē'bē nyere ro.

(Nyere 14-15)

Ka ba 'binjuru na ato hi ji ne ji Luma
amile, **diji** nyere **di** yo gütü ne ji ne,
Luma uyo'ba gütü ne ji ba kedeka.

(Nyere 36-37)

Ka ma raa akehe ne hi külü ma amile
kaa kaba na nyere di wo kinji
na ama, Luma uyo ne 'ba ji ba.

(Bata 28)

Kaana cīcī nika di ci roo,
ngürü'dēē ma 'ba.

(Bata 38-39)

Naa ka ji ba, “Ī **kaa** akoo ka nika
gile lēmī ma nja ji ĩ wa ro.”

Exercise 46

(Māmb 7-8)

Dayi rō kada monoo,
ye na nā nyere hi ji ye raa
nabi ga'dee ye gu'bu **di'ba** nyihī.

(Māmb 9-10)

Ye hōlī ngori na roo, ye **raa nabi**
mbi'dee rō dohii na 'bagajee.

Kpa ye **nabi** cucu hi ngira 'ba Böngēē.

*He said, “Oh my sister, there is nothing to do. Let us leave, **even if** we are beaten or killed, let us just leave.”*

*You, it is you who ate the things?
Whenever I go away for a while
you have eaten them up.*

Then, other people looked around.

***When** they saw them, they said, “You there,*

***When** he arrived there, he said, “Oh governor, come! Oh chief, come!*

*The man came and said, “Oh elder, the song you are singing is good. **When** you sing it, you sing it for me, so I can listen.”*

*In Bongoland, **if** someone beats the drum and if it is the chief, then all the people rush up and come to the chief's compound.*

*Poor man raised palms towards God saying, **since when** chief showed his strength to him, God should show His strength to him (chief).*

*Then I said in my mind that, **if** it is like this, the chief who took this my fish, God should show it to him (the right way).*

***When** that pot becomes hot,
call me to come.*

*(Narrator) Say to him, “**If** you say it like this, then surely my sister is not for you.”*

***Then** a certain day,
those with authority in their hands
chased them away **from** the moon.*

*These two birds, **then** they **did** come to this our land.*

***And** they **did** fly down into village of Bongos.*

(Mämb 41-42)

Kpa Mämbilingänjä **nabi** kpe tuha
hi Mämbilingämä, jumu hi hu pulolo 'bugba.

(Mämb 56-60)

Kpa ba **dihikoree** amile, bimu'du muta
ki mbi dikori ne ata hu na komo ne,

(Mämb 61-62)

'Bata **raa nabi** cī hido kibī,

ka 'jii na mayi awu firi 'bene.

(Mämb 64-65)

ji ye, amile hōli üli 'bo hu ro.

Dihikoree naa kaka ye,

na ro'bu anga hi kori hu.

(Mämb 90-91)

Mbaa **dihikoree** ndobo **raa nabi** dü,

ka bilaga kilingba hu na fira.

(Mämb 114)

Kpa ye **nabi** äwü ba toro

do 'jii ye na mömü ne,

(Hi'bala 1-2)

Naa ba bu'du monoo ndee nga,

kumara naji ba ka kumara ngori.

Damayi, hu kumara ngatee

mu'du **raa** maa ayi hu.

(Hi'bala 21)

Jeki ä'jimönyü raki ro,

ï da ä'bi ne ji maa 'ba lïi 'i!

Da hu naa ka ji hu, "Na kanikii?"

(Hi'bala 55-57)

Ye **raa** ngbo **nabi** 'du 'bii,

damayi nado ja'da hindo,

gimaa **raa** ngbo a'ji 'bene

nabi änyï kunyee nabi äwü gburu maa 'bahu
atāa ko külü hu.

(Hi'bala 103-105)

Ma ämönyü ko ma doturu ma.

Damayi na kada nika roo, naa ni du'buru

mbaga ma, ndani na ro'bu ka ma a'du ko

külü ne ro 'buu mbaga ma diro ne.

(Nyih 1-2)

Naa nga ba bu'du monoo bi 'jë kumara

'bene, **ka** ye a'ju na hu mol'jo muu ngori

gibu'du kötü, **ka** gingaja kötü.

(Nyih 12-14)

Naa yi mönyü ko ye ro.

Yi mönyü ndee ko ye ro.

And Mambilinganja **did** kick open stomach of
Manbilingama, and dishes of her stomach

And he **afterwards** said that if in these
three days he did not see her with his eyes,

Hare **then did** beat the drum

for the people to come listen to his statement.

he said to them that bird had swallowed her.

After that he said to them that

he wanted to follow her footsteps.

After that then work **did** begin,

then was cutting her bones with an axe.

And they **did** carry both him

and his wife on people,

It is said that long ago, there was certain man
who had two wives (wife to him wife two).

Then one day the younger co-wife

then became ill.

It is really good food

you give to your co-wife's child!"

Then she asked to her, "Is it true?"

Then they **did** sleep,

and **afterwards** in the middle of the night,

the little child **then** herself

did get up quietly and carried her actual child
and put her mouth on her breast (of woman)

I was always eating alone.

Then one day she said she dreamed of my

mother, she wanted me to sleep on her breast

in name of the love my mother had for her.

Long ago, a man married a woman

and they gave birth to two children,

a boy **and** a girl.

She says they have already eaten,

that they ate already.

Ka'da mo'jo muu naka 'buu. Diji 'di ya,
hu di nja ro'bu firi 'ba ye mo'jo muu naa.
(Nyih 18-19)

Kumara **nabi** ndee ärü kuta ngori ä'bëë hi
ji ye naa ye ndee'ba atu'dee mini nini.
(Nyih 64-66)

Da naa, “Aa, i nja tunu maä.
Tugba ma 'ba, ma ayo bihi ji he.”
Ba gimaa na nguru bi tunu höli wa ro.
Höli naa ka ji ye **dibina** roo na 'bono,
nya ye hi kori ne.
(Nyih 71-72)

Ye mo'jo muu na ye döndih ı roo,
hi ba bihi nika ro.

Damayi roo ye monoo kedeka yi le'dee.
(Nyih 119-121)

Dibinika roo, hu gimaa na hu ro'bu
ami mino, ba naa, “Ndee'ba 'böörü!”

Da ba **raa** maa aku ne ji ba 'jii na ba da
akuru do ne.
(Nyih 134)

Ba ngoyo nika ba da aku ne nandanika,
ro nika haa ma, **ka** hu lëmi naa ama.
(Jekee 1-2)

Nga pöwü 'ba Bongo, ba gibu'du
monoo bi ndee bi'ba binya 'ba bidı,
ka ye mönyü ko ye 'da.
(Jekee 5-6)

Ba gibu'du na **raa** na ndere gbö
molo ba mü'dı na, **ka** ba agi rone
döndih ı ro ngoyo 'bene dihi köli.
(Jekee 14-15)

Oo, ma ä'jë i, **da** i nya'ba ma a'dee ye
binya 'bë'bë ku'du ji ye 'biyagaa
gbana biku ne ji ye himü mee.
(Jekee 16-20)

Ye binya nika kpawga ma aku ne ji ye
ka ye andee ji ye 'biyagaa doturu ye.

Ka i ma amayi na mbaaganja ji i,
ka i andee nini ji ye 'bë'bë
ka jeki mbaaganja na bira roo kädëri,
ka i andee nini ro i ji ye himüyëë.
(Nyere 5-10)

Kumara ba 'jii nah u 'ju ka makandaa,
ka a'ji monoo ji ba 'bë'bë unja.
Dihikoree ka ba 'binjuru na andee alehe

That is why the children are hungry.
Why is that? She doesn't love these children.

Woman **did** go and sew two beer filters,
she gave them to them (children), told them

Then (Bird) said, “No do not kill me! Take me
prisoner, and I will show you nice place.”
The boy, he actually did not kill the bird.
So the bird told them that, from now on,
he will be ahead while they will follow him.

The children settled in, in that place,

Then, other people looked around.

From then on, the girl felt like crying,
he told her, “Go inside!”

Then afterwards he spoke it to the man who
guarded on him.

*That song he is singing now, these names
in it are mine **and** this my sister's.*

*Long ago in Bongoland, a young man went
and drove his goats to the pasture
so that they could graze.*

*The young man **then** walked up to the
bottom of the tree, **then** he turned himself
and sat down, and whistled his song.*

*Yes, I will marry you, **but** first let me drive
the goats back home to their owners
with telling my parents about this.*

*All these goats, I will tell them
to go back to their owners by themselves.
And you, I will bring you a car,
and you will go to them at home
with a car with much beauty,
in order to visit (they) parents with the things.*

*The wife of that man had just given birth,
and he had nothing at home.
That is why the poor man went and inspected*

mbira 'bene dihi mini. **Ka** ba ata kinji ka lo'ngoo kötü hi mbira 'bene.

Damayi ka ba akehe ne hi külü ne amile kinji na 'bene, na akeke haa do ngori, doo ji kumara 'bene, **ka** mbaraa na agoo 'bugba.

(Nyere 16-17)

Da maa mayi na kinji na ji ba, **ka** ba änyü ne, **ka** kilingba kinji agu dogiji ba.

Dihikoree nja bikunoo, nja bikunoo!

(Nyere 23)

Ka ji naa aba di 'nga 'doci ne, unu rō ba nja firee!

Damayi ka ba nyere nika äfi 'jii kori ba lo'ngu 'jii monoo.

(Nyere 23-27)

Damayi ka ba nyere nika äfi 'jii kori ba lo'ngu 'jii monoo toyi diro 'bëë ba. Ba lo'ngu 'jii na **raa nabi** amayi'dee kori ngürü na 'ba nyere.

Ba nyere na **raa** ace nja kori firi na di ta ne ga ji ba lo'ngu 'jii na.

Da nyere naa, dihkori kinji na ni di wo ne diji ba 'binjuru na, a'ji monoo ka rō kidi rō hiti rō ne unja.

('Bata 32)

Ba firi na **dibina raa** andee, **ka** ne ämbühi hi mbili lëmi ba.

('Bata 36-37)

İ 'Bata **dibina** roo, mbir bihaci ro, **ka** hi ba aya'nga rō Kidi.

(Lu'ba 2-6)

Hi dori 1872 ba 'jii monoo ro ba ka Schweinfurth bi mayi'dee do bihi 'ba Böngëë hi Waw, rō firi ango gifiri diro kuhu Böngö.

Da 'dice ba ji Böngëë naa, ni ta Böngëë yi cu ndee kaba a'ji 'ba mbu'da.

(Lu'ba 11-12)

Da ana Njii bidā firi gbana bingo firi 'ba Böngö, ka he tugba do firi diro kuhu he, **dibi** mbaraa na äkü.

Exercise 47

(Mämb 19-20)

*his fishing net at the river. **Then** he found a big fish in his net.*

***Afterwards then** he says in his mind that fish which is his, he divides it into two—its head will be for his wife and rest of it will be sold.*

***Then** he arrived with his fish, **and** he ate it, **but** a bone of the fish pricked his finger.*

***Afterwards** had its pain, had its pain!*

***But** this his hand which had been cut made him suffer so much!*

***Afterwards then** that chief sent for an important person.*

***Then** the chief sent for an important person near his house.*

***Then** the important person **did** come answering the chief's call.*

*The chief **then** did report in detail to important person all that had happened.*

***Then** chief said, after he took this fish from the poor man, nothing good happened in health for him.*

***So** this story **then** went **and** it came to his sister.*

***So** you Hare, (your) anger of hot, **and** lost your temper on Elephant.*

*In the year 1872, a person named Schweinfurth came to the place of Bongo in Wau, for matter of writing about the Bongo tribe. **Then** he wrote in his article that, he found the number of Bongo to be 100,000.*

*This is the reading and writing book of Bongo to take responsibility of your tribe, **otherwise** its memory will disappear.*

Mbili ye naka makakpaa, **nya** haa
ka maka'baa na korokoro muta.

(Mämb 90-92)

Mbaa dihkoree ndobo raa nabi dü,
ka bilaga kilingba hu na fira,
na bitugu hu na mehe yama, **nya** ye
monoo ala'nga kidi hu na mambirembe.

(Mämb 122-124)

Agbodo ye komo beeri ro ngala ro dori
kpawu, **diji** ba lo'ngu firi na di miro ne
nja firi yemeka do 'jii da älu biyaa wa.

(Hi'bala 32)

Gimaa na ngbo hibi ngu'ngu
firi 'bene hi külu ne.

Diji hu gimaa maki hu nja ka ginduru
gimaa wa gikomo hu endimendi giyee.

(Nyih 31-33)

“A lëmi ma, je nja ändihī binaa ro,
je ngbo do ndere hi ngira ngbo.

Je andee bina ngbo Luma
da ami ne kaka ji je roo.”

Diji ba gibu'duo gikomo ba raa di lëti 'du.
(Nyih 43-46)

Hu lëmi ba hu döndihī haa, u ba raa äljë
mbili gurufa, atugu ne tugu ne tugu ne,

nya

ba atinge'dee mini ne ne atu taa danga hu.

Ba andee, ba ä'dö'dü'dëe mo'jo kälakiti
di'da, ba ä'bëe ji hu, **nya** hu ämönyöö,

nya hu aye ba mini aman.

(Nyih 51-52)

Ba gimaa na ba ka ambi do mamba,
kori ba nja makpaa.

Diji ba amohitu ne amile lëmi ne na
ngatikan.

(Nyih 85)

Ye bana ye da ami nyälä ji ba yewu ro.

Diji ba ka nyere 'ba 'bëe ro.

(Jeeke 47-48)

Ka ne ro ba ka landaa mu'du, **nya** ba
hibi ngu'ngu rone ro firi na ndee hu
kumara

na hu di ku ne ji ba, ka bi mi ndobo ninee.

(Nyere 2)

Ka ba äljë a'ji 'ba 'jii,

diji ba ka nyere.

*Their ears are long **while** in them
are wide with three points.*

*After that the work began,
which was cutting of her bones with an axe,
and spearing her with a spear type, **while** others
were cutting her veins with knives.*

*They assembled in area for dancing each year
because of big event that happened, so that
event would not be forgotten by people.*

*The child was thinking
her idea in her heart (making up her mind).
Because the little girl, there is no weakness of
little girl (in character); her perception is mature.*

*“Oh sister, we can not stay here any longer.
we are just going to walk out into the bush.
We will go as far as
the place God keeps for us.”*

For the young man's mind was perceptive.

*His sister stayed inside, he took Gurufa tree
leaves. He beat it, beat it, beat it, **as** he got water*

*with them, and carried and put it next to her.
He went and collected fruits of Kalakiti tree,
he gave it (fruit) to her, **as** she ate it
as she drank that water.*

*The boy, when he went hunting,
he did not linger on the way.*

For he knew it that his sister is still young.

*There were those who made wealth for him.
For he was the chief of the area.*

*He felt seriously ill **while** thinking about
the woman's words which*

he didn't turn to his advantage.

*And he used to take things of people
because he was a chief.*

Exercise 48

(Mämb 57-58)

Kpa ba di hikoree **amile**, bimu'du muta ki mbi dikori ne ata hu na komo ne, maki gile ngara höli üli 'bo hu ro.

(Mämb 89)

Ba raa akukori ndobo na ba **da** ro'bu ye amiyaa.

(Hi'bala 37-38)

Ka ä'jimönyü monoo hu **da** ä'bī ne ji ma ka jekee di hikori ba 'jomo'ba 'bonjo na.

(Hi'bala 41-42)

Ba a'ji bana ndani hu di ngu'ngu ne **amile** naa, na ro'bu ä'dögü rō ma aka je a'du ne ne hi bimu'du kötü.

(Hi'bala 116-117)

Hu da mohitu 'bo ne **amile** gimaa üdī roo, hu raa ä'jē kaga hu raa atā nya ne.

(Nyih 25-26)

Naa, “A lēmī ma, a'ji monoo je **da** ami ne na njaa ro.

(Nyih 52)

Diji ba amohitu ne **amile** lēmī ne na ngatikan.

(Nyih 61-62)

Ba raa amayi'dee naa, “Ī, ĩ raa **da** ämönyü ba a'ji na?

(Nyih 79-80)

Je ro'bu angu'ngu firi **amile** ba gimaa na je ami ba ka nyere hi ba bihi na.

(Nyih 105)

Ba 'jīī monoo ba rō ngoyo bina, ayi ka awu ngoyo naa aba ba **da** akoo!

(Nyih 120-121)

Da ba raa maa aku ne ji ba 'jīī na ba **da** akuru do ne.

(Nyih 134)

Ba ngoyo nika ba **da** aku ne nandanika, ro nika haa ma, ka hu lēmī naa ama.

(Nyih 140)

Ka ye 'jīī na 'bene, a'ji monoo ji ne na **da** amee na ba 'jīī na, na njaa.

(Nyere 9-10)

Damayi ka ba akehe ne hi külü ne **amile** kinji na 'bene, na akeke haa do ngori,

*And he said **that** if after these three days he did not see her with his eyes, that would mean the great bird swallowed her.*

*He told about the work **that** he wanted them to do it.*

*There is no other food **that** she gave it to me that is as good as these pumpkin seeds.*

*What is the matter today **that** she wants it to give me a bath and to sleep with her in the same bed.*

*When she realized **that** the child was dead, she took the rod back and left it.*

*He said, “Oh my sister, a certain thing **that** we do, there is not (nothing for us to do).*

*For he knew it **that** his sister is still young.*

*The boy came back and said, “You, it is you **who** ate these things?*

*We want to think the matter **that** the boy we will make him chief of this place.*

*Someone is singing a song over there, please come and hear his song **that** he is singing it!*

*Then he spoke it to the man **who** guarded on him.*

*Song **that** he is singing it now, these names in it are mine and this my sister's.*

*(He says) to his people there is not a certain thing **that** he should do it with that person.*

*He says in his mind **that** fish which is his, he will divide it into two—its head*

doo ji kumara 'bene, ka mbaraa na agoo 'bugba.
(Nyere 25)

Ba nyere na raa ace nja kori firi na
di ta ne ga ji ba lo'ngu 'jii na.

(Nyere 26-27)

Da nyere naa, dihkori kinji na
ni **di** wo ne diji ba 'binjuru na, a'ji monoo
ka ro kidi ro hiti ro ne unja.

(Nyere 28-30)

Ka ba lo'ngu 'jii na akehe ne ji nyere,
amile bi nguru'ba ba 'bikinji na ro firi na
bi **di** ku ne hi kulü ne ro kada na ndee,
bi **di** wo kinji na ba 'binjuru na haa.

(Nyere 38)

Ka nyere **amile** firi kunya na
ni **di** mi ne, unya ne 'ba ji ne.

Exercise 49

(Hi'bala 16)

İ ä'bî 'dî ji hu? İ älü hu na 'dî?"

(Hi'bala 18-19)

Da maa amayi hu banika naa ka ji hu,
"Bö'bö yeki di ku ne ji i amile 'jomo'ba
'bonjo nja amayi na hitëë?"

(Hi'bala 41-42)

Ba a'ji bana ndani hu di ngu'ngu ne amile
naa, na ro'bu ä'dögü ro ma aka je a'du ne
ne hi bim'u'du kötü, hu ngu'ngu 'dî?

(Hi'bala 76-77)

Bihi na da ami'dee cecece 'ba donondo,
kumara unja ko ne ro. Ba bu'doo raa
amayi'dee ji hu, "Ka ji hu 'dî ya?"

(Hi'bala 78)

"Gimaa uyu roo, 'dî di tunu gimaa?"

(Hi'bala 101)

"Hu tunu hu na 'dî?"

(Hi'bala 133-134)

Man ka ndee gihi'bala aman hu di tunu ne,
hu andee angu'ngu firi kunya cinika
'baanika diji 'dî?"

(Nyihî 13-14)

Ka'da mo'jo muu naka 'buu. Diji 'dî ya,
hu di nja ro'bu firi 'ba ye mo'jo muu naa.

(Nyihî 54-56)

"A lëmi ma a'ji na ndee danga i,

will be for his wife and rest of it

*Chief there reported all the matter
that he found it to the important person.*

*Then chief said, after this fish
that he took it from this poor man,
nothing good happened in health for him.
Then the important man told the chief
that he call the owner of fish
about the matter **that** he (poor man)
was thinking it in his mind the past day,
when he (chief) took the fish of poor man.*

*Then the chief (asked) **that** the bad action
that he had done it be forgive to him.*

What do you give her? **What** do you feed her?"

*After that a woman there said to her,
"But **who** told you that pumpkin
seeds do not bring health?"*

*This matter today that she wants
to give me a bath and to sleep with her
in the same bed, **what** is she thinking?*

*When the first light of dawn appeared,
the woman starts crying. Her husband then came
to her, and asked her, "**What** is the matter?"
and today she is still thinking about her mother.
(Husband,) "Child is dead? **What** killed child?"*

*"She killed her with **what**?"*

*Even if it is a little orphan that she killed her,
why did she think up such a plan?*

*That is why the children are hungry.
Why is that? She does not love these children.*

"Oh my sister, things which were by your side,

na 'baa ro?" Naa, "Mi mönyü ne ro."
"İ mönyü ne taa? Ndere na mi di ndee
kede kori makpaḡ. İ mönyü ne taa?"
Naa, "Mi mönyü 'bo ne ro."

(Nyihı 133)

A he mooje, mi ngürü'dëë he yaa, rḡ firi 'di?

(Nyihı 136)

A baba, hu kumara na 'bii ndee na
ye mo'jo muu na, ye 'baa?

('Bata 35)

A'ji bana di nya i äwü gbondo i atḡ ne
hi cici kici raa ka 'di?

where are they?" "I ate them."

*"When did you eat them? The walk I had
didn't last very long. When did you eat them?"*

"I already ate them."

Oh people, I called you here for what purpose?

*Oh elder, the woman who was with you
and her children, where is she?*

*Then why do you put your foot
into the hot pot?*