

Gəəmg 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 Gæmg language there are several different types of words: nouns, verbs, pronouns, demonstratives, adjectives, modifiers, 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 grammar in Gæmg can help you become a better reader and writer. It is especially important for those writing books to understand the lessons of this book.

The lessons of the *Gæmg Consonant and Vowel Book* should be learned before learning from this book. Most example sentences in this book come from the stories at the end of this book.

Some words such as ‘consonant’ and ‘vowel’ are used in this book without being explained. These words are explained in the *Gæmg 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 Gæmg. 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 Gæmg if you need help.

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Spelling rules (1-5)

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

Spelling Rule 1 (GCVB page 13): Write **b, d, dh, j, g** at the end of words and not **p, t, th, c, k**.

	Correct		Wrong		
b	jil əb	jilə bəg	jilə p	jilə bəg	<i>spring, springs</i>
d	dəy d	dəidə g	dəy t	dəidə g	<i>scorpion, scorpions</i>
dh	dhod dh	dhod dhog	dhod th	dhod hog	<i>stork, storks</i>
j	siij	siijə g	siic	siijə g	<i>type of tree, trees</i>
g	gaag	gaag aad	gaak	gaag aad	<i>type of bird, birds</i>

Spelling Rule 2 (GCVB page 18): The light vowels **a, e, o** and the heavy vowels **ə, i, u** are not usually mixed in the same words.

Light vowels			Heavy vowels		
a, e	kaadel	<i>bull</i>	ə, i	mənil	<i>rainbow, spirit</i>
a, o	pajo	<i>star</i>	ə, u	gəmur	<i>dove</i>
e, a	cedhan	<i>sickness type</i>	i, ə	jiləb	<i>water spring</i>
e, o	meloo	<i>sugar cane</i>	i, u	jiiguul	<i>afternoon</i>
o, e	bored	<i>eye matter</i>	u, i	bulij	<i>worm</i>
o, a	moraa	<i>governor</i>	u, ə	buusə	<i>stone type</i>

Spelling Rule 3a (GCVB page 22): After **a, o, e**, write **y** or **w** and not **e, i, o, u**.

	Correct			Wrong			
	<i>a . . .</i>	<i>the . . .</i>	<i>more than one</i>	<i>a . . .</i>	<i>the . . .</i>	<i>more than one</i>	
w	maaw	maawan	maaweeg	maao	maoan	maaoeeg	<i>gazelle</i>
	ceew	ceewan	ceewaag	ceo	ceoan	ceeoag	<i>lame person</i>
y	kaay	kaayan	kaayeeg	kaae	kaean	kaaeeg	<i>witch doctor</i>

	Correct			Wrong			
	Inf	Comd Pl	Cont Past	Inf	Comd Pl	Cont Past	
w	law	ləwwə	lawan	lao	ləodə	laoan	<i>move quickly</i>
y	koy	kuyyu	koyan	koe	kuiiu	koean	<i>cook</i>

	Correct		Wrong	
w	kawda	<i>ear wax</i>	kaoda	<i>ear wax</i>
	lewda	<i>animal</i>	leoda	<i>animal</i>
	cawr	<i>hare</i>	caor	<i>hare</i>
	tews	<i>sorghum seed type</i>	teos	<i>sorghum seed type</i>
y	tayda	<i>strainer</i>	taeda	<i>strainer</i>

foйда	<i>planting seed</i>	foeda	<i>planting seed</i>
kayn	<i>yesterday</i>	kaen	<i>yesterday</i>
goyn	<i>metal worker</i>	goen	<i>metal worker</i>

3b: After ə, u write i and not y, unless doubled as in a plural command (**buyyu** ‘cultivate!’) or unless it comes between vowels (**buyi** ‘cultivate it’).

	Correct			Wrong			
	<i>a . . .</i>	<i>the . . .</i>	<i>more than one</i>	<i>a . . .</i>	<i>the . . .</i>	<i>more than one</i>	
i	ɲui	ɲuin	ɲuig	ɲuy	ɲuyən	ɲuyg	<i>leopard</i>
	mui	muin	muig	muy	muyən	muyg	<i>wildebeast</i>

	Correct				Wrong				
	<u>Inf</u>	<u>Comd Pl</u>	<u>Cont</u>	<u>Incp ‘it’</u>	<u>Inf</u>	<u>Comd Pl</u>	<u>Cont</u>	<u>Incp ‘it’</u>	
i	bui	buyyu	buinən	buyi	buy	buiiu	buynən	buii	<i>cultivate</i>

	Correct		Wrong	
i	dəid	<i>scorpion</i>	dəyd	<i>scorpion</i>
	əild	<i>cold, sickness</i>	əyld	<i>cold, sickness</i>
	kuir	<i>leaf for mats</i>	kuyr	<i>leaf for mats</i>

3c: After ə, i write w and not u.

	Correct			Wrong			
	<u>Inf</u>	<u>Comd Pl</u>	<u>Cont</u>	<u>Inf</u>	<u>Comd Pl</u>	<u>Cont</u>	
w	dəw	dəwwə	dəwən	dəu	dəuuə	dəuən	<i>follow</i>
	dhiw	dhiwdə	dhiwən	dhiu	dhiudə	dhiuən	<i>plant, plow</i>

	Correct		Wrong	
w	gəwrd	<i>stomach pouch</i>	gəurd	<i>stomach pouch</i>
	gəwldə	<i>fish</i>	gəuldə	<i>fish</i>

Spelling Rule 4 (GCVB page 23): Write an apostrophe consonant ' between vowels if both vowels get a beat (darba) (if the vowels are in different syllables). Do not write ' if both vowels are in the same beat or if the sounds [y] or [w] separate the vowels.

2 syllables	'	pa'an	<i>was guarding</i>
		ci'en	<i>was wearing</i>
1 syllable	y	biyən	<i>was leaving, letting</i>
	w	lawan	<i>was moving quickly</i>
		buə	<i>tree type</i>
		buu	<i>chicken coop roof</i>

Spelling Rule 5 (GCVB page 25): Write **miə** ‘goat’ instead of **mii** ‘goat’ so that it is different than **mii** ‘chicken’.

Similar nouns

	Correct	Wrong
Mid-High	mii <i>chicken (Taw dialect)</i>	
Mid	miə <i>goat (Buwæg dialect)</i>	mii <i>goat (Taw dialect)</i>

Write **bell** ‘beat, hit’, **jamm** ‘break’, **cagg** ‘finish, complete’ **pall** ‘fall, get down’ with two final consonants (itneen harf saakin) so that they are different than other verbs¹.

High-Mid	bel	<i>name, call</i>
Mid	bel	<i>have, possess</i>
Low	bell	<i>beat, hit</i>
High	jam	<i>want, love</i>
Mid	jamm	<i>break</i>
High	pal	<i>cut</i>
Low	pall	<i>fall, get down</i>
High	cag	<i>bathe, wash</i>
Low	cagg	<i>finish, complete</i>

In this book there are many new spelling rules. There is a list of the new spelling rules beginning on page 208.

Exercise 1

Carefully read and say each test word below. 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
miit <i>stone</i>	_____	talɥec <i>tree type</i>	_____
caɥ <i>bathe, wash</i>	_____	karaab <i>troublemaker</i>	_____
əree <i>grass type</i>	_____	jurɥaal <i>bird type</i>	_____
bunja <i>finished</i>	_____	liiro <i>reed</i>	_____
buyl <i>fog</i>	_____	tao <i>up</i>	_____
bayl <i>grass</i>	_____	rəi <i>late</i>	_____
uuy <i>squirrel</i>	_____	gəuldəə <i>fish</i>	_____
baaw <i>father</i>	_____	boɛdaa <i>tree type</i>	_____
lə'ən <i>surrounding</i>	_____	bayan <i>throwing, hitting</i>	_____
naan <i>sleeping</i>	_____	cuən <i>sending, going</i>	_____
mii <i>goat</i>	_____	bel <i>name, call</i>	_____
jam <i>break</i>	_____	bel <i>beat, hit</i>	_____

¹ There is no phonetic consonant length distinction in Gæmg, so it should not be confusing to use doubled consonants in the orthography to help distinguish meaning.

Types of words

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

Types of Gæmg words		
<u>Noun</u>	Jen e tursə tog.	<i>Person saw cows.</i>
<u>Verb</u>	Jen e tursə tog.	<i>Person saw cows.</i>
<u>Preposition</u>	Jen e tursə tog è seene.	<i>Person saw cows with the ruler.</i>
<u>Pronoun</u>	E tursə tog.	<i>He saw cows.</i>
<u>Demonstrative</u>	Jen e tursə tog nii .	<i>Person saw these cows.</i>
<u>Indefinite</u>	Jen e tursə tog biig .	<i>Person saw certain cows.</i>
<u>Quantity</u>	Jen e tursə tog kay .	<i>Person saw all cows.</i>
<u>Number</u>	Jen e tursə tog dhaag .	<i>Person saw two cows.</i>
<u>Adjective</u>	Jen e tursə tog koofarg .	<i>Person saw thin cows.</i>
<u>Locative</u>	Jen e tursə tog eelg .	<i>Person saw inside cows.</i>
<u>Adverb</u>	Jen e tursə tog kayn .	<i>Person saw cows yesterday.</i>
<u>Question word</u>	Togo tursi ḡan ?	<i>Who saw the cows?</i>
<u>Connector</u>	É gara jen tursi tog-e, . .	<i>When person saw cows, . . .</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 *Ozoog 12-14*, **jen** ‘person’ **kazaam** ‘work’, **jeem** ‘thing’, **nams** ‘food’, and **ḡalg** ‘children’ are all nouns.

(*Ozoog 12-14*)

Jen fuuin e wajja tu gar é **kazaam**-e, *When a **husband** goes out to **work**,*
 ḡam ã gæmdí **jeem** *he tries hard to provide a **thing***
 é **nams** e 'næmđi **ḡalg** inigin. *of **food** for his **children** to eat.*

The following are other examples of nouns:

Gæmg Nouns			
	Singular	Plural	
<u>Person</u>	awrg	awreeg	<i>priest, chief</i>
	kaaldee	kaaldeeg	<i>brother-in-law</i>
	ceew	ceeweeg	<i>lame person</i>
<u>Animal</u>	bærd	bæreerg	<i>lion</i>
	aḡe	aḡeeg	<i>elephant</i>
	daw	daweeg	<i>monkey</i>
<u>Place</u>	araad	araag	<i>lake</i>
	jiløb	jiløbæg	<i>spring of water</i>

<u>Thing</u>	gaam	gaamg	<i>hill, mountain</i>
	saa	sag	<i>wine</i>
	miid	miidæg	<i>stone</i>
	il	ilæg	<i>horn</i>
<u>Idea</u>	theend	theeng	<i>riddle</i>
	gon	gonog	<i>responsibility</i>
	been	beenaad	<i>gossip</i>

Often a noun has two forms or ways of saying the same noun. For example, **gaam** ‘hill’ is the singular form used for one hill, and **gaamg** ‘hills’ is the plural form used for more than one.

There are different ways that nouns have singular and plural forms. Most add a suffix (letters added to the end of a word) to make the plural form, such as **-g** in **rimæg** ‘star’. A few nouns add suffixes to make both singular and plural forms, such as the **-d** and **-g** in **ruṅuud** and **ruṅuug** ‘bird type’. A few nouns such as **buil** ‘fog’ are singular and have no plural form. And a few nouns such as **iig** ‘milk’ are plural and have no singular form.

	Singular noun	Plural noun	
-/-g	riməə	rimæg	<i>star</i>
-d/-g	ruṅuud	ruṅuug	<i>bird type</i>
	buil	-----	<i>fog</i>
	-----	iig	<i>milk</i>

A noun without a suffix is called a noun root. The singular noun **riməə** ‘star’ and the singular noun **buil** ‘moisture’ are noun roots.

The following are the most common plural suffixes.

Plural suffixes

	Singular	Plural	
/-g	daar	daarg	<i>throne</i>
	aza	azag	<i>dog</i>
/-ag	celd	celdag	<i>broom</i>
	miid	miidæg	<i>stone</i>
	dhodh	dhodhog	<i>bird type</i>
	culd	culdug	<i>birth sack</i>
/-eeg	poŋ	poŋeeg	<i>knife sheath</i>
	kun	kuniig	<i>hunter</i>
/-eg	maroos	marooseg	<i>spider</i>
	buluurs	buluursig	<i>bird type</i>
/-aag	bon	bonaag	<i>heart</i>
	il	ilæg	<i>horn</i>
/-aad	gaag	gaagaad	<i>bird type</i>
	məəz	məəzəəd	<i>grandfather</i>
/-d	abee	abeed	<i>mother’s brother</i>

/-əg	fand	fəndəg	<i>cheek</i>
/-g (heavy)	aal	əəlg	<i>my head/our heads</i>

The following are the most common singular suffixes.

Singular suffixes

	Singular	Plural	
-d/	ruṅuud	ruṅuug	<i>bird type</i>
-g/	awrg	awreeg	<i>priest, chief</i>
-j/	pebeej	pebeeg	<i>tree type</i>
-ad/	ṅiləd	ṅilg	<i>intestine</i>
	kolod	kolg	<i>egg</i>

Nouns with plural suffixes

Nouns can be put into groups according to their singular or plural suffixes. For example, all the nouns below have the suffix **-g** in the plural form. They are listed by the final letter of the noun root—the root-final letter.

/-g			
Root-final	Singular	Plural	
m	jeem	jeemg	<i>sorghum sieve</i>
n	goyn	goyng	<i>metal worker</i>
ṅ	weləṅ	weləṅg	<i>sour, bitter taste</i>
ṅ	samaṅ	samaṅg	<i>sorghum storehouse</i>
r	daar	daarg	<i>throne</i>
l	sewel	sewelg	<i>tree type</i>
z	meez	meezg	<i>tree type</i>
w	kaw	kawg	<i>hyena</i>
y	aay	aayg	<i>honey</i>
aa	waa	waag	<i>water, lake</i>
əə	wəə	wəəg	<i>shade, help</i>
ee	ree	reeg	<i>cotton, thread</i>
ii	mii	miig	<i>chicken</i>
oo	poo	poog	<i>tree type</i>
uu	buu	buug	<i>chicken coop roof</i>
uə	buə	buəg	<i>tree type</i>
ui	ṅui	ṅuig	<i>leopard</i>
a	aza	azag	<i>dog</i>
ə	ciifə	ciifəg	<i>Tabaldi leaf</i>
e	maase	maaseg	<i>root name</i>
i	tili	tilig	<i>tree, flower name</i>
o	mozo	mozog	<i>locust</i>
u	kuufu	kuufug	<i>ground sesame</i>
aa	waayaa	waayaag	<i>bird type</i>
əə	riməə	riməəg	<i>star</i>

ee	kaaldee	kaaldeeg	<i>brother-in-law</i>
ii	kusumii	kusumiig	<i>knee</i>
oo	meloo	meloog	<i>sugar cane</i>
uu	əyuu	əyuug	<i>toothbrush</i>

The suffix **-g** attaches to nouns with a root-final consonant (such as **jeem/jeemg** ‘sorghum sieve’) or with a root-final vowel (such as **waa/waag** ‘water, lake’). It attaches to nouns with light vowels (such as **waa/waag** ‘water, lake’) or heavy vowels (such as **wəə/wəəg** ‘shade/help’).

The nouns below with root-final consonants have the suffix **-ag** in the plural form.

<u>/-ag</u>			
Root-final	Singular	Plural	
b	jiləb	jiləbəg	<i>spring of water</i>
d	miid	miidəg	<i>stone</i>
dh	dhodh	dhodhog	<i>bird type</i>
j	sij	sijəg	<i>tree type</i>
s	theendas	theendasag	<i>bird type</i>
nd	orond	orondog	<i>fermented milk</i>
ŋd	ləŋd	ləŋdəg	<i>tree type</i>
ld	culd	culdug	<i>birth sack</i>
nj	bənj	bənjəg	<i>sorghum pulp</i>
lj	ilj	iljəg	<i>beeswax</i>
ms	nams	namsag	<i>food</i>
rs	bagdars	bagdarsag	<i>lizard</i>
a	foyda	foydaag	<i>planting seed</i>
ə	tilhə	tilhəg	<i>sorghum type</i>
e	pare	pareeg	<i>leather bag</i>
i	tiri	tiriig	<i>tree type</i>
o	raŋo	raŋoog	<i>bow</i>
u	ləbu	ləbuug	<i>navel, belly button</i>

When the suffix **-ag** with light vowel attaches to nouns with light vowels (such as **theendas** ‘bird’), the suffix does not change (as in **theendasag** ‘birds’). But when the suffix **-ag** attaches to nouns with heavy vowels (such as **jiləb** ‘spring’, **miid** ‘stone’), the suffix becomes heavy **-əg** (as in **jiləbəg** ‘springs’, **miidəg** ‘stones’). When the suffix **-ag** attaches to nouns with vowels **o** or **u** (such as **dhodh** ‘bird’, **culd** ‘birth sack’), the suffix becomes **-og** or **-ug** (as in **dhodhog** ‘birds’, **culdug** ‘birth sacks’). When the suffix **-ag** attaches to nouns with a final vowel (such as **pare** ‘leather bag’, **tiri** ‘tree type’), the suffix vowel becomes the same as the final vowel (as in **pareeg** ‘leather bags’, **tiriig** ‘trees’).

The nouns below with root-final consonants have the suffix **-eeg** in the plural form.

<u>/-eeg</u>		
Root-final	Singular	Plural

m	baam	baameeg	<i>bird type</i>
n	kun	kuniig	<i>hunter</i>
ɲ	luɲ	luɲiig	<i>boomerang</i>
ŋ	poŋ	poŋeeg	<i>knife sheath</i>
r	ceer	ceereeg	<i>recognized singer</i>
l	awl	awleeg	<i>brother</i>
z	əəz	əəziig	<i>tree type</i>
w	daw	daweeg	<i>monkey</i>

When the suffix **-eeg** with light vowels attaches to nouns with light vowels, the suffix does not change (as in **baameeg** ‘birds’, **poŋeeg** ‘boomerangs’, **tereeg** ‘singers’). But when the suffix **-eeg** attaches to nouns with heavy vowels, the suffix becomes heavy **-iig** (as in **kuniig** ‘hunters’, **əəziig** ‘trees’).

The nouns below with root-final consonants have the suffix **-eg** in the plural form.

<u>/-eg</u>			
Root-final	Singular	Plural	
rs	buluurs	buluursig	<i>bird type</i>
s	maroos	marooseg	<i>spider</i>
g	kuurluug	kuurluugig	<i>rodent</i>

The 9 nouns below with final consonants have the suffix **-aag** in the plural form.

<u>/-aag</u>			
Root-final	Singular	Plural	
l	il	iləəg	<i>horn</i>
	theel	theelaag	<i>anchor</i>
	Kuul	Kuuləəg	<i>clan member</i>
	laal	laalaag	<i>pumpkin type</i>
r	bərd	bərəəg	<i>lion</i>
n	kasan	kasanaag	<i>friend</i>
	bon	bonaag	<i>heart</i>
m	yaam	yaamaag	<i>bride</i>
z	jaaz	jaazaag	<i>old clothes</i>

When the light suffix **-aag** attaches to nouns with light vowels, the suffix does not change (as in **theelaag** ‘anchors’, **laalaag** ‘pumpkins’, **bonaag** ‘hearts’). But when the suffix **-aag** attaches to nouns with heavy vowels, the suffix becomes heavy **-əəg** (as in **iləəg** ‘horns’, **bərəəg** ‘lions’) **Kuuləəg** ‘clan members’).

The 10 nouns below with final consonants or **i** have the suffix **-aad** in the plural form.

<u>/-aad</u>			
Root-final	Singular	Plural	
g	gaag	gaagaad	<i>bird type</i>

	kamalog	kamaloga ad	<i>mature woman</i>
	kægəlig	kægəlig æd	<i>cock</i>
	əzəg	əzəg əg	<i>greed</i>
m	maam	maama ad	<i>father's sister</i>
n	been	beena ad	<i>gossip</i>
z	mæz	mæz æd	<i>grandfather</i>
	yaaz	yaaza ad	<i>sister</i>
w	baaw	baawa ad	<i>father</i>
i	məid	məi æd	<i>old person</i>

When the light suffix **-aad** attaches to nouns with light vowels, the suffix does not change (as in **gaagaad** ‘birds’, **kamalogaad** ‘mature women’, **beenaad** ‘gossips’). But when the suffix **-aad** attaches to nouns with heavy vowels, it becomes heavy **-æd** (as in **mæzæd** ‘grandfathers’, **dægəligæd** ‘cocks’).

The 5 nouns below with final vowels have the suffix **-d** in the plural form.

/-d

Root-final	Singular	Plural	
a	taaza	taaz ad	<i>grandmother</i>
	boŋma	boŋm ad	<i>insect type</i>
aa	fuulmaa	fuulma ad	<i>insect type</i>
	wiilmaa	wiilm ad	<i>ant type</i>
ee	abee	abe ed	<i>mother's brother</i>

The 5 nouns below with final consonants have the suffix **-əg** in the plural form.

/-əg

Root vowel	Root-final	Singular	Plural	
e	s	wee	wis əg	<i>house</i>
	rd	berd	bird əg	<i>anus</i>
a	nd	fand	fənd əg	<i>cheek</i>
	d	aad	əd əg	<i>my eye</i>
	s	aas	əs əg	<i>my hand</i>

When the heavy suffix **-əg** attaches to nouns with light vowels, the root vowel **e** (as in **berd** ‘anus’) becomes the heavy vowel **i** (as in **birdəg** ‘anus’). The root vowel **a** (as in **fand** ‘cheek’) becomes the heavy vowel **ə** (as in **fəndəg** ‘cheeks’).

The 9 nouns below have the suffix **-g (heavy)** in the plural form.

/-g (heavy)

Root vowel	Root-final	Singular	Plural	
o	l	fol	ful g	<i>hole</i>
	l	dol	dul g	<i>penis</i>
	o	good	gu g	<i>excrement</i>

a	a	kalaad	kələəg	toŋue
	a	kapaad	kəpəəg	back of head
	l	ŋalg	ŋəlɔg	neck
	l	aalg	əəlɔg	my stomach/our stomachs
	l	aal	əəlɔg	my head/our heads
	ɲ	aaɲ	əəɲg	my back/our backs
	ŋ	aaŋ	əəŋg	my body/our bodies
	o	aag	əəg	my mouth/our mouths

When the heavy suffix **-g** attaches to nouns with light vowels, the root vowel **o** (as in **fol** ‘hole’) becomes the heavy vowel **u** (as in **fulg** ‘holes’). The root vowel **a** (as in **kalaad** ‘tongue’) becomes the heavy vowel **ə** (as in **kələəg** ‘tongues’).

Nouns with singular suffixes

The nouns below have the suffix **-d** in the singular form and **-g** in the plural form. The suffixes attach to nouns with root-final vowels and consonants.

<u>-d/-g</u>	Root-final	Singular	Plural	
	aa	Weraad	Weraag	tribe member
	a	basad	basag	large intestine
	ə	əŋəd	əŋəg	insect type
	ee	teed	teeg	road, path
	e	bored	boreg	eye matter
	ii	məmiid	məmiig	root type
	oo	logood	logoog	praying mantis, insect
	uu	ruɲuud	ruɲuug	bird type
	u	gərmud	gərmug	insect, tree type
	ui	ruid	ruig	dirt
	n	nənd	nəng	demon
	ɲ	roɲd	roɲg	mud
	ŋ	jiɲd	jiɲg	louse, lice
	r	juurd	juurg	smell of corpse
	wr	gəwrđ	gəwrg	stomach pouch
	y	kayd	kayg	cup, spoon

The nouns below have the suffix **-d** in the singular form and other suffixes in the plural form.

Suffixes	Singular	Plural	
-d/-ag	lud	luug	leg
	jid	jiig	husband
	afad	afaag	blood
	mored	moreeg	vegetable type
	rebed	rebeeg	reed, grass type
	od	oog, ozoog	wife

-d/-eeg	mogord	mogoreeg	<i>walking, stirring stick</i>
	baard	baareeg	<i>abdomen, waist</i>
	tird	tiriig	<i>field far from house</i>
-d/-aag	bærd	bæreæg	<i>lion</i>
-d/-aad	mæid	mæieæd	<i>old person</i>
-d/-g (heavy)	good	guug	<i>excrement</i>
	kapaad	kəpəæg	<i>back of head</i>

The nouns below with root-final consonants have other suffixes in the singular form.

Suffixes	Singular	Plural	
-g/-eeg	awrg	awreeg	<i>priest, chief</i>
	uŋg	uniig	<i>tear</i>
	gæzɡ	gæziig	<i>thief</i>
-g/-g (heavy)	aalg	æəlg	<i>my stomach/our stomachs</i>
	aag	æəg	<i>my mouth/our mouths</i>
	ŋalg	ŋəlg	<i>neck</i>
-j/-g	pebeej	pebeeg	<i>tree type</i>
	surmuj	surmug	<i>tree type</i>
-j/-ag	gafaj	gafeeg	<i>luj</i>
	bulij	buliig	<i>worm</i>
-j/-aag	beɲj	bepaag	<i>side of something</i>
-ad/-g	ɲiləd	ɲilg	<i>intestine</i>
	kolod	kolg	<i>egg</i>
	Thuɲəd	Thuɲg	<i>Magaja tribe member</i>
	Gæəməd	Gæəmg	<i>Gæəmg speaker</i>

Other singular and plural nouns

If a noun only has one syllable and ends in a vowel, the vowel is long. Most of these nouns have a long vowel in both the singular and plural form.

Singular	Plural	
waa	waag	<i>water, lake</i>
ree	reeg	<i>cotton, thread</i>
mii	miig	<i>chicken</i>

However, there are 3 nouns with a long vowel in the singular, and a short vowel in the plural.

Long vowel in singular; short vowel in plural

Singular	Plural	
saa	sag	<i>wine</i>
too	tog	<i>cow</i>
wee	wisəg	<i>house</i>

We always write long vowels in nouns with one syllable that end with a vowel. This is spelling

rule 5c.

Spelling Rule 5c: All nouns and verbs that have one syllable and a final vowel, we write with a long vowel.

A few other nouns have other suffixes or changes between singular and plural form.

Singular	Plural	
juud	juuwig	<i>place of fermenting dura</i>
golo	golg	<i>part of group of people</i>
ciji	cijæg	<i>diarrhea</i>
əŋə	əŋg	<i>young girl</i>
calaad	calg	<i>testicle</i>
kord	koroog	<i>bird type</i>
wiləns	wiləŋg	<i>hunting</i>
kad	kædiig	<i>infertile man</i>
baal	baalgiilg	<i>cave</i>
naa	nalg	<i>girl, daughter</i>
jaa	jaalge	<i>boy, son, child</i>
jaa	jog	<i>person</i>
jen, jin	jog	<i>person</i>
jeem	jeg	<i>thing, something</i>
naand	naag	<i>day</i>

Singular nouns

The nouns below are singular. They have no plural form.

<u>Singular nouns</u>			Singular	Plural	
Singular	Plural				
Koro	—	<i>Taw hill name</i>	ruum	—	<i>fog</i>
Məgər	—	<i>area of Jumjum people</i>	kæŋ	—	<i>a quantity of milk</i>
Muum	—	<i>Taw village name</i>	luusud	—	<i>sweat</i>
kayma	—	<i>good luck stone</i>	maloj	—	<i>nose mucus</i>
puufə	—	<i>leprosy</i>	baaland	—	<i>stripe</i>
sen	—	<i>sin disease</i>	uu	—	<i>air</i>
cedhaŋ	—	<i>allergic rash</i>	kaaro	—	<i>bacteria</i>
judi	—	<i>poverty</i>	səəm	—	<i>hunter</i>
garŋe	—	<i>dun</i>	fəiə	—	<i>beneficiary</i>
dufurd	—	<i>dust</i>	seenee	—	<i>wealth, pride</i>
buil	—	<i>fog</i>	lofo	—	<i>magic</i>
malo	—	<i>beeswax</i>	læz	—	<i>male singing voice</i>
caa	—	<i>bath</i>	roo	—	<i>sewing</i>
wayda	—	<i>beauty, joy, goodness</i>	wendad	—	<i>beauty</i>
seenee	—	<i>pride, wealth</i>	segard	—	<i>strength</i>
faand	—	<i>sexual desire</i>	pirəns	—	<i>lying</i>

əild	—	<i>cold</i>	səlid	—	<i>softness</i>
kagde	—	<i>laziness</i>	fəi	—	<i>strength</i>
dini	—	<i>world, life</i>	ɲili	—	<i>childishness, ignorance</i>
jəwd	—	<i>yeast</i>	aweelg	—	<i>sky</i>
koofor	—	<i>weakness</i>	ciindis	—	<i>playing of child</i>
andas	—	<i>relationship, living</i>	əəri	—	<i>angry person</i>
jiiguul	—	<i>afternoon</i>	tifəən	—	<i>tying</i>
taweed	—	<i>addition</i>	mələəgi	—	<i>neighbour</i>
kuuri	—	<i>circle</i>	sandaləɲ	—	<i>living alone behaviour</i>
amsad	—	<i>dryness</i>	awre	—	<i>responsibility of elders</i>

Plural nouns

The nouns below are plural. They have no singular form.

<u>Plural nouns</u>					
Singular	Plural		Singular	Plural	
—	teerg	<i>comb</i>	—	duug	<i>ash</i>
—	bəɲərg	<i>skin disease</i>	—	feg	<i>water</i>
—	bildəg	<i>worms (disease)</i>	—	maroseeg	<i>disease type</i>
—	juug	<i>urin</i>	—	dursiig	<i>bad smell</i>
—	coog	<i>holy place</i>	—	jig	<i>evening</i>
—	iig	<i>milk</i>	—	gaalg	<i>flour</i>

Exercise 2

In the following sentences, underline all nouns. Do not underline any words that are not nouns. Underline a word once if it is a singular noun. Underline a word twice if it is a plural noun.

(Neer 1-4)

Cawr neen é salada é ald é jeg é
leeleega biig nà àn leeleegè.
Salad è alde dòosso e wàj
ã ɲèrda risəg man, è kar tazan è dege.

This story is about a hyena, fox, and some things (animals) of the grasses that remain in the grasses. A hyena and fox set out to look for food and a buffalo was with them.

(Neer 21-22)

Alda e doos e bad bayn é salada
í bəl é fol.

Fox began to puncture a hole in the bottom of the container of the hyena.

(Jafar 3-4)

É gara jogo fiɲiisiigĩ cil-i, eg dòos
eg làdaga tu.

When the people heard the horn, they ran out (to participate in the hunt).

(Mij 1-3)

È é mun naan
Baarga ɲàwnăn ɲalg nà əɲi,
e mārəniigə dumuun é Goor.

*At that time
the Baggara were kidnapping young girls to sell to those far away past Goor tribe.*

(Mij 9-12)

Anenda jen faa ná bel Mijjib tayn

So, that old man called Mijjib then

e doos e əbi d-eel e maa iing e an
mosor-ool é paren é mənɪlə dees.

*began to ride proudly sitting up on horse
with an animal skin of demon in his hand.*

Verbs

A verb describes an action, motion, state, change, or can be used as an equal sign between words. In *Fand 34-35*, **bill** ‘shoot’, **bad** ‘penetrate’ and **tir** ‘die’ are all verbs.

(Fand 34-35)

Jen e **billi** dē kund, moon e
bad gəələ ləɲ tu e **tir**.

*A person **shot** him in his chest, the bullet
penetrated the shield so that he **died**.*

The following are other examples of verbs:

<u>Gəəmg Verbs</u>		
<u>Actions</u>	mal	<i>gather</i>
	ɲamm	<i>break</i>
	dəɲ	<i>dance</i>
<u>Motions</u>	kaj	<i>bring</i>
	cud	<i>climb</i>
	waj	<i>go</i>
<u>Changes</u>	lən	<i>recover</i>
	tir	<i>die</i>
	am	<i>dry</i>
<u>States</u>	gar	<i>be able</i>
	ceej	<i>be sweet</i>
	bezer	<i>be satisfied</i>
<u>Equal sign</u>	ta	<i>be, is</i>
	taan	<i>was, were</i>

Most verbs can take the place of **ɲamm** ‘break’ in (1).

(1) Jaan e doos e **ɲamm**. *The person began to break.*

Exercise 3

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

(Cooj 11-12)

Miin a gan tu,
miən a gafān jog faɲan ā nəəmdíigə.

*The chicken I am throwing away,
(but) the goat I am giving to old men to eat.*

(Jen 7-8)

Nà ag bijjə dhaag é ɲəəgī, jen ná əni
e pallí tad d-iimuug.

*Those we left behind, the bad person
fell down in front of them.*

(Jen 16-17)

É gara ag lejjä-e, jen man ná ənī e doos e dojaaga í miidæg. (Mij 2-3)	<i>When we arrived, something bad began pelting us with stones.</i>
È é mun naan Baarga ñàwnǎn ñalg nà əñi, e mǎrñniigə dumuun é Goor.	<i>At that time the Baggara were kidnapping young girls to sell to those far away past Goor tribe.</i>

How nouns are used

In the lesson called *Nouns*, we learned a noun is a person, animal, place, thing or idea. In this lesson we learn how nouns are used. Nouns can be subjects before the verb, subjects after the verb (ergative agent), objects, receivers (datives), possessors, introduced by prepositions, or come before locatives.

Subjects before verbs do the action and are before the verb. In (1), the subject noun **seena** ‘the ruler’ comes before the verb **tursə** ‘saw’ and does this action.

(1) **Seena** e tursə miən. *The ruler saw the goat.*

Subjects after verbs (ergative agents) do the action and are after the verb. In (2), the subject noun **seena** ‘the ruler’ comes after the verb **tursî** ‘saw’ and does this action.

(2) Miən tursî **seena**. *It was the goat the ruler saw.*

A noun used as a subject after a verb sounds different in tone than when it is used in other ways². Tone is how high or low a word sounds. We write the suffix –î with a tent (xayma) mark on the verb **tursî** ‘saw’. This shows that **seena** ‘the ruler’ has a different tone when used as a subject after the verb.

Possessors are owners of nouns or that have a close relationship with another noun. In (3), **seena** ‘the ruler’ owns or possesses **miən** ‘the goat’.

(3) Jen e tursə miən é **seena**. *Person saw the goat of the ruler.*

Possessors follow a noun and the preposition **é, í** ‘of’. Nouns used as possessors have the same tone as nouns used as subjects after the verb. We learn more about subjects after verbs and possessors in the lesson called *Noun subjects after verbs and possessors*.

Objects take the action. They have action done to them. In (4), the action **tursə** ‘saw’ is done to the object **seena** ‘the ruler’ which comes after this verb.

(4) Jen e tursə **seena**. *The person saw the ruler.*

(5) **Seena** tursî jen. *It was the ruler the person saw.*

² The tone of **seena** ‘the ruler’ in (1) is High-Low, Mid. But the tone of **seena** ‘the ruler’ in (2) is Mid, Low.

Object usually come after a verb. But they come before a verb when they are in focus (are the most important word of the sentence). In (5), the action **tursî** ‘saw’ is done to the focused object **seena** ‘the ruler’. This object comes before this verb.

Receivers (datives) receive the action or benefit from the action. In (6), the recipient **seenan** ‘the ruler’ benefits from the action **tursə** ‘watched’.

(6) Jen e tursə miən **seenan**. *Person watched the goat for the ruler.*

The suffix **-an** shows **seen** ‘ruler’ is a receiver. A receive noun such as **seenan** ‘the ruler’ often follows an object noun such as **miən** ‘the goat’ when both are in the same sentence. We learn more about receivers in the lesson called *Receiver suffixes*.

Nouns can also follow prepositions. In (7), the preposition **é** ‘to’ introduces the noun **seena** ‘the ruler’.

(7) Kojo bəgsi maŋ é **seena** wa. *Fear caught to the ruler.*

Prepositions and the nouns they introduce describe (tell about) the action. In (7), **è seena** tells the direction or goal of the the action **bəgsi** ‘grabbed him’. We learn more about prepositions in the lesson called *Prepositions*.

Nouns can also come before a location. A location shows where an action happens in relation to the noun. They follow the noun and are attached with a dash -.

In (8), the noun **seen** ‘the ruler’ comes before the location **-eelg** ‘inside’. **-eelg** shows where the action **tursə** ‘saw’ happened in relation to **seen**.

(8) Jen e tursə **seen-eelg**. *Person saw inside the ruler.*

(9) Jen e tursə **seen eelg**. *Person saw the stomach of the ruler.*

In (9) **seen** ‘the ruler’ is a possessor of the body part **eelg** ‘stomach’. The location **-eelg** ‘inside’ is similar to the body part **eelg** ‘stomach’, but has a different meaning. We write locatives with a dash - and body parts without a dash to show they are different words.

In summary, we have the following ways that nouns are used:

Ways that nouns are used

	Written	Sounds like	
Subject	Seena e tursə miən.	[séèná ē túrsó mīēn]	<i>The ruler saw the goat.</i>
Subject after verb	Miən tursî seena .	[mīēn túrsì sēēnà]	<i>It was the goat the ruler saw.</i>
Possessor	Jen e tursə miən é seena .	[jēn é túrsó mīēn é sēēnà]	<i>Person saw the goat of the ruler.</i>
Object	Jen e tursə seena .	[jēn é túrsó séèná]	<i>The person saw the ruler.</i>

Focused object	Seena tursî jen.	[sɛ̀nā túrsì jên]	<i>It was the ruler the person saw.</i>
Receiver	Jen e tursə miən seenan .	[jɛ̀n ē túrsə miən sɛ̀nān]	<i>Person watched the goat for the ruler.</i>
After preposition	Kojo bəgsi maŋ é seena wa.	[kōjó bəgsì mâŋ é sɛ̀nā wá]	<i>Fear caught to the ruler.</i>
Before location	Jen e tursə seen -eelg.	[jɛ̀n ē túrsə sɛ̀n ēēlg]	<i>Person saw inside the ruler.</i>
Possessor of body part	Jen e tursə seen eelg.	[jɛ̀n ē túrsə sɛ̀n èèlg]	<i>Person saw the stomach of the ruler.</i>

Exercise 4

In the following sentences, underline each noun. In the blank next to each line, write **SubB** if the noun is a subject before the verb, **SubA** for a subject after the verb, **Obj** for an object, **Rec** for a receiver, **Pos** for a possessor, **APrep** for after a preposition, and **BLoc** for before a location. The first one is done as an example.

- (Miə 1)
 Obj Miə man naamănê *There was a **goat***
 ___ í ulgi maŋ wa. *thirst beat badly.*
- (Miə 2)
 ___ E doos e waj dumuun waa-eelg *He went in the well*
 ___ ã maddé feg. *so that (he) drink water.*
- (Neer 21-22)
 ___ Alda e doos e *Fox began to*
 ___ bad bayn *puncture the container*
 ___ é salada *of the hyena*
 ___ í bəl *on the bottom*
 ___ é fol. *with a hole.*
- (Neer 26)
 ___ Ə, wee dar jo ã gawda iigə Let's go hide in order to give this milk
 ___ ɲalgan. to the children.
- (Neer 27-29)
 ___ È kuwə aneen *Since froth does not have*
 ___ é segard man wa aneen, *by one strength,*
 ___ gəl e warê í uuni war, *therefore it was carried away by the wind,*
 ___ ɲalg *and the children*
 ___ é salada ã mæddiigə wa. *of hyena never drank it.*
- (Jafar 3)
 ___ É gara jogo fiŋjisiiğĩ *When the people heard the horn,*
 ___ cil-i, eg dòos eg làdaga tu. *they ran out (to participate in the hunt).*
- (Jafar 9)
 ___ Liddu ã gawda jeem Let's give something
 ___ moidən. to the older man.

Noun subjects after verbs and possessors

Noun subjects after verbs and noun possessors have a different tone than when they are used in other ways.

Noun subjects after verbs

Noun subjects (do the action) can come after verbs if the object (takes the action) is in focus (the most important word of the sentence). The suffix **–ê, í** on the verb shows the word after the verb is the subject. Subjects after verbs can be introduced by the preposition **é, í** ‘of’ or can directly follow the verb. In the next lesson on Prepositions, we learn the preposition **é, í** ‘of’ is **é** before nouns with light vowels (**é salada** ‘of hyena’) and **í** before nouns with heavy vowels (**í ulgi** ‘of thirst’).

In *Fand 14*, the subject **maaña** ‘the refusals’ comes after the verb **warê** ‘bring’ and does this action.

(Fand 14) (Subject directly after verb)

Niinə warê **maaña** naa-ne? *What did these **refusals** accomplish?*

Warê is done to the object **niinə** ‘what’, the most important word of the sentence. The suffix **–ê** on **warê** shows **maaña** is the subject and has different tone than when before the verb³.

In *Miə 1*, the subject **ulgi** ‘thirst’ comes after the verb **naamănê** ‘was beating’ and is introduced by the preposition **í** ‘by, of’.

(Miə 1) (Subject introduced by preposition)

Miə man naamănê í **ulgi** maŋ wa. *There was a goat **thirst** was beating badly.*

Ulgi does the action **naamănê** to the object **miə** ‘goat’, the most important word of the sentence. The suffix **–ê** on **naamănê** shows **ulgi** is the subject and has different tone than when before the verb.

Common noun possessors (alienable)

A possessor noun owns or has a close relationship with another noun. Common possessor nouns are introduced by the preposition **é, í** ‘of’. The owned or possessed noun comes before this preposition. Common possessor nouns can be people or things.

In *Neer 21-22*, the common possessor noun **salada**⁴ ‘hyena’ owns the **bayn** ‘container’ and is introduced by the preposition **é** ‘of’.

³ **Maaña** ‘refusals’ has High-Low tone in *Fand 14*, but has Mid tone when it is before the verb.

⁴ **Salada** ‘hyena’ has Mid, Mid, Low tone in *Neer 21-22*, but has Low, Low, Mid tone in other sentences when not used as a possessor.

(Neer 21-22)

Alda e doos e bad bayn é **salada** *Fox began to puncture container of hyena*
 í bəl é fol. *in the bottom with a hole.*

In *Neer 21-22*, the nouns **bəl** ‘bottom’ and **fol** ‘hole’ are introduced by the preposition **é, í**, ‘to, at, in, by, with’ instead of by the preposition **é, í** ‘of’. Only nouns introduced by the preposition **é, í** ‘of’ have a different tone.

In (1), the preposition **é** ‘to, at, in, by, with’ introduces **fol** ‘hole’. In (2), the preposition **é** ‘of’ introduces **fol** ‘hole’. **Fol** sounds different in tone after these two prepositions.

	Written	Sounds like	
<u>Preposition é, í ‘to, at, in, by, with’</u>	(1) í bəl é fol	[í bəl é fól]	<i>in bottom with a hole</i>
<u>Preposition é, í ‘of’</u>	(2) bəl é fol	[bəl é f òl]	<i>bottom of a hole</i>

Usually the difference in meaning for nouns after these two prepositions can be understood from the sentence. However, if it is sometimes difficult to know the correct meaning, Gæmg speakers could choose to write nouns after the preposition **é, í** ‘of’ with an apostrophe ‘ as in ‘**fol** ‘hole’.

	Written	Sounds like	
<u>Preposition é, í ‘to, at, in, by, with’</u>	(3) í bəl é fol	[í bəl é fól]	<i>in bottom with a hole</i>
<u>Preposition é, í ‘of’</u>	(4) bəl é 'fol	[bəl é f òl]	<i>bottom of a hole</i>

Some possessor nouns possess verbal nouns (verbs that are used as nouns). In *Tifa 3-4*, the possessor noun **Gæmgə** ‘the Gæmg people’ has a close relationship with the verbal noun **tifàn** ‘tying’.

(Tifa 3-4)

Tifàn é **Gæmgə** 'əwdən buɲurgə *The tying of Gæmg enables youth to*
 tad é meed é buɲurg anenda ba! *sit down in the rope of youth⁵ like this!*

Nouns that are subjects after verbs or possessors sound different in tone than when used in other ways. The subject noun **toon** ‘the cow’ in (6) and the possessor noun **toon** in (7) sound different in tone than when it is the object noun **toon** in (5).

	Written	Sounds like	
<u>Object</u>	(5) Jen e tursə toon .	[jən túrsə tóón]	<i>Person saw <u>cow</u>.</i>
<u>Subject after v.</u>	(6) Jen tursî toon .	[jən túrsí tōòn]	<i>It was person <u>cow</u> saw.</i>
<u>Possessor</u>	(7) Jen e tursə jeg é toon .	[jən túrsə jĕg é tōòn]	<i>Person saw things of <u>cow</u>.</i>

The subject –î on the verb **tursî** in (6) and the preposition **é, í** ‘of’ in (7) show the following noun **toon** ‘the cow’ has different tone. If other marking is needed to make the meaning clear,

⁵ Figurative meaning: Youth become respected members of the community by obeying the Gæmg rules.

an apostrophe ' could be added to subject nouns after verbs and possessor nouns, such as 'toon 'the cow' in (6) and (7).

The nouns below can take the place of toon 'the cow' in (5-7) above.

(5) Object		(6) Subject after verb		(7) Possessor		
Written	Sounds like	Written	Sounds like	Written	Sounds like	
toon	[tóon]	tursî toon	[túrsî tōon]	é toon	[é tōon]	<i>cow</i>
miən	[mīən]	tursî miən	[túrsî míən]	í miən	[í míən]	<i>goat</i>
diin	[dìin]	tursî diin	[túrsî dìin]	í diin	[í dìin]	<i>rat</i>
wirin	[wírìn]	tursî wirin	[túrsî wírìn]	í wirin	[í wírìn]	<i>bird</i>
sulən	[súlən]	tursî sulən	[túrsî sülən]	í sulən	[í sülən]	<i>clan</i>
juin	[jūin]	tursî juin	[túrsî jū in]	í juin	[í jūin]	<i>leopard</i>
agaara	[àgáará]	tursî agaara	[túrsî ágāārà]	é agaara	[é ágāāgà]	<i>hunter</i>
moraan	[mòrāān]	tursî moraam	[túrsî mōrāān]	é moraam	[é mōrāān]	<i>governor</i>
theendasa	[thēédásá]	tursî theendasa	[. . thēéndásā]	é theendasa	[é thēéndásā]	<i>bird</i>
kuduuriin	[kūdúúriin]	tursî kuduuriin	[. . kūdūūriin]	í kuduuriin	[í kūdūriin]	<i>bird</i>

We learn to write the suffix –ê, î on verbs in spelling rule 24.

Spelling Rule 24: Write the tent (xayma) mark on –ê or –î of verbs with a noun subject after it (isim bi9aamil ilfi9il wara alfi9il) (Ergative agent for object focus).

Noun subject jen 'person' after verb (isim bi9aamil ilfi9il wara alfi9il)		Noun subject jog 'person' after verb (isim bi9aamil ilfi9il wara alfi9il)	
Jeg nammsê jen.	<i>Person broke things.</i>	Jeg nammsê jog.	<i>People broke things.</i>
Jeg firsî jen.	<i>Person smelled things.</i>	Jeg firsî jog.	<i>People smelled things.</i>
Toon corsê jen.	<i>Person helped the cow.</i>	Toon corsê jog.	<i>People helped the cow.</i>
Jeg dursî jen.	<i>Person buried things.</i>	Jeg dursî jog.	<i>People buried things.</i>
Jeg pərsî jen.	<i>Person attached things.</i>	Jeg pərsî jog.	<i>People attached things.</i>
Jeg belldê jen.	<i>Person beat things.</i>	Jeg belldê jog.	<i>People beat things.</i>

We learn to write the prepositions é, í 'to, in at, by, with' and é, í 'of' in spelling rule 9.

Spelling Rule 9: Write the up mark (maashi fawg) on the preposition (harf jar) é, í 'to, in, at, with, by, of' used for goal (haatif), time (saa9a), location (məal), tool (idda), subject (istalim ifi9il), and the preposition é, í 'of' possession (hag, bitaa9).

Preposition (harf jar) é, í 'to, in at, by, with' and é, í 'of'				
	before vowel a, o, e		before vowel ə, u, i	
Tool (idda)	E dojaaga é saalg.	<i>He stoned them with stones.</i>	E dojaaga í miidəg.	<i>He stoned them with stones.</i>
Goal (haatif)	A wajja dumuun é Daal.	<i>He went to Daal.</i>	A wajja dumuun í Kərtuum.	<i>He went to Khartoum.</i>
Possession (hag, bitaa9)	jalg é salada	<i>children of hyena</i>	jalg í bərd	<i>children of lion</i>

Body part and family noun possessors

Possessors of common nouns come after the noun and are usually separated by the preposition **é, í**. But possessors of body parts and family nouns come before the nouns.

<u>Common noun</u>	toon é jen	<i>cow of person</i>
<u>Family noun</u>	jen taaza	<i>grandmother of person</i>
<u>Body part noun</u>	jen lud	<i>leg of person</i>
<u>Special possessed body part noun</u>	jen ees	<i>hand of person</i>

The following are sometimes used as family nouns.

<u>Family nouns</u>			Singular	Plural	
Singular	Plural		Singular	Plural	
abee	abeed	<i>mother's brother</i>	mæəz	mæəzæəd	<i>grandfather</i>
awl	awleeg	<i>brother</i>	ɲaa	ɲalg	<i>daughter</i>
baaw	baawaad	<i>father</i>	od	oog, ozoog	<i>wife</i>
golo	golg	<i>companion</i>	taaza	taazad	<i>grandmother</i>
jaa	jaalge	<i>son, child</i>	tawe	taweeg	<i>sister's child</i>
jid	jiig	<i>husband</i>	yaa		<i>mother</i>
kaaldee	kaaldeeg	<i>brother of mother-in-law</i>	yaaz	yaazaad	<i>sister</i>
maam	maamaad	<i>father's sister</i>			

The following are body part nouns.

<u>Body part nouns</u>			Singular	Plural	
Singular	Plural		Singular	Plural	
aam	aamg	<i>bone</i>	kooso	koosog	<i>testicle</i>
afad	afaag	<i>blood</i>	kulmu	kulmug	<i>buttock</i>
bəl	bəlg	<i>vagina</i>	kund	kundug	<i>chest</i>
bəndiil	bəndiilg	<i>tendon, sinew</i>	kusumii	kusumiig	<i>knee</i>
berd	birdəg	<i>anus</i>	laaza	laazag	<i>brain</i>
booraa	booraag	<i>shoulder</i>	ləbu	ləbuug	<i>navel, belly button</i>
bon	bonaag	<i>heart</i>	loor	looreeg	<i>cervex</i>
buldi	buldiig	<i>finger</i>	lud	luug	<i>leg</i>
cafa	cafaag	<i>side of body</i>	məsii	məsiig	<i>finger nail, claw</i>
calaad	calg	<i>testicle</i>	muu	muug	<i>forehead, face</i>
caɲalda	caɲaldag	<i>upper arm</i>	ɲaɲaɲaad	ɲaɲaɲaag	<i>thigh</i>
cil	cilg	<i>spine</i>	ɲalg	ɲəlg	<i>neck</i>
culd	culdug	<i>birth sack</i>	ɲaafar	ɲaafarg	<i>mustache</i>
dogolja	dogoljag	<i>ankle</i>	ɲəəm	ɲəəmg	<i>chin</i>
dol	dulg	<i>penis</i>	ɲiid	ɲiig	<i>tooth</i>
dheel	dheelg	<i>colar bone</i>	ɲiləd	ɲilg	<i>intestine</i>
faadar	faadarg	<i>hole in nose or penis</i>	pebar	pebarg	<i>rib</i>

fand	fəndəg	<i>cheek</i>	ruusu	ruusug	<i>tail</i>
fiid	fiig	<i>feather</i>	sarand	sarandag	<i>croch line</i>
fodor	fodorg	<i>nose</i>	suud	suug	<i>hair</i>
gafa	gafag	<i>luj</i>	sugur	suburiig	<i>pubic hair</i>
gəwrđ	gəwrg	<i>stomach</i>	tare	tareeg	<i>shin</i>
il	iləəg	<i>horn</i>	toor	tooreeg	<i>voice box</i>
kabar	kabarg	<i>wing, armpit</i>	tunduli	tunduliig	<i>elbow</i>
kalaad	kələəg	<i>toŋue</i>	theel	theelg	<i>elbow</i>
kəŋaad	kəŋəəg	<i>back of head</i>	wiid	wiig	<i>breast</i>
kəlfə	kəlfəg	<i>jaw</i>	wind	windəg	<i>ear</i>

The following are special body part nouns that are always possessed.

Special possessed body part nouns

Singular	Plural	
eed	idig	<i>(his) eye</i>
eeg	iig	<i>(his/their) mouth</i>
eel	iilg	<i>(his/their) head</i>
eelg	iilg	<i>(his/their) stomach</i>
eeŋ	iinŋ	<i>(his/their) body</i>
eeŋ	iinŋ	<i>(his/their) back</i>
ees	isig	<i>(his) hand</i>

We find the following possessor nouns in the stories.

Possessor nouns

<u>Common noun</u>			
	(Tifa 4)	meed é buŋurg	<i>rope of young people</i>
	(Ozoog 12)	gar é kazaam	<i>place of work</i>
	(Ozoog 19)	kor é Tel	<i>word of God</i>
	(Tifa 3)	tifəŋ é Gəəmgə	<i>the tying of Gəəmg</i>
	(Jafar 2)	cil í wiləŋgə	<i>the horn of hunting</i>
	(Neer 10)	ŋalg é ŋeereman	<i>the child of ŋeerema</i>
	(Neer 29)	ŋalg é salada	<i>the child of hyena</i>
	(Neer 21)	bayn é salada	<i>the jug of the hyena</i>
	(Mij 12)	paren é məŋilə	<i>the skin of the devil</i>
	(Jafar 7)	məid kuudu	<i>the old man of Kuud clan</i>
	(Mij 4-5)	jog Gooro	<i>the people of Goor</i>
	(Ozoog 18)	kor dogo jiigə	<i>the word of your husbands</i>
	(Fand 30)	gara suugiilg	<i>the place in market</i>
<u>Body part noun</u>	(Tifa 2)	koreega og əəg	<i>the mouthes of words of place</i>
<u>Family noun</u>	(Assa 3)	yaa ŋa nee	<i>sister of this mother</i>

In summary, there are possessors of the following different types of nouns.

Noun possessors of different noun types

Common	Jen e tursə tog é seena.	<i>Person saw cows of the ruler.</i>
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Family	Jen e tursə <u>seen</u> taaza.	<i>Person saw <u>grandmother of the ruler.</u></i>
Body part	Jen e tursə <u>seen</u> luug.	<i>Person saw <u>legs of the ruler.</u></i>
Special body part	Jen e tursə <u>seen</u> isig.	<i>Person saw <u>hands of the ruler.</u></i>

In the lesson on possessor pronouns, we learn how these possessor nouns can be replaced by possessor pronouns.

Exercise 5

Underline all subject nouns after verbs and possessor nouns in the sentences below. Do not underline any words that are not subject nouns after verbs or possessor nouns.

(Miə 1)

Miə man naamănê í ulgi maŋ wa.

There was a goat beaten badly by thirst.

(Neer 1-2)

Cawr neen é salada é ald é jeg é leeleega biig nà an leeleegë.

This is a story of a hyena, of a fox, and of some things (animals) of the grasses that remain in the grasses.

(Neer 8-10)

Anenda e dòos e bàg aŋen
ã gəldīgən í ufun tad
ã gərda ã nàamda ɲalg é ɲeereman.

Then they elicited the help of an elephant to break down to the Tabaldi tree for them so as to eat the offspring of the ɲeerema.

(Neer 27-29)

È kuwə aneen é segard man wa aneen,
gəl e warê í uuni war,
ɲalg é salada ã məddīgə wa.

Since froth does not have by one strength, therefore it was carried away by the wind, and the children of hyena never drank it.

(Fand 14)

ɲiinə warê maanə naa-ne?

What did these refusals accomplish?

(Jafar 2)

Jafarin kunsu cil í wiləŋgə.

Jafari blew the horn of hunting.

(Mij 9-12)

Anenda jen faa ná bel Mijɲib tayn
e doos e əbi d-eel e maa iing e an
mosor-ool é paren é məɲilə dees.

So, that old man called Mijɲib then began to ride proudly sitting up on horse with an animal skin of demon in his hand.

(Tifa 3-4)

Tifən é Gəəmgə 'əwdən buɲurgə
tad é meed é buɲurg anenda ba!

The tying of Gəəmgə enables youth to sit down in the rope of youth⁶ like this!

(Ozoog 12-14)

Jen fuuin e wəjja tu gar é kazaam-e,
ɲam ã gəmdí jeem
é nams e 'nəəmdí ɲalg inigin.

When a husband goes out to place of work, he tries hard to (he) provide a thing of food for his children to eat.

(Ozoog 15-17)

Anenda Tel è kundu e ad é wayda,
è e təbūn jeg é talg.

Therefore, God his heart it will be pleased, He will add to you things of many.

⁶ Figurative meaning: Youth become respected members of the community by obeying the Gəəmg rules.

(Ozoog 18-19)

Ozoog, əddə é kor dogo jiigə é
kor é Tel é man-e,

*Women, live by word of your husbands
and by word of God,*

Prepositions

Prepositions introduce nouns or pronouns and describe (tell about) an action. The preposition and the words following the preposition are called a prepositional phrase. The preposition **é, í** ‘to, in, at, with, by’ and the preposition **é, í** ‘of’ introduce a noun. The preposition **d-** ‘to, in, at, with, by’ and the preposition **d-** ‘of’ introduces a pronoun. A pronoun is a word that takes the place of a noun. Both **é, í** and **d-** show the goal, time, location, tool, subject after verb, or possession. The preposition **è, ì** ‘with, and’ introduces someone that accompanies or does the action along with someone else.

Preposition é, í ‘to, in, at, by, with (thing)’

In *Fand 5-6*, the preposition **í** introduces the noun **Kərtuum**.

(Fand 5-6) (Goal)

Enna gəl Fəndi bəgsónin
lijjǐ **í** Kərtuum te.

*For this reason, Fandi was captured by them
(officials) when he arrived **in** Khartoum.*

The prepositional phrase **í Kərtuum** shows the *goal or direction* of the action **lijjǐ** ‘arrived’.

In *Mijn 1-2*, the preposition **é** introduces the noun **mun** ‘time’.

(Mijn 1-2) (Time)

É **é** mun naan
Baarga ɲawnǎn ɲalg nà əŋǐ.

*And **at** that time
the Baggara were kidnapping young girls.*

The prepositional phrase **é mun naan** ‘at that time’ tells the *time* the action **ɲawnǎn** ‘kidnapping’ happened.

In *Jen 5-6*, the preposition **é** introduces the noun **ɲəəg** ‘behind’.

(Jen 5-6) (Location)

Ag koyj ag tal dhaag ag bij äg golgo
nà dhaag een **é** ɲəəg.

*Two of us passed (it) and left our other
two companions **at** behind.*

The prepositional phrase **é ɲəəg** ‘with behind’ tells the *location* of the action **bij** ‘left’ happened.

In *Jen 16-17*, the preposition **í** introduces the noun **miidəg** ‘stones’.

(Jen 16-17) (Tool)

É gara ag lejjǎ-e, jen man

When we arrived, something

ná əni e doos e dojaaga í miidəg. *bad began pelting us with stones.*

The prepositional phrase **í miidəg** ‘with stones’ tells the *tool or instrument* used to do the action **dojaaga** ‘pelt us’.

Preposition é, í ‘of, by’

In *Miə 1*, the preposition **í** introduces the noun **ulgi** ‘thirst’.

(Miə 1) (Subject after verb) (Ergative agent)

Miə man naamǎnê í ulgi maŋ wa. *There was a goat beaten badly by thirst.*

The prepositional phrase **í ulgi** ‘by thirst’ tells the *subject (ergative agent)* or doer of the action **naamǎnê** ‘beats’. Sometimes there is no preposition to introduce the subject after a verb.

In *Neer 1-2*, four prepositions **é** introduce the four nouns **salada** ‘hyena’, **ald** ‘fox’, **jeg** ‘things’, and **leeleega** ‘grasses’.

(Neer 1-2) (Possessor)

Cawr neen é salada é ald é jeg é
leeleega biig nà an leeleege.
*This is a story of a hyena, of a fox, and of some
things (animals) of the grasses that remain
in the grasses.*

The prepositional phrases **é salada** ‘of hyena’, **é ald** ‘of fox’, and **é jeg** ‘of things’ show the *possessor (owner)* of **cawr** ‘story’, or what the story is about. The phrase **é leeleega** ‘of grasses’ shows a *close relationship* with **jeg** ‘things’. Nouns used as possessors and as subjects after verbs (ergative agents) have a different tone (how high or low the word sounds) than when used in other ways⁷.

Preposition prefix d- ‘to, in, at, with, by’

So far, we have learned that the preposition **é, í** ‘to, in, at, with, by, of’ introduces *nouns* that are used as a goal, time, location, tool, subject or possessor. Now we learn that the preposition prefix **d-** attaches to *pronouns* that are used as a goal, time, location, tool, subject, or possessor.

In *Jen 12*, the preposition **d-** introduces the pronoun **aan** ‘me’. The word **daan** ‘to me’ tells the *goal or direction* of the action **bagsan** ‘grabbed’.

(Jen 12) (Goal)

Kojo bagsan maŋ **daan** wa. *Fear has never grabbed to me like this.*

⁷ The noun **sàlādà** ‘hyena.COP’ with L,L,L has M,M,L tone as a possessor and subject after verb (ergative agent); the noun **āld** ‘fox’ with M has HL tone as possessor and subjects after verb; the noun **jèg** ‘things’ with L has ML tone as a possessor and subject after verb; the noun **lééléègà** ‘grasses.COP’ with H,HL,L has M,M,L tone as a possessor and subject after verb.

In *Mij 5-6*, the preposition **d-** introduces the possessor pronoun **aga** ‘us’. The word **daga** ‘of us’ shows the *owner* of the noun **jega** ‘things’.

(Mij 5-6) (Possessor)

Jog eg əzi ba,
eg war jega **d**aga kay.

*When these people come,
they take all the things of us.*

Preposition prefix **d-** ‘of, by’

In *Jen 23*, the preposition **d-** introduces the pronoun **een** ‘it’. The word **deen** ‘by it’ shows the *subject (ergative agent)* or doer of the action '**kəəmsi** ‘bothered’.

(Jen 23) (Subject)

Ag wajag biji, jaam 'kəəmsi **d**een wa. We left it there (and) no one was bothered **by** it.

In *Miə 10-11*, the preposition **d-** introduces the location pronoun **eej** ‘him’. The word **d-eej** ‘over him’ tells the *location* of the action **pərđi** ‘jumped’.

(Miə 10-11) (Location)

Alda e pərđi **d**-eej, ləj e madaga
fega beer.

*Fox jumped over him, and drank until
he was satisfied.*

In *Miə 10-11*, the hyphen – separates **d** from the pronoun **eej** ‘over him’ to show it is a location pronoun. The location pronoun **eej** takes the place of a noun in a certain location. There is no hyphen that separates **d-** from other pronouns or nouns.

In (1) the preposition **d-** introduces the special possessed body part noun **eej** ‘his back’. There is no hyphen to separate **d-** from this possessed noun.

(1) Alda e pərđa **d**ej. *Fox jumped on his back.*

Preposition **è, ì** ‘with (person, animal)’; Connector **è, ì** ‘and’

In *Neer 3-4*, the preposition **è** ‘with (animal, person)’ introduces the noun **alde** ‘fox’ and the pronoun **dege** ‘them’. This preposition has the same sound and tone as the connector **è, ì** ‘and’.

(Neer 3-4) (Accompaniment, Connector)

Salad **è** alde doosso e waj
ã jərđa risəg man **è** kar tazan **è** dege.

*A hyena with fox set out to
look for food and a wild buffalo was with them.*

The prepositional phrase **è alde** ‘with fox’ shows who does the action **doosso e waj** ‘began to go’ along with **salad** ‘hyena’. The phrase **è dege** ‘with them’ shows who **tazan** ‘was present’ along with **kar** ‘buffalo’.

In *Neer 3-4*, the connector **è** ‘and’ joins the words **kar tazan è dege** ‘wild buffalo was with

them’ with the words that come before. This connector is written the same as the preposition è, ì ‘with’.

The preposition ‘to, in, at, with, by, of’ has a light vowel é when it introduces a noun with a light vowel a, o, e. However, it has the heavy vowel í when it introduces a noun with a heavy vowel ə, u, i. Similarly, the preposition ‘with’ has the light vowel è when it introduces a noun with light vowel a, o, e, but has the heavy vowel ì when it introduces a noun with heavy vowel ə, u, i.

	é, í ‘to, in, at, with, by, of’			è, ì ‘with’ (person, animal)		
a	Cooj 1	é naanda	<i>in day</i>	Jneer 16	è alde	<i>with fox</i>
o	Fand 32	é golgo	<i>to others</i>	Mijn 4	è jog Goore	<i>with Goor people</i>
e	22.4	é meed	<i>with rope</i>	Jneer 4	è dege	<i>with them</i>
ə	Jen 6	í jəæg	<i>in behind</i>	Jafar 1	ì məid Kuudi	<i>with elder Kuud</i>
u	Mijn 1	í mun	<i>in time</i>			
i	Jen 18	í miidəg	<i>by stone</i>			

The prepositions é ‘to, in, at, with, by, of’ and è ‘with’ sound different in tone⁸. We write the up mark ´ on é ‘to, in, at, with, by, of’ and the down mark ` on è ‘with’ to show they are different words. These words also sound different in tone than the pronouns e ‘he’, ê ‘he will’ and ë ‘his’⁹. So, we write these pronouns with other marks to show they are different words.

Comparing prepositions and pronouns

Preposition	‘to, in, with, by, of’ ‘with (person, animal)’	Jen leen é nams. Jafarin è jaawe leen tu.	Person came with food. Jafari with a cat went out.
Pronoun	‘he’ ‘he will’ ‘his’	Jafarin e naam kolodo. Jafarin ê naam kolodo. Jen e tursə ë jaan.	Jafari (he) eats the egg. Jafari (he) will eat the egg. Person saw his daughter.

We have the following spelling rules for prepositions:

Spelling Rule 9: Write the up mark (maashi fawg) on the preposition (harf jar) é, í ‘to, in, at, with, by, of’ used for goal (haatif), time (saa9a), location (məal), tool (idda), subject (istalim ifi9il), and the preposition é, í ‘of’ possession (hag, bitaa9).

Preposition (harf jar) é, í ‘to, in at, by, with’ and é, í ‘of’

	before vowel a, o, e		before vowel ə, u, i	
Tool (idda)	E dojaaga é saalg.	<i>He stoned them with stones.</i>	E dojaaga í miidəg.	<i>He stoned them with stones.</i>
Goal (haatif)	A wajja dumuun é Daal.	<i>He went to Daal.</i>	A wajja dumuun í Kərtuum.	<i>He went to Khartoum.</i>
Possession (hag, bitaa9)	jalg é salada	<i>children of hyena</i>	jalg í bərd	<i>children of lion</i>

⁸ é ‘to, in, at, with, by, of’ has High tone; è ‘with’ and è ‘and’ has Low tone.

⁹ e ‘he’ has Mid tone; ê ‘he will’ has High tone; ë ‘his’ has Mid tone.

Spelling Rule 10: Write the down mark (maashi tiht) è, ì on the preposition used for accompaniment (ma9) ‘with, and’.

Preposition (harf jar) è, ì ‘with, and’	
	before vowel a, o, e
Accompaniment (ma9)	Salad è alde wajja. <i>Hyena and fox went.</i>
	before vowel ə, u, i
	Jafarin ì mæidi wajja. <i>Jafari and old man went</i>

Some adverbs can be used as prepositions.

In *Miə 2*, the adverb **dumuun** ‘towards’ introduces the noun **waa-eelg** ‘in well’ to show where the action **waj** ‘goes’ is done. In this way **dumuun** is used as a preposition.

(Miə 2) (Adverb used as preposition)

E doos e waj **dumuun** waa-eelg ã maddé feg. He set out **towards** the well to get a drink.

We learn more about adverbs in the lesson called *Adverbs*.

In summary, the prepositions and their use are listed below.

Prepositions			Used for
before a, o, e	before ə, u, i		
é	í	<i>to, in, at, with, by</i>	Goal, time, location, tool
é	í	<i>of, by</i>	possessor, subject after verb
è	ì	<i>with (people, animals)</i>	Accompaniment
d-	d-	<i>to, in, at, with, by</i>	Goal, time, location, tool
d-	d-	<i>of, by</i>	possessor, subject after verb

Exercise 6

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

(Miə 12-13)

A rassâ dooŋ ã leja tu-i,
â mərə́ ù rəgə daaŋ di.

(Neer 8-10)

Anenda e dòos e bàg aŋen
ã gəldīgən í ufun tad
ã gərda ã nàamda ɲalg é neereman.

(Neer 27-29)

È kuwə aneen é segard man wa aneen,
gəl e warê í uuni war,
ɲalg é salada ã məddīgə wa.

*If I step on your back so that I can get out,
then I will get back in the well so that you
can step on my back also and get out.*

*Then they elicited the help of an elephant
to break down to the Tabaldi tree for them
so as to eat the offspring of the yeerema.*

*Since froth does not have by one strength,
therefore it was carried away by the wind,
and the children of hyena never drank it.*

(Fand 34-35)

Jen e billi dē kund, moon e
bad gəələ ləŋ tu e tir.

*A person shot him in his chest, the bullet
penetrated the shield so that he died.*

(Jafar 1)

Jafarin ì mǝid kuudi wàjja í wiləns.

Jafari with an man of Kuud clan went to hunt.

(Cooj 1)

A wajja é naanda man dumuun é Daal.

On one day I went to Dal Valley.

(Mij 3-4)

Baarga àzǎn ànǎn è jog Goore.

The Baggara were coming with people of Goor.

(Mij 9-12)

Anenda jen faa ná bel Mijjib tayn
e doos e əbi d-eel e maa iing e an
mosor-ool é paren é mǝjilə dees.

*So, that old man called Mijjib then
began to ride on him taking pride in himself
sitting up on the horse with an animal skin
of demonic power in his hand.*

Locations

Locations show the place of an action in relation to a noun. Locations follow nouns and are similar to body parts. Singular locations follow singular nouns and plural locations follow plural nouns. We write a dash - between a location and the noun it follows.

In *Mij 9-12*, the singular location –**ool** ‘up on, above’ shows the place that **an** ‘sitting’ happens in relation to the singular noun **mosor** ‘horse’.

(Mij 9-12) (Singular location)

Anenda jen faa ná bel Mijjib tayn
e doos e əbi d-eel e maa iing e an
mosor-**ool** é paren é mǝjilə dees.

*So, that old man called Mijjib then
began to ride up proudly sitting **up on** horse
with an animal skin of demon in his hand.*

The location –**ool** ‘above’ is similar to the body part **ool** ‘your head’. We write a dash - before locations to show they are different words than body parts.

In *Ozoog 1-2*, the plural location –**iilg** ‘in’ shows the place that **wày jaam** ‘they go wrongly’ happens in relation to the plural noun **maag** ‘houses’. The location –**iilg** ‘in’ is similar to the body part **iilg** ‘stomaches’.

(Ozoog 1-2) (Plural location)

Ozoogo nà bèl jizəgī ba,
è wày jaamə maag-**iilg**-i ba,
bii fiŋəddə kor əən nii ma maŋ!

*Those women who have husbands,
and do bad things **in** their houses,
please hear what I have to say!*

In (1) the location –**eelg** ‘inside’ follows **toon** ‘the cow’. In (2) the body part **eelg** ‘stomach’ follows **toon**.

| Written

| Sound like

<u>Locative</u>	(1) E tursə <u>toon-eelg</u> .	[ē túrsə <u>tóon éélg</u>] <i>He saw inside the cow.</i>
<u>Body part</u>	(2) E tursə <u>toon eelg</u> .	[ē túrsə <u>tóon eēlg</u>] <i>He saw stomach of the cow.</i>

The location –**eelg** ‘inside’ and body part **eelg** ‘stomach’ sound different in tone, so we use a dash on the location to show they are different words.

The singular locations below can take the place of **toon-eelg** ‘inside the cow’ in (1). The singular body parts below can take the place of **toon eelg** ‘stomach of the cow’ in (2).

Comparing singular locations and body parts

Locations			Body parts		
Written	Sounds like		Written	Sounds like	
toon-eelg	[tóon éélg]	<i>inside cow</i>	toon eelg	[tóon eēlg]	<i>stomach of cow</i>
toon-ool	[tóon óól]	<i>over cow</i>	toon eel	[tóon eēl]	<i>head of cow</i>
toon-aan	[tóon áán] ¹⁰	<i>behind cow</i>	toon een	[tóon eēn]	<i>back of cow</i>
toon-aan	[tóon áān]	<i>under cow</i>	toon een	[tóon eēn]	<i>body of cow</i>
toon-muu	[tóon mūū]	<i>in front of cow</i>	toon muu	[tóon mūū]	<i>face of cow</i>
toon-beŋj	[tóon bēŋj]	<i>next to cow</i>	toon beŋj	[tóon bēŋj]	<i>side of cow</i>
toon-bəl	[tóon bəl]	<i>under cow</i>	toon bəl	[tóon bəl]	<i>vagina of cow</i>

The plural locations and body parts are compared below. These can also take the place of the underlined words of (1-2) above.

Comparing plural locations and body parts

Locations			Body parts		
Written	Sounds like		Written	Sounds like	
tog-iilg	[tóg îlg]	<i>inside cows</i>	tog iilg	[tóg ìlg]	<i>stomaches of cows</i>
tog-uulg	[tóg úlg]	<i>over cows</i>	tog iilg	[tóg ìlg]	<i>heads of cows</i>
tog-əŋg	[tóg əəŋg] ¹¹	<i>behind cows</i>	tog iŋg	[tóg ìŋg]	<i>backs of cows</i>
tog-əŋg	[tóg əəŋg]	<i>under cows</i>	tog iŋg	[tóg ìŋg]	<i>bodies of cows</i>
tog-muug	[tóg mùùg]	<i>in front of cows</i>	tog muug	[tóg mùùg]	<i>faces of cows</i>
tog-beŋaag	[tóg bēŋāāg]	<i>next to cows</i>	tog beŋaag	[tóg bēŋāāg]	<i>sides of cows</i>
tog-bəlg	[tóg bəlg]	<i>under cows</i>	tog bəlg	[tóg bəlg]	<i>vaginas of cows</i>

When the locations –**eelg** ‘inside’ and –**ool** ‘above’ follow some nouns, the sounds of the noun or location change. However, we always write the noun and following location without the sound changes, and only with the dash between them.

Locative ‘inside’

Singular		Plural		
Written	Sounds like	Written	Sounds like	
kaw-eelg	[kâw eēlg]	kaw-g-iilg	[kâwg îlg]	root
mæz-eelg	[mæz eēlg]	mæzəəd-iilg	[mæzəəd îlg]	grandfather

¹⁰ Or **één** ‘behind (sg)’

¹¹ Or **îŋg** ‘behind (pl)’

abee-eelg	[ābéélg]	abeed-iilg	[ābéēd ūlg]	uncle
mui-eelg	[mū.ílg]	muig-iilg	[mūīg ūlg]	wildebeast
onso-eelg	[ònsèēlg]	onsog-iilg	[ònsòg ūlg]	cooking plate
kuufu-eelg	[kúúfílg]	kuufug-iilg	[kúúfūg ūlg]	bean

Locative ‘above’

Singular		Plural		
Written	Sounds like	Written	Sounds like	
kaw-ool	[kâðōl]	kawg-uulg	[kâwg ūùlg]	root
mæz-ool	[mæzúúlg]	mæzæd-uulg	[mæzæd ūùlg]	grandfather
abee-ool	[ābéé óól]	abeed-uulg	[ābéēd ūùlg]	uncle
mui-ool	[mūi úúlg]	muig-uulg	[mūīg ūùlg]	wildebeast
onso-ool	[ònsò òól]	onsog-uulg	[ònsòg ūùlg]	cooking plate
kuufu-ool	[kúúfúúlg]	kuufug-uulg	[kúúfūg ūùlg]	bean

Locative ‘behind’

Singular		Plural		
Written	Sounds like	Written	Sounds like	
kaw-aan	[kâw āān]	kawg-æng	[kâwg éəng]	root
mæz-aan	[mæz áán]	mæzæd-æng	[mæzæd éəng]	grandfather
abee-aan	[ābéé áán]	abeed-æng	[ābéēd éəng]	uncle
mui-aan	[mūi áán]	muig-æng	[mūīg éəng]	wildebeast
onso-aan	[ònsò āān]	onsog-æng	[ònsòg éəng]	cooking plate
kuufu-aan	[kúúfú áán]	kuufug-æng	[kúúfūg éəng]	bean

We learn how to write locations in spelling rule 6a.

Spelling Rule 6a: Write a dash – (faasil) between a noun and a following location (mæaal).
Write a space between a noun and a following body part (juz min ijjisim).

Location (mæaal)	Body part (juz min ijjisim)
E tursə toon-eelg . <i>He saw inside the cow.</i>	E tursə toon eelg . <i>He saw stomach of the cow.</i>

Location words

Singular		Plural	
celd-eelg	<i>in, inside broom</i>	celdag-iilg	<i>in, inside brooms</i>
celd-ool	<i>on, over broom</i>	celdag-uulg	<i>on, over brooms</i>
celd-aan, celd-eej	<i>behind broom</i>	celdag-æng	<i>behind brooms</i>
celd-aan	<i>under broom</i>	celdag-æng	<i>under, among brooms</i>
celd-muu	<i>in front of broom</i>	celdag-muug	<i>in front of brooms</i>
celd-bej	<i>next to broom</i>	celdag-bejaag	<i>next to brooms</i>
celd-bæl	<i>under broom</i>	celdag-bælg	<i>under brooms</i>

In summary, the locations are listed below.

Locations

Singular	Plural	
-eelg	-iilg	<i>inside</i>
-ool	-uulg	<i>over</i>
-aan	-əəŋg	<i>behind</i>
-aan	-əəŋg	<i>under</i>
-muu	-muug	<i>in front of</i>
-beŋj	-beŋaag	<i>next to</i>
-bəl	-bəlg	<i>under</i>

Exercise 7

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

(Miə 2)

E doos e waj dumuun
waa-eelg ā maddé feg.

*He went in the well
so that (he) drink water.*

(Miə 5-6)

E pərd e wal waa-eelg.
E doos e mad fega ləŋ e beer.

*He jumped into the well
and drank water until he was satisfied.*

(Miə 14-15)

É gara lijjī tu-i, e rag fol-muu e gap
re regaad e waj ləŋ pad.

*When he was out, he looked back at top of hole,
laughed hysterically as he left, never to return.*

(Neer 5-6)

E dōos e gəmsəgə neereman
e koosso e an ufu-ool.

*On their way they found (offspring of) neerma
crying and resting up in the Tabaldi tree.*

(Neer 14-15)

É gara kəssī ufun-i, e doos
ləŋ e waj sim ufu-aan.

*When she struck the tree,
her horns when deep down into the tree.*

(Fand 18-19)

Tayn moraan liin awsor
Faaz-aan.

*Then the government (forces) arrived and
became established among the Faaz area.*

(Fand 28-29)

Lijjī waa Daal-muu-ni,
e rag tu.

*When they arrived in front of Daal water valley
he stopped there.*

(Cooj 2-3)

É gara a lejjé é Daal-e, a gəmsəgə
jen faa ná bel Coojoo'ēēn,
e an gəi-bəl.

*When I arrived to Dal Valley, I found
an old man named Coojo,
sitting under a Gai tree.*

(Jen 15-16)

É naanda yaan, ag wajja waa-eelg
feedool jo, aga kafān.

*On another day, we also went in the
water valley early in the morning to draw water.*

(Mij 9-12)

Anenda jen faa ná bel Mijjib tayn
e doos e əbi d-eel e maa iing e an
mosor-ool é paren é məŋilə dees.

*So, that old man called Mijjib then
began to ride up proudly sitting up on horse
with an animal skin of demon in his hand.*

(Ozoog 1-2)

Ozoogo nà bèl jizəgi ba,
è wày jaamë maag-iilg-i ba!
Bii fiḡəddə kor əən nii ma maḡ.

*Those women who have husbands,
and do bad things in their houses,
please hear what I have to say!*

Pronouns

A pronoun is used instead of a noun. In *Miə 1-2*, **e** ‘he’ is a pronoun. It takes the place of the noun **miə** ‘goat’ in the line before.

(*Miə 1-2*)

Miə man naamänê í ulgi maḡ wa. There was once a very thirsty goat.
E doos **e** waj dumuun waa-eelg ã maddé feg. **He** set out for the well to get a drink.

Rather than saying **miə** every time we talk about this animal, we can instead say **e** in place of **miə**.

Pronouns can be used in place of noun subjects before verbs, subjects after verbs, objects, receivers, possessors, after prepositions, and before locations.

In each line below, the pronoun in **bold** can take the place of the underlined noun.

	Noun	Pronoun	
Subject common	Jen <u>naamsa kolodo</u> .	E naamsa kolodo.	<i>Person/he ate the egg.</i>
Subject long	Jen Uḡuru.	Een Uḡuru.	<i>Person/he is an Arab.</i>
Subject infinitive	Jen <u>e</u> doos e naam kolodo.	E doos e naam kolodo.	<i>Person/he began to eat egg.</i>
Subject future	Jen <u>é</u> naam kolodo.	É naam kolodo.	<i>Person/he will eat the egg.</i>
Subject after verb	Kolodo naamsê <u>jen</u> .	Kolodo naamsê deen .	<i>The egg a <u>person</u>/he ate.</i>
Subject suffix on verbs	<u>Jen</u> naamsé kolodo.	Naamsé kolodo.	<i>Person/he ate the egg.</i>
Reason	Jaan e leen <u>jen</u> ã naamda kolodo.	Jaan leen ã naamda kolodo.	<i>Child came so that <u>person</u>/he eat the egg.</i>
Common object	Jen naamsa <u>kolodo</u> .	Jen næmsi.	<i>Person ate the <u>egg</u>/it.</i>
Special object	Jen naamsa <u>kolodo</u> .	Jen naamsê.	<i>Person ate the <u>egg</u>/it.</i>
Receiver	Jen gawsa kolodo seenan.	Jen gəwsīn kolodo.	<i>Person gave the egg to the ruler/him.</i>
Common possessor	kolodo é <u>jen</u>	kolodo deen kolod iini	<i>egg of <u>person</u>/him, his egg</i>
Family possessor	<u>jen</u> taaza	ë taaza	<i>grandmother of <u>person</u>/him, his grandmother</i>

Body part possessor	<u>jen</u> lud	ë lud	<i>leg of <u>person/him</u>, his leg</i>
Special possessed body parts	<u>jen</u> ees	ees	<i>hand of <u>person/him</u>, his hand</i>
Reflexive	Jen e maa iiŋ .	E maa iiŋ .	<i>Person/he prides himself.</i>
After preposition	Jen leen é <u>kolodo</u> .	Jen leen deen .	<i>Person came with <u>egg/it</u>.</i>
Location	Jen e pərdə <u>ufu-eeŋ</u> .	Jen e pərđi d- eeŋ .	<i>Person jumped behind <u>tree/him</u>.</i>

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

Subject pronouns

There are four types of subject pronouns that occur before a verb: common, long, infinitive, and future.

Common subject pronoun

Common subject pronouns come before the verb and are short. They can also come after a noun subject to show the noun is the topic (what the sentence is about) or a change in subject.

In *Cooj 9*, the subject pronoun **a** ‘I’ alone comes before the verb **wirân** ‘slaughtering’.

(Cooj 9)

A wirên afad man tad te. I am making a sacrifice here.

In *Assa 10*, the subject noun **maseen** ‘sickness’ and the subject pronoun **e** ‘it’ come before the verb **dusêní** ‘comes’. The subject pronoun **e** shows **maseen** is the topic or what the sentence is about.

(Assa 10) (Topic)

Maseen **e** dusêní e naama su, su, jo. *Maseen sickness (**it**) comes, and eats me.*

In *Miə 8-9*, the subject noun **miən** ‘the goat’ and the subject pronoun **e** ‘he’ come before the verb **naa** ‘laying’. The subject pronoun **e** shows **miən** is a change in subject from the previous verb **gəmsəgə** ‘discovered’ which is done by **alda** ‘the fox’.

(Miə 8-9) (Change in subject)

E gəmsəgə miən **e** naa é fol. *He discovered the goat (**he**) laying down in well.*

Six common subject pronouns are in **bold** below.

Common subject pronouns (incomplete verb)

Written	Sounds like	
<u>Jen</u> gal.	[jĕn gāl]	<i>Person runs.</i>
A gal.	[á gāl]	<i>I run.</i>
U gəl.	[ú gəl]	<i>You (sg) run.</i>
E gal.	[ĕ gāl]	<i>(S)he runs.</i>
Ag gal.	[āg gāl]	<i>We run.</i>
Ug gəl.	[ūg gəl]	<i>You (pl) run.</i>
E gəl. Eg gəl.	[ĕ gāl, ĕg gāl]	<i>They run.</i>

The pronoun **e** ‘they’ can be the same as the pronouns **e** ‘he’. However, the same verb sounds different after these pronouns ([ĕ gāl] ‘(s)he runs’ sounds different than [ĕ gāl] ‘they run’). So, we write the down mark ` on the first vowel of the verb in **e gāl** ‘they run’. This is spelling rule 15.

Spelling Rule 15: Write the down mark (maashi tiht) ` on the first vowel of a verb after the pronoun **e** or **eg** ‘they’ (as in **e gāl** ‘they run’).

Incomplete (mudaari9)		Complete (maadi)	
A gal.	<i>I run.</i>	A galda.	<i>I ran.</i>
U gəl.	<i>You (sg) run.</i>	U gəldə.	<i>You (sg) ran.</i>
E gal.	<i>(S)he run.</i>	E galda.	<i>(S)he ran.</i>
Ag gal.	<i>We run.</i>	Ag galda.	<i>We ran.</i>
Ug gəl.	<i>You (pl) run.</i>	Ug gələ.	<i>You (pl) ran.</i>
E gəl. Eg gəl.	<i>They run.</i>	E gàlda. Eg gàlda.	<i>They ran.</i>

Some pronouns have marks above the vowel. We write the common subject pronoun without any mark so that it is different than these other pronouns. This is spelling rule 11.

Spelling Rule 11: Leave the common subject pronoun **e** ‘he, they’ without any mark.

Pronoun (domir) e ‘he’ (huwwa)

before vowel a, o, e		before vowel ə, u, i	
E nammsa jeg.	<i>He broke things.</i>	Ē pərsə jeg.	<i>He attached things.</i>
E corso toon.	<i>He helped the cow.</i>	Ē dursu jeg.	<i>He buried things.</i>
E bellde jeg.	<i>He hit things.</i>	Ē firsə jeg.	<i>He smelled things.</i>

Long subject pronouns

Subject pronouns with a long vowel are used as an equal sign or for emphasis. In *Cooj 6*, the long pronoun **aan** ‘I am’ is like an equal sign to show ‘I’ am (not) equal to **Uņuru** ‘Arab’.

(Cooj 6) (equal sign)

A bee, “Wa, **aan** Uņuru wa. *I replied, “No, **I am** not an Arab.*

In *Cooj 8*, the pronoun **aan** ‘I’ and **oon** ‘you(sg)’ are used along with the common subject

pronouns a ‘I’ and u ‘you(sg)’ to show emphasis.

(Cooj 8) (emphasis)

Aan a biʕin di, *I also asked him,*
 “È oon u jissə nii di te a?” “And you, what are you doing here?”

Six long subject pronouns are in **bold** below.

Long subject pronouns

Written	Sounds like	
<u>Jen</u> Uḡuru.	[jēn ūḡúru]	<i>Person is Arab.</i>
Aan Uḡuru.	[āān ūḡúru]	<i>I am Arab.</i>
Oon Uḡuru.	[ōōn ūḡúru]	<i>You (sg) are Arab.</i>
Een Uḡuru.	[ēēn ūḡúru]	<i>(S)he is Arab.</i>
Aga Uḡuru.	[āgá ūḡúru]	<i>We are Arab.</i>
Ogo Uḡur.	[ōgó ūḡúru]	<i>You (pl) are Arab.</i>
Ega Uḡuru.	[ēgà ūḡúru]	<i>They are Arab.</i>

Infinitive subject pronouns

Infinitive pronouns come before infinitive verbs. They differ in tone from common subject pronouns. Infinitive verbs are most often used for the main actions of stories. They can also be used along with a noun topic—what the sentence is about.

In *Neer 11*, the infinitive pronoun **e** ‘they’ comes before the infinitive verb **bàg** ‘grab’.

(Neer 11) (Before infinitive verb)

E dōos **e** bàg kara di. *They also began to grab the buffalo.*

In *Fand 34-35*, the infinitive pronoun **e** ‘he’ comes after the noun topic **jen** ‘person’ and before the verb **billi** ‘shot him’.

(Fand 34-35) (After a topic noun)

Jen **e** billi də kund, moon e *A person (**he**) shot him in his chest, the bullet*
 bad gəələ ləḡ tu **e** tir. *penetrated the shield so that **he** died.*

Six infinitive pronouns are in **bold** below.

Infinitive pronouns

Written	Sounds like	
<u>Jen e</u> doos e gal.	[jēn ē dōōs ē gəl]	<i>Person begins to run.</i>
A doos a gal.	[á dōōs ā gəl]	<i>I begin to run.</i>
U duus o gal.	[ú dūūs ō gəl]	<i>You (sg) begin to run.</i>
E doos e gal.	[ē dōōs ē gəl]	<i>(S)he begins to run.</i>
Ag doos a gal.	[āg dōōs ā gəl]	<i>We begin to run.</i>
Ug duus o gal.	[ūg dūūs ò gəl]	<i>You (pl) begin to run</i>

E dòos e gəl. | [ē dōòs è gəl] | *They begin to run.*

Future subject pronouns

Future pronouns come before future verbs. They sound the same as other subject pronouns, except for tone. So, we write a tent ^ on the vowel of future pronouns. In *Miə 12-13*, the future pronoun â ‘I will’ comes before the future verb mərə́ ‘return’.

(Miə 12-13)

A rassâ doon ã leja tu-i, *If I step on your back so that I can get out,*
 â mərə́ ù rəgə daan di. *then **I will** get back in the well so that you*
can step on my back also (and get out).

Six future pronouns are in **bold** below.

Future pronouns

Written	Sounds like	
Jen é gal.	[jĕn é gəl]	<i>Person will run.</i>
Â gal.	[â gəl]	<i>I will run.</i>
Û gəl.	[û gəl]	<i>You (sg) will run.</i>
Ê gal.	[é gəl]	<i>(S)he will run.</i>
Agâ gal.	[āgā gəl]	<i>We will run.</i>
Ugû gəl.	[ûgû gəl]	<i>You (pl) will run.</i>
Egâ gəl.	[ēgā gəl]	<i>They will run.</i>

Spelling rule 14 tells how we write future verbs.

Spelling Rule 14: Write future subject pronouns (domir fil mustagbal) with a tent (xayma) ê. Write other subject pronouns without any mark.

Future pronouns (domir fil mustagbal)

Future		Present	
Â gal.	<i>I will run.</i>	A gal.	<i>I run.</i>
Û gəl.	<i>You (sg) will run.</i>	U gəl.	<i>You (sg) run.</i>
Ê gal.	<i>(S)he will run.</i>	E gal.	<i>(S)he run.</i>
Agâ gal.	<i>We will run.</i>	Ag gal.	<i>We run.</i>
Ugû gəl.	<i>You (pl) will run.</i>	Ug gəl.	<i>You (pl) run.</i>
Egâ gəl.	<i>They will run.</i>	E gəl. Eg gəl.	<i>They run.</i>

The pronouns e ‘he’, ê ‘he will’ and ë ‘his’ (see the lesson called *Possessor pronouns*) sound different in tone. These also sound different in tone than the prepositions é ‘to, in, at, with, by, of’ and è ‘with’. So, we write these pronouns and prepositions with marks to show they are different words.

Comparing pronouns and prepositions

Pronouns	‘he’	[ē]	Jafarin e naam kolodo. <i>Jafari (he) eats the egg.</i>
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	'he will'	[é]	Jafarin ê naam kolodo.	<i>Jafari (he) will eat the egg.</i>
	'his'	[ē]	Jen tursə ē jaan.	<i>Person saw his daughter.</i>
Prepositions	'with, by, to'	[é]	Jen leen é nams.	<i>Person came with food.</i>
	'with, and'	[è]	Jafarin è jaawe leen tu.	<i>Jafari and a cat went out.</i>

In summary, we have the following subject pronouns:

Subject pronouns

Common	Long	Infinitive	Future	
a	aan	a	â	<i>I</i>
u	oon	o	û	<i>you (sg)</i>
e	een	e	ê	<i>(s)he</i>
ag	aga	a	agâ	<i>we</i>
ug	ogo	o	ugû	<i>you (pl)</i>
e	ega	e	egâ	<i>they</i>

Exercise 8

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

(Miə 12-13)

A rassâ doon ã leja tu-i,
â mərə ũ rəgə daan di.

*If I step on your back so that I can get out,
then I will get back in the well so that you
can step on my back also (and get out).*

(Neer 31-32)

E bee inə “Salada”, e bee,
“U wər uuŋ cab aneen u bəgəgən
moo man ã naamda kar nii.”

*He said to him, “Hyena”, he said,
“You go by yourself and bring us some fire
(so that) we may eat this buffalo.”*

(Fand 25-26)

Jog e bēe “Wəiddə de kor
man ná ənī een tu wa.”

*The people (they) said, “Let us go since
nothing bad it will happen.”*

(Fand 34-35)

Jen e billi də kund, moon e
bad gəələ ləŋ tu e tir.

*A person (he) shot him in his chest, the bullet
penetrated the shield so that he died.*

(Jen 7-8)

Nà ag bijjə dhaag é jəəgī,
jen ná ənī e pallí tad d-iimuug.

*Those we left behind,
the bad person (he) fell down in front of them.*

(Jen 19-21)

A bi'ŋgən “Wa!”
Og gəl wa, ar jega nà arsoogə karâ wa,
namm üg ŋəlg.

*I told them “No!”
You don't run if thing that frightened you
doesn't run, or (it) will break your necks.*

(Jen 23)

Ag waj ag biji, jaam 'kəəmsí deen wa.

We left it there (and) no one was bothered by it.

(Miŋ 5-6)

Jog eg əzı ba,

When these people (they) come,

eg wàr jega daga kay.

they take all the things of us.

Subject pronouns after verbs and subject suffixes on verbs

Pronouns can take the place of noun subjects after verbs. Also, a subject suffix on a verb can repeat the same subject as before the verb.

Subject pronouns after verbs

When the object (takes the action) is in focus (the most important word of the sentence), a subject can come after the verb. A pronoun introduced by the preposition prefix **d-** ‘to, in, at, with, by, of’ can take the place of a noun subject after a verb. Subject pronouns after verbs such as **deen** ‘(s)he’ are the same as pronouns after prepositions such as **deen** ‘to him/her’. We learn more about these in the lesson called *Pronouns after prepositions*.

In *Jen 23*, the subject pronoun **deen** ‘it (thing)’ with prefix **d-** takes the place of **jen** ‘something’ that scared people earlier in the story.

(Jen 23) (Subject pronoun after verb)

Ag wajag biji, jaam 'kəəmsî **deen** wa. We left it there, and there was no one **it** bothered.

Deen ‘it’ does the action '**kəəmsî** ‘bothered’ and comes after this verb. **Jaam** ‘someone’ is an object in focus. That is, the action '**kəəmsî** ‘bothered’ is done to **jaam**, and **jaam** is the most important word of the sentence.

Six subject pronouns after verbs are in **bold** below.

Subject pronouns after verb

Written	Sounds like	
Kolodo naamsê jen .	[kólódó nāámsé jèn]	<i>The egg a <u>person</u> ate.</i>
Kolodo naamsê daan .	[kólódó nāámsé dáán]	<i>The egg <u>I</u> ate.</i>
Kolodo naamsê doon .	[kólódó nāámsé dóón]	<i>The egg <u>you (sg)</u> ate.</i>
Kolodo naamsê deen .	[kólódó nāámsé déēn]	<i>The egg <u>(s)he</u> ate.</i>
Kolodo naamsê daga .	[kólódó nāámsé dāgá]	<i>The egg <u>we</u> ate.</i>
Kolodo naamsê dogo .	[kólódó nāámsé dógó]	<i>The egg <u>you (pl)</u> ate.</i>
Kolodo naamsê dege .	[kólódó nāámsé dêgè]	<i>The egg <u>they</u> ate.</i>

The suffix **-ê** on the verb shows that the following word is the subject. Spelling rule 24 tells how we write this suffix.

Spelling Rule 24: Write the tent (xayma) on **-ê** or **-î** of verbs with a noun subject after it (isim bi9aamil ilfi9il wara alfi9il) (Ergative agent for object focus).

Noun subject jen ‘person’ after verb (isim bi9aamil ilfi9il wara alfi9il)	Noun subject jog ‘person’ after verb (isim bi9aamil ilfi9il wara alfi9il)
Jeg nammsê jen. <i>Person broke things.</i>	Jeg nammsê jog. <i>People broke things.</i>
Jeg firsî jen. <i>Person smelled things.</i>	Jeg firsî jog. <i>People smelled things.</i>
Toon corsê jen. <i>Person helped the cow.</i>	Toon corsê jog. <i>People helped the cow.</i>
Jeg dursî jen. <i>Person buried things.</i>	Jeg dursî jog. <i>People buried things.</i>
Jeg pørsî jen. <i>Person attached things.</i>	Jeg pørsî jog. <i>People attached things.</i>
Jeg belldê jen. <i>Person beat things.</i>	Jeg belldê jog. <i>People beat things.</i>

Subject suffixes on verbs

Subject suffixes on verbs can show the same subject as before the verb. These subject suffixes are used on reason verbs, dependent verbs, and other verbs. We write the up mark ´ on the first vowel of all subject suffixes.

In *Miə 2*, the subject suffix –é ‘he’ is on the reason verb **ã maddé** ‘so that he drink’. This is the same subject as in **e doos e waj** ‘he began to go’ in the first part of the sentence.

(Miə 2) (In reason clause)

E doos e waj dumuun waa-eelg ã maddé feg. *He went to the well so that (he) drink water.*

In *Jafar 3*, the subject suffix –fiḡĩ ‘they’ is on the dependent verb **fiḡiisfiḡĩ** ‘when they heard’. This is the same subject as **jogo** ‘the people’.

(Jafar 3) (In dependent clause)

É gara jogo fiḡiisfiḡĩ cil-i, *When the people (they) heard a horn,*
eg dòos eg làdaga tu. *they ran out (to participate in the hunt).*

In *Fand 12-13*, the subject suffix –í ‘it’ on the verb **ad** ‘come’ shows the same subject as **moraa** ‘government’.

(Fand 12-13) (Incomplete)

Moraa əzĩ taan beên Fəndin e gawda *The government (it) came again, again*
gurus taan. *requesting Fandi to pay the money.*

Six subject suffixes on verbs are in **bold** below. They mention again the subject before the verb.

<u>Subject suffixes on verb</u>		
Written	Sounds like	
Jen naamsé kolodo.	[jɛ̃n nāāmsé kólódó]	<i>Person ate the egg.</i>
A naamsé kolodo.	[á nāāmsé kólódó]	<i>I ate the egg.</i>
U nəəmsí kolodo.	[ú nāāmsí kólódó]	<i>You (sg) ate the egg.</i>
E naamsé kolodo.	[ē nāāmsé kólódó]	<i>(S)he ate the egg.</i>
Ag naamsáa kolodo.	[āg nāāmsāa kólódó]	<i>We ate the egg.</i>
Ug nəəmsúu kolodo.	[ūg nāāmsúu kólódó]	<i>You (pl) ate the egg.</i>

Ega naamséega kolodo. | [ēgà nāāmséègà kólódó] | *They ate the egg.*

Spelling rule 23 tell us how to write this suffix.

Spelling Rule 23: Write the up mark (maashi fawg) –**é**, –**í**, –**éega**, –**íigə** on the first vowel of subject suffixes on verbs (domir bi9aamil ilfi9il).

Subject suffix – é , – í ‘he’ (bi9aalim ilfi9il)		Subject suffix – éega , – íigə ‘they’ (bi9aalim ilfi9il)	
Jen ɲamms é jeg.	<i>Person broke things.</i>	Jogo ɲamms éega jeg.	<i>People broke things.</i>
Jen firs í jeg.	<i>Person smelled things.</i>	Jogo firs íigə jeg.	<i>People smelled things.</i>
Jen cors é toon.	<i>Person helped the cow.</i>	Jogo cors éega toon.	<i>People helped the cow.</i>
Jen durs í jeg.	<i>Person buried things.</i>	Jogo durs íigə jeg.	<i>People buried things.</i>
Jen pərs í jeg.	<i>Person attached things.</i>	Jogo pərs íigə jeg.	<i>People attached things.</i>
Jen belld é jeg.	<i>Person beat things.</i>	Jogo belld éega jeg.	<i>People beat things.</i>

Subject suffixes (domir bi9aalim ilfi9il) on verb **war** ‘take’ [check these]

Complete		Continuous past	
A wars é jeg.	<i>I took things.</i>	A war əné jeg.	<i>I was taking things.</i>
U wərs í jeg.	<i>You (sg) took things.</i>	U wə əní jeg.	<i>You (sg) were takg ths.</i>
E wars é jeg.	<i>(S)he took things.</i>	E war əné jeg.	<i>(S)he was taking ths.</i>
Ag wars áa jeg.	<i>We took things.</i>	Ag war ənaa jeg.	<i>We were taking ths.</i>
Ug wərs úu jeg.	<i>You (pl) took things.</i>	Ug wə ənúu jeg.	<i>You (pl) were takg ths.</i>
Ega wars éega jeg.	<i>They took things.</i>	Ega wə ənéega jeg.	<i>They were taking ths.</i>
Incomplete		Reason	
A wə rí jeg.	<i>I take things.</i>	A leen ã warr á jeg.	<i>I came to take thgs.</i>
U wə rí jeg.	<i>You (sg) take things.</i>	U leen ũ wərr á jeg.	<i>You(sg) came to t ths.</i>
E wə rí jeg.	<i>(S)he takes things.</i>	E leen ã warr é jeg.	<i>(S)he came to take ths.</i>
Ag war áa jeg.	<i>We take things.</i>	Ag leen ã warr áa jeg.	<i>We came to take ths.</i>
Ug wə rúu jeg.	<i>You (pl) take things.</i>	Ug leen ũ wərr úu jeg.	<i>You (pl) came to t ths.</i>
Ega wə ríigə jeg.	<i>They take things.</i>	Ega leen ã wərr íigə jeg.	<i>They came to take ths.</i>

The subject suffixes are the same on complete and continuous past verbs. But some of the subject suffixes are different on incomplete and reason verbs.

In this lesson, we learned the verb suffix –**ê** shows the word after the verb is a subject. The verb suffix –**é** ‘he’ repeats the same subject as before the verb. These suffixes sound different in tone. They also sound different in tone than other verb suffixes we will learn about in other lessons in this book. We write them with marks to show they have different meaning.

Comparison of verb suffixes

Object pronoun	[ĩ]	Jen turs ĩ .	<i>The person saw it.</i>
Special object pronoun	[ē]	Jaa e ɲaɲje paren-e, jen turs ĩ .	<i>If boy files the bag, the person will see it (result).</i>
Subject suffix on verb	[é]	Jen turs í miən.	<i>The person (he) saw the goat.</i>
Subject-after-verb	[ē]	Miə turs ĩ jen.	<i><u>It was the goat</u> the person saw.</i>

Receiver pronoun	[ɪ̃n]	Jen tursɪ̃n miən.	<i>The person saw the goat for him.</i>
Dependent	[ɪ̃]	É gara jen tursɪ̃ miən-i, . . .	<i><u>When</u> the person saw the goat,</i>
Condition	[ɛ̃]	Jen tursɪ̃ miən, . . .	<i><u>If</u> the person saw the goat,</i>
Relative singular	[ɛ̃]	Jen ná tursɪ̃ leen tu.	<i>The person <u>who</u> saw it went out.</i>
Relative plural	[ɛ̃]	Jogo nà tursɪ̃ leen tu.	<i>The people <u>who</u> saw it went out.</i>

In summary, we have the following subject pronouns after verbs and subject suffixes on verbs:

Subject pronouns after verbs and suffixes of verbs

Subject pronouns after verb	Subject suffixes on verbs [check these]				
	Incomplete	Complete	Continuous past	Reason	
-ê daan	-í	-é	-é	-á	<i>I</i>
-ê doon	-í	-í	-í	-á	<i>you (sg)</i>
-ê deen	-í	-é	-é	-é	<i>(s)he</i>
-ê daga	-áá	-áa	-áa	-áa	<i>we</i>
-ê dogo	-úu	-úu	-úu	-úu	<i>you (pl)</i>
-ê dege	-íigə	-éega	-éega	-íigə	<i>they</i>

Exercise 9

Underline all subject pronouns after verbs and subject suffixes on verbs. Do not underline any other words or suffixes.

(Neer 19-20)

Ag curóə too man tad.

We tied down a cow.

(Neer 27-29)

È kuwə aneen é segard man wa aneen,
gəl e warê í uuni war,
ɲalg é salada ã mæddíigə wa.

*Since froth does not have by one strength,
therefore it was carried away by the wind,
children of hyena (they) never drank it.*

(Fand 1-2)

Fəndin é gara dawsé moraagee-ne belän
jirsig dhaag jo.

*When Fandi (he) fought government, he had
only two piasters.*

(Fand 19-22)

Jen Kuul beläné Jadeer
een é Taw. Wərí gaama tu,
jogo e durdu kolodo tad.

*came out to him (with brutality).
A Kuuləg person (he) called Jader
was going to Taw. He brought people of
Gaam hill in order to hide an egg in ground.*

(Cooj 11-12)

Miin a gan tu,
miən a gafān jog fajan ã næmdíigə.

*The chicken I am throwing away, (but) the
goat I am giving to old men to (they) eat.*

(Jen 23)

Ag wajag biji, jaam 'kəəmsî deen wa.

We left it, there was no one it bothered.

(Assa 8-9)

A ɲam Hashima ã jiddə è ã wardé
əñə rade.

*I want Hashim to make and (he) bring me a
radio.*

(Assa 10)

Maseen e dusêní e naama su, su, jo.

Maseen sickness (it) comes, and eats me.

(Min 6-6b)

Baarga teeze belănéega mosoreeg-e ba,

The Baggara (they) had horses.

Reason pronouns

A reason verb follows another verb and shows the reason for the first verb. Reason pronouns come before reason verbs. We write a snake on reason pronouns to show they are different than other pronouns.

In *Neer 31-32*, the reason pronoun **ã** ‘we’ comes before the reason verb **naamda** ‘eat’. It tells the reason of the first verb **bəgəgən moo** ‘bring us fire’.

(Neer 31-32)

E bee inə “Salada”, e bee,

He said to him, “Hyena”, he said,

“U wər uuŋ cab aneen u bəgəgən moo man **ã** naamda kar nii.”

*“You go by yourself and bring us some fire so that **we** may eat this buffalo.”*

Six reason suffixes on verbs are in **bold** below.

Reason pronouns

Written	Sound like	
Jen e leen ã galda.	[jĕn ĕ léén ã galdā]	<i>Person came in order to run.</i>
A leen ã gal.	[á léĕn ã gəl]	<i>I came in order that (I) run.</i>
U liin ũ gəl.	[ú líĭn ũ gəl]	<i>You (sg) came in order that (you) run.</i>
E leen ã galda.	[ĕ léĕn ã galdā]	<i>(S)he came in order that (he) runs.</i>
Ag leen ã galda.	[āg léĕn ã galdā]	<i>We came in order that (we) run.</i>
Ug liin ũ gəldə.	[ūg líĭn ũ gəldə]	<i>You (pl) came in order that (you) run.</i>
E lèen ã galda.	[ĕ léĕn ã galdā]	<i>They came in order that (they) run.</i>

The reason pronoun **ã** ‘I, we, he, they’ sounds different in tone than the subject pronoun **a** ‘I’ and the future pronoun **â** ‘I will’. We write them differently to show they have different meaning.

Comparison of pronouns

Common subject	[á]	A naam toon.	<i>I am eating the cow.</i>
Future	[â]	Â naam toon.	<i>I will eat the cow.</i>
Reason	[ã]	U wər moo ã naamda toon.	<i>You bring fire so we can eat the cow.</i>

Spelling Rule 13 tells us how to write reason pronouns.

Spelling Rule 13: Write subject pronouns before reason verbs (fi9il bee sabab) with a snake (dabiib) **ã** ‘in order to’.

Pronouns before reason verbs (domir gidaam fi9il bee sabab)

Reason		Incomplete	
A leen ã gal.	<i>I came in order that (I) run.</i>	A gal.	<i>I run.</i>
U liin ũ gəl.	<i>You (sg) came in order that (you) run.</i>	U gəl.	<i>You (sg) run.</i>
E leen ã galda.	<i>(S)he came in order that (he) runs.</i>	E gal.	<i>(S)he run.</i>
Ag leen ã galda.	<i>We came in order that (we) run.</i>	Ag gal.	<i>We run.</i>
Ug liin ũ gəldə.	<i>You (pl) came in order that (you) run.</i>	Ug gəl.	<i>You (pl) run.</i>
E lèen ã galdà.	<i>They came in order that (they) run.</i>	E gəl. Eg gəl.	<i>They run.</i>

Exercise 10

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

(Miə 12-13)

A rassâ dooŋ ã leja tu-i,
ã mərə́ ũ rəgə daaŋ di.

*If I step on your back so that I can get out,
then I will get back in the well so that you
can step on my back also (and get out).*

(Neer 3-4)

Salad è alde dòosso e wàj ã nèrda
risəg man è kar tazan è dege.

*A hyena with fox set out to (they) look for
food and a wild buffalo was with them.*

(Neer 8-10)

Anenda e dòos e bàg aŋen
ã gəldīgən í ufun tad
ã gərda ã nàamda ɲalg é ɲeereman.

Then they elicited the help of an elephant
to (he) break down the Tabaldi tree for them
so as to (they) eat the ɲeerma offspring.

(Fand 4-5)

E maa e jog iing é dafa,
e war koleez ã komda jogor.

*He refused officials by fighting,
(he) taking a koleez sword to (he) kill people.*

(Assa 8-9)

A ɲam Hashima ã jiddə è ã wardé
ɔnə rade.

*I want Hashim to (he) make and (he) get me a
radio.*

(Ozoog 18-19)

Ozoog, əddə é kor dogo jiigə é
kor é Tel é man-e,
ũ gərdə ũ əddə ma maŋ.

*Women, live only by your husbands'
orders and by God's commands,
you will be able to (you) live very well.*

Object pronouns

There are common object pronouns and special object pronouns.

Common object pronouns

Object pronouns take the place of a noun that takes the action. Object pronouns are always

suffixes on verbs. When an object pronoun is attached to a verb, there cannot also be a noun object. We don't write any marks on the common object pronouns.

In *Fand 34-35*, the object pronoun –i ‘him’ is attached to the verb **bell** ‘hit, shoot’. This action is done to –i which takes the place of the man named **Fandi**.

(Fand 34-35)

Jen e billi dē kund.

*A person (he) shot **him** in his chest.*

In *Assa 10*, the object pronoun –a ‘me’ is attached to the verb **naam** ‘eats’. This action is done to the one speaking.

(Assa 10)

Maseen e dusôni e naama su, su, jo.

*Maseen sickness (it) comes, and eats **me**.*

In *Mijn 1-3*, the object pronoun –iigə ‘them’ is attached to the verb **mərən** ‘were selling’. The pronoun –iigə takes the place of **nalg** ‘girls’.

(Mijn 1-3)

È é mun naan

Baarga ñawnän nalg nà əñi,
e mərəniigə dumuun é Goor.

At that time

*the Baggara were kidnapping young girls
to sell **them** to those far away past Goor tribe.*

The object pronoun –i ‘he’ can also be used as ‘they’ when the meaning is clear. In *Ozoog 4-5*, the object pronoun –i ‘they’ is attached to the verb **gawsa** ‘give’. It takes the place of **jog nalge** ‘young people’.

(Ozoog 4-5)

Jog nalge nà u bil, Tel gəwsi ũguun
gafa é jo maree.

*The young people you have, God has given
them to you for good reason.*

Six object pronouns are shown below in **bold**.

Common object pronouns

Written	Sounds like	
Jen warsa kolodo .	[jēn wársá kólódó]	<i>Person took the egg.</i>
Jen wars an .	[jēn wárs án]	<i>Person took me.</i>
Jen war so .	[jēn wárs ó]	<i>Person took you (sg).</i>
Jen wərs i .	[jēn wárs ì]	<i>Person took him.</i>
Jen warsa aga .	[jēn wárs áāgá]	<i>Person took us.</i>
Jen wars oogo .	[jēn wárs óōgó]	<i>Person took you (pl).</i>
Jen wərs iigə .	[jēn wárs ìigè]	<i>Person took them.</i>

The object pronoun –**an** ‘me’ can be used instead of –**a** ‘me’ when attached to a complete verb with suffix –**sa**, –**sə**. This is so that it can be different than the complete verb by itself (**warsa** ‘took’, **warsan** ‘took me’). Similarly, the object pronoun –**on**, –**un** ‘you (sg)’ attaches to a

complete verb with suffix –**so**, –**su** so that it can be different than the complete verb by itself (**corso** ‘helped’, **corson** ‘helped you’; **cursu** ‘tied’, **cursun** ‘tied you’).

Object pronouns –**an** ‘me’, –**on** ‘you (sg)’

Jen warsa <u>kolodo</u> .	<i>Person took the <u>egg</u>.</i>
Jen wars an .	<i>Person took me.</i>
Jen corso jaan.	<i>Person helped the child.</i>
Jen cor son .	<i>Person helped you (sg).</i>
Jen cursu miæn.	<i>Person tied the goat.</i>
Jen curs un .	<i>Person tied you (sg).</i>

The object pronoun –**in** ‘him’ can be used instead of –**i** ‘him’ when attached to a verb with an unmentioned subject suffix –**ána**. In *Fand 5-6*, the object pronoun suffix –**in** ‘him’ attaches to the verb **bagsána** ‘was captured’ with unmentioned subject.

(Fand 5-6)

Enna gəl Fændi bəgsón**in**
lijjǐ í Kærtuum te.

*For this reason, Fandi (**he**) was captured
when he arrived in Khartoum.*

Special object pronouns

There are two special object pronouns –**ê**, –**êega**. These can be used in the result of a condition. A condition is an action that must happen in order for something else to happen. A result is the action that can happen if the condition first happens. We write special object pronouns with the tent mark [^] to show they are different than other suffixes.

In (1) there is no condition or result. In (2), **jen e ɲəɲjê paren-e** ‘if the person has sanded the leather bag’ is the condition that must happen before the result **â lee warsê** ‘I will come take it’ can happen.

Object pronoun	(1) É gara jen ɲəɲjǐ paren-e, â lee wərsi.	<i>When the person has sanded the leather bag, I will come take it.</i>
Special object pronoun	(2) Jen e ɲəɲjê paren-e, â lee warsê.	<i>If the person has sanded the leather bag, I will come take it.</i>

In (1), the common object pronouns –**i** ‘him, it’ is on the verb **wərsi** ‘took’ and takes the place of **paren** ‘leather bag’. In (2), the special object pronoun –**ê** ‘him, it’ is on the verb **warsê** ‘took’ to show it is in the result of a condition.

Two special object pronouns are in **bold** below.

Special object pronouns (result of a condition)

Written	Sounds like	
Jen warsa <u>kolodo</u> .	[jɛ̃n wársá kólódó]	<i>Person took the <u>egg</u>.</i>
Jen warsê.	[jɛ̃n wársê]	<i>Person took him.</i>
Jen warsêega.	[jɛ̃n wárséègà]	<i>Person took them.</i>

The common object pronoun suffix –i ‘him’ sounds different in tone than the special object pronoun suffix –ê. They also sound different in tone than other verb suffixes we learn about in other lessons in this book. We write them with marks to show they have different meaning.

Comparison of verb suffixes

Object pronoun	[î]	Jen tursi.	<i>The person saw it.</i>
Special object pronoun	[ê]	Jaa e ñanje paren-e, jen tursî.	<i>If boy files the bag, the person will see it (result).</i>
Subject suffix on verb	[é]	Jen tursî miæn.	<i>The person (he) saw the goat.</i>
Subject-after-verb	[ê]	Miæ tursî jen.	<i>It was the goat the person saw.</i>
Receiver pronoun	[îñ]	Jen tursîñ miæn.	<i>The person saw the goat for him.</i>
Dependent	[î̃]	É gara jen tursî miæn-i, . . .	<i><u>When</u> the person saw the goat,</i>
Condition	[ê]	Jen tursî miæn, . . .	<i><u>If</u> the person saw the goat,</i>
Relative singular	[é]	Jen ná tursî leen tu.	<i>The person <u>who</u> saw it went out.</i>
Relative plural	[è]	Jogo nà tursî leen tu.	<i>The people <u>who</u> saw it went out.</i>

We learn how to write the object pronoun suffixes in spelling rules 21 and 22.

Spelling Rule 21: Write the tent mark (xayma) –ê, –êega on the first vowel of special object pronouns on verbs (doomir xaasa bistalim ilfi9il).

Special object pronoun –ê, –î ‘it’ (domiir xaasa bistalim ilfi9il)	Special object pronoun –êega, –îigə ‘them’ (doomir xaasa bistalim ilfi9il)
E ñammsê. <i>He broke it.</i>	E ñammsêega. <i>He broke them.</i>
E firsî. <i>He smelled it.</i>	E firsîigə. <i>He smelled them.</i>
E corsê. <i>He helped it.</i>	E corsêega. <i>He helped them.</i>
E dursî. <i>He buried it.</i>	E dursîigə. <i>He buried them.</i>
E pərsî. <i>He attached it.</i>	E pərsîigə. <i>He attached them.</i>
E belldê. <i>He beat it.</i>	E belldêega. <i>He beat them.</i>

Spelling Rule 22: Do not write any mark on common object pronouns (doomir 9aadi bistalim ilfi9il).

Object pronoun –i ‘it’ (bistalim ilfi9il)	Object pronoun –iigə ‘them’ (bistalim ilfi9il)
Jen ñəmmsi. <i>Person broke it.</i>	Jen ñəmmsiigə. <i>Person broke them.</i>
Jen firsî. <i>Person smelled it.</i>	Jen firsîigə. <i>Person smelled them.</i>
Jen cursî. <i>Person helped it.</i>	Jen cursîigə. <i>Person helped them.</i>
Jen dursî. <i>Person buried it.</i>	Jen dursîigə. <i>Person buried them.</i>
Jen pərsî. <i>Person attached it.</i>	Jen pərsîigə. <i>Person attached them.</i>
Jen billdi. <i>Person beat it.</i>	Jen billdiigə. <i>Person beat them.</i>

Object pronouns (domir 9aadi bistalim ilfi9il) on war ‘take’	Special object pronouns (domir xaasa bistalim ilfi9il) on war ‘take’
Jen warsa. <i>Person took me.</i>	
Jen warso. <i>Person took you (sg).</i>	
Jen wərsi. <i>Person took him.</i>	Jen warsê. <i>Person took him</i>

Jen warsaaga.	<i>Person took us.</i>			<i>(result of condition).</i>
Jen warsoogo.	<i>Person took you (pl).</i>			
Jen wərsiigə.	<i>Person took them.</i>		Jen warsêega.	<i>Person took them</i> <i>(result of condition).</i>

In summary, we have the following object pronouns:

Object pronouns		
Common	Special	
-a, -an		<i>me</i>
-o, -on		<i>you (sg)</i>
-i, -in	-ê	<i>him/her</i>
-aaga		<i>us</i>
-oogo		<i>you (pl)</i>
-iigə, -i	-êega	<i>them</i>

Exercise 11

Underline all object pronouns in the sentences below. Do not underline any suffixes that are not object pronouns.

(Fand 2-3)

Massa jogo gəl bee e
la gəfi wa.

*(He) denied the people (local officials), saying
he would not give it (money).*

(Fand 9-11)

Beel man tazan tu, è gawsa guruus-i ,
e gəfūni doos.

*There was a single metal token, and when (a
person) gave money, he gave it to you.*

(Jen 3)

É gara ag lejjä-e, jeem e arsaaga.

When we arrived, something bad frightened us.

(Jen 10)

Ləŋ ma é gara jen ərsiigĭ,
ag koyj maree.

*Even though the thing frightened them (us),
we were able to go past somehow.*

(Jen 11)

Ag biji fag maree. Jaam 'kəəmi wa.

*We left it somehow, and no one (it) bothered.
(lit. fear grabbed me)*

(Jen 14)

Naanda naan jo a tursi,
jega asaam nà ərsəniigə ogë.

*It was only that day in which I saw it–
things which were frightening us in that place.*

(Jen 16-17)

É gara ag lejjä-e, jen man
nà əni e doos e dojaaga í miidəg.

*When we arrived,
something bad began pelting us with stones.*

(Jen 23)

Ag waj ag biji, jaam 'kəəmsĭ deen wa.

We left it there (and) no one was bothered by it.

(Assa 2)

Massee jisəna maŋ wa,
naamāna su, su, su.

*The Massee sickness is not treating me well,
giving me much pain.*

(Assa 5)

Kora kor ná ɛni.

She speaks to me rudely.

(Tifa 8-9)

Jen ná bel og iini-ni nili,
è ná bili wa'èè-ne nili jo di.

*Whoever has a place (in society) knows it, and
whoever doesn't have a place knows it also..*

Receiver pronouns (dative)

Receiver pronouns take the place of a person spoken to, receiving something, or benefiting from the action. Receiver pronouns are often suffixes attached to verbs, but can also be separate from the verb. When a receiver pronoun follows a verb, there cannot also be a receiver noun. We write a snake ~ on the first vowel of all receiver pronouns.

In *Jen 19*, the receiver pronoun –**ĩgɛn** ‘them’ is attached to the verb **bee** ‘tell, say’. It takes the place of **golgo** ‘the friends’ who are spoken to.

(Jen 19) (Spoken to)

A bi**ĩgɛn** “Wa!”

I told them “No!”

In *Neer 8-9*, the receiver pronoun –**ĩgɛn** ‘them’ is attached to the verb **galda** ‘rammed’. It takes the place of **salada** ‘the hyena’ and **alda** ‘the fox’ who benefit from this action.

(Neer 8-9) (Benefits from action)

Anenda e dɔos e b̃ag aɣen
ã gald**ĩgɛn** í unfun tad.

*Then they elicited the help of an elephant
to (he) break down the Tabaldi tree for them.*

In *Cooj 4*, the receiver pronoun –**ĩn** ‘him’ is attached to the verb **bee** ‘tell, say’.

(Cooj 4) (Attached)

A tis̃n a bi**ĩn**, “Jen faan, ta isi, b̃ai?”

I asked him, “How are you old man?”

However, in *Neer 31-32*, the receiver pronoun **ĩnɔ** ‘him’ is separate from the verb **bee** ‘tell, say’.

(Neer 31-32) (Separate)

E bee **ĩnɔ** “Salada”, e bee,

He said to him, “Hyena,” he said,

Six attached receiver pronouns are shown below in **bold**.

Attached receiver pronouns

Written	Sounds like	
Jen warsa jeg seenan .	[jɛn wársá jɛg séènan]	<i>Person took things for the <u>ruler</u>.</i>
Jen wárs ɛn jeg.	[jɛn wárs ɛn jɛg]	<i>Person took things for <u>me</u>.</i>
Jen wárs un jeg.	[jɛn wárs un jɛg]	<i>Person took things for <u>you (sg)</u>.</i>

Jen wərs ɪn jeg.	[jēn wárs ɪn jèg]	<i>Person took things for him.</i>
Jen wərs ɔ̃gən jeg.	[jēn wárs ɔ̃gən jèg]	<i>Person took things for us.</i>
Jen wərs ũgun jeg.	[jen wárs ũgún jèg]	<i>Person took things for you (pl).</i>
Jen wərs ɪgən jeg.	[jen wárs ɪgèn jèg]	<i>Person took things for them.</i>

Six separate receiver pronouns are shown below in **bold**.

Separate receiver pronouns

Written	Sounds like	
Jen warsa jeg <u>seenan</u> .	[jēn wársá jèg <u>séènān</u>]	<i>Person took things for the <u>ruler</u>.</i>
Jen warsa ɔ̃nə jeg.	[jēn wársá ɔ̃nə jèg]	<i>Person took things for me.</i>
Jen warsa ũnu jeg.	[jēn wársá ũnū jèg]	<i>Person took things for you (sg).</i>
Jen warsa ɪnə jeg.	[jēn wársá ɪnə jèg]	<i>Person took things for him.</i>
Jen warsa ɔ̃gən jeg.	[jēn wársá ɔ̃gən jèg]	<i>Person took things for us.</i>
Jen warsa ũgun jeg.	[jen wársá ũgún jèg]	<i>Person took things for you (pl).</i>
Jen warsa ɪgən jeg.	[jen wársá ɪgèn jèg]	<i>Person took things for them.</i>

Sometimes there are both an object pronoun and receiver pronoun for the same verb. If the receiver pronoun is attached, it comes before the object pronoun. If the receiver pronoun is not attached it follows the attached object pronoun.

In *Fand 9-11*, the receiver pronoun –**ũn** ‘you (sg)’ is attached to the verb **gaf** ‘give’ before the object pronoun –**i** ‘it’.

(Fand 9-11) (Receiver pronoun attached before object pronoun)

Beel man tazan tu, è gawsa guruus-i , *There was a single metal token, and when (a person) gave money, he gave it to you in hand.*
e gə**fũni** doos.

In *Ozoog 4-5*, the receiver pronoun **ũguun** ‘you (pl)’ is separate from the verb **gawsa** ‘gave’ which has the attached object pronoun –**i** ‘them’.

(Ozoog 4-5) (Separate receiver pronoun after attached object pronoun)

Jog ɲalge nà u bil, Tel gəwsi **ũguun** *The young people you have, God has given them to you for good reason.*
gafa é jo maree.

The receiver pronoun –**ɔ̃n** ‘me’ sounds different in tone than other verb suffixes we will learn about in other lessons in this book. We write them with marks to show they have different meaning.

Comparison of verb suffixes

Incomplete		E dur kolodo.	<i>He buries an egg.</i>
Continuous Past	[ɔ̃n]	E dur ɔ̃n kolodo.	<i>He was burying an egg.</i>
Continuous Present	[án]	E dur án kolodo.	<i>He is burying an egg.</i>
Receiver ‘for me’	[án]	E dur án kolodo.	<i>He buries an egg for me.</i>
Unmentioned Object	[an]	E dur ən .	<i>He buries (something).</i>
Unmentioned Subject	[ān]	Dur áni gə kolodo.	<i>Eggs are buried for them (by someone).</i>

We learn to write the receiver pronouns from spelling rules 18 and 25.

Spelling Rule 18: Write a snake (dabiib) –**ñ** on the first vowel of receiver pronouns on verbs.

Receiver pronoun ‘for me’ (lay)	Receiver pronouns on war ‘take’ (domir lay)
E ñammñ jeg. <i>He breaks things for me.</i>	Jen wərsñ jeg. <i>Person took things for me.</i>
E firñ jeg. <i>He smells things for me.</i>	Jen wərsñ jeg. <i>Person took things for you (sg).</i>
E curñ toon. <i>He helps the cow for me.</i>	Jen wərsñ jeg. <i>Person took things for him/her.</i>
E durñ jeg. <i>He buries things for me.</i>	Jen wərsəgəñ jeg. <i>Person took things for us.</i>
E pərñ jeg. <i>He attaches things for me.</i>	Jen wərsūgəñ jeg. <i>Person took things for you (pl).</i>
E billñ jeg. <i>He beats things for me.</i>	Jen wərsīgəñ jeg. <i>Person took things for them.</i>

In summary, we have the following receiver pronouns:

<u>Receiver pronouns</u>		
Connected	Separate	
-ñ	ñə	<i>me</i>
-ñ	ñu	<i>you (sg)</i>
-ñ	ñə	<i>him/her</i>
-əgəñ	əgəñ	<i>us</i>
-ūgəñ	ūgəñ	<i>you (pl)</i>
-īgəñ	īgəñ	<i>them</i>

Exercise 12

Underline all receiver pronouns in the sentences below. Do not underline any words or suffixes that are not receiver pronouns.

(Neer 31-32)

E bee ñə “Salada”, e bee,
“U wər uuŋ cab aneen u bəgəgəñ.

*He said to him, “Hyena,” he said,
“You go by yourself and bring us some fire.*

(Fand 7)

Gəfəñīgəñ wara man
é gara dafəná talo-ne.

*They (citizens) were given a receipt
when the tax money was collected.*

(Cooj 8)

Aan a biñ di,
“È oon u jissə nii di te a?”

*I also asked him,
“And you, what are you doing here?”*

(Assa 8-9)

A ñam Hashima ã jiddə è ã wardé
ñə rade.” A biñgəñ,

*I want Hashim to (he) get me a
radio.’ I told them,*

“Cəggdə uuŋgu og kay jo.”

(Mij 4-5)

Jog Gooro

ba əssəgən jeg əŋi.

(Ozoog 11-12)

Ná an təyəgī Tel gəfīgən jeg

è koreega nà wiəg.

(Ozoog 15-16)

Anenda Tel è kundu e ad é wayda,

è e təbūn jeg é talg.

“Alright, all of you, you all just go.”

The Goor

tribe, well . . . became for us enemies.

That (God) who stays in their homes, God gives them things and situations which are good.

Therefore, God his heart it will be pleased, He will add to you many blessings.

Possessor pronouns

Possessor pronouns take the place of nouns that own or possess another noun. There are common possessor pronouns (alienable) that follow a common noun. There are family and body part possessor pronouns (inalienable) that come before family and body part nouns. There are also special possessed body parts that have attached possessor pronouns.

In this lesson we learn about these pronoun possessors of different types of nouns.

Noun type	Possessor		
Common	Noun	Jen e tursə tog é seena .	<i>Person saw <u>cows of the ruler</u>.</i>
	Pronoun	Jen e tursə tog inigi .	<i>Person saw <u>his</u> cows.</i>
Family	Noun	Jen e tursə seen taaza.	<i>Person saw <u>grandmother of the ruler</u>.</i>
	Pronoun	Jen e tursə ë taaza.	<i>Person saw <u>his</u> grandmother.</i>
Body part	Noun	Jen e tursə seen luug.	<i>Person saw <u>legs of the ruler</u>.</i>
	Pronoun	Jen e tursə ë luug.	<i>Person saw <u>his</u> legs.</i>
Special body part	Noun	Jen e tursə seen isig.	<i>Person saw <u>hands of the ruler</u>.</i>
	Pronoun	Jen e tursə isig .	<i>Person saw <u>his</u> hands.</i>

Common possessor pronouns (alienable)

Common possessor pronouns follow possessed nouns that are not family nouns or body parts. Singular possessor pronouns follow singular nouns, and plural possessor pronouns follow plural nouns. Both singular and plural possessor pronouns can be definite. Definite possessor pronouns show the possessed noun is a particular one in the mind of the listeners.

In *Mij 7*, the singular possessor pronoun **iini** ‘his’ follows the noun **mosor** ‘horse’. **iini** takes the place of **Mijjib** who owns the **mosor**. In *Mij 7*, **mosor** is mentioned for the first time and is not known to the listeners.

(Mij 7) (Possessor pronoun)

Mosor **iini** bel Əsuur.

***His** horse was called Asuur.*

In *Mijn* 8-9, the definite possessor pronoun **iinin** ‘this his’ also follows **mosor** ‘horse’. **Iinin** shows shows a specific **mosor** in the mind of the listeners—the one already mentioned in *Mijn* 7.

(Mijn 8-9) (Definite possessor pronoun)

Mosor **iinin** e firsə golg iingə di-ni,
e jild e koon wil, wil e gəŋ og.

When **this his** horse smelled presence of others,
he whistled, crying, pawing the ground.

Six common singular possessor pronouns are shown below in **bold**. Those on the right are definite. They can also be used as an equal sign in a sentence without a verb.

Common singular possessor pronouns (alienable)

Possessor		Definite/Equal sign possessor		
Written	Sounds like	Written	Sounds like	
maa é jen	[máà é jèn]	maan é jen	[máàn é jèn]	<i>(this/is) house of <u>person</u></i>
maa əən	[máà əən]	maa əənə	[máà əənə]	<i>(this/is) my house</i>
maa uun	[máà úùn]	maa uunu	[máà úùnù]	<i>(this/is) your (sg) house</i>
maa iini	[máà îîî]	maa iinin	[máà îîîî]	<i>(this/is) his/her house</i>
maa əyən	[máà əyən]	maa əyənə	[máà əyənə]	<i>(this/is) our house</i>
maa uyun	[máà úyùn]	maa uyunu	[máà úyùnù]	<i>(this/is) your (pl) house</i>
maa iyəni	[máà iyənî]	maa iyənin	[máà iyənîî]	<i>(this/is) their house</i>

Six common plural possessor pronouns are shown below in **bold**. Those on the right are definite or can be used as an equal sign.

Common plural possessor pronouns (alienable)

Possessor		Definite/Equal sign possessor		
Written	Sounds like	Written	Sounds like	
maag é jen	[máàg é jèn]	maaga é jen	[máàgā é jèn]	<i>(these/are) houses of <u>person</u></i>
maag ənəg	[máàg ənəg]	maag ənəgə	[máàg ənəgə]	<i>(these/are) my houses</i>
maag unug	[máàg únùg]	maag unugu	[máàg únùgù]	<i>(these/are) your (sg) houses</i>
maag inigi	[máàg ínìgî]	maag inigin	[máàg ínìgîî]	<i>(these/are) his/her houses</i>
maag əyəg	[máàg əyəg]	maag əyəgə	[máàg əyəgə]	<i>(these/are) our houses</i>
maag uyug	[máàg úyùg]	maag uyugu	[máàg úyùgù]	<i>(these/are) your (pl) houses</i>
maag iyəgi	[máàg iyəgî]	maag iyəgin	[máàg iyəgîî]	<i>(these/are) their houses</i>

Prepositional pronouns can be used like common possessor pronouns. That is, they can possess nouns that are not family nouns or body parts. They are especially used when a noun possessed by a noun is also possessed.

In *Mijn* 5-6, the prepositional pronoun **daga** ‘of us’ shows the owner of **jega** ‘the things’.

(Mijn 5-6)

Jog eg əzî ba,
eg wàr jega **daga** kay. *When these people (they) come,
they take all the things of us.*

In *Ozoog 18-19*, the prepositional pronoun **dogo** ‘of you (pl)’ comes between the noun **kor** ‘word’ possessed by the noun **jiigə** ‘the husbands’.

(*Ozoog 18-19*)

Ozoog, əddə é kor **dogo** jiigə é *Women, live only by word of your husbands*
 kor é Tel é man-e, *and by word of God,*
 ũ gərdə ũ əddə ma maŋ. *you will be able to live very well.*

Six prepositional pronouns below in **bold** show possession of singular and plural nouns.

Possession with prepositional pronouns [check all]

Singular possessed noun			Plural possessed noun		
Written	Sounds like		Written	Sounds like	
maa é jen	[máà é jên]	<i>house of person</i>	maag é jen	mààg é jên]	<i>houses of person</i>
maa daan	[máà dáán]	<i>house of me</i>	maag daan	[mààg dáán]	<i>houses of me</i>
maa doon	[máà dóón]	<i>house of you (sg)</i>	maag doon	[mààg dóón]	<i>houses of you (sg)</i>
maa deen	[máà déēn]	<i>house of him/her</i>	maag deen	[mààg déēn]	<i>houses of him/her</i>
maa daga	[máà dáágá]	<i>house of us</i>	maag daga	[mààg dáágá]	<i>houses of us</i>
maa dogo	[máà dógó]	<i>house of you (pl)</i>	maag dogo	[mààg dógó]	<i>houses of you (pl)</i>
maa dege	[máà dégè]	<i>house of them</i>	maag dege	[mààg dégè]	<i>houses of them</i>

We learn more about these pronouns in the lesson called *Prepositional pronouns and Location pronouns*.

Family possessor pronouns (inalienable)

Possessor pronouns of family nouns come before the noun. We mark these pronouns with eyes on the first vowel (**ä**) to show they are different than other pronouns.

In *Jen 4-6*, the family possessor pronoun **äg** ‘our’ comes before the noun **golgo** ‘companions’.

(*Jen 4-6*)

Mintaazee ag koyj ag tal dhaag ag bij *After that, two of us passed (it) and*
äg golgo nà dhaag een é jəəg. *left our two companions behind.*

Six family possessor pronouns are shown below in **bold**.

Family possessor pronouns (inalienable)

Singular noun		Plural noun		
Written	Sounds like	Written	Sounds like	
jen taaza	[jën táázà]	jen taazad	[jën táázàd]	<i>grandmother/s of person</i>
ä taaza	[á táázà]	ä taazad	[á táázàd]	<i>my grandmother/s</i>
ö taaza	[ó táázà]	ö taazad	[ó táázàd]	<i>your (sg) grandmother/s</i>
ë taaza	[ē táázà]	ë taazad	[ē táázàd]	<i>his/her grandmother/s</i>
äg taaza	[āg táázà]	äg taazad	[āg táázàd]	<i>our grandmother/s</i>

ög taaza	[ōg táázà]	ög taazad	[ōg táázàd]	<i>your (pl) grandmother/s</i>
ëg taaza	[ëg táázà]	ëg taazad	[ëg táázàd]	<i>their grandmother/s</i>

Body part possessor pronouns (inalienable)

Possessor pronouns of body part nouns come before the noun. We mark these pronouns with eyes on the first vowel (ä) to show they are different than other pronouns.

In *Jen 19-21*, the body part possessor pronoun **üg** ‘your (pl)’ comes before the noun **ηəlg** ‘necks’.

(Jen 19-21)

Og gəl wa, ar jega nà arsoogë karâ wa, *You don’t run if thing that frightened you*
 jamm **üg** ηəlg. *doesn’t run, or (it) will break **your** necks.*

Six body part possessor pronouns are shown below in **bold**.

Body part possessor pronouns (inalienable)

Singular noun		Plural noun		
Written	Sounds like	Written	Sounds like	
j en fänd	[j ē n fänd]	j en fändəg	[j ē n fändóg]	<i>cheek/s of person</i>
ä fänd	[ā fänd]	ä fändəg	[ā fändóg]	<i>my cheek/s</i>
ö fänd	[ō fänd]	ö fändəg	[ō fändóg]	<i>your (sg) cheek/s</i>
ë fänd	[ē fänd]	ë fändəg	[ē fändóg]	<i>his/her cheek/s</i>
-----	-----	äg fändəg	[āg fändög]	<i>our cheeks</i>
-----	-----	üg fändəg	[ūg fändög]	<i>your (pl) cheeks</i>
-----	-----	ëg fändəg	[ēg fändög]	<i>their cheeks</i>

The preposition prefix **d-** often comes before possessed body parts. In *Fand 34-35*, the preposition **d-** ‘in’ is attached to the body part possessor **ë** ‘his’ in **ë kund** ‘his chest’.

(Fand 34-35) (Preposition before body part pronoun)

Jen e billi **dë** kund, moon e *A person (he) shot him in **his** chest, the bullet*
 bad gəälə ləη tu e tir. *penetrated the shield so that he died.*

Special possessed body parts (inalienable)

Some body parts are always possessed. These special possessed body parts have attached possessor pronouns.

In *Fand 24*, there is the special possessed body part **eel** ‘its head’.

(Fand 24)

È kolodo dursónə **eel** tade *And the egg was put in the ground*
 ba bellda wa. *with **its head** down did not burst.*

The special possessed body parts ‘head’ and ‘hand’ are possessed by six pronouns in **bold** below.

Special possessed body parts (inalienable)

Singular noun		Plural noun		
Written	Sounds like	Written	Sounds like	
j en eed	[jēn ēēd]	j en idig	[jēn ídig]	<i>eye/s of person</i>
a ad	[āād]	ədəg	[ádōg]	<i>my eye/s</i>
o od	[ōōd]	udug	[údūg]	<i>your (sg) eye/s</i>
e ed	[ēēd]	idig	[ídig]	<i>his/her eye/s</i>
-----	-----	ədəg	[ədōg]	<i>our eyes</i>
-----	-----	udug	[údūg]	<i>your (pl) eyes</i>
-----	-----	idig	[ídig]	<i>their eyes</i>
a as	[áàs]	əsəg	[ásōg]	<i>my hand/s</i>
o os	[ódōs]	usug	[úsūg]	<i>your (sg) hand/s</i>
e es	[éēs]	isig	[ísīg]	<i>his/her hand/s</i>
-----	-----	əsəg	[əsōg]	<i>our hands</i>
-----	-----	usug	[úsūg]	<i>your (pl) hands</i>
-----	-----	isig	[ísīg]	<i>their hands</i>

Other special possessed body parts are possessed by six pronouns in **bold** below.

Other special possessed body parts (inalienable)

Singular possessed noun			Plural possessed noun		
Written	Sounds like		Written	Sounds like	
a al	[āāl]	<i>my head</i>	əəlg	[àəlg]	<i>our heads</i>
o ol	[ōōl]	<i>your (sg) head</i>	uulg	[ùùlg]	<i>your (pl) heads</i>
e el	[ēēl]	<i>his/her head</i>	iilg	[ììlg]	<i>their heads</i>
a aŋ	[āāŋ]	<i>my back</i>	əəŋg	[àəŋg]	<i>our backs</i>
o oŋ	[ōōŋ]	<i>your (sg) back</i>	uуŋg	[ùùŋg]	<i>your (pl) backs</i>
e eŋ	[ēēŋ]	<i>his/her back</i>	iіŋg	[ììŋg]	<i>their backs</i>
a aŋ	[āāŋ]	<i>my body</i>	əəŋg	[àəŋg]	<i>our bodies</i>
o oŋ	[ōōŋ]	<i>your (sg) body</i>	uуŋg	[ùùŋg]	<i>your (pl) bodies</i>
e eŋ	[ēēŋ]	<i>his/her body</i>	iіŋg	[ììŋg]	<i>their bodies</i>
a ałg	[āāłg]	<i>my stomach</i>	əəłg	[àəłg]	<i>our stomachs</i>
o ołg	[ōōłg]	<i>your (sg) stomach</i>	uulg	[ùùłg]	<i>your (pl) stomachs</i>
e ełg	[ēēłg]	<i>his/her stomach</i>	iilg	[ììłg]	<i>their stomachs</i>
a aag	[āāg]	<i>my mouth</i>	əəg	[àəg]	<i>our mouths</i>
o oog	[ōōg]	<i>your (sg) mouth</i>	uug	[ùùg]	<i>your (pl) mouths</i>
e eeg	[ēēg]	<i>his/her mouth</i>	iig	[ììg]	<i>their mouths</i>

In *Fand 9-11*, the preposition **d-** ‘in’ is attached to the special possessed body part **oos** ‘your hand’.

(Fand 9-11) (Preposition before special body part)

Beel man tazan tu, è gawsa guruus-i , *There was a single metal token, and when he gave money, he gave it to you in your hand.*

The possessor pronouns **ë** ‘his’ sounds different in tone than other pronouns or prepositions. So, we write these with marks to show they are different words.

Comparing pronouns and prepositions

Pronouns	‘he’	[ē]	Jafarin e naam kolodo.	<i>Jafari (he) eats the egg.</i>
	‘he will’	[é]	Jafarin ê naam kolodo.	<i>Jafari (he) will eat the egg.</i>
	‘his’	[ë]	Jen tursä ë jaan.	<i>Person saw his daughter.</i>
Prepositions	‘with, by, to’	[é]	Jen leen é nams.	<i>Person came with food.</i>
	‘with, and’	[è]	Jafarin è jaawe leen tu.	<i>Jafari and a cat went out.</i>

We learn how to write possessor pronouns in spelling rule 12.

Spelling Rule 12: Write possessive pronouns (domir hag, bitaa9) for body parts or family nouns with eyes (9uyuun) **ë** ‘his/her’.

Family and body part possessor pronouns (domir hag, bitaa9)

ä fand	<i>my</i> cheek	ä taaza	<i>my</i> grandmother
ö fand	<i>your (sg)</i> cheek	ö taaza	<i>your (sg)</i> grandmother
ë fand	<i>his/her</i> cheek	ë taaza	<i>his/her</i> grandmother
äg fändäg	<i>our</i> cheeks	äg taazad	<i>our</i> grandmothers
üg fändäg	<i>your (pl)</i> cheeks	üg taazad	<i>your (pl)</i> grandmothers
ëg fändäg	<i>their</i> cheeks	ëg taazad	<i>their</i> grandmothers

In summary, we have the following possessor pronouns:

Common nouns			Family and body parts	Special body parts		
Singular	Plural	Prepositional	Singular/plural	Singular	Plural	
əən	ənəg	daan	ä	aad	ədäg	<i>my</i>
uun	unug	doon	ö	ood	udug	<i>your (sg)</i>
iini	inigi	deen	ë	eed	idig	<i>his/her</i>
əyən	əyäg	daga	äg	----	ədäg	<i>our</i>
uyun	uyug	dogo	ög, üg	----	udug	<i>your (pl)</i>
iyəni	iyəgi	dege	ëg	----	idig	<i>their</i>

Exercise 13

Underline all possessor pronouns or special possessed body parts in the sentences below. Do not underline any words that are not possessor pronouns or special possessed body parts.

(Miə 12-13)

A rassâ doon ä leja tu-i,
â mərə ü rəgə daan di.

*If I step on your back so that I can get out,
then I will get back in the well so that you*

(Fand 9-11)

Beel man tazan tu, è gawsa guruus-i ,
e gəfūni doos.

(Fand 27)

Jadeera warsa kaŋ iinin é mada.

(Fand 34-35)

Jen e billi dē kund, moon e
bad gəələ ləŋ tu e tir.

(Cooj 5)

Niin uuŋŋ ɣalé Uŋurg, Uŋurg?

(Jen 4-6)

Mintaazee ag koyj ag tal dhaag ag bij
äg golgo nà dhaag een é ɲəəg.

(Jen 18-19)

E dojjaaga í miidəg foroj wa bə-i,
ä golgo ɲàm ã gàlda, a bi'ɣən, "Wa!"

(Mij 9-12)

Anenda jen faa ná bel Mijjib tayn
e doos e əbi d-eel e maa iing e an
mosor-ool é paren é mənilə dees.

(Tifa 1-2)

Kasaga e bür e tiwsániigə wa'ee-ne,
òr koreega og əəg tifiij tifiij.

(Ozoog 2-3)

Ozoog, bii fiŋəddə kor əən nii
ma maŋ. Ar a bel kor man é dege.

(Ozoog 12-14)

Jen fuuin e wəjja tu gar é kazaam-e,
ɲam ã gəmdí jeem
é nams e 'nəəmdi ɲalg inigin.

(Ozoog 15-17)

Anenda Tel è kundu e ad é wayda,
è e təbūn jeg é talg. Jog nà àn é
kor iini wa'èè-ne, andas iyəni ən jo di.

can step on my back also (and get out).

*There was a single metal token, and when he
gave money, he gave it to you in your hand.*

Jader led his group which was very big.

*A person (he) shot him in his chest, the bullet
penetrated the shield so that he died.*

Why does your body smell like that of Arabs?

*After that, two of us passed (it) and
left our two companions behind.*

*When it pelted us with not few stones, my
colleagues wanted to run, I told them "No!"*

*So, that old man called Mijjib then
began to ride on him priding himself
sitting up on the horse with an animal skin
of demonic power in his hand.*

*When boys remain not tied up (with rules),
they mix words in place of our mouths quickly.*

*Women, please listen to this my word carefully!
I have something important to say to them.*

*When a husband goes out to work,
he tries hard to provide a thing
of food for his children to eat.*

*Therefore, God his heart it will be pleased,
and He will add many blessings. Those people
who do not obey His word, their lives are bad.*

Reflexive pronoun

Relfexive pronouns show that the action is done by and done to the same person. Or a reflexive pronoun can emphasize who the action is done to.

In *Neer 31-32*, the reflexive pronoun **uuŋ** 'yourself' shows that **wər** 'carry' is done by and done to **salada** 'the hyena'.

(Neer 31-32) (same subject and object)

E bee inə “Salada”, e bee,
U wər **uuŋ** cab aneen u bəgəgən
moo man ã naamda kar nii.

*He said to him, “Hyena”, he said,
You go carry **yourself** up and bring us some fire
(so that) we may eat this buffalo.*

In *Fand 3-5*, the reflexive pronoun **iing** ‘themselves’ emphasizes that **maa** ‘refuses’ was done to **jog** ‘people’ and not to anyone else.

(Fand 3-5) (emphasis)

E maa e jog **iing** é dafa,
e war koleez ã komda jogor. *He refused officials **themselves** by fighting,
(he) taking a koleez sword in order to (he) kill people.*

Six reflexive pronouns are shown below in **bold**.

Reflexive pronouns

Written	Sounds like	
<u>Jen e maa iij.</u>	[jĕn ĕ máã iij]	<i>Person prides himself.</i>
<u>A maa əəŋ.</u>	[á máã əəŋ]	<i>I pride myself.</i>
<u>U mæə uuŋ.</u>	[ú mæə uuŋ]	<i>He prides yourself.</i>
<u>E maa iij.</u>	[ĕ máã iij]	<i>He prides himself/herself.</i>
<u>Ag maa əəŋg.</u>	[āg máã əəŋg]	<i>We pride ourselves.</i>
<u>Ug mæə uuŋg.</u>	[ūg mæə uuŋg]	<i>You (pl) pride yourselves.</i>
<u>E màa iing.</u>	[ĕ màa iing]	<i>They pride themselves.</i>

In summary, we have the following reflexive pronouns:

Reflexive pronouns

əəŋ	<i>myself</i>
uuŋ	<i>your self</i>
iij	<i>himself/herself</i>
əəŋg	<i>ourselves</i>
uuŋg	<i>yourselves</i>
iing	<i>themselves</i>

Exercise 14

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

(Neer 31-32)

U wər uuŋ cab aneen u bəgəgən
moo man ã naamda kar nii.

*You go carry yourself up and bring us some fire
(so that) we may eat this buffalo.*

(Mij 9-12)

Anenda jen faa ná bel Mijjib tayn
e doos e əbi d-eel e maa iing e an
mosor-ool é paren é məjilə dees.

*So, that old man called Mijjib then
began to ride on him priding himself
sitting up on the horse with an animal skin*

of demonic power in his hand.

(Fand 2-5)

Massa jogo gəl bee e
la gəfi wa. E maa e jog iing é dafa,
e war koleez ā komda jogor.

*(He) denied the people (local officials), saying
he would not give it (money). He refused
officials themselves by fighting, (he) taking a
koleez sword in order to (he) kill people.*

(Assa 3-4)

Yaa ɲa nee leeɲān dumuun duuɲ ta
beēn ɲam goo.

*(Your) mother's sister (lit. girl mother)
wanted to come to yourself, hoping for clothing.*

Prepositional pronouns and location pronouns

In the lesson called *Prepositions*, we learned that the preposition **é, í** ‘to, in, at, with, by, of’ introduces nouns that are used as a goal, time, location, and tool, and another preposition **é, í** ‘of’ introduces nouns that are used as subject or possessor. Now we learn that the preposition prefix **d-** ‘to, in, at, with, by, of’ attaches to *pronouns* that are used in these same ways.

In *Jen 12*, the preposition **d-** ‘to’ introduces the pronoun **aan** ‘me’. The word **daan** ‘to me’ tells the *goal or direction* of the action **bagsan** ‘grabbed’.

(Jen 12) (Goal)

Kojo bagsan maɲ **daan** wa. Fear has never grabbed to me like this.

In *Mijn 5-6*, the preposition **d-** ‘of’ introduces the possessor pronoun **aga** ‘us’. The word **daga** ‘of us’ tells the *owner* of the noun **jega** ‘things’.

(Mijn 5-6) (Possessor)

Jog eg əzi ba,
eg war jega **daga** kay.

*When these people come,
they take all the things of us.*

In *Jen 23*, the preposition **d-** ‘by’ introduces the pronoun **een** ‘it’. The word **deen** ‘by it’ shows the *subject (ergative agent)* or doer of the action **'kəəmsí** ‘bothered’.

(Jen 23) (Subject)

Ag wajag biji, jaam 'kəəmsí **deen** wa. We left it there (and) no one was bothered by it.

Six prepositional pronouns are shown in **bold** below.

Prepositional pronouns

Written	Sounds like	
Kojo bəgsi maɲ é jen wa.	[kōjɔ bəgsi mɑɲ é jɛn wá]	<i>Fear caught person.</i>
Kojo bagsan maɲ daan wa.	[kōjɔ bəgsɑn mɑɲ dáan wá]	<i>Fear caught me.</i>
Kojo bagso maɲ doon wa.	[kōjɔ bəgsɔ mɑɲ dóon wá]	<i>Fear caught you (sg).</i>
Kojo bəgsi maɲ deen wa.	[kōjɔ bəgsi mɑɲ déen wá]	<i>Fear caught him/her.</i>

Kojo bagsaaga maŋ daga wa.	[kōjó bāgsāāgá māŋ dāgá wá]	<i>Fear caught us.</i>
Kojo bagsoogo maŋ dogo wa.	[kōjó bāgsōōgá māŋ dōgó wá]	<i>Fear caught you (pl).</i>
Kojo bāgsiigə maŋ dege wa.	[kōjó bāgsiīgə māŋ dēgè wá]	<i>Fear caught them.</i>

The preposition **d-** also comes before possessed pronouns and special possessed body parts. In *Fand 34-35*, the preposition **d-** ‘in’ is attached to the body part possessor **ë** ‘his’ in **ë kund** ‘his chest’ to show the *location* of **billi** ‘shot him’.

(Fand 34-35) (On body part possessor; location)

Jen e billi dë kund, moon e bad gəälə ləŋ tu e tir.	<i>A person (he) shot him in <u>his</u> chest, the bullet penetrated the shield so that he died.</i>
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In *Fand 9-11*, the preposition **d-** ‘in’ is attached to the special possessed body part **oos** ‘your hand’ to show the *location* of **gəfūni** ‘give it to you’.

(Fand 9-11) (On special possessed body part; location)

Beel man tazan tu, è gawsa guruus-i , e gəfūni doos .	<i>There was a single metal token, and when he gave money, he gave it to you in <u>your hand</u>.</i>
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Location pronouns

Some special possessed body parts (such as **eeŋ** ‘his back’) can be used as locations (such as **d-eeŋ** ‘over him’) when the preposition **d-** is added. These are location pronouns that take the place of a noun in a certain location. They have different meaning than a special possessed body part after the preposition **d-** (such as **deejŋ** ‘on his back’). So we write location pronouns with a dash (hyphen) - after the preposition **d-** and prepositional pronouns without a hyphen.

In *Miə 10-11*, the preposition **d-** ‘on’ attaches to the location pronoun **d-eeŋ** ‘him’.

(Miə 10-11) (goal)

Alda e pərđi d-eeŋ , ləŋ e madaga fega beer.	<i>Fox jumped <u>over</u> him, and drank until he was satisfied.</i>
--	--

The location pronoun **d-eeŋ** ‘over him’ tells the goal or direction of the action **pərđi** ‘jumped’.

In *Miə 10-11* and in (1), the dash - separates **d-** from the pronoun **eeŋ** ‘him’ to show it is a location pronoun.

	Written	Sounds like	
Location pronoun	(1) Alda e pərđi d-eeŋ .	[pərđi dééŋ]	<i>Fox jumped <u>over/behind</u> him.</i>
Preposition on special possessed body part	(2) Alda e pərđə deejŋ .	[pərđə dēēŋ]	<i>Fox jumped <u>on</u> his back.</i>

In (2) the preposition **d-** introduces the special possessed body part **eeŋ** ‘his back’. There is no dash to separate **d-** from this pronoun. The two words in bold sound different in tone so we use

the dash to show the difference in meaning.

Six location pronouns are shown in **bold** below for the location ‘behind’.

Location pronouns of ‘behind’ [check all]

Written	Sounds like	
Jaan e pærdə <u>é jæn-eeɲ.</u>	[jāān ē pārdá é jēn ééɲ]	<i>The child jumped <u>behind</u> person.</i>
Jaan e pærdən d-aajɲ.	[jāān ē pārdán dáájɲ]	<i>The child jumped behind me.</i>
Jaan e pærdə d-ooɲ.	[jāān ē pārdú dóóɲ]	<i>The child jumped behind you (sg).</i>
Jaan e pærdi d-eeɲ.	[jāān ē pārdi dééɲ]	<i>The child jumped behind him/her.</i>
Jaan e pærdəəgə d-əəɲg.	[jāān ē pārdáəgá dáəɲg]	<i>The child jumped behind us.</i>
Jaan e pærduuɡu d-uujɲg.	[jāān ē pārdúúɡú dúujɲg]	<i>The child jumped behind you (pl).</i>
Jaan e pærdiigə d-iijɲg.	[jāān ē pārdiigə diiɲg]	<i>The child jumped behind them.</i>

The special possessed body part ‘back’ is shown in **bold** below with the preposition **d-**.

Preposition on the special possessed body part ‘back’ [check all]

Written	Sounds like	
Jaan e pærdə <u>é jæn eeɲ.</u>	[jāān ē pārdá é jēn ēéɲ]	<i>The child jumped <u>on</u> back of person.</i>
Jaan e pærdə daajɲ.	[jāān ē pārdá dāájɲ]	<i>The child jumped on my back.</i>
Jaan e pærdə doojɲ.	[jāān ē pārdá dōóɲ]	<i>The child jumped on your (sg) back.</i>
Jaan e pærdə deejɲ.	[jāān ē pārdá dēéɲ]	<i>The child jumped on his/her back.</i>
Jaan e pærdə dəəɲg.	[jāān ē pārdá dāəɲg]	<i>The child jumped on our backs.</i>
Jaan e pærdə duujɲg.	[jāān ē pārdá dúujɲg]	<i>The child jumped on your (pl) backs.</i>
Jaan e pærdə diijɲg.	[jāān ē pārdá diiɲg]	<i>The child jumped on their backs.</i>

There are other location pronouns similar to special possessed body parts that are compared below.

Location pronouns compared with possessed body parts

Location pronouns			Preposition on possessed body parts		
Written	Sounds like		Written	Sounds like	
d-əəɲ	[dáəɲ]	<i>under me</i>	daajɲ	[dāájɲ]	<i>of my body</i>
d-uuɲ	[dúúɲ]	<i>under you (sg)</i>	doojɲ	[dōóɲ]	<i>of your (sg) body</i>
d-iijɲ	[díiɲ]	<i>under him/her</i>	deejɲ	[dēéɲ]	<i>of his/her body</i>
d-əəɲg	[dáəɲg]	<i>under us</i>	dəəɲg	[dāəɲg]	<i>of our bodies</i>
d-uuɲg	[dúúɲg]	<i>under you (pl)</i>	duujɲg	[dúúɲg]	<i>of your (pl) bodies</i>
d-iijɲg	[díiɲg]	<i>under them</i>	diijɲg	[diiɲg]	<i>of their bodies</i>
d-aalg	[dáálg]	<i>inside me</i>	daalg	[dāálg]	<i>of my stomach</i>
d-oolg	[dóólg]	<i>inside you (sg)</i>	doolg	[dōólg]	<i>of your (sg) stomach</i>
d-eelg	[déélg]	<i>inside him/her</i>	deelg	[dēélg]	<i>of his/her stomach</i>
d-əəlg	[dáəlg]	<i>inside us</i>	dəəlg	[dāəlg]	<i>of our stomachs</i>
d-uulg	[dúúlg]	<i>inside you (pl)</i>	duulg	[dúúlg]	<i>of your (pl) stomachs</i>
d-iilg	[díilg]	<i>inside them</i>	diilg	[diiilg]	<i>of their stomachs</i>
d-aal	[dáál]	<i>above me</i>	daal	[dāál]	<i>of my head</i>
d-ool	[dóól]	<i>above you (sg)</i>	dool	[dōól]	<i>of your (sg) head</i>

d-eel [déél]	<i>above him/her</i>	deel [dēēl]	<i>of his/her head</i>
d-ælg [dǎ̀əlg]	<i>above us</i>	dæalg [dǎ̀əlg]	<i>of our heads</i>
d-uulg [dú̀ulg]	<i>above you (pl)</i>	duulg [dù̀ulg]	<i>of your (pl) heads</i>
d-iilg [dî̀ilg]	<i>above them</i>	diilg [dî̀ilg]	<i>of their heads</i>
d-aap [dááp]	<i>behind me</i>	daap [dāap]	<i>of my back</i>
d-ooŋ [dóóŋ]	<i>behind you (sg)</i>	doon [dōōŋ]	<i>of your (sg) back</i>
d-eeŋ [dééŋ]	<i>behind him/her</i>	deen [dēēŋ]	<i>of his/her back</i>
d-æŋg [dǎ̀əŋg]	<i>behind us</i>	dæŋg [dǎ̀əŋg]	<i>of our backs</i>
d-uuŋg [dú̀uŋg]	<i>behind you (pl)</i>	duuŋg [dù̀uŋg]	<i>of your (pl) backs</i>
d-iŋg [dî̀iŋg]	<i>behind them</i>	diŋg [dî̀iŋg]	<i>of their backs</i>
d-aamu [dáāmū]	<i>before me</i>	dä muu [dā mūū]	<i>of my face</i>
d-uumu [dúūmū]	<i>before you (sg)</i>	dö muu [dō mūū]	<i>of your (sg) face</i>
d-eemu [déēmū]	<i>before him/her</i>	dë muu [dē mūū]	<i>of his/her face</i>
d-æmuug [dǎ̀əmù̀ug]	<i>before us</i>	däg muug [dāg mù̀ug]	<i>of our faces</i>
d-uumuug [dúūmù̀ug]	<i>before you (pl)</i>	dög muug [dōg mù̀ug]	<i>of your (pl) faces</i>
d-iimuug [dîimù̀ug]	<i>before them</i>	dëg muug [dēg mù̀ug]	<i>of their faces</i>

We learn how to write locative pronouns in spelling rule 6b.

Spelling rule 6b: Write a dash – (faasil) between the preposition **d-** and a follow location pronoun (domir mæaal). Write the preposition **d** connected without a dash to a following possessed body part (juz min ijjisim).

Location pronoun (domir mæaal)	Preposition and possessed body part (jz min ijjisim)
Jen e pærdi d-eeŋ . <i>Child jumped behind him/her.</i>	Jaan e pærdə deen . <i>Child jumped on his/her back.</i>

In summary, we have the following prepositional pronouns and location pronouns:

Prepositional pronouns	Location pronouns	Preposition and possessed body parts
daan <i>to me</i>	d-iŋ <i>under him/her</i>	deen <i>of his/her body</i>
doon <i>to you (sg)</i>	d-eelg <i>inside him/her</i>	deelg <i>of his/her stomach</i>
deen <i>to him/her</i>	d-eel <i>above him/her</i>	deel <i>of his/her head</i>
daga <i>to us</i>	d-eeŋ <i>behind him/her</i>	deen <i>of his/her back</i>
dogo <i>to you (pl)</i>	d-eemu <i>before him/her</i>	dë muu <i>of his/her face</i>
dege <i>to them</i>		

Exercise 15

Underline all prepositional and location pronouns in the sentences below. Do not underline any other words.

(Miə 10-11)

Alda e pærdi d-eeŋ,
lŋ e madaga fega beer.

*Fox (he) jumped over him,
and drank until he was satisfied.*

(Miə 12-13)

A rassâ dooŋ ã leja tu-i,
â mərə ũ rəgə daaŋ di.

*If I step on your back so that I can get out,
then I will get back in the well so that you
can step on my back also (and get out).*

(Neer 3-4)

Salad è alde dòosso e wàj ã nèrda
risəg man è kar tazan è dege.

*A hyena with fox (he) set out to (he) look for
food and a wild buffalo was with them.*

(Neer 11-13)

E dòos e bàg kara di e gəldīn
deen ná tad di, war ã garda
e gəldīn deen ná tad wa.

*They also elicited the help of the buffalo in order
to break it down for them, but she was not able
to break it down for them.*

(Fand 34-35)

Jen e billi dē kund, moon e
bad gəələ ləŋ tu e tir.

*A person (he) shot him in his chest, the bullet
penetrated the shield so that he died.*

(Jen 1)

Gara ag an taazg daga maag-e,
odo tàrsan.

*When we remained doors of us of houses,
women called me.*

(Jen 7-8)

Nà ag bijjə dhaag é jəəgī,
jen ná ənī e pallí tad d-iimuug.

*Those we left behind,
the bad person (he) fell down in front of them.*

(Jen 23)

Ag waj ag biji, jaam 'kəəmsī deen wa.

We left it there (and) no one was bothered by it.

(Mij 5-6)

Jog eg əzī ba,
eg wàr jega daga kay.

*When these people (they) come,
they take all the things of us.*

(Mij 9-12)

Anenda jen faa ná bel Mijjib tayn
e doos e əbi d-eel e maa iing e an
mosor-ool é paren é mənilə dees.

*So, that old man called Mijjib then
began to ride on him priding himself
sitting up on the horse with an animal skin
of demonic power in his hand.*

(Ozoog 2-3)

Ozoog, bii fiŋəddə kor ən nii
ma maŋ. Ar a bel kor man é dege.

*Women, please listen to this my word carefully!
I have something important to say to them.*

(Ozoog 18-19)

Ozoog, əddə é kor dogo jiiŋə é
kor é Tel é man-e,
ũ gərdə ũ əddə ma maŋ.

*Women, live only by word of your
husbands and by word of God,
you will be able to (you) live very well.*

Noun phrases

A noun phrase is a noun along with any words that describe or tell information about the noun. There are different types of words that describe a noun. We have already learned about noun and pronoun possessors of different types of nouns. These are part of the noun phrase. The underlined words below are in a noun phrase.

Possessors of nouns in a noun phrase

Noun type	Possessor		
Common	Noun	Jen e tursə <u>tog é seena.</u>	Person saw <u>cows of the ruler.</u>
	Pronoun	Jen e tursə <u>tog inigi.</u>	Person saw <u>his cows.</u>
Family	Noun	Jen e tursə <u>seen taaza.</u>	Person saw <u>grandmother of the ruler.</u>
	Pronoun	Jen e tursə <u>ë taaza.</u>	Person saw <u>his grandmother.</u>
Body part	Noun	Jen e tursə <u>seen luug.</u>	Person saw <u>legs of the ruler.</u>
	Pronoun	Jen e tursə <u>ë luug.</u>	Person saw <u>his legs.</u>
Special body part	Noun	Jen e tursə <u>seen isig.</u>	Person saw <u>hands of the ruler.</u>
	Pronoun	Jen e tursə <u>isig.</u>	Person saw <u>his hands.</u>

There are other words that describe nouns and are in the noun phrase. Again, the underlined words are in a noun phrase.

Other words that describe nouns in a noun phrase

Demonstrative	Jen e tursə <u>tog nii.</u>	Person saw <u>these cows.</u>
Indefinite	Jen e tursə <u>tog biig.</u>	Person saw <u>certain cows.</u>
Quantity	Jen e tursə <u>tog kay.</u>	Person saw <u>all cows.</u>
Number	Jen e tursə <u>tog dhaag.</u>	Person saw <u>two cows.</u>
Adjective	Jen e tursə <u>tog koofarg.</u>	Person saw <u>thin cows.</u>
Relative clause	Jen e tursə <u>tog nà koofarg.</u>	Person saw <u>cows that are weak.</u>

We learn about each of these words that describe nouns in following lessons.

Demonstratives

A demonstrative points to or shows a particular noun is talked about, and not others of that noun. Singular demonstratives follow singular nouns and plural demonstratives follow plural nouns. There are different demonstratives for near the speaker, near the listener, and far from both.

In *Neer 31-32*, the demonstrative **nii** ‘this’ shows a particular **kar** ‘buffalo’ is being talked about. Maybe the person speaking is even pointing at this **kar**.

(Neer 31-32) (pointing)

U wər uuŋ cab aneen u bəgəgən
moo man ã naamda kar nii.

*You go by yourself and bring us some fire
(so that) we may eat this buffalo.*

In *Fand 14*, the demonstrative **naa** ‘those’ shows particular **maanja** ‘refusals’ are being talked about. These **maanja** were already mentioned in the story before *Fand 14*, and are in the mind of the listeners.

(Fand 14) (already mentioned)

Niinä warê maanja naa-ne?

What did those refusals accomplish?

In (1) the singular demonstrative **nii** ‘this’ follows the singular noun **too** ‘cow’. In (2) the plural demonstrative **nii** ‘these’ follows the plural noun **tog** ‘cows’.

	Written	Sounds like	
<u>Singular</u>	(1) <u>Too nii</u> əənə.	[tóó níí éə̀nə̀]	<i>This cow is mine.</i>
<u>Plural</u>	(2) <u>Tog nii</u> ə̀nə̀gə̀.	[tóg nìì ə̀nə̀gə̀]	<i>These cows are mine.</i>

Singular and plural demonstratives only differ in the sound of their tone. We can tell the difference in writing by the singular and plural nouns they follow.

There are three groups of demonstratives—one for nouns near the speaker or in the mind of the speaker, one for nouns near the listeners or in the mind of the listeners, and one nouns away from the speaker and listeners. The nouns and demonstratives below can take the place of **too nii** ‘this cow’ and **tog nii** ‘these cows’ in (1) and (2) above.

<u>Demonstratives</u>						
(1) Singular			(2) Plural			
Written	Sounds like		Written	Sounds like		
too nii	[tóó níí]	<i>this cow</i>	tog nii	[tóg nìì]	<i>these cows</i>	<i>Near speaker; in mind of speaker</i>
too nee	[tóó néé]	<i>this cow</i>	tog nee	[tóg nèè]	<i>these cows</i>	
too neen	[tóó néén]	<i>this cow</i>	tog neen	[tóg nèèn]	<i>these cows</i>	
too naa	[tóó náá]	<i>that cow</i>	tog naa	[tóg nàà]	<i>those cows</i>	<i>Near listener; in mind of listener</i>
too naan	[tóó náán]	<i>that cow</i>	tog naan	[tóg nààn]	<i>those cows</i>	
too naadi	[tóó náádì]	<i>that cow</i>	tog naadi	[tóg nààdì]	<i>those cows</i>	
						<i>Away from both</i>

In summary, we have the following demonstratives:

<u>Demonstratives</u>					
Singular		Plural			
nii, nee, neen	<i>this</i>	nii, nee, neen	<i>these</i>	<i>near speaker, in the mind of speaker</i>	
naa, naan	<i>that</i>	naa, naan	<i>those</i>	<i>near addressee, in the mind of listeners</i>	
naadi	<i>that</i>	naadi	<i>those</i>	<i>away from both</i>	

Exercise 16

Underline all demonstratives in the sentences below. Do not underline any other words.

(Neer 1-2)

Cawr neen é salada é ald é jeg é
leeleega biig nà an leeleege.

*This is a story of a hyena, of a fox, and of some
things of the grasses that remain in the grasses.*

(Fand 14)

Niinə warê maanja naa-ne?

What did those refusals accomplish?

(Fand 22-23)

E bee “Kolodo neen e belldâ

He said, “If this egg doesn’t burst

wa-e ba, de moraa la jis jeem wa.”
(Cooj 9-10)

E bee, “A wirên afad man tad te,
é kora é mäsii nee nêrên te.”

(Jen 14)

Naanda naan jo a tursi,
jega asaam nà êrsëniigë ogë.

(Assa 3-4)

Yaa ja nee leenän dumuun duuñ ta
beên jam goo.

(Mij 1-3)

È é mun naan

Baarga ñawnän jalg nà ɛñi,
e mârëniigë dumuun é Goor.

(Ozoog 2-3)

Ozoog, bii fiñëddë kor ɛn nii
ma mañ. Ar a bel kor man é dege.

then the government will not do anything.”

*He said, “I am making a sacrifice here
because this insect drools here.”*

*It was only that day in which I saw it–
things which were frightening us in that place.*

*This (your) mother’s sister (lit. girl mother)
wanted to come to yourself, hoping for clothing.*

At that time

*the Baggara were kidnapping young girls
to sell to those far away past Goor tribe.*

*Women, please listen to this my word carefully!
I have something important to say to them.*

Indefinites

An indefinite is used when mentioning a noun for the first time, and sometimes to show importance to the noun in the story. It shows the noun is not yet known to the listeners. Singular demonstratives follow singular nouns and plural demonstratives follow plural nouns.

In *Cooj 9*, the indefinite **man** ‘certain’ follows and introduces the singular noun **afad** ‘blood, sacrifice’. **Afad** is mentioned for the first time in this sentence, and is what the conversation is about.

(Cooj 9) (Singular)

A wirên afad man tad te.

I am making a certain sacrifice here.

In *Jafar 4-5*, the indefinite **biig** ‘certain’ follows and introduces the plural noun **jog fan** ‘older people’. **Jog fand** is mentioned for the first time in this sentence and is important later in the story when meat is given to one of the **jog fand**.

(Jafar 4-5) (Plural)

È gara fiñiisíigí, jog fan biig
nà bür segargë lài tu di.

*When they heard, some older people
who were still agile they also ran out.*

In *Jen 15-16*, the indefinite **yaan** ‘another’ follows and introduces **naanda** ‘the day’. This second **naanda** of the story is mentioned for the first time in this sentence. It is similar to the first **naanda** talked about.

(Jen 15-16)

É naanda yaan, ag wajja waa-eelg feedool jo, aga kafãn.

On another day, we also went in the water valley early in the morning to draw water.

Below, singular indefinites follow the singular noun **too** ‘cow’ and plural indefinites follow the plural noun **tog** ‘cows’.

Indefinites			
Singular		Plural	
Jen tursə <u>too man</u> .	<i>Person saw a certain cow.</i>	Jen tursə <u>tog biig</u> .	<i>Person saw certain cows.</i>
Jen tursə <u>too dhaan</u> .	<i>Person saw a different cow.</i>	Jen tursə <u>tog dhaanaag</u> .	<i>Person saw other cows.</i>
Jen tursə <u>too yaan</u> .	<i>Person saw another cow.</i>		

In summary, we have the following indefinites:

Indefinites			
Singular		Plural	
man	<i>certain</i>	biig	<i>certain</i>
dhaan	<i>other, different</i>	dhaanaag	<i>other, different</i>
yaan	<i>another</i>		

Exercise 17

Underline all indefinites in the sentences below. Do not underline any other words.

(Miə 1)

Miə man naamãnê í ulgi maŋ wa.

A certain goat was beaten badly by thirst.

(Neer 1-2)

Cawr neen é salada é ald é jeg é leeleega biig nà an leeleegë.

This is a story of a hyena, of a fox, and of some things of the grasses that remain in the grasses.

(Neer 3-4)

Salad è alde dòosso e wàj ã nèrda risəg man è kar tazan è dege.

A hyena with fox set out to look for certain gift and a wild buffalo was with them.

(Neer 19-20)

Ag curóə too man tad.
ag ñam ù gəwdə bay man ã dhəddi.

*We tied down a certain cow.
Please, give us a certain container for milking.*

(Neer 27-29)

É kuwə aneen é segard man wa aneen,
gəl e warê í uuni war,
ñalg é salada ã mæddíigə wa.

*Since froth does not have by certain strength,
therefore it was carried away by the wind,
children of hyena (they) never drank it.*

(Neer 30-31)

É naanda yaan, alda e adaga
é faam man dhaan saladan.

*Another day, Fox brought
a certain other idea to the hyena.*

(Neer 31-32)

“U wər uuŋ cab aneen u bəgǽgən
moo man ã naamda kar nii.

(Fand 7)

Gəfǽnīgən wara man
é gara dafǽná talo-ne.

(Fand 9-11)

Beel man tazan tu, è gawsa guruus-i,
e gəfūni doos.

(Fand 25-26)

Jog e bèe “Wǽiddə de kor
man ná əni een tu wa.”

(Jafar 8)

Buŋur man bel Feetfa,
dawsa tayeeg dhaag.

(Cooj 1)

A wajja é naanda man dumuun é Daal.

(Assa 6-7)

Bel goog wa. Jeg biig nà əŋ ta
juun a məərǽnīnin jo.

(Ozoog 2-3)

Ozoog, bii fiŋəddə kor əən nii
ma maŋ. Ar a bel kor man é dege.

*You carry yourself up and bring us certain fire
so that we may eat this buffalo.*

*They (citizens) were given a certain receipt
when the tax money was collected.*

*There was a certain metal token, and when he
gave money, he gave it to you in your hand.*

*The people (they) said, “Let us go since
a certain bad thing will not happen.”*

*A certain youth called Feetfa
killed two giraffes.*

On a certain day I went to Dal Valley.

*She doesn’t have clothes—only some old clothes
from long ago (that) I was buying for her.*

*Women, please listen to this my word carefully!
I have a certain word to say to them.*

Quantities

A quantity tells the approximant number or amount of a noun. Singular quantities follow singular nouns and plural quantities follow plural nouns.

In *Jafar 7*, the quantity **dee** ‘any’ follows the singular noun **jeem** ‘thing’. It shows the approximant number of **jeem** is zero.

(Jafar 7) (Singular)

Məid kuudu dawsa **jeem dee** wa.

*The old man of Kuud didn’t kill **any animal**.*

In *Mijn 5-6*, the quantity **kay** ‘all’ follows the plural noun **jega** ‘the things’ and shows the approximant number of **jega** is 100%.

(Mijn 5-6) (Plural)

Jog eg əzi ba,
eg wār **jega daga kay**.

*When these people (they) come,
they take **all the things of us**.*

Below, singular quantities follow the singular nouns **too** ‘cow’ or **sii** ‘sesame’, and plural quantities follow the plural noun **tog** ‘cows’.

Quantities [check all]			
Singular		Plural	
Jen tursə <u>too dee</u> wa.	<i>Person did not see any cow.</i>	Jen tursə <u>tog kay</u> .	<i>Person saw all cows.</i>
Jen tursə <u>sii bum</u> .	<i>Person saw much sesame.</i>	Jen tursə <u>tog talg</u> .	<i>Person saw many cows.</i>
		Jen tursə <u>tog foroj</u> .	<i>Person saw few cows.</i>

The preposition **é** ‘of’ can also introduce a quantity. In *Ozoog 15-17*, the preposition **é** ‘of’ introduces the quantity **talg** ‘many’. The prepositional phrase **é talg** ‘of many’ tells approximately how many of the noun **jeg** ‘things’ there are.

(Ozoog 15-17) (Preposition introducing quantity)

Anenda Tel ë kundu e ad é wayda, *Therefore, God his heart it will be pleased,*
 è e tábün jeg é **talg**. *He will add to you things of **many**.*

In summary, we have the following quantities:

Quantities			
Singular		Plural	
dee	<i>any</i>	kay	<i>all</i>
bum	<i>much</i>	talg	<i>many</i>
		foroj	<i>few</i>

Exercise 18

Underline all quantities in the sentences below. Do not underline any other words.

(Fand 15-16)

Moraa əzi duurgu foroj wa, è Fəndi *Government came not a few times, and Fandi*
 massaré, enna masa ləi tu-in gəl. *had refused, and that is why refusal came out.*

(Fand 33)

Ar u billi jog kay wa, bell jen taman. *Don’t kill all the people; just kill the one man.*

(Neer 25-26)

É gara dhəssi iigər kay-e, e bee *When all milk was completely milked, he said,*
 “Ə, wee dar jo ã gawda iigə ɲalɲan.” *“Let’s go hide to give milk to children.”*

(Jafar 7)

Məid kuudu dawsa jeem dee wa. *The old man of Kuud didn’t kill any thing.*

(Jen 18-19)

E dojjaaga í miidəg foroj wa bə-i, *When it pelted us with not few stones, my*
 ä golgo ɲəm ã gəlɲa, a bi’igən, “Wa!” *colleagues wanted to run, I told them “No!”*

(Assa 9)

Cəggdə uuŋgu og kay jo. *Alright, all of you, you all just (go without me).*

(Ozoog 15-17)

Anenda Tel ë kundu e ad é wayda,
è e tãbün jeg é talg.

*Therefore, God his heart it will be pleased,
He will add to you things of many.*

Numbers

There are cardinal and ordinal numbers.

Cardinal numbers tell the exact amount or how many of the noun there are. They can follow nouns or they can be by themselves without a noun, such as following an equal sign verb.

In *Jafar 6*, the number **yæəsə** ‘four’ follows the noun **cawreega** ‘the rabbits’ and tells exactly how many there were.

(Jafar 6) (Following adjective)

Jafarin é mane jo dawsa cawreega yæəsə. *Jafari, by himself, killed **four** rabbits.*

In *Jen 9*, the number **yæəsə** ‘four’ follows the equal sign verb **tazan** ‘were’ which shows the pronoun **ag** ‘we’ was exactly equal to **yæəsə**.

(Jen 9) (Following equal sign verb)

Ag tazan ag Magsaad ag tazan yæəsə. *Including Magsad, we were **four**.*

The number **taman** ‘one’ follows a singular noun such as **too** ‘cow’. The number **dhaag** ‘two’ and all other numbers follows a plural noun such as **tog** ‘cows’.

Cardinal numbers

1	Jen tursə <u>too taman</u> .	<i>Person saw one cow.</i>
2	Jen tursə <u>tog dhaag</u> .	<i>Person saw two cows.</i>
3	Jen tursə <u>tog ozo</u> .	<i>Person saw three cows.</i>
4	Jen tursə <u>tog yæəsə</u> .	<i>Person saw four cows.</i>
5	Jen tursə <u>tog aasaaman</u> .	<i>Person saw five cows.</i>
6	Jen tursə <u>tog thöldig</u> .	<i>Person saw six cows.</i>
7	Jen tursə <u>tog idig dhaag</u> .	<i>Person saw seven cows.</i>
8	Jen tursə <u>tog idig ozo</u> .	<i>Person saw eight cows.</i>
9	Jen tursə <u>tog idig yæəsə</u> .	<i>Person saw nine cows.</i>
10	Jen tursə <u>tog əsəgdi</u> .	<i>Person saw ten cows.</i>

Ordinal numbers tell where the noun comes in an order of that noun. In a list of years 1-10, each year has an order. Each year comes after some years and comes before other years. **Duugu nà yaanë** ‘second year’ comes after **duudu ná moogë** ‘first year’ but before **duugu nà ozë** ‘third year’.

Ordinal numbers

1st | Duudu ná moogë wedan. | *The **first** year (year which is first) is good.*

2nd	Duugu nà yaanë wiägə.	The second year (year which is second) is good.
3rd	Duugu nà ozo'ë wiägə.	The third year (year which is third) is good.
4th	Duugu nà yəəsi wiägə.	The fourth year (year which is fourth) is good.
5th	Duugu nà aasaamanë wiägə.	The fifth year (year which is fifth) is good.
6th	Duugu nà thəldigī wiägə.	The sixth year (year which is sixth) is good.
7th	Duugu nà idig dhaagë wiägə.	The seventh year (year which is seventh) is good.
8th	Duugu nà idig ozo'ë wiägə.	The eighth year (year which is eighth) is good.
9th	Duugu nà idig yəəsi wiägə.	The ninth year (year which is ninth) is good.
10th	Duugu nà əsəgdi wiägə.	The tenth year (year which is tenth) is good.

Ordinal numbers often follow a relative connector and have the relative definite suffix –ë, ī. The ordinal number **moogë** ‘first’ follows a singular noun and singular relative connector **ná** ‘that, which’. All other ordinal numbers follow a plural noun and plural relative connector **nà** ‘that, which’. The ordinal numbers **moogë** ‘first’ and **yaanë** ‘second’ are different than the cardinal numbers **taman** ‘one’ and **dhaag** ‘two’, but all other ordinal and cardinal numbers are similar.

However, in *Fand 17-18*, the ordinal number **moog** ‘first’ comes in the dependent phrase **é gara moog-e** ‘when at first’, and does not follow a noun or relative connector.

(Fand 17-18) (In dependent phrase)

É gara **moog-e**, moraa əzí bee
guruusugu ta tu wa.

When at **first**, government came and said
the amount (of payment) was not correct.

In summary, we have the following numbers:

Cardinal numbers		Ordinal numbers			
1	taman	20	jaa dui əŋ	1st	moogë
2	dhaag	21	jaa dui əŋ è nà taman	2nd	yaanë
3	ozo	22	jaa dui əŋ è nà dhaag	3rd	ozë
4	yəəsə	30	jaa dui əŋ è nà əsəgdi	4th	yəəsi
5	aasaaman	40	jag duig əŋə dhaag	5th	aasaamanë
6	thəldig	50	jag duig əŋə dhaag è nà əsəgdi	6th	thəldigī
7	idig dhaag	60	jag duig əŋə ozo	7th	idig dhaagë
8	idig ozo	70	jag duig əŋə ozo è nà əsəgdi	8th	idig ozë
9	idig yəəsə	80	jag duig əŋə yəəsə	9th	idig yəəsi
10	əsəgdi	90	jag duig əŋə yəəsə è nà əsəgdi	10th	əsəgdi
11	əsəgdi è nà taman	100	jag duig əŋə aasaaman		
12	əsəgdi è nà dhaag	200	jag duig əŋə əsəgdi		

Exercise 19

Underline all numbers in the sentences below. Do not underline any other words.

(Fand 1-2)

Fəndin é gara dawsé moraagee-ne

When Fandi (he) fought the government,

belän jirsig dhaag jo.

(Fand 17-18)

É gara moog-e, moraa əzí bee
guruusugu ta tu wa.

(Fand 33)

Ar u billi jog kay wa, bell jen taman.

(Jafar 8)

Buñur man bel Feetfa,
dawsa tayeeg dhaag.

(Jen 4-6)

Mintaazee ag koyj ag tal dhaag ag bij
äg golgo nà dhaag een é jəəg.

(Jen 9)

Ag tazan ag Magsaad ag tazan yəəsə.

(Tifa 5-6)

Kasaga bii tiwdániigə é kora la 'əwiigí
é teed taman è meed é buñurgii-ni.

he had only two piasters.

*When at first, government came and said
the amount (of payment) was not correct.*

Don't kill all the people; just kill the one man.

*A certain youth called Feetfa
killed two giraffes.*

*After that, two of us passed (it) and
left our other two companions behind.*

Including Magsad, we were four.

*Let young boys (they) be tied because it will
help them be sat down in one rope of unity.*

Adjectives

Adjectives describe or tell information about a noun. Singular adjectives follow singular nouns and plural adjectives follow plural nouns. Singular adjectives can also follow a singular relative connector **ná** 'that, which' and plural adjectives can also follow a plural relative connector **nà** 'that, which'.

In *Cooj 2-3*, the adjective **faa** 'old' follows and describes the singular noun **jen** 'person'.

(Cooj 2-3) (Follows singular adjective)

É gara a lejjə é Daal-e, a gəmsəgə
jen faa ná bel Coojoo'ëən, e an gəi-bəl.

*When I arrived to Dal Valley, I found an
old man named Coojo, sitting under a Gai tree.*

In *Mijn 4-5*, the adjective **əŋ** 'bad' follows and describes the plural noun **jeg** 'things'.

(Mijn 4-5) (Follows plural adjective)

Jog Gooro ba əssəgən jeg əŋi.

Goor tribe, well . . . became for us bad things.

In *Assa 6-7*, the adjective **əŋ** 'bad, old' follows the relative connector **nà** 'that, which'. The relative phrase **nà əŋ** 'that are bad' describes the plural noun **jeg** 'things'.

(Assa 6-7) (Follows plural relative connector)

Bel goog wa. Jeg biig nà əŋ ta juun a məərənīnin jo. *She doesn't have clothes—only some things that bad
from long ago I was buying for her.*

In (1), the singular adjective **koofar** 'thin' follows the singular noun **too** 'cow'. In (2), **koofar** follows the singular relative connector **ná** 'that, which' to describe the singular noun **too**.

Adjective	After		
Singular	noun	(1) Jen tursə <u>too koofar</u> .	<i>Person saw a <u>thin</u> cow.</i>
	relative	(2) Jen tursə <u>too ná koofar</u> .	<i>Person saw a <u>cow that was thin</u>.</i>
Plural	noun	(3) Jen tursə <u>tog koofarg</u>	<i>Person saw <u>thin</u> cows.</i>
	relative	(4) Jen turus <u>tog nà koofarg</u> .	<i>Person saw <u>cows that were thin</u>.</i>

In (3), the plural adjective **koofarg** ‘thin’ follows the plural noun **tog** ‘cows’. In (4), **koofarg** follows the plural relative connector **nà** ‘that, which’ to describe the plural noun **tog**.

Most singular adjectives have no suffix, and most plural adjectives have the suffix **-g**. The plural suffix **-g** attaches to adjectives with final consonants or vowels.

Adjectives with plural suffix **-g**

Root-final	Singular	Plural	
r	gaar <u>cuu</u>	gaareeg <u>cuug</u>	<i><u>sweet</u> pork</i>
	wee <u>ber</u>	wisəg <u>berg</u>	<i><u>clean</u> house</i>
	taaz <u>kar</u>	taazg <u>karg</u>	<i><u>loose</u> door</i>
	mosor <u>bur</u>	mosoreeg <u>burg</u>	<i><u>remaining</u> horse</i>
	jaa <u>dhəpər</u>	jog <u>dhəpərg</u>	<i><u>stuttering</u> boy</i>
	too <u>koofar</u>	tog <u>koofarg</u>	<i><u>thin</u> cow</i>
	kamalog <u>kayaar</u>	kamalogaad <u>kayaarg</u>	<i><u>beautiful</u> girl</i>
	pare <u>samaar</u>	pareeg <u>samaarg</u>	<i><u>rough</u> leather bag</i>
l	od <u>segar</u>	oog <u>segarg</u>	<i><u>strong</u> wife</i>
	pare <u>baal</u>	pareeg <u>baalg</u>	<i><u>striped</u> bag</i>
	deel <u>gaal</u>	deelg <u>gaalg</u>	<i><u>distant</u> lake</i>
	jen <u>bandhal</u>	jog <u>bandhalg</u>	<i><u>weak</u> person</i>
n	mui <u>dhomol</u>	muig <u>dhomolg</u>	<i><u>big</u> wildebeast</i>
	saa <u>ən</u>	sag <u>əng</u>	<i><u>bad</u> wine</i>
y	kagdar <u>ay</u>	kagdarg <u>ayg</u>	<i><u>sour</u> food</i>
	buul <u>kay</u>	buulg <u>kayg</u>	<i><u>finished</u> bread</i>
a	saaw <u>yaa</u>	saaweeg <u>yaag</u>	<i><u>new</u> grass-cutter</i>
ə	saa <u>bəə</u>	sag <u>bəəg</u>	<i><u>acidic</u> wine</i>
	gaa <u>ləwə</u>	gaag <u>ləwəg</u>	<i><u>round, circular</u> pumpkin</i>
ə	əŋə <u>dəmə</u>	əŋg <u>dəməg</u>	<i><u>blind</u> girl</i>
e	jen <u>cee</u>	jog <u>ceeg</u>	<i><u>unavailable</u> person</i>
i	maaw <u>fuui</u>	maaweeg <u>fuuig</u>	<i><u>male</u> gazelle</i>
	koleez <u>ii</u>	koleezg <u>iig</u>	<i><u>heavy</u> sword</i>
u	dal <u>lusu</u>	dalg <u>lusug</u>	<i><u>hot</u> cooking pot</i>
	jaa <u>dusu</u>	jaalge <u>dusug</u>	<i><u>ignorant</u> boy</i>

There are five colour adjectives that also have a plural suffix **-g**.

Colour adjectives

Singular	Plural	
jaa <u>dui</u>	jog <u>duig</u>	<u>black</u> person

leel <u>naar</u>	leel <u>g</u> <u>naarg</u>	<u>green</u> grass
niid <u>poo</u>	niig <u>poog</u>	<u>white</u> tooth
afad <u>bera</u>	afaag <u>berag</u>	<u>red</u> blood
jer <u>bor</u>	jerg <u>borg</u>	<u>yellow</u> sorghum

A few adjectives have other suffixes for singular and plural forms.

<u>Adjectives with other suffixes</u>			
	Singular	Plural	
/-iig	kapaad <u>paras</u>	kapaag <u>parsiig</u>	<i>full bowl</i>
/-og	jaa <u>karaab</u>	jaalge <u>karaa'og</u>	<i>troublesome boy</i>
/-əg	meed <u>weda</u>	meeg <u>wiəg</u>	<i>good rope</i>
/-əs	suud <u>muusu</u>	suug <u>muusəs</u>	<i>even, equal hair</i>
-n/-lgeeg	jeers <u>naan</u>	jeersag <u>nalgeeg</u>	<i>young, small hippo</i>
-ŋ	aasa <u>faa</u>	aasag <u>faŋ</u>	<i>old basket</i>
-da/-ŋ	poor <u>mada</u>	poorg <u>maŋ</u>	<i>big boat</i>

The preposition **é** ‘of’ can also introduce an adjective. In *Fand 27*, the preposition **é** ‘of’ introduces the adjective **mada** ‘big’. The prepositional phrase **é mada** ‘of big’ describes the noun **kaŋ** ‘group’.

(Fand 27) (Preposition introducing adjective)

Jadeera warsa kaŋ iinin é mada.

Jader led his group of big.

Exercise 20

Underline all adjectives in the sentences below. Do not underline any other words.

(Fand 25-26)

Jog e bée “Wəiddə de kor
man ná əni een tu wa.”

*The people (they) said, “Let us go since
a certain bad thing will not happen.”*

(Assa 4-5)

Korän kor ná lusu é kora
kor ná cuu'i wa.

*(She) was saying harsh words
instead of the kind words.*

(Mij 1-3)

È é mun naan
Baarga ɲawnän ɲalg ná əŋi,
e mərəniigə dumuun é Goor.

*At that time
the Baggara were kidnapping young girls
to sell to those far away past Goor tribe.*

(Tifa 4-5)

A bee tifən wedan, ən wa.

I say, tying is beneficial, not detrimental.

(Tifa 9-10)

Kəsəŋi ná aw ná é faag é faagə
ta tins, è ɲel andasa ná waydä.

*The friendship of sitting in lines is full of
teaching and results in a wonderful life.*

(Ozoog 4-5)

Jog ɲalge ná u bil, Tel gəwsi ũguun

The young people you have, God has given

gafa é jo maree.

(Ozoog 6)

Jina jog fuuigə 'wəyənígə
tu wəriigə oog-e jiinə?

(Ozoog 12-14)

Jen fuuin e wajja tu gar é kazaam-e,
jam ã gəmdí jeem
é nams e 'nəəmdi ɲalg inigin.

them to you for good reason.

*Why do male people (they) go out
to (they) marry a second wife?*

*When a male person goes out to work,
he tries hard to (he) provide a thing
of food for his children to eat.*

Relative clauses

A relative clause describes or tells information about a noun before the clause. The relative connector **ná** 'that, who, which' begins a relative clause describing a singular noun, and the relative connector **nà** 'that, who, which' begins a relative clause describing a plural noun. An adjective, adverb, verb and other words can be in a relative clause. Relative clauses with the relative definite suffix – **ë** describe a particular one of the noun that is known to the listeners.

In (1), the adjective **koofar** 'thin' follows the singular relative connector **ná** 'that, which' to describe the singular noun **too**. In (2), the adjective **koofarg** 'thin' follows the plural relative connector **nà** 'that, which' to describe the plural noun **tog**.

<u>Singular relative clause</u>	(1) Jen tursə too ná koofar.	<i>Person saw a cow <u>that was thin.</u></i>
<u>Plural relative clause</u>	(2) Jen turus tog nà koofarg.	<i>Person saw cows <u>that were thin.</u></i>

Relative clauses can be definite with the suffix –**ë**, –**ĩ** to describe a particular one of the noun in the mind of the listeners.

In *Assa 5*, the relative definite suffix –**ĩ** attaches to **ən** 'bad' at the end of the relative clause **ná ənĩ** 'that is bad'.

(*Assa 5*) (Definite, singular)

Kora kor **ná ənĩ**. *She speaks to me the word that is bad.*

This relative clause shows the singular noun **kor** 'word' is known to the listeners. People already know about unkind words, and this relative clause shows it is one of them.

In *Assa 6-7*, the relative clause **nà ən** 'that are old' has no relative definite suffix.

(*Assa 6-7*) (Indefinite, plural)

Bel goog wa. Jeg biig **nà ən** ta *She doesn't have clothes—only some things
juun a məərənīnin jo. that are old from long ago I was buying for her.*

This relative clause shows the plural noun **jeg biig** 'certain things' are not known to the listeners. Rather, they are introduced to listeners here for the first time.

Relative clauses often have a verb and other words. In *Jen 14*, the relative clause **nà ərsəniigə**

ogë ‘which were frightening us in that place’ has the verb ərso ‘frighten’ and describes the plural noun jega ‘the things’.

(Jen 14) (Definite, plural, with verb)

Naanda naan jo a tursi,
jega asaam nà əršəniigə ogë.

*It was only that day in which I saw it—the things **which** were frightening us in that place.*

Some definite relative clauses can begin the sentence as in *Jen 7-8*.

(Jen 7-8) (Relative clause begins sentence)

Nà ag bijjə dhaag é pəəgī,
jen ná əni e pallí tad d-iimuug.

***Those that** we left behind, the person that bad fell down in front of them.*

At least the following types of words can be in a relative clause.

Different types of words in a relative clause

<u>Verb</u>	(Jen 20-21)	jega <u>nà</u> arsoogë	<i>the things that frighten you</i>
<u>Adjective</u>	(Tifa 9-10)	andasa <u>ná</u> waydë	<i>the living that good</i>
<u>Adverb</u>	(Neer 11-13)	e gəldīn deen <u>ná</u> tad di	<i>he breaks it that down for them</i>

Exercise 21

Underline all relative clauses in the following sentences.

(Neer 11-13)

E dōos e bəg kara di e gəldīn
deen ná tad di, war ā garda
e gəldīn deen ná tad wa.

They also elicited the help of buffalo in order to break it that down for them, but she was not able to break it that down for them.

(Jen 5-6)

Ag koyj ag tal dhaag ag bij ag golgo
nà dhaag een é pəəg.

Two of us passed (it) and left our companions that were two at behind.

(Jen 14)

Naanda naan jo a tursi,
jega asaam nà əršəniigə ogë.

It was only that day in which I saw it—the things which were frightening us in that place.

(Assa 5)

Kora kor ná əni.

She speaks to me the word that is bad.

(Assa 6-7)

Bel goog wa. Jeg biig nà əŋ ta
juun a məərənīnin jo.

She doesn't have clothes—only some things that old from long ago I was buying for her.

(Mij 1-3)

È é mun naan
Baarga ḡawnān jalg nà əŋi,
e məərniigə dumuun é Goor.

At that time the Baggara were kidnapping the girls that young to sell to those far away past Goor tribe.

(Ozoog 7-8)

Jina 'wəyənīgə tu-i é kora ozoogo

They remarry because woman

nà ɛŋ te jisêniigə beenaadee-ne. *that bad are always gossiping.*

Adverbs

Adverbs describe or tell information about the action. There are adverbs that describe the manner, direction, place, time, and other information about the action. Most adverbs follow the verb but some can come before it.

In *Ozoog 4-5*, the *manner* adverb **jaam jaam** ‘wrongly’ tells how the action **jiddónə** ‘be treated’ was done.

(Ozoog 4-5) (Manner adverb)

Jog ɲalge nà u bil,

Tel gəwsi ũguun gafa é jo maree.

Ta ã **jiddónə jaam jaam** wa.

The young people you have,

God gave them to you for good reason.

They are not to be treated wrongly.

In *Fand 27-28*, the *direction* adverb **taw** ‘up’ tells the direction of the action **lèe** ‘go’.

(Fand 27-28) (Direction adverb)

Eg lèeŋ eg bòfo eg **lèe taw**.

They traveled and sang as they went up.

In *Cooj 9-10*, the *place* adverb **te** ‘here’ tells the location where the actions **wirêŋ** ‘cutting’ and **nərêŋ** ‘drools’ happen.

(Cooj 9-10) (Place adverb)

E bee, “A **wirêŋ** afad man tad **te**,
é kora é mäsii nee **nərêŋ te**.”

*He said, “I am cutting a certain blood here
because this insect drools here.”*

In *Cooj 7*, the *time* adverb **bare** ‘now’ tells when the action **ɲəm** ‘want’ happens.

(Cooj 7) (Time adverb)

È u **ɲəm** ɲii **bare** a?”

What do you want now?”

The preposition **é** ‘to, on, at, by, with’ and following noun can make a time adverb. In *Cooj 1*, the prepositional phrase **é naanda man** ‘on a certain day’ is a *time* adverb that tells when the action **wajja** ‘went’ happens.

(Cooj 1) (Time adverb with prepositional phrase)

A **wajja é naanda man** dumuun é Daal.

I went on a certain day to Dal Valley.

In *Neer 30-31*, the time adverb prepositional phrase **é naanda yaan** ‘on another day’ comes first in the sentence and tells when the action **adaga** ‘came’ happens.

(Neer 30-31) (Time adverb with prepositional phrase)

É naanda yaan, alda e adaga **On another day**, Fox came with

é faam man dhaan saladan. *a certain other idea to the hyena.*

Other time adverbs with the preposition é ‘to, on, at, by, with’ are listed below.

Time adverbs with preposition é

é fog	<i>tomorrow</i>
é yaag	<i>a while</i>
é kaayeeg	<i>at night</i>
é naanda yaan	<i>another day</i>
é garanda	<i>at that time</i>

There are other adverbs that describe the verb or other words with other information. Most adverbs follow the verb, but some can come before it.

In *Neer 26*, the adverb **jo** ‘just, only’ gives emphasis to the verb **dar** ‘hide’ and comes after this verb.

(Neer 26) (Emphasizes verb; after verb)

Ə, wee dar jo ã gawda iigə jalgan. *Let’s **just go hide** to give this milk to children.*

In *Jafar*, the adverb **jo** ‘just, only’ gives emphasis to the subject noun **Jafarin** ‘Jafar’ and comes before the verb **dawsa** ‘killed’.

(Jafar 6) (Emphasizes subject; before verb)

Jafarin é mane jo dawsa cawreeega yəəsə. *Jafari, **just** by himself, killed four rabbits.*

In *Fand 1-2*, the adverb **jo** ‘just, only’ gives emphasis to the object noun **jirsig** ‘piasters’ and comes after this noun.

(Fand 1-2)

Fəndin é gara dawsé moraagee-ne *When Fandi (he) fought the government,*
belän jirsig dhaag jo. *he had **just** two piasters.*

Negative adverb

The negative adverb **wa** ‘not’ always comes at the end of the clause (group of words with a verb). It shows the opposite of the verb or other words in the sentence.

In *Jafar 7*, the negative **wa** ‘not’ shows the opposite of the verb **dawsa** ‘kill’.

(Jafar 7) (Opposite of verb)

Məid kuudu dawsa jeem dee wa. *The old man of Kuud did **not kill** any animal.*

In *Assa 2*, the negative **wa** ‘not’ shows the opposite of the adverb **maŋ** ‘well’.

(Assa 2) (Opposite of adverb)

Massee jisêna maŋ wa. *The Massee sickness is **not** treating me well.*

In *Jafar 13*, the negative **wa** ‘not’ shows the opposite of the *prepositional phrase é naanda man* ‘in a certain day’ which is used as a time adverb.

(Jen 13) (Opposite of prepositional phrase)

Jeem arsan aneen é naanda man wa. *There has **not** been a day I was as frightened as this.*

In summary, various adverbs are listed below:

Manner adverbs	Direction adverbs	Place adverbs
bir <i>openly</i>	tad <i>down</i>	teeze, te <i>here (near speaker)</i>
regaad <i>loudly</i>	sim <i>down in</i>	taaza, ta <i>there (near listener)</i>
maŋ <i>well</i>	cab <i>up</i>	tiizi, ti <i>there (away from both)</i>
su <i>deeply</i>	dumuun <i>towards</i>	
tifij <i>quickly</i>	taw <i>up</i>	
jaam <i>wrongly</i>	tu <i>out, away</i>	
duul <i>difficultly</i>	fan <i>on, to</i>	
pad <i>suddenly</i>		
Time adverbs	Other adverbs	
bare <i>now</i>	di <i>also, very</i>	pad <i>always, forever</i>
kayn <i>yesterday</i>	re <i>very</i>	jo <i>only, no more, just</i>
feedool <i>early morning</i>	deene <i>only</i>	gəl <i>just, in that way</i>
	taan <i>again</i>	jodi <i>also</i>
	maree <i>somehow</i>	wa <i>not</i>
	ma <i>even, very</i>	aneen <i>like this</i>

Exercise 22

Underline all adverbs and words used as adverbs in the sentences below. Do not underline any other words.

(Miə 1)

Miə man naamănê í ulgi maŋ wa.

There was a goat beaten badly by thirst.

(Miə 14-15)

É gara lijjí tu-i, e rag fol-muu e gaŋ re regaad e waj ləŋ pad.

When he was out, he looked back at top of hole, laughed hysterically and he left forever.

(Neer 11-13)

E dòos e bàg kara di e gəldĩn deen ná tad di, war ã garda e gəldĩn deen ná tad wa.

They also elicited help of the buffalo in order to also break it down for them, but she was not able to break it down for them.

(Neer 14-15)

É gara kəssí ufun-i, e doos

When she struck the tree,

ləŋ e waj sim ufu-aan.

(Neer 23)

É gara alda dhəni̯ iigii-ni,

kuwən e mal fan taw,

iigə eg mal fan tad.

(Neer 26)

Ə, wee dar jo ã gawda iigə jalgan.

(Neer 31-32)

“U wər uuŋ cab aneen u bəgəgən

moo man ã naamda kar nii.

(Fand 2-3)

Massa jogo gəl bee e

la gəfi wa.

(Fand 5-6)

Enna gəl Fəndi bəgsónin

lijji̯ í Kərtuum te.

(Fand 12-13)

Moraa əzi̯ taan beên Fəndin e gawda

gurus taan.

(Fand 28-29)

Lijji̯ waa Daal-muu-ni,

e rag tu.

(Jen 10)

Ləŋ ma é gara jen ərsiigǎ,

ag koyj maree.

(Jen 13)

Jeem arsan aneen é naanda man wa.

(Assa 2)

Massee jisəna maŋ wa,

naamāna su, su, su.

(Tifa 1-2)

Kasaga e bür e tiwsəniigə wa'ee-ne,

òr koreega og əg tifiij tifiij.

her horns went deep into the tree.

While Fox was milking,

froth accumulated to up (in the pan),

and milk accumulated to down (under the pan).

Let's just go hide to give this milk to children.

You go carry yourself up and bring us some fire so that we may eat this buffalo.

(He) denied the people just saying he would not give it (money).

For this reason, Fandi was captured by them (officials) when he arrived there in Khartoum.

The government (it) came again, again requesting Fandi to pay the money.

When they arrived in front of Daal water valley he stopped there.

Even though the thing frightened them (us), we were able to go past somehow.

There has not been certain day I was frightened as this.

The Massee sickness is not treating me well, giving me deep pain.

When boys remain not tied up (with rules), they mix words in place of our mouths quickly.

Suffixes (enclitics) on nouns, adjectives and other words

There are many suffixes that can attach to nouns, adjectives and other words. Read each of the sentences below. Listen carefully to how the word **seen** ‘ruler’ changes with each different suffix.

Suffixes on nouns [check all]

Definite	a	Jen e tursə <u>seena</u> .	Person saw the ruler.
Equal sign	a	Feetfan <u>seena</u> .	Feeta is a ruler.
Receiver	an	Jaan e gawsa jeem <u>seenan</u> .	Child gave something to the ruler.

Accompaniment	e	Jaan e leen è <u>seene</u> .	<i>Child came with the ruler.</i>
Dependent final	-e	É gara jaan tursə seen-e, . . .	<i>When the child saw a ruler, . . .</i>
Relative definite	ë	Jaan jam jen ná tursə <u>seenë</u> .	<i>Child wants the person who saw a ruler.</i>
Definite dependent	ee-ne	É gara jaan tursə <u>seenee-ne</u> , . .	<i>When the child saw the ruler, .</i>
Relative definite dependent	ëë-ne	É gara jaan jam jen ná tursə <u>seenëë-ne</u> , . .	<i>When the child wants the person who saw a ruler, . .</i>
Relative accompaniment	ëëne	Jaan e leen è jen ná tursə <u>seenëëne</u> .	<i>Child came with the person who saw the ruler.</i>
Relative receiver	ëën	Jaan e gawsa jeem jen ná tursə <u>seenëën</u> .	<i>Child gave something to the person who saw a ruler.</i>
Perfect	ar	Jaan e tursə <u>seesar</u> .	<i>The child completely saw the ruler.</i>

These are only a few of the suffixes that can attach to nouns, adjectives and other words. Others are shown below according to the final consonant or vowel of the word.

Suffixes on nouns, adjectives and other words with different final letters

Final	Definite, equal sign	Receiver	Accompaniment	Dependent	Relative definite	Definite dependent	Relative definite dependent	Relative accompaniment	Relative receiver	Perfect
Consonant	a ə o u	an ən on un	e i	-e -i	ë ï	ee-ne ii-ni	ëë-ne ïï-ni	ëëne ïïni	ëën ïin	ar
z, w, y	an ən on un	an ən on un	ne ni	-ne -ni	ë ï	ee-ne ii-ni	ëë-ne ïï-ni	ëëne ïïni	ëën ïin	ar
vowel	n	n	ne ni	-ne -ni	ë ï	'ee-ne 'ii-ni	'ëë-ne 'ïï-ni	'ëëne 'ïïni	'ëën 'ïin	r

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

Definite and equal sign suffixes

Definite and equal sign suffixes are similar but different in tone.

Definite nouns

The definite suffix **-n, -a, -an** shows a noun is already known to the listeners. It is a particular

one of the noun, and not any other one of that noun.

In *Neer 19-20*, the noun **bay** ‘container’ does not have the definite suffix because it is not a particular one of the noun. **Alda** ‘Fox’ is asking for any **bay** that **Əəl** ‘hyena’ might have in his house.

(Neer 19-20) (Without definite suffix)

Ag curəə too man tad. *We tied down a certain cow.*
ag ɲam ũ gəwdə bay man ã dhəddi. *Please, give us a certain container for milking.*

In *Neer 21-22*, the definite noun **bayn** ‘container’ has the definite suffix **-n** to show it is the same **bay** mentioned before that the listeners already know about.

(Neer 21-22) (Definite)

Alda e doos e bad bayn é salada *Fox began to puncture the container of the hyena*
í bəl é fol. *in under with a hole.*

Sometimes nouns mentioned for the first time in a story are already known to the listeners. So, they have the definite suffix.

In *Fand 34-35*, the nouns **moon** ‘the bullet, fire’ and **gəələ** ‘the shield’ have the definite suffixes **-n** and **-ə**.

(Fand 34-35) (First mention definite)

Jen e billi də kund, moon e *A person (he) shot him in his chest, the bullet*
bad gəələ ləɲ tu e tir. *penetrated the shield so that he died.*

This is the first mention of **moon** and **gəələ** in this story. However, the listeners already have these nouns in mind when they hear that a soldier aims at Jader just before *Fand 34-35*.

Some animals or people in stories are known from other stories. So, they are mentioned for the first time in a new story with a definite suffix.

In *Miə 7-9*, **Alda** ‘the fox’ is mentioned for the first time with the definite suffix **-a** because he is well known from other stories.

(Miə 1)

Miə man naamănê í ulgi maɲ wa. *There was a goat beaten badly by thirst.*

(Miə 7-9)

Alda é yaag e bədəgə ɲam ã madda *After a while, the fox appeared and also wanted*
feg di. E gəmsəgə miən e naa é fol. *a drink. He discovered the goat down in the well.*

However in *Miə 1*, **miə** ‘goat’ is mentioned for the first time without a definite suffix because it is not known from other stories. It only has the definite suffix **-n** when mentioned the second

time in *Miə* 7-9 after it is known by the listeners.

The definite suffix **-n**, **-a** can attach to nouns, possessor nouns, possessed nouns, possessor pronouns, adjectives, demonstratives, and possibly other words.

Definite suffix on different types of words

<u>Noun</u>	(Neer 21)	bay <u>n</u>	<i>the container</i>
	(Fand 34)	moon <u>n</u>	<i>the fire, bullet</i>
	(Fand 35)	gəə <u>lə</u>	<i>the shield</i>
	(Miə 7)	alda <u>a</u>	<i>the fox</i>
<u>Possessor noun</u>	(Tifa 3)	tifən é Gəəmgə	<i>the tying of Gəəmgə</i>
	(Jafar 2)	cil í wiləngə	<i>the horn of hunting</i>
	(Neer 2)	jeg é leeleega biig	<i>the certain things of grasses</i>
	(Neer 10)	nalg é neereman	<i>the child of neerema</i>
	(Neer 29)	nalg é salada	<i>the child of hyena</i>
	(Neer 21)	bay <u>n</u> é salada	<i>the container of the hyena</i>
	(Mij 12)	paren é mənilə	<i>the skin of the devil</i>
	(Jafar 7)	məid kuudu	<i>the old man of Kuud clan</i>
	(Mij 4-5)	jog Gooro	<i>the people of Goor</i>
<u>Possessed body part</u>	(Ozoog 15)	ə kundu	<i>the his heart</i>
<u>Possessed family noun</u>	(Jen 5)	äg golgo	<i>the our colleagues</i>
	(Ozoog 18)	kor dogo jiigə	<i>the word of your husbands</i>
<u>Possessor pronoun</u>	(Fand 27)	kaŋ iinin	<i>the his group</i>
	(Mij 8-9)	mosor iinin	<i>the his horse</i>
<u>Adjective</u>	(Ozoog 6)	jog fuuigə	<i>the male people</i>
<u>Demonstrative</u>	(Fand 22)	kolodo neen	<i>the this egg</i>
<u>Possessor noun-location</u>	(Fand 30)	gara suugiilg	<i>the place in market</i>
<u>Quantity</u>	(Fand 16-17)	duurgu foroj	<i>the few times</i>
	(Mij 5-6)	jega daga kay	<i>all the things of us</i>
<u>Number</u>	(Jafar 6)	cawreega yəəsə	<i>the four rabbits</i>
<u>Possessed noun</u>	(Tifa 2)	koreega og əg	<i>the mouths of place of words</i>

The definite suffix usually attaches to the last word of the noun phrase (groups of words with a noun). Sometimes, it attaches to more than one word of the noun phrase (such as **bayn é salada** ‘the container of hyena’) or only to the first word of the noun phrase (such as **gara suugiilg** ‘the place in market’).

In (1) the definite suffix **-a** attaches to the singular noun **seen** ‘ruler’. In (2) the definite suffix **-a** attaches to the plural noun **seeng** ‘rulers’.

Definite		
Singular	(1) <u>Seena</u> wedan.	<i>The ruler is good.</i>
Plural	(2) <u>Seenga</u> wiəgə.	<i>The rulers are good.</i>

The following singular and plural definite nouns can take the place of **seena** ‘the ruler’ and **seenga** ‘the rulers’ in (1-2). The definite suffix **-a** attaches to most final consonants, the suffix **-an** attaches to final **z, y, w**, and the suffix **-n** attaches to final vowels.

Definite nouns (Same as Equal sign nouns)

	<u>Singular</u> Noun	(1) <u>Singular</u> Definite noun	<u>Plural</u> Noun	(2) <u>Plural</u> Definite noun	
b	jiləb	jiləbə	jiləbəg	jiləbəgə	<i>water spring</i>
d	maad	maada	maadag	maadagə	<i>snake type</i>
dh	dhodh	dhodho	dhodhog	dhodhogo	<i>stork bird</i>
j	bimirij	bimirijə	bimirijəg	bimirijəgə	<i>bird type</i>
g	kamalog	kamalogo	kamalogaad	kamalogaada	<i>woman</i>
s	maroos	marooso	marooseg	maroosega	<i>spider</i>
m	kaam	kaama	kaamg	kaamga	<i>pala</i>
n	seen	seena	seeng	seenga	<i>ruler</i>
ɲ	məɲ	məɲə	məɲg	məɲgə	<i>wild cat</i>
ŋ	ɲaŋ	ɲaŋa	ɲaŋeeg	ɲaŋeegə	<i>crocodile</i>
r	pur	puru	puriig	puriigə	<i>flower</i>
l	laal	laala	laalaag	laalaaga	<i>pumpkin type</i>
z	məəz	məəzən	məəzəd	məəzədə	<i>grandfather</i>
	yaaz	yaazan	yaazaad	yaazaada	<i>sister</i>
	jaaz	jaazan	jaazaag	jaazaaga	<i>old clothes</i>
	kuuz	kuuzun	kuuzəg	kuuzəgu	<i>shadow</i>
w	maaw	maawan	maaweeg	maaweega	<i>gazelle</i>
	daw	dawan	daweeg	daweega	<i>monkey</i>
	ceew	ceewan	ceeweeg	ceeweega	<i>lame person</i>
	bew	bewan	bewg	bewga	<i>type of tree</i>
y	kaay	kaayan	kaayg	kaayga	<i>witch doctor</i>
	tay	tayan	tayg	tayga	<i>giraffe</i>
a	waayaa	waayaan	waayaag	waayaaga	<i>bird type</i>
ə	buə	buən	buəg	buəgə	<i>tree type</i>
u	buu	buun	buug	buugu	<i>roof for chickens</i>
e	ree	reen	reeg	reega	<i>cotton</i>
o	too	toon	tog	togo	<i>cow</i>
i	jii	jiin	jiig	jiigə	<i>guinea fowl</i>
	ɲui	ɲuin	ɲuig	ɲuigə	<i>leopard</i>
	mui	muin	muig	muigə	<i>wildebeest</i>

When the suffixes **-a, -an** with light vowel attach to nouns with light vowels (such as **maad** ‘snake’, **ceew** ‘lame person’), the suffixes do not change (as in **maada** ‘the snake’, **ceewan** ‘the lame person’). But when the suffixes **-a, -an** attach to nouns with heavy vowels (such as **jiləb** ‘spring’, **məəz** ‘grandfather’), the suffixes become heavy **-ə, -ən** (as in **jiləbə** ‘the spring’, **məəzən** ‘the grandfather’). When the suffixes **-a, an** attach to nouns with vowels **o** or **u** (such as **dhodh** ‘stork’, **kuuz** ‘shadow’), the suffixes become **-o, -on** or **-u, un** (as in **dhodho** ‘the stork’, **kuuzun** ‘the shadow’).

Equal sign nouns

The equal sign suffix **-a, -n, -an** can take the place of the equal sign verb **ta** ‘is, be, are’. The suffix **-an** in (4) can take the place of **ta** in (3).

(3) Feetfan **ta** baaw. *Feetfa is a father.*

(4) Feetfan baaw**an**. *Feetfa is a father.*

The equal sign suffix can make a noun stand alone as a complete sentence. For example, the answer to question (5) can be sentence (6) with the equal sign suffix **-n**.

(5) Nin nee? *What is this?*

(6) Toon. *Is a cow.*

The equal sign suffix **-a, -n, -an** can attach to nouns, adjectives, possessor pronouns and demonstratives.

Equal sign suffix on different types of words

<u>Noun</u>		agaara	<i><u>is</u> a hunter</i>
		seena	<i><u>is</u> a ruler</i>
<u>Adjective</u>		jaalge bandalga	<i><u>are</u> weak children</i>
<u>Possessor pronoun</u>		əənə	<i><u>is</u> mine</i>
<u>Demonstrative</u>	(Neer 1-2)	cawr neen	<i>this <u>is</u> a story</i>

Words with the equal sign suffix **-a, -n, -an** are similar to words with the definite suffix **-a, -n, -an**, but sounds different in tone. The equal sign noun **seena** ‘is a ruler’ in (7) sounds different in tone than the definite noun **seena** ‘the ruler’ in (8).

	Written	Sounds like	
<u>Equal sign</u>	(7) Feetfan seena .	[fēetfān séènà]	<i>Feeta <u>is</u> a ruler.</i>
<u>Definite</u>	(8) Jen tursə seena .	[jēn túrsó séènā]	<i>Person saw <u>the</u> ruler.</i>

The equal sign nouns below can take the place of **seena** ‘is a ruler’ in (7), and the definite nouns below can take the place of **seena** ‘the ruler’ in (8).

Singular equal sign and definite nouns

Noun		(7) Equal sign		(8) Definite		
Written	Sounds like	Written	Sounds like	Written	Sounds like	
waar	[wáár]	waara	[wáárā]	waara	[wáárá]	<i>insect type</i>
dəm	[dām]	dəmə	[dāmē]	dəmə	[dāmé]	<i>Arab</i>
kaam	[kààm]	kaama	[kààmà]	kaama	[kààmā]	<i>cow type</i>
jaaz	[jááz]	jaazan	[jáázān]	jaazan	[jáázán]	<i>old cloth</i>
məəz	[māəz]	məəzən	[māəzēn]	məəzən	[māəzēn]	<i>grandfather</i>
yaaz	[yàáz]	yaazan	[yàázān]	yaazan	[yàázán]	<i>sister</i>

waayaa [wááyáá]	waayaan [wááyáān]	waayaan [wááyáán]	<i>bird type</i>
urii [ūrīi]	uriin [ūrīin]	uriin [ūrīin]	<i>ostrich</i>
ordaa [órdàà]	ordaan [órdààn]	ordaan [órdààn]	<i>army</i>

The equal sign noun **seen̄ga** ‘are rulers’ in (9) sound different in tone than the definite noun **seen̄ga** ‘the rulers’ in (10).

	Written	Sounds like	
<u>Equal sign</u>	(9) Jogo <u>seen̄ga</u> .	[jōgó <u>sè̄ngà</u>]	<i>The people are rulers.</i>
<u>Definite</u>	(10) Jen tursə <u>seen̄ga</u> .	[jēn túrsə <u>sè̄ngā</u>]	<i>Person saw the rulers.</i>

The equal sign nouns below can take the place of **seen̄ga** ‘are rulers’ in (9), and the definite nouns below can take the place of **seen̄ga** ‘the rulers’ in (10).

Plural equal sign and definite nouns

Noun		Equal sign		Definite	
Written	Sounds like	Written	Sounds like	Sounds like	
waarg	[wáārg]	waarga	[wáārgà]	[wáārgá]	<i>insect type</i>
dəmg	[dēm̄g]	dəmgə	[dēm̄gə]	[dēm̄gó]	<i>Arab</i>
kaamg	[kàām̄g]	kaamga	[kàām̄gà]	[kàām̄gā]	<i>cow type</i>
jaazaag	[jáázāāg]	jaazaaga	[jáázāāgà]	[jáázāāgá]	<i>old cloth</i>
mæzæəd	[mǣzǣəd]	mæzæədə	[mǣzǣədə]	[mǣzǣədó]	<i>grandfather</i>
yaazaad	[yàázāād]	yaazaada	[yàázāādà]	[yàázāādá]	<i>sister</i>
waayaag	[wááyáāg]	waayaaga	[wááyáāgà]	[wááyáāgá]	<i>bird type</i>
uriig	[ūrīīg]	uriigə	[ūrīīgə]	[ūrīīgó]	<i>ostrich</i>
ordaag	[órdàāg]	ordaaga	[órdàāgà]	[órdàāgā]	<i>army</i>

Most words with equal sign suffixes sound different in tone than the same words with a definite suffix. We can usually know the correct meaning by the sentence. Words with equal sign suffixes are in sentences with verbs, and words with definite suffixes are in sentences without verbs.

However, if Gəmg speakers decide to make a difference in writing, they could add eyes to the equal sign suffixes –**ā**, –**ān** (as in **də̄mā** ‘is an Arab’, **yaazān** ‘is a sister’) and on the vowel before the equal sign suffix –**n** (as in **ordān** ‘is an army’). In this way, all equal sign words would be written differently than definite words.

In summary, we have the following definite and equal sign suffixes:

Definite and equal sign suffixes

After		Noun	Definite, Equal sign noun
Most final consonants	-a	maad	maada <i>snake type</i>
		jiləb	jiləbə <i>water spring</i>
		dhodh	dhodho <i>stork bird</i>
		pur	puru <i>flower</i>

Final z, w, y	-an	ceew mæz kuuz	ceewan mæzæn kuuzun	<i>lame person</i> <i>grandfather</i> <i>shadow</i>
Final vowels	-n	waayaa	waayaan	<i>bird type</i>

Exercise 23

Underline all definite and equal sign words in the sentences below. Do not underline any other words.

(Neer 1-2)

Cawr neen é salada é ald é jeg é leeleega biig nà an leeleegë.

This is a story of a hyena, of a fox, and of some things (animals) of the grasses that remain

(Neer 5-6)

E dòos e gəmsəgə ñeereman e koosso e an ufu-ool.

On their way they found the ñeerma crying and resting up in the Tabaldi tree.

(Fand 1-2)

Fəndin é gara dawsé moraagee-ne belán jirsig dhaag jo.

When the Fandi (he) fought government, he had only two piasters.

(Fand 2-3)

Massa jogo gəl bee e la gəfi wa.

(He) denied the people (local officials), saying he would not give it (money).

(Fand 18-19)

Tayn moraan liin awsor Faaz-aan.

Then the government arrived at Faaz area.

(Fand 27)

Jadeera warsa kañ iinin é mada.

The Jader led the his group which was very big.

(Fand 21)

Wərí gaama tu, jogo e durdu kolodo tad.

He (Jader) brought (the people of) the Gaam hill in order to hide an the egg in the ground.

(Mijn 4-5)

Jog Gooro ba əssəgən jeg əñi.

The people of Goor tribe, well . . . became for us enemies.

(Mijn 5-6)

Jog eg əzı ba, eg wār jega daga kay.

When these people (they) come, they take all the things of us.

(Mijn 9-12)

Anenda jen faa ná bel Mijjib tayn e doos e əbi d-eel e maa iing e an mosor-ool é paren é mənilə dees.

So, that old man called Mijjib then began to ride on him priding himself sitting up on the horse with the animal skin of the demonic power in his hand.

(Tifa 1-2)

Kasaga e bür e tiwsəniigə wa'ee-ne, òr koreega og əəg tifij tifij.

When the boys remain not tied up, they mix the words in place of our mouths quickly.

(Ozoog 18-19)

Ozoog, əddə é kor dogo jiiğ é kor é Tel é man-e,

Women, live only by word of your the husbands and by word of God,

ũ gərdə ũ əddə ma maŋ.

you will be able to (you) live very well.

Receiver suffixes

The receiver suffix **-an, -n** shows a person or animal that is spoken to, receives something, or benefits from the action. The receiver suffix only attaches to person or animal nouns or to words that describe them.

In (1), the receiver suffix **-an** attaches to the noun **seenan** ‘to ruler’ because he is spoken to.

- (1) Jen e beesa seenan, “Kor ta isi?” Person spoke to ruler, “How are you?”
- (2) Jen e gawsa jeem seenan. Person gave something to ruler.
- (3) Jen e dooso taw seenan. Person stood up for ruler.

In (2), the receiver suffix **-an** attaches to **seenan** ‘to ruler’ because he is given something. In (3), the receiver suffix attaches to **seenan** ‘for ruler’ because the action **dooso taw** ‘stood up’ is done for the benefit of the ruler.

The receiver suffix **-an, -n** can attach to nouns and adjectives, and possibly to other words.

Receiver suffix on different types of words

<u>Noun</u>	(Neer 25-26)	<u>nalgan</u>	<u>to children</u>
	(Neer 30-31)	<u>saladan</u>	<u>to hyena</u>
	(Fand 12-13)	<u>Fəndin</u>	<u>to Fandi</u>
	(Jafar 9)	<u>məidən</u>	<u>to man</u>
<u>Adjective</u>	(Cooj 11-12)	<u>jog faŋan</u>	<u>to old men</u>

In (1) the receiver suffix **-an** attaches to the singular noun **seen** ‘ruler’. In (2) the receiver suffix **-an** attaches to the plural noun **seeng** ‘rulers’.

Receiver

Singular	(1) Jaan gawsa jeem <u>seenan</u> .	<i>Child gave something to the <u>ruler</u>.</i>
Plural	(2) Jaalge gawsa jeem <u>seengan</u> .	<i>Child gave something to the <u>rulers</u>.</i>

The following singular and plural receiver nouns can take the place of **seenan** ‘for ruler’ and **seengan** ‘for rulers’ in (1-2). The receiver suffix **-an** attaches to all final consonants including final **z, y, w**, and the suffix **-n** attaches to final vowels.

Receiver nouns

	<u>Singular Noun</u>	<u>(1) Singular Receiver noun</u>	<u>Plural Noun</u>	<u>(2) Plural Receiver noun</u>	
d	maad	maadan	maadag	maadagan	<i>snake type</i>
dh	dhodh	dhodhon	dhodhog	dhodhogon	<i>stork bird</i>

j	bimirij	bimirijən	bimirijəg	bimirijəgən	<i>bird type</i>
g	kamalog	kamalogon	kamalogaad	kamalogaadən	<i>woman</i>
s	maroos	marooson	marooseg	maroosegan	<i>spider</i>
m	kaam	kaaman	kaamg	kaamgan	<i>jala</i>
n	seen	seenan	seeng	seengan	<i>ruler</i>
ɲ	məɲ	məɲən	məɲg	məɲgən	<i>wild cat</i>
ŋ	ɲaən	ɲaənən	ɲaəŋg	ɲaəŋgən	<i>crocodile</i>
z	məəz	məəzən	məəzəd	məəzədən	<i>grandfather</i>
	yaaz	yaazan	yaazaad	yaazaadan	<i>sister</i>
w	maaw	maawan	maaweeg	maaweegan	<i>gazelle</i>
	daw	dawan	daweeg	daweegan	<i>monkey</i>
	ceew	ceewan	ceeweeg	ceeweegan	<i>lame person</i>
y	kaay	kaayan	kaayg	kaaygan	<i>witch doctor</i>
	tay	tayan	tayg	taygan	<i>giraffe</i>
a	waayaa	waayaan	waayaag	waayaagan	<i>bird type</i>
o	too	toon	tog	togon	<i>cow</i>
i	jii	jiin	jiig	jiigən	<i>guinea fowl</i>
	ɲui	ɲuin	ɲuig	ɲuigən	<i>leopard</i>
	mui	muin	muig	muigən	<i>wildebeest</i>

When the suffix **-an** with light vowel attaches to nouns with light vowels (such as **maad** ‘snake’, **ceew** ‘lame person’), the suffix does not change (as in **maadan** ‘for snake’, **ceewan** ‘for lame person’). But when the suffix **-an** attaches to nouns with heavy vowels (such as **məəz** ‘grandfather’), the suffix becomes heavy **-ən** (as in **məəzən** ‘for grandfather’). When the suffix **-an** attaches to nouns with vowels **o** or **u** (such as **dhodh** ‘stork’), the suffix becomes **-on** (as in **dhodhon** ‘for stork’).

Words with the receiver suffix **-n**, **-an** are similar to words with the equal sign and definite suffix **-a**, **-n**, **-an**, but sometimes sound different in tone. The singular equal sign noun **məəzən** ‘is a grandfather’ in (3) and the definite noun **məəzən** ‘the grandfather’ in (4) sound different in tone than the receiver noun **məəzən** ‘for grandfather’ in (5).

	Written	Sounds like	
<u>Equal sign</u>	(3) Feetfan məəzən .	[féētɸān məəzən]	<i>Feeta is a ruler.</i>
<u>Definite</u>	(4) Jen tursə məəzən .	[jən túrsə məəzən]	<i>Person saw the grandfather.</i>
<u>Receiver</u>	(5) Jaan gawsa jeem məəzən .	[jāān gāwsā jēēm məəzən]	<i>Child gave something to grandfather.</i>

Singular nouns with equal sign, definite and receiver suffixes are compared below and can take the place of these words in (3-5) above.

Singular equal sign, definite and receiver nouns

(3) Equal sign		(4) Definite		(5) Receiver		
Written	Sounds like	Written	Sounds like	Written	Sounds like	
waara	[wáárā]	waara	[wáárá]	waan	[wáárān]	<i>insect type</i>

dəmə	[dēmə]	dəmə	[dēmə]	dəmən	[dēmən]	Arab
kaama	[kààmà]	kaama	[kààmā]	kaaman	[kààmān]	cow type
jaazan	[jáázān]	jaazan	[jáázān]			old cloth
məəzən	[məəzən]	məəzən	[məəzən]	məəzən	[məəzən]	grandfather
yaazan	[yààzān]	yaazan	[yààzān]	yaazan	[yààzān]	sister
waayaan	[wááyáān]	waayaan	[wááyáān]	waayaan	[wááyáān]	bird type
uriin	[ūriin]	uriin	[ūriin]	uriin	[ūriin]	ostrich
ordaan	[órdàān]	ordaan	[órdàān]	ordaan	[órdàān]	army

Plural receiver nouns with suffix **-an** are always different than plural equal sign and definite nouns with suffix **-a**. However, some singular receiver nouns only sound different in tone than singular equal sign and definite nouns. If Gəəmg speakers decide to make a difference in writing for these, they could add the snake to the receiver suffix **-ān** (as in **yaazān** ‘for sister’) and on the vowel before the receiver suffix **-n** (as in **ordaān** ‘for army’). In this way, all receiver words would be written differently than equal sign and definite words.

In summary, we have the following receiver suffixes:

Receiver suffixes				
After		Noun	Receiver noun	
Most final consonants	-an	maad bimirij dhodh	maadan bimirijən dhodhon	<i>snake type</i> <i>bird type</i> <i>stork bird</i>
Final z, w, y	-an	ceew məəz	ceewan məəzən	<i>lame person</i> <i>grandfather</i>
Final vowels	-n	waayaa	waayaan	<i>bird type</i>

Exercise 24

Underline all receiver suffixes in the sentences below. Do not underline any other words.

(Neer 25-26)

É gara dhəssī iigər kay-e, e bee
“Ə, wee dar jo ā gawda iigə ɲalɲan.”

*When all milk was completely milked, he said,
“Let’s go hide to give milk to children.”*

(Neer 30-31)

É naanda yaan, alda e adaga
é faam man dhaan saladan.

*On another day, Fox brought
a certain other idea to the hyena.*

(Fand 12-13)

Moraa əzī taan beən Fəndin e gawda
gurus taan.

*The government (it) came again, again
asking to Fandi to pay the money.*

(Jafar 9)

Liddu ã gawda jeem məidən.

Let’s give something to the older man.

(Cooj 11-12)

Miin a gan tu,
miən a gafān jog faɲan ã nəəmdíigə.

*The chicken I am throwing away,
(but) the goat I am giving to old men to eat.*

Accompaniment suffixes

The accompaniment suffix **-e, -ne** shows a person or animal that does the action along with someone else. The accompaniment suffix only attaches to person or animal nouns, or to words that describe them.

In *Neer 3-4*, the accompaniment suffix **-e** is on the noun **alde** ‘fox’. **Ald** does the action **dòosso e wàj** ‘begin to go’ along with **salad** ‘hyena’.

(*Neer 3-4*)

Salad è alde dòosso e wàj ã nèrda *A hyena **with** fox set out to (they) look for*
risəg man è kar tazan è dege. *food and a wild buffalo was with them.*

The accompaniment suffix **-e, -ne** can attach to nouns, possessor nouns, numbers, and adjectives.

Accompaniment suffix on different types of words

<u>Noun</u>	(<i>Neer 3</i>)	è <u>alde</u>	with fox
	(<i>Jafar 10</i>)	è Feet <u>fane</u>	with Feetfa
<u>Possessor noun</u>	(<i>Jafar 1</i>)	ì mǝid kuud <u>i</u>	with man of Kuud
	(<i>Mijn 3-4</i>)	è jog Goor <u>e</u>	with people of Goor
<u>Number</u>	(<i>Jafar 10</i>)	è dhaag <u>e</u>	with two (people)
<u>Adjective</u>		è jaa bandal <u>e</u>	with weak child

The accompaniment suffix attaches to the last word of the noun phrase (groups of words with a noun).

In (1) the accompaniment suffix **-e** attaches to the singular noun **seen** ‘ruler’. In (2) the accompaniment suffix **-e** attaches to the plural noun **seeng** ‘rulers’.

Accompaniment

<u>Singular</u>	(1) Jaan leen è <u>seene</u> .	<i>The child came with the ruler.</i>
<u>Plural</u>	(2) Jaan leen è <u>seenge</u> .	<i>The child came with the rulers.</i>

The following singular and plural accompaniment nouns can take the place of **seene** ‘with ruler’ and **seenge** ‘with rulers’ in (1-2). The accompaniment suffix **-e** attaches to most final consonants, and the suffix **-ne** attaches to final **z, y, w** and to final vowels.

Accompaniment nouns (Same as dependent final nouns)

	<u>Singular</u> Noun	(1) <u>Singular</u> Accompaniment noun	<u>Plural</u> Noun	(2) <u>Plural</u> Accompaniment noun	
d	maad	maade	maadag	maadage	<i>snake type</i>
dh	dhodh	dhodhe	dhodhog	dhodhoge	<i>stork bird</i>
j	bimirij	bimiriji	bimirijəg	bimirijəgi	<i>bird type</i>

g	kamalog	kamaloge	kamalogaad	kamalogaade	woman
s	maroos	maroose	marooseg	maroosege	spider
m	kaam	kaame	kaamg	kaamge	pala
n	seen	seene	seeng	seenge	ruler
ɲ	məɲ	məɲi	məɲg	məɲgi	wild cat
ŋ	ɲaɑŋ	ɲaɑŋe	ɲaɑŋeeg	ɲaɑŋeeg	crocodile
z	məz	məzɲi	məzəəd	məzəədi	grandfather
	yaaz	yaazne	yaazaad	yaazaade	sister
w	maaw	maawne	maaweeg	maaweeg	gazelle
	daw	dawne	daweeg	daweeg	monkey
	ceew	ceewne	ceeweeg	ceeweeg	lame person
y	kaay	kaayne	kaayg	kaayge	witch doctor
	tay	tayne	tayg	tayge	giraffe
a	waayaa	waayaane	waayaag	waayaage	bird type
o	too	toone	tog	toge	cow
i	jii	jiini	jiig	jiigi	guinea fowl
	ɲui	ɲuini	ɲuig	ɲuigi	leopard
	mui	muini	muig	muigi	wildebeest

When the suffixes **-e**, **-ne** with light vowel attach to nouns with light vowels (such as **maad** ‘snake’, **ceew** ‘lame person’), the suffixes do not change (as in **maade** ‘with snake’, **ceewne** ‘with lame person’). But when the suffixes **-e**, **-ne** attach to nouns with heavy vowels (such as **bimirij** ‘bird’, **məz** ‘grandfather’), the suffixes become heavy **-i**, **-ni** (as in **bimiriji** ‘with bird’, **məzɲi** ‘with grandfather’).

In summary, we have the following accompaniment suffixes:

Accompaniment suffixes				
After		Noun	Accompaniment noun	
Most final consonants	-e	maad bimirij dhodh	maade bimiriji dhodhe	snake type bird type stork bird
Final z, w, y	-ne	ceew məz	ceewne məzɲi	lame person grandfather
Final vowels	-ne	waayaa jii	waayaane jiini	bird type guinea fowl

Exercise 25

Underline all accompaniment suffixes in the sentences below.

(Neer 3-4)

Salad è alde dòosso e wàj ã nèrda
risəg man è kar tazan è dege.

*A hyena with fox set out to (they) look for
food and a wild buffalo was with them.*

(Neer 16-17)

Salada è alde e bèe,

The hyena with fox said,

“Lee, ã dhøddø kara!”

“Let’s milk this buffalo!”

(Jafar 1)

Jafarin ì mæid kuudi wàjja í wiløns. *Jafari with an man of Kuud clan went to hunt.*

(Jafar 10-11)

Jafarin è Feetfane eg jog è dhaage
eg bèe “Aw, aw!” *Jafari with Feetfa, they with two (others)
said, “Yes, indeed!”*

(Mij 3-4)

Baarga àzän ànän è jog Goore. *The Baggara were coming with people of Goor.*

Dependent final suffixes

The dependent final suffix –e, -ne shows the end of a dependent clause. A dependent clause is a group of words with a verb that cannot stand alone as a complete sentence, but need other words to complete the sentence. The dependent final suffix –e, -ne is the same as the accompaniment suffix –e, -ne except for tone.

In *Jafar 2-4*, the dependent final suffix –i on **cil** ‘horn’ shows the end of the dependent clause **é gara jogo fiñjisíigĩ cil-i** ‘when the people heard the horn’.

(Jafar 2-4) (When . . .)

Jafarin kunsu cil í wiløngø. *Jafari blew the horn of hunting.*
É gara jogo fiñjisíigĩ cil-i, ***When** the people heard the horn,*
eg dòos eg làdaga tu. *they ran out (to participate in the hunt).*

Dependent clauses often begin with the connector **é gara** ‘when’. These often repeat known or implied information that listeners might guess would happen. By repeating this information, these clauses slow down the story to show the following action is important. In *Jafar 2-4*, listeners would guess the people heard the horn after it was blown. So the dependent clause repeats this information and shows that running out to hunt is important (this story is about this hunt).

In *Jafar 2-4*, the main clause is **eg dòos làdaga tu** ‘they ran out’ and the dependent clause is before the main clause. But in *Fand 7*, the dependent clause **é gara dafãná talo-ne** ‘when the tax money was collected’ follows the main clause. The dependent final suffix –ne on **talo-ne** ‘tax’ shows the end of this dependent clause.

(Fand 7) (. . . when . . .)

Gəfəñgəñ wara man *They (citizens) were given a receipt*
é gara dafãná talo-**ne**. ***when** the tax money was collected.*

Some dependent clauses have the meaning ‘when’ even without the connector **é gara** ‘when’. In *Ozoog 12-14*, the dependent final suffix –e on **kazaam-e** ‘work’ shows the end of the dependent clause without the connector **é gara**.

(Ozoog 12-14) ('When' without **é gara**)

Jen fuuin e wajja tu gar é kazaam-**e**,
nam ā gəmdí jeem
é nams e 'nəəmdi jalg inigin.

When a male person goes out to work,
he tries hard to (he) provide a thing
of food for his children to eat.

Some dependent clauses are a condition with the meaning 'if'. In *Miə 12-13*, the dependent final suffix **-e** on **tu-i** 'out' shows the end of a condition dependent clause.

(*Miə 12-13*) (Condition)

A rassâ doon ā leja tu-**i**, **If I step** on your back so that I can get out,
ā mərə ū rəgə daan di. **then I will get back in the well so that you can get out.**

Some questions have the dependent suffix. In the question of *Ozoog 6*, the dependent final suffix **-e** is on **oog-e** 'wives'.

(*Ozoog 6*) (Question)

Jina jog fuuigə 'wəyənīgə **Why do male people (they) go out**
tu wəriigə oog-**e** niinə? **to (they) marry a second wife?**

The dependent suffix **-e**, **-ne** can attach to at least the following types of words. The dependent final suffix is usually on the last word of a dependent clause.

Dependent final suffix on different types of words

<u>Noun</u>	(Neer 14-15) (Fand 7) (Fand 9-11) (Jafar 3-4) (Cooj 2-3) (Jen 1) (Ozoog 6)	É gara . . ufun- i , É gara . . talo- ne , É gara . . gurus- i , É gara . . cil- i , É gara . . Daal- e , É gara . . maag- e . . oog- e niinə?	When . . the tree, When . . tax, When . . money, When . . horn, When . . Dal valley, When . . house, . . wives why?
<u>Demonstrative</u>	(Fand 14)	Niinə . . naa- ne ?	What . . those?
<u>Indefinite</u>	(Ozoog 18-19)	Ozoog, əddə . . man- e ,	Women, if live . . certain,
<u>Quantity</u>	(Neer 25-26)	É gara . . kay- e ,	When . . all,
<u>Adjective</u>	(Miə 3)	É gara . . jaa bandal- e ,	When . . weak child,
<u>Locative</u>	(Fand 28-29)	É gara . . waa-eelg- e , É gara . . Daal-muu- ni ,	When . . in water, When . . before Dal valley,
<u>Adverb</u>	(Miə 12-13) (Jen 18) (Mij 8)	A rassâ . . tu- i , É gara . . bə- i , É gara . . di- ni ,	If I step . . out, When . . oh, When . . also,
<u>Verb</u>	(Jen 16)	É gara . . lejjā- e ,	When . . arrived,

In (1) the dependent final suffix **-e** attaches to the singular noun **seen** 'ruler'. In (2) the dependent final suffix **-e** attaches to the plural noun **seeng** 'rulers'.

Dependent final

Singular	(1) É gara jaan tursə <u>seen-e</u> , . .	<i>When the child saw a ruler, .</i>
Plural	(2) É gara jaan tursə <u>seeng-e</u> , .	<i>When the child saw rulers, .</i>

The following singular and plural dependent final nouns can take the place of **seen-e** ‘ruler’ and **seenge** ‘rulers’ in (1-2). The suffix **-e** attaches to most final consonants, and the suffix **-ne** attaches to final **z**, **y**, **w** and to final vowels.

Dependent final nouns

	<u>Singular</u> Noun	(1) <u>Singular</u> Dependent final noun	<u>Plural</u> Noun	(2) <u>Plural</u> Dependent final noun	
d	maad	maad- e	maadag	maadag- e	<i>snake type</i>
dh	dhodh	dhodh- e	dhodhog	dhodhog- e	<i>stork bird</i>
j	bimirij	bimirij- i	bimirijag	bimirijag- i	<i>bird type</i>
g	kamalog	kamalog- e	kamalogaad	kamalogaad- e	<i>woman</i>
s	maroos	maroos- e	marooseg	marooseg- e	<i>spider</i>
m	kaam	kaam- e	kaamg	kaamg- e	<i>jala</i>
n	seen	seen- e	seeng	seeng- e	<i>ruler</i>
ɲ	məɲ	məɲ- i	məɲg	məɲg- i	<i>wild cat</i>
ŋ	ɲaəŋ	ɲaəŋ- e	ɲaəŋeeg	ɲaəŋeeg- e	<i>crocodile</i>
r	pur	pur- i	puriig	puriig- i	<i>flower</i>
z	məəz	məəz- ni	məəzəəd	məəzəəd- i	<i>grandfather</i>
	yaaz	yaaz- ne	yaazaad	yaazaad- e	<i>sister</i>
	kuuz	kuuz- ni	kuuzəg	kuuzəg- i	<i>shadow</i>
w	maaw	maaw- ne	maaweeg	maaweeg- e	<i>gazelle</i>
	daw	daw- ne	daweeg	daweeg- e	<i>monkey</i>
	ceew	ceew- ne	ceeweeg	ceeweeg- e	<i>lame person</i>
y	kaay	kaay- ne	kaayg	kaayg- e	<i>witch doctor</i>
	tay	tay- ne	tayg	tayg- e	<i>giraffe</i>
a	waayaa	waayaa- ne	waayaag	waayaag- e	<i>bird type</i>
o	too	too- ne	tog	tog- e	<i>cow</i>
i	jii	jii- ni	jiig	jiig- i	<i>guinea fowl</i>
	ɲui	ɲui- ni	ɲuig	ɲuig- i	<i>leopard</i>
	mui	mui- ni	muig	muig- i	<i>wildebeest</i>

When the suffixes **-e**, **-ne** with light vowel attach to nouns with light vowels (such as **maad** ‘snake’, **ceew** ‘lame person’), the suffixes do not change (as in **maad-e** ‘snake’, **ceew-ne** ‘lame person’). But when the suffixes **-e**, **-ne** attach to nouns with heavy vowels (such as **bimirij** ‘bird’, **məəz** ‘grandfather’), the suffixes become heavy **-i**, **-ni** (as in **bimirij-i** ‘bird’, **məəz-ni** ‘grandfather’).

Words with the dependent final suffix **-e**, **-ne** are similar to words with the accompaniment suffix **-e**, **-ne**, but sound different in tone. The accompaniment noun **waare** ‘with insect’ in (3) sounds different in tone than the dependent final noun **waar-e** ‘insect’ in (4).

Singular	Written	Sounds like	
Accompaniment	(3) Jaan leen è <u>waare</u> .	[jāān léén è wáárĕ]	<i>The child came with an insect.</i>
Dependent final	(4) É gara jaan tursə <u>waar-e</u> , . .	[é gārā jāān túrsə wáárĕ]	When the child saw an insect, . .

The singular accompaniment nouns below can take the place of **waare** ‘with insect’ in (3), and the dependent final nouns below can take the place of **waar-e** ‘insect’ in (4).

Singular accompaniment and dependent final nouns

Noun		(3) Accompaniment		(4) Dependent final		
Written	Sounds like	Written	Sounds like	Written	Sounds like	
waar	[wáár]	waare	[wáárĕ]	waar-e	[wáárĕ]	<i>insect type</i>
dəm	[dĕm]	dəmi	[dĕmĭ]	dəm-i	[dĕmĭ]	<i>Arab</i>
kaam	[kàām]	kaame	[kàāmĕ]	kaam-e	[kàāmĕ]	<i>cow type</i>
jaaz	[jááz]			jaaz-ne	[jááznĕ]	<i>old cloth</i>
məəz	[mĕəz]	məəzni	[mĕəznĭ]	məəz-ni	[mĕəznĭ]	<i>grandfather</i>
yaaz	[yàáz]	yaazne	[yàáznĕ]	yaaz-ne	[yàáznĕ]	<i>sister</i>
waayaa	[wááyáá]	waayaane	[wááyáánĕ]	waayaa-ne	[wááyáánĕ]	<i>bird type</i>
urii	[ūrĭi]	uriini	[ūrĭīnĭ]	urii-ni	[ūrĭīnĭ]	<i>ostrich</i>
ordaa	[órdàà]	ordaa-ne	[órdàànĕ]	ordaa-ne	[órdàànĕ]	<i>army</i>

The accompaniment noun **waarge** ‘with insects’ in (5) sounds different in tone than the dependent final noun **waarg-e** ‘insects’ in (6).

Plural	Written	Sounds like	
Accompaniment	(5) Jaan leen è <u>waarge</u> .	[jāān léén è wáārgĕ]	<i>The child came with insects.</i>
Dependent final	(6) É gara jaan tursə <u>waarg-e</u> , . .	[é gārā jāān túrsə wáārgĕ]	When the child saw insects, . .

The plural accompaniment nouns below can take the place of **waare** ‘with insect’ in (5), and the dependent final nouns below can take the place of **waar-e** ‘insect’ in (6).

Plural accompaniment and dependent final nouns

Noun		(5) Accompaniment		(6) Dependent final		
Sounds like	Written	Sounds like	Written	Sounds like		
[wáārg]	waarge	[wáārgĕ]	waarg-e	[wáārgĕ]		<i>insect type</i>
[dĕmg]	dəngi	[dĕmgĭ]	dəng-i	[dĕmgĭ]		<i>Arab</i>
[kàāmg]	kaamge	[kàāmgĕ]	kaamg-e	[kàāmgĕ]		<i>cow type</i>
[jáázāāg]			jaazaag-e	[jáázāāgĕ]		<i>old cloth</i>
[mĕəzəəd]	məəzəədi	[mĕəzəədĭ]	məəzəəd-i	[mĕəzəədĭ]		<i>grandfather</i>
[yàázāād]	yaazaade	[yàázāādĕ]	yaazaad-e	[yàázāādĕ]		<i>sister</i>
[wááyáāg]	waayaage	[wááyáāgĕ]	waayaag-e	[wááyáāgĕ]		<i>bird type</i>
[ūrĭig]	uriigi	[ūrĭīgĭ]	uriig-i	[ūrĭīgĭ]		<i>ostrich</i>

[órdààg] | ordaage [órdààgē] | ordaag-e [órdààgē] | army

Accompaniment words and dependent final words sound different in tone. We write the dash – before dependent final suffixes to show these words are different in meaning. We learn how to write the dependent final suffix in spelling rules 26-27.

Spelling Rule 26: Write the valley (waadi) on –ĭ, -ĭgi, etc. on dependent verbs (alfi9il fi jumli muhtaj jumli taani hatta biga kaamil) (Subordinate). Write the dash - (faasil) before –e, -i at the end of a dependent part of a sentence.

É gara jen tursĭ miən-i, e bee, “Liddu ã nəmdi.” (?) *When the person saw the goat, he said, “Let us eat it.”*
 É kora jen tursĭ miən-i, e bee, “Liddu ã nəmdi.” (?) *Because the person saw the goat, he said, “Let us eat it.”*
 Jen ɲamsa ã turðə miən, war jen tursĭ miən-i wa. *The person wanted to see the goat, but the person didn’t see the goat.*

Spelling Rule 27: Write the tent (xayma) on –ê, -î, etc. on condition verbs (ilfi9il ba9d low kaan) (Subordinate). Write the dash - (faasil) before –e, -i at the end of a condition part of a sentence.

In summary, we have the following dependent final suffixes:

Dependent final suffixes				
After		Noun	Dependent final noun	
Most final consonants	-e	maad bimirij dhodh pur	maad-e bimirij-i dhodh-e pur-i	snake type bird type stork bird flower
Final z, w, y	-ne	ceew mæz kuuz	ceew-ne mæz-ni kuuz-ni	lame person grandfather shadow
Final vowels	-ne	waayaa jii	waayaa-ne jiini	bird type guinea fowl

Exercise 26

Underline all dependent final suffixes in the sentences below.

(Neer 14-15)

É gara kæssĭ ufun-i, e doos
ləŋ e waj sim ufu-aan.

*When she struck the tree,
her horns when deep down into the tree.*

(Neer 25-26)

É gara dhæssĭ iigər kay-e, e bee
“Ə, wee dar jo ã gawda iigə ɲalgan.”

*When all milk was completely milked, he said,
“Let’s go hide to give milk to children.”*

(Fand 9-11)

Beel man tazan tu, è gawsa guruus-i,
e gəfūni doos.

*There was a single metal token, and when he
gave money, he gave it to you in your hand.*

(Fand 14)

Niinə warê maaja naa-ne?

What did those refusals accomplish?

(Fand 28-29)

Lijji waa Daal-muu-ni,
e rag tu.

*When they arrived in front of Daal water valley
he stopped there.*

(Cooj 2-3)

É gara a lejjé é Daal-e, a gəmsəgo
jen faa ná bel Coojoo'ëën,
e an gəi-bəl.

*When I arrived to Dal Valley, I found
an old man named Coojo,
sitting under a Gai tree.*

(Jen 1)

Gara ag an taazg daga maag-e,
odo tàrsan.

*When we were living in our houses,
women called me.*

(Jen 16-17)

É gara ag lejjä-e, jen man
ná ənī e doos e dojaaga í miidəg.

*When we arrived,
something bad began pelting us with stones.*

(Jen 18-19)

E dojaaga í miidəg foroj wa bə-i,
ä golgo jàm ā gàlda, a bi'igən, “Wa!”

*When it pelted us with not few stones, my
colleagues wanted to run, I told them “No!”*

(Mij 8-9)

Mosor iinin e firsə golg iingə di-ni,
e jild e koon wil, wil e gəñ og.

*When this his horse smelled presence of others,
he whistled, crying, pawing the ground.*

(Ozoog 18-19)

Ozoog, əddə é kor dogo jiigə é
kor é Tel é man-e,
ũ gərdə ũ əddə ma mañ.

*Women, live only by word of your
the husbands and by word of God,
you will be able to (you) live very well.*

Relative definite suffixes

In the lesson called *Relative clauses*, we learned a relative clause describes a noun before the clause. The relative connector **ná** ‘that, who, which’ begins a relative clause describing a singular noun, and the relative connector **nà** ‘that, who, which’ begins a relative clause describing a plural noun. The relative definite suffix **-ë** attaches to the final word of a relative clause that describes a definite noun. That is, a particular one of the noun that is known to the listeners. There is no final suffix on a relative clause describing a noun that is not definite.

In *Assa 4-5*, there are two relative clauses, each beginning with the singular relative connector **ná** ‘that, who, which’. Only the second relative clause has the relative definite suffix **-ë, -i**.

(Assa 4-5) (Definite and not definite)

Korän kor **ná** lusu é kora
kor **ná** cuu'i wa.

*(She) was saying a word **that** harsh
and not **the** word **that** kind.*

The relative clause **ná lusu** ‘that harsh’ describes the noun **kor** ‘word’ before it. This **kor** is any word that is harsh, and is not definite. The definite relative clause **ná cuu’i** ‘that kind, sweet’ describes the noun **kor** ‘word’ before it. The relative definite suffix **-ë, -i** attaches to **cuu** ‘kind’ to show this **kor** is (not) a particular word that is kind, and is definite.

Usually only the relative definite suffix **-ë** shows a noun described by a relative clause is definite. But sometimes there is a definite suffix **-a, -n, -an** on the noun in addition to the relative definite suffix **-ë** at the end of the relative clause.

In *Ozoog 1-2*, the relative definite suffix **-ë, -i** attaches to the end of the relative clause **nà bèl jizəgi** ‘who have husbands’. And the definite suffix **-a, -o** attaches to the noun **ozoogo** ‘the women’ described by the relative clause.

(Ozoog 1-2) (Definite suffix on noun and relative clause)

Ozoogo **nà** bèl jizəgi ba, *The women **who** have husbands,*
 è wày jaamë maag-iilg-i ba! *and do bad things in their houses,*
 Bii fiñəddə kor əən nii ma maŋ. *please hear what I have to say!*

Some relative clauses describe definite (particular, known) nouns that are indefinite (introduced for the first time).

In *Jafar 4-5*, the relative definite suffix **-ë** attaches to the end of the relative clause **nà bur segargë** ‘who were still agile’.

(Jafar 4-5) (Indefinite definite noun)

É gara fiñiisiigi, jog faŋ **biig** *When they heard, certain ones of **the** older people*
nà bür segargë líi tu di. ***who** were still agile also ran out.*

This relative clause describes the noun **jog faŋ** ‘older people’ with the indefinite **biig** ‘certain’. This indefinite noun is introduced for the first time, but already known (definite) to the listeners. The listeners know there are older people in every community, as in this story.

The relative definite suffix **-ë** can attach to the follow types of words. This suffix is usually on the last word of a relative clause.

Relative definite suffix on different types of words

<u>Noun</u>	(Neer 1-2)	jeg biig nà an leeleege	<i>the certain things that sit in grasses</i>
	(Jen 7-8)	nà ag bijjə é nəəgi	<i>those that we left at behind</i>
	(Jen 14)	jega nà ərəniigə ogë	<i>the things that frighten us in place</i>
	(Ozoog 1)	ozoogo nà bèl jizəgi	<i>the women that have husbands</i>
<u>Pronoun</u>	(Ozoog 11-12)	ná an təyəgi	<i>this that stays in homes</i>
	(Jen 20-21)	jega nà arsoogë	<i>the things that frighten you</i>
<u>Adjective</u>	(Ozoog 7-8)	Tel ná taldaagë	<i>the God that created us</i>
	(Fand 25-26)	kor man ná əni	<i>the certain word that bad</i>
	(Jafar 4-5)	jog biig nà bür segargë	<i>the certain people that still young</i>

Verb	(Jen 16-17)	jen man <u>ná</u> ənī	<i>the certain person <u>that</u> bad</i>
	(Jen 7-8)	jen <u>ná</u> ənī	<i>the person <u>that</u> bad</i>
	(Assa 4-5)	kor <u>ná</u> cuufī	<i>the speech <u>that</u> sweet</i>
	(Assa 6)	kor <u>ná</u> ənī	<i>the speech <u>that</u> bad</i>
	(Mij 1-3)	nalg <u>nà</u> əŋī	<i>the girls <u>that</u> young</i>
	(Tifa 9-10)	andasa <u>ná</u> waydē	<i>the living <u>that</u> good</i>
	(Tifa 7)	jogo <u>nà</u> tiwsəni	<i>the people <u>that</u> are tied</i>

In (1) the relative definite suffix **-ë** attaches to the singular noun **seen** ‘ruler’. In (2) the relative definite suffix **-ë** attaches to the plural noun **seeng** ‘rulers’.

Relative definite

Singular	(1) Jaan <u>nam</u> jen <u>ná</u> tursə <u>seenë</u> .	<i>Child wants <u>the</u> person <u>who</u> saw <u>a</u> ruler.</i>
Plural	(2) Jaan <u>nam</u> jen <u>ná</u> tursə <u>seengë</u> .	<i>Child wants <u>the</u> person <u>who</u> saw <u>rulers</u>.</i>

The following singular and plural relative definite nouns can take the place of **seenë** ‘ruler’ and **seengë** ‘rulers’ in (1-2). The suffix **-ë** attaches to all final consonants and vowels.

Relative definite nouns

	Singular Noun	(1) Singular Relative definite noun	Plural Noun	(2) Plural Relative definite noun	
d	maad	maadë	maadag	maadagë	<i>snake type</i>
dh	dhodh	dhodhë	dhodhog	dhodhogë	<i>stork bird</i>
j	bimirij	bimirijī	bimirijəg	bimirijəgī	<i>bird type</i>
g	kamalog	kamalogë	kamalogaad	kamalogaadë	<i>woman</i>
s	maroos	maroosë	marooseg	maroosegë	<i>spider</i>
m	kaam	kaamë	kaamg	kaamgë	<i>jala</i>
n	seen	seenë	seeng	seengë	<i>ruler</i>
ɲ	məɲ	məɲī	məɲg	məɲgī	<i>wild cat</i>
ŋ	ɲaəŋ	ɲaəŋë	ɲaəŋeeg	ɲaəŋeegë	<i>crocodile</i>
r	pur	purī	purig	purigī	<i>flower</i>
z	məz	məzī	məzəəd	məzəədī	<i>grandfather</i>
	yaaz	yaazë	yaazaad	yaazaadë	<i>sister</i>
	kuuz	kuuzī	kuuzəg	kuuzəgī	<i>shadow</i>
w	maaw	maawë	maaweeg	maaweegë	<i>gazelle</i>
	daw	dawë	daweeg	daweegë	<i>monkey</i>
	ceew	ceewë	ceeweeg	ceeweegë	<i>lame person</i>
y	kaay	kaayë	kaayg	kaaygë	<i>witch doctor</i>
	tay	tayë	tayg	taygë	<i>giraffe</i>
a	waayaa	waayaa'ë	waayaag	waayaagë	<i>bird type</i>
o	too	too'ë	tog	togë	<i>cow</i>
i	jii	jii'ī	jiig	jiigī	<i>guinea fowl</i>
	ɲui	ɲui'ī	ɲuig	ɲuigī	<i>leopard</i>
	mui	mui'ī	muig	muigī	<i>wildebeest</i>

When the suffix –**ë** with light vowel attaches to nouns with light vowels (such as **maad** ‘snake’, **ceew** ‘lame person’), the suffix does not change (as in **maadë** ‘snake’, **ceewë** ‘lame person’). But when the suffix –**ë** attaches to nouns with heavy vowels (such as **bimirij** ‘bird’, **mæoz** ‘grandfather’), the suffixes become heavy –**ĩ** (as in **bimirijĩ** ‘bird’, **mæozĩ** ‘grandfather’).

Words with the relative definite suffix –**ë** are similar to words with the accompaniment suffix –**e** and similar to words with the dependent final suffix –**e** but sound different in tone. The accompaniment noun **waare** ‘with insect’ in (3) sounds different in tone than the dependent final noun **waar-e** ‘insect’ in (4) and relative definite noun **waarë** ‘insect’ in (5).

Singular	Written	Sounds like	
Accomp.	(3) Jaan leen è <u>waare</u> .	[jāān léén è wááré]	<i>The child came <u>with an insect</u>.</i>
Dependent final	(4) É gara jaan tursə <u>waar-e</u> , . .	[é gārā jāān túrsó wááré]	When the child saw an insect,
Relative definite	(5) Jaan pam jen ná tursə <u>waarë</u> .	[jāān páam jēn ná túrsó wááré]	<i>The child wants <u>the person who saw an insect</u>.</i>

The singular accompaniment nouns below can take the place of **waare** ‘with insect’ in (3), the dependent final nouns can take the place of **waar-e** ‘insect’ in (4), and the relative definite nouns can take the place of **waarë** ‘insect’ in (5).

Singular nouns

Accompaniment		Dependent final		Relative definite		
Written	Sounds like	Written	Sounds like	Written	Sounds like	
waare	[wááré]	waar-e	[wááré]	waarë	[wááré]	<i>insect type</i>
dəmi	[dēmí]	dəm-i	[dēmí]	dəmĩ	[dēmí]	<i>Arab</i>
kaame	[kààmē]	kaam-e	[kààmē]	kaamë	[kààmē]	<i>cow type</i>
mæozni	[mǝǝznĩ]	jaaz-ne	[jáázné]	jaazë	[jáázé]	<i>old cloth</i>
yaazne	[yààznē]	mæoz-ni	[mǝǝznĩ]	mæozĩ	[mǝǝzĩ]	<i>grandfather</i>
waayaane	[wááyáánē]	yaaz-ne	[yààznē]	yaazë	[yààzē]	<i>sister</i>
uriini	[ūriīnĩ]	waayaa-ne	[wááyááné]	waayaa'ë	[wááyáá.é]	<i>bird type</i>
ordaaane	[órdàànē]	urii-ni	[ūriīnĩ]	urii'ĩ	[ūriī.ĩ]	<i>ostrich</i>
		ordaa-ne	[órdàànē]	ordaa'ë	[órdàà.ē]	<i>army</i>

The accompaniment noun **waarge** ‘with insects’ in (6) sounds different in tone than the dependent final noun **waarg-e** ‘insects’ in (7) and relative definite noun **waargë** ‘insects’ in (8).

Plural	Written	Sounds like	
Accomp.	(6) Jaan leen è <u>waarge</u> .	[jāān léén è wáārgé]	<i>The child came <u>with insects</u>.</i>
Dependent final	(7) É gara jaan tursə <u>waarg-e</u> , . .	[é gārā jāān túrsó wáārgé]	When the child saw insects, . .
Relative	(8) Jaan pam jen ná tursə	[jāān páam jēn ná túrsó]	<i>The child wants</i>

definite	<u>waargë.</u>	<u>wáárgè]</u>	<i>the person who saw <u>insects.</u></i>
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The plural accompaniment nouns below can take the place of **waarge** ‘with insects’ in (6), the dependent final nouns can take the place of **waarg-e** ‘insects’ in (7), and the relative definite nouns can take the place **waargë** ‘insects’ in (8).

Plural nouns

(6) Accompaniment		(7) Dependent final		(8) Relative definite		
Written	Sounds like	Written	Sounds like	Written	Sounds like	
waarge	[wáārgé]	waarg-e	[wáārgé]	waargë	[wáàrgè]	<i>insect type</i>
dəmgı	[dōmgı]	dəmg-i	[dōmgı]	dəmgı	[dōmgı]	<i>Arab</i>
kaamge	[kàāmgē]	kaamg-e	[kàāmgē]	kaamgë	[kāāmgè]	<i>cow type</i>
məəzəədi	məəzəədı	jaazaag-e	[jáázāāgē]	jaazaagë	[jáázāāgè]	<i>old cloth</i>
yaazaade	[yààzāādē]	yaazaad-e	[yààzāādē]	yaazaadë	[yààzāādè]	<i>grandfather</i>
waayaage	[wááyáāgē]	waayaag-e	[wááyáāgē]	waayaagë	[wááyáāgè]	<i>bird type</i>
uriigi	[ūriīgı]	uriig-i	[ūriīgı]	uriigı	[ūriīgı]	<i>ostrich</i>
ordaage	[órdàāgē]	ordaag-e	[órdàāgē]	ordaagë	[órdàāgè]	<i>army</i>

Relative definite words sound different in tone than accompaniment and dependent final words. We write the eyes on the relative definite suffix **-ë** to show this difference in meaning. We learn how to write the relative definite suffix in spelling rule 28.

Spelling Rule 28: Write the up mark (maashi fawg) on **ná** after a singular noun (isim mufrad). Write the down mark (maashi tiht) on **nà** after a plural noun (isim jami9). Write eyes (9uyuun) -ë, -ı at the end of a relative part of a sentence (bee alethi) (when the noun is known).

Relative singular **ná** (bee alethi ba9d isim mufrad)

Jen ná nammsa jegë leen tu.	<i>The person who broke things went out.</i>
Jen ná firsə jegë leen tu.	<i>The person who smelled things went out.</i>
Jen ná corso toonë leen tu.	<i>The person who helped the cow went out.</i>
Jen ná dursə jegë leen tu.	<i>The person who buried things went out.</i>
Jen ná pərsə jegë leen tu.	<i>The person who attached things went out.</i>
Jen ná bellda jegë leen tu.	<i>The person who beat things went out.</i>

Relative plural **nà** (bee alethi ba9d isim jami9)

Jogo nà nammsa jegë leen tu.	<i>The people who broke things went out.</i>
Jogo nà firsə jegë leen tu.	<i>The people who smelled things went out.</i>
Jogo nà corso toonë leen tu.	<i>The people who helped the cow went out.</i>
Jogo nà dursə jegë leen tu.	<i>The people who buried things went out.</i>
Jogo nà pərsə jegë leen tu.	<i>The people who attached things went out.</i>
Jogo nà bellda jegë leen tu.	<i>The people who beat things went out.</i>

In summary, we have the following relative definite suffixes:

Relative definite suffixes

After		Noun	Relative definite noun	
Most final consonants	-ë	maad bimirij dhodh pur	maadë bimirijï dhodhë purï	<i>snake type</i> <i>bird type</i> <i>stork bird</i> <i>flower</i>
Final z, w, y	-ë	ceew mæaz kuuz	ceewë mæazi kuuzi	<i>lame person</i> <i>grandfather</i> <i>shadow</i>
Final vowels	-ë	waayaa jii	waayaa'ë jii'i	<i>bird type</i> <i>guinea fowl</i>

Exercise 27

Underline all relative connectors and relative definite suffixes in the sentences below.

(Neer 1-2)

Cawr neen é salada é ald é jeg é leeleega biig nà an leeleegë.

This is a story of a hyena, a fox, and of some the things (animals) of grasses that remain in the grasses.

(Fand 25-26)

Jog e bèe “Wæidda de kor man ná ənī een tu wa.”

The people (they) said, “Let us go since the certain word that bad it will not happen.”

(Jen 7-8)

Nà ag bijjə dhaag é jəəgi, jen ná ənī e pallí tad d-iimuug.

Those that we left behind, the person that bad fell down in front of them.

(Jen 14)

Naanda naan jo a tursi, jega asaam nà ərsəniigə ogë.

It was only that day in which I saw it—the things which were frightening us in that place.

(Jen 16-17)

É gara ag lejjä-e, jen man ná ənī e doos e dojaaga í miidəg.

When we arrived, the certain person that bad began pelting us with stones.

(Jen 19-21)

A bi'igən “Wa!”

I told them “No!”

Og gəl wa, ar jega nà arsoogë karâ wa, jamm üg ηəlg.

You don't run if the things that frightened you doesn't run, or (it) will break your necks.

(Assa 5)

Kora kor ná ənī.

She speaks to me the word that is bad.

(Mij 1-3)

È é mun naan

At that time the

Baarga ηawnän jalg nà əñi, e mərəniigə dumuun é Goor.

Baggara were kidnapping the girls that young to sell to those far away past Goor tribe.

(Tifa 7)

Jogo nà tiwsənī təl é faag é faag, awân é bugəng.

The people who are tied, sit in rows of lines, sitting in groups.

(Tifa 9-10)

Kəsəŋi ná aw ná é faag é faagë
ta tins, è nel andasa ná waydë.

*The friendship that sitting which in lines is
full of teaching and results in the life that good.*

(Ozoog 10)

Tel ná taldaagë jəmi wa.

The God who created us doesn't want it.

(Ozoog 11-12)

Ná an təyəgi Tel gəfiŋən jeg
è koreega nə wiəg.

*That who stays in their homes, God gives
them things and situations which are good.*

Combinations of suffixes

There are several ways suffixes can be combined. These include definite dependent –**ee-ne**, relative definite dependent –**ëë-ne**, relative accompaniment –**ëëne**, and relative receiver –**ëën** suffixes.

Definite dependent

The definite dependent suffix –**ee-ne** is a combination of the definite suffix –**a** and the dependent suffix –**ne**.

In *Fand 1-2*, the definite dependent suffix –**ee-ne** attaches to the definite noun **moraagee-ne** ‘the government’ in the dependent clause beginning with **é gara** ‘when’.

(Fand 1-2)

Fəndin **é gara** dawsé moraagee-ne,
belän jirsig dhaag jo.

***When** Fandi (he) fought **the** government,
he had only two piasters.*

The definite dependent suffix –**ee-ne** attaches to the singular noun **seen** ‘ruler’ in (2) and to the plural noun **seeng** ‘rulers’ in (2).

Definite dependent nouns

Singular	(1) É gara jaan tursə seenee-ne , . .	<i>When the child saw the <u>ruler</u>, .</i>
Plural	(2) É gara jaan tursə seengee-ne , .	<i>When the child saw the <u>rulers</u>, .</i>

The following singular and plural relative definite nouns can take the place of these nouns in (1-2). The suffix –**ee-ne** attaches to all final consonants and vowels.

Definite dependent nouns [check all]

	<u>Singular</u> Noun	<u>(1) Singular</u> Definite dependent	<u>Plural</u> Noun	<u>(2) Plural</u> Definite dependent	
d	maad	maadee-ne	maadag	maadagee-ne	<i>snake type</i>
dh	dhodh	dhodhee-ne	dhodhog	dhodhoge-ne	<i>stork bird</i>
j	bimirij	bimirijii-ni	bimirijəg	bimirijəgii-ni	<i>bird type</i>
ŋ	jaan	jaanjee-ne	jaanjeeg	jaanjeege-ne	<i>crocodile</i>

z	məʒ	məʒii- ni	məʒəʔ	məʒəʔdii- ni	<i>grandfather</i>
w	ceew	ceewee- ne	ceeweeg	ceeweegee- ne	<i>lame person</i>
y	kaay	kaayee- ne	kaayg	kaaygee- ne	<i>witch doctor</i>
a	waayaa	waayaa'ee- ne	waayaag	waayaagee- ne	<i>bird type</i>
o	too	too'ee- ne	tog	togee- ne	<i>cow</i>
i	mui	mui'ii- ni	muig	muigii- ni	<i>wildebeest</i>

Relative definite dependent

The relative definite dependent suffix **-ëë-ne** is a combination of the relative definite suffix **-ë** and the dependent suffix **-ne**.

In *Tifa 8-9*, the relative definite dependent suffix **-ëë-ne** attaches to the possessor pronoun **iinii-ni** 'his' and to the adverb **wa'ëë-ne** 'not'. Both of these words are in relative clauses describing the definite noun **jen** 'the person', and both relative clauses are in dependent clauses.

(Tifa 8-9)

Jen **ná** bel og **iinii-ni**, nili, *When the person that has his place, he knows it,*
 è **ná** bili wa'**ëë-ne**, nili jo di. *and when the one that doesn't have a place, he knows it also.*

The relative definite dependent suffix **-ëë-ne** attaches to the singular noun **seen** 'ruler' in (2) and to the plural noun **seeng** 'rulers' in (2).

Relative definite dependent nouns

Singular	(1) É gara jaan jam jen ná tursə seenëë-ne .	<i>When the child wants the person <u>who saw a ruler</u>, . .</i>
Plural	(2) É gara jaan jam jen ná tursə seengëë-ne .	<i>When the child wants the person <u>who saw rulers</u>, . .</i>

The following singular and plural relative definite dependent nouns can take the place of these nouns in (1-2). The suffix **-ëë-ne** attaches to all final consonants and vowels.

Relative definite dependent nouns

	<u>Singular Noun</u>	<u>(1) Singular relative definite dependent</u>	<u>Plural Noun</u>	<u>(2) Plural relative definite dependent</u>	
d	maad	maadëë- ne	maadag	maadagëë- ne	<i>snake type</i>
dh	dhodh	dhodhëë- ne	dhodhog	dhodhogëë- ne	<i>stork bird</i>
j	bimirij	bimirijii- ni	bimirijəg	bimirijəgii- ni	<i>bird type</i>
ŋ	jaan	jaanëë- ne	jaanəeg	jaanəegëë- ne	<i>crocodile</i>
z	məʒ	məʒii- ni	məʒəʔ	məʒəʔdii- ni	<i>grandfather</i>
w	ceew	ceewëë- ne	ceeweeg	ceeweegëë- ne	<i>lame person</i>
y	kaay	kaayëë- ne	kaayg	kaaygëë- ne	<i>witch doctor</i>
a	waayaa	waayaa'ëë- ne	waayaag	waayaagëë- ne	<i>bird type</i>
o	too	too'ëë- ne	tog	togëë- ne	<i>cow</i>
i	mui	mui'ii- ni	muig	muigii- ni	<i>wildebeest</i>

Relative accompaniment

The relative accompaniment suffix **-ëene** is a combination of the relative definite suffix **-ë** and the accompaniment suffix **-ne**.

The relative accompaniment suffix **-ëene** attaches to the singular noun **seen** ‘ruler’ in (2) and to the plural noun **seeng** ‘rulers’ in (2).

Relative accompaniment nouns

Singular	(1) Jaan leen è jen ná tursə <u>seenëene</u> .	<i>Child came with the person who saw <u>the ruler</u>.</i>
Plural	(2) Jaan leen è jen ná tursə <u>seengëene</u> .	<i>Child wants the person who came with the <u>rulers</u>.</i>

The following singular and plural relative accompaniment nouns can take the place of these nouns in (1-2). The suffix **-ëene** attaches to all final consonants and vowels.

Relative accompaniment nouns

	<u>Singular</u> Noun	<u>(1) Singular relative</u> accompaniment	<u>Plural</u> Noun	<u>(2) Plural relative</u> accompaniment	
d	maad	maadëene	maadag	maadagëene	<i>snake type</i>
dh	dhodh	dhodhëene	dhodhog	dhodhogëene	<i>stork bird</i>
j	bimirij	bimirijïini	bimirijəg	bimirijəgïini	<i>bird type</i>
ŋ	ŋaən	ŋaənëene	ŋaəŋeeg	ŋaəŋeegëene	<i>crocodile</i>
z	məəz	məəzïini	məəzəəd	məəzəədïini	<i>grandfather</i>
w	ceew	ceewëene	ceeweeg	ceeweegëene	<i>lame person</i>
y	kaay	kaayëene	kaayg	kaaygëene	<i>witch doctor</i>
a	waayaa	waayaa'ëene	waayaag	waayaagëene	<i>bird type</i>
o	too	too'ëene	tog	togëene	<i>cow</i>
i	mui	mui'ïini	muig	muigïini	<i>wildebeest</i>

Relative receiver

The relative receiver suffix **-ëen** is a combination of the relative definite suffix **-ë** and the receiver suffix **-an**.

The relative receiver suffix **-ëen** attaches to the singular noun **seen** ‘ruler’ in (2) and to the plural noun **seeng** ‘rulers’ in (2).

Relative receiver nouns

Singular	(1) Jaan gawsa jeem jen ná tursə <u>seenëen</u> .	<i>Child gave something to the person who saw <u>a ruler</u>.</i>
Plural	(2) Jaan gawsa jeem jen ná tursə <u>seengëen</u> .	<i>Child gave something to the person who saw <u>rulers</u>.</i>

The following singular and plural relative receiver nouns can take the place of these nouns in

(1-2). The suffix –**ëen** attaches to all final consonants and vowels.

Relative receiver nouns

	<u>Singular</u> Noun	<u>(1) Singular</u> relative receiver	<u>Plural</u> Noun	<u>(2) Plural</u> relative receiver	
d	maad	maad ëen	maadag	maadag ëen	<i>snake type</i>
dh	dhodh	dhodh ëen	dhodhog	dhodhog ëen	<i>stork bird</i>
j	bimirij	bimirij ïin	bimirijog	bimirijog ïin	<i>bird type</i>
ŋ	naaŋ	naaŋ ëen	naaŋeeg	naaŋeeg ëen	<i>crocodile</i>
z	mæz	mæz ïin	mæzæd	mæzæd ïin	<i>grandfather</i>
w	ceew	ceew ëen	ceeweg	ceeweg ëen	<i>lame person</i>
y	kaay	kaay ëen	kaayg	kaayg ëen	<i>witch doctor</i>
a	waayaa	waayaa' ëen	waayaaag	waayaaag ëen	<i>bird type</i>
o	too	too' ëen	tog	tog ëen	<i>cow</i>
i	mui	mui' ïin	muig	muig ïin	<i>wildebeest</i>

In summary, we have the following combination suffixes:

Combination suffixes

	Definite dependent	Relative definite dependent	Relative accompaniment	Relative receiver	
	ee-ne	ëë-ne	ëene	ëen	
Final consonants	maade ee-ne bimirij ii-ni dhodhee -ne pur ii-ni	maad ëë-ne bimirij ïi-ni dhodh ëë-ne pur ïi-ni	maad ëene bimirij ïini dhodh ëene	maad ëen bimirij ïin dhodh ëen	<i>snake type</i> <i>bird type</i> <i>stork bird</i> <i>flower</i>
Final z, w, y	ceew ee-ne mæz ii-ni kuuz ii-ni	ceew ëë-ne mæz ïi-ni kuuz ïi-ni	ceew ëene mæz ïini	ceew ëen mæz ïin	<i>lame person</i> <i>grandfather</i> <i>shadow</i>
Final vowels	waayaa' ee-ne jii' ii-ni	waayaa' ëë-ne jii' ïi-ni	waayaa' ëene jii' ïini	waayaa' ëen jii' ïin	<i>bird type</i> <i>guinea fowl</i>

Exercise 28

Underline all combination suffixes in the following sentences.

(Neer 23)

É gara alda dhonǎ iigii-ni,
kuwən e mal fan taw,
iigə eg mal fan tad.

*While Fox was milking the milk,
froth accumulated to up (in the pan),
and milk accumulated to down (under pan).*

(Fand 1-2)

Fəndin é gara dawsé moraagee-ne
belän jirsig dhaag jo.

*When Fandi (he) fought the government,
he had only two piasters.*

(Cooj 2-3)

É gara a lejjé é Daal-e, a gəmsəgə
jen faa ná bel Coojoo'ëen, e an gəi-bəl.

*When I arrived to Dal Valley, I found the old
man that named Coojo, sitting under a Gai tree.*

(Tifa 1-2)

Kasaga e bür e tiwsóniigə wa'ee-ne,
òr koreega og əg tifiij tifiij.

*When boys remain the not tied up, they
mix words in place of our mouths quickly.*

(Tifa 5-6)

Kasaga bii tiwdóniigə é kora la 'əwiigĩ
é teed taman è meed é bujurgii-ni.

*Let young boys (they) be tied because it will
help them be sat down in one rope of the unity.*

(Tifa 8-9)

Jen ná bel og iini-ni jili,
è ná bili wa'ëë-ne jili jo di.

*When
the person that has his place knows it, and when
the one that doesn't have a place knows it also.*

(Ozoog 7-8)

Jina 'wəyəníigə tu-i é kora ozoogo
nà əŋ te jisəníigə beenaadee-ne.

*They remarry because bad women (first wives)
are always making the gossip.*

(Ozoog 16-17)

Jog nà àn é kor iini wa'ëë-ne,
andas iyəni ən jo di.

*When those people who do not obey His word,
their lives are bad.*

Perfect suffixes

The perfect suffix –**ar**, –**r** shows an action has been done in a way that it does not need to be done again, or that the action in the past continues until the present. This suffix often attaches to verbs, but can also attach to nouns or other words following the verb.

In *Fand 3-5*, the suffix –**r** attaches to the noun **jogo** ‘the people’ to show the action **komda** ‘chop’ will be done thoroughly and will not need to be done again.

(Fand 3-5)

E maa e jog iing é dafa, *He refused officials themselves by fighting, taking*
e war koleez ā komda jogor. *a koleez sword in order to completely chop the people.*

The perfect suffix –**ar**, –**r** can attach to nouns and verbs.

Receiver suffix on different types of words

Noun	(Neer 25-26)	dhəssĩ iigər	<i><u>completely</u> milked the milk</i>
	(Fand 3-5)	ā komda jogor	<i>to <u>completely</u> chop the people</i>
Verb	(Fand 15-16)	Fəndi massaré	<i>Fəndi <u>completely</u> refused</i>
	(Fand 18-19)	moraan liin awsor Faaz-aar	<i>government <u>became established</u> at Faaz</i>

The perfect suffix –**ar** attaches to the singular noun **seen** ‘ruler’ in (1) and to the plural noun **seeng** ‘rulers’ in (2).

Perfect nouns [check]

Singular	(1) Jaan tursə <u>seenar</u> .	<i>The child <u>completely</u> saw <u>the ruler</u>.</i>
Plural	(2) Jaan tursə <u>seengar</u> .	<i>The child <u>completely</u> saw <u>the rulers</u>.</i>

The follow nouns with perfect suffix can take the place of these nouns in (1-2). The suffix **-ar** attaches to all final consonants, and the suffix **-r** attaches to all vowels [check this].

Perfect nouns [check]

	<u>Singular</u> Noun	<u>(1) Singular</u> Perfect	<u>Plural</u> Noun	<u>(2) Plural</u> Perfect	
d	maad	maadar	maadag	maadagar	<i>snake type</i>
dh	dhodh	dhodhar	dhodhog	dhodhogar	<i>stork bird</i>
j	bimirij	bimirijər	bimirijəg	bimirijəgar	<i>bird type</i>
ŋ	jaaŋ	jaaŋar	jaaŋeeg	jaaŋeegar	<i>crocodile</i>
r	pur	purər	puriig	puriigə	<i>flower</i>
z	məz	məzər	məzəəd	məzəədər	<i>grandfather</i>
	kuuz	kuuzar	kuuzəg	kuuzəgar	<i>shadow</i>
w	ceew	ceewar	ceeweeg	ceeweegar	<i>lame person</i>
y	kaay	kaayar	kaayg	kaaygar	<i>witch doctor</i>
a	waayaa	waayaar	waayaag	waayaagar	<i>bird type</i>
o	too	toor	tog	togar	<i>cow</i>
i	mui	muir	muig	muigər	<i>wildebeest</i>

In summary, we have the following perfect suffixes:

Perfect suffixes [check all]

After		Noun	Perfect noun	
Most final consonants	-ar	maad bimirij dhodh pur	maadar bimirijər dhodhar purər	<i>snake type</i> <i>bird type</i> <i>stork bird</i> <i>flower</i>
Final z, w, y	-ar	ceew məz kuuz	ceewar məzər kuuzər	<i>lame person</i> <i>grandfather</i> <i>shadow</i>
Final vowels	-r	waayaa jii	waayaar jiir	<i>bird type</i> <i>guinea fowl</i>

Exercise 29

Underline all perfect suffixes in the following sentences.

(Neer 25-26)

É gara dhəssı̄ iigər kay-e, e bee
“Ə, wee dar jo ā gawda iigə ɲalɲan.”

*When all milk was completely milked, he said,
“Let’s go hide to give milk to children.”*

(Fand 3-5)

E maa e jog iing é dafa,
e war koleez ā komda jogor.

*He refused officials themselves by fighting,
taking a koleez sword in order to completely
kill people.*

(Fand 15-16)

Moraa əzı̄ duurgu foroj wa, è Fəndi
massaré, enna masa ləi tu-in gəl.

*Government came not a few times, and Fandi
had refused, and that is why refusal came out.*

(Fand 18-19)

Tayn moraan liin awsor Faaz-aan. *Then government became established at Faaz.*

Verb Forms

In the lesson called *Verbs*, we learned a verb describes an action, motion, state, change, or can be used as an equal sign between words. There are different verb forms. These are different ways of saying and using the same verb. The main forms are shown below. As you read each sentence, listen to the change in sound of the verb **ab** 'sit' in **bold**. Some of the verbs have suffixes which are underlined.

Main verb forms

<u>Infinitive</u>		(1) Jen e doos e ab .	<i>The person began to sit.</i>
<u>Compleitive</u>	-sa	(2) Jen e awso .	<i>The person sat.</i>
<u>Incomplete</u>		(3) Jen ê aw .	<i>The person will sit.</i>
<u>Continuous Past</u>	-ǎn	(4) Jen e awǎn .	<i>The person was sitting.</i>
<u>Reason</u>	-da	(5) Jen e leen ã awda .	<i>The person came in order to sit.</i>
<u>Command Singular</u>		(6) Jen, aw!	<i>Person, sit!</i>
<u>Command Plural</u>	-dǎ	(7) Jog, awdǎ!	<i>People, sit!</i>

The forms of the verbs below can take the place of the bold word in sentences (1-7) above.

	Infinitive	Complete	Incompl.	Continuous Past	Reason 'he'	Command Plural	
	(1)	(2) -sa	(3)	(4) -ǎn	(5) -da	(7) -dǎ	
b	ab	awso	aw	awǎn	awda	awdǎ	<i>sit, ride</i>
j	kaj	kajja	kay	kayǎn	kayda	kaidǎ	<i>bring</i>
g	cig	cigsǎ	cii	ci'ǎn	cigda	cigdǎ	<i>wear</i>
d	cud	cussu	cud	cudǎn	cuddu	cuddu	<i>climb</i>
	pad	passa	paa	pa'ǎn	padda	paddǎ	<i>guard</i>
f	lof	lofso	lof	lofǎn	lofdo	lofdu	<i>do magic</i>
s	las	lassa	las	lasǎn	ladda	laddǎ	<i>roll-up</i>
m	namm	nammsa	namm	nammǎn	nammda	nammdǎ	<i>break</i>
n	gon	gosso	goo	gonǎn	goddo	guddu	<i>grab</i>
j	gun	gunju	gun	gunǎn	gundu	gundu	<i>agree</i>
l	mal	malda	mal	malǎn	malda	maldǎ	<i>gather</i>
r	wer	wersa	wer	werǎn	werda, werra	wirdǎ	<i>watch</i>
w	dhiw	dhiwsǎ	dhiw	dhiwǎn	dhiwdǎ	dhiwdǎ	<i>plant</i>
y	koy	koyso	koy	koyǎn	koyda	kuidu, kuyyu	<i>cook</i>
z	fez	fessa	fez	fezǎn	fedda	fiddǎ	<i>release</i>
e	bee	beessa	bee	beenǎn	beedda	bii'e	<i>say</i>
i	bui	buisǎ	bui	buinǎn	buidǎ	buyyu	<i>cultivate</i>

We learn about each of these main verb forms in the following lessons.

There are also many other verb forms with other verb suffixes. As you read each sentence below, listen to the change in sound of the verb **naamsa** ‘ate’ in **bold**.

Other verb forms with other suffixes

<u>Complete</u>	-sa	Jen e naamsa kolodo.	<i>Person ate the egg.</i>
<u>Comp direction</u>	-aga	Jen e naamaga kolodo.	<i>Person went and ate the egg.</i>
<u>Comp unmen. object</u>	-än	Jen e naamänsa .	<i>Person ate (something).</i>
<u>Comp causative</u>	-sə	Jen e 'nəəmsə jaan kolodo.	<i>Person made child eat egg.</i>
<u>Comp sub-after-verb</u>	-ê	Kolodo naamsê jen.	<i>It is the egg the person ate.</i>
<u>Comp unmen. subject</u>	-ána	Kolodo naamsána .	<i>Egg was eaten (by someone).</i>
<u>Comp object pron ‘it’</u>	-i	Jen e nəəmsi.	<i>Person ate it.</i>
<u>Comp receiver ‘him’</u>	-ĩn	Jen e nəəmsĩn kolodo.	<i>Person ate the egg for him.</i>
<u>Comp subject sufx ‘he’</u>	-é	Jen nəəmsé kolodo.	<i>Person he ate the egg.</i>
<u>Comp depend ‘when’</u>	-ĩ	É gara jen nəəmsĩ kolod-e, .	<i>When person ate an egg, . .</i>
<u>Comp condition ‘if’</u>	-ê	Jen naamsê kolod-e, . . .	<i>If person ate an egg, . .</i>
<u>Comp relative definite</u>	-ë	Jen ná naamsë leen tu.	<i>The person who ate went out.</i>
<u>Comp perfect</u>	-r	Jen e naamsar kolodo.	<i>Person completely ate egg.</i>
<u>Verbal noun singular</u>		Naam ən wedan.	<i>My eating is good.</i>
<u>Verba noun plural</u>	-g	Naamg ənəgə wiəgə. ?	<i>My eatings are good.</i>

These are just a few of the many suffixes that attach to verbs. We will learn about all verb suffixes in the coming lessons.

Verbs with doubled consonants

Some verbs are similar but sound different in tone. In (1) the verb **bel** ‘has, possesses’ sounds different than the verb **bell** ‘beats’ in (2).

Written	Sounds like	
(1) Jen e bel mosoreeg.	[jĕn ē bĕl mòsòrèèg]	<i>Person has horses.</i>
(2) Jen e bell morsoreeg.	[jĕn ē bĕll mòsòrèèg]	<i>Person beats horses.</i>

We write a final doubled **ll** in **bell** ‘beats’ to show these are different words. We write a final doubled consonant in some of the words below. This shows they have different meaning than the words they are similar to but are different in tone.

Tone	Infinitive	Complete	Continuous Past
HM	bel <i>name, call</i>	belda <i>named</i>	belăn <i>was naming</i>
M	bel <i>have, possess</i>	belda <i>possessed</i>	belăn <i>was possessing</i>
L	bell <i>beat, hit</i>	bellda <i>beat</i>	bellăn <i>was beating</i>
H	nam <i>want, love</i>	namsa <i>wanted</i>	namăn <i>was wanting</i>
M	namm <i>break</i>	nammsa <i>broke</i>	nammăn <i>was breaking</i>
H	pal <i>cut</i>	palda <i>cut</i>	palăn <i>was cutting</i>
L	pall <i>fall, get down</i>	pallda <i>fell</i>	pallăn <i>was falling</i>

H	cag	bathe, wash	cagsa	bathed	caʻan	was bathing
L	cagg	finish, complete	caggsa	finished	caʻan	was finishing

We learn about doubled consonants in verbs from spelling rule 5b.

Spelling rule 5b: Write **bell** ‘beat, hit’, **jamm** ‘break’, **cagg** ‘finish, complete’ **pall** ‘fall, get down’ with two final consonants (itneen harf saakin) so that they are different than other verbs.

Exercise 30

In the sentences below, underline all verbs of rule 5b, either with or without doubled consonants.

(Miə 7-9)

Alda é yaag e bədægə jam ã madda feɡ di.

After a while, the fox appeared and also wanted a drink.

(Neer 19-20)

Ag curóə too man tad. Ag jam ù gəwdə bay man ã dhəddi.

We tied down a certain cow. We want you give us a certain container for milking.

(Fand 1-2)

Fəndin é gara dawsé moraagee-ne belän jirsig dhaag jo.

When Fandi (he) fought the government, he had only two piasters.

(Fand 19)

Jen Kuul beläné Jadeer een é Taw.

A Kuuləg person called Jader went to Taw.

(Fand 22-23)

E bee “Kolodo neen e belldâ wa-e ba, de moraa la jis jeem wa.”

He said, “If this egg doesn’t burst then the government will not do anything.”

(Fand 24)

È kolodo dursónə eel tade ba bellda wa.

And the egg was put in the ground with its head down did not burst.

(Fand 33)

Ar u billi jog kay wa, bell jen taman.

Don’t kill all the people; just kill the one man.

(Fand 34-35)

Jen e billi də kund, moon e bad gəələ ləj tu e tir.

A person (he) shot him in his chest, the bullet penetrated the shield so that he died.

(Jafar 8)

Buḡur man bel Feetfa, dawsa tayeeg dhaag.

A certain youth called Feetfa killed two giraffes.

(Cooj 7)

È u jəm jii bare a?”

What do you want now?”

(Jen 7-8)

Nà ag bijjə dhaag é jəəgī, jen ná ənī e pallí tad d-iimuug.

Those we left behind, the bad person fell down in front of them.

(Jen 19-21)

Og gəl wa, ar jega nà arsoogə karâ wa, jamm üg ḡəlg.

You don’t run if the things that frightened you doesn’t run, or (it) will break your necks.

(Assa 3-4)

Yaa ña nee leenän dumuun duuñ ta
beên ñam goo.

*(Your) mother's sister (lit. girl mother)
wanted to come to yourself, wanting clothing.*

(Assa 8-9)

A ñam Hashima ã jiddà è ã wardé
ñnà rade.

*I want Hashim to make and (he) bring me a
radio.*

(Assa 9)

Cəggdà uuñgu og kay jo.

You finish, you all just (go without me).

(Mij 6-7)

Baarga teeze belänéega mosoreeg-e ba,
jen faa ná bel Mijjib
belän mosor jo di. Mosor iini bel Əsuur.

*The Baggara (they) had horses,
an old man called Mijjib
also had a horse. His horse was called Asuur.*

(Tifa 8-9)

Jen ná bel og iini-ni, ñili,
è ná bili wa'ëë-ne, ñili jo di.

*When the person that has his place, he knows it,
and when one doesn't have it, he knows it too.*

(Tifa 10-11)

Bii kasag tiwdániigə ləñ pad,
è a ñam ã tal kor é mun te jo.

*So, let boys forever and always to be tied,
and now I want to stop talking.*

(Ozoog 2-3)

Ozoog, bii fiñəddə kor əən nii
ma mañ. Ar a bel kor man é dege.

*Women, let to hear this my word carefully!
I have something (important) to say to them.*

(Ozoog 4-5)

Jog ñalge nà u bil, Tel gəwsi ũguun
gafa é jo maree.

*The young people you have, God has given
them to you for good reason.*

(Ozoog 10)

Tel ná taldaagə ñəmi wa.

The God who created us doesn't want it.

Vowel and tone changes on verbs

Most verb forms change with the subject pronoun. The vowel of verbs become heavy after the subject pronouns **u** 'you (sg)' and **ug** 'you (pl)'. The tone of verbs changes after the subject pronouns **e** '(s)he' and **e, eg** 'they'.

In (1) the vowel **aa** of the verb **naam** 'eat' is light, but becomes heavy **əə** in (2) after **u** 'you (sg)' and in (3) after **ug** 'you (pl)'.

- (1) **A** naam kolg. *I eat eggs.*
- (2) **U** nəəm kolg. *You (sg) eat eggs.*
- (3) **Ug** nəəm kolg. *You (pl) eat eggs.*

The following verbs **gal** 'run', **cor** 'help', **ñel** 'know' have light vowels. But the vowel becomes heavy after the pronouns **u** 'you (sg)' and **ug** 'you (pl)' (as in **u gəl** 'you run', **u cur** 'you help', **u ñil** 'you know'). The vowel of the verb remains light after all other subject pronouns (as in **a gal** 'I run', **a cor** 'I help', **a ñel** 'I know').

Incomplete verbs with different vowels and tone

Vowel of verb	Tone of verb	Written	Sounds like	
a	Low	A gal.	[A gəl]	<i>I run.</i>
		U gəl.	[U gəl]	<i>You (sg) run.</i>
		E gal.	[E gəl]	<i>(S)he run.</i>
		Ag gal.	[Ag gəl]	<i>We run.</i>
		Ug gəl.	[Ug gəl]	<i>You (pl) run.</i>
		E gəl.	[E gəl]	<i>They run.</i>
o	Mid	A cor jaan.	[A cōr jāān]	<i>I help the child.</i>
		U cūr jaan.	[U cūr jāān]	<i>You (sg) help the child.</i>
		E cor jaan.	[E cōr jāān]	<i>(S)he helps the child.</i>
		Ag cor jaan.	[Ag cōr jāān]	<i>We help the child.</i>
		Ug cūr jaan.	[Ug cūr jāān]	<i>You (pl) help the child.</i>
		E cōr jaan.	[E cōr jāān]	<i>They help the child.</i>
e	High	A nel jeem.	[A nəl jèèm]	<i>I know something.</i>
		U n̄il jeem.	[U n̄il jèèm]	<i>You (sg) know something.</i>
		E nel jeem.	[E nəl jèèm]	<i>(S)he knows something.</i>
		Ag nel jeem.	[Ag nəl jèèm]	<i>We know something.</i>
		Ug n̄il jeem.	[Ug n̄il jèèm]	<i>You (pl) know something.</i>
		E n̄el jeem.	[E n̄el jèèm]	<i>They know something.</i>

The tone of the verb also changes with the subject pronoun. The tone of the verb sounds different after **e** ‘he’ and **e, eg** ‘they’ than after other subject pronouns (**gal** ‘run’ sounds different in **a gal** ‘I run’, **e gal** ‘he runs’, **eg gəl** ‘they run’). The tone after **e** ‘he’ is always different than the tone after **e, eg** ‘they’. We write a down mark ` on the first vowel of a verb after **e** ‘they’ or **eg** ‘they’ to show this difference. We write the down mark ` on all verbs with subject ‘they’ whether the subject pronoun is **e** ‘they’ or **eg** ‘they’.

We learn to write the down mark on verbs for ‘they’ in spelling rule 15.

Spelling Rule 15: Write the down mark (maashi tiht) ` on the first vowel of a verb after the pronoun **e** or **eg** ‘they’ (as in **e gəl** ‘they run’). But do not write the down mark on verbs with subjects suffixes or unmentioned subject suffixes.

Incomplete (mudaari9)		Complete (maadi)	
A gal.	<i>I run.</i>	A galda	<i>I ran.</i>
U gəl.	<i>You (sg) run.</i>	U gəldə	<i>You (sg) ran.</i>
E gal.	<i>(S)he run.</i>	E galda	<i>(S)he ran.</i>
Ag gal.	<i>We run.</i>	Ag galda	<i>We ran.</i>
Ug gəl.	<i>You (pl) run.</i>	Ug gələ	<i>You (pl) ran.</i>
E gəl. Eg gəl.	<i>They run.</i>	E gəlda gəlda.	<i>They ran.</i>

In *Cooj 11-12*, the subject suffix –**figə** ‘they’ is on the verb **nəəmdfigə** ‘so that they eat’. We do not write the down mark on this verb because the meaning is clearly understood from the subject suffix.

(Cooj 11-12)

Miin a gan tu,
miən a gafān jog fajan ā nəəmdfiigə.

*The chicken I am throwing away,
(but) the goat I am giving to old men to eat.*

In *Tifa 1-2*, the unmentioned subject suffix –ána is on the verb tiwsóniigə ‘was tied up’. We do not write the down mark on this verb because there is no mentioned subject in this sentence.

(Tifa 1-2)

Kasaga e bür e tiwsóniigə wa'ee-ne,
òr koreega og əəg tifiij tifiij.

*When boys remain not tied up,
they mix words in place of mouths quickly.*

Exercise 31

Underline all verbs with the down mark ` for **e, eg** ‘they’ in the following sentences.

(Neer 3-4)

Salad è alde dòosso e wàj ā jèrda
risəg man è kar tazan è dege.

*A hyena with fox began to go to look for
food and a wild buffalo was with them.*

(Neer 5-6)

E dòos e gəmsəgə jeeerman
e koosso e an ufu-ool.

*They began to find (child of) jeeerma
crying and resting up in the Tabaldi tree.*

(Neer 8-10)

Anenda e dòos e bàg aṅen
ā gəldīgən í ufun tad
ā gərda ā nàamda jalg é jeeerman.

Then they began to grab the elephant
to (he) break down the Tabaldi tree for them
to be able to eat the jeeerma offspring.

(Neer 11-13)

E dòos e bàg kara di e gəldīn
deen ná tad di, war ā gərda
e gəldīn deen ná tad wa.

They began to grab the buffalo in order
to break it down for them, but she was not
able to break it down for them.

(Fand 25-26)

Jog e bèe “Wəiddə de kor
man ná ənī een tu wa.”

*The people said, “Let us go since
a certain bad thing will not happen.”*

(Fand 27-28)

Eg lèeṅ eg bəfo eg lèe taw.

They traveled and sang as they went up.

(Fand 28-29)

Lìjjī waa Daal-muu-ni,
e rag tu.

*When they arrived in front of Daal valley
he stopped there.*

(Fand 29-31)

Eg lèeṅ eg lèeṅ, u nil gara suug-iilg
é gara fezáná jega tad Faaz-aan tayn a?

*They were going, going . . . well, do you know
market in Faaz area where things are sold?*

(Jafar 1)

Jafarin ì moid kuudi wàjja í wiləns.

Jafari with an man of Kuud clan went to hunt.

(Jafar 3)

É gara jogo fiñiisíigī cil-i,
eg dòos eg làdaga tu.

*When the people (they) heard a horn,
they began to run out (for hunt).*

(Jafar 4-5)

É gara fiñiisíigí, jog fañ biig
nà bür segargè lài tu di.

(Jafar 10-11)

Jafarin è Feetfane eg jog è dhaage
eg bèe “Aw, aw!”

(Jen 18-19)

E dojjaaga í miidæg foroj wa bə-i,
ä golgo ñàm ā gàlda, a bi'īgən, “Wa!”

(Mij 2-3)

Baarga ñawnän ñalg nà əñi,
e mərəñniigə dumuun é Goor.

(Mij 3-4)

Baarga àzän ànän è jog Goore.

(Mij 4-5)

Jog Gooro
ba əssəgən jeg əñi.

(Mij 5-6)

Jog eg əzi ba,
eg wàr juga daga kay.

(Mij 6-6b)

Baarga teeze belänéega mosoreeg-e ba.

(Tifa 1-2)

Kasaga e bür e tiwsániigə wa'ee-ne,
òr koreega og əgəg tifij tifij.

(Ozoog 1-2)

Ozoogo nà bèl jizəgi ba,
è wày jaamə maag-iilg-i ba!

(Ozoog 16-17)

Jog nà àn é kor iini wa'ëë-ne,
andas iyəni ən jo di.

*When they heard, some older people
who were still agile they also ran out.*

*Jafari with Feetfa, they with two (others)
said, “Yes, indeed!”*

*When it pelted us with not few stones, my
colleagues wanted to run, I told them “No!”*

*the Baggara were kidnapping young girls
to sell to those far away past Goor tribe.*

Baggara came remained with people of Goor.

*The Goor
tribe, well . . . became for us enemies.*

*When these people (they) come,
they take all the things of us.*

The Baggara (they) were having horses.

*When boys remain not tied up (with rules),
they mix words in place of mouths quickly.*

*Those women who have husbands,
and go wrongly in their houses!*

*When those people who do not obey His word,
their lives are bad.*

Infinitive

Infinitive verbs do not change in vowel or tone with the subject pronoun, as other verbs do. They are often used to tell the main actions of stories. Infinitive verbs best show the original letters of a verb. Verbs in the dictionary are listed by the infinitive form.

In *Miə 5-6*, the infinitive verbs **pərd** ‘jumped’, **wal** ‘fell’, **doos** ‘began’, **mad** ‘drink’ and **beer** ‘satisfied’ show main actions of the story.

(Miə 5-6)

E **pərd** e **wal** waa-eelg.
E **doos** e **mad** fəga ləŋ e **beer**.

*He **jumped** and **fell** into the well
He **began** to **drink** water until he **satisfied**.*

The infinitive verb **gal** ‘run’ sounds the same after all six infinitive subject pronouns below.

Infinitive verbs		
Written	Sounds like	
Jen e doos e gal.	[jēn ē dōðs ē gəl]	<i>Person begins to run.</i>
A doos a gal.	[á dōðs ā gəl]	<i>I begin to run.</i>
U duus o gal.	[ú dūùs ō gəl]	<i>You (sg) begin to run.</i>
E doos e gal.	[ē dōðs ē gəl]	<i>(S)he begins to run.</i>
Ag doos a gal.	[āg dōðs à gəl]	<i>We begin to run.</i>
Ug duus o gal.	[ūg dūùs ò gəl]	<i>You (pl) begin to run</i>
E dōos e gəl.	[ē dōðs è gəl]	<i>They begin to run.</i>

Only infinitive verbs can come after the verb **doos** ‘begin’ as in (1).

(1) Jen e doos e **ab**. *The person began to sit.*

There are infinitive verbs below with different final consonants and vowels. Each can take the place of **ab** ‘to sit’ in (1) above.

	Infinitive			Infinitive	
b	ab	<i>sit, ride</i>	j	gup	<i>agree</i>
j	kaj	<i>bring</i>	l	mal	<i>gather</i>
g	cig	<i>wear</i>	r	wer	<i>watch</i>
d	cud	<i>climb</i>	w	dhiw	<i>plant</i>
	pad	<i>guard</i>	y	koy	<i>cook</i>
f	lof	<i>do magic</i>	z	fez	<i>release</i>
s	las	<i>roll-up</i>	e	bee	<i>say</i>
m	jamm	<i>break</i>	i	bui	<i>cultivate</i>
n	gon	<i>grab</i>			

Some infinitive verbs with final **d** change when a suffix is added. In *Fand 17-18*, the verb **ad** ‘come’ changes to **əzí** ‘he come’ when the subject pronoun suffix **í** ‘he’ attaches.

(Fand 17-18)

É gara moog-e, moraa **əzí** bee
guruusugu ta tu wa.

*When at first, government **came** and said
the amount (of payment) was not correct.*

In *Jafar 4-5*, the final **d** of the verb **lad** ‘go’ disappears as in **lǎí** ‘they go’ when the subject pronoun suffix **í** ‘they’ attaches.

(Jafar 4-5)

É gara fiñiisigǐ, jog fañ biig
nà bür segargè **lǎí** tu di.

*When they heard, some older people
who were still agile they also **ran** out.*

Exercise 32

Underline all infinitive verbs in the following sentences.

(Miə 2)

E doos e waj dumuun waa-eelg
ã maddé feg.

*He began to go in the well
so that (he) drink water.*

(Miə 6-7)

É gara ã wirsí og dumuun
taw-een, e dhug sərməg.

*When he looked up,
he lost wonderment (became bewildered).*

(Miə 11)

Alda e bee, “Miən, bonan!”

Fox said, “Goat, wait for me!”

(Miə 13-14)

Miən e guṇ ləṅ alda e waj tu.

The goat agreed and the fox went out.

(Miə 14-15)

É gara lijjí tu-i, e rag fol-muu e gap
re regaad e waj ləṅ pad.

*When he was out, he stood at top of hole,
laughed hysterically, and left, never to return.*

(Neer 8-10)

Anenda e dòos e bàg anen
ã gəldīgən í ufun tad
ã gərda ã nàamda jalg é neereman.

*Then they began to grab an elephant
to (he) break down the Tabaldi tree for them
so as to (they) eat the neerma offspring.*

(Neer 14-15)

É gara kəssí ufun-i, e doos
ləṅ e waj sim ufu-aan.

*When she struck the tree,
she began to go deep into the tree.*

(Nee 18)

Alda e cug taazg ma əəl e bee, . . .

Fox went to hyena’s house and said,

(Neer 21-22)

Alda e doos e bad bayn é salada
í bəl é fol.

*Fox began to puncture container of hyena
in under with a hole.*

(Fand 17-18)

É gara moog-e, moraa əzí bee
guruusugu ta tu wa.

*When at first, government came and said
the amount (of payment) was not correct.*

(Fand 28-29)

Líjjí waa Daal-muu-ni,
e rag tu.

*When they arrived in front of Daal valley
he stopped there.*

(Fand 34-35)

Jen e billi də kund, moon e
bad gəələ ləṅ tu e tir.

*A person shot him in his chest, the bullet
penetrated the shield so that he died.*

(Jafar 4-5)

É gara fiṅiisígí, jog faṅ biig
nà bür segargè ləí tu di.

*When they heard, some older people
who were still agile they also ran out.*

(Cooj 4)

A tisīn a biṫn, “Jen faan, ta isi, bəi?”

I asked said to him, “How are you old man?”

(Jen 2)

Ag doos ag waj waa-eelg feedool.

In early morning we began to go to valley.

(Jen 4-6)

Mintaazee ag koyj ag tal dhaag ag bij
äg golgo nà dhaag een é jəæg.

*After that, we make two we passed (it) and
left our two other companions behind.*

(Jen 11)

Ag biji fag maree. Jaam 'kəəmi wa.

We left it somehow, and no one (it) bothered.

(Jen 16-17)

É gara ag lejjä-e, jen man
ná əni e doos e dojaaga í miidæg.

*When we arrived,
something bad began pelting us with stones.*

(Mij 5-6)

Jog eg əzi ba,
eg wàr jega daga kay.

*When these people (they) came,
they took all the things of us.*

(Mij 9-12)

Anenda jen faa ná bel Mijjib tayn
e doos e əbi d-eel e maa iing e an
mosor-ool é paren é mənilə dees.

*So, that old man called Mijjib then
began to ride on him priding himself
sitting up on the horse with an animal skin
of demonic power in his hand.*

Complete (Perfective)

Complete verbs show an action is thought of as a unit and is complete or finished. They are often used in dependent clauses that repeat actions or tell actions that can be guessed, and are in conditions. They can also be used for main actions of a story or for actions in speeches. The suffixes **-sa**, **-ja**, **-da** attach to complete verbs.

In *Jafar 6*, the complete verb **dawsa** ‘killed’ with suffix **-sa** is a main action of the story.

(Jafar 6) (For main action of story)

Jafarin é mane jo **dawsa** cawreega yəəsə.

*Jafari, by himself, **killed** four rabbits.*

In *Miə 6-7*, the complete verb **wirsı** ‘looked’ with the complete suffix **-sə** also has the dependent suffix **-ı** and is in a dependent clause.

(Miə 6-7) (In dependent clause)

É gara ã **wirsı** og dumuun
taw-een, e dhug sərmæg.

*When he **looked** up,
he lost wonderment (became bewildered).*

This verb **wirsı** ‘looked’ tells an action that can be guessed by what happened before this (Fox jumped into the hole. When he looked up, . .).

In *Fand 22-23*, the complete verb **belldâ** ‘burst’ with suffix **-da** is in a condition that must first happen before the result can happen.

(Fand 22-23) (In condition, in speech)

E bee “Kolodo neen e **belldâ**
wa-e ba, de moraa la jis jeem wa.”

*He said, “If this egg doesn’t **burst**
then the government will not do anything.”*

Even though the action **belldâ** ‘burst’ has not happened yet, the complete verb **belldâ** is used to show the action is thought of as a unit rather than an action happening over time.

Unlike infinitive verbs, complete verbs such as **naamsa** ‘ate’ change in vowel and tone from one subject pronoun to the next.

Complete verb -sa		
Written	Sounds like	
A naamsa kolodo.	[á nāāmsā kólódó]	<i>I ate the egg.</i>
U nāamsə kolodo.	[ú nāāmsā kólódó]	<i>You (sg) ate the egg.</i>
E naamsa kolodo.	[ē nāāmsá kólódó]	<i>(S)he ate the egg.</i>
Ag naamsa kolodo.	[āg nāāmsā kólódó]	<i>We ate the egg.</i>
Ug nāamsə kolodo.	[ūg nāāmsā kólódó]	<i>You (pl) ate the egg.</i>
E nāamsa kolodo.	[ē nāāmsà kólódó]	<i>They ate the egg.</i>

The infinitive verb **ab** ‘to sit’ in (1) is compared with the complete verb **awso** ‘sat’ in (2).

<u>Infinitive</u>	(1) Jen e doos e ab .	<i>The person began <u>to sit</u>.</i>
<u>Complete</u>	(2) Jen e awso .	<i>The person <u>sat</u>.</i>

Each infinitive and complete verb below can take the place of **ab** ‘to sit’ and **awso** ‘sat’ in (1-2) above.

	(1) Infinitive	(2) Complete	
		-sa	
b	ab	awso	<i>sit, ride</i>
j	kaj	kajja	<i>bring</i>
g	cig	cigsə	<i>wear</i>
d	cud	cussu	<i>climb</i>
	pad	passa	<i>guard</i>
f	lof	lofso	<i>do magic</i>
s	las	lassa	<i>roll-up</i>
m	ɲamm	ɲammsa	<i>break</i>
n	gon	gosso	<i>grab</i>
ɲ	gɲɲ	gɲɲju	<i>agree</i>
l	mal	malda	<i>gather</i>
r	wer	wersa	<i>watch</i>
w	dhiw	dhiwsə	<i>plant</i>
y	koy	koyso	<i>cook</i>
z	fez	fessa	<i>release</i>
e	bee	beessa	<i>say</i>
i	bui	buisə	<i>cultivate</i>

When the suffix **-sa** with light vowel **a** attaches to a verb with light vowel (as in **pad** ‘to guard’),

wer ‘to watch’) it remains light (as in **passa** ‘to guard’, **wersa** ‘to watch’). But when it attaches to a verb with a heavy vowel (as in **cig** ‘to wear’, **dhiw** ‘to plant’) it becomes heavy (as in **cigsə** ‘wore’, **dhiwsə** ‘planted’). When the suffix attaches to a verb with vowel **o** or **u** (as in **lof** ‘to do magic’, **cud** ‘to climb’), the vowel sometimes becomes **o** or **u** (as in **lofso** ‘did magic’, **cussu** ‘climbed’).

Final **b** (in **ab** ‘to sit’) changes to **w** (in **awso** ‘sat’), and final **d, n, z** (in **cud** ‘to climb’, **gon** ‘to grab’, **fez** ‘to release’) changes to **s** (**cussu** ‘climbed’, **gosso** ‘grabbed’, **fessa** ‘released’). The **s** of the complete suffix **-sa** changes to **j** after **j** or **ɲ** (in **kajja** ‘brought’, **ɲɲju** ‘agreed’), and to **d** after **l** (in **malda** ‘gathered’).

Each complete verb has two middle consonants. Sometimes they are different consonants (as in **awso** ‘sat’ **malda** ‘gathered’) and sometimes they are the same consonant (as in **gosso** ‘grabbed’, **kajja** ‘brought’). These two consonants help make the complete verb form different than other verb forms.

In the complete verbs of (3-4), there are two consonants **lassa** ‘rolled up’ and **kajja** ‘brought’.

<u>Complete</u>	(3) Jen e lassa . <i>Person rolled up.</i>	(4) Jen e kajja . <i>Person brought.</i>
<u>Incomplete</u>	(5) Jen e laša . <i>Person rolls me.</i>	(6) Jen e kaja . <i>Person brings me.</i>

But in the incomplete verbs of (5-6) with object pronoun **-a** ‘me’, there is only one consonant.

In spelling rule 7, we learn about two middle consonants in complete verbs and other verbs.

Spelling Rule 7: Write plural commands, reason verbs (except for ‘I’, ‘you (sg)’), complete verbs, and causative verbs with two middle consonants (itneen harf saakin).

Verb forms with double consonants

<u>Infinitive</u> (Aslan)	E doos e kom jeg.	<i>He begins to chop things.</i>	E doos e fez jeg.	<i>He begins to put down things (i.e. for selling in market).</i>
<u>Command Plural</u> (amir kutaar)	Jog, kumdu jeg!	<i>People, chop things!</i>	Jog, fiddə jeg!	<i>People, put down things!</i>
<u>Reason</u> (bee sabab)	Jen leen ã komdo jeg.	<i>Person came in order to chop things.</i>	Jen leen ã fedda jeg.	<i>Person came in order to put down things.</i>
<u>Complete</u> (maadi)	Jen komso jeg.	<i>Person chopped things.</i>	Jen fessa jeg.	<i>Person put down things.</i>
<u>Causative</u> (bi9aamil zol taani)	Jen ' kumsu kasan jeg.	<i>Person caused boy to chop things.</i>	Jen ' fissə kasan jeg.	<i>Person cause the boy to put down things.</i>

In summary, we have the following complete suffixes:

<u>Complete suffix</u>				
After		Infinitive	Complete	
Most final consonants and vowels	-sa	las	lassa	<i>roll-up</i>
		cig	cigsə	<i>wear</i>
		koy	koyso	<i>cook</i>
		cud	cussu	<i>climb</i>
Final j, ɲ	-ja	kaj	kajja	<i>bring</i>
		gəɲ	gəɲjə	<i>dig</i>
		boɲ	boɲjo	<i>be big</i>
		gɲɲ	gɲɲju	<i>agree</i>
Final l	-da	mal	malda	<i>gather</i>
		wil	wildə	<i>hunt</i>

Exercise 33

Underline all complete verb suffixes in the following sentences.

(Miə 3-4)

É gara lijjĩ waa-eelg-e
e gəmsəgə fega e naa é fol tədi.

*When he arrived at the well, he discovered
the water lying far down in the well.*

(Miə 12-13)

A rassâ dooɲ ã leja tu-i,
â mərə ũ rəgə daaɲ di.

*If I stepped on your back so that I can get
out, then I will return back in well so that
you can step on my back.*

(Neer 3-4)

Salad è alde dɔosso e wəj ã ɲərda
risəg man è kar tazan è dege.

*A hyena with fox began to go look for
food and a wild buffalo was with them.*

(Neer 14-15)

É gara kəssĩ ufun-i, e doos
ləɲ e wəj sim ufu-aaɲ.

*When she struck the tree,
her horns when deep down into the tree.*

(Neer 25)

É gara dhəssĩ iigər kay-e, e bee, . .

When he milked all milk, he said,

(Fand 1-2)

Fəndin é gara dawsé moraagee-ne
belān jirsig dhaag jo.

*When Fandi (he) fought the government,
he had only two piasters.*

(Fand 2-3)

Massa jogo gəl bee e la gəfi wa.

(He) denied people said he would not give it.

(Fand 5-6)

Enna gəl Fəndi bəgsənin
lijjĩ í Kərtuum te.

*For this reason, Fandi was captured by them
when he arrived there in Khartoum.*

(Fand 9-11)

Beel man tazan tu, è gawsa guruus-i,
e gəfūni doos.

*There was a single metal token, and when he
gave money, he gave it to you in your hand.*

(Fand 13-14)

Fəndi massa e bee e la gəfi wa.

Fandi refused, he said he would not pay it.

(Fand 18-19)

Tayn moraan liin awsor

Faaz-aaŋ.

(Fand 27)

Jadeera warsa kaŋ iinin é mada.

(Jafar 1)

Jafarin ì moid kuudi wàjja í wiləns.

(Cooj 2-3)

É gara a lejjé é Daal-e, a gəmsəgə
jen faa ná bel Coojoo'ëən, e an gəi-bəl.

(Cooj 8)

Aan a bi'īn di,

“È oon u jissə nii di te a?”

(Jen 3)

É gara ag lejjä-e, jeem e arsaaga.

(Jen 18-19)

E dojjaaga í miidəg foroj wa bə-i,
ä golgo nàm ā galdə.

(Jen 22)

Ag galdə wa ag bagsə ā bonaag jo maree.

(Mij 4-5)

Jog Gooro ba əssəgən jeg əŋi.

(Tifa 7)

Jogo nà tiwsənī təl é faag é faag,
awân é bugəŋg.

(Ozoog 4-5)

Jog nalge nà u bil, Tel gəwsi ūguun
gafa é jo maree.

*Then the government (forces) arrived and
became established among the Faaz area.*

Jader led his group which was very big.

Jafari with man of Kuud clan went to hunt.

*When I arrived to Dal Valley, I found old
man named Coojo, sitting under a Gai tree.*

I also asked him,

“And you, what have you done here?”

When we arrived, something frightened us.

*When it pelted us with not few stones, my
colleagues wanted to run.*

We did not run; somehow we took patience.

Goor tribe, well . . . became for us bad things.

*The people who are tied, sit in rows of lines,
sitting in groups.*

*The young people you have, God has given
them to you for good reason.*

Incomplete (Imperfective)

Incomplete verbs show actions that are not complete or finished. They are not thought of as a unit. Rather, it is like we are watching a film of the action happen over time. They are often used in speeches between people. Incomplete verbs can be used for past, present, future and habitual actions that are done regularly. There is no suffix that shows a verb is incomplete unless the incomplete verb is also a continuous verb. We learn about continuous verbs with the suffixes –**ən** or –**ân** in the next lesson.

In *Fand 27-28*, the incomplete verb **lèe** ‘going’ shows the action happens over time, and not at once. This action **lèe** happened before the time of telling the story, so it is a past action.

(Fand 27-28) (Past)

Eg lèeŋ eg bəfo eg **lèe** taw.

*They traveled and sang as they **went** up.*

In *Cooj 11-12*, the incomplete verb **gan** ‘throwing’ is still happening at the time of speaking, so it is a present action. The old man Coojo is still sacrificing the chicken and goat.

(Cooj 11-12) (Present)

Miin a **gan** tu,
miən a gafān jog fajan ā nāemdiḡə.

*The chicken I am **throwing** away,
(but) the goat I am giving to old men to eat.*

Incomplete verbs can be used for future certain actions that are sure to happen in the future. They can also be used for future uncertain actions that may or may not happen in the future. Future pronouns before an incomplete verb show actions that are certain to happen. The future word **la, lə** ‘may’ shows actions that may or may not happen [check this].

In *Miə 12-13*, the incomplete verb **mər** ‘return’ with subject suffix –**ā** ‘I’ follows the future pronoun **ā** ‘I’ and shows the action will happen for sure in the future. (Although the Fox is lying and the action did not happen.)

(Miə 12-13) (Future certain)

A rassā dooḡ ā leja tu-i,
ā mərə ū rəḡə daaḡ di.

*If I step on your back so that I can get out,
then I **will return back** in the well so that you
can step on my back and get out.*

In *Assa 1*, the incomplete verb **bəd** ‘arrive’ with subject suffix –**í** ‘you (sg)’ is used for past action.

(Assa 1) (Past, Future uncertain)

U **bəí** dāi è u **lə wəí** dāi?

*When did you **arrive**, and when **will** you **go**?*

The incomplete verb **way** ‘go’ with subject suffix –**í** ‘you (sg)’ follows the uncertain future word **la, lə** ‘may’ and shows **wají** ‘you will go’ may (or may not happen) in the future.

Incomplete actions can also show habitual actions happens regularly as if done by habit. In *Tifa 1-2*, the incomplete verb **ər** ‘mix’ happens regularly (again and again).

(Tifa 1-2) (Habitual)

Kasaga e **bür** e tiwsóniigə wa'ee-ne,
ər koreega og əḡḡ tifiij tifiij.

*If boys **remain** not tied up (with rules),
they **mix** words in place of our mouths quickly.*

Incomplete verbs such as **gal** ‘run’ change in vowel and tone from one subject pronoun to the next.

Incomplete verb

Written	Sounds like	
Jen gal.	[jĕn gāl]	<i><u>Person</u> runs.</i>
A gal.	[á gāl]	<i>I run.</i>
U gəl.	[ú gəl]	<i>You (sg) run.</i>
E gal.	[ē gāl]	<i>(S)he runs.</i>
Ag gal.	[āḡ gāl]	<i>We run.</i>
Ug gəl.	[ūḡ gəl]	<i>You (pl) run.</i>
E gəl.	[ē gəl]	<i>They run.</i>

Future incomplete verbs such as **gal** ‘will run’ can follow future certain subject pronouns or the future uncertain word **la, lə** ‘will’. They also change in vowel and tone.

Incomplete verbs after future pronouns or **la, lə** ‘may’

Future pronoun		la, lə ‘may’		
Written	Sounds like	Written	Sounds like	
<u>Jen é</u> gal.	[jēn é gāl]	<u>Jen la</u> gal.	[jēn lā gāl]	<i>Person will run.</i>
<u>Â</u> gal.	[ā gāl]	<u>A la</u> gal.	[á lā gāl]	<i>I will run.</i>
<u>Û</u> gəl.	[ú gəl]	<u>U lə</u> gəl.	[ú lə gəl]	<i>You (sg) will run.</i>
<u>Ê</u> gal.	[é gāl]	<u>E la</u> gal.	[ē lā gāl]	<i>(S)he will run.</i>
<u>Agâ</u> gal.	[āgā gāl]	<u>Ag la</u> gal.	[āg lā gāl]	<i>We will run.</i>
<u>Ugû</u> gəl.	[ūgú gəl]	<u>Ug lə</u> gəl.	[ūg lə gəl]	<i>You (pl) will run.</i>
<u>Egâ</u> gəl.	[ēgā gəl]	<u>E la</u> gəl.	[ē lā gəl]	<i>They will run.</i>

The infinitive verb **ab** ‘to sit’ in (1) is compared with the incomplete verb **aw** ‘sit’ in (2).

<u>Infinitive</u>	(1) Jen e doos e ab .	<i>The person began <u>to sit</u>.</i>
<u>Incomplete</u>	(2) Jen ê aw .	<i>The person <u>will sit</u>.</i>

Each infinitive and incomplete verb below can take the place of **ab** ‘to sit’ and **aw** ‘sit’ in (1-2) above.

	(1) Infinitive	(2) Incomplete	
b	<u>ab</u>	<u>aw</u>	<i>sit, ride</i>
j	<u>kaj</u>	<u>kay</u>	<i>bring</i>
g	<u>cig</u>	<u>cii</u>	<i>wear</i>
d	<u>cud</u>	<u>cud</u>	<i>climb</i>
	<u>pad</u>	<u>paa</u>	<i>guard</i>
f	<u>lof</u>	<u>lof</u>	<i>do magic</i>
s	<u>las</u>	<u>las</u>	<i>roll-up</i>
m	<u>ɲamm</u>	<u>ɲamm</u>	<i>break</i>
n	<u>gon</u>	<u>goo</u>	<i>grab</i>
ɲ	<u>gɲɲ</u>	<u>gɲɲ</u>	<i>agree</i>
l	<u>mal</u>	<u>mal</u>	<i>gather</i>
r	<u>wer</u>	<u>wer</u>	<i>watch</i>
w	<u>dhiw</u>	<u>dhiw</u>	<i>plant</i>
y	<u>koy</u>	<u>koy</u>	<i>cook</i>
z	<u>fez</u>	<u>fez</u>	<i>release</i>
e	<u>bee</u>	<u>bee</u>	<i>say</i>
i	<u>bui</u>	<u>bui</u>	<i>cultivate</i>

Many incomplete verbs are the same as infinitive verbs. However, final **b** (in **ab** ‘to sit’) changes to **w** (in **aw** ‘sit’), final **j** (in **kaj** ‘to bring’) changes to **y** (in **kay** ‘bring’), and final **g** and sometimes **d, n** (in **cig** ‘to wear’, **pad** ‘to guard’, **gon** ‘to grab’) disappears (in **cii** ‘wear’, **paa** ‘guard’, **goo** ‘grab’).

There are many other incomplete verbs that drop the final **g**. These all have a long vowel.

(1) Infinitive	(2) Incomplete	
nag	naa	<i>sleep</i>
bag	baa	<i>take</i>
cag	caa	<i>bathe</i>
jag	jaa	<i>mix</i>
cig	cii	<i>wear</i>
cug	cuu	<i>send</i>
gug	guu	<i>vomit</i>

In spelling rule 5c, we learn about long vowels at the end of verbs with one syllable.

Spelling rule 5c: Write all nouns and verbs that have one syllable and a final vowel with a long vowel.

Exercise 34

Underline all incomplete verbs in the following sentences.

(Miə 3-4)

É gara lijjĩ waa-eelg-e
e gəmsəgə fega e naa é fol tædi.

*When he arrived at the well, he discovered
the water lying far down in the well.*

(Miə 8-9)

E gəmsəgə miən e naa é fol.

He discovered the goat laying down in well.

(Miə 12-13)

A rassâ dooŋ ã leja tu-i,
â mərə́ ũ rəgə daaŋ di.

*If I step on your back so that I can get out,
then I will return back in the well so that you
can step on my back.*

(Neer 19-20)

Ag curóə too man tad. Ag ŋam
ũ gəwdə bay man ã dhəddi.

*We tied down a certain cow. We want you
give us a certain container for milking.*

(Fand 2-3)

Massa jogo gəl bee e
la gəfi wa.

*(He) denied the people just saying
he would not give it (money).*

(Fand 13-14)

Fəndi massa e bee e la gəfi wa.

Fandi refused, he said he would not pay it.

(Fand 22-23)

E bee, “Kolodo neen e belldâ
wa-e ba, de moraa la jis jeem wa.”

*He said, “If this egg doesn’t burst
then the government will not do anything.”*

(Fand 29-31)

Eg lèeŋ eg lèeŋ, u ñil gara suug-iilg
é gara fezána jega tad Faaz-aan tayn a?

*They were going to . . . well, do you know the
market in Faaz area where things are sold?*

(Jen 19-21)

Og gəl wa, ar jega nà arsoogë karâ wa,
ŋamm üg ŋəlg.

*You don’t run if the things that frightened you
doesn’t run, or (it) will break your necks.*

(Assa 3-4)

Yaa ña nee leeñän dumuun duuñ ta
beên ñam goo.

*(Your) mother's sister (lit. girl mother)
wanted to come to yourself, wanting clothing.*

(Assa 5)

Kora kor ná ãni.

She speaks to me the word that is bad.

(Assa 6-7)

Bel goog wa. Jeg biig nà ɔŋ ta
juun a mæərññinin jo.

*She doesn't have clothes—only some things that
old from long ago I was buying for her.*

(Assa 8-9)

A ñam Hashima ã jiddə è ã wardé
ñnə rade.

*I want Hashim to make and (he) bring me a
radio.*

(Tifa 4-5)

A bee tifñ wedan, ɔn wa.

I say, tying is beneficial, not detrimental.

(Tifa 7)

Jogo nà tiwsñni tál é faag é faag,
awân é bugəŋg.

*The people who are tied, create rows of lines,
sitting in groups.*

(Tifa 9-10)

Kəsəŋi ná aw ná é faag é faagë
ta tins, è ñel andasa ná waydë.

*The friendship that sits which in lines is
full of teaching and knows the life that good.*

(Tifa 11)

È a ñam ã tal kor é mun te jo.

And now I want to stop talking.

(Ozoog 1-2)

Ozoogo nà bèl jizəgi ba,
è wày jaamë maag-iilg-i ba!

*Those women who have husbands,
and go wrongly in their houses!*

(Ozoog 4-5)

Jog ñalge nà u bil, Tel gəwsi ùguun
gafa é jo maree.

*The young people you have, God has given
them to you for good reason.*

(Ozoog 12-14)

Jen fuuin e wajja tu gar é kazaam-e,
ñam ã gəmdí jeem
é nams e 'nəmdi ñalg inigin.

*When a male person goes out to work,
he wants to (he) provide a thing
of food for his children to eat.*

Continuous

Continuous verbs show actions that continue over time. They are a special kind of incomplete verb. Past continuous verbs have the suffix –**ñn**, –**ññ** and show a past ongoing action that happens before the time of speaking. Present continuous verbs have the suffix –**ñn**, –**ññ** and show a present or future ongoing action that happens during or after the time of speaking. Continuous verbs are used in speeches and in language to explain about something. They are also used for background information in stories and for habitual actions.

In *Assa 2*, the present continuous verbs **jisñna** ‘treating’ and **naamñna** ‘eating’ have the suffix –**ñn** and the object suffix –**a** ‘me’. The present continuous suffix –**ñn** shows the action is still going on at the time of speaking.

(Assa 2) (Speech, present continuous)

Massee jis^âna maŋ wa,
naam^âna su, su, su.

*The Massee sickness is not treating me well,
eating me deeply.*

In *Tifa 7*, the present continuous suffix –**ân** on the verb **awân** ‘sitting’ shows this action is ongoing. This verb helps explain how youth are tied.

(Tifa 7) (Explaining, present continuous)

Jogo nà tiwsóni tàl é faag é faag,
aw^ân é bugəŋg.

*The people who are tied, sit in rows of lines,
sitting in groups.*

In *Mijn 1-3*, the past continuous verbs **ɲawnăn** ‘were kidnapping’ and **mərɔ̃niigə** ‘were selling them’ with suffix –**ăn** help explain the background information needed to better understand the story. These actions were done regularly like a habit.

(Mijn 1-3) (Background, habitual, past continuous)

È é mun naan

At that time

Baarga ɲawnăn nalg nà ɲi,

the Baggara were kidnapping young girls

e mərɔ̃niigə dumuun é Goor.

to sell to those far away past Goor tribe.

In *Fand 29-31*, the past continuous verb **fezăná** ‘were being put down’ with suffix –**ăn** and passive suffix –**á** also shows background information and an action that was done regularly like a habit.

(Fand 29-31) (Background, Habitual)

Eg lèŋ eg lèŋ, u nil gara suug-iilg

They were going to . . . well, do you know the

é gara fezăná jega tad Faaz-aan tayn a?

market in Faaz area where things were sold?

Past continuous verbs such as **galăn** ‘was running’ and present continuous verbs such as **galân** ‘is running’ change in vowel and tone from one subject pronoun to the next.

Continuous verbs

Past		Present		
Written	Sounds like	Written	Sounds like	
Jen galăn.	[jĕn gəlán]	Jen galân.	[jĕn gəlân]	<i>Person was/is running.</i>
A galăn.	[á gəlán]	A galân.	[á gəlân]	<i>I was/am running.</i>
U gəlăn.	[ú gəlăn]	U gəlân.	[ú gəlân]	<i>You (sg) were/are running.</i>
E galăn.	[ĕ gəlán]	E galân.	[ĕ gəlân]	<i>(S)he was/is running.</i>
Ag galăn.	[āg gəlán]	Ag galân.	[āg gəlân]	<i>We were/are running.</i>
Ug gəlăn.	[ūg gəlăn]	Ug gəlân.	[ūg gəlân]	<i>You (pl) were/are running.</i>
E gəlăn.	[ĕ gəlân]	E gəlân.	[ĕ gəlân]	<i>They were/are running.</i>

The infinitive verb **ab** ‘to sit’ in (1) is compared with the past continuous verb **awăn** ‘sat’ in (2) and present continuous verb **awân** in (3).

<u>Infinitive</u>	(1) Jen e doos e ab .	<i>The person began to sit.</i>
<u>Continuous past</u>	(2) Jen e awǎn .	<i>The person was sitting.</i>
<u>Continuous present</u>	(3) Jen e awân .	<i>The person is sitting.</i>

Each infinitive and continuous verb below can take the place of **ab** ‘to sit’, **awǎn** ‘was sitting’, and **awân** ‘is sitting’ in (1-3) above.

	(1) Infinitive	(2) Continuous Past	(3) Continuous Present	
		-ǎn, -nǎn	-ân, -ân	
b	ab	awǎn	awân	<i>sit, ride</i>
j	kaj	kayǎn	kayân	<i>bring</i>
g	cig	ci'ǎn	ciîn	<i>wear</i>
d	cud	cudǎn	cugdûn	<i>climb</i>
	pad	pa'ǎn	paân	<i>guard</i>
f	lof	lofǎn	lofân	<i>do magic</i>
s	las	lasǎn	lasân	<i>roll-up</i>
m	ɲamm	ɲammǎn	ɲammân	<i>break</i>
n	gon	gonǎn		<i>grab</i>
ɲ	gɲɲ	gɲɲǎn	gɲɲân	<i>agree</i>
l	mal	malǎn		<i>gather</i>
r	wer	werǎn		<i>watch</i>
w	dhiw	dhiwǎn	dhiwân	<i>plant</i>
y	koy	koyǎn	koÿn	<i>cook</i>
z	fez	fezǎn	fezn	<i>release</i>
e	bee	beenǎn	beên	<i>say</i>
i	bui	buinǎn	buîn	<i>cultivate</i>

Final **b** (in **ab** ‘to sit’) changes to **w** (in **awǎn** ‘was sitting’), final **j** (in **kaj** ‘to bring’) changes to **y** (in **kayǎn** ‘was bringing’), and final **g** and sometimes **d** (in **cig** ‘to wear’, **pad** ‘to guard’) disappears (in **ci'ǎn** ‘was wearing’, **pa'ǎn** ‘was guarding’). The apostrophe ' comes between the verb and the past continuous suffix -ǎn when they are two syllables joined without a consonant. Sometimes in verbs with final **d** (in **cud** ‘climb’) **g** comes before **d** (in **cugdûn** ‘is guarding’) in the present continuous.

When the suffixes -ǎn, -ân with light vowel **a** attach to a verb with light vowel (as in **lof** ‘to do magic’, **wer** ‘to watch’) it remains light (as in **lofǎn** ‘was doing magic’, **werǎn** ‘was watching’). But when they attach to a verb with a heavy vowel (as in **gɲɲ** ‘to agree’, **dhiw** ‘to plant’) it becomes heavy (as in **gɲɲǎn** ‘was agreeing’, **dhiwǎn** ‘was planting’). When the present continuous suffix -ân attaches to some verbs with **o**, **u**, it becomes -ôn, -ûn (as in **cugdûn** ‘is guarding’).

The past continuous suffix -ǎn attaches to all final consonants, and the past continuous suffix -nǎn attaches to all final vowels. The present continuous suffix -ân attaches to most final consonants, and the present continuous suffix -ân attaches to final **w**, **y**, **z**, and to all vowels.

After	Infinitive	Past Continuous	Present Continuous	
Most final consonants	lof guy cud	-ǎn lofǎn guyǎn cudǎn	-âñ lofâñ guyâñ cugdûñ	<i>do magic</i> <i>agree</i> <i>climb</i>
Final z, w, y	fax dhiw koy	-ǎn fezǎn dhiwǎn koyǎn	- ãñ fežñ dhiwñ koÿñ	<i>release</i> <i>plant</i> <i>cook</i>
Final vowels	bui	-nǎn buinǎn beenǎn	- ãñ buiñ beñ	<i>cultivate</i> <i>say</i>

The past and present continuous suffixes –ǎn, -âñ sound different in tone. We write the valley mark ˇ on the past continuous suffix –ǎn and the tent mark ^ on the present continuous suffix –âñ to show these are different. There are other suffixes that are similar but different in tone. We have other markings for these suffixes.

Comparison of verb suffixes

Incomplete		E dur kolodo.	<i>He buries an egg.</i>
Continuous Past	[ǎn]	E durǎn kolodo.	<i>He was burying an egg.</i>
Continuous Present	[âñ]	E durâñ kolodo.	<i>He is burying an egg.</i>
Receiver ‘for me’	[ǎn]	E durǎn kolodo.	<i>He buries an egg for me.</i>
Unmentioned Object	[an]	E durǎn.	<i>He buries (something).</i>
Unmentioned Subject	[ãñ]	Durãñiigə kolodo.	<i>Eggs are buried for them (by someone).</i>

We learn to write the continuous suffixes in spelling rules 16 and 17.

Spelling Rule 16: Write a valley (waadi) on –ǎn or –ǎn of continuous past verbs. **Spelling**

Spelling Rule 17: Write a tent (xayma) on –âñ or –âñ of continuous present verbs. For the suffix - ãñ, write the tent on the letter before ñ (as in fežñ ‘is releasing’ buiñ ‘is cultivating’)

Continuous Past (maadi mustamiir)	Continuous Present (mudaari9 mustamiir)
E ñammǎn jeg. <i>He was breaking things.</i>	E ñammâñ jeg. <i>He is breaking things.</i>
E firǎn jeg. <i>He was smelling things.</i>	E firâñ jeg. <i>He is smelling things.</i>
E corǎn toon. <i>He was helping the cow.</i>	E corâñ toon. <i>He is helping the cow.</i>
E durǎn jeg. <i>He was burying things.</i>	E durâñ jeg. <i>He is burying things.</i>
E pərǎn jeg. <i>He was attaching things.</i>	E pərâñ jeg. <i>He is attaching things.</i>
E bellǎn jeg. <i>He was beating things.</i>	E bellâñ jeg. <i>He is beating things.</i>

Continuous Past (maadi mustamiir) on war ‘take’	Continuous Present (mudaari9 mustamiir) on war ‘take’
A wərǎn jeg. <i>I was taking things.</i>	A wərâñ jeg. <i>I am taking things.</i>
U wərǎn jeg. <i>You(sg) were taking things.</i>	U wərâñ jeg. <i>You(sg) are taking things.</i>
E wərǎn jeg. <i>(S)he was taking things.</i>	E wərâñ jeg. <i>(S)he is taking things.</i>
Ag wərǎn jeg. <i>We were taking things.</i>	Ag wərâñ jeg. <i>We are taking things.</i>
Ug wərǎn jeg. <i>You(pl) were taking things.</i>	Ug wərâñ jeg. <i>You(pl) are taking things.</i>
E wərǎn jeg. <i>They were taking things.</i>	E wərâñ jeg. <i>They are taking things.</i>

In summary, we have the following continuous suffixes:

<u>Continuous suffixes</u>				
After	Infinitive	Past continuous	Present continuous	
Most final consonants	las	- ǎn las ǎn	- ân las ân	<i>roll-up</i> <i>agree</i> <i>climb</i>
	guṇ	guṇ ǎn	guṇ ân	
	cud	cud ǎn	cud ân	
Final vowels	bee	- nǎn beeb nǎn	- ân beeb ân	<i>say</i> <i>cultivate</i>
	bui	buib nǎn	buib ân	
Final w, y, z	dhiw	- ǎn dhiwb ǎn	- ân dhiwb ân	<i>plant</i> <i>cook</i>
	koy	koyb ǎn	koyb ân	

Exercise 35

Underline all continuous verbs in the following sentences.

(Fand 1-2)

Fəndin é gara dawsé moraagee-ne
belǎn jirsig dhaag jo.

*When Fandi (he) fought government, he
was having only two piasters.*

(Fand 12-13)

Moraa əzı taan beên Fəndin e gawda
gurus taan.

*The government (it) came again, again
requesting Fandi to pay the money.*

(Fand 32-33)

“Neesân jen ná leeṇ é golgo ti.
Ar u billi jog kay wa, bell jen taman.”

*Aim at the man who is leading the others; You
don't kill all the people; just kill the one man.*

(Cooj 9)

A wirêṇ afad man tad te.

I am making a sacrifice here.

(Cooj 11-12)

Miin a gan tu,
miən a gafân jog faṇan ã næmdıigə.

*The chicken I am throwing away, (but) the
goat I am giving to old men to (they) eat.*

(Jen 15-16)

É naanda yaan, ag wajja waa-eelg
feedool jo, aga kafân.

*On another day, we also went in the
water valley early in the morning to draw water.*

(Assa 3-4)

Yaa ṇa nee leeṇǎn dumuun duuṇ ta
beên ṇam goo.

*(Your) mother's sister (lit. girl mother)
wanted to come to yourself, wanting clothing.*

(Assa 4-5)

Korǎn kor ná lusu é kora kor ná cuu'i wa.

(She) was saying harsh words not kind words.

(Mij 1-3)

É é mun naan
Baarga ṇàwnǎn ṇalg nà əṇi,
e mərəniigə dumuun é Goor.

*At that time
the Baggara were kidnapping young girls
to sell to those far away past Goor tribe.*

(Mij 3-4)

Baarga àzàn ànăn è jog Goore.

Baggara were coming remaining with Goor.

(Tifa 3-4)

Tifân é Gæmge 'əwdân buɲurgə
tad é meed é buɲurg anenda ba!

*The tying of Gæmge enables youth to
sit down in the rope of youth like this!*

(Tifa 7)

Jogo nà tiwséni tàl é faag é faag,
awân é bugəng.

*The people who are tied, sit in rows of lines,
sitting in groups.*

Reason

Reason verbs show the purpose or reason for the previous action. They are often used following commands, but can also follow incomplete and continuous verbs. They can also have a different subject than the previous verb. The suffix for reason verbs with subject 'I, you (sg)' and a final **b, d, j, g** is **-a** and the suffix for all reason verbs with subject '(s)he, we, you (pl), they' is **-da**. A reason subject pronoun **ā, ū** usually comes before a reason verb.

In *Neer 7*, the reason verb **naamda** 'in order to we eat' has the suffix **-da** and follows the reason pronoun **ā** 'we'. It tells the reason for the command **lee** 'come!'.

(*Neer 7*) (After command)

E bee "Lee **ā** **naamda** jeereman!"

He said, "Come so we can eat the jeerma!"

In *Cooj 11-12*, the reason verb **næmdə** 'in order to they eat' has the reason suffix **-da** and subject suffix **-iigə** 'they' and follows the reason pronoun **ā** 'they'. It tells the reason for the continuous verb **gafān** 'am giving' which is done by a different subject **a** 'I'.

(*Cooj 11-12*) (After continuous)

Miin a gan tu,
miən a **gafān** jog faɲan **ā** **næmd**iigə.

*The chicken I am throwing away,
(but) the goat I am giving to old men to eat.*

In *Neer 31-32*, the reason verb **naamda** 'in order that we eat' tells the reason for the incomplete verbs **wər** 'carry' and **bəgəgən** 'bring for us'.

(*Neer 31-32*) (After incomplete)

"U **wər** uuɲ cab aneen u **bəgəgən**
moo man **ā** **naamda** kar nii."

*"You go by yourself and bring us some fire
so that we may eat this buffalo."*

Reason verbs such as **galda** 'in order to run' change in vowels, consonants and tone from one subject pronoun to the next. A reason subject pronoun **ā, ū** usually comes before a reason verb.

Reason verb

Written

Sounds like

Jen e leen **ā** **galda**.

[jēn ē léén **ā** galdā]

Person came in order to run.

A leen ã gal.	[á léēn ā gəl]	<i>I came in order that (I) run.</i>
U liin ũ gəl.	[ú líin ū gəl]	<i>You (sg) came in order that (you) run.</i>
E leen ã gal da .	[ē léēn ā galdā]	<i>(S)he came in order that (he) runs.</i>
Ag leen ã gal da .	[āg léēn ā galdà]	<i>We came in order that (we) run.</i>
Ug liin ũ gald ə .	[ūg líin ū gəldə]	<i>You (pl) came in order that (you) run.</i>
E lèen ã gal da .	[ē léēn ā galdà]	<i>They came in order that (they) run.</i>

Most reason verbs follow a reason subject pronoun, but a few reason verbs do not. In *Fand 21*, the reason verb **durdu** ‘in order to he hide’ has the reason suffix **-du** and tells the reason for the verb **wəri** ‘he brought’. However, it follows the common subject pronoun **e** ‘he’.

(Fand 21) (Without reason pronoun)

Wəri gaama tu, *He (Jader) brought (people of) Gaam hill*
 jogo e **durdu** kolodo tad. *in order to hide an the egg in the ground.*

The infinitive verb **ab** ‘to sit’ in (1) and the incomplete verb **aw** ‘sit’ in (2) are compared with the reason verb **aba** ‘in order that I sit’ in (3) and the reason verb **awda** ‘in order that he sit’ in (4).

<u>Infinitive</u>	(1) Jen e doos e ab .	<i>The person began <u>to sit</u></i>
<u>Incomplete</u>	(2) Jen ê aw .	<i>The person <u>will sit</u>.</i>
<u>Reason ‘I’</u>	(3) A leen ã aba .	<i>I came <u>in order to sit</u>.</i>
<u>Reason ‘he’</u>	(4) E leen ã awda .	<i>He came <u>in order to sit</u>.</i>

Each verb below can take the place of the verbs in (1-4) above.

	(1) Infinitive	(2) Incomplete ‘I, you, (s)he, we’	(3) Reason ‘I, you (sg)’	(4) Reason ‘(s)he, we, you (pl), they’	
			-a	-da	
b	ab	aw	aba	awda	<i>sit, ride</i>
j	kaj	kay	kaja	kayda	<i>bring</i>
g	cig	cii	cigə	cigdə	<i>wear</i>
d	cud	cud	cudu	cuddu	<i>climb</i>
	pad	paa	pada	padda	<i>guard</i>
f	lof	lof	lof	lofdo	<i>do magic</i>
s	laş	las	las	ladda	<i>roll-up</i>
m	ɲamm	ɲamm	ɲamm	ɲammda	<i>break</i>
n	gon	goo	gon	goddo	<i>grab</i>
ɲ	gɲɲ	gɲɲ	gɲɲ	gɲɲdu	<i>agree</i>
l	mal	mal	mal	malda	<i>gather</i>
r	wer	wer	wer	werda, werra	<i>watch</i>
w	dhiw	dhiw	dhiw	dhiwdə	<i>plant</i>
y	koy	koy	koy	koyda	<i>cook</i>
z	fez	fez	fez	fedda	<i>release</i>
e	bee	bee	been	beedda	<i>say</i>

i | bui | bui | bui | buidə | cultivate

The suffix **-a** attaches to final **b, j, d, g** for reason verbs with subjects ‘I’ or ‘you (sg)’. For all other final consonants and vowels, there is no suffix for reason verbs with subjects ‘I’ and ‘you (sg)’.

When the suffixes **-a, -da** with light vowel **a** attach to a verb with light vowel, it remains light (as in **padda** ‘in order to he guard’, **werda** ‘in order to he to watch’). But when it attaches to a verb with a heavy vowel, it becomes heavy (as in **cigdə** ‘in order to he wear’, **dhiwdə** ‘in order to he plant’). When the suffixes attach to a verb with vowel **o** or **u** (as in **lof** ‘to do magic’, **cud** ‘to climb’), the vowel sometimes becomes **o** or **u** (as in **lofdo** ‘in order to he do magic’, **cuddu** ‘in order to he climb’).

Final **b** (in **ab** ‘to sit’) changes to **w** (in **awda** ‘in order to he sit’), final **j** (in **kaj** ‘to bring’) changes to **y** (in **kayda** ‘in order to he bring’), and final **s, n, z** (in **las** ‘to roll-up’, **gon** ‘to grab’, **fez** ‘to release’) change to **d** (**ladda** ‘in order to roll-up’, **goddo** ‘in order to he grab’, **fedda** ‘in order to he release’). The **d** of the reason suffix **-da** sometimes changes to **r** after **r** (as in **werra** ‘in order to he watch’).

Each reason verb with suffix **-da** has two middle consonants. Sometimes they are different consonants (as in **awda** ‘in order to he sit’, **malda** ‘in order to he gather’) and sometimes they are the same consonant (as in **goddo** ‘in order to he grab’, **werra** ‘in order to he watch’). These two consonants help make the reason verb form different than other verb forms.

In the reason verbs of (3-4), there are two consonants **cuddu** ‘in order to he climb’ and **werra** ‘in order to he watch’.

<u>Reason</u>	(3) E leen ã cuddu . <i>He came to climb.</i>	(4) E leen ã werra . <i>He came to watch.</i>
<u>Incomplete</u>	(5) E cudu . <i>He climbs you.</i>	(5) E wera . <i>He watches me.</i>

But in the incomplete verbs of (5-6) with object pronoun **-u** ‘you (sg)’ and **-a** ‘me’, there is only one consonant.

In spelling rule 7 we learn about two middle consonants in reason verbs and other verbs.

Spelling Rule 7: Write plural commands, reason verbs (except for ‘I’, ‘you (sg)’), complete verbs, and causative verbs with two middle consonants (itneen harf saakin).

In summary, we have the following reason suffixes:

<u>Reason suffixes</u>				
After	Infinitive	Reason ‘I, you(sg)’	Reason ‘(s)he, we, you (pl), they’	
Most final consonants and vowels	las dhiw	las dhiw	-da ladda dhiwdə	<i>roll-up</i> <i>plant</i>

	gon gʊŋ	gon gʊŋ	goddo gʊŋdu	grab agree
Final b, j, g, d	ab cig doj cud	-a aba cigə dojo cudu	-da awda cigdə doydo cuddu	<i>sit, ride</i> <i>wear</i> <i>stone</i> <i>climb</i>

Exercise 36

Underline all reason verbs in the following sentences.

(Miə 2)

E doos e waj dumuun waa-eelg
ã maddé feg.

*He went in the well
so that (he) drink water.*

(Miə 7-9)

Alda é yaag e bədəgə ŋam
ã madda feg di.

*After a while, fox appeared and also wanted
to drink.*

(Miə 12-13)

A rassâ dooŋ ã leja tu-i,
â mərə ũ rəgə daaŋ di.

*If I step on your back so that I can go out,
then I will get back in the well so that you
stand on my back (and get out).*

(Neer 3-4)

Salad è alde dōosso e wəj ã n̄erda
risəg man è kar tazan è dege.

*A hyena with fox set out to (they) look for
food and a wild buffalo was with them.*

(Neer 8-10)

Anenda e dōos e bəg aŋen
ã gəldīgən í ufun tad
ã gərda ã n̄amda ŋalg é n̄eereman.

*Then they elicited the help of an elephant
to break down to the Tabaldi tree for them
so as to be able to eat offspring of n̄eerema.*

(Neer 17)

“Lee ã dhəddə kara!”

“Let’s to milk this buffalo!”

(Neer 19-20)

Ag curóə too man tad. Ag ŋam
ũ gəwdə bay man ã dhəddi.

*We tied down a certain cow. We want you to
give a certain container for us to milk.*

(Neer 26)

Ə, wee dar jo ã gawda iigə ŋalgan.

Let’s go hide in order to give milk to children.

(Fand 3-5)

E maa e jog iing é dafa,
e war koleez ã komda jogor.

*He refused officials themselves by fighting,
taking a koleez sword in order to kill people.*

(Fand 12-13)

Moraa əzı taan beên Fəndin e gawda
gurus taan.

*The government (it) came again, again
requesting Fandi to pay the money.*

(Jafar 9)

Liddu ã gawda jeem məidən.

Let’s to give something to the older man.

(Jen 18-19)

E dojjaaga í miidəg foroj wa bə-i,
ã golgo ŋàm ã gəlɗa, a bi’īgən, “Wa!”

*When it pelted us with not few stones, my
colleagues wanted to run, I told them “No!”*

(Assa 7-8)

Cayn e kor, “A baa ã waja.”

Jae (son of Assamma) said, “I want to go.”

(Assa 8-9)

A jam Hashima ã jiddə è ã wardé
ñə rade.

*I want Hashim to make and to bring me a
radio.*

(Ozoog 18-19)

Ozoog, əddə é kor dogo jiigə é
kor é Tel é man-e,
ũ gərdə ũ əddə ma maŋ.

*Women, live by word of your husbands
and by word of God,
so that you will be able to live very well.*

(Ozoog 20-21)

Anenda ba bii ozoog ədda
windəg, bii fiŋəddə koré maŋ.

*So let women to become ears,
let them to hear word carefully!*

Command

Command verbs order or tell someone to do an action. Singular command verbs are said to one person and usually have no suffix. They can be the same as incomplete or present continuous verbs, but have no subject pronoun. Plural command verbs are said to more than one person and have the suffix –**də**.

In *Fand 32-33*, the singular command **bell** ‘kill!’ is the same as the incomplete verb, but has no subject pronoun. The singular command **neesân** ‘aim!’ is the same as the present continuous verb, but has no subject pronoun.

(Fand 32-33)

“**Neesân** jen ná leeŋ é golgo ti.

***Aim** at the man who is leading the others; You*

Ar u billi jog kay wa, **bell** jen taman.”

*don’t kill all the people; just **kill** the one man.*

Often the command **bii** ‘lets’ is used before a reason verb or before another command. In *Ozoog 2-3*, the singular command **bii** ‘lets’ comes before the plural command **fiŋəddə** ‘hear’ with suffix –**də**.

(Ozoog 2-3)

Ozoog, **bii fiŋəddə** kor ən nii

*Women, **let hear** this my word carefully!*

ma maŋ. Ar a bel kor man é dege.

I have something important to say to them.

Sometimes incomplete verbs with subject pronouns **u** ‘you (sg)’ or **ug** ‘you (pl)’ are used as commands. In *Neer 31-32*, the incomplete verbs and pronouns **u wər** ‘you go’ and **bəgəgən** ‘you bring for us’ with receiver pronoun –**əgən** ‘to us’ are used as commands.

(Neer 31-32) (Incomplete used as commands)

E bee ñə, “Salada”, e bee,

He said to him, “Hyena”, he said,

“U **wər** uuŋ cab aneen u **bəgəgən**
moo man ã naamda kar nii.”

*“You **go** by yourself and **bring** us some fire
(so that) we may eat this buffalo.”*

Singular command verbs are said to one person. Plural command verbs are said to more than one person.

Command verbs

	Written	Sound like	
<u>Singular</u>	Jen, <u>gal</u> !	[jēn gəl]	<i>Person, run!</i>
<u>Plural</u>	Jog, <u>galdə</u> .	[jōg gəldə]	<i>People, run!</i>

Singular command verbs such as **gal** ‘run!’ usually sound the same as incomplete verbs with subject ‘I’. Plural command verbs such as **galdə** ‘run!’ usually sound the same as reason verbs with subject ‘you (pl)’.

	Written	Sound like	
<u>Incomplete ‘I’</u>	Â <u>gal</u> .	[ā gəl]	<i>I will run.</i>
<u>Reason ‘you (pl)’</u>	Ug liin <u>ū galdə</u> .	[ūg líin ū gəldə]	<i>You (pl) came in order that (you) run.</i>

However incomplete verbs with subject ‘you (sg)’ always have heavy vowels as in (2) **û nœm** ‘you (sg) will eat’. These verbs are different than singular commands which sometimes have light vowels as in (3) **naam** ‘eat!’.

Infinitive	(1) Jen e doos e naam jeem.	<i>The person began to eat something.</i>
Incomplete ‘you (sg)’	(2) Û nœm jeem.	<i>You will eat something.</i>
Command singular	(3) Jen, naam jeem!	<i>Person, eat something!</i>
Command plural	(4) Jog, nœmdə jeem!	<i>People, eat something!</i>
Reason ‘they’	(5) E lèen ã nàamda jeem.	<i>They came to eat something.</i>

Plural commands always have heavy vowels as in (4) **nœmdə** ‘eat!’ These are different than reason verbs with subject ‘they’ which sometimes have light vowels as in (5) **ã nàamda** ‘in order to they eat’.

Each verb below can take the place of the verbs in (1-5) above.

	(1) Infinitive	(2) Incomplete ‘you (sg)’	(3) Command Singular	(4) Command Plural	(5) Reason ‘they’	
				-də	-da	
b	ab	əw	aw	əw də	àw da	<i>sit, ride</i>
j	kaj	kəy	kay	kə idə	kà yda	<i>bring</i>
g	cig	cii	cii	cig də	cìg də	<i>wear</i>
d	cud	cud	cudu	cud du	cùd du	<i>climb</i>
	pad	pəə	paa	pə ddə	pà dda	<i>guard</i>
f	lof	luf	lof	luf du	lòf do	<i>do magic</i>
s	las	ləs	las	lə ddə	là dda	<i>roll-up</i>
m	ɲamm	ɲəmm	ɲamm	ɲə mmdə	ɲà mma	<i>break</i>

n	gon	guu	goo	guddu	gòddo	<i>grab</i>
ɲ	guɲ	guɲ	guɲu	guɲdu	gùɲdu	<i>agree</i>
l	mal	məl	mal	məldə	màlda	<i>gather</i>
r	wer	wir	wer	wirdə	wèrda, wèrra	<i>watch</i>
w	dhiw	dhiw	dhiw	dhiwdə	dhiwdə	<i>plant</i>
y	koy	kui	koyna	kuidu, kuyyu	kòyda	<i>cook</i>
z	fez	fiz	fez	fiddə	fèdda	<i>release</i>
e	bee	bee	bee	bii'ə	bèedda	<i>say</i>
i	bui	bui	buinə	buyyu	bùidə	<i>cultivate</i>

A few singular commands have a vowel suffix (such as **-u** as in **guɲu** ‘agree!’) or the suffix **-na** (as in **koyna** ‘cook!’, **buinə** ‘cultivate!’).

When the plural command suffix **-də** with heavy vowel **ə** attaches to a verb with heavy vowel, all vowels remains heavy (as in **cigdə** ‘wear!’, **dhiwdə** ‘plant!’). And when this suffix attaches to a verb with light vowels (as **pad** ‘to guard’, **wer** ‘to watch’), the vowels of the verb become heavy (as in **pəddə** ‘guard!’, **wirdə** ‘watch!’). When the suffix attaches to a verb with vowel **o** or **u** (as in **lof** ‘to do magic’, **cud** ‘to climb’), the suffix vowel becomes **u** (as in **lufdu** ‘do magic!’, **cuddu** ‘climb!’). The **d** of the plural command suffix **-də** sometimes changes to **y** after **y** or **i** (as **koy** ‘to cook’ becomes **kuyyu** ‘cook!’ and **bui** ‘to cultivate’ becomes **buyyu** ‘cultivate!’).

Final **b** (in **ab** ‘to sit’) changes to **w** (in **əwdə** ‘sit!’), final **j** (in **kaj** ‘to bring’) changes to **i** (in **kəidə** ‘bring!’), and **s, n, z** (in **las** ‘to roll-up’, **gon** ‘to grab’, **fez** ‘to release’) change to **d** (**ləddə** ‘roll-up!’, **guddu** ‘grab!’, **fiddə** ‘release!’).

Most plural command verbs with suffix **-də** have two middle consonants. Sometimes they are different consonants (as in **əwdə** ‘sit!’, **məldə** ‘gather!’) and sometimes they are the same consonant (as in **guddu** ‘grab!’, **buyyu** ‘cultivate!’). These two consonants help make the plural command form different than other verb forms.

In the plural command verbs of (6-7), there are two middle consonants in **pəddə** ‘guard!’ and in **cuddu** ‘climb!’.

<u>Plural command</u> <u>Incomplete</u>	(6) Jog, pəddə!	<i>People, guard!</i>	(7) Jog, cuddu!	<i>People, climb!</i>
	(8) E pədə.	<i>He guards me.</i>	(9) E cudu.	<i>He climbs you.</i>

But in the incomplete verbs of (8-9) with object pronoun **-a** ‘me’ and **-u** ‘you (sg)’, there is only one consonant.

In spelling rule 7 we learn about two middle consonants in plural commands and other verbs.

Spelling Rule 7: Write plural commands, reason verbs (except for ‘I’, ‘you (sg)’), complete verbs, and causative verbs with two middle consonants (itneen harf saakin).

In summary, we have the following command suffixes:

<u>Command suffixes</u>				
After	Infinitive	Command singular	Command plural	
Most final consonants and vowels	las dhiw gon	las dhiw goo	-də laddə dhiwdə guddu	<i>roll-up</i> <i>plant</i> <i>grab</i>
(Some verbs with final consonants)	gʊŋ	-a gʊŋu	-də gʊŋdu	<i>agree</i>
(Some verbs with final vowels)	koy bui	-na koyna buinə	-də, -yu kuidu, kuyyu buyyu	<i>cook</i> <i>cultivate</i>

Exercise 37

Underline all command verbs in the following sentences.

(Miə 11)

Alda e bee “Miən, bonan!”

Fox said to the goat, “Wait for me!”

(Neer 7)

E bee “Lee ã naamda ðeereman!”

He said, “Let’s eat the ðeerma!”

(Neer 17)

“Lee ã dhəddə kara!”

“Let’s milk this buffalo!”

(Neer 26)

Ə, wee dar jo ã gawda iigə
ɲalɲan.

*Let’s go hide in order to give this milk
to the children.*

(Fand 25-26)

Jog e bèe “Wəiddə de kor
man ná əni een tu wa.”

*The people (they) said, “Let us go since
nothing bad it will happen.”*

(Fand 32-33)

“Neesân jen ná leeɲ é golgo ti.
Ar u billi jog kay wa, bell jen taman.”

*Aim at the man who is leading the others; You
don’t kill all the people; just kill the one man.*

(Jafar 9)

Liddu ã gawda jeem məidən.

Let’s give something to the older man.

(Assa 9)

Cəggdə uuŋgu og kay jo.

Finish yourselves, you all just (go without me).

(Tifa 5-6)

Kasaga bii tiwdóniigə é kora la 'əwiigĩ
é teed taman è meed é buɲurgii-ni.

*Let young boys (they) be tied because it will
help them be sat down in one rope of unity.*

(Tifa 10-11)

Bii kasag tiwdóniigə
ləɲ pad, è a ɲam ã tal kor é mun te jo.

*So, let boys forever
and always be tied, and now I will stop talking.*

(Ozoog 8-9)

Anenda, bii biiddə beenaada awdamalo!

So let us say please (stop) gossiping!

(Ozoog 20-21)

Anenda ba bii ozoogə ádda

So let women become ears,

windəg, bii fiŋəddə koré maŋ.

let them hear word carefully!

Direction

Direction verbs show the action happens at a distance from the speaker or others in the story.
[check]

In *Jafar 3*, the direction verb **lādaga** ‘run out’ with suffix –**aga** shows the action happened away from people.

(Jafar 3)

É gara jogo fiŋiisiŋiŋ cil-i, *When the people (they) heard a horn,*
eg dōos eg lād**aga** tu. *they began to run out (for hunt).*

In (1), **naamsa** ‘ate’ has the (common) complete suffix –**sa**. In (2) **naamaga** ‘went and ate’ has the direction complete suffix –**aga**.

<u>Complete</u>		(1) Jen e naamsa kolodo.	<i>The person ate the egg.</i>
<u>Direction Complete</u>		(2) Jen e naam aga kolodo.	<i>The person went and ate the egg.</i>

Continuous and command verbs can also have direction suffixes, and the direction suffixes are different for each verb.

Direction suffixes on other verbs

Past Continuous	E naam ǎn kolodo.	<i>He was eating the egg.</i>
Direction past continuous	E naam aagǎn kolodo.	<i>He was going and eating the egg.</i>
Present Continuous	E naam ân kolodo.	<i>He is eating the egg.</i>
Direction present continuous	E naam agân kolodo.	<i>He is going and eating the egg.</i>
Command singular	Jen, naam kolodo!	<i>Person, eat the egg!</i>
Direction command singular	Jen, naam ga kolodo!	<i>Person, go and eat the egg!</i>
Command plural	Jog, nǎm də kolodo!	<i>People, eat the egg!</i>
Direction command plural	Jog, nǎm duu kolodo!	<i>People, go and eat the egg!</i>

Direction complete verbs such as **naamaga** ‘went and ate’ do not change in vowel or tone from one subject pronoun to the next. Infinitive pronouns come before these verbs.

Direction complete verb

Written	Sounds like	
Jen e naam aga kolodo.	[jĕn ě nǎām ágā kólódó]	<i><u>Person</u> went and ate the egg.</i>
A naam aga kolodo.	[ā nǎām ágā kólódó]	<i><u>I</u> went and ate the egg.</i>
O naam aga kolodo.	[ō nǎām ágā kólódó]	<i><u>You (sg)</u> went and ate the egg.</i>
E naam aga kolodo.	[ē nǎām ágā kólódó]	<i><u>(S)he</u> went and ate the egg.</i>
Ag naam aga kolodo.	[àg nǎām ágā kólódó]	<i><u>We</u> went and ate the egg.</i>
Og naam aga kolodo.	[òg nǎām ágā kólódó]	<i><u>You (pl)</u> went and ate the egg.</i>

Eg nàamaga kolodo. | [èg nāāmágā kólódó] | *They went and ate the egg.*

However, other verbs with direction suffixes do change in vowel and tone from one subject pronoun to the next, and follow common subject pronouns.

Direction continuous present verb

Written	Sounds like	
Jen e naamgân kolodo.	[jēn ē nāām ^{gân} kólódó]	<i>Person is going and eating the egg.</i>
A naamgân kolodo.	[á nāām ^{gân} kólódó]	<i>I am going and eating the egg.</i>
U nāemgân kolodo.	[ú nāēm ^{gân} kólódó]	<i>You (sg) are going and eating the egg.</i>
E naamgân kolodo.	[ē nāām ^{gân} kólódó]	<i>(S)he is going and eating the egg.</i>
Ag naamgân kolodo.	[āg nāām ^{gân} kólódó]	<i>We are going and eating the egg.</i>
Ug nāemgân kolodo.	[ūg nāēm ^{gân} kólódó]	<i>You (pl) are going and eating the egg.</i>
E nāamgân kolodo.	[ē nāām ^{gân} kólódó]	<i>They are going and eating the egg.</i>

The infinitive verb **ab** ‘to sit’ in (1) is compared with the complete verb **awso** ‘sat’ in (2) and the direction complete verb **abaga** ‘went and sat’ in (3). The past continuous verb **awăn** ‘was sitting’ in (4) is compared with the direction past continuous verb **abaagăn** ‘was going and sitting’ in (5).

<u>Infinitive</u>	(1) Jen e doos e ab .	<i>The person began to sit.</i>
<u>Complete</u>	(2) Jen e awso .	<i>The person sat.</i>
<u>Direction complete</u>	(3) Jen e abaga .	<i>The person went and sat.</i>
<u>Past continuous</u>	(4) Jen e awăn .	<i>The person was sitting.</i>
<u>Direction past continuous</u>	(5) Jen e abaagăn .	<i>The person was going and sitting.</i>

Each verb below can take the place of the verbs in (1-5) above. Direction complete suffix **-aga** and direction past continuous suffix **-aagăn** attach to the infinitive forms of verbs. They have the final consonants of infinitive verbs.

	(1) Infinitive	(2) Complete	(3) Direction Complete	(4) Past Continuous	(5) Direction Past Continuous	[check]
		-sa	-aga	-ăn, -năn	-aagăn	
b	ab	awso	abaga	awăn	abaagăn	<i>sit, ride</i>
j	kaj	kajja	kajaga	kayăn	kajaagăn	<i>bring</i>
g	cig	cigsə	cigəgə	ci'ăn	cigəəgăn	<i>wear</i>
d	cud	cussu	cudugu	cudăn	cuduugăn	<i>climb</i>
	pad	passa	padaga	pa'ăn	padaagăn	<i>guard</i>
f	lof	lofso	lofogo	lofăn	lofoogăn	<i>do magic</i>
s	las	lassa	lasaga	lasăn	lasaagăn	<i>roll-up</i>
m	ɲamm	ɲammsa	ɲammaga	ɲammăn	ɲammaagăn	<i>break</i>
n	gon	gosso	gonogo	gonăn	gonoogăn	<i>grab</i>
ɲ	gɲɲ	gɲɲju	gɲɲugu	gɲɲăn	gɲɲuugăn	<i>agree</i>
l	mal	malda	malaga	malăn	malaagăn	<i>gather</i>

r	wer	wersa	weraga	werǎn	weraagǎn	<i>watch</i>
w	dhiw	dhiwsə	dhiwəgə	dhiwǎn	dhiwəgǎn	<i>plant</i>
y	koy	koyso	koyogo	koyǎn	koyoogǎn	<i>cook</i>
z	fez	fessa	fezaga	fezǎn	fezaagǎn	<i>release</i>
e	bee	beessa	beenaga	beenǎn	beenaagǎn	<i>say</i>
i	bui	buisə	buinəgə	buinǎn	buinəgǎn	<i>cultivate</i>

When the suffix **-aga, -aagǎn** with light vowels **a** attaches to a verb with light vowel, it remains light (as in **padaga** ‘went and guarded’, **weraga** ‘went and watched’). But when it attaches to a verb with a heavy vowel, it becomes heavy (as in **cigəgə** ‘went and wore’, **dhiwəgə** ‘went and planted’). When the suffix attaches to a verb with vowel **o** or **u** (as in **lof** ‘to do magic’, **cud** ‘to climb’), the vowel sometimes becomes **o** or **u** (as in **lofogo** ‘went and did magic’, **cudugu** ‘went and climbed’).

In summary, we have the following direction suffixes:

Direction suffixes [check]

After	Infinitive	Direction Complete	Direction Past continuous	Direction Present continuous	Direction Command singular	Direction Command plural	
Final consonants	mal	mal aga	mala aagǎn	malag ǎn	mal ga	məld uu	<i>gather</i>
	cig	cig əgə	cigə əgǎn	cigə gǎn	cig gə	cig duu	<i>wear</i>
	gon	gon ogo	gono ogǎn	gonog ǎn	gon o	gund uu	<i>grab</i>
	cud	cud ugu	cudu ugǎn	cugug ǎn	cud du	cud duu	<i>climb</i>
Final vowels	bee	been aga	beena aagǎn	beenag ǎn	bee ga	biid uu	<i>say</i>
	bui	buin əgə	buinə əgǎn	buinə gǎn	buig ə	buid uu	<i>cultivate</i>

Exercise 38

Underline all direction complete suffixes in the following sentences.

(Miə 3-4)

É gara lijjı waa-eelg-e
e gəmsəgə fega e naa é fol tədi.

*When he arrived at the well, he discovered
the water lying far down in the well.*

(Miə 7-9)

Alda é yaag e bədəgə ɲam
ã madda feg di.

*After a while, fox appeared and also wanted
to drink.*

(Miə 8-9)

E gəmsəgə miən e naa é fol.

He discovered the goat laying down in well.

(Miə 10-11)

Alda e pərđi d-eeɲ,
ləɲ e madaga fega beer.

*Fox jumped (him) over him,
and drank until he was satisfied.*

Alda e bee “Miøn, bonan!

(Neer 5-6)

E dòos e gəmsəgə ñeereman
e koosso e an ufu-ool.

(Neer 30-31)

É naanda yaan, alda e adaga
é faam man dhaan saladan.

(Jafar 3)

É gara jogo fiñjisíigí cil-i,
eg dòos eg làdaga tu.

(Cooj 2-3)

É gara a lejjě é Daal-e, a gəmsəgə
jen faa ná bel Coojoo'ëën, e an gəi-bəl.

Fox said, “Goat, wait for me!

*On their way they found the ñeerma
crying and resting up in the Tabaldi tree.*

*On another day, Fox came with
a certain other idea to the hyena.*

*When the people (they) heard a horn,
they began to run out (for hunt).*

*When I arrived to Dal Valley, I found an
old man named Coojo, sitting under a Gai tree.*

Unmentioned object (Antipassive)

Unmentioned object suffix on verbs shows the action is done to an object that is not mentioned. The speaker has the object in mind, but does not mention it by name. The unmentioned object suffix **-än** attaches directly after the verb before other suffixes. The unmentioned object suffix only attaches to transitive verbs—verbs that can have an object. Other verbs that cannot have an object are intransitive verbs.

In (1), the transitive verb **naam** ‘eats’ can have the object **kolodo** ‘the egg’.

Incomplete

Incomplete unmentioned object

(1) Jen e naam **kolodo**. *The person eats **the egg**.*

(2) Jen e naam**än**. *The person eats (**something**).*

If the speaker does not want to mention what object he has in mind, he can use the unmentioned object suffix **-än** to take the place of **kolodo** as in (2). An intransitive verb such as **gal** ‘run’ cannot have an object. So it cannot have an unmentioned object suffix.

Complete, past continuous and reason verbs can also have an unmentioned object suffix. With each verb, the unmentioned object suffix **-än** directly follows the verb and takes the place of an object such as **kolodo** ‘the egg’.

Other verb with unmentioned object suffix

Complete	E naamsa kolodo .	<i>He ate the egg.</i>
Complete unmen. obj.	E naam än sa.	<i>He ate (something).</i>
Past Continuous	E naam än kolodo .	<i>He was eating the egg.</i>
Past. Cont. unmen. obj.	E naam än än.	<i>He was eating (something).</i>
Reason	E leen ã naamda kolodo .	<i>He came in order to eat the egg.</i>
Reason unmen. obj.	E leen ã naam än da.	<i>He came in order to eat (something).</i>
Command singular	Jen, naam kolodo ! (?)	<i>Person, eat the egg!</i>
Comd. sg. unmen. obj.	Jen, naam än . (?)	<i>Person, eat (something)!</i>

Command plural	Jog, nəmɔdə kolodo! (?)	<i>People, eat the egg!</i>
Comd. sg. unmen. obj.	Jog, nəmɔndə (?)	<i>People eat (something)!</i>

Verbs with unmentioned object suffixes such as **naamānsa** ‘ate (something)’ change in vowel and tone from one subject pronoun to the next.

Written	Sounds like	
Jen e naamānsa.	[jɛ̃n ɛ̃ nāāmānsá]	<i>Person ate (something).</i>
A naamānsa.	[á nāāmānsā]	<i>I ate (something).</i>
U nəəmɔnsə.	[ú nɔ̃mɔ́nsə]	<i>You (sg) ate (something).</i>
E naamānsa.	[ɛ̃ nāāmānsá]	<i>(S)he ate (something).</i>
Ag naamānsa.	[āg nāāmānsā]	<i>We ate (something).</i>
Ug nəəmɔnsə.	[ūg nɔ̃mɔ́nsə]	<i>You (pl) ate (something).</i>
E nāmānsa.	[ɛ̃ nāāmānsà]	<i>They ate (something).</i>

The infinitive verb **dur** ‘to bury’ in (3) is compared with the continuous past verb **durɔ̃n** ‘was burying’ in (4), the continuous present verb **durɔ̃n** ‘is burying’ in (5), and the incomplete with unmentioned object suffix **durɔ̃n** ‘buries (something)’ in (6).

<u>Infinitive</u>	(3) Jen e doos e dur jeem.	<i>The person began to bury a thing.</i>
<u>Continuous past</u>	(4) E durɔ̃n jeem.	<i>He was burying a thing.</i>
<u>Continuous present</u>	(5) E durɔ̃n jeem.	<i>He is burying a thing.</i>
<u>Incomplete unment. object</u>	(6) E durɔ̃n .	<i>He buries (something).</i>

Each verb below can take the place of the verbs in (3-6) above.

	(3) Infinitive	(4) Continuous Past	(5) Continuous Present	(6) Incomplete Unmentioned Object	
		-ɔ̃n	-ɔ̃n	-ɔ̃n	
b	ab	awɔ̃n	awɔ̃n	awɔ̃n	<i>sit, ride</i>
j	kaj	kayɔ̃n	kayɔ̃n	kayɔ̃n	<i>bring</i>
g	cig	ci'ɔ̃n	ci'ɔ̃n	ci'ɔ̃n	<i>wear</i>
d	cud	cudɔ̃n	cugdɔ̃n	cudɔ̃n	<i>climb</i>
	pad	pa'ɔ̃n	pa'ɔ̃n	pa'ɔ̃n	<i>guard</i>
f	lof	lofɔ̃n	lofɔ̃n	lofɔ̃n	<i>do magic</i>
s	las	lasɔ̃n	lasɔ̃n	lasɔ̃n	<i>roll-up</i>
m	ɲamm	ɲammɔ̃n	ɲammɔ̃n	ɲammɔ̃n	<i>break</i>
n	gon	gonɔ̃n		gonɔ̃n	<i>grab</i>
ɲ	gɲɲ	gɲɲɔ̃n	gɲɲɔ̃n	gɲɲɔ̃n	<i>agree</i>
l	mal	malɔ̃n		malɔ̃n	<i>gather</i>
r	wer	werɔ̃n		werɔ̃n	<i>watch</i>
w	dhiw	dhiwɔ̃n	dhiwɔ̃n	dhiwɔ̃n	<i>plant</i>
y	koy	koyɔ̃n	koɲn	koyɔ̃n	<i>cook</i>
z	fez	fezɔ̃n	fezɔ̃n	fezɔ̃n	<i>release</i>

e	bee	beenǎn	beêñ	beenän	say
i	bui	buiñǎn	buîñ	buiñän	cultivate

When the suffix –**än** with light vowel **a** attaches to a verb with light vowel (as in **pad** ‘to guard’, **wer** ‘to watch’) it remains light (as in **pa'än** ‘guard (something)’, **werän** ‘watch something’). But when it attaches to a verb with a heavy vowel (as in **cig** ‘to wear’, **dhiw** ‘to plant’) it becomes heavy (as in **ci'än** ‘wear (something)’, **dhiwän** ‘plant (something)’). When the suffix attaches to a verb with vowel **o** or **u** (as in **lof** ‘to do magic’, **cud** ‘to climb’), the vowel becomes **o** or **u** (as in **lofön** ‘do magic on (something)’, **cudün** ‘climb (something)’). The apostrophe ' separates the unmentioned object suffix from verbs with final vowel (as in **ci'än** ‘wear (something)’, **pa'än** ‘guard (something)’, etc.)

The continuous past, continuous present and unmentioned object suffixes are similar but sound different in tone. We write them with different marks to show they have different meaning.

Comparison of verb suffixes

Continuous Past	[ǎn]	E durǎn kolodo.	<i>He was burying an egg.</i>
Continuous Present	[än]	E durän kolodo.	<i>He is burying an egg.</i>
Unmentioned Object	[an]	E durän.	<i>He buries (something).</i>

We learn to write the eyes mark for the unmentioned object suffix in spelling rule 19.

Spelling Rule 19: Write eyes (9uyuun) on –**än** or –**ön** of verbs with an unmentioned object (alhaaja istelim ilfi9il ma maktuub) (Antipassive).

Unmentioned object (alhaaja istelim ilfi9il ma maktuub)		Unmentioned object on war ‘take’ (alhaaja istelim ilfi9il ma maktuub)	
E ñammänsa.	<i>He broke (something).</i>	A waränsa.	<i>I took (something).</i>
E firǎnsə jeg.	<i>He smelled (something).</i>	U wərǎnsə.	<i>You(sg) took (something).</i>
E corönso toon.	<i>He helped (someone).</i>	E waränsa.	<i>(S)he took (something).</i>
E durünsu jeg.	<i>He buried (something).</i>	Ag waränsa.	<i>We took (something).</i>
E pərǎnsə jeg.	<i>He attached (something).</i>	Ug wərǎnsə.	<i>You(pl) took (something).</i>
E bellänsa jeg.	<i>He beat (something).</i>	E wäränsa.	<i>They took (something).</i>

In summary, we have the following unmentioned object suffixes:

Unmentioned object suffixes

After		Infinitive	Unmentioned object	
Final consonants	-än	las dhiw koy guy	lasän dhiwän koyön guyün	<i>roll-up plant cook agree</i>
Final vowels	-nän	bee bui kuu	beenän buiñän kuunün	<i>say cultivate build</i>

Causative

Causative verbs show the one causing an action is different than the one doing the action. All causative verbs have heavy vowels. Causative infinitive verbs have the suffix **-d (heavy)**, causative complete verbs have the suffix **-sə**, and other causative verbs have the suffix **-də**. These suffixes attach directly after the verb and after an unmentioned object suffix (if any).

In *Tifa 3-4*, the causative continuous verb **'əwdən** 'causing to sit' has the suffix **-də** before the continuous suffix **-ən**. The ones doing this action is **buɟurgə** 'the youth', but the one causing this action is **tifən** 'tying'.

(Tifa 3-4)

Tifən é Gəəmgə **'əwdən** buɟurgə *The tying of Gəəmgə **causes** youth to*
 tad é meed é buɟurg anenda ba! *sit down in the rope of youth like this!*

Sometimes causative verbs have new meaning that is similar to the original meaning. The causative infinitive verbs below are similar in meaning to the original infinitive verb or adjective. All the causative infinitive verbs have heavy vowels and the suffix **-d**.

Infinitive verb or adjective	Causative infinitive verb
E doos e kor. <i>He began to speak.</i>	E doos e kurd. <i>He began to read.</i>
E doos e koyj. <i>He began to enter.</i>	E doos e kuid. <i>He began to welcome.</i>
E doos e boj. <i>He began to be big.</i>	E doos e bujd. <i>He began to make big.</i>
E doos e koon. <i>He began to cry.</i>	E doos e kuund. <i>He began to sing.</i>
E doos e war. <i>He began to bring.</i>	E doos e wərd. <i>He began to marry.</i>
E doos e maar. <i>He began to buy.</i>	E doos e mərd. <i>He began to sell.</i>
E doos e tir. <i>He began to die.</i>	E doos e tird. <i>He began to kill.</i>
E tursə jaa naan. <i>He saw the small child.</i>	E doos e ɲəənd. <i>He began to make small.</i>

Although these are causative verb, speakers may not realize they are causative verbs because they have different meaning than the original verb they came from.

Other verb forms can also have a causative form. Causative suffixes attach directly after the verb and after an unmentioned object suffix **-ən** (if present).

Causative verb forms compared with common verb forms

Incomplete	E war ɲaan.	<i>He brings the girl.</i>
Causative incomplete	E wərdə ɲaan.	<i>He marries the girl.</i>
Incomplete unmentioned object	E warən ɲaan.	<i>He brings (someone).</i>
Causative incompl. unment. obj.	E wərendə ɲaan.	<i>He marries (someone).</i>
Complete	E warsa ɲaan.	<i>He brought the girl.</i>
Causative complete	E wərsə ɲaan.	<i>He married the girl.</i>
Complete unment. object	E warənsa ɲaan.	<i>He brought (someone).</i>
Causative complete unment. obj.	E wərensə ɲaan.	<i>He married (someone).</i>
Continuous past	E warən ɲaan.	<i>He was bringing the girl.</i>

Causative continuous past	E wərdə n jaan.	<i>He <u>was marrying</u> the girl.</i>
Reason	E leen ā warda jaan.	<i>He came to <u>bring</u> the girl.</i>
Causative reason	E leen ā wərdə jaan.	<i>He came to <u>marry</u> the girl.</i>
Command singular	Jen, war jaan!	<i>Person, <u>bring</u> the girl!</i>
Causative command singular	Jen, wərdə jaan!	<i>Person, <u>marry</u> the girl!</i>
Command plural	Jog, wərdə jalga!	<i>Person, <u>bring</u> the girls!</i>
Causative command plural	Jog, wərdə jalga!	<i>Person, <u>marry</u> the girls!</i>

Causative verbs such as **wərdə** ‘marry’ change in tone after **e** ‘he’ and **e** ‘they’ subject pronouns.

Written	Sounds like	
Jen e wərdə jaan.	[jēn ē wōrdá nāān]	<i>He <u>marries</u> the girl.</i>
A wərdə jaan.	[á wōrdā nāān]	<i>I <u>marry</u> the girl.</i>
U wərdə jaan.	[ú wōrdā nāān]	<i>You (sg) <u>marry</u> the girl.</i>
E wərdə jaan.	[ē wōrdá nāān]	<i>He <u>marries</u> the girl.</i>
Ag wərdə jaan.	[āg wōrdā nāān]	<i>We <u>marry</u> the girl.</i>
Ug wərdə jaan.	[ūg wōrdā nāān]	<i>You (pl) <u>marry</u> the girl.</i>
E wərdə jaan.	[ē wōrdà nāān]	<i>They <u>marry</u> the girl.</i>

The command plural verb **əwdə** ‘ride!’ in (2) is compared with the causative incomplete verb **'əwdə** ‘cause to ride’ in (3), and the complete verb **awso** ‘rode’ in (4) is compared with the causative complete **'əwsə** ‘caused to ride’ in (5).

<u>Infinitive</u>	(1) Jen e doos e aw jeem.	<i>Person began <u>to ride</u> something.</i>
<u>Command plural</u>	(2) Jog, əwdə jeem!	<i>People, <u>ride</u> something!</i>
<u>Causative incomplete</u>	(3) Jen 'əwdə jaan jeem.	<i>Person <u>caused</u> child <u>to ride</u> something.</i>
<u>Complete</u>	(4) Jen awso jeem.	<i>Person <u>rode</u> something.</i>
<u>Causative complete</u>	(5) Jen 'əwsu jaan jeem.	<i>Person <u>causes</u> child <u>to ride</u> something.</i>

Each verb below can take the place of the verbs in (1-5) above. Causative incomplete verbs with suffix **-də** nearly always have the same letters as command plural verbs, which also have the suffix **-də**. Some causative complete verbs with suffix **-sə** have the same letters as complete verbs with the suffix **-sa**.

	(1) Infinitive	(2) Command Plural	(3) Causative Incomplete	(4) Complete	(5) Causative Complete ?	
		-də	-də	-sa	-sə	
b	ab	əwdə	'əwdə	awso	'əwsu	<i>sit, ride</i>
j	kaj	kəidə	'kəidə	kajja	'kəjjə	<i>bring</i>
g	cig	cigdə	'cigdə	cigsə	'cigsə	<i>wear</i>
d	cud	cuddu	'cuddu	cussu	'cussu	<i>climb</i>
	pad	pəddə	'pəddə	passa	'pəssə	<i>guard</i>
f	lof	lufdu	'lufdə	lofso	'lufsu	<i>do magic</i>
s	las	ləddə	'ləddə	lassa	'ləssə	<i>roll-up</i>

m	namm	ɲəmmdə	'ɲəmmdə	ɲammsa	'ɲəmmsə	<i>break</i>
n	gon	ɡuddu	'ɡundu	ɡosso	'ɡussu	<i>grab</i>
ɲ	ɡuɲ	ɡuɲdu	'ɡuɲdu	ɡuɲju	'ɡuɲju	<i>agree</i>
l	mal	məldə	'məldə	malda	'məldə	<i>gather</i>
r	wer	wirdə	'wirdə	wersa	'wirsə	<i>watch</i>
w	dhiw	dhiwdə	'dhiwdə	dhiwsə	'dhiwsə	<i>plant</i>
y	koy	kuidu, kuyyu	'kuində	koyso	'kuysu	<i>cook</i>
z	fez	fiddə	'fiddə	fessa	'fissə	<i>release</i>
e	bee	bii'ə	'bii'ə	beessa	'biissə	<i>say</i>
i	bui	buyyu	'buidə	buisə	'buisə	<i>cultivate</i>

When the causative suffixes **-də, -sə** with heavy vowel **ə** attaches to a verb with heavy vowel, all vowels remains heavy (as in **'cigdə** 'cause to wear', **'dhiwsə** 'caused to plant'). And when this suffix attaches to a verb with light vowels (as **pad** 'to guard', **wer** 'to watch') the vowels of the verb become heavy (as in **'pəddə** 'cause to guard', **'wirsə** 'caused to watch'). When the suffix attaches to a verb with vowel **o** or **u** (as in **gon** 'to grab', **cud** 'to climb'), the suffix vowel often becomes **u** (as in **ɡundu** 'cause to grap', **cussu** 'caused to climb').

The causative incomplete and command plural as well as the causative complete and complete sound different in tone. We write causative verbs with the apostrophe **'** to show they have different meaning.

	Written	Sounds like	
Command plural	Jog, cuddu jeem!	[jōg, cúddū jèèm]	<i>People, climb something!</i>
Causative incomplete	Jog 'cuddu jaan jeem.	[jōg cúddù jāān jèèm]	<i>People cause child to climb something.</i>
Complete	Jen cussu jeem.	[jēn cūssú jèèm]	<i>Person climbed something.</i>
Causative complete	Jen 'cussu jaan jeem.	[jēn cūssú jāān jèèm]	<i>Person caused child to climb something.</i>

We learn to write the apostrophe **'** on causative verbs in spelling rule 8.

Spelling Rule 8: Write causative verbs (that speakers recognize as causatives) with an apostrophe **'** before the first letter.

Complete (maadi)	Jen komso jeg.	<i>Person chopped things.</i>	Jen dursu jeg.	<i>Person buried things.</i>
Causative (bi9aamil zol taani)	Jen 'kumsu kasan jeg.	<i>Person caused boy to chop things.</i>	Jen 'dursu kasan jeg.	<i>Person caused boy to bury things.</i>

In summary, we have the following Causative suffixes:

<u>Causative suffixes</u>					
After [check]	Infinitive	Causative Infinitive	Causative Complete	Causative Incomplete, etc.	
Most final consonants and vowels	las	-d 'lədd	-sə 'ləssə	-də 'ləddə	<i>roll-up</i>
	cig	'cigd	'cigsə	'cigdə	<i>wear</i>
	gon	'gund	'gussu	'gundu	<i>grab</i>
	cud	'cudd	'cussu	'cuddu	<i>climb</i>
	bui	'buid	'buisə	'buidə	<i>cultivate</i>
Final j, ɲ	kaj	-d 'kəid	-jə 'kəjjə	-də 'kəidə	<i>bring</i>
	gəɲ	'gənd	'gəɲjə	'gəndə	<i>dig</i>
	bɔɲ	'bɔnd	'bɔɲju	'bɔndu	<i>be big</i>
	gɔɲ	'gɔnd	'gɔɲju	'gɔndu	<i>agree</i>
Final l	mal	-d 'məld	-də 'məldə	-də 'məldə	<i>gather</i>
	wil	'wild	'wildə	'wildə	<i>hunt</i>

Exercise 39

Underline all causative verbs in the following sentences.

(Jen 11)

Ag biji fag maree. Jaam 'kəəmi wa. *We left it somehow, and no one was bothered.*

(Jen 23)

Ag waj ag biji, jaam 'kəəmsi deen wa. *We left it there (and) no one was bothered by it.*

(Tifa 3-4)

Tifən é Gəəmgə 'əwdən buɲurgə
tad é meed é buɲurg anenda ba!
The tying of Gəəmgə causes youth to sit down in the rope of youth like this!

(Tifa 5-6)

Kasaga bii tiwdóniigə é kora
la 'əwiigí é teed taman è meed
é buɲurgii-ni.
Let young boys to be tied because it will help them (they) be sat down in one rope of youthful unity.

(Ozoog 6)

Jina jog fuuigə 'wəyəníigə
tu wəriigə oog-e ɲiinə?
What causes men (they) to go out to (they) marry a second wife?

(Ozoog 12-14)

Jen fuuin e wajja tu gar é kazaam-e,
ɲam ã gəmdí jeem
é nams e 'nəəmdi ɲalg inigin.
When a husband goes out to work, he tries hard to (he) provide a thing of food to cause his children to eat.

Subject-after-verb suffix (Ergative)

The subject-after-verb suffix –ê attaches to verbs when the subject follows the verb. Subjects

are often after the verb when the object is in focus—the most important word of the sentence. The subject after the verb can be a noun or pronoun. Noun subjects after verbs can be introduced by the preposition **é** ‘of’ or can follow the verb directly. Pronouns after verbs are introduced by the prepositional prefix **d-** ‘of’.

In (1), the subject-after-verb suffix **-ê** is on **naamănê** ‘were eating’ to show that **kaayga** ‘witchdoctors’ do this action and come after this verb.

(1) Gaar cuu naamănê é kaayga. *It was sweet pork the witchdoctors **were eating**.*

In (2) the subject of the **bellda** ‘beat’ is **jen** ‘person’ and comes before this verb.

Complete (2) Jen bellda kasan. *Person beat the boy.*
Complete subject-after-verb (3) Jen belldê kasan. *It is the person the boy **beat**.*

However, in (3), the subject of **belldê** ‘beat’ is **kasan** ‘boy’ and comes after this verb. The subject-after-verb suffix **-ê** shows the subject is **kasan** ‘boy’ after the verb and not **jen** ‘person’ before the verb.

Subjects after verbs can be nouns or pronouns. Noun subjects after verbs can be introduced by the preposition **é** ‘of’ or can directly follow the verb. Pronoun subjects after verbs are introduced by the prepositional prefix **d-** ‘of’.

In (4), the subject of **belldê** ‘beat’ is the noun **kasan** ‘boy’ and comes after the preposition **é** which is after this verb. In (5), the subject **kasan** ‘boy’ directly follows this verb.

Noun subject after verb (4) Jen belldê é kasan. *It is the person **the boy** beat .*
 (5) Jen belldê kasan. *It is the person **the boy** beat .*
Pronoun subject after verb (6) Jen belldê deen. *It is the person **he** beat .*

In (6), the subject of **belldê** ‘beat’ is the pronoun **deen** ‘he’ with prepositional prefix **d-** and follows this verb.

Other verb forms can also have a subject-after-verb suffix. In each of the sentences below, the subject is underlined.

Subject-after-verb suffix on various verb forms

Complete	Jen <u>bellda</u> kasan.	<u>Person</u> beat the boy.
Complete subject-after-verb	Jen <u>belldê</u> kasan.	<i>It is the person the boy beat.</i>
Incomplete	Jen <u>bell</u> kasan.	<u>Person</u> beats the boy.
Incomplete subj-after-verb	Jen <u>bellê</u> kasan.	<i>It is the person the boy beats.</i>
Past continuous	Jen <u>bellân</u> kasan.	<u>Person</u> was beating the boy.
Past cont. subject-after-verb	Jen <u>bellânê</u> kasan.	<i>It is the person boy was beating.</i>
Complete unmentioned obj.	Jen <u>bellânsa</u> .	<u>Person</u> beat (someone).
Comp. unmentioned obj. sub-aft-v.	<u>Bellânsê</u> jen.	<i>(Someone) the person beat.</i>

Complete causative	Seen <u>billdø</u> jen kasan.	<i>Ruler made person beat boy.</i>
Complete caus sub-aft-v.	Kasan <u>billdî</u> seen jen.	<i>It was the boy, ruler made person beat.</i>
Comp caus unnm obj	Seen <u>billönsø</u> jen.	<i>Ruler made person beat (someone).</i>
Comp caus unnm obj sub-aft-v	<u>Billönsî</u> seen jen.	<i>(Someone), ruler made person beat.</i>
Comp caus unnm obj	Seen <u>billönsø</u> kasan.	<i>Ruler made (someone) beat boy.</i>
Comp caus unnm obj sub-aft-v	Kasan <u>billönsî</u> seen.	<i>The boy, ruler made (someone) beat.</i>
Comp caus unnm obj	Seen <u>billönsø</u> .	<i>Ruler made (someone) beat (someone).</i>
Comp caus unnm obj sub-aft-v	<u>Billönsî</u> seen.	<i>(Someone), ruler made (someone) beat.</i>

Verbs with the subject-after-verb suffix as **naamsê** ‘eat’ do not change in vowel or tone before different subject pronouns after the verb.

Subject pronouns after verb [check]

Written	Sounds like	
Kolodo naamsê <u>jen</u> .	[kólódó nāámsê jên]	<i>The egg a <u>person</u> ate.</i>
Kolodo naamsê <u>daan</u> .	[kólódó nāámsê dáán]	<i>The egg I ate.</i>
Kolodo naamsê <u>doon</u> .	[kólódó nāámsê dóón]	<i>The egg you (sg) ate.</i>
Kolodo naamsê <u>deen</u> .	[kólódó nāámsê déēn]	<i>The egg (s)he ate.</i>
Kolodo naamsê <u>daga</u> .	[kólódó nāámsê dāgá]	<i>The egg we ate.</i>
Kolodo naamsê <u>dogo</u> .	[kólódó nāámsê dógó]	<i>The egg you (pl) ate.</i>
Kolodo naamsê <u>dege</u> .	[kólódó nāámsê dêgè]	<i>The egg they ate.</i>

The incomplete verb **aw** ‘rides’ in (8) is compared with the subject-after-verb suffix on the incomplete verb **awê** ‘rides’ in (9), and the complete verb **awsa** ‘rode’ in (10) is compared with the subject-after-verb suffix on the complete verb **awsê** ‘rode’ in (11).

<u>Infinitive</u>	(7) <u>Jen</u> e doos e aw jeem.	<i>Person began to ride a thing.</i>
<u>Incomplete</u>	(8) <u>Jen</u> aw jeem.	<i>Person rides a thing.</i>
<u>Incomplete sub.-after-v.</u>	(9) Jeem awê <u>jen</u> .	<i>A thing a <u>person</u> rides.</i>
<u>Complete</u>	(10) <u>Jen</u> awso jeem.	<i>Person rode a thing.</i>
<u>Complete sub.-after-v.</u>	(11) Jeem awsê <u>jen</u> .	<i>A thing a <u>person</u> rode.</i>

Each verb below can take the place of the verbs in (7-11) above. The complete suffix **-sa** and the subject-after-verb suffix **-ê** together become **-sê**.

	(7) Infinitive	(8) Incomplete	(9) Incomplete subject-after-verb	(10) Complete	(11) Complete subject-after-verb	[check]
			-ê	-sa	-sa-ê = -sê	
b	ab	aw	awê	awso	awsê	<i>sit, ride</i>
j	kaj	kay	kayê	kajja	kajjê	<i>bring</i>
g	cig	cii	ciiî	cigsø	cigsî	<i>wear</i>
d	cud	cud	cudî	cussu	cussî	<i>climb</i>
	pad	paa	paa'ê	passa	passê	<i>guard</i>
f	lof	lof	lofê	lofso	lofsê	<i>do magic</i>

s	las	las	lasê	lassa	lassê	<i>roll-up</i>
m	ɲamm	ɲamm	ɲammê	ɲammsa	ɲammsê	<i>break</i>
n	gon	goo	goo'ê	gosso	gossê	<i>grab</i>
ɲ	gɲɲ	gɲɲ	gɲɲî	gɲɲju	gɲɲjî	<i>agree</i>
l	mal	mal	malê	malda	maldê	<i>gather</i>
r	wer	wer	werê	wersa	wersê	<i>watch</i>
w	dhiw	dhiw	dhiwî	dhiwsə	dhiwsî	<i>plant</i>
y	koy	koy	koyê	koyso	koysê	<i>cook</i>
z	fez	fez	fezê	fessa	fessê	<i>release</i>
e	bee	bee	bee'ê	beessa	beessê	<i>say</i>
i	bui	bui	buiî	buisə	buisî	<i>cultivate</i>

When the suffix –ê with light vowel **e** attaches to a verb with light vowel (as in **pad** ‘to guard’, **wer** ‘to watch’) it remains light (as in **paa'ê** ‘guards’, **werê** ‘watches’). But when it attaches to a verb with a heavy vowel (as in **cig** ‘to wear’, **cud** ‘to climb’) it becomes heavy (as in **ciîî** ‘wears’, **cudî** ‘climbs’). The apostrophe ' separates the suffixes from verbs with final vowel (as in **ciîî** ‘wears’, **paa'ê** ‘guards’, etc.)

The subject-after-verb suffix –ê is similar to other suffixes but differs in tone. We use the tent mark ^ on the subject-after-verb suffix to show the difference in meaning.

Comparison of verb suffixes

Object pronoun	[î]	Jen tursî.	<i>The person saw it.</i>
Special object pronoun	[ê]	Jaa e ɲaɲje paren-e, jen tursî.	<i>If boy files the bag, the person will see it (result).</i>
Subject suffix on verb	[é]	Jen tursí miən.	<i>The person (he) saw the goat.</i>
Subject-after-verb	[ê]	Miə tursî jen.	<i><u>It was the goat</u> the person saw.</i>
Receiver pronoun	[îɲ]	Jen tursîɲ miən.	<i>The person saw the goat for him.</i>
Dependent Condition	[î]	É gara jen tursî miən-i, . . .	<i><u>When</u> the person saw the goat,</i>
Relative singular	[é]	Jen tursî miən, . . .	<i><u>If</u> the person saw the goat,</i>
Relative plural	[é]	Jen ná tursî leen tu.	<i>The person <u>who</u> saw it went out.</i>
	[è]	Jogo nà tursî leen tu.	<i>The people <u>who</u> saw it went out.</i>

Spelling rule 24 tells how we write this suffix.

Spelling Rule 24: Write the tent (xayma) on –ê or –î of verbs with a noun subject after it (isim bi9aamil ilfi9il wara alfi9il) (Ergative agent for object focus).

Noun subject jen ‘person’ after verb (isim bi9aamil ilfi9il wara alfi9il)	Noun subject jog ‘person’ after verb (isim bi9aamil ilfi9il wara alfi9il)
Jeg ɲammsê jen. <i>Person broke things.</i>	Jeg ɲammsê jog. <i>People broke things.</i>
Jeg firsî jen. <i>Person smelled things.</i>	Jeg firsî jog. <i>People smelled things.</i>
Toon corsê jen. <i>Person helped the cow.</i>	Toon corsê jog. <i>People helped the cow.</i>
Jeg dursî jen. <i>Person buried things.</i>	Jeg dursî jog. <i>People buried things.</i>
Jeg pərsî jen. <i>Person attached things.</i>	Jeg pərsî jog. <i>People attached things.</i>
Jeg belldê jen. <i>Person beat things.</i>	Jeg belldê jog. <i>People beat things.</i>

In summary, we have the following subject-after-verb suffixes:

Subject-after-verb suffixes						
After		Infinitive	Incomplete Subj-after-v	Complete subj-after-v	Past Continuous subj-after-v	
Final consonants and vowels	-ê	ab	awê	awsê	awănê	<i>sit</i>
		dhiw	dhiwî	dhiwsî	dhiwănî	<i>plant</i>
		bee	bee'ê	beessê	beenănê	<i>say</i>
		bui	bui'î	buisî	buiănî	<i>cultivate</i>

Exercise 40

Underline all subject-after-verb suffixes in the following sentences.

(Miə 1)

Miə man naamănê í ulgi maŋ wa.

There was a goat thirst was beating badly.

(Neer 27-29)

È kuwə aneen é segard man wa aneen,
gəl e warê í uuni war,
nalg é salada ã mæddiigə wa.

*Since froth does not have by one strength,
therefore the wind carried it away,
and the children of hyena never drank it.*

(Fand 14)

Niinə warê maanə naa-ne?

These refusals accomplished what?

(Jen 23)

Ag wajag biji, jaam 'kəəmsî deen wa.

We left it, there was no one it bothered.

Unmentioned subject (Passive)

Unmentioned subject suffixes on verbs show the action is done by a subject that is not mentioned. The speaker may have the subject in mind, but does not mention it by name. The unmentioned subject suffix –**á** attaches to incomplete and continuous verbs and the unmentioned subject suffix –**ána** attaches to complete and reason verbs. The unmentioned subject suffix only attaches to transitive verbs—verbs that can have an object. Objects of verbs with unmentioned subject suffixes may come before or after the verb.

In *Fand 24*, the unmentioned subject suffix –**ána** is on the complete verb **dursu** ‘buried’. It shows the subject doing this action is not mentioned.

(Fand 24) (Complete)

È kolodo durs**ána** eel tade And the egg **was buried** in the ground
ba bellda wa. with its head down, and did not burst.

In *Fand 29-31*, the unmentioned subject suffix –**á** is on the past continuous verb **fezăn** ‘laying down’ and shows the subject doing this action is not mentioned.

(Fand 29-31) (Past continuous)

Eg lèeṅ eg lèeṅ, u nil gara suug-iilg *They were going, going . . well, do you know*
é gara fežǎná jega tad Faaz-aan̄ tayn a? *market in Faaz where things **were being laid down?***

In (1), the verb **naam** ‘eats’ has the subject **jen** ‘person’. In (2), the unmentioned subject suffix –**á** can take the place of this subject **jen**. In (3), the object follows the verb with the unmentioned subject suffix.

<u>Incomplete</u>	(1) Jen e naam kolodo. <i>The person eats the egg.</i>
<u>Incomplete unmen. subject</u>	(2) Kolodo naam <u>á</u> . <i>The egg is eaten (by someone).</i>
	(3) Naam <u>á</u> kolodo. <i>It is the egg that is eaten (by sm).</i>

Other verb forms can also have an unmentioned subject suffix –**á** or –**ána**. The unmentioned subject suffix always follows the unmentioned object suffix –**án** and also follows suffixes for complete –**sa**, continuous –**ǎn**, –**án** and reason –**da**. Below, the subject suffix –**á** or –**ána** always takes the place of **jen** ‘person’ in the sentence before.

Other verb with unmentioned object suffix [check]

Comp.	Jen e naamsa kolodo.	<i>Person ate the egg.</i>
Comp. unmen. sub.	Kolodo naams <u>ána</u> .	<i>The egg was eaten (by someone).</i>
Incomplete	Jen e naam kolodo.	<i>The person eats the egg.</i>
Incomplete unmen. sub.	Kolodo naam <u>á</u> .	<i>The egg is eaten (by someone).</i>
Past Cont.	Jen e naamǎn kolodo.	<i>Person was eating the egg.</i>
Past. Cont. unmen. sub.	Kolodo naam <u>áná</u> .	<i>Egg was being eaten (by someone).</i>
Reason	A leen jen ǎ naamdé kolodo.	<i>I came so that person eats the egg.</i>
Reason unmen. sub.	A leen kolodo ǎ naamd <u>ána</u> .	<i>I came so that egg be eaten (by sm).</i>
Comp. unmen. obj.	Jen e naamǎnsa.	<i>Person ate (something).</i>
Comp. unmen. obj, sub.	Naamǎns <u>ána</u> .	<i>(Something) was eaten (by sm.)</i>
Caus. comp.	Jen e 'nǎəmsǎ jaan kolodo.	<i>Person made child eat the egg.</i>
Caus. comp. unmen. sub.	Kolodo 'nǎəms <u>ǎnǎ</u> jaan.	<i>Child was made to eat egg (by sm).</i>
Caus. comp. unmen. obj.	Jen e 'nǎəmənsǎ jaan.	<i>Person made child eat (something).</i>
Caus. comp. unmen. obj, sub	Jaan 'nǎəməns <u>ǎnǎ</u> .	<i>Child was made to eat (st) (by sm).</i>
Caus. comp. unmen. obj.	Jen e 'nǎəmənsǎ.	<i>Person made (sm) eat (something).</i>
Caus. comp. unmen. obj, sub	'Nǎəməns <u>ǎnǎ</u> .	<i>(Sm) was made to eat (st) (by sm).</i>

Verbs with unmentioned subject suffixes such as the complete verb **warsána** ‘was taken’ can have object pronoun suffixes. The first vowel of the object pronoun replaces the last vowel of the unmentioned subject suffix –**ana**.

Unmentioned subject suffix with object pronoun suffixes; complete [check]

Written	Sounds like	
<u>Jen</u> wars <u>ána</u> .	[jɛ̃n wárs <u>áná</u>]	<i>Person was taken (by someone)</i>
Wars <u>ána</u> .	[wárs <u>áná</u>]	<i>I was taken (by someone).</i>
Wars <u>áno</u> .	[wárs <u>ánó</u>]	<i>You (sg) were taken (by someone)</i>
Wárs <u>áni</u> .	[wárs <u>áni</u>]	<i>(S)he was taken (by someone).</i>

Warsánaaga.	[wársānáāgá]	<i>We were taken (by someone).</i>
Warsánoogo.	[wársānóogó]	<i>You(pl) were taken (by someone)</i>
Wársēniigə.	[wársēniigə]	<i>They were taken (by someone).</i>

Incomplete verbs with unmentioned subject suffixes such as **wará** ‘is taken’ have the unmentioned subject suffix –**án** before object pronoun suffixes.

Unmentioned subject suffix with object pronoun suffixes; incomplete [check]

Written	Sounds like	
Jen wará.	[jēn wárá]	<i>Person is taken (by someone)</i>
Warána.	[wárāná]	<i>I am taken (by someone).</i>
Waráno.	[wárānó]	<i>You (sg) are taken (by someone)</i>
Wársēni.	[wársēni]	<i>(S)he is taken (by someone).</i>
Warsánaaga.	[wársānáāgá]	<i>We are taken (by someone).</i>
Warsánoogo.	[wársānóogó]	<i>You(pl) are taken (by someone)</i>
Wársēniigə.	[wársēniigə]	<i>They are taken (by someone).</i>

Verbs with unmentioned subject suffixes such as **warsana** ‘was taken’ can also have receiver pronoun suffixes. The first vowel of the receiver pronoun replaces the last vowel of the unmentioned subject suffix –**ana**.

Unmentioned subject suffix with receiver pronoun suffixes [check]

Written	Sounds like	
Jen warsána.	[jēn wársāná]	<i>Person was taken (by someone)</i>
Jen wársēnən.	[wársēnən]	<i>Person was taken (by someone) for me.</i>
Jen wársēnūn.	[wársēnūn]	<i>Person was taken (by someone) for you (sg).</i>
Jen wársēnīn.	[wársēnīn]	<i>Person was taken (by someone) for him/her.</i>
Jen wársēnəgən.	[wársēnəgən]	<i>Person was taken (by someone) for us.</i>
Jen wársēnūgun.	[wársēnūgun]	<i>Person was taken (by someone) for you (pl).</i>
Jen wársēnīgən.	[wársēnīgən]	<i>Person was taken (by someone) for them.</i>

The incomplete verb **aw** ‘rides’ in (4) is compared with the incomplete verb with unmentioned subject suffix **awá** ‘is ridden’ in (5), and the complete verb **awsa** ‘rode’ in (6) is compared with the complete verb with unmentioned subject suffix **awsána** ‘was ridden’ in (7).

<u>Infinitive</u>	(3) Jen e doos e aw jeem.	<i>Person began to ride the thing.</i>
<u>Incomplete</u>	(4) Jen aw jeem.	<i>Person rides the thing.</i>
<u>Incomplete unmen. sub.</u>	(5) Jeem awá	<i>The thing is ridden (by someone).</i>
<u>Complete</u>	(6) Jen awsa jeem.	<i>Person rode the thing.</i>
<u>Complete unmen. sub.</u>	(7) Jeem awsána .	<i>The thing was ridden (by someone).</i>

Each verb below can take the place of the verbs in (3-7) above. The complete suffix –**sa** and the unmentioned subject suffix –**ána** together become –**sána**.

	(3) Infinitive	(8) Incomplete	(8) Incomplete Unmentioned subject	(10) Complete	(10) Complete Unmentioned subject	
			-á	-sa	-sa-ána = -sána	
b	ab	aw	awá	awso	awsána	<i>sit, ride</i>
j	kaj	kay	kayá	kajja	kajjána	<i>bring</i>
g	cig	cii	cii'á	cigsə	cigsónə	<i>wear</i>
d	cud	cud	cudá	cussu	cussónə	<i>climb</i>
	pad	paa	paa'á	passa	passána	<i>guard</i>
f	lof	lof	lofá	lofso	lofsána	<i>do magic</i>
s	las	las	lasá	lassa	lassána	<i>roll-up</i>
m	namm	namm	nammá	nammsa	nammsána	<i>break</i>
n	gon	goo	goo'á	gosso	gossána	<i>grab</i>
ɲ	gɲ	gɲ	gɲá	gɲju	gɲjónə	<i>agree</i>
l	mal	mal	malá	malda	maldána	<i>gather</i>
r	wer	wer	werá	wersa	wersána	<i>watch</i>
w	dhiw	dhiw	dhiwá	dhiwsə	dhiwsónə	<i>plant</i>
y	koy	koy	koyá	koyso	koysána	<i>cook</i>
z	fez	fez	fezá	fessa	fessána	<i>release</i>
e	bee	bee	bee'á	beessa	beessána	<i>say</i>
i	bui	bui	bui'á	buisə	buisónə	<i>cultivate</i>

When the suffixes **-á, -ána** with light vowel **a** attach to a verb with light vowel (as in **pad** ‘to guard’, **wer** ‘to watch’) they remain light (as in **paa'á** ‘is guarded’, **werá** ‘is watched’). But when they attach to a verb with a heavy vowel (as in **cig** ‘to wear’, **dhiw** ‘to plant’) they becomes heavy (as in **cii'á** ‘is worn’, **dhiwá** ‘is planted’). The apostrophe ' separates the suffixes from verbs with final vowel (as in **cii'á** ‘is worn’, **paa'á** ‘is guarded’, etc.)

When object or receiver pronouns follow the unmentioned subject suffix, the unmentioned subject suffix is similar to other suffixes below but sounds different in tone. We use the up mark ´ on the first vowel of unmentioned subject suffixes **-á, -ána** to show they are different.

Comparison of verb suffixes

Incomplete		E dur kolodo.	<i>He buries an egg.</i>
Continuous Past	[á̃n]	E durá̃n kolodo.	<i>He was burying an egg.</i>
Continuous Present	[án]	E durán kolodo.	<i>He is burying an egg.</i>
Unmentioned Object	[an]	E durán.	<i>He buries (something).</i>
Unmentioned Subject	[ān]	Durāniigə kolodo.	<i>Eggs are buried for them (by someone).</i>

We learn to write the unmentioned subject suffixes in spelling rule 20.

Spelling Rule 20: Write an up mark (maashi fawg) **-á, -ána** on the first vowel of the unmentioned subject suffix (alfi9il mabni majhuul) (Passive).

Unmentioned subject on complete verbs (Mabni majhuul bee alfi9il maadi)	Unmentioned subject on warsa ‘take’ with object pronouns (bee domiir istalim ifi9il)
Nammsána jeg. <i>Things were broken (by s.m.).</i>	Warsána. <i>I was taken (by s.m.).</i>
Firsónə jeg. <i>Things were smelled (by s.m.).</i>	Warsáno. <i>You (sg) were taken (by sm)</i>
Corsána toon. <i>The cow was helped (by s.m.).</i>	Wərsóni. <i>(S)he was taken (by s.m.).</i>

Dursónə jeg.	<i>Things were buried (by s.m.).</i>	Warsánaaga.	<i>We were taken (by s.m.).</i>
Pərsónə jeg.	<i>Things were attached (by s.m.).</i>	Warsánoogo.	<i>You(pl) were taken (by sm)</i>
Belldána jeg.	<i>Things were beaten (by s.m.).</i>	Wərsónniigə.	<i>They were taken (by s.m.).</i>
		(check these)	

Unmentioned subject (Mabni majhuul bee alfi9il mudaari9)		Unmentioned subject on war ‘take’ with object pronouns (bee domiir istalim ifi9il)	
Nammá jeg.	<i>Things are broken (by s.m.).</i>	Warána.	<i>I am taken.</i>
Firé jeg.	<i>Things are smelled (by s.m.).</i>	Waráno.	<i>You (sg) are taken.</i>
Corá toon.	<i>The cow is helped (by s.m.).</i>	Wəréni.	<i>(S)he is taken.</i>
Duró jeg.	<i>Things are buried (by s.m.).</i>	Waránaaga.	<i>We are taken.</i>
Pərə jeg.	<i>Things are attached (by s.m.).</i>	Warsánoogo.	<i>You(pl) are taken.</i>
Bellá jeg.	<i>Things are beaten (by s.m.).</i>	Wərsónniigə.	<i>They are taken.</i>
		(check these)	

In summary, we have the following unmentioned subject suffixes:

Unmentioned subject suffixes

After		Verb	Verb with unmentioned subject	
Incomplete	-á	aw dhiw bee bui	awá dhiwá bee'á bui'á	<i>rides</i> <i>plants</i> <i>says</i> <i>cultivates</i>
Continuous		awǎn dhiwǎn	awǎná dhiwǎnó	<i>riding</i> <i>planting</i>
Unmentioned object		awǎn dhiwǎn	awǎná dhiwǎnó	<i>rides (something)</i> <i>plants (something)</i>
Complete	-ána	awsa dhiwsə	awsána dhiwsónə	<i>rode</i> <i>planted</i>
Reason		awda dhiwdə	awdána dhiwdónə	<i>in order to ride</i> <i>in order to plant</i>
Incomplete with object pronoun	-án	əwiigə dhiwiigə	əwónniigə dhiwónniigə	<i>rides them</i> <i>plants them</i>
Incomplete with receiver pronoun		əwīgən dhiwīgən	əwónīgən dhiwónīgən	<i>rides for them</i> <i>plants for them</i>

Exercise 41

Underline all unmentioned subject suffixes in the following sentences.

(Fand 5-6)

Enna gəl Fəndi bəgsónin
lijjǐ í Kərtuum te.

*For this reason, Fandi was captured by them
(officials) when he arrived in Khartoum.*

(Fand 7)

Gəfónīgən wara man

A receipt is given to them (citizens)

é gara dafñána talo-ne.

(Fand 24)

È kolodo dursónə eel tade
ba bellda wa.

(Fand 29-31)

Eg lèeṅ eg lèeṅ, u nil gara suug-iilg
é gara fežáná jega tad Faaz-aan tayn a?

(Tifa 1-2)

Kasaga e bür e tiwsóniigə wa'ee-ne,
òr koreega og əəg tifiij tifiij.

(Tifa 5-6)

Kasaga bii tiwdóniigə é kora
la 'əwiigí é teed taman è meed
é buṅurgii-ni.

(Tifa 7)

Jogo nà tiwsóni tál é faag é faag,
awán é bugəṅg.

(Tifa 10-11)

Bii kasag tiwdóniigə ləṅ pad,
è a ṅam ã tal kor é mun te jo.

(Ozoog 4-5)

Jog ṅalge nà u bil,
Tel gəwsi ũguun gafa é jo maree.
Ta ã jiddónə jaam jaam wa.

when the tax money was being collected.

*And the egg was put in the ground
with its head down did not burst.*

*They were going, going . . . well, do you know
market in Faaz where things were being sold?*

*When boys remain not tied up (with rules),
they mix words in place of mouths quickly.*

*Let young boys to be tied because
it will help them (they) be sat down in one
rope of youthful unity.*

*The people who are tied, sit in rows of lines,
sitting in groups.*

*So, let boys forever and always to be tied,
and now I want to stop talking.*

*The young people you have,
God gave them to you for good reason.
They are not to be treated wrongly.*

Object pronoun suffixes

In the lesson on object pronouns, we learned that common object pronoun suffixes take the place of a noun object. We don't write any marks on the common object pronouns.

In *Fand 34-35*, the object pronoun –i 'him' is attached to the verb **bell** 'hit, shoot'. This action is done to -i which takes the place of the man named **Fandi**.

(Fand 34-35)

Jen e billi dē kund.

A person (he) shot him in his chest.

In the lesson on object pronouns, we also learned that there are two special object pronoun suffixes –ê, –êega. These can be used in the result of a condition. We write special object pronouns with the tent mark ^ to show they are different than other suffixes.

In (1) which does not have a condition, the common object pronoun –i 'it' attaches to **wərsi** 'took it' and takes the place of **paren** 'leather bag'. In (2), the special object pronoun –ê 'it' attaches to the verb **warsê** 'took it' in the result of the condition.

Object pronoun	(1) É gara jen ɲəɲjĩ paren-e, â lee wərsi.	<i>When the person has sanded the leather bag, I will come take it.</i>
Special object pronoun	(2) Jen e ɲəɲjê paren-e, â lee warsê.	<i>If the person has sanded the leather bag, I will come take it.</i>

When attached to a verb with light vowels, the common object pronouns –**a** ‘me’, –**o** ‘you (sg)’, –**aaga** ‘us’, –**oogo** ‘you (pl)’ are light. However, the common object pronouns –**i** ‘him/her’ and –**iigə** ‘them’ are heavy and make the vowels of the verb become heavy.

Complete verb with common object pronouns

Written	Sounds like	
Jen warsa <u>kolodo</u> .	[jɛ̃n wársá kólódó]	<i>Person took the <u>egg</u>.</i>
Jen warsan.	[jɛ̃n wársán]	<i>Person took me.</i>
Jen warso.	[jɛ̃n wársó]	<i>Person took you (sg).</i>
Jen wərsi.	[jɛ̃n wərsì]	<i>Person took him.</i>
Jen warsa aaga .	[jɛ̃n wársáāgá]	<i>Person took us.</i>
Jen wars oogo .	[jɛ̃n wársóōgó]	<i>Person took you (pl).</i>
Jen wərsi iigə .	[jɛ̃n wərsììgè]	<i>Person took them.</i>

When attached to a verb with heavy vowels, the common object pronouns –**o** ‘you (sg)’, –**aaga** ‘us’, –**oogo** ‘you (pl)’ become heavy (–**u** ‘you (sg)’, –**əəgə** ‘us’, –**uugu** ‘you (pl)’). However, the common object pronoun –**a** ‘me’ never becomes heavy.

Incomplete verb with common object pronouns

Written	Sounds like	
Jen cur <u>toon</u> .	[jɛ̃n cúr tóón]	<i>Person ties the <u>cow</u>.</i>
Jen cura.	[jɛ̃n cúrá]	<i>Person ties me.</i>
Jen curu.	[jɛ̃n cúrú]	<i>Person ties you (sg).</i>
Jen curi.	[jɛ̃n cúrì]	<i>Person ties him.</i>
Jen cur əəgə .	[jɛ̃n cúrəāgá]	<i>Person ties us.</i>
Jen curu ugu .	[jɛ̃n cúrúūgú]	<i>Person ties you (pl).</i>
Jen curi iigə .	[jɛ̃n cúrììgè]	<i>Person ties them.</i>

When attached to a verb with light vowels, the two special object pronouns –**ê** ‘him/her’, –**êega** ‘them’ are light.

Special object pronouns (result of a condition)

Written	Sounds like	
Jen warsa <u>kolodo</u> .	[jɛ̃n wársá kólódó]	<i>Person took the <u>egg</u>.</i>
Jen warsê.	[jɛ̃n wársê]	<i>Person took him.</i>
Jen wars êega .	[jɛ̃n wárséègà]	<i>Person took them.</i>

But when attached to a verb with heavy vowels, the special object pronouns –**ê** ‘him/her’, –**êega** ‘them’ become heavy (–**î** ‘him/her’, –**îigə** ‘them’).

Special object pronouns (result of a condition)

Written	Sounds like	
Jen cur <u>toon</u> .	[jēn cúr tóón]	<i>Person ties the <u>cow</u>.</i>
Jen curí.	[jēn cúrí]	<i>Person took <u>him</u>.</i>
	[jen wársŋgè]	<i>Person took <u>them</u>.</i>

The common object pronoun **-an** ‘me’ can be used instead of **-a** ‘me’ when attached to a complete verb with suffix **-sa, -sə**. This is so that it can be different than the complete verb by itself (**warsa** ‘took’, **warsan** ‘took me’). Similarly, the object pronoun **-on, -un** ‘you (sg)’ can be attached to a complete verb with suffix **-so, -su** so that it is different than the complete verb by itself (**corso** ‘helped’, **corson** ‘helped you’; **cursu** ‘tied’, **cursun** ‘tied you’).

Object pronouns **-an** ‘me’, **-on** ‘you (sg)’

Jen warsa <u>kolodo</u> .	<i>Person took the <u>egg</u>.</i>
Jen warsan.	<i>Person took <u>me</u>.</i>
Jen corso jaan.	<i>Person helped the <u>child</u>.</i>
Jen corson.	<i>Person helped <u>you (sg)</u>.</i>
Jen cursu miən.	<i>Person tied the <u>goat</u>.</i>
Jen cursun.	<i>Person tied <u>you (sg)</u>.</i>

The object pronoun **-in** ‘him’ can be used instead of **-i** ‘him’ when attached to a verb with an unmentioned subject suffix **-ána**. In *Fand 5-6*, the object pronoun suffix **-in** ‘him’ attaches to the verb **bagsána** ‘was captured’ with unmentioned subject suffix **-ána**.

(Fand 5-6)

Enna gəl Fəndi bəgsónin
lijjǐ í Kərtuum te.

*For this reason, Fandi (he) was captured
(by officials) when he arrived in Khartoum.*

Various verb forms can have a common object suffix such as **-i** ‘him/her’. Below, the object suffix **-i** ‘him/her’ always takes the place of **kolodo** ‘the egg’ in the sentence before.

Verb forms with common object suffix [check]

Incomplete	Jen e naam kolodo .	<i>Person eats <u>the egg</u>.</i>
Incomplete object ‘it’	Jen e nəəm <u>i</u> .	<i>Person eats <u>it</u>.</i>
Comp.	Jen e naamsa kolodo .	<i>Person ate <u>the egg</u>.</i>
Comp. object ‘it’	Jen e nəəm <u>si</u> .	<i>Person ate <u>it</u>.</i>
Past Cont.	Jen e naamǎn kolodo .	<i>Person was eating <u>the egg</u>.</i>
Past. Cont. object ‘it’	Jen e nəəmǎ <u>ni</u> .	<i>Person was eating <u>it</u>.</i>
Reason	E leen ã naamda kolodo .	<i>He came in order to eat <u>the egg</u>.</i>
Reason object ‘it’	E leen ã nəəm <u>di</u> .	<i>He came in order to eat <u>it</u>.</i>
Command singular	Jen, naam kolodo!	<i>Person, eat <u>the egg!</u></i>
Command singular object ‘it’	Jen, nəəm <u>i!</u>	<i>Person, eat <u>it!</u></i>
Command plural	Jog, nəəmdə kolodo!	<i>People, eat <u>the egg!</u></i>
Command plural object ‘it’	Jog, nəəmd <u>i!</u>	<i>People, eat <u>it!</u></i>
Caus. comp.	Jen e 'nəəmsə jaan kolodo .	<i>Person made child eat <u>the egg</u>.</i>

Caus. comp. object 'it'	Jen e 'nəəmsi jaan.	<i>Person made child eat it.</i>
Comp. unmen. sub.	Kolodo naamsána.	<i>The egg was eaten (by someone).</i>
Comp. unmen. sub. obj. 'it'	Nəəmsínin.	<i>It was eaten (by someone).</i>
Comp. subject-after-verb	Kolodo naamsê é jen.	<i>The egg the person ate.</i>
Comp. sub-aft-v obj. 'it'	E naamsê é jen.	<i>It the person ate.</i>

The incomplete verb **aw** 'rides' in (4) is has the common object suffixes **-a** 'me' in (5), **-i** 'him/her' in (6) and **-oogo** 'you (pl)' in (7).

<u>Infinitive</u>	(3) Jen e doos e aw jeem.	<i>Person began to ride the thing.</i>
<u>Incomplete</u>	(4) Jen e aw jeem.	<i>Person rides the thing.</i>
<u>Incomplete object 'me'</u>	(5) Jen e awa	<i>Person rides me.</i>
<u>Incomplete object 'him'</u>	(6) Jen e əwi .	<i>Person rides him/her.</i>
<u>Incomp. object 'you (pl)'</u>	(7) Jen e awoogo .	<i>Person rides you (pl).</i>

Each verb below can take the place of the verbs in (3-7) above.

	(3) Infinitive	(4) Incomp.	(5) Incomp. object 'me'	(6) Incomplete object 'him/her'	(7) Incomplete object 'you (pl)'	
			-a	-i	-oogo	
b	ab	aw	awa	əwi	awoogo	<i>sit, ride</i>
j	kaj	kay	kaya	kəyi	kayoogo	<i>bring</i>
g	cig	cii	cii'a	cii'i	cii'uugu	<i>wear</i>
d	cud	cud	cuda	cudi	cuduugu	<i>climb</i>
	pad	paa	paa'a	pəə'i	paa'oogo	<i>guard</i>
f	lof	lof	lofa	lufi	lofoogo	<i>do magic</i>
s	las	las	lasa	ləsi	lasoogo	<i>roll-up</i>
m	ɲamm	ɲamm	ɲamma	ɲəmmi	ɲammoogo	<i>break</i>
n	gon	goo	gona	guni	gonoogo	<i>grab</i>
ɲ	gɲɲ	gɲɲ	gɲɲa	gɲɲi	gɲɲuugu	<i>agree</i>
l	mal	mal	mala	məli	maloogo	<i>gather</i>
r	wer	wer	wera	wiri	weroogo	<i>watch</i>
w	dhiw	dhiw	dhiwa	dhiwi	dhiwuugu	<i>plant</i>
y	koy	koy	koya	kuyi	koyoogo	<i>cook</i>
z	fez	fez	feza	fizi	fezoogo	<i>release</i>
e	bee	bee	bee'a	bii'i	bee'oogo	<i>say</i>
i	bui	bui	bui'a	bui'i	bui'uugu	<i>cultivate</i>

The apostrophe ' separates the object suffixes from verbs with final vowel (as in **cii'a** 'wears me', **paa'a** 'guards me', etc.)

The common object pronoun suffix **-i** 'him' sounds different in tone than the special object pronoun suffix **-ê**. They also sound different in tone than other verb suffixes we learn about in other lessons in this book. We write them with marks to show they have different meaning.

Comparison of verb suffixes

Object pronoun	[î]	Jen tursi.	<i>The person saw it.</i>
Special object pronoun	[ê]	Jaa e ñaŋje paren-e, jen tursî.	<i>If boy files the bag, the person will see it (result).</i>
Subject-after-verb	[ê]	Miə tursî jen.	<i>It was <u>the goat</u> the person saw.</i>

We learn how to write the object pronoun suffixes in spelling rules 21 and 22.

Spelling Rule 21: Write the tent mark (xayma) –ê, -î, -êega, -îigə on the first vowel of special object pronouns on verbs (doomir xaasa bistalim ilfi9il).

Special object pronoun -ê, -î ‘it’ (domiir xaasa bistalim ilfi9il)	Special object pronoun -êega, -îigə ‘them’ (doomir xaasa bistalim ilfi9il)
E ñammsê. <i>He broke it.</i>	E ñammsêega. <i>He broke them.</i>
E firsi. <i>He smelled it.</i>	E firsiigə. <i>He smelled them.</i>
E corsê. <i>He helped it.</i>	E corsêega. <i>He helped them.</i>
E dursi. <i>He buried it.</i>	E dursiigə. <i>He buried them.</i>
E pərsi. <i>He attached it.</i>	E pərsiigə. <i>He attached them.</i>
E belldê. <i>He beat it.</i>	E belldêega. <i>He beat them.</i>

Spelling Rule 22: Do not write any mark on common object pronouns (doomir 9aadi bistalim ilfi9il).

Object pronoun -i ‘it’ (bistalim ilfi9il)	Object pronoun -iigə ‘them’ (bistalim ilfi9il)
Jen ñəmmsi. <i>Person broke it.</i>	Jen ñəmmsiigə. <i>Person broke them.</i>
Jen firsi. <i>Person broke it.</i>	Jen firsiigə. <i>Person smelled them.</i>
Jen cursi. <i>Person helped it.</i>	Jen cursiigə. <i>Person helped them.</i>
Jen dursi. <i>Person buried it.</i>	Jen dursiigə. <i>Person buried them.</i>
Jen pərsi. <i>Person attached it.</i>	Jen pərsiigə. <i>Person attached them.</i>
Jen billdi. <i>Person beat it.</i>	Jen billdiigə. <i>Person beat them.</i>

Object pronouns (domir 9aadi bistalim ilfi9il) on war ‘take’	Special object pronouns (domir xaasa bistalim ilfi9il) on war ‘take’
Jen warsa. <i>Person took me.</i>	
Jen warso. <i>Person took you (sg).</i>	
Jen wərsi. <i>Person took him.</i>	Jen warsê. <i>Person took him (result of condition).</i>
Jen warsaaga. <i>Person took us.</i>	
Jen warsoogo. <i>Person took you (pl).</i>	
Jen wərsiigə. <i>Person took them.</i>	Jen warsêega. <i>Person took them (result of condition).</i>

In summary, we have the following object pronouns:

Object pronoun suffixes

		Incomplete	Complete	Unmen. sub.
Common	-a	wera	gupa	<i>me</i>
	-o	wero	gupu	<i>you (sg)</i>

	-i -aaga -oogo -iigə -i	wiri weraaga weroogo wiriigə wiri	guṇi guṇəəgə guṇuugu guṇiigə guṇi					him/her us you (pl) them them
	-an -on -in			warsan	corson	cursun	bəgsónin	me you (sg) him/her
Special	-ê -êega	werê werêega	guṇî guṇîigə					him/her them
		<i>watch</i>	<i>accept</i>	<i>took</i>	<i>helped</i>	<i>tied</i>	<i>was grabbed</i>	

Exercise 42

Underline all object pronouns in the sentences below. Do not underline any suffixes that are not object pronouns.

(Mij 1-3)

È é mun naan
Baarga ṇawnän jalg nà əṇi,
e mərəniigə dumuun é Goor.

*At that time
the Baggara were kidnapping young girls
to sell them to those far away past Goor tribe.*

(Miə 10-11)

Alda e pərđi d-eəṇ,
ləṇ e madaga feqa beer.
Alda e bee “Miən, bonan!

*Fox jumped (him) over him,
and drank until he was satisfied.
Fox said to the goat, “Wait for me!*

(Fand 2-3)

Massa jogo gəl bee e
la gəfi wa.

*(He) denied the people (local officials), saying
he would not give it (money).*

(Fand 9-11)

Beel man tazan tu, è gawsa guruus-i ,
e gəfūni doos.

*There was a single metal token, and when (a
person) gave money, he gave it to you.*

(Jen 1)

Gara ag an taazg daga maag-e,
odo tàrsan.

*When we were living in our houses,
women called me.*

(Jen 3)

É gara ag lejjä-e, jeem e arsaaga.

When we arrived, something bad frightened us.

(Jen 10)

Ləṇ ma é gara jen ərsiigĩ,
ag koyj maree.

*Even though the thing frightened them (us),
we were able to go past somehow.*

(Jen 11)

Ag biji fag maree. Jaam 'kəəmi wa.

We left it somehow, and no one (it) bothered.

(Jen 12)

Kojo bagsan maṇ daan wa.

I have never been as scared as on this occasion!

(Jen 14)

Naanda naan jo a tursi,
jega asaam nà ərsəniigə ogə.

(lit. fear grabbed me)

*It was only that day in which I saw it–
things which were frightening us in that place.*

(Jen 16-17)

É gara ag lejjä-e, jen man
ná ənī e doos e dojaaga í miidæg.

*When we arrived,
something bad began pelting us with stones.*

(Jen 19-21)

Og gəl wa, ar jega nà arsoogë karâ wa,
namm üg ɲəlg.

*You don't run if thing that frightened you
doesn't run, or (it) will break your necks.*

(Jen 23)

Ag waj ag biji, jaam 'kæəmsí deen wa.

We left it there (and) no one was bothered by it.

(Assa 2)

Massee jisêna maɲ wa,
naamâna su, su, su.

*The Massee sickness is not treating me well,
giving me much pain.*

(Assa 5)

Kora kor ná ənī.

She speaks to me rudely.

(Assa 10)

Maseen e dusêni e naama su, su, jo.

Massee sickness (it) comes, and eats me.

(Tifa 5-6)

Kasaga bii tiwdóniigə é kora
la 'əwiigĩ é teed taman è meed
é buɲurgii-ni.

*Let young boys (they) be tied because
it will help them (they) be sat down in one rope
of youthful unity.*

(Tifa 8-9)

Jen ná bel og iiniĩ-ni jili,
è ná bili wa'ëë-ne jili jo di.

*Whoever has a place (in society) knows it, and
whoever doesn't have a place knows it also..*

(Ozoog 4-5)

Jog ɲalge nà u bil, Tel gəwsi ũguun
gafa é jo maree.

*The young people you have, God has given
them to you for good reason.*

(Ozoog 10)

Tel ná taldaagë ɲəmi wa.

God who created us doesn't want it (backsliding)

Receiver pronoun suffixes (dative)

In the lesson on receiver pronouns, we learned these pronouns take the place of a person spoken to or benefiting from the action. Receiver pronouns are often suffixes attached to verbs, but can also be separate from the verb. We write a snake ~ on the first vowel of all receiver pronouns.

In *Jen 19*, the receiver pronoun –**ĩgən** ‘them’ is attached to the verb **bee** ‘tell, say’. It takes the place of **golgo** ‘the friends’ who are spoken to.

(Jen 19) (Spoken to)

A bi**ĩgən**, “Wa!”

*I told **them**, “No!”*

In *Neer 8-9*, the receiver pronoun –**ĩgən** ‘them’ is attached to the verb **galda** ‘rammed’. It takes the place of **salada** ‘the hyena’ and **alda** ‘the fox’ who benefit from this action.

(Neer 8-9) (Benefits from action)

Anenda e dòos e bàg aṅen
ã gəld**īgən** í ufun tad.

*Then they elicited the help of an elephant
to (he) break down the Tabaldi tree for **them**.*

Receiver pronouns have heavy vowels. When receiver pronouns are attached to verbs with light vowels, the vowels of the verbs become heavy.

Attached receiver pronouns

Written	Sounds like	
Jen warsa jeg <u>seenan</u> .	[jēn wársá jèg séènān]	<i>Person took things for the ruler.</i>
Jen wərs ǎn jeg.	[jēn wárs ǎn jèg]	<i>Person took things for me.</i>
Jen wərs ūn jeg.	[jēn wárs ūn jèg]	<i>Person took things for you (sg).</i>
Jen wərs īn jeg.	[jēn wárs īn jèg]	<i>Person took things for him.</i>
Jen wərs ǎgən jeg.	[jēn wárs ǎgən jèg]	<i>Person took things for us.</i>
Jen wərs ūgun jeg.	[jen wárs ūgún jèg]	<i>Person took things for you (pl).</i>
Jen wərs īgən jeg.	[jen wárs īgən jèg]	<i>Person took things for them.</i>

When receiver pronouns are not attached, the light vowels of verbs remain light.

Separate receiver pronouns

Written	Sounds like	
Jen warsa jeg <u>seenan</u> .	[jēn wársá jèg séènān]	<i>Person took things for the ruler.</i>
Jen warsa ǎnə jeg.	[jēn wársá ǎnə jèg]	<i>Person took things for me.</i>
Jen warsa ūnu jeg.	[jēn wársá ūnū jèg]	<i>Person took things for you (sg).</i>
Jen warsa īnə jeg.	[jēn wársá īnə jèg]	<i>Person took things for him.</i>
Jen warsa ǎgən jeg.	[jēn wársá ǎgən jèg]	<i>Person took things for us.</i>
Jen warsa ūgun jeg.	[jen wársá ūgún jèg]	<i>Person took things for you (pl).</i>
Jen warsa īgən jeg.	[jen wársá īgən jèg]	<i>Person took things for them.</i>

Various verb forms can have a receiver suffix such as **-īn** ‘him/her’. Below, the receiver suffix **-īn** ‘him/her’ always takes the place of **seenan** ‘for the ruler’ in the sentence before.

Verb forms with receiver pronoun suffix [check]

Incomplete	Jen e naam kolg seenan .	<i>Person eats eggs for ruler.</i>
Incomplete receiver ‘him’	Jen e nəəm īn kolg.	<i>Person eats eggs for him.</i>
Comp.	Jen e naamsa kolg seenan .	<i>Person ate eggs for ruler.</i>
Comp. receiver ‘him’	Jen e nəəms īn kolg.	<i>Person ate eggs for him.</i>
Past Cont.	Jen e naamǎn kolg seenan .	<i>Person was eating eggs for ruler.</i>
Past. Cont. receiver ‘him’	Jen e nəəmǎn īn kolg.	<i>Person was eating eggs for him.</i>
Reason	E leen ã naamda kolg seenan .	<i>He came to eat eggs for ruler.</i>
Reason receiver ‘him’	E leen ã nəəmd īn kolg.	<i>He came to eat eggs for him.</i>
Command singular	Jen, naam kolg seenan!	<i>Person, eat eggs for ruler!</i>
Command sg. rec. ‘him’	Jen, nəəm īn kolg!	<i>Person, eat eggs for him!</i>
Command plural	Jog, nəəmdə kolg seenan!	<i>People, eat eggs for ruler!</i>
Command plural rec. ‘him’	Jog, nəəmd īn kolg!	<i>People, eat eggs for him!</i>
Comp. unmen. obj	Jen e naamǎnsa seenan .	<i>Person ate (something) for ruler.</i>

Comp unnm obj rec. 'him'	Jen e n ^ə m ^ə n ^s ĩn.	<i>Person ate (something) for him.</i>
Comp. unmen. sub.	Kolg naamsána seenan .	<i>Eggs were eaten (by sm) for ruler</i>
Comp. unmen sub rec him	Kolg n ^ə m ^s ĩn.	<i>Eggs were eaten (by sm) for him.</i>
Comp. object 'it'	Jen e n ^ə m ^s i seenan .	<i>Person ate it for ruler.</i>
Comp. object 'it' rec 'him'	Jen e n ^ə m ^s ĩni.	<i>Person ate it for him.</i>
Comp. object 'it' rec 'him'	Jen e n ^ə m ^s i ĩnə .	<i>Person ate it for him.</i>
Comp. subject-after-verb	Kolg naamsê é jen seenan .	<i>Eggs person ate for ruler.</i>
Comp. sub-aft-v rec 'him'	Kolg n ^ə m ^s ĩnî é jen.	<i>Eggs person ate for him.</i>
Caus. Comp.	Jen e 'n ^ə m ^s ə jaan kolg seenan .	<i>Person made child eat eggs for ruler.</i>
Caus. Comp. rec 'him'	Jen e 'n ^ə m ^s ĩn jaan kolg.	<i>Person made child eat eggs for him.</i>

The incomplete verb **aw** 'rides' in (2) has the receiver suffixes **-ǎn** 'for me' in (3), **-ĩn** 'for him/her' in (4) and **-ũgun** 'for you (pl)' in (5).

<u>Infinitive</u>	(1) Jen e doos e aw jeem seenan.	<i>Person began ride thing for ruler</i>
<u>Incomplete</u>	(2) Jen e aw jeem seenan.	<i>Person rides thing for ruler.</i>
<u>Incomplete rec. 'me'</u>	(3) Jen e əwǎn jeem.	<i>Person rides thing for me.</i>
<u>Incomplete rec. 'him'</u>	(4) Jen e əwĩn jeem.	<i>Person rides thing for him/her.</i>
<u>Incomp. rec. 'you (pl)'</u>	(5) Jen e əwũgun jeem.	<i>Person rides thing for you (pl).</i>

Each verb below can take the place of the verbs in (1-5) above.

	(1) Infinitive	(2) Incomp.	(3) Incomp. receiver ' me '	(4) Incomplete receiver ' him/her '	(5) Incomplete receiver ' you (pl) '	
			-ǎn	-ĩn	-ũgun	
b	ab	aw	əwǎn	əwĩn	əwũgun	<i>sit, ride</i>
j	kaj	kay	kəyǎn	kəyĩn	kəyũgun	<i>bring</i>
g	cig	cii	ci'ǎn	ci'ĩn	ci'ũgun	<i>wear</i>
d	cud	cud	cudǎn	cudĩn	cudũgun	<i>climb</i>
	pad	paa	pə'ǎn	pə'ĩn	pə'ũgun	<i>guard</i>
f	lof	lof	lufǎn	lufĩn	lufũgun	<i>do magic</i>
s	las	las	ləsǎn	ləsĩn	ləsũgun	<i>roll-up</i>
m	ɲamm	ɲamm	ɲammǎn	ɲammĩn	ɲammũgun	<i>break</i>
n	gon	goo	gunǎn	gunĩn	gunũgun	<i>grab</i>
ɲ	gɲɲ	gɲɲ	gɲɲǎn	gɲɲĩn	gɲɲũgun	<i>agree</i>
l	mal	mal	məlǎn	məlĩn	məlũgun	<i>gather</i>
r	wer	wer	wirǎn	wirĩn	wirũgun	<i>watch</i>
w	dhiw	dhiw	dhiwǎn	dhiwĩn	dhiwũgun	<i>plant</i>
y	koy	koy	kuyǎn	kuyĩn	kuyũgun	<i>cook</i>
z	fəz	fəz	fizǎn	fizĩn	fizũgun	<i>release</i>
e	bee	bee	bi'ǎn	bi'ĩn	bi'ũgun	<i>say</i>
i	bui	bui	bui'ǎn	bui'ĩn	bui'ũgun	<i>cultivate</i>

The apostrophe ' separates the receiver suffixes from verbs with final vowel (as in **ci'ǎn** 'wears for me', **pə'ǎn** 'guards for me', etc.) Unlike other verb forms, receiver verbs have a short vowel before the apostrophe '.

The receiver pronoun –**ǎn** 'me' sounds different in tone than other verb suffixes we will learn about in other lessons in this book. We write them with marks to show they have different meaning.

Comparison of verb suffixes

Incomplete		E dur kolodo.	<i>He buries an egg.</i>
Continuous Past	[ǎn]	E durǎn kolodo.	<i>He was burying an egg.</i>
Continuous Present	[án]	E durǎn kolodo.	<i>He is burying an egg.</i>
Receiver 'for me'	[ǎn]	E durǎn kolodo.	<i>He buries an egg for me.</i>
Unmentioned Object	[an]	E durǎn.	<i>He buries (something).</i>
Unmentioned Subject	[ǎn]	Durǎniigə.	<i>They are buried (by someone).</i>

Comparison of verb suffixes

Object pronoun	[i]	Jen tursi.	<i>The person saw it.</i>
Special object pronoun	[é]	Jaa e ɲaɲje paren-e, jen tursî.	<i>If boy files the bag, the person will see it (result).</i>
Subject suffix on verb	[é]	Jen tursî miən.	<i>The person (he) saw the goat.</i>
Subject-after-verb	[é]	Miə tursî jen.	<i><u>It was the goat</u> the person saw.</i>
Receiver pronoun	[ǎn]	Jen tursǎn miən.	<i>The person saw the goat for him.</i>

We learn to write the receiver pronouns from spelling rules 18 and 25.

Spelling Rule 18: Write a snake (dabiib) –**ǎn** on the first vowel of receiver pronouns on verbs.

Receiver pronoun 'for me' (lay)	Receiver pronouns on war 'take' (domir lay)
E ɲammǎn jeg. <i>He breaks things for me.</i>	Jen wərsǎn jeg. <i>Person took things for me.</i>
E firǎn jeg. <i>He smells things for me.</i>	Jen wərsǎn jeg. <i>Person took things for you (sg).</i>
E curǎn toon. <i>He helps the cow for me.</i>	Jen wərsǎn jeg. <i>Person took things for him/her.</i>
E durǎn jeg. <i>He buries things for me.</i>	Jen wərsǎgən jeg. <i>Person took things for us.</i>
E pəǎn jeg. <i>He attaches things for me.</i>	Jen wərsǎgun jeg. <i>Person took things for you (pl).</i>
E billǎn jeg. <i>He beats things for me.</i>	Jen wərsǎgən jeg. <i>Person took things for them.</i>

Spelling Rule 25: Write a snake (dabiib) –**ǎn** on the first vowel of receiver pronouns on verbs (domiir lay 9ala alfi9il).

Receiver pronoun ‘for him’ (layo)		Receiver pronouns on war ‘take’ (domir lay)	
Jen n̄əmmsĩn jeg.	<i>Person broke things for him.</i>	Jen w̄ars̄ōn jeg.	<i>Person took things for me.</i>
Jen firs̄ĩn jeg.	<i>Person smelled things for him.</i>	Jen w̄ars̄ũn jeg.	<i>Person took things for you (sg).</i>
Jen curs̄ĩn toon.	<i>Person helped the cow for him.</i>	Jen w̄ars̄ĩn jeg.	<i>Person took things for him/her.</i>
Jen durs̄ĩn jeg.	<i>Person buried things for him.</i>	Jen w̄ars̄ōḡon jeg.	<i>Person took things for us.</i>
Jen p̄ars̄ĩn jeg.	<i>Person attached things for him.</i>	Jen w̄ars̄ũgun jeg.	<i>Person took things for you (pl).</i>
Jen billd̄ĩn jeg.	<i>Person beat things for him.</i>	Jen w̄ars̄ĩḡon jeg.	<i>Person took things for them.</i>

In summary, we have the following receiver pronouns:

Receiver suffixes				
Connected	-ōn	wirōn	ḡuᵛōn	<i>for me</i>
	-ũn	wirũn	ḡuᵛũn	<i>for you (sg)</i>
	-ĩn	wirĩn	ḡuᵛĩn	<i>for him/her</i>
	-ōḡon	wirōḡon	ḡuᵛōḡon	<i>for us</i>
	-ũgun	wirũgun	ḡuᵛũgun	<i>for you (pl)</i>
	-ĩḡon	wirĩḡon	ḡuᵛĩḡon	<i>for them</i>
Separate	ōn̄	wer ōn̄	ḡuᵛ ōn̄	<i>for me</i>
	ũnu	wer ũnu	ḡuᵛ ũnu	<i>for you (sg)</i>
	ĩn̄	wer ĩn̄	ḡuᵛ ĩn̄	<i>for him/her</i>
	ōḡon	wer ōḡon	ḡuᵛ ōḡon	<i>for us</i>
	ũgun	wer ũgun	ḡuᵛ ũgun	<i>for you (pl)</i>
	ĩḡon	wer ĩḡon	ḡuᵛ ĩḡon	<i>for them</i>
		<i>watch</i>	<i>agree, accept</i>	

Exercise 43

Underline all receiver pronouns in the sentences below. Do not underline any words or suffixes that are not receiver pronouns.

(Neer 31-32)

E bee ĩn̄ “Salada”, e bee,
“U w̄er uuᵛ cab aneen u b̄əḡōḡon.

*He said to him, “Hyena,” he said,
“You go by yourself and bring us some fire.*

(Fand 7)

Ḡəf̄ān̄ĩḡon wara man
é gara daf̄ān̄á talo-ne.

*They (citizens) were given a receipt
when the tax money was collected.*

(Fand 9-11)

Beel man tazan tu, è gawsa guruus-i,
e ḡəf̄ũni doos.

*There was a single metal token, and when (a
person) gave money, he gave it to you in hand.*

(Cooj 4)

A tis̄ĩn a bīĩn, “Jen faan, ta isi, b̄əi?”

I asked him, “How are you old man?”

(Cooj 8)

Aan a biʼin di,
“È oon u jissə nii di te a?”

(Assa 6-7)

Bel goog wa. Jeg biig nà əŋ ta
juun a mæərənīnin jo.
È jena a kuri ĩn-i, bəi duul.

(Assa 8-9)

A nam Hashima ā jiddə è ā wardé
ānə rade.” A biʼigən,
“Cəggdə uuŋgu og kay jo.”

(Min 4-5)

Jog Goro
ba əssəgən jeg əŋi.

(Ozoog 4-5)

Jog nalge nà u bil, Tel gəwsi ūguun
gafa é jo maree.

(Ozoog 11-12)

Ná an təyəgi Tel gəfiŋən jeg
è koreega nà wiəg.

(Ozoog 15-16)

Anenda Tel è kundu e ad é wayda,
è e təbūn jeg é talg.

I also asked him,

“And you, what are you doing here?”

*She doesn’t have clothes—only some old clothes
from long ago (that) I was buying for her.
A person to tell her it is difficult to find.*

*I want Hashim to (he) get me a
radio.’ I told them,*

“Alright, all of you, you all just go.”

The Goro

tribe, well . . . became for us enemies.

*The young people you have, God has given
them to you for good reason.*

*That (God) who stays in their homes, God gives
them things and situations which are good.*

*Therefore, God his heart it will be pleased,
He will add to you many blessings.*

Subject suffixes

In the lesson *Subjects after verbs and subject suffixes on verbs*, we learned that subject suffixes show the same subject as before the verb. We write the up mark ´ on the first vowel of all subject suffixes.

In *Miə 2*, the subject suffix –é ‘he’ is on the reason verb **ā maddé** ‘so that he drinks’. This is the same subject as in **e doos e waj** ‘he began to go’ in the first part of the sentence.

(Miə 2)

E doos e waj dumuun waa-eelg ā maddé feg. *He went to the well so that (he) drink water.*

Subject suffixes are different in vowel and tone from one subject pronoun to the next. Some subject suffixes are also different from one verb form to the next. All subject suffixes on incomplete verbs have heavy vowels except for –áa ‘we’. When subject suffixes with heavy vowels attach to a verb with light vowels such as **naam** ‘eat’, the light vowels of the verb become heavy.

Subject suffixes on incomplete verb

Written	Sounds like	
Jen e nǎmǐ kolodo.	[jĕn ĕ nǎĕmǐ kólódó]	<i>Person he ate the egg.</i>
A nǎmǐ kolodo.	[á nǎĕmǐ kólódó]	<i>I ate the egg.</i>
U nǎmǐ kolodo.	[ú nǎĕmǐ kólódó]	<i>You (sg) ate the egg.</i>
E nǎmǐ kolodo.	[ĕ nǎĕmǐ kólódó]	<i>(S)he ate the egg.</i>
Ag naamáa kolodo.	[āg nāāmāā kólódó]	<i>We ate the egg.</i>
Ug nǎmúu kolodo.	[ūg nǎĕmúū kólódó]	<i>You (pl) ate the egg.</i>
Ega nǎmǐgə kolodo.	[ĕgà nǎĕmǐgə kólódó]	<i>They ate the egg.</i>

All subject suffixes on complete verbs have light vowels except for –í ‘you (sg)’ and –úu ‘you (pl)’.

Subject suffixes on complete verb

Written	Sounds like	
Jen e naamsé kolodo.	[jĕn ĕ nāāmsĕ kólódó]	<i>Person ate the egg.</i>
A naamsé kolodo.	[á nāāmsĕ kólódó]	<i>I ate the egg.</i>
U nǎmsǐ kolodo.	[ú nǎĕmsǐ kólódó]	<i>You (sg) ate the egg.</i>
E naamsé kolodo.	[ĕ nāāmsĕ kólódó]	<i>(S)he ate the egg.</i>
Ag naamsáa kolodo.	[āg nāāmsāā kólódó]	<i>We ate the egg.</i>
Ug nǎmsúu kolodo.	[ūg nǎĕmsúū kólódó]	<i>You (pl) ate the egg.</i>
Ega naamséega kolodo.	[ĕgà nāāmsĕĕgà kólódó]	<i>They ate the egg.</i>

When complete subject suffixes with light vowels attach to a verb with heavy vowels, the light suffix vowels become heavy.

Subject suffixes on complete verb

Written	Sounds like	
Jen e dursǐ kolodo.	[jĕn ĕ dŭrsǐ kólódó]	<i>Person buried the egg.</i>
A dursǐ kolodo.	[á dŭrsǐ kólódó]	<i>I buried the egg.</i>
U dursǐ kolodo.	[ú dŭrsǐ kólódó]	<i>You (sg) buried the egg.</i>
E dursǐ kolodo.	[ĕ dŭrsǐ kólódó]	<i>(S)he buried the egg.</i>
Ag durséə kolodo.	[āg dŭrsĕā kólódó]	<i>We buried the egg.</i>
Ug dursúu kolodo.	[ūg dŭrsúū kólódó]	<i>You (pl) buried the egg.</i>
Ega dursǐgə kolodo.	[ĕgà dŭrsǐgə kólódó]	<i>They buried the egg.</i>

Various verb forms can have a subject suffix such as –í, é ‘(s)he’. Below, the subject suffix –í, é ‘(s)he’ takes the place of the subject pronoun e ‘(s)he’ in the sentence before.

Verb forms with subject suffix [check]

Incomplete	Jen e naam kolodo.	<i>Person eats the egg.</i>
Incomplete subject suf ‘(s)he’	Jen nǎmǐ kolodo.	<i>Person he eats the egg.</i>
Complete	Jen e naamsa kolodo.	<i>Person ate the egg.</i>
Complete subject suf ‘(s)he’	Jen naamsé kolodo.	<i>Person he ate the egg.</i>
Past Cont.	Jen e naamǎn kolodo.	<i>Person was eating the egg.</i>
Past. Cont. subject suf ‘(s)he’	Jen naamǎné kolodo.	<i>Person he was eating the egg.</i>

Reason	E leen ã naamda kolodo.	<i>He came in order to eat the egg.</i>
Reason subject suf '(s)he'	E leen ã naamd <u>é</u> kolodo.	<i>He came in order to he eat egg.</i>
Caus. comp.	Jen e 'næmsə jaan kolodo.	<i>Person made child eat the egg.</i>
Caus. comp. sub. suf '(s)he'	Jen e 'næms <u>í</u> jaan kolodo.	<i>Person he made child eat egg.</i>
Comp. unm obj	Jen e naamänsa.	<i>Person ate (something).</i>
Comp unm obj sub suf '(s)he'	Jen naamäns <u>é</u> .	<i>Person he ate (something).</i>
Comp. obj 'it'	Jen e næmsi.	<i>Person ate it.</i>
Comp. obj 'it' sub suf '(s)he'	Jen næms <u>í</u> ni. (?)	<i>Person he ate it.</i>
Comp. rec'him'	Jen e næmsin kolodo.	<i>Person ate the egg for him.</i>
Comp rec'him' sub suf '(s)he'	Jen næms <u>í</u> ni kolodo. (?)	<i>Person he ate the egg for him.</i>
Comp. rec'him'	Jen e næmsin kolodo.	<i>Person ate the egg for him.</i>
Comp rec'him' sub suf '(s)he' obj 'it'	Jen næms <u>í</u> ni kolodo. (?)	<i>Person he ate it for him.</i>

The incomplete verb **aw** 'rides' in (2) is compared with the incomplete verb with subject suffix **-í** '(s)he' in (3), and the complete verb **awso** 'rode' in (4) is compared with the complete verb with subject suffix **-é** '(s)he' in (5).

<u>Infinitive</u>	(1) Jen e doos e aw jeem.	<i>Person began to ride the thing.</i>
<u>Incomplete</u>	(2) Jen e aw jeem.	<i>Person rides the thing.</i>
<u>Incomplete subject suf.</u>	(3) Jen əwí jeem.	<i>Person he rides the thing.</i>
<u>Complete</u>	(4) Jen e awso jeem.	<i>Person rode the thing.</i>
<u>Complete subject suf.</u>	(5) Jen awsé jeem.	<i>Person he rode the thing.</i>

Each verb below can take the place of the verbs in (1-5) above.

	(1) Infinitive	(2) Incomp.	(3) Incomp. sub suf ' (s)he ' -í	(4) Complete -sa	(5) Complete sub suf ' (s)he ' -sa-é = -sé	[check]
b	ab	aw	əwí	awso	awsé	<i>sit, ride</i>
j	kaj	kay	kəyí	kajja	kajjé	<i>bring</i>
g	cig	cii	cii'í	cigsə	cigsí	<i>wear</i>
d	cud	cud	cudí	cussu	cussí	<i>climb</i>
	pad	paa	pazí	passa	passé	<i>guard</i>
f	lof	lof	lufí	lofso	lofsé	<i>do magic</i>
s	las	las	ləsí	lassa	lassé	<i>roll-up</i>
m	ɲamm	ɲamm	ɲammí	ɲammsa	ɲammsé	<i>break</i>
n	gon	goo	guní	gosso	gossé	<i>grab</i>
ɲ	gɲɲ	gɲɲ	gɲɲí	gɲɲju	gɲɲjí	<i>agree</i>
l	mal	mal	məlí	malda	maldé	<i>gather</i>
r	wer	wer	wirí	wersa	wersé	<i>watch</i>
w	dhiw	dhiw	dhiwí	dhiwsə	dhiwsí	<i>plant</i>
y	koy	koy	kuyí	koyso	koysé	<i>cook</i>
z	fez	fez	fizí	fessa	fessé	<i>release</i>
e	bee	bee	bii'í	beessa	beessé	<i>say</i>
i	bui	bui	bui'í	buisə	buisí	<i>cultivate</i>

The subject suffix –**é**, **í** ‘(s)he’ is similar but sounds different in tone than other verb suffixes. We write them with marks to show they have different meaning.

Comparison of verb suffixes

Object pronoun	[î]	Jen tursî.	<i>The person saw it.</i>
Special object pronoun	[ê]	Jaa e ŋaŋje paren-e, jen tursî.	<i>If boy files the bag, the person will see it (result).</i>
Subject suffix on verb	[é]	Jen tursí miən.	<i>The person (he) saw the goat.</i>
Subject-after-verb	[ê]	Miə tursî jen.	<i><u>It was the goat</u> the person saw.</i>
Receiver pronoun	[îñ]	Jen tursîñ miən.	<i>The person saw the goat for him.</i>

Spelling rule 23 tell us how to write this suffix.

Spelling Rule 23: Write the up mark (maashi fawg) –**é**, –**í**, –**éega**, –**íigə** on the first vowel of subject suffixes on verbs (domir bi9aamil ilfi9il).

Subject suffix – é , – í ‘he’ (bi9aalim ilfi9il)	Subject suffix – éega , – íigə ‘they’ (bi9aalim ilfi9il)
Jen namms é jeg. <i>Person broke things.</i>	Jogo namms éega jeg. <i>People broke things.</i>
Jen firs í jeg. <i>Person smelled things.</i>	Jogo firs íigə jeg. <i>People smelled things.</i>
Jen cors é toon. <i>Person helped the cow.</i>	Jogo cors éega toon. <i>People helped the cow.</i>
Jen durs í jeg. <i>Person buried things.</i>	Jogo durs íigə jeg. <i>People buried things.</i>
Jen pərs í jeg. <i>Person attached things.</i>	Jogo pərs íigə jeg. <i>People attached things.</i>
Jen belld é jeg. <i>Person beat things.</i>	Jogo belld éega jeg. <i>People beat things.</i>

Subject suffixes (domir bi9aalim ilfi9il) on verb **war** ‘take’ [check these]

Complete	Continuous past
A wars é jeg. <i>I took things.</i>	A war ăné jeg. <i>I was taking things.</i>
U wərs í jeg. <i>You (sg) took things.</i>	U wə ŋní jeg. <i>You (sg) were takg ths.</i>
E wars é jeg. <i>(S)he took things.</i>	E war ăné jeg. <i>(S)he was taking ths.</i>
Ag wars áa jeg. <i>We took things.</i>	Ag war ănáa jeg. <i>We were taking ths.</i>
Ug wərs úu jeg. <i>You (pl) took things.</i>	Ug wə ŋnúu jeg. <i>You (pl) were takg ths.</i>
Ega wars éega jeg. <i>They took things.</i>	Ega war ăéega jeg. <i>They were taking ths.</i>
Incomplete	Reason
A wə rí jeg. <i>I take things.</i>	A leen ă war á jeg. <i>I came to take thgs.</i>
U wə rí jeg. <i>You (sg) take things.</i>	U leen ũ wə ré jeg. <i>You(sg) came to t ths.</i>
E wə rí jeg. <i>(S)he takes things.</i>	E leen ă warr é jeg. <i>(S)he came to take ths.</i>
Ag war áa jeg. <i>We take things.</i>	Ag leen ă warr áa jeg. <i>We came to take ths.</i>
Ug wə ríu jeg. <i>You (pl) take things.</i>	Ug leen ũ wərr úu jeg. <i>You (pl) came to t ths.</i>
Ega wə ríigə jeg. <i>They take things.</i>	Ega leen ă wərr íigə jeg. <i>They came to take ths.</i>

In summary, we have the following subject suffixes on verbs:

Subject suffixes

After		<i>watch</i>	<i>agree, accept</i>	
Incomplete	– í	w í rí	g u ŋ í	<i>I</i>

	-í	wirí	gupí	<i>you (sg)</i>
	-í	wirí	gupí	<i>(s)he</i>
	-áa	weráa	gupáa	<i>we</i>
	-úu	wirúu	gupúu	<i>you (pl)</i>
	-íigə	wiríigə	gupíigə	<i>they</i>
Complete and Continuous	-é	wersé	gupjí	<i>I</i>
	-í	wirsí	gupjí	<i>you (sg)</i>
	-é	wersé	gupjí	<i>(s)he</i>
	-áa	wersáa	gupjáa	<i>we</i>
	-úu	wirsúu	gupjúu	<i>you (pl)</i>
	-éega	werséega	gupjíigə	<i>they</i>
Reason	-á	werdá	gupdá	<i>I</i>
	-ó	wirdó	gupdá	<i>you (sg)</i>
	-é	werdé	gupdí	<i>(s)he</i>
	-áa	werdáa	gupdáa	<i>we</i>
	-úu	wirdúu	gupdúu	<i>you (pl)</i>
	-íigə	wirdíigə	gupdíigə	<i>they</i>

Exercise 44

Underline all subject suffixes on verbs.

(Neer 19-20)

Ag curóə too man tad.

We tied down a cow.

(Neer 27-29)

É kuwə aneen é segard man wa aneen,
gəl e warê í uuni war,
jalg é salada ã mæddíigə wa.

*Since froth does not have by one strength,
therefore it was carried away by the wind,
children of hyena (they) never drank it.*

(Fand 1-2)

Fəndin é gara dawsé moraagee-ne belän
jirsig dhaag jo.

*When Fandi (he) fought government, he had
only two piasters.*

(Fand 12-13)

Moraa əzí taan beên Fəndin e gawda
gurus taan.

*The government (it) came again, again
requesting Fandi to pay the money.*

(Fand 16-17)

Moraa əzí duurgu foroj wa, è Fəndi
massaré, enna masa ləí tu-in gəl.

*Government (it) came many times, Fandi
(he) had refused, and that is why refusal
came out to him (with brutality).*

(Fand 19-22)

Jen Kuul beläné Jadeer
een é Taw. Wərí gaama tu,
jogo e durdu kolodo tad.

*A Kuuləæg person (he) called Jader
was going to Taw. He brought people of
Gaam hill in order to hide an egg in ground.*

(Jafar 3)

É gara jogo fiñiisíigí cil-i,
eg dōos eg lādaga tu.

*When the people (they) heard a horn,
they ran out (to participate in the hunt).*

(Cooj 11-12)

Miin a gan tu,

The chicken I am throwing away, (but) the

mìən a gafân jog fanjan ã nœmđiigə.
(Assa 8-9)

goat I am giving to old men to (they) eat.

A ñam Hashima ã jiddə è ã wardé
ñnə rade.

*I want Hashim to make and (he) bring me a
radio.*

(Assa 10)

Maseen e dusêní e naama su, su, jo.

Masseen sickness (it) comes, and eats me.

(Mij 6-6b)

Baarga teeze belănéega mosoreeg-e ba,

The Baggara (they) had horses.

(Ozoog 6)

Jina jog fuuigə 'wəyêníigə
tu wəriigə oog-e jiiinə?

*Why do men (they) go out
to (they) marry a second wife?*

(Ozoog 12-14)

Jen fuuin e wajja tu gar é kazaam-e,
ñam ã gəmdí jeem
é nams e 'nœmđi ñalg inigin.

*When a husband goes out to work,
he tries hard to (he) provide a thing
of food for his children to eat.*

Dependent and condition verb suffixes

In the lesson called *Dependent final*, we learned the dependent final suffix **-e, -ne** shows the end of a dependent clause. It can attach to different types of words. In this lesson we learn about two other dependent suffixes that only attach to verbs of dependent clauses. A dependent clause is a group of words with a verb that cannot stand alone as a complete sentence, but need other words to complete the sentence. There is a dependent verb suffix for clauses beginning with **é gara** 'when' and a condition verb suffix for 'if' clauses that are a condition. Both of these suffixes change from one subject pronoun to another.

In *Neer 23*, the incomplete verb **dhən** 'milk' has the dependent suffix **-ĩ**.

(*Neer 23*) (After **é gara** 'when')

É gara alda dhənĩ iigii-**ni**,
kuwən e mal fan taw,
iigə eg mal fan tad.

While Fox was **milking** milk,
froth accumulated to up (in the pan),
and milk accumulated to down (under pan).

This suffix **-ĩ** shows the verb **dhən** 'milk' is in the dependent clause beginning with **é gara** 'when' and ending with the dependent final suffix **-ni**.

In *Tifa 5-6*, the causative verb **'əwiigə** 'they be sat down' with object pronoun suffix **-iigə** 'they' also has the dependent suffix **-ĩ**. The suffix shows this verb is in the dependent clause beginning with **é kora** 'because' and ending with the dependent final suffix **-ni**.

(*Tifa 5-6*) (After **é kora** 'because')

Kasaga bii tiwdániigə **é kora** la 'əwiigĩ
é teed taman è meed é buñurgii-**ni**.

*Let young boys (they) be tied because it will
help them **be sat down** in one rope of unity.*

In *Fand 22-23*, the complete verb **bellda** 'burst' has the dependent condition suffix **-â**. (Maybe

it should be –ê as in **belldê**). The suffix shows this verb is in the condition clause beginning with **kolodo** ‘the egg’ and ending with the dependent final suffix –e.

(Fand 22-23) (Condition ‘if’)

E bee, “Kolodo neen e belldâ wa-e ba,
de moraa la jis jeem wa.”

*He said, “If this egg doesn’t burst,
then the government will not do anything.”*

Sometimes the dependent verb suffix is on verbs of dependent clauses, even if the clause doesn’t begin with **é gara** ‘when’ or end with the dependent final suffix –e, –ne.

In *Fand 5-6*, the dependent verb suffix –ÿ is on **lijjÿ** ‘arrived’. This suffix shows the verb is in a dependent clause **lijjÿ í Kærtuum te** ‘when he arrived in Khartoum’ even though there is no connector **é gara** ‘when’ or dependent final suffix –e, –ne.

(Fand 5-6)

Enna gəl Fəndi bəgsónin
lijjÿ í Kærtuum te.

*For this reason, Fandi was captured by them
(officials) when he arrived in Khartoum.*

Sometimes there is a connector **é gara** ‘when’ and dependent final suffix –e, –ne without a dependent verb suffix on the verb.

In *Fand 1-2*, the dependent verb **dawsé** ‘he fought’ does not have the dependent verb suffix –ÿ. Maybe the subject suffix –é ‘he’ prevents the dependent verb suffix –ÿ.

(Fand 1-2)

Fəndin é gara **dawsé** moraagee-ne,
belän jirsig dhaag jo.

*When the Fandi fought government,
he had only two piasters.*

Dependent verb suffixes change in vowel and tone from one subject pronoun to the next. They are the same for all verb forms. The same dependent verb suffixes attach to verbs following the dependent connectors **é gara** ‘when’, **é kora** ‘because’ and **war** ‘but’.

Dependent verb suffix after **é gara** ‘when, while’

Written	Sounds like	
É gara <u>jen</u> wərsÿ jeg-e, . . .	[é gārá jēn wərsÿ jègē]	<i>When <u>the person</u> took things, . .</i>
É gara a warsĕ jeg-e, . . .	[é gārá á wārsē jègē]	<i>When I took things, . . .</i>
É gara o wərsÿ jeg-e, . . .	[é gārá ó wārsÿ jègē]	<i>When you (sg) took things, . . .</i>
É gara e wərsÿ jeg-e, . . .	[é gārá ē wārsÿ jègē]	<i>When (s)he took things, . . .</i>
É gara ag warsă jeg-e, . . .	[é gārá āg wārsā jègē]	<i>When we took things, . . .</i>
É gara og wərsŭ jeg-e, . . .	[é gārá ōg wārsū jègē]	<i>When you (pl) took things, . . .</i>
É gara eg wərsÿ jeg-e, . . .	[é gārá ēg wārsÿ jègē]	<i>When they took things, . . .</i>

Dependent verb suffix after **é kora** ‘because’

Written	Sounds like	
É kora <u>jen</u> wərsÿ jeg-e, . . .	[é kōrá jēn wərsÿ jègē]	<i>Because <u>the person</u> took things, . .</i>
É kora a warsĕ jeg-e, . . .	[é kōrá jēn wārsē jègē]	<i>Because I took things, . . .</i>

É kora o wərsɨ jeg-e, . . .	[é kōrá á wársɨ jègē]	<i>Because you (sg) took things, . . .</i>
É kora e wərsɨ jeg-e, . . .	[é kōrá ó wársɨ jègē]	<i>Because (s)he took things, . . .</i>
É kora ag warsǎ jeg-e, . . .	[é kōrá ē wársā jègē]	<i>Because we took things, . . .</i>
É kora og wərsũ jeg-e, . . .	[é kōrá āg wársũ jègē]	<i>Because you (pl) took things, . . .</i>
É kora eg wərsɨ jeg-e, . . .	[é kōrá ōg wársɨ jègē]	<i>Because they took things, . . .</i>

Dependent verb suffix **war** ‘but’

Written	Sounds like	
Jen e namsa ā war jeg, war jen wərsɨ jeg wa.	[jēn ē nāmsā ā wár jèg, wàr jēn wársɨ jèg wá]	<i>Person wanted to take things, but the person didn’t take things.</i>
A namsa ā war jeg, war a warsǎ jeg wa.	[á nāmsā ā wár jèg, wàr á wársē jèg wá]	<i>I wanted take things, but I didn’t take things.</i>
U nəmsə ũ wər jeg, war o wərsɨ jeg wa.	[ú nəmsə ũ wər jèg, wàr ó wársɨ jèg wá]	<i>You (sg) wanted take things, but you didn’t take things.</i>
E namsa ā warda jeg, war e wərsɨ jeg wa.	[ē nāmsā ā wárdá jèg, wàr ē wársɨ jèg wá]	<i>(S)he wanted take things, but (s)he didn’t take things.</i>
Ag namsa ā warda jeg, war ag warsǎ jeg wa.	[āg nāmsā ā wárdā jèg, wàr āg wársā jèg wá]	<i>We wanted take things, but we didn’t take things.</i>
Ug nəmsə ũ wərdə jeg, war og wərsũ jeg wa.	[ūg nəmsə ũ wərdə jèg, wàr ōg wársũ jèg wá]	<i>You (pl) wanted take things, but you didn’t take things.</i>
Eg namsa ā warda jeg, war eg warsɨ jeg wa.	[ēg nāmsā ā wárdà jèg, wàr ēg wársɨ jèg wá]	<i>They wanted take things, but they didn’t take things.</i>

However, the dependent condition verb suffixes for condition clauses with ‘if’ are different than dependent verb suffixes. Dependent condition verb suffixes change in vowel and tone from one subject pronoun to the next. They also change from one verb form to the next, as shown in the summary at the end of this lesson.

Dependent condition verb suffix ‘if’

Written	Sounds like	
Jen warsê jeg-e, . . .	[jēn wársē jègē]	<i>If person took things, . . .</i>
A warsê jeg-e, . . .	[á wársē jègē]	<i>If I took things, . . .</i>
O warsê jeg-e, . . .	[ó wársē jègē]	<i>If you (sg) took things, . . .</i>
E warsê jeg-e, . . .	[ē wársē jègē]	<i>If (s)he took things, . . .</i>
Ag warsâ jeg-e, . . .	[āg wársā jègē]	<i>If we took things, . . .</i>
og wərsũ jeg-e, . . .	[ōg wársũ jègē]	<i>If you (pl) took things, . . .</i>
Eg warsâ jeg-e, . . .	[ēg wársā jègē]	<i>If they took things, . . .</i>

Various verb forms can have a dependent ‘when’ suffix such as –ɨ ‘(s)he’.

Verb forms with dependent verb suffix [check]

Incomplete	Jen e naam kolod.	<i>Person eats an egg.</i>
Incomplete dep ‘when’	É gara jen nəmɨ kolod-e, .	<i>While person eats an egg, . .</i>
Complete	Jen e naamsa kolod.	<i>Person ate an egg.</i>
Complete dep ‘when’	É gara jen nəmsɨ kolod-e, .	<i>When person ate an egg, . .</i>

Past Cont.	Jen e naamǎn kolod.	<i>Person was eating an egg.</i>
Past. Cont. dep 'when'	É gara jen nǎmǎnǐ kolod-e, .	<i>When person was eating egg, .</i>
Reason	E leen ǎ naamda kolod.	<i>He came in order to eat an egg.</i>
Reason dep 'when'	É gara jen leen ǎ nǎmdǐ kolod-e, .	<i>When he came to eat an egg, .</i>
Caus. comp.	Jen e 'nǎmsǎ jaan kolod.	<i>Person made child eat the egg.</i>
Caus. comp. dep 'when'	É gara jen e 'nǎmsǐ jaan kolod-e, .	<i>When person made child eat egg</i>
Comp. unnm obj	Jen e naamǎnsa.	<i>Person ate (something).</i>
Comp unnm obj dep 'wh'	É gara jen nǎmǎnsǐ, . . . (?)	<i>When person ate (something), . .</i>
Comp. obj 'them'	Jen e nǎmsiigǎ.	<i>Person ate them.</i>
Comp obj 'them' dep 'wh'	É gara jen nǎmsiigǐ, . . . (?)	<i>When person ate them, . . .</i>
Comp. obj 'it'	Jen e nǎmsi.	<i>Person ate it.</i>
Comp. obj 'it' dep 'wh'	É gara jen nǎmsǐi, . . . (?)	<i>When person ate it, . . .</i>
Comp. rec 'him'	Jen e nǎmsǐn kolod.	<i>Person ate an egg for him.</i>
Comp rec 'him' dep 'wh'	É gara jen nǎmsǐnǐ kolod-e, . . (?)	<i>When person ate egg for him, .</i>
Comp sub-af-v	Kolod naamsǎ é jen.	<i>It was an egg person ate.</i>
Comp sub-af-v dep 'wh'	É gara kolod naamsǎ é jen-e, . . (?)	<i>When it was an egg person ate, .</i>
Comp un sub	Kolod naamsána.	<i>An egg was eaten.</i>
Comp un sub dep 'when'	É gara kolod nǎmsánǐ, . . . (?)	<i>When an egg was eaten, . .</i>
Comp sub suf 'they'	Jog naamsǎega kolod.	<i>People (they) ate an egg.</i>
Comp sub suf dep 'wh'	É gara jog nǎmsǐgǐ kolod-e, . . (?)	<i>When people (they) ate an egg,</i>
Comp sub suf '(s)he'	Jen naamsǎ kolod.	<i>Person (he) ate an egg.</i>
Comp sub suf dep 'wh'	É gara jen nǎmsǐ kolod-e, . . . (?)	<i>When person (he) ate an egg, . .</i>

Various verb forms can have a dependent condition 'if' suffix such as –ê '(s)he'.

Verb forms with dependent verb suffix [check]

Incomplete	Jen e naam kolod.	<i>Person eats an egg.</i>
Incomplete dep 'if'	Jen nǎmǐ kolod-e, . . .	<i>If person eats an egg, . .</i>
Complete	Jen e naamsa kolod.	<i>Person ate an egg.</i>
Complete dep 'if'	Jen naamsǎ kolod-e, . . .	<i>If person ate an egg, . .</i>
Past Cont.	Jen e naamǎn kolod.	<i>Person was eating an egg.</i>
Past. Cont. dep 'if'	Jen naamǎga kolod-e, . . .	<i>If person was eating egg, . . .</i>
Reason	E leen ǎ naamda kolod.	<i>He came in order to eat an egg.</i>
Reason dep 'if'	Jen leen ǎ nǎmdǎ kolod-e, . .	<i>If he came to eat an egg, . .</i>
Caus. comp.	Jen e 'nǎmsǎ jaan kolod.	<i>Person made child eat the egg.</i>
Caus. comp. dep 'if'	Jen e 'nǎmsǐ jaan kolod-e, .	<i>If person made child eat egg, . .</i>
Comp. unnm obj	Jen e naamǎnsa.	<i>Person ate (something).</i>
Comp unnm obj dep 'if'	Jen naamǎnsǎ, . . . (?)	<i>If person ate (something), . .</i>
Comp. obj 'them'	Jen e nǎmsiigǎ.	<i>Person ate them.</i>
Comp. obj 'them' dep 'if'	Jen nǎmsiigǐ, . . . (?)	<i>If person ate them, . . .</i>
Comp. obj 'it'	Jen e nǎmsi.	<i>Person ate it.</i>
Comp. obj 'it' dep 'if'	Jen nǎmsǐi, . . . (?)	<i>If person ate it, . . .</i>
Comp. rec 'him'	Jen e nǎmsǐn kolod.	<i>Person ate an egg for him.</i>
Comp rec 'him' dep 'if'	Jen nǎmsǐnǐ kolod-e, . . (?)	<i>If person ate egg for him, .</i>
Comp sub-af-v	Kolod naamsǎ é jen.	<i>It was an egg person ate.</i>

Comp sub-af-v dep 'if'	Kolod naamsê é jen-e, . . . (?)	<i>If it was an egg person ate, .</i>
Comp un sub	Kolod naamsána.	<i>An egg was eaten.</i>
Comp un sub dep 'if'	Kolod naamsánê, . . . (?)	<i>If an egg was eaten, . .</i>
Comp sub suf 'they'	Jog naamséega kolod.	<i>People (they) ate an egg.</i>
Comp sub suf 'they' dep 'if'	Jog naamséegê kolod-e, . (?)	<i>If people (they) ate an egg, . .</i>
Comp sub suf '(s)he'	Jen naamsé kolod.	<i>Person (he) ate an egg.</i>
Comp sub suf '(s)he' dep 'if'	Jen naamsê kolod-e, . (?)	<i>If person (he) ate an egg, . .</i>

Sometimes the verb of a dependent clause is the last word of the clause. Then it can sometimes have both a dependent verb suffix and dependent final suffix. In *Jen 3*, the dependent verb suffix **-ǎ** and the dependent final suffix **-e** is on the verb **lejja** 'arrived'.

(Jen 3) (Dependent verb suffix and dependent final suffix)

É gara ag lejjǎ-e, jeem e arsaaga. *When we arrived something bad frightened us.*

The incomplete verb **aw** 'rides' in (2) is compared with the incomplete verb with dependent 'when' suffix **-ǎ** '(s)he' in (3), and with the dependent condition 'if' suffix **-ê** '(s)he' in (4).

<u>Infinitive</u>	(1) Jen e doos e aw jeem.	<i>Person began to ride the thing.</i>
<u>Incomplete</u>	(2) Jen e aw jeem.	<i>Person rides the thing.</i>
<u>Incompl dependent 'when'</u>	(3) É gara jen awǎ jeem-e, . .	<i>When person rides the thing, .</i>
<u>Incompl dep cond 'if'</u>	(4) Jen awê jeem-e, . . .	<i>If person rode the thing, . . .</i>

Each verb below can take the place of the verbs in (1-4) above.

	(1) Infinitive	(2) Incomp.	(3) Incomp. dep 'wh' '(s)he' -ǎ	(4) Incomplete dep condition 'if' '(s)he' -ê	[check]
b	ab	aw	awǎ	awê	<i>sit, ride</i>
j	kaj	kay	kayǎ	kayê	<i>bring</i>
g	cig	cii	ciiǎ	ciiê	<i>wear</i>
d	cud	cud	cudǎ	cudê	<i>climb</i>
	pad	paa	pazǎ	pazê	<i>guard</i>
f	lof	lof	lufǎ	lufê	<i>do magic</i>
s	las	las	lasǎ	lasê	<i>roll-up</i>
m	ɲamm	ɲamm	ɲammǎ	ɲammê	<i>break</i>
n	gon	goo	gunǎ	gunê	<i>grab</i>
ɲ	gɲɲ	gɲɲ	gɲɲǎ	gɲɲê	<i>agree</i>
l	mal	mal	mǎlǎ	mǎlê	<i>gather</i>
r	wer	wer	wirǎ	wirê	<i>watch</i>
w	dhiw	dhiw	dhiwǎ	dhiwê	<i>plant</i>
y	koy	koy	kuyǎ	kuyê	<i>cook</i>
z	fez	fez	fizǎ	fizê	<i>release</i>
e	bee	bee	biiǎ	biiê	<i>say</i>
i	bui	bui	buiǎ	buiê	<i>cultivate</i>

The dependent ‘when’ suffix –ĭ ‘(s)he’ and dependent condition ‘if’ suffix –ê, î ‘(s)he’ are similar but sound different in tone than each other, and different in tone than other verb suffixes. We write them with marks to show they have different meaning.

Comparison of verb suffixes

Object pronoun	[ĭ]	Jen tursi.	<i>The person saw it.</i>
Special object pronoun	[ê]	Jaa e ŋaŋje paren-e, jen tursî.	<i>If boy files the bag, the person will see it (result).</i>
Subject suffix on verb	[é]	Jen tursí miæn.	<i>The person (he) saw the goat.</i>
Subject-after-verb	[ê]	Miæ tursî jen.	<i>It was the goat the person saw.</i>
Receiver pronoun	[î]	Jen tursîm miæn.	<i>The person saw the goat for him.</i>
Dependent Condition	[ĭ]	É gara jen tursĭ miæn-i, . . .	<i><u>When</u> the person saw the goat,</i>
	[ê]	Jen tursî miæn, . . .	<i><u>If</u> the person saw the goat,</i>

Spelling Rule 26: Write the valley (waadi) on –ĭ, –ĭgi, etc. on dependent verbs (ilfi9il fi jumli muhtaj jumli taani hatta biga kaamil) (Subordinate). Write the dash - (faasil) before –e, –i at the end of a dependent part of a sentence.

- É gara jen tursĭ miæn-i, bee, “Liddu ã nãmdi.” (?) *When the person saw the goat, he said, “Let us eat it.”*
- É kora jen tursĭ miæn-i, bee, “Liddu ã nãmdi.” (?) *Because the person saw the goat, he said, “Let us eat it.”*
- Jen ŋamsa ã turdã miæn, war jen tursĭ miæn-i wa. *The person wanted to see the goat, but the person didn’t see the goat.*

Dependent –ĭ (ilfi9il fi jumli muhtaj jumli taani hatta biga kaamil)

É gara jen ŋãmsĭ jeg-e, . . .	<i>When the person broke things, . . .</i>
É gara jen firsĭ jeg-e, . . .	<i>When the person smelled things, . . .</i>
É gara jen cursĭ toon-e, . . .	<i>When the person helped the cow, . . .</i>
É gara jen dursĭ jeg-e, . . .	<i>When the person buried things, . . .</i>
É gara jen pãrsĭ jeg-e, . . .	<i>When the person attached things, . . .</i>
É gara jen billdĭ jeg-e, . . .	<i>When the person beat things, . . .</i>

Dependent verb war ‘take’ with subject pronouns

(ilfi9il fi jumli muhtaj jumli taani hatta biga kaamil)

É gara a warsĕ jeg-e, . . .	<i>When I took things, . . .</i>
É gara o wãrsĭ jeg-e, . . .	<i>When you (sg) took things, . . .</i>
É gara e wãrsĭ jeg-e, . . .	<i>When (s)he took things, . . .</i>
É gara ag warsã jeg-e, . . .	<i>When we took things, . . .</i>
É gara og wãrsũ jeg-e, . . .	<i>When you (pl) took things, . . .</i>
É gara ega wãrsĭgi jeg-e, . . .	<i>When they took things, . . .</i>

Spelling Rule 27: Write the tent (xayma) on –ê, –î, etc. on condition verbs (ilfi9il ba9d low kaan) (Subordinate). Write the dash - (faasil) before –e, –i at the end of a condition part of a sentence.

Condition –ê, -î (ilfi9il ba9d low kaan)

Jen nammsê jeg-e, . . .	<i>If the person broke things, . . .</i>
Jen firsî jeg-e, . . .	<i>If the person smelled things, . . .</i>
Jen corsê toon-e, . . .	<i>If the person helped the cow, . . .</i>
Jen dursî jeg-e, . . .	<i>If the person buried things, . . .</i>
Jen pørsî jeg-e, . . .	<i>If the person attached things, . . .</i>
Jen belldê jeg-e, . . .	<i>If the person beat things, . . .</i>

Condition verb **war** ‘take’ with subject pronouns
(ilfi9il ba9d low kaan)

A warsê jeg-e, . . .	<i>If I took things, . . .</i>
O warsê jeg-e, . . .	<i>If you (sg) took things, . . .</i>
E warsê jeg-e, . . .	<i>If (s)he took things, . . .</i>
Ag warsâ jeg-e, . . .	<i>If we took things, . . .</i>
og wørsû jeg-e, . . .	<i>If you (pl) took things, . . .</i>
Eg warsâ jeg-e, . . .	<i>If they took things, . . .</i>

In summary, we have the following dependent suffixes and dependent condition suffixes on verbs:

Dependent verb suffixes after **é gara** ‘when’, **é kora** ‘because’, **war** ‘but’ [check]

After		<i>watch</i>	<i>agree, accept</i>	
Incomplete,	-ě	werě	gupĩ	<i>I</i>
Complete,	-ĩ	wirĩ	gupĩ	<i>you (sg)</i>
Continuous,	-ĩ	wirĩ	gupĩ	<i>(s)he</i>
Reason	-ă	weră	gupă	<i>we</i>
	-ũ	wirũ	gupũ	<i>you (pl)</i>
	-ĩ	wirĩ	gupĩ	<i>they</i>

Dependent condition verb suffixes ‘if’ [check]

After		<i>watch</i>	<i>agree, accept</i>	
Incomplete	-î	wirî	gupî	<i>I</i>
	-î	wirî	gupî	<i>you (sg)</i>
	-î	wirî	gupî	<i>(s)he</i>
	-â	warâ	gupâ	<i>we</i>
	-û	wirû	gupû	<i>you (pl)</i>
	-î	wirî	gupî	<i>they</i>
Complete Reason	-ê	wersê	gupjî	<i>I</i>
	-ê	wersê	gupjî	<i>you (sg)</i>
	-ê	wersê	gupjî	<i>(s)he</i>
	-â	wersâ	gupjâ	<i>we</i>
	-û	wirsû	gupjû	<i>you (pl)</i>
	-â	wersâ	gupjâ	<i>they</i>
Continuous	-âga	werâga	gupâgə	<i>I</i>
	-âga	werâga	gupâgə	<i>you (sg)</i>
	-âga	werâga	gupâgə	<i>(s)he</i>

-âga	werâga	gupâgə	we
-âga	werâga	gupâgə	you (pl)
-âga	werâga	gupâgə	they

Exercise 45

Underline all dependent suffixes and condition suffixes on verbs in the following sentences.

(Miə 3-4)

É gara lijjĩ waa-eelg-e
e gəmsəgə fega e naa é fol tədi.

*When he arrived at the well, he discovered
the water lying far down in the well.*

(Miə 6-7)

É gara ã wirsĩ og dumuun
taw-eeen, e dhug sərməg.

*When he looked up,
he lost wonderment (became bewildered).*

(Miə 12-13)

A rassâ dooŋ ã leja tu-i,
â mərə ũ rəgə daaŋ di.

*If I stepped on your back so that I can get
out, then I will return back in well so that
you can get out.*

(Miə 14-15)

É gara lijjĩ tu-i, e rag fol-muu e gap
re regaad e waj ləŋ pad.

*When he came out, he looked at top of hole,
laughed hysterically as he left, never to return.*

(Neer 14-15)

É gara kəssĩ ufun-i, e doos
ləŋ e waj sim ufu-aaŋ.

*When she struck the tree,
her horns when deep down into the tree.*

(Neer 25-26)

É gara dhəssĩ iigər kay-e, e bee
“Ə, wee dar jo ã gawda iigə ɲalgan.”

*When all milk was completely milked, he said,
“Let’s go hide to give milk to children.”*

(Fand 7)

Gəfəñgən wara man
é gara dafānā talo-ne.

*They (citizens) were given a receipt
when the tax money was being collected.*

(Fand 9-11)

Beel man tazan tu, è gawsa guruus-i,
e gəfūni doos.

*There was a single metal token, and when he
gave money, he gave it to you in your hand.*

(Fand 22-23)

E bee, “Kolodo neen e belldâ
wa-e ba, de moraa la jis jeem wa.”

*He said, “If this egg doesn’t burst
then the government will not do anything.”*

(Fand 28-29)

Lijjĩ waa Daal-muu-ni,
e rag tu.

*When they arrived in front of Daal valley
he stopped there.*

(Jafar 3-4)

É gara jogo fiŋiisĩigĩ cil-i, eg dòos
eg làdaga tu.

*When the people heard the horn, they ran
out (to participate in the hunt).*

(Jafar 4-5)

É gara fiŋiisĩigĩ, jog faŋ biig
nà bür segargè lài tu di.

*When they heard, some older people
who were still agile they also ran out.*

(Cooj 2-3)

É gara a lejjè é Daal-e, a gəmsəgə

When I arrived to Dal Valley, I found

jen faa ná bel Coojoo'ëën,
e an gəi-bəl.

(Jen 1)

Gara ag an taazg daga maag-e,
odo tàrsan.

(Jen 10)

Ləŋ ma é gara jen ərsiigǐ,
ag koyj maree.

(Jen 16-17)

É gara ag lejǰǰǎ-e, jen man
ná əni e doos e dojaaga í miidəg.

(Jen 18-19)

E dojaaga í miidəg foroj wa bə-i,
ə golgo ɲəm ã gàlda, a bi'ŋən, "Wa!"

(Min 5-6)

Jog eg əzi ba,
eg wàr jega daga kay.

(Min 8-9)

Mosor iinin e firsə golg iingə di-ni,
e jild e koon wil, wil e gəŋ og.

(Tifa 5-6)

Kasaga bii tiwdəniigə é kora la 'əwiigǐ
é teed taman è meed é buɲurgii-ni.

(Ozoog 12-14)

Jen fuuin e wajja tu gar é kazaam-e,
ɲam ã gəmdí jeem
é nams e 'nəəmdi ɲalg inigin.

*an old man named Coojo,
sitting under a Gai tree.*

*When we were living in our houses,
women called me.*

*Even though the thing frightened them (us),
we were able to go past somehow.*

*When we arrived,
something bad began pelting us with stones.*

*When it pelted us with not few stones, my
colleagues wanted to run, I told them "No!"*

*When these people come,
they take all the things of us.*

*When his horse smelled presence of others,
he whistled, crying, pawing the ground.*

*Let young boys (they) be tied because it will
help them be sat down in one rope of unity.*

*When a male person goes out to work,
he wants to (he) provide a thing
of food for his children to eat.*

Relative definite suffix on verbs

In the lesson called *Relative definite*, we learned that a relative clause describes a noun before the clause. The relative connector **ná** 'that, who, which' begins a relative clause describing a singular noun, and the relative connector **nà** 'that, who, which' begins a relative clause describing a plural noun. The relative definite suffix **-ë** attaches to the final word of a relative clause that describes a definite noun. There is no final suffix on a relative clause describing a noun that is not definite. The relative definite suffix **-ë** attaches to different types of words. In this lesson we learn about the relative definite suffix attached to verbs.

In *Ozoog 10*, the complete verb **taldaaga** 'created us' with object pronoun **-aaga** 'us' has the relative definite suffix **-ë**.

(Ozoog 10)

Tel **ná** taldaagë ɲəmi wa.

The God who created us doesn't want it.

The suffix **-ë** shows the verb **taldaagë** is the last word of the relative clause. The relative clause

ná taldaagë ‘who created us’ begins with the singular relative connector **ná** ‘who’. This clause gives information about the definite singular noun **Tel** ‘God’.

In *Tifa 7*, the complete verb **tiwsónə** ‘were tied’ with unmentioned subject suffix **–ənə** has the relative definite suffix **–i**.

(Tifa 7)

Jogo **nà tiwsóni** tàl é faag é faag,
awân é bugəŋg.

*The people **who** were tied, sit in rows of lines,
sitting in groups.*

The suffix **–i** shows the verb **tiwsóni** is the last word of the relative clause. The relative clause **nà tiwsóni** ‘who were tied’ begins with the plural relative connector **nà** ‘who’. This clause gives information about the definite plural noun **jogo** ‘the people’.

The relative definite suffix **–ë** in a clause describing a singular noun sounds different in tone than in a clause describing a plural noun. However, the vowels of verbs in relative clauses do not change from describing one pronoun to the next.

Relative definite suffixes on complete verbs

Written	Sounds like	
Jen ná naamsë leen tu.	[jën ná nāāmsé léén tú]	<i>The person who ate went out.</i>
Aan ná naamsë leen tu.	[āān ná nāāmsé léēn tú]	<i>I who ate went out.</i>
Oon ná naamsë leen tu.	[ōōn ná nāāmsé léén tú]	<i>You (sg) who ate went out.</i>
Een ná naamsë leen tu.	[ēēn ná nāāmsé léén tú]	<i>(S)he who ate went out.</i>
Aga nà naamsë leen tu.	[āgá nà nāāmsê léēn tú]	<i>We who ate went out.</i>
Ogo nà naamsë leen tu.	[ōgó nà nāāmsê léēn tú]	<i>You (pl) who ate went out.</i>
Ega nà naamsë leen tu.	[ēgà nà nāāmsê léēn tú]	<i>They who ate went out.</i>

The relative definite suffix **–ë** can attach to verbs of a relative clause with object pronoun suffixes.

Relative definite suffix on verb with object pronouns [check tone]

Written	Sounds like	
Jen ná warsa jaanë leen tu.	[ná wársá jāān léén tú]	<i>The person who took <u>child</u> went out.</i>
Jen ná warsa'ë leen tu.	[ná wársā.é léén tú]	<i>The person who took me went out.</i>
Jen ná warso'ë leen tu.	[ná wársō.é léén tú]	<i>The person who took you (sg) went out.</i>
Jen ná wərsi leen tu.	[ná wársí léén tú]	<i>The person who took him/her went out.</i>
Jen ná warsaagë leen tu.	[ná wársāāgé léén tú]	<i>The person who took us went out.</i>
Jen ná warsoogë leen tu.	[ná wársōōgé léén tú]	<i>The person who took you (pl) went out.</i>
Jen ná wərsiigï leen tu.	[ná wársîgï léén tú]	<i>The person who took them went out.</i>

Various verb forms can have the relative definite suffix **–ë, –i**.

Verb forms with relative definite suffix [check]

Incomplete	Jen e naam.	<i>Person eats.</i>
Incomplete rel def	Jen ná naamë leen tu.	<i>Person who eats went out.</i>
Complete	Jen e naamsa.	<i>Person ate.</i>

Complete rel def	Jen ná naams _ë leen tu.	Person who ate went out.
Past Cont.	Jen e naam _ñ .	Person was eating.
Past. Cont. rel def	Jen ná naam _ä ' ë leen tu.	Person who was eating went out.
Reason	Jen leen _ã naamda.	Person came in order to eat.
Reason relative def.	Jen ná leen _ã naamd _ë leen tu.	Person who came to eat went out.
Comp. un _m obj	Jen e naam _ä nsa.	Person ate (something).
Comp un _m obj rel def	Jen ná naam _ä ns _ë leen tu.	Person who ate (something) went out.
Comp. obj 'them'	Jen e næmsiig _ə .	Person ate them.
Comp obj 'them' rel	Jen ná næmsiig _i leen tu.	Person who ate them went out.
Comp. obj 'it'	Jen e næmsi.	Person ate it.
Comp. obj 'it' rel def	Jen ná næmsi leen tu.	Person who ate it went out.
Comp. rec'him'	Jen e næmsi _ñ .	Person ate for him.
Comp rec'him' rel def	Jen ná næmsi _{ñi} leen tu.	Person who ate for him went out.
Comp un sub	Kolodo naam _s ána.	The egg was eaten.
Comp un sub rel def	Kolodo ná naam _s án _ë wedan.	The egg that was eaten was good.
Comp sub suf 'they'	Jog naam _s éega.	People (they) ate.
Comp sub suf rel def	Jog nà naam _s éeg _ë leen tu.	People who (they) ate went out.
Comp sub suf '(s)he'	Jen naam _s é.	Person (he) ate.
Comp sub suf rel def	Jen ná naam _s é' _ë leen tu.	Person who (he) ate went out.

The incomplete verb **aw** 'rides' in (2) is compared with the incomplete verb with relative definite suffix **-ë** in (3), and the complete verb **awso** 'rode' in (4) is compared with the complete verb with relative definite suffix **-ë** in (5).

<u>Infinitive</u>	(1) Jen e doos e aw .	Person began to ride .
<u>Incomplete</u>	(2) Jen e aw .	Person rides .
<u>Incomplete relative definite</u>	(3) Jen ná awë leen tu.	Person who rides went out.
<u>Complete</u>	(4) Jen e awso .	Person rode .
<u>Complete relative definite</u>	(5) Jen ná awsë leen tu.	Person who rode went out.

Each verb below can take the place of the verbs in (1-5) above.

	(1) Infinitive	(2) Incomp.	(3) Incomp. relative definite	(4) Compl.	(4) Compl. relative definite	[check]
			-ë	-sa	-sa-ë = -së	
b	ab	aw	awë	awso	awsë	<i>sit, ride</i>
j	kaj	kay	kayë	kajja	kajjë	<i>bring</i>
g	cig	cii	cii'i	cigsə	cigsï	<i>wear</i>
d	cud	cud	cud'i	cussu	cussï	<i>climb</i>
	pad	paa	paa'ë	passa	passë	<i>guard</i>
f	lof	lof	lofë	lofso	lofsë	<i>do magic</i>
s	las	las	lasë	lassa	lassë	<i>roll-up</i>
m	ɲamm	ɲamm	ɲammë	ɲammsa	ɲammsë	<i>break</i>
n	gon	goo	goo'ë	gosso	gossë	<i>grab</i>
ɲ	gɲ	gɲ	gɲi	gɲju	gɲji	<i>agree</i>

l	mal	mal	malë	malda	maldë	gather
r	wer	wer	werë	wersa	wersë	watch
w	dhiw	dhiw	dhiwë	dhiwsə	dhiwsï	plant
y	koy	koy	koyë	koyso	koysë	cook
z	fez	fez	fezë	fessa	fessë	release
e	bee	bee	bee'ë	beessa	beessë	say
i	bui	bui	bui'ï	buisə	buisï	cultivate

The relative definite suffix **-ë** sounds different in tone than other suffixes, so we use the eyes mark to show it has different meaning.

Comparison of verb suffixes

Object pronoun	[ɪ]	Jen tursi.	<i>The person saw it.</i>
Special object pronoun	[ē]	Jaa e ŋaŋje paren-e, jen tursî.	<i>If boy files the bag, the person will see it (result).</i>
Subject suffix on verb	[é]	Jen tursí miən.	<i>The person (he) saw the goat.</i>
Subject-after-verb	[ē]	Miə tursî jen.	<i><u>It was the goat</u> the person saw.</i>
Receiver pronoun	[ɪ̃n]	Jen tursî̃n miən.	<i>The person saw the goat for him.</i>
Dependent	[ɪ̃]	É gara jen tursï̃ miən-i, . . .	<i><u>When</u> the person saw the goat,</i>
Condition	[ē]	Jen tursî̃ miən, . . .	<i><u>If</u> the person saw the goat,</i>
Relative singular	[é]	Jen ná tursï̃ leen tu.	<i>The person <u>who</u> saw it went out.</i>
Relative plural	[è]	Jogo nà tursï̃ leen tu.	<i>The people <u>who</u> saw it went out.</i>

We learn how to write the relative definite suffix in spelling rule 28.

Spelling Rule 28): Write the up mark (maashi fawg) on **ná** after a singular noun (isim mufrad). Write the down mark (maashi tiht) on **nà** after a plural noun (isim jami9). Write eyes (9uyuun) **-ë, -ï** at the end of a relative part of a sentence (bee alethi) (when the noun is known).

Relative **ná** with verb **war** ‘take’ and object pronouns after singular noun (ilfi9il ba9d alethi wa isim mufrad)

Jen ná warsa'ë leen tu.	<i>The person who took me went out.</i>
Jen ná warso'ë leen tu.	<i>The person who took you (sg) went out.</i>
Jen ná wərsï̃ leen tu.	<i>The person who took him/her went out.</i>
Jen ná warsaagë leen tu.	<i>The person who took us went out.</i>
Jen ná warsoogë leen tu.	<i>The person who took you (pl) went out.</i>
Jen ná wərsiigï̃ leen tu.	<i>The person who took them went out.</i>

Relative **nà** with verb **war** ‘take’ and object pronouns after plural noun (ilfi9il ba9d alethi wa isim jami9)

Jogo nà warsa'ë leen tu.	<i>The people who took me went out.</i>
Jogo nà warso'ë leen tu.	<i>The people who took you (sg) went out.</i>
Jogo nà wərsï̃ leen tu.	<i>The people who took him/her went out.</i>
Jogo nà warsaagë leen tu.	<i>The people who took us went out.</i>
Jogo nà warsoogë leen tu.	<i>The people who took you (pl) went out.</i>
Jogo nà wərsiigï̃ leen tu.	<i>The people who took them went out.</i>

In summary, we have the following relative definite suffixes:

Relative definite suffix on verbs				
After		Incomplete	Incomplete relative definite	
Final consonants	-ë	wer guɲ	werë guɲi	<i>watch</i> <i>agree</i>
Final vowels	-ë	bee bui	bee'ë bui'i	<i>say</i> <i>cultivate</i>

Exercise 46

Underline all relative definite suffixes attached to verbs in the following sentences.

(Tifa 7)

Jogo nà tiwsáni tàl é faag é faag, *The people who were tied, sit in rows of lines,*
awân é bugəŋg. *sitting in groups.*

(Ozoog 10)

Tel ná taldaagë ɲəmi wa. *The God who created us doesn't want it.*

Perfect verbs

In the lesson called *Perfect*, we learned that the perfect suffix –ar, –r shows an action has been done in a way that it does not need to be done again, or that the action in the past continues until the present. It can attach to different types of words. In this lesson, we learn about the perfect suffix attached to verbs.

In *Fand 18-19*, the perfect suffix –r is on the complete verb **awso** ‘sat’. This suffix –r shows that the action **awsor** ‘become established’ continues and will not need to happen again.

(Fand 18-19)

Tayn moraan liin awsoṛ Faaz-aan. *Then government **became established** at Faaz.*

The complete suffix –r attaches after the complete suffix –sa.

Complete perfect verb		
Written	Sounds like	
Jen e naamsar kolodo.	[jēn ē nāāmsár kólódó]	<i>Person completely ate the egg.</i>
A naamsar kolodo.	[á nāāmsār kólódó]	<i>I completely ate the egg.</i>
U nāāmsər kolodo.	[ú nāāmsā kólódó]	<i>You (sg) completely ate the egg.</i>
E naamsar kolodo.	[ē nāāmsár kólódó]	<i>(S)he completely ate the egg.</i>
Ag naamsar kolodo.	[āg nāāmsār kólódó]	<i>We completely ate the egg.</i>
Ug nāāmsər kolodo.	[ūg nāāmsār kólódó]	<i>You (pl) completely ate the egg.</i>
E nāāmsar kolodo.	[ē nāāmsār kólódó]	<i>They completely ate the egg.</i>

Various verb forms can have the perfect suffix **-r, ar**.

Verb forms with relative definite suffix [check]		
Incomplete	Jen e naam kolodo.	<i>Person eats the egg.</i>
Incomplete perfect	Jen e naam <u>ar</u> kolodo.	<i>Person completely eats the egg.</i>
Complete	Jen e naamsa kolodo.	<i>Person ate the egg.</i>
Complete perfect	Jen e naams <u>ar</u> kolodo.	<i>Person completely ate the egg.</i>
Past Cont.	Jen e naamän kolodo.	<i>Person was eating the egg.</i>
Past. Cont. perfect	Jen e naamän <u>ar</u> kolodo.	<i>Person completely was eating egg.</i>
Reason	E leen ä naamda kolodo.	<i>He came in order to eat the egg.</i>
Reason perfect	E leen ä naam <u>dar</u> kolodo.	<i>He came to completely eat egg.</i>
Command singular	Jen, naam kolodo!	<i>Person, eat the egg!</i>
Command sg perfect	Jen, naam <u>ar</u> kolodo!	<i>Person, completely eat the egg!</i>
Command plural	Jog, næmdə kolgo!	<i>People, eat the eggs!</i>
Command pl perfect	Jog, næmd <u>ar</u> kolgo!	<i>People, completely eat the eggs!</i>
Comp. un ^m obj	Jen e naamänsa.	<i>Person ate (something).</i>
Comp un ^m obj perfect	Jen naamäns <u>ar</u> .	<i>Person completely ate (something).</i>
Comp causative	Jen e 'nämsə jaan kolodo.	<i>Person made child eat the egg.</i>
Comp causative perfect	Jen e 'näms <u>ar</u> jaan kolodo.	<i>Person made child completely eat egg.</i>
Comp. obj 'it'	Jen e næmsi.	<i>Person ate it.</i>
Comp. obj 'it' perfect	Jen e næms <u>ir</u> . (?)	<i>Person completely ate it.</i>
Comp. rec 'him'	Jen e næmsin kolodo.	<i>Person ate the egg for him.</i>
Comp rec 'him' perfect	Jen e næmsin <u>ar</u> kolodo. (?)	<i>Person completely ate egg for him.</i>
Comp un sub	Kolodo naamsäna.	<i>The egg was eaten.</i>
Comp un sub perfect	Kolodo naamsän <u>ar</u> . (?)	<i>The egg was completely eaten.</i>
Comp sub suf 'they'	Jog naamséega kolodo.	<i>People (they) ate the egg.</i>
Comp sub suf perfect	Jog naams <u>ar</u> éega kolodo.	<i>People (they) completely ate egg.</i>
Comp sub suf '(s)he'	Jen naamsé kolodo.	<i>Person (he) ate the egg.</i>
Comp sub suf perfect	Jen naams <u>ar</u> é kolodo.	<i>Person (he) completely ate egg.</i>
Comp depd 'when'	É gara jen næmsi kolodo, . .	<i>When person ate the egg, . . .</i>
Comp dep 'wh' perfect	É gara jen næms <u>ir</u> kolodo, (?)	<i>When person completely ate egg, . . .</i>
Comp depd con 'if'	Jen naamsé kolodo, . . .	<i>If person ate the egg, . . .</i>
Cmp dep con 'if' perfect	Jen naams <u>ir</u> kolodo, . . . (?)	<i>If person completely ate the egg, . . .</i>
Comp rel def	Jen ná naamsé leen tu.	<i>The person who ate went out.</i>
Comp rel def perfect	Jen ná naams <u>ir</u> leen tu.	<i>Person who completely ate went out.</i>

The incomplete verb **aw** 'rides' in (2) is compared with the incomplete perfect verb **abar** 'completely rides' in (3), and the complete verb **awso** 'rode' in (4) is compared with the complete perfect verb **awsor** 'complete rode' in (5).

<u>Infinitive</u>	(1) Jen e doos e aw jeem.	<i>Person began to ride thing.</i>
<u>Incomplete</u>	(2) Jen e aw .	<i>Person rides thing.</i>
<u>Incomplete perfect</u>	(3) Jen e abar jeem.	<i>Person completely rides thing.</i>
<u>Complete</u>	(4) Jen e awso jeem.	<i>Person rode thing.</i>
<u>Complete perfect</u>	(5) Jen e awsor jeem.	<i>Person completely rode thing.</i>

Each verb below can take the place of the verbs in (1-5) above. The incomplete perfect verb has the final consonant of the infinitive verb instead of the final consonant of the incomplete verb.

	(1) Infinitive	(2) Incomp.	(3) Incomp perfect	(4) Compl.	(4) Compl. perfect	[check]
			-ar	-sa	-sa-r = -sar	
b	ab	aw	abar	awso	awsor	<i>sit, ride</i>
j	kaj	kay	kajar	kajja	kajjar	<i>bring</i>
g	cig	cii	cigər	cigsə	cigsər	<i>wear</i>
d	cud	cud	cudər	cussu	cussur	<i>climb</i>
	pad	paa	padar	passa	passar	<i>guard</i>
f	lof	lof	lofar	lofso	lofsor	<i>do magic</i>
s	las	las	lasar	lassa	lassar	<i>roll-up</i>
m	ɲamm	ɲamm	ɲammar	ɲammsa	ɲammsar	<i>break</i>
n	gon	goo	gonar	gosso	gossor	<i>grab</i>
ɲ	gɲɲ	gɲɲ	gɲɲər	gɲɲju	gɲɲjur	<i>agree</i>
l	mal	mal	malar	malda	maldar	<i>gather</i>
r	wer	wer	werar	wersa	wersar	<i>watch</i>
w	dhiw	dhiw	dhiwər	dhiwsə	dhiwsər	<i>plant</i>
y	koy	koy	koyar	koyso	koyso	<i>cook</i>
z	fez	fez	fezar	fessa	fessar	<i>release</i>
e	bee	bee	beer (?)	beessa	beessar	<i>say</i>
i	bui	bui	buir (?)	buisə	buisər	<i>cultivate</i>

In summary, we have the following perfect suffixes:

Perfect suffixes [check all]

After		Infinitive	Incomplete perfect	
Final consonants	-ar	pad	padar	<i>guard</i>
		dhiw	dhiwər	<i>plant</i>
		lof	lofar	<i>do magic</i>
		gɲɲ	gɲɲər	<i>agree</i>
Final vowels	-r	bee	beer (?)	<i>say</i>
		bui	buir (?)	<i>cultivate</i>

Exercise 47

Underline all perfect suffixes in the following sentences.

(Fand 15-16)

Moraa əzɪ duurgu foroj wa, è Fəndi *Government came not a few times, and Fandi*
massaré, enna masa ləɪ tu-in gəl. *had refused, and that is why refusal came out.*

(Fand 18-19)

Tayn moraan liin awsor Faaz-aan. *Then government became established at Faaz.*

Verbal nouns

A verbal noun is a verb used as a noun. Like other nouns, it can be described by a demonstrative and have a definite suffix. And like other nouns, it can be a subject, an object, possessed or introduced by prepositions. Singular verbal nouns usually have no suffix. Plural verbal nouns can have the suffix –g, -ag, -eeg, -aag.

In *Fand 15-16*, the verbal noun **masa** ‘the refusal’ is used as the subject of the verb **lái** ‘comes out’ and has the definite suffix –a. This verbal noun comes from the verb **maa** ‘refuse’.

(Fand 15-16) (Subject)

Moraa əzí duurgu foroj wa, è Fəndi *Government came not a few times, and Fandi*
massaré, enna **masa** lái tu-in gəl. *had refused, and that is why **the refusal** came out.*

In *Fand 3-5*, the verbal noun **dafa** ‘fighting’ follows the preposition **é** ‘by’ and has the definite suffix –a. It comes from the verb **daf** ‘beat, fight’.

(Fand 3-5) (After preposition)

E maa e jog iing é **dafa**, *He refused officials themselves by **fighting**,*
e war koleez ã komda jogor. *taking koleez sword to completely chop people.*

Most singular verbal nouns are similar to the incomplete verb, but some are similar to the continuous present verb. In *Tifa 3-4*, the continuous present verb **tifən** is a verbal noun that is possessed by the noun **Gəəmgə** ‘Gəəmg people’.

(Tifa 3-4) (Possessed)

Tifən é Gəəmgə 'əwdən bujurgə *The **tying** of Gəəmg enables youth to*
tad é meed é bujurg anenda ba! *sit down in the rope of youth like this!*

Sometimes verbal nouns have noun suffixes even though they are used as verbs. In *Fand 27-28*, the verbal noun **bòfo** ‘sang’ follows a subject pronoun and is used as a verb. However, **bòfo** has the noun definite suffix –o.

(Fand 27-28)

Eg lèeḡ eg **bòfo** eg lèe taw. *They **traveled** and **sang** as they went along.*

Verbal nouns are used in different ways in stories.

Verbal nouns used in different ways

<u>Subject</u>	(Fand 9-10)	masa lái tu	<i>the refusal came out</i>
<u>Subject after verb</u>	(Fande 14)	niinə warê maḡa ?	<i>Refusals brought what?</i>
<u>Object</u>	(Neer 33-34)	e adda gəḡa	<i>he became the laughter</i>

	(Jen 22)	bagsa ã bonaag	<i>took patience</i>
	(Tifa 9-10)	kəsəŋi ta tins	<i>friendship is teaching</i>
<u>After preposition</u>	(Tifa 10-11)	a ɲam ã tal kor	<i>I want to create speech</i>
<u>Possessed</u>	(Fand 3-5)	e maa e jog é dafa	<i>he refused by the fighting</i>
	(Tifa 3-4)	tifən é Gəəmgə	<i>tying of Gəəmgə</i>
	(Ozoog 4-5)	gafa é jo maree	<i>gift of some reason</i>
<u>Before demonstrative</u>	(Fand 14)	maəŋa naa	<i>those refusals</i>

The incomplete verb **doj** ‘stones’ in (2) is compared with the singular verbal noun **doj** ‘stoning’ in (3) and the plural verbal noun **doyg** ‘stonings’ in (4).

<u>Infinitive</u>	(1) Jen e doos e doj jeem.	<i>Person began to stone something.</i>
<u>Incomplete</u>	(2) Jen e doj jeem.	<i>Person stones something.</i>
<u>Verbal noun singular</u>	(3) Doy ən wedan.	<i>My stoning is good.</i>
<u>Verba noun plural</u>	(4) Doyg ənəgə wiəgə.	<i>My stonings are good.</i>

Each verb below can take the place of the verbs in (1-4) above. Singular verbal nouns with final **w, y, z** or a vowel can have the suffix **-n**. Plural verbal nouns can have the suffix **-g, -ag, -eeg** or **-aag**.

		(1) Infinitive	(2) Incomplete		(3) Verbal Noun Sg	(4) Verbal Noun Plural	
-g	j	doj	doy	<i>stones</i>	doy	doyg	<i>stoning</i>
	g	cag	caa	<i>bathes</i>	caa	caag	<i>bathing</i>
	d	bad	baa	<i>throws</i>	baa	baag	<i>throwing</i>
	m	kom	kom	<i>cuts</i>	kom	komg	<i>cutting</i>
	n	ceen	ceen	<i>plays</i>	ceen	ceəŋg	<i>playing</i>
	ɲ	ɲaɲ	ɲaɲ	<i>sand</i>	ɲaɲ	ɲaɲg	<i>sanding</i>
	l	bell	bell	<i>beats</i>	bell	bellg	<i>beating</i>
	r	ar	ar	<i>be scared</i>	ar	arg	<i>being scared</i>
	w	ɲaw	ɲaw	<i>requests</i>	ɲawn, ɲaw	ɲawŋ, ɲawg	<i>requesting</i>
	y	koy	koy	<i>cooks</i>	koyŋ, koy	koyŋ, koyg	<i>cooking</i>
e	bee	bee	<i>says</i>	been, bee	been	<i>saying</i>	
-ag	d	cud	cud	<i>climbs</i>	—	cugdug	<i>climbing</i>
	f	lof	lof	<i>do magic</i>	lof	lofog	<i>doing magic</i>
	s	las	las	<i>rolls-up</i>	las	lasag	<i>rolling-up</i>
	m	ɲam	ɲam	<i>loves</i>	ɲam	ɲamag	<i>loving</i>
	ɲ	gaɲ	gaɲ	<i>laughs</i>	gaɲ	gaɲag	<i>laughing</i>
	l	bel	bel	<i>possesses</i>	bel	belag, belg	<i>possessing</i>
-eeg	m	kaam	kaam	<i>works</i>	kazaam	kazaameeg	<i>working</i>
	r	kor	kor	<i>speaks</i>	kor	koreeg	<i>word</i>
-aag	n	bon	bon	<i>waits</i>	bon	bonaag	<i>patience</i>
	l	ɲel	ɲel	<i>knows</i>	ɲel	ɲelaag	<i>knowledge</i>

Singular verbal nouns sound different in tone than infinitive verbs. Because they are used differently, their meaning should be clear in the sentence. But, if Gæmg speakers decide to write these differently, they could underline the first vowel of each verbal noun such as **pal** ‘cutting’.

Infinitive			Verbal noun singular		Verbal noun plural		
Written	Sound		Written	Sound	Written	Sound	
pal	[pál]	<i>cut</i>	pal	[pāl]	palag	[pālāg]	<i>cutting</i>
bel	[bēl]	<i>possess</i>	bel	[bēl]	belag	[bēlāg]	<i>possessing</i>
fel	[fèl]	<i>tell</i>	fel	[f èl]	felag	[fèlāg]	<i>telling</i>
pir	[pír]	<i>deceive</i>	pir	[pír]	pirəg	[pírəg]	<i>deceiving</i>
bel	[bēl]	<i>name</i>	bel	[bēl]	belag	[bēlāg]	<i>naming</i>
kəz	[kāhz]	<i>strike</i>	kəz	[kəz]	kəzəg	[kəzəg]	<i>striking</i>

In summary, we have the following verbal noun suffixes on verbs:

	Infinitive	Incomplete	Verbal noun singular	Verbal noun plural	
(-n)/-g	doj ɲaw koy bee	doy ɲaw koy bee	doy ɲawn, ɲaw koyn, koy been, bee	doyg ɲawɲ, ɲawg koyɲ, koyg beenɲ	<i>stoning</i> <i>requesting</i> <i>cooking</i> <i>saying</i>
/-ag	ber pir lof	ber pir lof	ber pir lof	berag pirəg lofog	<i>being clean</i> <i>deceiving</i> <i>doing magic</i>
/-eeg	kor	kor	kor	koreeg	<i>word</i>
/-aag	bon	bon	bon	bonaag	<i>patience</i>

Exercise 48

Underline all verbal nouns in the following sentences.

(Neer 33-34)

Neereman é garanda e adda gaja
e an ufu-ool deene.

*The peerma became the laughter
as he remained in the tree.*

(Fand 14)

Niinə warê maanja naa-ne?

These refusals brought what?

(Fand 29-31)

Eg lèeɲ eg lèeɲ, u nil gara suug-iilg
é gara fezaná jega tad Faaz-aan tayn a?

*They were going, going . . . well, do you know
market in Faaz area where things are sold?*

(Fand 32-33)

“Neesân jen ná leeɲ é golgo ti.
Ar u billi jog kay wa, bell jen taman.”

*Aim at the man who is leading the others; You
don’t kill all the people; just kill the one man.*

(Jen 22)

Ag galda wa ag bagsa ã bonaag jo maree.

We did not run; somehow we took patience.

(Tifa 4-5)

A bee tifən wedan, ən wa.

I say, tying is beneficial, not detrimental.

(Tifa 9-10)

Kəsəŋi ná aw ná é faag é faagë
ta tins, è nel andasa ná waydë.

*The friendship of sitting in lines is full of
teaching and results in a wonderful life.*

(Tifa 10-11)

Bii kasag tiwdóniigə ləŋ pad,
è a ɲam ā tal kor é mun te jo.

*So, let boys forever and always to be tied,
and I want to create talking of time here only.*

(Ozoog 4-5)

Jog ɲalge nà u bil, Tel gəwsi ũguun
gafa é jo maree.

*The young people you have, God has given
them to you as the gift for some reason.*

Adjective verbs

In the lesson called *Adjectives*, we learned that adjectives describe nouns. They are singular after singular nouns and plural after plural nouns. Adjective verbs are adjectives that are used as verbs. They have different vowels, tone and suffixes from one subject pronoun to the next, and from one verb form to the next. Adjective verbs after singular pronouns have no suffix, but adjective verbs after plural pronouns usually have the plural suffix **-g**.

Like other verbs, adjective verbs differ in vowel and tone from one subject pronoun to the next.

Adjective verb (incomplete)

Written	Sounds like	
Jen een ber.	[jēn ēēn bér]	<i>Person is clean.</i>
Aan ber.	[āān bēr]	<i>I am clean.</i>
Oon bir.	[ōōn bīr]	<i>You (sg) are clean.</i>
Een ber.	[ēēn bér]	<i>(S)he is clean.</i>
Aga berga.	[āgá bérɡā]	<i>We are clean.</i>
Ogo birgə.	[ōgó bīrɡə]	<i>You (pl) are clean.</i>
Ega bèrga.	[ēgà bérɡà]	<i>They are clean.</i>

But unlike other verbs, adjective verbs follow long subject pronouns instead of common subject pronouns. They also have the plural suffix **-g** after the plural subject pronouns **aga** ‘we’, **ogo** ‘you (pl)’ and **ega** ‘they’. The equal sign suffix **-a** ‘are’ attaches after the plural suffix.

In (1) the singular adjective **ber** ‘clean’ is compared to the infinitive adjective verb **ber** ‘to be clean’ in (2).

Singular adjective (1) Jen tursə **wee ber**. Person saw a **clean house**.

Infinitive adjective verb (2) Jen e doos e **ber**. Person began **to be clean**.

Each singular adjective and infinitive adjective verb below can take the place of those in (1-2) above.

	(1) Singular adjective			(2) Infinitive adjective verb		
	Written	Sounds like		Written	Sounds like	
r	wee <u>ber</u>	[bér]	<u>clean</u> house	ber	[bēr]	be <u>clean</u>
	too <u>koofar</u>	[kóófàr]	<u>thin</u> cow	koofar	[kòòfàr]	be <u>thin</u>
l	deel <u>gaal</u>	[gààl]	<u>distant</u> lake	gaal	[gààl]	be <u>far</u>
	jen <u>bandhal</u>	[bándhāl]	<u>weak</u> person	bandhal	[bāndhāl]	be <u>weak</u>
n	meed <u>weda</u>	[wédá]	<u>good</u> rope	weed	[wēéd]	be <u>good</u>
	jeers <u>naan</u>	[nāán]	<u>young</u> hippo	naan	[nāán]	be <u>young</u>
y	kagdar <u>ay</u>	[ây]	<u>sour</u> food	aj	[àj]	be <u>sour</u>
u	gaar <u>cuu</u>	[cúú]	<u>sweet</u> pork	cuu	[cūū]	be <u>sweet</u>
	dal <u>lusu</u>	[lūsú]	<u>hot</u> pot	luusə	[lùùsə]	be <u>hot</u>
a	aasa <u>faa</u>	[fāā]	<u>old</u> basket	faŋ	[fāŋ]	be <u>old</u>
ə	əŋə <u>dəmə</u>	[dəmə]	<u>blind</u> girl	dəəm	[dàəm]	be <u>blind</u>

Singular adjectives sound different in tone than infinitive adjective verbs. Because they are used differently, their meaning should be clear in each sentence. But if Gəmg speakers decide to write these differently, they could underline the first vowel of each infinitive adjective verb as **ber** ‘to be clean’.

Singular adjectives have the same letters and tone as incomplete adjective verbs after the pronoun **een** ‘(s)he’. The equal sign suffix **-n** ‘is’ is on each adjective verb that ends in a vowel or the consonants **w, y, z**.

Singular adjective		Incomplete adjective verb	
Written		Written	
Jen tursə wee <u>ber</u> .	Person saw <u>clean</u> house.	Een <u>ber</u> .	He is <u>clean</u> .
Jen tursə too <u>koofar</u> .	Person saw <u>thin</u> cow.	Een <u>koofar</u> .	He is <u>thin</u> .
Jen tursə deel <u>gaal</u> .	Person saw <u>distant</u> lake.	Een <u>gaal</u> .	He is <u>far</u> .
Jen tursə jen <u>bandhal</u> .	Person saw <u>weak</u> person.	Een <u>bandhal</u> .	He is <u>weak</u> .
Jen tursə meed <u>weda</u> .	Person saw <u>good</u> rope.	Een <u>wedan</u> .	He is <u>good</u> .
Jen tursə jeers <u>naan</u> .	Person saw <u>young</u> hippo.	Een <u>naan</u> .	He is <u>young</u> .
Jen tursə kagdar <u>ay</u> .	Person saw <u>sour</u> food.	Een <u>ayn</u> .	He is <u>sour</u> .
Jen tursə gaar <u>cuu</u> .	Person saw <u>sweet</u> pork.	Een <u>cuun</u> .	He is <u>sweet</u> .
Jen tursə dal <u>lusu</u> .	Person saw <u>hot</u> pot.	Een <u>lusun</u> .	He is <u>hot</u> .
Jen tursə aasa <u>faa</u> .	Person saw <u>old</u> basket.	Een <u>faan</u> .	He is <u>old</u> .
Jen tursə əŋə <u>dəmə</u> .	Person saw <u>blind</u> girl.	Een <u>dəməən</u> .	He is <u>blind</u> .

Plural adjectives have the same letters and tone as incomplete adjective verbs after the pronoun **ega** ‘they’. The equal sign suffix **-a** ‘are’ is on each adjective verb.

Plural adjective		Incomplete adjective verb	
Written		Written	
Jen tursə wisəg <u>berg</u> .	Person saw <u>clean</u> houses.	Ega <u>berga</u> .	They are <u>clean</u> .
Jen tursə tog <u>koofarg</u> .	Person saw <u>thin</u> cows.	Ega <u>koofarga</u> .	They are <u>thin</u> .
Jen tursə deelg <u>gaalg</u> .	Person saw <u>distant</u> lakes.	Ega <u>gaalga</u> .	They are <u>far</u> .

Jen tursə jog <u>bandhalg</u> .	<i>Person saw <u>weak</u> people.</i>	Ega <u>bandhalga</u> .	<i>They are <u>weak</u>.</i>
Jen tursə meeg <u>wiəg</u> .	<i>Person saw <u>good</u> ropes.</i>	Ega <u>wiəgə</u> .	<i>They are <u>good</u>.</i>
Jen tursə jeersag <u>nalgeeg</u> .	<i>Person saw <u>young</u> hippos.</i>	Ega <u>naalgeega</u> .	<i>They are <u>young</u>.</i>
Jen tursə kagdarg <u>ayg</u> .	<i>Person saw <u>sour</u> foods.</i>	Ega <u>ayga</u> .	<i>They are <u>sour</u>.</i>
Jen tursə gaareeg <u>cuug</u> .	<i>Person saw <u>sweet</u> porks.</i>	Ega <u>cuugu</u> .	<i>They are <u>sweet</u>.</i>
Jen tursə dalg <u>lusug</u> .	<i>Person saw <u>hot</u> pots.</i>	Ega <u>lusugu</u> .	<i>They are <u>hot</u>.</i>
Jen tursə aasag <u>faŋ</u> .	<i>Person saw <u>old</u> baskets.</i>	Ega <u>faŋa</u> .	<i>They are <u>old</u>.</i>
Jen tursə əŋg <u>dəmæg</u> .	<i>Person saw <u>blind</u> girls.</i>	Ega <u>dəmægə</u> .	<i>They are <u>blind</u>.</i>

Adjectives can be used as different verb forms. The infinitive adjective verb **ber** ‘to be clean’ in (1) is compared with the incomplete adjective verb **ber** ‘is clean’ in (2), with the complete adjective verb **bersa** ‘was clean’ in (3), and with the past continuous adjective verb **berǎn** ‘was remaining clean’ in (4).

<u>Infinitive adjective verb</u>	(1) Jen e doos e ber .	<i>Person began <u>to be clean</u>.</i>
<u>Incomplete adjective verb</u>	(2) Jen een ber .	<i>Person <u>is clean</u>.</i>
<u>Complete adjective verb</u>	(3) Jen een bersa .	<i>Person <u>was clean</u>.</i>
<u>Past continuous adjective verb</u>	(4) Jen een berǎn .	<i>Person <u>was remaining clean</u>.</i>

Each verb below can take the place of the verbs in (1-4) above.

	(1) Infinitive	(2) Incomplete	(3) Complete	(4) Past Continuous	
r	ber	ber	bersa	berǎn	<i>be clean</i>
	koofar	koofar	koofarsa	koofarǎn	<i>be thin</i>
l	gaal	gaal	gaalda	gaalǎn	<i>be far</i>
	bandhal	bandhal	bandhalsa	bandhalǎn	<i>be weak</i>
n	weed	wedan	wendasa	wedanǎn	<i>be good</i>
	naan	naan	naansa	naanǎn	<i>be young</i>
y	aj	ayn	ajja	ayǎn	<i>be sour</i>
u	cuu	cuun	cuunsu	cuunǎn	<i>be sweet</i>
	luusə	lusun	lusunsu	lusunǎn	<i>be hot</i>
a	faŋ	faan	faŋasa	faanǎn	<i>be old</i>
ə	dəəm	dəmən	dəməsə	dəmægǎn	<i>be blind</i>

Question words

Question words help ask a question. They ask about a noun or another word.

Each of the following question words in **bold** can take the place of the underlined word in the sentence before.

The singular question word **ŋan** ‘who’ asks about a noun subject and takes the place of **jen** ‘person’ in the sentence before. The plural question word **ŋənəədə** ‘who’ takes the place of **jogo** ‘people’ in the sentence before.

<u>Singular</u>	Jen tirsə toon.	<i>Person killed the cow.</i>
	Ŋan tirsə toon-e?	<i>Who killed the cow?</i>
(focus)	Toon tirsî ŋan ?	<i>Who was it that killed the cow?</i>
<u>Plural</u>	Jogo tirsə togo.	<i>The people killed the cows.</i>
	Ŋənəədə tirsə togo-ne?	<i>Who killed the cows?</i>
(focus)	Togo tirsî ŋənəədə ?	<i>Who was it that killed the cows?</i>

The question word is in focus when it follows the verb. The subject-after-suffix **-ê, î** on the verb **tirsî** ‘killed’ shows the subject question word follows the verb.

The singular question word **ŋanan** ‘for whom’ takes the place of the noun receiver **seenan** ‘for ruler’, and the plural **ŋanaadan** ‘for whom’ takes the place of **seengan** ‘for rulers’.

<u>Singular</u>	Jen tirsə toon <u>seenan</u> .	<i>Person killed the cow <u>for the ruler</u>.</i>
	Jen tirsə toon ŋanan ?	<i>The person killed the cow for whom?</i>
<u>Plural</u>	Jen tirsə toon <u>seengan</u> .	<i>Person killed the cow <u>for the rulers</u>.</i>
	Jen tirsə toon ŋanaadan ?	<i>The person killed the cow for whom?</i>

The singular question word **é ŋan** ‘whose’ takes the place of the noun possessor **é seena** ‘of the ruler’, and the plural **é ŋanaad** ‘whose’ takes the place of **é seenga** ‘of the rulers’. The question word is in focus when it comes before the verb.

<u>Singular</u>	Jen tirsə too <u>é seena</u> .	<i>Person killed a cow <u>of the ruler</u>.</i>
	Jen tirsə too é ŋan ?	<i>Whose cow did the person kill?</i>
(focus)	Too é ŋan tirsî jen-e?	<i>It was whose cow that the person killed?</i>
<u>Plural</u>	Jen tirsə tog <u>é seenga</u> .	<i>Person killed cows <u>of the rulers</u>.</i>
	Jen tirsə tog é ŋanaad ?	<i>Whose cows did the person kill?</i>
(focus)	Tog é ŋənə tirsî jen-e?	<i>It was whose cows that the person killed?</i>

The singular question word **ŋii** ‘what’ takes the place of the animal noun object **toon** ‘the cow’, and the plural **ŋiig** ‘what’ takes the place of **togo** ‘the cows’. The question word is in focus when it comes before the verb.

<u>Singular</u>	Jen tirsə <u>toon</u> .	<i>Person killed the <u>cow</u>.</i>
	Jen tirsə ŋii ?	<i>What did the person kill?</i>
	Niinə tirsî jen-e?	<i>It was what that the person killed?</i>
<u>Plural</u>	Jogo tirsə togo.	<i>The people killed the cows.</i>
	Jogo tirsə ŋiig ?	<i>What did the people kill?</i>
	Niigə tirsî jogoo-ne?	<i>It was what that the people killed?</i>

The singular question word **ná isiin** ‘which’ takes the place of the adjective **bandhal** ‘weak’ describing the subject **jen** ‘person’, and the plural **nà isiin** ‘which’ takes the place of **bandhalga** ‘weak’. The question word is in focus when it comes after the verb.

<u>Singular</u>	Jen <u>bandhal</u> tirsə toon.	<i>The <u>weak</u> person killed the cow.</i>
	Jen ná isiin tirsə toon-e?	<i>Which person killed the cow?</i>
	Toon tirsî jen ná isiin ?	<i>It was which person that killed the cow?</i>

Plural	Jog <u>bandhalga</u> tirsə togo.	<i>The <u>weak</u> people killed the cows.</i>
	Jog nà isiin tirsə togo- ne ?	<i>Which people killed the cows?</i>
	Togo tirsî jogo nà isiin ?	<i>It was which people that killed the cows?</i>

The question word **nà isiin** ‘which’ can also take the place of the adjective **nà seggarë** ‘strong’ describing the object **too** ‘cow’. The question word is in focus when it comes before the verb.

Jen tirsə too nà seggarë. *Person killed the strong cow.*
 Jen tirsə too **nà isiin**? ***Which** cow did the person kill?*
 Too **nà isiin** tirsî jen-**e**? *It was **which** cow that the person killed?*
 Toon **ta isi** tirsî jen-**e**? *It was **which** cow that the person killed?*

The question word **dəi** ‘when’ takes the place of the time adverb **kayn** ‘yesterday’. The question word is in focus when it comes before the verb.

Jen tirsə toon kayn. *Person killed the cow yesterday.*
 Jaan tirsə toon **dəi**? ***When** did the person kill the cow?*
Dəyin jen tirsî toon-**e**? *It was **when** that the person killed the cow?*

The question word **fan da** ‘where’ takes the place of the locative and noun **maa-benj** ‘near the house’. The question word is in focus when it comes before the verb.

Jen tirsə toon maa-benj. *Person killed the cow near the house.*
 Jen tirsə toon **fan da**? ***Where** did the person kill the cow?*
Fan dayn jen tirsî toon-**e**? *It was **where** that the person killed the cow?*

The question word **fan isi** ‘how’ takes the place of the manner adverb **əndəg** ‘forcefully’.

Jen tirsə toon əndəg. *Person killed the cow forcefully.*
 Jen tirsə toon **fan isi**? *How did the person kill the cow?*

The question word **əɾəŋ** ‘why’ takes the place of the dependent clause **é kora een ən** ‘because it was bad’.

Jen tirsə toon é kora een ən. *Person killed the cow because it was bad.*
 Jen tirsə toon **əɾəŋ**? ***Why** did the person kill the cow?*

The question word **a** ‘did’ helps ask a question that has the answer ‘yes’ or ‘no’.

Jen tirsə toon. *Person killed the cow.*
 Jen tirsə toon **a**? ***Did** the person kill the cow?*

In summary, there are the following question words.

Question words		In focus		
Common		Singular	Plural	
Singular	Plural	Singular	Plural	
ɲan	nənəədə			<i>who</i>
ɲanan	ɲanaadan			<i>for whom</i>
é ɲan	é ɲanaad		é ɲənə	<i>whose</i>
ɲii	ɲiiɣ	ɲiine	ɲiiɣgə	<i>what</i>
ná isiin	nà isiin			<i>which</i>
ta isi				<i>which, how</i>
dəi		dəyin		<i>when</i>
fan da		fan dayn		<i>where</i>
fan isi				<i>how</i>
ərəɲ				<i>why</i>
a				<i>did</i>

Exercise 49

Underline all question words in the following sentences.

(Miə 9)

E tərbi, “Miə, miə, ta isi?”

He called out to him, “Goat, goat, how are you?”

(Fand 14)

Niinə warê maɲa naa-ne?

What did those refusals accomplish?

(Fand 29-31)

Eg lèeɲ eg lèeɲ, u ɲil gara suug-iilg
é gara fezáná jega tad Faaz-aaɲ tayn a?

*They were going, going . . . well, do you know
market in Faaz area where things are sold?*

(Cooj 4)

A tisĩn a biĩn, “Jen faan, ta isi, bəi?”

I asked said to him, “How are you old man?”

(Cooj 5)

Niin uuɲɣ ɲalé Uɲurg, Uɲurg?

Why does your body smell like that of Arabs?

(Cooj 7)

È u ɲəm ɲii bare a?”

What do you want now?”

(Cooj 8)

Aan a biĩn di,

I also asked him,

“È oon u jissə ɲii di te a?”

“And you, what have you done here?”

(Assa 1)

U bəi dəi è u lə wəí dəi?

When did you arrive, and when will you go?

(Ozoog 6)

Jina jog fuuigə 'wəyəniiɣə

What causes men (they) to go out

tu wərɣigə oog-e ɲiine?

to (they) marry a second wife?

Clauses with equal sign verbs

Dependent clause connectors

A dependent clause is a group of words with a verb that cannot stand alone as a complete sentence, but needs other words to complete the sentence. The dependent clause connectors **é gara** ‘when’, **é kora** ‘because’, **war** ‘but’ and sometimes the condition connector **ar** ‘if’ join dependent clauses to the sentence before. There is often a dependent final suffix **-e** that attaches to the last word of dependent clauses. There is often a dependent verb suffix **-ĩ** that attaches to the verb of a dependent clause and a condition verb suffix **-ê** that attaches to the verb of a condition clause.

In *Jafar 2-4*, the dependent clause connector **é gara** ‘when’ joins the clause **é gara jogo fiñjisígiĩ cil-i** ‘when the people heard the horn’ to the sentence before. This clause cannot stand alone as a complete sentence by itself, but needs the other words **eg dðos eg làdaga tu** ‘they ran out’ to finish it.

(*Jafar 2-4*)

Jafarin kunsu cil í wiləŋgə.

É gara jogo fiñjisígiĩ cil-i,
eg dðos eg làdaga tu.

Jafari blew the horn of hunting.

When the people heard the horn,
they ran out (to participate in the hunt).

The dependent final suffix **-e**, **-i** attaches to the last word **cil** ‘horn’ of the dependent clause. The dependent verb suffix **-ĩ** attaches to the verb **fiñjisígi** ‘they heard’ of the dependent clause.

The dependent connector **é gara** ‘when’ often repeats information to slow down the story and show that what comes next is important. In *Jafar 2-4*, the **cil** ‘horn’ is mentioned a second time in the dependent clause to slow down the story and show that going out to hunt is important for the story—it is what the story is about.

We have the following dependent connectors.

Dependent connectors

é gara	<i>when</i>
é kora	<i>because</i>
war	<i>but</i>
ar	<i>if</i>

Exercise 50

Underline all connectors in the following sentences

(*Miə 3-4*)

É gara lijjĩ waa-eelg-e
e gəmsəgə fega e naa é fol tədi.

*When he arrived at the well, he discovered
the water lying far down in the well.*

(*Miə 6-7*)

É gara ã wirsĩ og dumuun
taw-een, e dhug sərməg.

*When he looked up,
he lost wonderment (became bewildered).*

(Miə 12-13)

A rassâ dooŋ ã leja tu-i,
â mərə́ ũ rəgə daaŋ di.

(Neer 11-13)

E dòos e bàg kara di e gəldĩn
deen ná tad di, war ã garda
e gəldĩn deen ná tad wa.

(Neer 14-15)

É gara kəssĩ ufun-i, e doos
ləŋ e waj sim ufu-aaŋ.

(Neer 25-26)

É gara dhəssĩ iigər kay-e, e bee
“Ə, wee dar jo ã gawda iigə ɲalɲan.”

(Fand 7)

Gəfəniŋən wara man
é gara dafəná talo-ne.

(Fand 22-23)

E bee, “Kolodo neen e belldā
wa-e ba, de moraa la jis jeem wa.”

(Jafar 3-4)

É gara jogo fiŋiisĩgi cil-i, eg dòos
eg làdaga tu.

(Cooj 2-3)

É gara a lejǰé é Daal-e, a gəmsəgə
jen faa ná bel Coojoo'ëən,
e an gəi-bəl.

(Cooj 9-10)

E bee, “A wirəŋ afad man tad te,
é kora é məsii nee nərəŋ te.

(Jen 1)

Gara ag an taazg daga maag-e,
odo tàrsan.

(Jen 10)

Ləŋ ma é gara jen ərsiigi,
ag koyj maree.

(Jen 19-21)

A bi'ŋgən “Wa!”

Og gəl wa, ar jega nà arsoogə karā wa,
ɲamm ũg ɲəlg.

(Assa 4-5)

Korān kor ná lusu é kora
kor ná cuu'i wa.

(Tifa 5-6)

Kasaga bii tiwdəniigə é kora la 'əwiigi
é teed taman è meed é buɲurgii-ni.

*If I stepped on your back so that I can get
out, then I will return back in well so that*

*They also elicited help of the buffalo in order
to break it for them, but she was not able
to break it down for them.*

*When she struck the tree,
her horns when deep down into the tree.*

*When all milk was completely milked, he said,
“Let’s go hide to give milk to children.”*

*They (citizens) were given a receipt
when the tax money was being collected.*

*He said, “If this egg doesn’t burst
then the government will not do anything.”*

*When the people heard the horn, they ran
out (to participate in the hunt).*

*When I arrived to Dal Valley, I found
an old man named Coojo,
sitting under a Gai tree.*

*He said, “I am making a sacrifice here
because this insect drools here.*

*When we were living in our houses,
women called me.*

*Even when the thing frightened them (us),
we were able to go past somehow.*

I told them “No!”

*You don’t run if thing that frightened you
doesn’t run, or (it) will break your necks.*

*(She) was saying harsh words instead
of the kind words.*

*Let young boys (they) be tied because it will
help them be sat down in one rope of unity.*

(Ozoog 7-8)

Jina 'wəyənfiŋə tu-i é kora ozoogo
nà əŋ te jisənfiŋə beenaadee-ne.

They remarry because bad women
are always making the gossip.

Main clause connectors

A main clause is a group of words with a verb that can stand alone as a complete sentence. There is no dependent final suffix and not dependent or condition verb suffixes in main clauses. A main clause connector joins a main clause to the sentence before.

In *Fand 18-19*, **tayn moraan liin awsor Faaz-aan** ‘then government became established at Faaz’ is a main clause. The main clause connector **tayn** ‘then’ joins this clause to the sentence before.

(Fand 17-19)

É gara moog-e, moraa əzí bee
guruusugu ta tu wa.

*When at first, government came and said
the amount (of payment) was not correct.*

Tayn moraan liin awsor Faaz-aan. **Then** government became established at Faaz.

We have the following main clause connectors.

Main clause connectors

è	<i>and</i>
de	<i>since, then</i>
tayn	<i>then</i>
anenda	<i>then, therefore</i>
enna	<i>therefore, so, thus</i>
mintaazee	<i>thereafter</i>
gəl	<i>in that way</i>
ləŋ	<i>then, until</i>

Exercise 51

Underline each main clause connector in the following sentences.

(Miə 5-6)

E pərd e wal waa-eelg.
E doos e mad feŋə ləŋ e beer.

*He jumped into the well
and drank water until he was satisfied.*

(Miə 10-11)

Alda e pərdi d-eeŋ, ləŋ e madaga
feŋə beer.

*Fox jumped over him, and drank until
he was satisfied.*

(Miə 13-14)

Miən e guŋ ləŋ alda e waj tu.

The goat agreed and the fox went out.

(Neer 8-10)

Anenda e dōos e bəŋ aŋen
ā ɡəldiŋən í ufun tad
ā ɡərda ā nāamda ɲalɡ é ɲeereman.

*Then they elicited the help of an elephant
to break down to the Tabaldi tree for them
so as to eat the offspring of the ɲeerema.*

(Neer 14-15)

È gara kæssí ufun-i, e doos
løn e waj sim ufu-aañ.

(Neer 27-29)

È kuwə aneen é segard man wa aneen,
gəl e warê í uuni war,
jalg é salada ã mæddíigə wa.

(Fand 5-6)

Enna gəl Fəndi bəgsónin
lijjǐ í Kərtuum te.

(Fand 15-16)

Moraa əzǐ duurgu foroj wa, è Fəndi
massaré, enna masa ləí tu-in gəl.

(Fand 18-19)

Tayn moraan liin awsor Faaz-aañ.

(Fand 22-23)

E bee, “Kolodo neen e belldâ
wa-e ba, de moraa la jis jeem wa.”

(Fand 25-26)

Jog e bəe, “Wəiddə de kor
man ná əñǐ een tu wa.”

(Fand 29-31)

Eg ləeñ eg ləeñ, u nil gara suug-iilg
é gara fežǎná jega tad Faaz-aañ tayn a?

(Fand 34-35)

Jen e billi də kund, moon e
bad gəələ ləñ tu e tir.

(Jen 4-6)

Mintaazee ag koyj ag tal dhaag ag bij
äg golgo nə dhaag een é jəæg.

(Jen 10)

Ləñ ma é gara jen ərsiigǐ,
ag koyj maree.

(Jen 19-21)

A bi'īgəñ “Wa!”

Og gəl wa, ar jega nə arsoogə karâ wa,
jamm üg nəlg.

(Mij 9-12)

Anenda jen faa ná bel Mijjib tayn
e doos e əbi d-eel e maa iing e an
mosor-ool é paren é mənilə dees.

(Tifa 10-11)

Bii kasag tiwdóniigə ləñ pad,
è a jam ã tal kor é mun te jo.

(Ozoog 8-9)

Anenda, bii biiddə beenaada awdamalo!

*When she struck the tree,
then she began to go deep into the tree.*

*Since froth does not have by certain strength,
therefore it was carried away by the wind,
children of hyena (they) never drank it.*

*For this reason, Fandi was captured by them
(officials) when he arrived in Khartoum.*

*Government came not a few times, and Fandi
had refused, and that is why refusal came out.*

Then government became established at Faaz.

*He said, “If this egg doesn't burst
then the government will not do anything.”*

*The people (they) said, “Let us go since
a certain bad thing will not happen.”*

*They were going, going, then do you know
market in Faaz area where things are sold?*

*A person shot him in his chest, the bullet
penetrated the shield so that he died.*

*After that, two of us passed (it) and
left our two companions behind.*

*Even though the thing frightened them (us),
we were able to go past somehow.*

I told them “No!”

*So you don't run if things that frightened you
doesn't run, or (it) will break your necks.*

*So, that old man called Mijjib then
began to ride proudly sitting up on horse
with an animal skin of demon in his hand.*

*So, let boys until forever and always to be tied,
and I want to create talking of time here only.*

So let us say please (stop) gossiping!

(Ozoog 9-10)

De beenaada Tel ná taldaagë
jəmi wa.

*For our God who created us
doesn't want us to backslide.*

(Ozoog 15-16)

Anenda Tel ë kundu e ad é wayda,
è e təbūn jeg é talg.

*Therefore, God his heart it will be pleased,
and He will add to you many blessings.*

(Ozoog 20-21)

Anenda ba bii ozoogo àdda
windəg, bii fiñəddə koré mañ.

*So let women to become ears,
let them to hear word carefully!*

Speech

Word spelling rules (5-8)

In this book, we have learned many new spelling rules. They are listed here and in preceding lessons. Page numbers are given where they have been explained. Spelling rule 5 is repeated with new examples.

Spelling Rule 5a: Write **miə** ‘goat’ instead of **mii** ‘goat’ so that it is different than **mii** ‘chicken’.

Similar nouns

	Correct	Wrong
Mid-High	mii <i>chicken (Taw dialect)</i>	
Mid	miə <i>goat (Buwəg dialect)</i>	mii <i>goat (Taw dialect)</i>

5b (page 118): Write **bell** ‘beat, hit’, **jamm** ‘break’, **cagg** ‘finish, complete’ **pall** ‘fall, get down’ with two final consonants (itneen harf saakin) so that they are different than other verbs.

	Infinitive (fi9il aslan)		Complete (fi9il maadi)		Continuous Past (fi9il maadi mustamiir)	
HM	bel	<i>name, call</i>	belda	<i>named</i>	belan	<i>was naming</i>
M	bel	<i>have, possess</i>	belda	<i>possessed</i>	belan	<i>was possessing</i>
L	bell	<i>beat, hit</i>	bellda	<i>beat</i>	bellan	<i>was beating</i>
H	jām	<i>want, love</i>	jāmsa	<i>wanted</i>	jāman	<i>was wanting</i>
M	jāmm	<i>break</i>	jāmsa	<i>broke</i>	jāmmān	<i>was breaking</i>
H	pal	<i>cut</i>	palda	<i>cut</i>	palan	<i>was cutting</i>
L	pall	<i>fall, get down</i>	pallda	<i>fell</i>	pallan	<i>was falling</i>
H	cag	<i>bathe, wash</i>	cagsa	<i>bathed</i>	ca'an	<i>was bathing</i>
L	cagg	<i>finish, complete</i>	caggsa	<i>finished</i>	ca''an	<i>was finishing</i>

5c (page 17, 132): All nouns and verbs that have one syllable and a final vowel, we write with a long vowel.

Nouns			Verbs		
Singular	Plural		Infinitive	Incomplete	
waa	waag	<i>water, lake</i>	nag	naa	<i>sleep</i>
ree	reeg	<i>cotton, thread</i>	bag	baa	<i>take</i>
mii	miig	<i>chicken</i>	cag	caa	<i>bathe</i>
saa	sag	<i>wine</i>	jag	jaa	<i>mix</i>
too	tog	<i>cow</i>	cig	cii	<i>wear</i>
wee	wisæg	<i>house</i>	cug	cuu	<i>send</i>
			gug	guu	<i>vomit</i>

Spelling Rule 6a (page 36): Write a dash – (faasil) between a noun and a following location (mæaal). Write a space between a noun and a following body part (juz min ijjisim).

Location (mæaal)	Body part (juz min ijjisim)
E tursæ toon-eelg . <i>He saw inside the cow.</i>	E tursæ toon eelg . <i>He saw stomach of the cow.</i>

Location words		Plural	
Singular			
celd-eelg	<i>in, inside broom</i>	celdag-iilg	<i>in, inside brooms</i>
celd-ool	<i>on, over broom</i>	celdag-uulg	<i>on, over brooms</i>
celd-aap, celd-eej	<i>behind broom</i>	celdag-æəŋg	<i>behind brooms</i>
celd-aaj	<i>under broom</i>	celdag-əəŋg	<i>under, among brooms</i>
celd-muu	<i>in front of broom</i>	celdag-muug	<i>in front of brooms</i>
celd-bej	<i>next to broom</i>	celdag-bejaag	<i>next to brooms</i>
celd-bæl	<i>under broom</i>	celdag-bælg	<i>under brooms</i>

6b (page 68): Write a dash – (faasil) between the preposition **d-** and a following location pronoun (domir mæaal). Write the preposition **d** connected without a dash to a following possessed body part (juz min ijjisim).

Location pronoun (domir mæaal)	Preposition and possessed body part (juz min ijjisim)
Jen e pærdi d-eej . <i>Child jumped behind him/her.</i>	Jaan e pærdæ deej . <i>Child jumped on his/her back.</i>

Location pronoun (domir mæaal)	Preposition and possessed body part (jz min ijjisim)
d-iij <i>under him/her</i>	deej <i>of his/her body</i>
d-eelg <i>inside him/her</i>	deelg <i>of his/her stomach</i>
d-eel <i>above him/her</i>	deel <i>of his/her head</i>
d-eej <i>behind him/her</i>	deej <i>of his/her back</i>
d-eemu <i>before him/her</i>	de muu <i>of his/her face</i>

Spelling Rule 7 (page 127, 140, 145): Write plural commands, reason verbs (except for ‘I’, ‘you (sg)’), complete verbs, and causative verbs with two middle consonants (itneen harf saakin).

Verb forms with double consonants

<u>Infinitive</u> (Aslan)	E doos e kom jeg.	<i>He begins to chop things.</i>	E doos e fez jeg.	<i>He begins to put down things (i.e. for selling in market).</i>
<u>Command Plural</u> (amir kutaar)	Jog, kumdu jeg!	<i>People, chop things!</i>	Jog, fiddə jeg!	<i>People, put down things!</i>
<u>Reason</u> (bee sabab)	Jen leen ā komdo jeg.	<i>Person came in order to chop things.</i>	Jen leen ā fedda jeg.	<i>Person came in order to put down things.</i>
<u>Complete</u> (maadi)	Jen komso jeg.	<i>Person chopped things.</i>	Jen fessa jeg.	<i>Person put down things.</i>
<u>Causative</u> (bi9aamil zol taani)	Jen ' kumsu kasan jeg.	<i>Person caused boy to chop things.</i>	Jen ' fisso kasan jeg.	<i>Person cause the boy to put down things.</i>

Verb forms with doubled consonants compared with incomplete verbs with object pronouns

Plural command	Jog, cuddu jeem!	<i>People, <u>climb</u>!</i>
Incompl. object 'you.SG'	Jog cùdu .	<i>People <u>climb</u> you.</i>
Reason	E leen ā werra jeem.	<i>He came to <u>watch</u> thing.</i>
Incompl. object 'me'	E wera .	<i>He <u>watches</u> me.</i>
Compleitive	Jen e kajja jeem.	<i>Person <u>brought</u> thing.</i>
Incompl. object 'me'	Jen e kaja .	<i>Person <u>brings</u> me.</i>
Causative incompleted	Jog ' cuddu jaan jeem.	<i>People cause child to <u>climb</u> something.</i>
Incompl. object 'you.SG'	Jog cùdu .	<i>People <u>climb</u> you.</i>

Spelling Rule 8 (page 154): Write causative verbs (that speakers recognize as causatives) with an apostrophe ' before the first letter.

Complete (maadi)	Jen komso jeg.	<i>Person chopped things.</i>	Jen dursu jeg.	<i>Person buried things.</i>
Causative (bi9aamil zol taani)	Jen ' kumsu kasan jeg.	<i>Person caused boy to chop things.</i>	Jen ' dursu kasan jeg.	<i>Person caused boy to bury things.</i>

Exercise 52

Some of the words below are not written correctly according to the spelling rules 5-8. Circle all mistakes and write each correction in the space next to the line.

(Miə 2)

E doos e waj dumuun waalg
ā maddé feg.

*He went in the well
so that (he) drink water.*

(Miə 3-4)

É gara lijī waalg-e
e gəmsəgə fega e naa é fol tədi.

*When he arrived at the well, he discovered
the water lying far down in the well.*

(Miə 10-11)

Alda e pərđi deen,
ləŋ e madaga fega beer.

(Miə 12-13)

A rasâ dooŋ ã leja tu-i,
â məró ũ rəgə daaŋ di.

(Miə 14-15)

É gara lijĩ tu-i, e rag fol muu e gaŋ
re regaad e waj ləŋ pad.

(Neer 3-4)

Salad è alde dòoso e wàj ã nèrda
risəg man è kar tazan è dege.

(Neer 5-6)

E dòos e gəmsəgə neereman
e kooso e an ufu ool.

(Neer 14-15)

É gara kəssĩ ufun-i, e doos
ləŋ e waj sim ufu aaŋ.

(Neer 17)

“Lee ã dhədə kara!”

(Fand 13-14)

Fəndi masa e bee e la gəfi wa.

(Fand 22-23)

E bee “Kolodo neen e beldâ
wa-e ba, de moraa la jis jeem wa.”

(Fand 25-26)

Jog e bəe “Wəidə de kor
man ná əni een tu wa.”

(Fand 33)

Ar u bili jog kay wa, bel jen taman.

(Cooj 2-3)

É gara a lejě é Daal-e, a gəmsəgə
jen faa ná bel Coojoo'ëen,
e an gəi bəl.

(Jen 7-8)

Nà ag bijə dhaag é nəgəi,
jen ná əni e palí tad diimuug.

(Jen 19-21)

Og gəl wa, ar jega nà arsoogə karâ wa,
ŋam üg ŋəlg.

(Assa 9)

Cəgdə uuŋgu og kay jo.

(Mij 9-12)

Anenda jen faa ná bel Mijjib tayn
e doos e əbi deel e maa iing e an

*Fox (he) jumped over him,
and drank until he was satisfied.*

*If I stepped on your back so that I can get out,
then I will get back in the well so that you
can step on my back also (and get out).*

*When he went out, he looked back at top of hole,
laughed hysterically as he left, never to return.*

*A hyena with fox began to go look for
food and a wild buffalo was with them.*

*On their way they found (offspring of) neerema
crying and resting up in the Tabaldi tree.*

*When she struck the tree,
her horns when deep down into the tree.*

“Let’s to milk this buffalo!”

Fandi refused, he said he would not pay it.

*He said, “If this egg doesn’t burst
then the government will not do anything.”*

*The people (they) said, “Let us go since
nothing bad it will happen.”*

Don’t kill all the people; just kill the one man.

*When I arrived to Dal Valley, I found
an old man named Coojo,
sitting under a Gai tree.*

*Those we left behind,
the bad person (he) fell down in front of them.*

*You don’t run if the things that frightened you
doesn’t run, or (it) will break your necks.*

Finish yourselves, you all just (go without me).

*So, that old man called Mijjib then
began to ride on him priding himself*

mosor ool é paren é mənɪlə dees.

*sitting up on the horse with an animal skin
of demonic power in his hand.*

(Tifa 3-4)

Tifən é Gæmgə əwdân buɟurgə
tad é meed é buɟurg anenda ba!

*The tying of Gæmg causes youth to
sit down in the rope of youth like this!*

(Tifa 10-11)

Bii kasag tiwdániigə ləɲ pad,
è a ɲam ã tal kor é mun te jo.

*So, let boys forever and always to be tied,
and now I want to stop talking.*

(Ozoog 6)

Jina jog fuuigə wəyêniigə
tu wəriigə oog-e ɲiinə?

*What causes men (they) to go out
to (they) marry a second wife?*

(Ozoog 12-14)

Jen fuuin e wajja tu gar é kazaam-e,
ɲam ã gəmdí jeem
é nams e nəəmdi ɲalg inigin.

*When a husband went out to work,
he tries hard to (he) provide a thing
of food to cause his children to eat.*

Spelling rules for independent pronoun and preposition (9-15)

The following sentences show why the rules 9-15 are important. The pronouns **e** ‘he’ and **ê** ‘he will’ look the same as the prepositions **é** ‘with, by, to, of’ and **è** ‘with, and’ without marking. The pronouns **a** ‘I’ and **â** ‘I will’ look the same as the reason pronoun **ã** ‘in order to’ without marking. There is a tone difference between these words in speaking; we should mark them differently in writing.

Comparing pronouns and prepositions

Pronouns	‘he’	[ē]	Jafarin e naam kolodo.	<i>Jafari (he) eats the egg.</i>
	‘he will’	[é]	Jafarin ê naam kolodo.	<i>Jafari (he) will eat the egg.</i>
	‘his’	[ē]	Jen tursə ë ɲaan.	<i>Person saw his daughter.</i>
Prepositions	‘with, by, to’	[é]	Jen leen é nams.	<i>Person came with food.</i>
	‘of’	[é]	ɲaan é Jafarin leen tu.	<i>Daughter of Jafari went out.</i>
	‘with, and’	[è]	Jafarin è ɲaawe leen tu.	<i>Jafari and a cat went out.</i>
Pronouns	‘I’	[á]	A bellda toon.	<i>I beat the cow.</i>
	‘I will’	[â]	Â bellda toon.	<i>I will beat the cow.</i>
	‘in order to’	[ã]	Jen leen ã bellda toon.	<i>Person came in order to beat the cow.</i>

Spelling Rule 9 (page 25, 32): Write the up mark (maashi fawg) on the preposition (harf jar) **é**, **í** ‘to, in, at, with, by, of’ used for goal (haatif), time (saa9a), location (mæl), tool (idda), subject (istalim ifi9il), and the preposition **é**, **í** ‘of’ possession (hag, bitaa9).

Preposition (harf jar) **é**, **í** ‘to, in at, by, with’ and **é**, **í** ‘of’

	before vowel a, o, e	before vowel ə, u, i
Tool (idda)	E dojjaaga é saalg. <i>He stoned them with stones.</i>	E dojjaaga í miidəg. <i>He stoned them with stones.</i>

Goal (haatif)	A wajja dumuun é Daal.	<i>He went to Daal.</i>	A wajja dumuun í Kærtuum.	<i>He went to Khartoum.</i>
Possession (hag, bitaa9)	ɲalg é salada	<i>children of hyena</i>	ɲalg í bərd	<i>children of lion</i>

Spelling Rule 10 (page 33): Write the down mark (maashi tiht) è, ì on the preposition used for accompaniment (ma9) ‘with, and’.

Preposition (harf jar) è, ì ‘with, and’

	before vowel a, o, e	before vowel ə, u, i
Accompaniment (ma9)	Salad è alde wajja. <i>Hyena and fox went.</i>	Jafarin ì mæidi wajja. <i>Jafari and old man went</i>

Spelling Rule 11 (page 40): Leave the common subject pronoun e ‘he, they’ without any mark. (It only comes before a verb (fi9il). It comes before any vowel.)

Pronoun (domir) e ‘he’ (huwwa)

before vowel a, o, e	before vowel ə, u, i
E ɲammsa jeg. <i>He broke things.</i>	E pərsə jeg. <i>He attached things.</i>
E corso toon. <i>He helped the cow.</i>	E dursu jeg. <i>He buried things.</i>
E bellde jeg. <i>He hit things.</i>	E firsə jeg. <i>He smelled things.</i>

Spelling Rule 12 (page 62): Write possessive pronouns (domir hag, bitaa9) for body parts or family members with eyes (9uyuun) ë ‘his/her’.

Possessive pronouns (domir hag, bitaa9)

ä fand <i>my cheek</i>	ä taaza <i>my grandmother</i>
ö fand <i>your (sg) cheek</i>	ö taaza <i>your (sg) grandmother</i>
ë fand <i>his/her cheek</i>	ë taaza <i>his/her grandmother</i>
äg fəndəg <i>our cheeks</i>	äg taazad <i>our grandmother</i>
üg fəndəg <i>your (pl) cheeks</i>	üg taazad <i>your (pl) grandmother</i>
ëg fəndəg <i>their cheeks</i>	ëg taazad <i>their grandmother</i>

Spelling Rule 13 (page 48): Write subject pronouns before reason verbs (fi9il bee sabab) with a snake (dabiib) ã ‘in order to’.

Pronouns before reason verbs (domir gidaam fi9il bee sabab)

A leen ã gal. <i>I came in order that (I) run.</i>
U liin ù gəl. <i>You (sg) came in order that (you) run.</i>
E leen ã galda. <i>(S)he came in order that (he) runs.</i>
Ag leen ã galda. <i>We came in order that (we) run.</i>
Ug liin ù gəldə. <i>You (pl) came in order that (you) run.</i>
E lèen ã galda. <i>They came in order that (they) run.</i>

Spelling Rule 14 (page 42): Write future subject pronouns (domir fil mustagbal) with a tent (xayma) ê. Write other subject pronouns without any mark.

Future pronouns (domir fil mustagbal)

Future		Present	
Â gal.	<i>I will run.</i>	A gal.	<i>I run.</i>
Û gəl.	<i>You (sg) will run.</i>	U gəl.	<i>You (sg) run.</i>
Ê gal.	<i>(S)he will run.</i>	E gal.	<i>(S)he run.</i>
Agâ gal.	<i>We will run.</i>	Ag gal.	<i>We run.</i>
Ugû gəl.	<i>You (pl) will run.</i>	Ug gəl.	<i>You (pl) run.</i>
Egâ gâl.	<i>They will run.</i>	E gâl. Eg gâl.	<i>They run.</i>

Spelling Rule 15 (page 40, 120): Write the down mark (maashi tiht) ` on the first vowel of a verb after the pronoun **e** or **eg** ‘they’ (as in **e gâl** ‘they run’). But do not write the down mark on verbs with subject suffixes or unmentioned subject suffixes.

Incomplete (mudaari9)		Complete (maadi)	
A gal.	<i>I run.</i>	A galda	<i>I ran.</i>
U gəl.	<i>You (sg) run.</i>	U gəldə	<i>You (sg) ran.</i>
E gal.	<i>(S)he run.</i>	E galda	<i>(S)he ran.</i>
Ag gal.	<i>We run.</i>	Ag galda	<i>We ran.</i>
Ug gəl.	<i>You (pl) run.</i>	Ug gələ	<i>You (pl) ran.</i>
E gâl. Eg gâl.	<i>They run.</i>	E gâlda. Eg gâlda.	<i>They ran.</i>

In *Cooj 11-12*, the subject suffix –**fiğə** ‘they’ is on the verb **nəəmdfiğə** ‘so that they eat’. We do not write the down mark on this verb because the meaning is clearly understood from the subject suffix.

(Cooj 11-12)

Miin a gan tu,
miən a gafân jog fañan ã **nəəmdfiğə**.

*The chicken I am throwing away,
(but) the goat I am giving to old men to eat.*

In *Tifa 1-2*, the unmentioned subject suffix –**ana** is on the verb **tiwsóniigə** ‘was tied up’. We do not write the down mark on this verb because there is no mentioned subject in this sentence.

(Tifa 1-2)

Kasaga e bür e **tiwsóniigə** wa'ee-ne,
òr koreega og əəg tifiij tifiij.

*When boys remain not tied up,
they mix words in place of mouths quickly.*

Exercise 53

Some of the words below are not written correctly according to the spelling rules 9-15. Circle all mistakes and write each correction in the space next to the line.

(Miə 1)

Miə man naamănê i ulgi mañ wa.

There was a goat beaten badly by thirst.

(Miə 12-13)

A rassâ dooñ a leja tu-i,
a mərə u rəgə daañ di.

*If I step on your back so that I can get out,
then I will get back in the well so that you
can step on my back also (and get out).*

(Neer 1-2)

Cawr neen e salada e ald e jeg e
leeleega biig nà an leeleege.

*This is a story of a hyena, of a fox, and of some
things (animals) of the grasses that remain
in the grasses.*

(Neer 3-4)

Salad e alde doosso e waj a nerda
risæg man e kar tazan e dege.

*A hyena with fox began to they go to look for
food and a wild buffalo was with them.*

(Neer 5-6)

E doos e gəmsəgə neereman
e koosso e an ufu-ool.

*They began to find (child of) neerma
crying and resting up in the Tabaldi tree.*

(Neer 8-10)

Anenda e doos e bag aŋen
a gəldīgən i ufun tad
a garda a naamda ɲalg e neereman.

*Then they elicited the help of an elephant
to break down to the Tabaldi tree for them
so as to eat the offspring of the neerema.*

(Neer 11-13)

E doos e bag kara di e gəldīn
deen ná tad di, war a garda
e gəldīn deen ná tad wa.

*They began to grab the buffalo in order
to break it down for them, but she was not
able to break it down for them.*

(Fand 34-35)

Jen e billi de kund, moon e
bad gəɫə ləɲ tu e tir.

*A person (he) shot him in his chest, the bullet
penetrated the shield so that he died.*

(Jafar 1)

Jafarin i məid kuudi wajja i wiləns.

Jafari with an man of Kuud clan went to hunt.

(Jen 4-6)

Mintaazee ag koyj ag tal dhaag ag bij
ag golgo nà dhaag een e ɲəæg.

*After that, two of us passed (it) and
left our two companions to behind.*

(Jen 18-19)

E dojjaaga i miidəg foroj wa bə-i,
a golgo ɲaam a galda, a bi'īgən, "Wa!"

*When it pelted us with not few stones, my
colleagues wanted to run, I told them "No!"*

(Assa 8-9)

A ɲam Hashima a jiddə e a wardé
ɛnə rade.

*I want Hashim to (he) make and (he) get me a
radio.*

(Min 3-4)

Baarga azən anən e jog Goore.

The Baggara were coming with people of Goor.

(Ozoog 15-17)

Anenda Tel e kundu e ad e wayda,
e e təbūn jeg e talg.

*Therefore, God his heart it will be to joy,
and He will add to you things of many.*

(Ozoog 18-19)

Ozoog, əddə e kor dogo jiigə e
kor e Tel e man-e,
u gərdə u əddə ma maɲ.

*Women, live only by your husbands'
orders and by God's commands,
you will be able to (you) live very well.*

Spelling rules for verb suffixes –an, -ən (16-20)

The following sentences show why the rules 16-20 are important. Tone distinguishes these

suffixes in speaking; they would all look the same in writing without being marked differently.

Comparison of verb suffixes

Incomplete		E dur kolodo.	<i>He buries an egg.</i>
Continuous Past	[ǎn]	E durǎn kolodo.	<i>He was burying an egg.</i>
Continuous Present	[án]	E durân kolodo.	<i>He is burying an egg.</i>
Receiver 'for me'	[ǎn]	E durǎn kolodo.	<i>He buries an egg for me.</i>
Unmentioned Object	[an]	E durǎn.	<i>He buries (something).</i>
Unmentioned Subject	[ǎn]	Durǎniigə kolodo.	<i>Eggs are buried for them (by someone).</i>

Spelling Rule 16 (page 136): Write a valley (waadi) on –ǎn or –ǎn of continuous past verbs.

Spelling Rule 17 (page 136): Write a tent (xayma) on –ân or –ân of continuous present verbs.

For the suffix - ǎn, write the tent on the letter before n (as in feǎn 'is releasing' buǎn 'is cultivating')

Continuous Past (maadi mustamiir)		Continuous Present (mudaari9 mustamiir)	
E ɲammǎn jeg.	<i>He was breaking things.</i>	E ɲammân jeg.	<i>He is breaking things.</i>
E firǎn jeg.	<i>He was smelling things.</i>	E firân jeg.	<i>He is smelling things.</i>
E corǎn toon.	<i>He was helping the cow.</i>	E corân toon.	<i>He is helping the cow.</i>
E durǎn jeg.	<i>He was burying things.</i>	E durân jeg.	<i>He is burying things.</i>
E pərǎn jeg.	<i>He was attaching things.</i>	E pərân jeg.	<i>He is attaching things.</i>
E bellǎn jeg.	<i>He was beating things.</i>	E bellân jeg.	<i>He is beating things.</i>

Continuous Past (maadi mustamiir) on war 'take'		Continuous Present (mudaari9 mustamiir) on war 'take'	
A wərǎn jeg.	<i>I was taking things.</i>	A wərân jeg.	<i>I am taking things.</i>
U wərǎn jeg.	<i>You(sg) were taking things.</i>	U wərân jeg.	<i>You(sg) are taking things.</i>
E wərǎn jeg.	<i>(S)he was taking things.</i>	E wərân jeg.	<i>(S)he is taking things.</i>
Ag wərǎn jeg.	<i>We were taking things.</i>	Ag wərân jeg.	<i>We are taking things.</i>
Ug wərǎn jeg.	<i>You(pl) were taking things.</i>	Ug wərân jeg.	<i>You(pl) are taking things.</i>
E wərǎn jeg.	<i>They were taking things.</i>	E wərân jeg.	<i>They are taking things.</i>

Spelling Rule 18 (page 56, 173): Write a snake (dabiib) –ǎn on the first vowel of receiver pronouns on verbs.

Receiver pronoun 'for me' (lay)	Receiver pronouns on war 'take' (domir lay)
E ɲammǎn jeg. <i>He breaks things for me.</i>	Jen wərsǎn jeg. <i>Person took things for me.</i>
E firǎn jeg. <i>He smells things for me.</i>	Jen wərsûn jeg. <i>Person took things for you (sg).</i>
E curǎn toon. <i>He helps the cow for me.</i>	Jen wərsîn jeg. <i>Person took things for him/her.</i>
E durǎn jeg. <i>He buries things for me.</i>	Jen wərsǎgən jeg. <i>Person took things for us.</i>
E pərǎn jeg. <i>He attaches things for me.</i>	Jen wərsûgun jeg. <i>Person took things for you (pl).</i>

E billǎn jeg.	<i>He beats things for me.</i>	Jen wǎrsǐgǎn jeg.	<i>Person took things for them.</i>
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Spelling Rule 19 (page 151): Write eyes (ɔuyuun) on **-ǎn** or **-ǎn** of verbs with an unmentioned object (alhaaja istelim ilfi9il ma maktuub) (Antipassive).

Unmentioned object (alhaaja istelim ilfi9il ma maktuub)	Unmentioned object on war 'take' (alhaaja istelim ilfi9il ma maktuub)
E ɲammǎnsa. <i>He broke (something).</i>	A warǎnsa. <i>I took (something).</i>
E firǎnsa jeg. <i>He smelled (something).</i>	U wǎrǎnsǎ. <i>You(sg) took (something).</i>
E corǎnso toon. <i>He helped (someone).</i>	E warǎnsa. <i>(S)he took (something).</i>
E durǎnsu jeg. <i>He buried (something).</i>	Ag warǎnsa. <i>We took (something).</i>
E pǎrǎnsa jeg. <i>He attached (something).</i>	Ug wǎrǎnsǎ. <i>You(pl) took (something).</i>
E bellǎnsa jeg. <i>He beat (something).</i>	E wǎrǎnsa. <i>They took (something).</i>

Spelling Rule 20 (page 162): Write an up mark (maashi fawg) **-ǎna**, **-ǎ** on the first vowel of the unmentioned subject suffix (alfi9il mabni majhuul) (Passive).

Unmentioned subject on complete verbs (Mabni majhuul bee alfi9il maadi)	Unmentioned subject on warsa 'take' with object pronouns (bee domiir istalim ifi9il)
ɲammsǎna jeg. <i>Things were broken (by s.m.).</i>	Warsǎna. <i>I was taken (by s.m.).</i>
Firsǎnǎ jeg. <i>Things were smelled (by s.m.).</i>	Warsǎno. <i>You (sg) were taken (by sm)</i>
Corsǎna toon. <i>The cow was helped (by s.m.).</i>	Wǎrsǎni. <i>(S)he was taken (by s.m.).</i>
Dursǎnǎ jeg. <i>Things were buried (by s.m.).</i>	Warsǎnaaga. <i>We were taken (by s.m.).</i>
Pǎrsǎnǎ jeg. <i>Things were attached (by s.m.).</i>	Warsǎnoogo. <i>You(pl) were taken (by sm)</i>
Bellǎna jeg. <i>Things were beaten (by s.m.).</i>	Wǎrsǎniigǎ. <i>They were taken (by s.m.).</i>
	(check these)

Unmentioned subject on incomplete verbs (Mabni majhuul bee alfi9il mudaari9)	Unmentioned subject on war 'take' with object pronouns (bee domiir istalim ifi9il)
ɲammǎ jeg. <i>Things are broken (by s.m.).</i>	Warǎna. <i>I am taken.</i>
Firǎ jeg. <i>Things are smelled (by s.m.).</i>	Warǎno. <i>You (sg) are taken.</i>
Corǎ toon. <i>The cow is helped (by s.m.).</i>	Wǎrǎni. <i>(S)he is taken.</i>
Durǎ jeg. <i>Things are buried (by s.m.).</i>	Warǎnaaga. <i>We are taken.</i>
Pǎrǎ jeg. <i>Things are attached (by s.m.).</i>	Warǎnoogo. <i>You(pl) are taken.</i>
Bellǎ jeg. <i>Things are beaten (by s.m.).</i>	Wǎrǎniigǎ. <i>They are taken.</i>
	(check these)

Exercise 54

Some of the words below are not written correctly according to the spelling rules 16-20. Circle all mistakes and write each correction in the space next to the line.

(Fand 1-2)

Fǎndin é gara dawsé moraagee-ne
belan jirsig dhaag jo.

*When Fandi (he) fought government, he
was having only two piasters.*

(Fand 5-6)

Enna gəl Fəndi bəgsənin
lijji í Kərtuum te.

(Fand 7)

Gəfəniḡən wara man
é gara dafana talo-ne.

(Fand 12-13)

Moraa əzi taan beən Fəndin e gawda
gurus taan.

(Fand 24)

É kolodo dursənə eel tade
ba bellda wa.

(Fand 32-33)

“Neesan jen ná leeḡ é golgo ti.
Ar u billi jog kay wa, bell jen taman.”

(Jen 15-16)

É naanda yaan, ag wajja waa-eelḡ
feedool jo, aga kafan.

(Mij 4-5)

Jog Gooro
ba əssəḡən jeg əḡi.

(Tifa 1-2)

Kasaga e bür e tiwsəniḡə wa'ee-ne,
òr koreega og əḡ tifiij tifiij.

(Tifa 3-4)

Tifən é Gəəmgə 'əwdən buḡurgə
tad é meed é buḡurg anenda ba!

(Tifa 7)

Jogo nà tiwsənī təl é faag é faag,
awan é bugəḡḡ.

(Ozoog 4-5)

Jog palge nà u bil,
Tel gəwsi uguun gafa é jo maree.

(Ozoog 15-16)

Anenda Tel è kundu e ad é wayda,
è e təbun jeg é talḡ.

*For this reason, Fandi was captured by them
(officials) when he arrived in Khartoum.*

*A receipt is given to them (citizens)
when the tax money was being collected.*

*The government (it) was coming again, again
requesting Fandi to pay the money.*

*And the egg was being put in the ground
with its head down did not burst.*

*Aim at the man who is leading the others; You
don't kill all the people; just kill the one man.*

*On another day, we also went in the water valley
early in the morning was drawing water.*

*The Goor
tribe, well . . . became for us enemies.*

*When boys remain not tied up (with rules),
they mix words in place of mouths quickly.*

*The tying of Gəəmg enables youth to
sit down in the rope of youth like this!*

*The people who are tied, sit in rows of lines,
sitting in groups.*

*The young people you have,
God gave them to you for good reason.*

*Therefore, God his heart it will be pleased,
He will add to you many blessings.*

Spelling rules for verb suffixes –e, -i (21-28)

The following sentences show why the rules 21-28 are important. Tone distinguishes these suffixes in speaking; they would all look the same in writing without being marked differently.

Comparison of verb suffixes

Complete		Jen tursə miən.	<i>Person saw the goat.</i>
Object pronoun	[i]	Jen tursi.	<i>The person saw it.</i>
Special object pronoun	[é]	Jaa e ɲəŋje paren-e, jen tursî.	<i>If boy files the bag, the person will see it (result).</i>
Subject suffix on verb	[é]	Jen tursí miən.	<i>The person (he) saw the goat.</i>
Subject-after-verb	[é]	Miə tursî jen.	<i>It was the goat the person saw.</i>
Receiver pronoun	[in]	Jen tursin miən.	<i>The person saw the goat for him.</i>
Dependent	[i]	É gara jen tursi miən-i, . .	<i><u>When</u> the person saw the goat,</i>
Condition	[é]	Jen tursi miən-i, . . .	<i><u>If</u> the person saw the goat,</i>
Relative singular	[é]	Jen ná tursi leen tu.	<i>The person <u>who</u> saw it went out.</i>
Relative plural	[è]	Jogo nà tursi leen tu.	<i>The people <u>who</u> saw it went out.</i>

Spelling Rule 21 (page 52, 168): Write the tent mark (xayma) –ê, -êega on the first vowel of special object pronouns on verbs (doomir xaasa bistalim ilfi9il).

Object pronoun	É gara jen ɲəŋji paren-e, â lee wərsi.	<i>When the person has sanded the leather bag, I will come take it.</i>
Special object pronoun	Jen e ɲəŋjê paren-e, â lee warsê.	<i>If the person has sanded the leather bag, I will come take it.</i>

Special object pronoun -ê, -î ‘it’ (domiir xaasa bistalim ilfi9il)	Special object pronoun -êega, -îigə ‘them’ (doomir xaasa bistalim ilfi9il)
E ɲammsê. <i>He broke it.</i>	E ɲammsêega. <i>He broke them.</i>
E firsî. <i>He smelled it.</i>	E firsîigə. <i>He smelled them.</i>
E corsê. <i>He helped it.</i>	E corsêega. <i>He helped them.</i>
E dursî. <i>He buried it.</i>	E dursîigə. <i>He buried them.</i>
E pərsî. <i>He attached it.</i>	E pərsîigə. <i>He attached them.</i>
E belldê. <i>He beat it.</i>	E belldêega. <i>He beat them.</i>

Spelling Rule 22 (page 52, 168): Do not write any mark on common object pronouns (doomir 9aadi bistalim ilfi9il).

Object pronoun -i ‘it’ (bistalim ilfi9il)	Object pronoun -iigə ‘them’ (bistalim ilfi9il)
Jen ɲəmmsi. <i>Person broke it.</i>	Jen ɲəmmsiigə. <i>Person broke them.</i>
Jen firsî. <i>Person broke it.</i>	Jen firsîigə. <i>Person smelled them.</i>
Jen cursî. <i>Person helped him.</i>	Jen cursîigə. <i>Person helped them.</i>
Jen dursî. <i>Person buried it.</i>	Jen dursîigə. <i>Person buried them.</i>
Jen pərsî. <i>Person attached it.</i>	Jen pərsîigə. <i>Person attached them.</i>
Jen billdi. <i>Person beat it.</i>	Jen billdiigə. <i>Person beat them.</i>

Object pronouns (domir 9aadi bistalim ilfi9il) on war ‘take’	Special object pronouns (domir xaasa bistalim ilfi9il) on war ‘take’
Jen warsa. <i>Person took me.</i>	
Jen warso. <i>Person took you (sg).</i>	
Jen wərsi. <i>Person took him.</i>	Jen warsê. <i>Person took him</i>

Jen warsaaga.	<i>Person took us.</i>		
Jen warsoogo.	<i>Person took you (pl).</i>		
Jen wərssiigə.	<i>Person took them.</i>	Jen warsêega.	<i>Person took them</i> <i>(result of condition).</i>

Spelling Rule 23 (page 46, 178): Write the up mark (maashi fawg) –**é**, –**í**, –**éega**, –**íigə** on the first vowel of subject suffixes on verbs (domir bi9aamil ilfi9il).

Subject suffix – é , – í ‘he’ (bi9aalim ilfi9il)		Subject suffix – éega , – íigə ‘they’ (bi9aalim ilfi9il)	
Jen ɲammsé jeg.	<i>Person broke things.</i>	Jogo ɲammséega jeg.	<i>People broke things.</i>
Jen firsí jeg.	<i>Person smelled things.</i>	Jogo firsíigə jeg.	<i>People smelled things.</i>
Jen corsé toon.	<i>Person helped the cow.</i>	Jogo corséega toon.	<i>People helped the cow.</i>
Jen dursí jeg.	<i>Person buried things.</i>	Jogo dursíigə jeg.	<i>People buried things.</i>
Jen pərsí jeg.	<i>Person attached things.</i>	Jogo pərsíigə jeg.	<i>People attached things.</i>
Jen belldé jeg.	<i>Person beat things.</i>	Jogo belldéega jeg.	<i>People beat things.</i>

Subject suffixes (domir bi9aalim ilfi9il) on verb **war** ‘take’ [check these]

Complete		Continuous past	
A warsé jeg.	<i>I took things.</i>	A warǎné jeg.	<i>I was taking things.</i>
U wərsí jeg.	<i>You (sg) took things.</i>	U wərǎní jeg.	<i>You (sg) were takg ths.</i>
E warsé jeg.	<i>(S)he took things.</i>	E warǎné jeg.	<i>(S)he was taking ths.</i>
Ag warsáa jeg.	<i>We took things.</i>	Ag warǎnáa jeg.	<i>We were taking ths.</i>
Ug wərsúu jeg.	<i>You (pl) took things.</i>	Ug wərǎnúu jeg.	<i>You (pl) were takg ths.</i>
Ega warséega jeg.	<i>They took things.</i>	Ega wərǎnéega jeg.	<i>They were taking ths.</i>
Incomplete		Reason	
A wərí jeg.	<i>I take things.</i>	A leen ã wará jeg.	<i>I came to take thgs.</i>
U wərí jeg.	<i>You (sg) take things.</i>	U leen ù wərǎ jeg.	<i>You(sg) came to t ths.</i>
E wərí jeg.	<i>(S)he takes things.</i>	E leen ã warré jeg.	<i>(S)he came to take ths.</i>
Ag waráa jeg.	<i>We take things.</i>	Ag leen ã warráa jeg.	<i>We came to take ths.</i>
Ug wərúu jeg.	<i>You (pl) take things.</i>	Ug leen ù wərrúu jeg.	<i>You (pl) came to t ths.</i>
Ega wəríigə jeg.	<i>They take things.</i>	Ega leen ã wərríigə jeg.	<i>They came to take ths.</i>

Spelling Rule 24 (page 25, 44, 158): Write the tent (xayma) on –**ê** or –**î** of verbs with a noun subject after it (isim bi9aamil ilfi9il wara alfi9il) (Ergative agent for object focus).

Noun subject jen ‘person’ after verb (isim bi9aamil ilfi9il wara alfi9il)		Noun subject jog ‘person’ after verb (isim bi9aamil ilfi9il wara alfi9il)	
Jeg ɲammsê jen.	<i>Person broke things.</i>	Jeg ɲammsê jog.	<i>People broke things.</i>
Jeg firsî jen.	<i>Person smelled things.</i>	Jeg firsî jog.	<i>People smelled things.</i>
Toon corsê jen.	<i>Person helped the cow.</i>	Toon corsê jog.	<i>People helped the cow.</i>
Jeg dursî jen.	<i>Person buried things.</i>	Jeg dursî jog.	<i>People buried things.</i>
Jeg pərsî jen.	<i>Person attached things.</i>	Jeg pərsî jog.	<i>People attached things.</i>
Jeg belldê jen.	<i>Person beat things.</i>	Jeg belldê jog.	<i>People beat things.</i>

Spelling Rule 25 (page 174): Write a snake (dabiib) –**ĩn** on the first vowel of receiver

pronouns on verbs (domiir lay 9ala alfi9il).

Receiver pronoun ‘for him’ (layo)	Receiver pronouns on war ‘take’ (domir lay)
Jen nǝmmsĩn jeg. <i>Person broke things for him.</i>	Jen wǝrsǝn jeg. <i>Person took things for me.</i>
Jen firsĩn jeg. <i>Person smelled things for him.</i>	Jen wǝrsũn jeg. <i>Person took things for you (sg).</i>
Jen cursĩn toon. <i>Person helped the cow for him.</i>	Jen wǝrsĩn jeg. <i>Person took things for him/her.</i>
Jen dursĩn jeg. <i>Person buried things for him.</i>	Jen wǝrsǝgǝn jeg. <i>Person took things for us.</i>
Jen pǝrsĩn jeg. <i>Person attached things for him.</i>	Jen wǝrsũgun jeg. <i>Person took things for you (pl).</i>
Jen billdĩn jeg. <i>Person beat things for him.</i>	Jen wǝrsĩgǝn jeg. <i>Person took things for them.</i>

Spelling Rule 26 (page 103, 185): Write the valley (waadi) on –ĩ, –ĩgi , etc. on dependent verbs (alfi9il fi jumli muhtaj jumli taani hatta biga kaamil) (Subordinate). Write the dash - (faasil) before –e, -i at the end of a dependent part of a sentence.

- É gara jen tursĩ miǝn-i, bee, “Liddu ǎ nǝmdi.” (?) *When the person saw the goat, he said, “Let us eat it.”*
- É kora jen tursĩ miǝn-i, bee, “Liddu ǎ nǝmdi.” (?) *Because the person saw the goat, he said, “Let us eat it.”*
- Jen nǝmsa ǎ turdǎ miǝn, **war** jen tursĩ miǝn-i wa. *The person wanted to see the goat, but the person didn’t see the goat.*

Dependent –ĩ (ilfi9il fi jumli muhtaj jumli taani hatta biga kaamil)

- É gara jen nǝmmsĩ jeg-e, . . . *When the person broke things, . . .*
- É gara jen firsĩ jeg-e, . . . *When the person smelled things, . . .*
- É gara jen cursĩ toon-e, . . . *When the person helped the cow, . . .*
- É gara jen dursĩ jeg-e, . . . *When the person buried things, . . .*
- É gara jen pǝrsĩ jeg-e, . . . *When the person attached things, . . .*
- É gara jen billdĩ jeg-e, . . . *When the person beat things, . . .*

Dependent verb **war** ‘take’ with subject pronouns (ilfi9il fi jumli muhtaj jumli taani hatta biga kaamil)

- É gara a warsǝ jeg-e, . . . *When **I** took things, . . .*
- É gara o wǝrsĩ jeg-e, . . . *When **you (sg)** took things, . . .*
- É gara e wǝrsĩ jeg-e, . . . *When **(s)he** took things, . . .*
- É gara ag warsǎ jeg-e, . . . *When **we** took things, . . .*
- É gara og wǝrsũ jeg-e, . . . *When **you (pl)** took things, . . .*
- É gara ega wǝrsĩgi jeg-e, . . . *When **they** took things, . . .*

Spelling Rule 27 (page 103, 186): Write the tent (xayma) on –ê, –î, etc. on condition verbs (ilfi9il ba9d low kaan) (Subordinate). Write the dash - (faasil) before –e, -i at the end of a

condition part of a sentence.

Condition –ê, -î (ilfi9il ba9d low kaan)

Jen nammsê jeg-e, . . .	<i>If the person broke things, . . .</i>
Jen firsê jeg-e, . . .	<i>If the person smelled things, . . .</i>
Jen corsê toon-e, . . .	<i>If the person helped the cow, . . .</i>
Jen dursê jeg-e, . . .	<i>If the person buried things, . . .</i>
Jen pãrsê jeg-e, . . .	<i>If the person attached things, . . .</i>
Jen belldê jeg-e, . . .	<i>If the person beat things, . . .</i>

Condition verb war ‘take’ with subject pronouns
(ilfi9il ba9d low kaan)

A warsê jeg-e, . . .	<i>If I took things, . . .</i>
O warsê jeg-e, . . .	<i>If you (sg) took things, . . .</i>
E warsê jeg-e, . . .	<i>If (s)he took things, . . .</i>
Ag warsâ jeg-e, . . .	<i>If we took things, . . .</i>
og wãrsû jeg-e, . . .	<i>If you (pl) took things, . . .</i>
Eg warsâ jeg-e, . . .	<i>If they took things, . . .</i>

Spelling Rule 28 (page 108, 191): Write the up mark (maashi fawg) on **ná** after a singular noun (isim mufrad). Write the down mark (maashi tiht) on **nà** after a plural noun (isim jami9). Write eyes (9uyuun) -ë, -i at the end of a relative part of a sentence (bee alethi) (when the noun is known).

Relative singular ná (bee alethi ba9d isim mufrad)

Jen ná nammsa jegë leen tu.	<i>The person who broke things went out.</i>
Jen ná firsə jegë leen tu.	<i>The person who smelled things went out.</i>
Jen ná corso toonë leen tu.	<i>The person who helped the cow went out.</i>
Jen ná dursə jegë leen tu.	<i>The person who buried things went out.</i>
Jen ná pãrsə jegë leen tu.	<i>The person who attached things went out.</i>
Jen ná bellda jegë leen tu.	<i>The person who beat things went out.</i>

Relative plural nà (bee alethi ba9d isim jami9)

Jogo nà nammsa jegë leen tu.	<i>The people who broke things went out.</i>
Jogo nà firsə jegë leen tu.	<i>The people who smelled things went out.</i>
Jogo nà corso toonë leen tu.	<i>The people who helped the cow went out.</i>
Jogo nà dursə jegë leen tu.	<i>The people who buried things went out.</i>
Jogo nà pãrsə jegë leen tu.	<i>The people who attached things went out.</i>
Jogo nà bellda jegë leen tu.	<i>The people who beat things went out.</i>

Relative ná with verb war ‘take’ and object pronouns after singular noun
(ilfi9il ba9d alethi wa isim mufrad)

Jen ná warsa'ë leen tu.	<i>The person who took me went out.</i>
Jen ná warso'ë leen tu.	<i>The person who took you (sg) went out.</i>
Jen ná wãrsi leen tu.	<i>The person who took him/her went out.</i>
Jen ná warsaagë leen tu.	<i>The person who took us went out.</i>

Jen **nà** warsoogë leen tu. *The person who took you (pl) went out.*
 Jen **nà** wərssiigĩ leen tu. *The person who took them went out.*

Relative **nà** with verb **war** ‘take’ and object pronouns after plural noun
 (ilfi9il ba9d alethi wa isim jami9)

Jogo **nà** warsa'ë leen tu. *The people who took me went out.*
 Jogo **nà** warso'ë leen tu. *The people who took you (sg) went out.*
 Jogo **nà** wərssi leen tu. *The people who took him/her went out.*
 Jogo **nà** warsaagë leen tu. *The people who took us went out.*
 Jogo **nà** warsoogë leen tu. *The people who took you (pl) went out.*
 Jogo **nà** wərssiigĩ leen tu. *The people who took them went out.*

Exercise 55

Some of the words below are not written correctly according to the spelling rules 21-28. Circle all mistakes and write each correction in the space next to the line.

(Miə 1)

Miə man naamăne í ulgi maŋ wa.

There was a goat thirst was beating badly.

(Miə 3-4)

É gara lijji waa-eelge
 e gəmsəgə feɡa e naa é fol tədi.

*When he arrived at the well, he discovered
 the water lying far down in the well.*

(Miə 12-13)

A rassa dooŋ ã leja tui,
 â mərə ũ rəgə daaŋ di.

*If I stepped on your back so that I can get
 out, then I will return back in well so that*

(Neer 19-20)

Ag curəə too man tad.

We tied down a cow.

(Neer 27-29)

É kuwə aneen é segard man wa aneen,
 gəl e ware í uuni war,
 ɲalg é salada ã məddiigə wa.

*Since froth does not have by one strength,
 therefore the wind carried it away,
 and the children of hyena they never drank it.*

(Neer 31-32)

E bee inə “Salada”, e bee,
 “U wər uuŋ cab aneen u bəgəgən.

*He said to him, “Hyena,” he said,
 “You go by yourself and bring us some fire.*

(Fand 1-2)

Fəndin é gara dawse moraageene belən
 jirsig dhaag jo.

*When Fandi (he) fought government, he had
 only two piasters.*

(Fand 2-3)

Massa jogo gəl bee e
 la gəfi wa.

*(He) denied the people (local officials), saying
 he would not give it (money).*

(Fand 9-11)

Beel man tazan tu, è gawsa guruusi ,
 e gəfuni doos.

*There was a single metal token, and when (a
 person) gave money, he gave it to you.*

(Fand 14)

Niinə ware maanə naane?

*These refusals accomplished what?
 came out to him (with brutality).*

(Fand 19-22)

Jen Kuul belâne Jadeer
een é Taw. Wəri gaama tu,
jogo e durdu kolodo tad.

(Fand 22-23)

E bee, “Kolodo neen e bellda
wae ba, de moraa la jis jeem wa.”

(Jafar 3-4)

É gara jogo fiñiisiigi cili, eg dòos
eg làdaga tu.

(Cooj 4)

A tisin a bi'in, “Jen faan, ta isi, bəi?”

(Cooj 11-12)

Miin a gan tu,
miən a gafān jog fajan ā nəəmdiigə.

(Jen 14)

Naanda naan jo a tursi,
jega asaam na ərsəniigə oge.

(Jen 16-17)

É gara ag lejjae, jen man
na əni e doos e dojaaga í miidəg.

(Jen 23)

Ag wajag biji, jaam 'kəəmsi deen wa.

(Assa 5)

Kora kor na əni.

(Mip 6-6b)

Baarga teeze belāneega mosoreege ba,

(Tifa 8-9)

Jen na bel og iiniini nili,
è na bili wa'eene nili jo di.

(Tifa 9-10)

Kəsəñi na aw na é faag é faage
ta tins, è nel andasa na wayde.

(Ozoog 11-12)

Na an tøyəgi Tel gəfigən jeg
è koreega na wiəg.

(Ozoog 16-17)

Jog na àn é kor iini wa'eene,
andas iyəni ən jo di.

*A Kuuləəg person (he) called Jader
was going to Taw. He brought people of
Gaam hill in order to hide an egg in ground.*

*He said, “If this egg doesn't burst
then the government will not do anything.”*

*When the people heard the horn, they ran
out (to participate in the hunt).*

I asked him, “How are you old man?”

*The chicken I am throwing away, (but) the
goat I am giving to old men to (they) eat.*

*It was only that day in which I saw it—
things which were frightening us in that place.*

*When we arrived, the certain person
that bad began pelting us with stones.*

We left it, there was no one it bothered.

She speaks word that is bad to me.

The Baggara (they) had horses.

When

*the person that has his place knows it, and when
the one that doesn't have it knows it also.*

*The friendship that sitting which in lines is
full of teaching and results in the life that good.*

*That (God) who stays in their homes, God gives
them things and situations which are good.*

*When those people who do not obey His word,
their lives are bad.*

Gæmg stories

The words on the previous pages are found in the following stories. The abbreviations used in the stories are as follows:

<u>Abbreviations</u>		REL	relativizer
ACM	accompaniment	SG	singular
CAUS	causative	SBO	dependent final (subordinate)
COMP	completive	SBO.wh	dependent ‘when’
COP	equal sign (copula)	SBO.if	condition ‘if’
COP.P	past copula	SBO.bc	dependent ‘because’
CONT.N	present continuous	SBJV	reason (subjunctive)
CONT.P	past continuous	SMS	subject suffix after verb
D	direction	NOM	verbal noun
DAT	receiver (dative)	<u>Pronouns are glossed as follows:</u>	
DEF	definite	1	first person
DIRN	derivational noun	2	second person
ERG	subject-after-verb (ergative)	3	third person
GEN	possessor (genitive)	s	singular
INF	infinitive	p	plural
IMP	command (imperative)	N	subject (nominative)
INCP	incompletive	A	object (accusative)
PAS	unmentioned subj (passive)	D	receiver (dative)
PF	perfective	P	possessor
PL	plural	R	reflexive
PP	prepositional prefix	O	object of preposition
QM	question marker		

The following stories were originally published in *A grammar of Gæmg, A Nilo-Saharan Language of Sudan* by Timothy M. Stirtz in 2011. Each story is introduced with some information.

Miə e alde (Miə)

The Goat and the Fox

Folk tale narrative by unknown author

1. Miə man naamănê í ulgi maŋ wa.
 Miə măn nāām-án-ê í ūlg-ì maŋ wá.
 goat certain beaten by thirst.GEN-ERG well not
 /nāām/-CONT.P-ERG /ūlg/

There was once a very thirsty goat.

2. E doos e waj dumuun waa-eelg ã maddé feg.
 Ē dōòs ē wāj dūmùùn wāā-lg ā mād-é fēg.
 He started he go towards water.source-in to drink-he water
 3sN /dōòs/INF /wāj/INF /mād/-SBJV-SMS.3S

He set out for the well to get a drink.

3. É gara lijji waa-eelg-e e gəmsəgə fəga
 É gārá líj-j-ì wāā-lg-é ē gəms-əgə fēg-á
 when went- water-in-SBO he found water-DEF
 /léēn/-COMP-SBO.wh 3sN /gəmsə/ -D.COMP

When he arrived at the well, he discovered that the water

4. e naa é fol tədi.
 ē nāā é fōl tād-ì.
 it laying of hole.GEN down-3sP
 3sN /nāg/INCP /fōl/ /tād/

was very far down in the well.

5. E pərd e wal waa-eelg. E doos e mad fəga
 Ē pōrd ē wál wāā-lg. Ē dōòs ē mād fēg-á
 He jump he fall water.well-in he started he drink water-DEF
 3sN /pōrd/INF /wál/INF 3sN /dōòs/INF /mād/ -INF

He jumped into the well and drank water

6. ləŋ e beer. É gara ã wirsi og dumuun
 ləŋ ē bēér. É gārá á wír-s-ì óg dūmùùn
 until he satisfied when to noticed place towards
 3sN /bēér/INF /wēr/ -COMP-SBO.wh

until he was satisfied. When he looked up,

7. taw-eeen, e dhug sərməg. Alda é yaag
 tàw-ēē-n¹², ē dhūg sər̄m̄-g. Āld-á é yāāg
 up-SBO-DEF he lost wonderment-PL fox-DEF with awhile
 3sN /dūg/INF

he was bewildered (at how far down he was). After a while, fox

8. e bədəgə ŋam ã madda fəg di. E gəmsəgə
 ē bə-d-əgə ŋám ā mād-dá fēg dí. Ē gəms-əgə
 he appear wants to drink water also. He found
 /bəd/ -D.COMP /ŋám/INF /mād/ -SBJV.3s /gəmsə/ -D.COMP

appeared and also wanted a drink. He discovered

9. miən e naa é fol. E tərbi “Miə, miə, ta isi?”
 mīē-n ē nāā é fōl. Ē tārbi-ì “Mīá¹³, mīá, tā ísí?”
 Goat-DEF it laying of hole.GEN he called goat goat are how
 3sN /nāg/INCP /fōl/ 3sN /tārbi/INF-3sA /mī/ COP

¹² If the definite marker is taken off, the SBO is short $-\bar{e}$; Without the SBO, the definite is $-\bar{e}$. Since the SBO is required and looks the same as the definite, the definite comes after the SBO as attached to vowel final stems $-n$.

¹³ *Mī* is 'goat' in isolation but the tone changes to *mī* in the vocative.

the goat down in the well. He called out to him, “Goat, goat, how are you?”

10. Alda e pərđi d-eeŋ, ləŋ e madaga
 Āld-á ē pərd-ì d-ééŋ, ləŋ ē mād-ágā
 Fox-DEF he jump to-over until he drunk
 3sN /pərd/INF-3sA PP-behind.him /mād/-D.COMP
 Fox jumped over him (into the well), and drank until
11. fega beer. Alda e bee “Miən, bonan!
 fēg-á bēér. Āld-á ē bèè “Mīā-n, bôn-ān!
 water-DEF satisfied fox-DEF he said goat-DEF wait
 /bēér/INF 3sN /bèè/INF /bôn/IMP-1sA
 he was satisfied. Fox said, “Goat, wait for me!
12. A rassâ¹⁴ dooŋ ã leja tu-i, â mərə ũ rəgə
 á rǎ-sǎ d-ōōŋ ā léj-jā tú-í, â mór-ə ũ rǎhg-ə
 I step to-back.your to go out-SBO I.will return you step
 1sN /rǎg/-COMP.SBO.if PP-2sPs /léēn/-SBJV.1s /mór/-INCP-SMS.1s ? /rǎg/-SBJV.2s
 If I step on your back so that I can get out; then I will get back in the well so that
13. daaŋ di.” Miən e guŋ ləŋ alda e
 d-āāŋ dí.” Mīā-n ē gùŋ ləŋ āld-á ē
 back.my also goat-DEF he agree until fox-DEF he
 PP-1sPs 3sN /gùŋ/INF 3sN
 you can also get out.” The goat agreed and the fox
14. waj tu. É gara lijjǐ tu-i, e rag
 wāj tú. É gārǎ líj-j-ì tú-í, ē rǎg
 go out when arrived out-SBO he stop
 /wāj/INF /léēn/-COMP-SBO.wh 3sN /rǎg/INF
 got out. When he was out, he looked back from
15. fol-muu e gaŋ re regaad e waj ləŋ pad.
 fól mūū ē gāŋ rē rēgāād ē wāj ləŋ pád
 hole front he laughed very loudly he went until ever
 3sN /gāŋ/INF 3sN /wāj/INF
 the top of the hole and laughed hysterically as he left, never to return.

Neerema e alde (Neer)

The Neerema and the Fox

Folk tale narrative told by Babbkir Suliman on 30 Oct 2003

1. Cawr neen é salada è ald è jeg é

¹⁴ Should be rassê ‘if I step’ for dependent condition according to elicited data.

Càwr néé-n é sālād-à è âld è jêg é
 tale this-COP of hyena.GEN-DEF and fox.GEN and thing.PL.GEN of
 /sālād-ā/ /āld/ /jêg/

This story is about a hyena, fox, and some

2. leeleega biig nà àn leeleegë.
 lēēl-ēēg-à bíig nà àn léél-éèg-ē.
 grass.GEN-PL-DEF some REL.PL stay forest-PL-REL
 /léél-éēg/ /àn/INF
 wild forest animals.

3. Salad è alde dōosso e wàj
 Sàlàd è āld-ē dōōs-sò ē wāj
 Hyena with fox-ACM starts they go
 /dōōs/-COMP /wāj/INF

A hyena and fox set out to

4. ā jèrda risəg man è kar tazan è dege.
 á jer-dà rís-əg mán è kár tázán è d-èg-ē.
 to look.for gift-PL one and wildcow was with PP-them-ACM
 /jer/-SBJV.3p COP.P

look for food and a wild buffalo was with them.

5. E dōos e gəmsəgə jeereman
 Ē dōōs ē gəms-əgə jéérèmà-n
 they get.up they found devil.name-DEF
 /dōōs/.INF /gəmsə/-D.COMP

On their way they found (offspring of) jeerma (devil)

6. e koosso e an ufu-ool.
 ē kōōs-só ē àn ūfú-úl.
 he.to crying he stayed Tabaldi.tree-up
 /kōōn/-COMP /àn/INF

crying and resting in the Tabaldi (Ar. Hijliij) tree.

7. E bee “Lee ā naamda jeereman!”
 Ē bèè “Léē ā náám-dā jéérèmà-n!”
 he said come to eat jeerma-DEF
 /bè/INF /léēn/IMP /nāām/-SBJV.1p

He said, “Let’s eat the jeerma!”

8. Anenda e dōos e bàg ajen
 Ānēndá ē dōōs ē bàg ájé-n
 Then they starts they grab elephant-DEF
 /dōōs/.INF /bàg/.INF

Then they elicited the help of an elephant

9. ã gəldīgən í ufun tad
 á gəl-d-īgən í ūfú-n tád
 to ram-for.them to hijliij.tree-DEF down
 /gəl/-SBJV.3s-3pD
 to break down the Tabaldi tree for them
10. ã gàrda ã nàamda ɲalg é ɲeereman.
 ā gâr-dā ā náám-dá ɲālg é ɲēērēmā-n.
 to be.able to eat children of animal.GEN-DEF
 /gâr/-SBJV.3s /nāām/-SBJV.3s /ɲéérèmàn/
 so as to eat the ɲeerma offspring.
11. E dòos e bàg kara di
 Ē dōòs ē bàg kár-á dí
 they starts they grab wild.cow-DEF also
 /ḍḍòs/INF /bàg/-INF
 They also elicited the help of the buffalo
12. e gəldīn deen ná tad di, war ã garda
 ē gəl-d-īn d-éēn ná tád dí, wàr ā gâr-dā
 she ram-for.them PP-it REL down also but to able
 /gəl/-SBJV.3s-3sD but /gâr/-SBJV.3s
 in order to break it down for them, but she was not able
13. e gəldīn deen ná tad wa.
 ē gəl-d-ī d-éēn ná tád wá.
 she ram PP-3s- REL down not.
 /gəl/-SBJV.3s-3sD
 to break it down for them.
14. É gara kəssĩ ufun-i, e doos
 É gārá kāhs-s-ĩ ūfú-n-í, ē dōòs
 when struck hijliij.tree-DEF-SBO she starts
 /kə́s/COMP-SBO.wh /ḍḍòs/INF
 When she struck the tree,
15. ləŋ e waj sim ufu-aan̄.
 l̄əŋ ē wāj sím ūfú əəŋ̄.
 until she went down tree body
 3sN /wāj/-INF
 her horns when deep into the tree.
16. Salada è alde e bèe
 Sàlàd-ā è āld-é ē bèè
 hyena-DEF with fox-ACM they said

The hyena and fox said,

17. “Lee, ã dhəddəkara!”
 “léē, ā dhəd-də kár-á!”
 Come to milk wild.cow-DEF
 /léēn/IMP /d̥ən/-SBJV.1p
 “Let’s milk this buffalo!”
18. Alda e cug taazg ma əəl e bee
 Āld-á ē cúg tàazg mâ óəl ē bèè
 Fox-DEF he went door belonging.to hyena.GEN he said
 /cúg/INF /əəl/ /bè/INF
 Fox went to hyena’s (larger type of hyena than *salad*) house and said,
19. “Ag curəə too man tad
 “Ág cúr-əə tóó mân tád
 We tie cow one down
 /1pN/ /cúr/-SMS.1p
 “We tied down a buffalo over there;
20. ag jam ũ gəwdə bay man ã dhəddi.”
 ág jám ū gə̀ù-də bāè mân ā dhə-d-ì.”
 we want you give jug one to milk.
 /jám/INCP /gə̀f/-SBJV.2p /d̥ən/-SBJV.1p-3sA
 Please, will you give us a container for milking.”
21. Alda e doos e bad bayn é salada
 Āld-á ē dṑs ē bād bāè-n é sālād-à
 Fox-DEF he started he break jug-DEF of hyena.GEN-DEF
 /d̥ṑs/INF /bād/INF
 Fox punctured a hole in the bottom
22. í bəl é fol.
 í bəl é fól.
 in bottom by hole.
 of the hyena’s container.
23. É gara alda dhənĩ iigii-ni, kuwən e mal fan taw,
 É gārā āld-á dhən-ĩ iīg-í-n, kúwə-n ē māl fān tāv,
 when Fox milking milk-DEF-SBO froth-DEF it accumulate on top
 /d̥ən/INF-SBO.wh /māl/INF
 While Fox was milking, froth formed in the pan
24. iigə eg mal fan tad.
 iīg-ə ēg māl fān tād.

milk-DEF it accumulate on down
/māl/INF

and milk accumulated for him underneath (he drank it as it ran out the bottom).

25. É gara dhəssĩ iigər kay-e, e bee
É gārá dhə̄s-sĩ iīg-ə-r kāy-é, ē bèè
when milked milk-DEF-PF all-SBO he said
/d̥ɔ̄n/-COMP-SBO.wh /bè/INF
When all the milk was completely milked, he (hyena) said,
26. “Ə, wee dar jo ã gawda iigə ɲalɲan.”
“Ə, wéé dār jō ā gàd-dā iīg-ə ɲālg-ān.”
oh go hide only to give.to milk-DEF children-DAT
/wāʔ/IMP /dār/IMP /gàf/-SBJV.1p
“Let’s go hide in order to give this milk to the children (his own).”
27. È kuwə aneen é segard man wa aneen,
è kúwə ánēén é ségàrd mán wá ánēén,
and froth like.this by strength one not like.this
Since froth does not have any substance,
28. gəl e warê í uuni war,
gəl ē wár-ē í ū̀-̀nì wár,
in.that.way it carried by air.GEN-ERG carry
/wár/INF-ERG /ù̀nì/ /wár/INF
therefore it was blown away,
29. ɲalg é salada ã mæddíigə wa.
ɲālg é sālād-à á mád-d-îgə wá.
children of hyena.GEN to drank-they not
/sàlād-ā/ /mād/-SBJV.3p-SMS.3p ?
so that Hyena’s children never drank it.
30. É naanda yaan, alda e adaga é faam man dhaan
É nāānd-á yāān, āld-á ē ád-ágā ē fáām mán dhāān
in day-DEF other Fox-DEF he came with idea one different
/ád/-D.COMP
Another day, Fox brought another idea to
31. saladan. E bee inə “Salada”, e bee, “U wər uuŋ
sàlād-ān. Ē bèè ínə “Sàlād-ā”, ē bèè, “Ū wór ū̀ŋ
hyena-DAT he said to.him Hyena-DEF he say you carry yourself
/bè/INF 3sD bè/INF /wár/INCP 3sR
the hyena. He said to him, “Hyena”, he said, “Go by yourself and
32. cab aneen u bəgəgən moo man ã naamda kar nii.

cāb ánēén ū bə̀g-ṣgón mōō mán ā náám-dā kár níí.
 up like.this you grab.for.us fire one to eat cow this
 /bàg/INCP-1pD /nāām/-SBJV.1p

bring us some fire (so that) we may eat this buffalo.

33. Neereman é garanda e adda gaṇa
 Néerèmà-n é gārándá ē ád-dá gāṇa
 animal-DEF in that.time he became laughing
 /ád/-SBJV.3s /gāṇ/NOM.SG

The neerma went on laughing

34. e an ufu-ool deene.
 ē àn ūfú-úl dēēnē.
 he staying tree-up only
 /àn/INF

as he remained in the tree.

Fandi (Fand)

Fandi

Historical narrative from about 1920 by Tugul Maktab in Oct 2003 in Khartoum

1. Fə̀ndin é gara dawsé moraagee-ne belān
 Fə̀ndi-n é gārā dàò-s-ē mòrāā-gg-ē-né bēl-án
 Fandi-DEF when fought government-PL-DEF-SBO having
 /dàf/-COMP-SMS.3s /bēl/CONT.P

When Fandi fought the government, he had

2. jirsig dhaag jo. Massa jogo gəl bee e
 jirsig dhaag jō. Mās-sá jōg-ó gəl bèè ē
 piasters two only refused people-DEF just said he
 /máá/-COMP /bè/INF 3sN

only two piasters. He denied the people (local officials), saying

3. la gə̀fi wa. E maa
 lā gə̀hf-ì wá Ē máá
 will give-it not he refused
 /gàf/INCP-3sA 3sN /máá/INF

he would not give it (money), since he had already given. He refused (to give money to)

4. e jog iing é dafa, e war koleez ã komda
 é jōg iing é dāf-à, ē wár kòlèèz á kóm-dá
 3sN people themselves by fighting he took (sword) cut
 3pR /dàf/-NOM.SG /wár/INF /kóm/-SBJV.3s

the officials by fighting, taking a koleez sword to kill (hack up completely)

5. jogor. Enna gəl Fəndi bəgsónin
 jōg-ó-r. Énná gəl Fóndi bəg-s-ēn-īn
 people-DEF-PF that.is.why just Fandi was.caughtby.them
 /bàg/-COMP-PAS-3sA
 the people. For this reason, Fandi was captured by them (government officials)
6. lijjī í kərtuum te.
 líj-j-ī í kərtūūm tè.
 arrived to Khartoum here
 /léēn/-COMP-SBO.wh
 when he arrived in Khartoum.
7. Gəfənígən wara man é gara dafǎná talo-ne
 Gəf-ə-nígən wārā mǎn é gārā dàf-ān-á tálò-nē
 given-to.them paper one when was.collected tax-SBO
 /gàf/INCP-PAS-3pD /dàf/-CONT.N-PAS
 They (citizens) were given a receipt when the tax money was collected.
9. Beel man tazan tu, è gawsa guruus-i ,
 Bēel mǎn tǎzán tù è gàd-sā gùrūūs-í ,
 metal one was true and give money-SBO
 COP.P /gàf/-COMP
 There was a single metal token, and when (a person) gave money,
11. e gəfūni doos.
 ē gəf-ūn-ì d-óòs.
 he give-to.you-it in-hand.2sPs
 /gàf/INF-2sD-3sA
 he gave it to you (as certificate of payment).
12. Moraa əzí taan beên Fəndin e gawda
 Mòrāā óz-í táān bèèn fəndi-n ē gàd-dā
 government came again saying Fandi-DAT he give
 /ád/INF-SMS.3s /bèè/CONT.N 3sN /gàf/-SBV.3s
 The government came again, again requesting Fandi to pay
13. gurus taan. Fəndi massa e bee e la
 gùrūs táān. Fóndi mǎs-sá ē bèè ē lā
 Money again Fandi refused he said he will
 /máá/-COMP /bèè/INF
 the money. Fandi refused, saying he would
14. gəfi wa. Niino warê maara naa-ne?
 gəhf-ì wá. Níinó wár-ē māān-g-á nàà-nē?
 give-it not what brought refusing.GEN those-SBO
 /gàf/INCP-3sA /wár/INCP-ERG /máá/-NOM.PL-DEF

not pay it. What did these refusals accomplish?

15. Moraa əzí duurgu foroj wa, è Fəndi
 Mòràā əz-í dúürg-ú fōrój wá, è Fəndì
 Government came time.PL-DEF few not and Fandi
 /ád/INF-SMS.3S
 The government came many times, and Fandi
16. massaré, enna masa ləí tu-in gəl.
 mäs-s-ár-é, énná mā-s-á lə-ì tú-í gəl.
 refused-he that.is.why refusal leave out-SBO? just
 /máá/-COMP-PF-SMS /máá/NOM-DEF /làd/INF-SMS.3S ?
 had refused, and that is why the refusal (from the government) came out to him (with
 brutality).
17. É gara moog-e, moraa əzí bee guruusugu
 É gārá mōðg-ē, mōràā əz-í bèè gùrūūs-úg-ú
 when first-SBO.wh government came said money-PL-DEF
 /ád/INF-SMS.3S /bèè/INF
 When at first, government came and said the amount (of payment)
18. ta tu wa. Tayn moraan liin awsor
 tā tù wá. Tāyn mōràā-n lín àw-sō-r
 is true not then government-DEF arrived sat
 COP /léēn/-COMP /àb/-COMP-PF
 was not correct. Then the government (forces) arrived and became established
19. Faaz-aan̄. Jen Kuul belăné Jadeer
 fááz-āān̄. Jēn kùùl bəl-ān-é Jādèèr
 Faaz.body person Kuuləəg is.named Jader
 /bēl/-CONT.P-SMS.3S
 in Faaz area. A Kuuləəg (clan name) person called Jader
21. een é Taw. Wərí gaama tu, jogo e durdu
 ēēn é Tāw. Wər-í gāāmā tú, jōg-ó ē dūr-dù
 he.is to Taw brought-he hill.name-DEF out people-DEF they bury-they
 /wár/INF-SMS.3S 3pN /dùr/-SBJV.3p
 were going to Taw. He (Jader) brought the people of the Gaam hill in order to hide
22. kolodo tad. E bee “Kolodo neen e belldâ¹⁵
 kólód-ó tád. Ē bèè “kólód-ó néé-n e bèll-dā
 egg-DEF down He said egg-DEF this-DEF it burst
 3pN /bèè/INF 3sN /bəl/-COMP
 an egg in the ground. He said, “If this egg doesn’t burst

¹⁵ Should be **belldê** ‘if it bursts’ for dependent condition according to elicited data.

23. wa-e ba, de moraa la jis jeem wa.”
wá-í bà, dè mòrāā lā jīs jèèm wá.”
not-SBO.if oh then government will do something not
/jìs/INCP
then (it is a sign that) the government will not do anything.”
24. È kolodo dursónə eel tade ba bellda wa.
È kólód-ó dūr-s-ōnə ēēl tád-ē bà bèll-dā wá.
and egg-DEF bùy head.3sPs down-3sP oh burst not
/dūr/-COMP-PAS /bèl/-COMP
And the egg was put in the ground with its top side down did not burst.
25. Jog e bèè “Wəiddə de kor
Jōg ē bèè “Wáí-də dè kōr
people they said go then word
3sN /bèè/INF /wāj/-IMP.PL
The people said, “Let us go since
26. man ná ənī een tu wa.”
mān ná ən-í ēēn tū wá.”
one which bad-REL it.is true not
nothing bad will happen.”
27. Jadeera warsa kaŋ iinin é mada. Eg lèeŋ
Jādèèr-ā wár-sá kāŋ îñî-n ē mādā. Ēg lēēn-g
Jader-DEF carried group his-DEF with big.size they going
/wár/-COMP 3sPs 3pN /léēn/-NOM.PL
Jader led that group which was very big. They traveled and sang
28. eg bōfo eg lèe taw. Lìjǐ waa Daal-muu-ni,
ēg bōfō ēg léē tàw. Líj-j-ǐ wāā dàal-muu-ni
they singing they going up went pond Daal-front-SBO
3pN /bōf/NOM.SG 3pN /léēn/INCP /léēn/-COMP.3p-SBO.wh
as they went along. When they arrived at the entrance of the Daal water valley
29. e rag tu. Eg lèeŋ eg lèeŋ, u
ē rāg tū. Ēg lēēn-g ēg lēēn-g, ú
he stopped there Their going their going you
3sN /rāg/INF 3pN /léēn/-NOM.PL /léēn/-NOM.PL
he stopped there. They were going to . . . well, do you
30. nil gara suug-iilg é gara fežáná jega
níl gār-ā súug îilg é gārā féz-ān-á jèg-ā
know place-DEF market in where placed things-DEF
/nél/INCP /féð/-CONT.P-PAS

know the market in Faaz area where things

31. tad Faaz-aaŋ tayn a? Mofatisha
 tád Fáaz-āāŋ tāén à? Mōfátishā
 down Faaz-body then QM policeman
 are sold? The soldier
32. e bee “Neesân jen ná leeŋ é golgo ti.
 ē bèē “Néés-ān jēn ná lēēn-g é gōlg-ó tì.
 he said focus person which going to others-DEF there
 3sN /bèè/INF /néés/-CONT.N.IMP /léēn/-NOM.PL
 said, “Aim at the man who is leading the others;
33. Ar u billi jog kay wa, bell jen taman.”
 Ār ú bìllī jōg kāē wá, bèll jēn tāmán.”
 Hey you hit people all not hit person one
 2sN /bèl/INCP /bèl/IMP
 Don’t kill all the people; just kill the one man.”
34. Jen e billi dē kund, moon e bad gəələ
 Jēn ē bìll-ì d-ē kúnd, mōō-n ē bād gə̀̀̀l-ə
 person he shot-him in-his chest fire-DEF it penetrated shield-DEF
 /bèl/INF-3sA PP-3sP /bād/INF
 A person shot him in his chest through the shield (armor?)
35. ləŋ tu e tīr.
 ləŋ tú ē tīr.
 until out he die
 /tīr/INF
 so that he died.

Jafariin Wajja i Wiləŋ (Jafar)

Jafari went on a hunt

True narrative by Safadin Hamid Ateeb in Oct 2004

1. Jafarin ì məid kuudi wàjja í wiləns.
 Jāfārì-n ì māīd kūūd-ī wāj-jà í wīləns.
 Jafari-DEF with oldman person.name-ACM went by hunting
 /wāj/-COMP
 Jafari and an older man of the Kuud clan went on a hunt.
2. Jafarin kunsu cil í wiləŋgə.
 Jāfārì-n kūn-sú cīl í wīlən-g-ə.
 Jafari-DEF blew horn of hunting.GEN-PL-DEF
 /kūūd/-COMP /wīlən/
 Jafari blew the hunting horn.

3. É gara jogo fiŋiisíigĩ cil-i, eg dòos eg làdaga tu.
 É gārá jōg-ó fiŋiis-iig-ĩ cīl-ī, ēg dōòs ēg lād-ágā tú.
 when people-DEF heard-they horn-SBO they started they went out
 /fiŋón/-COMP-SMS.3P-SBO.wh /dōòs/INF /lād/-D.COMP
 When the people heard the horn, they ran out (to participate in the hunt).
4. Buŋurgu làí tu di. É gara fiŋiisíigĩ,
 Būŋúr-g-ú lā-ì tú dí. É gārá fiŋiis-iig-ĩ
 youth-PL-DEF went out also when heard-they
 /lād/INF-SMS.3S ? /fiŋón/-COMP-SMS.3P-SBO.wh
 The young people ran out. When they heard,
5. jog faŋ biig nà bùr segargë làí tu di.
 jōg fāŋ bíig nā būr sègārg-è lā-ì tú dí.
 people old some REL.PL still young-REL ran out also
 /lād/INF-SMS.3P ?
 some older people who were still agile they also ran out.
6. Jafarin é mane jo dawsa cawreeega yəəsə.
 Jāfārì-n é mánē jō dàò-sā càòr-ēēg-á yāəsó.
 Jafari-DEF alone just killed rabbits-PL-DEF four
 /dāf/-COMP
 Jafari, by himself, killed four rabbits.
7. Məid kuudu dawsa jeem dee wa.
 Mōid kūūd-ū dàò-sā jèèm déé wá.
 old.man person.name-DEF kill thing any not
 /dāf/-COMP
 The old man of Kuud didn't kill anything.
8. Buŋur man bel Feetfa, dawsa tayeeg dhaag.
 Būŋúr mán bēl Féētfā, dàò-sā tày-èèg dhāāg.
 youth one called Feetfa killed giraffe-PL two
 /bēl/INF /dāf/-COMP
 One youth called Feetfa killed two giraffes.
9. Feetfan e bee “Liddu ã gawda jeem məidən.”
 Féētfā-n ē bèè “Lí-dū á gào-dà jèèm mōid-ən.”
 Feetfa-DEF he said let to give something old.man-DAT
 /bè/INF /léēn/IMP-PL /gàf/-SBJV.1p
 Feetfa said, “Let's give something to the older man.”
10. Jafarin è Feetfane eg jog è dhaage
 Jāfārì-n ē Féētfā-n-ē ēg jōg ē dhāāg-ē
 Jafari-DEF with Feetfa-DEF-ACM they people with others-ACM

Jafari and Feetfa, they and everyone

11. eg bèè “Aw, aw!”
 ēg bèè “Àò, àò!”
 they said yes yes
 /bèè/INF
 said, “Yes, indeed!”

Jen fa na bel Coojooeen (Cooj)

An old man called Coojo

Personal narrative by Hashim Orta Adaw in Oct 2003

1. A wajja é naanda man dumuun é Daal.
 Á wāj-jā é nāandá mān dūmùùn é Dààl.
 I went in day one towards to (valley name)
 1sN /wāj-/COMP
 One day I went to Dal Valley.

2. É gara a lejjě é Daal-e, a gəmsəgə
 É gārā á lēj-j-ē é Dààl-ē, á gəms-əgə
 when I arrived to Daal-SBO I found
 1sN /léēn-/COMP-SBO.wh 1sN /gəmsə-/D.COMP
 When I arrived to Dal Valley, I found

3. jen faa ná bel Coojoo'ëen, e an gai-bəl.
 jēn fāā ná bēl Còòjòò.-èèn, ē àn gāi-bəl.
 man old REL called Coojo-REL.DAT he lived tree.type beneath
 /bēl/INF 3sN /àn/INF
 an old man named Coojo, sitting under a Gai tree.

4. A tisīn a bi'īn, “Jen faan, ta isi, bəi?”
 á tís-īn á bì-īn, “Jēn fāā-n, tā īsī, bə-i?”
 I asked-him I said man old-DEF is how oh-3sP
 1sN /tīs/INF-3sD 1sN /bèè/INF-3sD COP
 I asked him, “How are you old man (respectful greeting)?”

5. E bee “Niin uṅg ḡalé Uṅurg, Uṅurg?”
 Ē bèè “Nīn uṅg ḡāl-ē ūḡúūr-g, ūḡúūr-g?”
 he said why your.bodies smell Arab-PL Arab-PL
 3sN /bèè/INF 2pPp /ḡāl-/SMS.3p
 He asked, “Why does your body smell like that of Arabs?”

6. A bee “Wa, aan Uṅuru wa.
 Á bèè “Wá, āān ūḡúūr-ú wá.
 I said no I Arab-DEF not
 1sN /bèè/INF

I replied, “No, I am not an Arab.

7. È u ɲəm ɲii bare a?”
È ú ɲɔm ɲíí bārè ā?”
and you want what now QM
2sN /ɲám/INCP
What can I do for you?”
8. Aan a biʔin di, “È oon u jissə ɲii di te a?”
Āān á bi-īn dí, “È ōōn ú jìs-sə ɲíí dí tè ā?”
I I said also and you you did what also here QM?
1sN 1sN /bèè/INF-3sD 2sN 2sN /jìs/-COMP
I also asked him, “And you, what have you done here?”
9. E bee, “A wirən afad man tad te, é kora é
Ē bèè, “Á wīr-ən áfád mán tád tè, é kōrá é
he said I slaughter blood one down here because by
3sN /bèè/INF 1sN /wīr/-CONT.N
He said, “I am making a sacrifice here because
10. mäsii nee nərən te.
māsīi néé nér-r-ən tè.
insect this drools here
/nér/-CONT.N
this insect drools here.
11. Miin a gan tu,
Míi-n á gàn tú,
chicken-DEF I throw out
1sN /gàg/INCP
The chicken I am throwing away,
12. miən a gafən jog faɲan ã nəəmdíigə.”
mīə-n á gáf-ən jōg fāɲ-ān ā nóəm-d-îgè.”
Goat-DEF I give people old-DAT to eat-they
1sN /gáf/-CONT.N /nāām/-SBJV.3p-SMS.3p¹⁶
(but) the goat I am giving to the old men to eat.”

Jen e Arsagga (Jen)

Something it frightened us

Personal narrative by Hashim Orta in Oct 2003

1. Gara ag an taazg daga maag-e, odo tàrsan.
Gārá āg àn tààz-g d-ágá máà-g-é, ōd-ó tār-s-àn.

¹⁶ Should be naamdeega if it is SBJV.3p-IMPR-3p

- when we lived door-PL PP-1pO house-PL-SBO woman-DEF called-me
 1pN /àn/INF /t̥arb/-COMP-1sA
 When we were living in our houses, women called me.
2. Ag doos ag waj waa-eelg feedool.
 Āg dōòs āg wāj wāā-1g féédóól.
 we started we go water-in early.morning
 /d̥ōòs/INF /wāj/INF
 In the early morning we set out for the water valley.
3. É gara ag lejjǎ-e, jeem e arsaaga.
 É gǎrá āg léj-jǎ-é, jèèm ē âr-s-āāgá.
 when we arrived something it frightened-us,
 /léēn/-COMP-SBO.wh /âr/-COMP-1pA
 When we arrived, something very bad frightened us.
4. e cud taw guldu-ool. Mintaazee
 ē cūd tàw gùdū-ūl. Mintààzéé
 it climbed up tree-up thereafter
 /cūd/INF
 and climbed up a tree. After that,
5. ag koyj ag tal dhaag ag bij äg golgo
 āg kōéj āg tál dháāg āg b̥ij āg gōlg-ō
 we enter we make two we left our companions-DEF
 /kōéj/INF /tál/INF /b̥ij/INF
 two of us passed (it) and left our other
6. nà dhaag een é j̥əəg.
 nà dháāg èèn é j̥əəg.
 REL.PL two it.is in behind
 two companions behind.
7. Nà ag bijjə dhaag é j̥əəgi, jen ná əni
 Nà āg b̥ij-jə dháāg é j̥əəg-í, j̥ēn ná ón-í
 REL.PL we left two in behind-REL person REL bad-REL
 /b̥ij/-COMP
 Those we left behind, the bad person fell
8. e pall tad d-iimuug.
 ē pàll tád d-îmùù-g.
 it fall down to-them-front
 /pàl/INF PP-3pO-front-PL
 down in front of them.
9. Ag tazan ag Magsaad ag tazan yəəsə.

Āg tāzán āg Māgsààd āg tāzán yǎǎsǎ.
 we were we Magsad we were four
 COP.P COP.P

We were four in all, including Magsad.

10. Ləŋ ma é gara jen ərsiigĩ, ag koyj maree.
 Ləŋ mā é gārā jēn êr-s-iŋ-ĩ, āg kōéj mārèè.
 until even when person frightened-them we enter somehow
 /ər/-COMP-3pA-SBO.wh /kǒéj/INF

Even though the thing frightened us, we were able to go past somehow.

11. Ag biji fag maree. Jaam 'kəəmi wa.
 Āg b̄ij-ì f̄ag mārèè. Jāām kǎəm-ì¹⁷ wá.
 we left-it then somehow someone work-it not
 /b̄ij/INF-3sA /káəm/CAUS-(ERG)-3sA

We left it somehow, and no one was bothered.

12. Kojo bagsan maŋ daan wa.
 Kōjó bàg-s-ān¹⁸ m̄aŋ d-áán wá.
 fear-DEF grabed-me well to-I not
 /b̄ag/-COMP-1sA PP-1sO

I have never been as scared as on this occasion!

13. Jeem arsan aneen é naanda man wa.
 Jèèm âr-s-ān ánēén é nāānd-á m̄ān wá.
 something frightened-me like.this in day-DEF one not
 /ər/-COMP-1sA

There has never been a day I was as frightened as this.

14. Naanda naan jo a tursi, jega asaam nà ərsəniigə ogē.
 Nāānd-á náá-n jō á túr-s-ì, jèg-ā like which êr-s-iŋ-ĩ óg-é.
 day-DEF that-DEF only I saw-it things-DEF frightened- place-REL
 /túr/-COMP-3sA /ərs/-CONT.P-3pA

It was only that day in which I saw it—things which were frightening us in that place.

15. É naanda yaan, ag wajja waa-eelg feedool jo,
 É nāānd-á yāàn, āg wāj-jā wāā-lg féédóól jō,
 in day other we went water-in early.morning only
 /wāj/-COMP

On another day, we also went to the water valley early in the morning

16. aga kafān. É gara ag lejjǎ-e,

¹⁷ jēn káām jāām ‘person deals.with someone’; jēn kǎəm jāām ‘person bothers someone’; jāām kǎəm-ì jēn ‘someone is bothered by the person’; jāām kǎəm-ǎ ‘someone is bothered’; jāām kǎəm-ì ‘someone is bothered by it’

¹⁸ Final -n is used here to make the pronoun obvious

- āgá káf-án. É gārá āg léj-jā-é ,
 we draw.water when we arrived
 /káf/-CONT.P /léj/-COMP-SBO.wh
 to draw water. When we arrived,
17. jen man ná əni e doos e dojaaga í miidəg.
 jēn mān ná ən-í ē dṑ̀s ē d̀̀j-āāgá í mīidəg.
 person one REL bad-REL it started it stone-us by stones
 /d̀̀s/INF /d̀̀j/INF-1pA
 something bad began pelting us with stones.
18. E dojaaga í miidəg foroj wa bə-i,
 Ē d̀̀j-j-āāgá í mīidəg fṑ̀roj wá b̀̀-ī
 it stoned-us by stones few not oh-SBO
 /d̀̀j/-COMP-1pA
 When it pelted us with a lot of stones,
19. ä golgo nàm ã galdə, a bi'igən “Wá!”
 á g̀̀lg-ō nām ā gāl-dà, á bi-igən¹⁹ “Wá!”
 my colleagues-DEF want to run I told-them no
 /nām/INF /gāl/-SBJV.3p /b̀̀/INF-3pD
 my colleagues wanted to run (but) I told them “No!”
20. “Og gəl wa, ar jega nà arsoogë karâ²⁰ wa,
 “Ōg gəl wá, ār jèg-ā nà âr-s-ò̀̀g-ē kár-á wá,
 you ran not if things-DEF REL.PL frightened-you run not
 2pN /gāl/INCP /âr/-COMP-2pA-REL /kár/INCP-SBO.if
 “Don’t run if the thing which frightened you doesn’t run, (otherwise)
21. namm üg ηəlg.”
 nām ūg ὴ̀lg.”
 break your necks
 /nām/INCP.3p 2pPp
 they will severely harm you (If you do run, it will harm you).”
22. Ag galda wa ag bagsa ã bonaag jo maree.
 Āg gāl-dà wá āg bag-sa a bonaag jō m̀̀rèè.
 we ran not we take to waiting only somehow
 /gāl/-COMP /b̀̀g/-COMP /b̀̀n/NOM.PL
 We did not run; somehow we were patient.
23. Ag waj ag biji, jaam 'kəəmsi deen wa.
 Āg wāj āg bi-j-ì, jāām kə̀̀əhm-s-ī d-éēn wá.

¹⁹ Loj 3p DAT

²⁰ Should be kərî ‘if it runs’ according to elicited data.

we go we left-it someone bothered by-it not
 /wāʃ/INF /bɪʃ/INF-3sA /káàm/CAUS-COMP-ERG
 We left it there (and) no one was bothered by it.

Koraag e yo Assamma (Assa)

Discussion with Grandmother Assamma

Conversation recorded and transcribed by Hashim Orta in Oct 2003

1. Hashim: Ta isi? U bəí dəi è u lə wəí dəi?
 Tā isí? Ú bəì dèi è u lə wəì dèi?
 is how you appear when and you will go when
 COP 2sN /bəd/INCP-SMS 2sN /wāʃ/INCP-SMS ?
 How are you? When did you arrive, and when will you go?
2. Assamma: Masee jisəna maŋ wa, naamāna su, su, su.
 Mássēē jis-əhn-ə mən wá, nāām-án-á sù sù sù.
 Sickness treating-me carefully not eating-me deep deep deep
 /jis-/CONT.N-1sA /nāām/CONT.N-1sA
 The Masee sickness is not treating me well, giving me much pain.
3. Yaa na nee leeŋən dumuun duuŋ ta beən
 yāā nā né lèeŋ-án dūmùùn d-ūūŋ tà bēēn
 mother girl this was.coming towards yourself there saying
 /léén-/CONT.P PP-2sR /bèè/CONT.N
 Your mother's sister (lit. girl mother) wanted to come to you,
4. nam goo. Korən kor ná lusu é kora kor ná
 nām gōò. Kór-ən kōr ná lūsú é kōrá kōr ná
 want clothing was.saying speech REL hot because speech REL
 /nám/INCP /kór-/CONT.P
 hoping for clothing. (She) was saying harsh words instead of the kind
5. cuu'í wa. Kora kor ná əni. Bel goog wa.
 cúú-í wá. Kór-á kōr ná ən-í. Bəl gōò-g wá.
 sweet-REL not speaks word REL bad-REL has cloth-PL not
 /kór/INCP-1sA /bəl/INCP
 words. She speaks to me rudely. (This is because) she doesn't have clothing—
6. Jeg biig nà əŋ ta juun a məərənīnin jo.
 Jèg bíig nà əŋ tā jùùn á mə̀ə̀r-ən-în-în jō.
 Thing some REL.PL bad was long.ago I was.buy.for.her just
 COP /māār-/CONT.P-3sD-3sA
 only some old clothes from long ago (that) I was buying for her.
7. È jena a kuri ĩn-i, bəi duul. Cayn e kor
 È jēn-á á kúr-ì ín-í, bə-ì dùùl. Cāèn ē kór

And person-DEF I tell-it to.her send-her difficult person.name he say
 /kór/INCP-3sA 3sD-SBO /bā-d/INCP-3sA /kór/INCP
 (Furthermore), a person to tell (travel with message) it (her needs) is difficult to find.
 Jae (son of Assamma) said,

8. “A baa ā waja. A nam Hashima ā jiddə è ā wardé
 “Á bàà á wáj-ā. Á nām Háshim-á ā jìd-də è ā wár-d-é
 I grab to go I want Hashim-DEF to make and to bring
 /bàg/INCP /wáj/-SBJV.1s /nām/INCP /jìs/-SBJV.3s /wár/-SBJV.3s-SMS.3s
 ‘I want to go. I want Hashim to get me a

9. ònə rade.” A bi’igən, “Cəggdə uuŋgu og kay jo.”
 ònə rádè.” Á bi-ìgèn “Cəgg-də uùŋg-ū òg kēē jō.”
 to-me radio I tell-them finish yourselves you all only
 1sD /bè/INCP-3pD /cəg/-IMP.PL 2pR-DEF
 radio.’ I told them, ‘Alright, all of you, you all just (go without me).’

10. Maseen e dusêní e naama su, su, jo.
 Māsēē-n ē dùs-ên-í ē nāām-á sù, sù, jō.
 Sickness-DEF it comes.out it eats-me deep deep only
 /dùs/-CONT.N-SMS.3s /nāām/INCP-1sA

The masseen sickness comes, bringing me a great deal of pain (lit. eats me).

Jen faa Mijjib o Baarg (Mij)

Old man Mijjib and the Baggara

Historical expository by Tuguul Maktab in Oct 2003

1. Jen faa man belän Mijjib. È é mun naan
 Jēn fāā mān bēl-ān Mijjib. È ē mūn nāā-n
 man old certain named Mijjib and in time that-DEF
 /bēl/-CONT.P

There was an old man named Mijjib. At that time

2. Baarga ḡawnān ḡalg nà əŋi, e mərəniigə
 Bāārg-á ḡáón-ā n ḡā-lg nà ən-g-ì, ē mór-āhn-îgə
 Baggara-DEF kidnap girl-PL REL.PL young-PL-REL they sold-them
 /ḡáw/-CONT.P /mōrd/-CONT.P-3pA
 the Baggara were kidnapping young girls to sell to those (probably non-Gəəmg people)

3. dumuun é Goor. Baarga àzän ànän è jog
 dūmùun é Gōōr. Bāārg-á áz-ā n àn-ān ē jōg
 to.far to (tribe) Baggara-DEF coming staying with people
 /ád/-CONT.P /àn/-CONT.P

far away past the Goor tribe. The Baggara were coming with the people of

4. Goore. Baarga àzän fan e Tawa wa. Jog Gooro

Gōōr-ē. Bāárg-á áz-á`n fān é Tāw-ā wá. Jōg Gōōr-ó
 Goor-ACM Baggara coming towards to village.name-DEF not people Goor-DEF
 /ád/-CONT.P

of Goor. The Baggara were not coming to the people of Taw village. The Goor

5. ba àssāgān jeg əŋi. Jog eg àzǐ ba,
 bà ás-s-əgān jèg ón-g-ì. Jōg ēg áz-ī bà,
 well became things bad-PL-SBO people they come well
 /ád/-COMP-1pD /ád/INF-SBO.wh

tribe, well . . . became our enemies. When these people come,

6. eg wār juga daga kay. Baarga teeze
 ēg wār jèg-ā d-āgá kāē. Bāárg-á tèzézé
 they take thing.PL-DEF PP-1pO all Bagar-DEF here
 /wār/INF

they take all our things from us. The Baggara

6b. bèlānéga mosoreeg-e ba, jen faa ná bel Mijjib
 bēl-án-èègà mòsòr-èèg-ē bà, jēn fāā ná bēl Mijjib
 having horses-PL-SBO well man old which named Mijjib
 /bēl/-CONT.P-SMS.3P /bēl/INF

had horses and well, the old man called Mijjib

7. belān mosor jo di. Mosor iini bel Əsuur.
 bēl-án mōsòr jō dí. Mōsòr îni bēl Əsùur.
 has horse only also horse his named Asuur
 /bēl/-CONT.P 3sPs /bēl/INF

also had a horse. His horse was called Asuur.

8. Mosor iinin e firsə golg iingə di-ni, e jild
 Mōsòr îni-n ē fír-sá gōlg ìing-ə d í-ní, ē jíl-d
 horse his-DEF he smells other bodies-DEF also-SBO.wh he whistles
 3sPs /fír/-COMP 3pP.bodies /jíl/-COMP

When his horse smelled the presence of others, he whistled

9. e koon wil, wil e gəŋ og. Anenda jen faa
 ē kōōn wíl, wíl ē gəŋ óg. Ānēndá jēn fāā
 he cries (sound) (sound) he digs place. Therefore man old
 /kōōn/INF /gəŋ/INF

whistled, crying (sound) (sound), pawing the ground (to alert others). So, that

10. ná bel Mijjib tayn e doos e əbi d-eel e
 ná bēl Mijjib táyn ē dōòs ē əb-ì d-éél ē
 which named Mijjib then he starts he rides on-him he
 /bēl/INF /dōòs/INF /əb/INF-3sA PP-on.3sPs

old man called Mijjib rode his horse proudly

11. maa iing e an mosor-ool
 máà iīŋ ē àn mōsòr òòl
 prides himself he stay horse up
 /máà/INF 3sR /àn/INF
 sitting up on the horse
12. é paren é mǽnilə dees.
 ē páré-n é mǽñil-ə d-ées.
 with animal.skin-DEF of devil.GEN-DEF PP-hand.3sPs
 /mǽñil/
 with an animal skin having demonic power in his hand.

Tifa E Kassag (Tifa)

Tying of the youth

Hortatory by unknown author in 2003; Recorded and transcribed by Hashim Orta Adaw

1. Kasaga e búr e tiwsóniigə wa'ee-ne,
 Kāsāg-á ē búr ē tīū-s-ān-ñgə²¹ wá-éé-né,
 Boys-DEF they remain they were.tied-they not-DEF-SBO,
 /búr/INCP /tīf/-COMP-PAS-3pA
 When boys remain not tied up (with Gǽmg rules),
2. òr koreega og əəg tifiij tifiij.
 òr kōrēēg-á óg əəg tifiij tifiij.
 mix.up word-DEF place mouth quickly quickly.
 /ɔ̄r/INCP 1pP.mouth
 they quickly get mixed-up (they mix up the words in the place of mouths very quickly).
3. Tifān é Gǽmgə 'əwdān buŋurgə tad
 Tif-ān é Gǽm-g-ə ā̀d-ān būñúr-g-á tād
 Tying of Gǽmg.GEN-PL-DEF makes.sit youth-PL-DEF down
 /tīf/-CONT.N(NOM) /gǽmɡ/ /ā̀b/-CAUS-CONT.N
 The tying of the Gǽmg youth enables them to sit down
4. é meed é buŋurg anenda ba! A bee tifiān
 é mēēd é būñúr-g ānēndá bà! Á bèè tifiān
 by rope of youth.GEN-PL like.this oh! I say tying
 /būñúrɡ/ /bè/INCP /tīf/-CONT.N(NOM)
 in the rope of youth²² like this! I say,
5. wedan, ən wa. Kasaga bii tiwdóniigə é kora
 wēdá-DEF ən wá Kāsāg-á bìi tíú-d-ān-ñgə é kōrá

²¹ jǽgg tīū-s-ə kāsāggá 'people tied the boys'; kāsāggá tīū-s-ān-ə 'the boys were tied'; tīū-s-ān-ñggə 'they were tied'

²² Figurative meaning: Youth become respected members of the community by obeying the Gǽmg rules.

- beautiful bad not Boys-DEF let be.tied-them because
 /bìʃ/IMP /ʃif/-SBJV.3p-PAS-3pA
 youth tying is beneficial and not detrimental. Let young boys be tied because
6. la 'əwiigĩ é teed taman è meed é buɲurgii-ni.
 lā āhw-iŋg-ĩ é tēēd tāmán è mēēd é bùɲùr-g-ĩ-n.
 will make.sit-them by road one and rope of youth.GEN-PL-DEF-SBO
 /àb/CAUS.INCP-3pA-SBO.bc /bũɲúr/
 it will help them sit down in one rope of youthful unity.
7. Jogo nà tiwsóni tál é faag é faag, awân é bugəŋg.
 Jōg-ó nà tiū-s-ōn-î tál é fáág é fáág āw-ān é bùgōŋg.
 People-DEF REL.PL have.been.tied create in lines by lines sitting by groups.
 /ʃif/-COMP-PAS-REL.PL /tál/INCP /àb/-CONT.N.3p
 Those who have been tied, sit in rows of lines, sitting in groups.
8. Jen ná bel og iinĩ-ni jili, è ná bili wa'ëë-ne
 Jēn ná bēl óg iīn-í-ní jíl-ì è ná bīl-ì wá-éé-né
 Person REL has place 3sP-REL-SBO knows-it and REL has-it not-REL-SBO
 /bēl/INCP /jél/INCP-3sA /bēl/INCP-3sA
 When whoever has a place (in society) knows it, and when whoever doesn't have place
9. jili jo di. Kəsəŋi ná aw ná é faag é faagë
 jíl-ì jō dí. Kásán-gí ná àw ná é fáág é fáág-é
 knows-it only also. Friend-DIRN.SG REL sits REL in lines by lines-REL
 /jél/INCP-3sA /kásán, kásánáag/ /àb/INCP
 knows that as well. The friendship of sitting in lines is full of
10. ta tins, è jɛl andasa ná waydë. Bii kasag tiwdóniigə
 tá tīns, è jél àndās-á ná wáēd-é. Bìi kāsā-g tíú-d-ōn-îŋgə
 COP teaching and knows living-DEF REL beauty-REL let boy-PL to.be.tied-they
 COP /tís/NOM.SG /jél/INCP.3s /bìʃ/IMP /ʃif/-SBJV-PAS-3pA
 good teaching and results in a wonderful life. So, let boys forever
11. ləŋ pad, è a ɲam ã tal kor é mun te jo.
 lôŋ pád, è á ɲām ā tál kōr é mūn tè jō.
 until always, and I want to create speech with time here only.
 /ɲám/INCP /tál/SBJV.1s /kōr/NOM.SG
 and always be tied, and now I will stop talking.

Ozoog (Ozoog)

Women

Hortatory by unknown author in 2003; Recorded and transcribed by Annaim Karaka Farajalla

1. Ozoogo nà bèl jizəgĩ ba, è wày jaamë
 Ōz-ōōg-ó nà bēl jizəg-ĩ bà è wāē jáám-é

woman-PL-DEF REL.PL have husbands-REL oh and go wrongly-REL?
 /bēl/INCP /wāʃ/INCP

Those women who have husbands, and do bad things

2. maag-iilg-i ba! Bii fiŋəddə kor əən nii
 máâ-g iilg-ì bà! Bìì fiŋə-də kōr əən ní
 house-PL-in-3sP oh! let hear word mine this
 /bìʃ/IMP /fiŋə́n/-IMP.PL 1sPs
 in their houses, please hear what I have to say!

3. ma maŋ. Ar a bel kor man é dege.
 mâ mâŋ. Ār á bēl kōr mán é d-êgè.
 very carefully. hey I have word one with PP-3pO.
 /bēl/INCP

I have something important to say to them.

4. Jog ŋalge nà u bil, Tel gəwsi ũguun
 Jōg ŋālǵé nà ũ bīl, Tél gəw-s-ì ũgúŭn
 People young.one.PL which you have God gave-them you
 /bēl/INCP /gàf/-COMP-3sA 2pD

The young people you have, God has given them to you

5. gafa é jo maree. Ta ã jiddónə jaam jaam wa.
 gāfā ē jō mārèè. Tā ā jid-d-ə́nə jáám jáám wá.
 gift by only somehow. be to be.done wrong wrong not.
 /gàf/NOM.SG COP /ʃis/-SBJV.3p-PAS
 for good reason. They are not to be abused.

6. Jina jog fuuigə 'wəyənígə tu wəriigə oog-e niinə?
 Jiná jōg fūūi-g-ə wəy-ən-îgè tú wâr-îgè óóg-é niínə?
 person-DEF people male-PL-DEF go out marry-they women-SBO why
 /wāʃ/-CAUS-CONT.N-SMS.3p /wár/INCP-SMS.3p

Why do men go out to marry a second wife?

7. Jina 'wəyənígə tu-i é kora ozoogo
 Jiná wəy-ən-îgè tú-í é kōrá ōzōōg-ó
 person-DEF going out-SBO because women-DEF
 /wāʃ/-CONT.N-SMS.3P

They remarry because bad women (their first wives)

8. nà əŋ te jisənígə beenaadee-ne. Anenda,
 nà óŋ tè jis-ahn-îgè bèènāād-éé-n. Ānēndá,
 REL.PL bad here making-they gossip-PL-DEF-SBO In.this.way
 /ʃis/-CONT.N-SMS

are always gossiping.

9. bii biiddə beenaada awdamalo! De beenaada
 biì biì-də bèèñāād-á àwdàmàlō! Dè bèèñāād-á
 let say gossip-PL-DEF please then gossip-PL-DEF
 /biʃ/IMP /bèè/-IMP.PL
 So let us please (stop) gossiping! Our God
10. Tel ná taldaagë jəmi wa.
 Tél ná tál-d-áāg-é jám-ì wá.
 God REL created-us want-it not.
 /tál/-COMP-1pA-REL /jám/INCP-3sA
 who created us doesn't want us to backslide.
11. Ná an təyəgi Tel gəfīgən jeg
 Nà àn tə-yəg-ì Tél gəf-īgən jèg
 REL stay /təàðg/ /iyəgiin-ì/ God gives-them things
 /àn/INCP doors.3pPp-REL /gəf/INCP-3pD
 That (God) who stays in their homes, God gives them things and situations
12. è koreega nà wiəg. Jen fuuin e wajja
 è kōrēēg-á nà wíəg. Jēn fūūin ē wāj-já
 and word-DEF REL.PL good. Person male.SG he went
 /wāj/-COMP
 which are good. When a husband goes
13. tu gar é kazaam-e, jam ã gəmdí jeem
 tú gār é kāzāām-ē, jām ā gēm-d-í jèèm
 out place of work.GEN-SBO wants to find something
 /kàðáām/ /jám/INCP /gəmsá/SBJV.3s-SMS.3S
 out to work, he tries hard to provide an income
14. é nams e 'nəəmdi jalg inigin.
 é nāms ē nəəm-d-ì jalg ínìgìn.
 of food.GEN to eat-it children his.
 /nāms/ /nāām/-CAUS-3sA 3sPp
 for his family.
15. Anenda Tel ë kundu e ad é wayda, è e
 Ānēndá Tél ē kúnd-ú ē ád ē wāē-dá, è ē
 Then God his heart-DEF it becomes with joy, and he
 /ád/INCP
 Therefore (if wives are faithful) God will be pleased, and He
16. təbūn jeg é talg. Jog nà àn é kor iini wa'ëë-ne,
 táb-ū jèg é tálg. Jōg nà àn é kōr îni wá-î-n,
 adds things of many.GEN People REL.PL live with word His not-REL-SBO
 /táb/INCP-2sD /tálg/ /àn/INCP 3sPs

will give to you (wives) many blessings. Those people who do not obey His word,

17. andas iyəni ən jo di.
 àndās ìyənī ən jō dí.
 cohabitation their bad only also.
 3pPs
 live unhappy lives.
18. Ozoog, əddə é kor dogo jiiǵə é
 Ōzōōǵ, àd-də é kōr d-ōǵò jiiǵ-ǵ é
 Women, live by word your husband-PL-DEF by
 /àn/-IMP.PL PP-2pO
 Women, live only by your husbands' orders and by
19. kor é Tel é man-e, ũ ǵərdə ũ əddə ma maŋ.
 kōr é T èl é mán-é, ũ ǵêr-də ũ àd-də mā māŋ.
 word of God.GEN with one-SBO you be.able you live very well
 /Tél/ /ǵâr/-SBJV.2p /àn/-SBJV.2p
 God's commands, so that you will be able to live very well.
20. Anenda ba bii ozoogo àdda
 Ānēndá bà bìi ōzōōǵ-ó ád-dà
 Then oh let women-DEF become
 /bii/IMP /ád/-SBJV.3p
 Oh that women would truly hear these words
21. windəǵ, bii fiŋəddə koré maŋ.
 wìnd-ǵ, bìi fiŋə-dǵ kōr-é māŋ.
 ear-PL, let hear word-SMS.3p well.
 /bii/IMP /fiŋəŋ/-SBJV.3p
 and be careful to obey them!

Glossary

The following important words are from the *Gəəmg Consonant and Vowel Book*.

Word	Example	Definition
syllable	ta sa me in tasame 'grass'	The parts of a word that can be divided according to beats (darba).
consonant	m, n, l in mənil 'rainbow'	Letter sounds that begin or end syllables; a consonant cannot be a syllable by itself (harf saakin).
vowel	ə, i in mənil 'rainbow'	Letter sounds in the middle and sometimes beginning or end of a syllable; a vowel can be a syllable by itself (harf mutharrik).

consonant sequence	nd in saranda ‘tree type’	Two different consonants next to each other, either in the middle or end of a word.
doubled consonant	mm in word ɲamm ‘break’	The same consonant written twice (itneen harf saakin).
single consonant	m in ɲam ‘want, need’	A consonant written once.
doubled vowel	əə in məəl ‘fighting’	A vowel written twice or long (harf mutharrik tawiil). A long vowel.
single vowel	ə in məl ‘straw’	A vowel written once. A short vowel.
heavy vowel	əə in wəə ‘shade, help’	Vowel letters ə, i, u (harf mutharrik tagiil).
light vowel	aa in waa ‘pond’	Vowel letters a, e, o (harf mutharrik xafiif).
vowel sequence	uə in buə ‘tree type’	Two different vowels next to each other.
tone	ɲam ‘want’ has a <i>High</i> tone, ɲamm ‘break’ has a <i>Mid</i> tone	The high or low sound, or the falling or rising sound of a word.

The following important words are discussed in the *Gəəmg Grammar Book*.

Word	Example	Definition
noun	riməə ‘star’, ɲalg ‘children’, nams ‘food’	A person, animal, place, thing, or idea.
verb	ɲamm ‘break’, naam ‘eat’ leen ‘went’	An action, motion, change, state, or equal sign between words.
noun singular form	gaam ‘hill’	A noun used for one person.
noun plural form	gaamg ‘hills’	A noun used for more than one person.
root	riməə ‘star’ in riməəg ‘stars’	A word without any prefix or suffix. The original part of the word.
preposition	é ‘to, at, on, by, with’ in Jen e tursə miən Kojo bəgsi maŋ é seena wa. ‘Fear caught <u>to</u> the ruler.’	A word that introduces nouns or pronouns and describe (tell about) an action.
prepositional phrase	é seena ‘to the ruler’	A preposition and the words it introduces
subject	seena ‘the ruler’ in Seenə e tursə miən. ‘The ruler saw the goat.’ Miən tursî seena. ‘It was the goat the ruler saw.’	A noun or pronoun that does the action of the verb; is usually before the verb, but comes after a verb with subject-after-suffix – ê .
object	seenə ‘the ruler’ in	A noun or pronoun that receives the

	Jen e tursə seena. ‘The person saw the ruler.’	action of the verb.
possessor	seenā ‘the ruler’ in Jen e tursə miən é seenā. ‘Person saw the goat of the ruler.’	A noun or pronoun that possesses or owns something or someone.
receiver	seenan ‘for the ruler’ in Jen e tursə miən seenan. ‘Person watched the goat for the ruler.’	A noun or pronoun that receives the action or benefits from the action.
location	-eelg ‘inside’ in Jen e tursə seen-eelg. ‘Person saw inside the ruler.’	A word that shows the location of the action in relation to a noun.
topic	maseen ‘sickness’ in Maseen e dusôní e naama su, su, jo. ‘The sickness (it) comes, and eats me.’	What the sentence is about. A subject pronoun along with a noun subject shows the noun is the topic of the sentence.
pronoun	e ‘he’, ega ‘they’, aan ‘I’	A word used in place of a noun.
common subject pronoun	e ‘he’ in E naamsa kolodo. ‘He ate the egg.’	A pronoun that does the action; comes before the verb; has a short vowel; used along with a subject noun to show the noun is the topic of the sentence.
long subject pronoun	een ‘he’ in Een Uḡuru. ‘He is an Arab.’	A subject pronoun with a long vowel used as an equal sign or for emphasis.
infinitive subject pronoun	e ‘he’ in E doos e naam kolodo. ‘He began to eat egg.’	A subject pronoun that comes before infinitive verbs; differs in tone from common subject pronouns.
future subject pronoun	e ‘he will’ in É naam kolodo. ‘He will eat the egg.’	A subject pronoun that comes before future verbs; differs in tone from common subject pronouns.
subject pronoun after verb	deen ‘he’ in Kolodo naamsê deen. ‘The egg he ate.’	A pronoun after the verb introduced by the preposition prefix d- ‘of’; often used when the verb object is in focus.
subject suffix on verbs	-é ‘he’ in Naamsé kolodo. ‘He ate the egg.’	A pronoun that shows the same subject as before the verb; has the up mark ´ on the first vowel.
reason pronoun	ã ‘so that he’ in Jaan leen ã naamda kolodo. ‘Child came so that he eat the egg.’	A pronoun that comes before a reason verb; has the snake mark ~.
common object pronoun	-i ‘him, it’ in Jen nœmsi. ‘Person ate the it.’	A pronoun that takes the action; is always attached as a verb suffix; has no mark.

special object pronoun	-ê ‘him, it’ in Jen e ɲɔɲjê paren-e, â lee warsê. ‘If the person has sanded the leather bag, I will come take <u>it</u> .’	A pronoun that takes the action in the result of a condition; has the down mark ˘.
receiver pronoun	-ĩn ‘to him’ in Jen gəwsĩn kolodo. ‘Person gave the egg <u>to him</u> .’	A pronoun spoken to, receiving something, or benefiting from the action; can be attached as a verb suffix or separate after the verb; has the snake mark ~.
possessor pronoun	iini ‘his’, ëg ‘their’	A word used in place of a possessor noun.
common possessor pronoun	kolod iini ‘his egg’	A possessor pronoun that follows a possessed noun that is not a family noun or body part; singular possessor pronouns follow singular nouns, and plural possessor pronouns follow plural nouns; both singular and plural possessor pronouns can show the noun is definite, a particular noun in the mind of the listeners.
family possessor pronoun	ë taaza ‘his grandmother’	A possessor pronoun of a family noun; comes before the noun; has the eyes mark on the vowel (ä).
body part possessor pronoun	ë lud ‘his leg’	A possessor pronoun of a body part noun; comes before the noun; has the eyes mark on the vowel (ä).
special possessed body parts	ees ‘his hand’	A body part that is always possessed; the vowels show the possessor pronoun.
reflexive	E maa iin. ‘He prides <u>himself</u> .’	A pronoun that shows the action is done by and done to the same person; or can emphasize who the action is done to.
preposition pronoun	Jen leen deen. ‘Person came <u>to him</u> .’	A pronoun that has the attached preposition prefix d- ; can be used as a goal, time, location, tool, subject or possessor.
location	Jen e pərđi d-eeɲ. ‘Person jumped <u>behind him</u> .’	A pronoun that has the attached preposition prefix d- separated by a dash -; shows a certain location of the action in relation to the pronoun.
condition	Jen e ɲɔɲjê paren-e, â lee warsè. ‘If the person has sanded the leather bag,	An action that must happen in order for something else to happen.

	I will come take it.’	
result	Jen e ɲəɲjê paren-e, â lee warsè. ‘If the person has sanded the leather bag, <u>I will come take it.</u> ’	An action that can only happen if the condition first happens.
noun phrase	Jen e tursə tog nii kay. Person saw <u>all these cows</u>	A noun along with any words that describe or tell information about the noun.
demonstrative	nii ‘these’ in Jen e tursə tog nii. ‘Person saw <u>these</u> cows.’	A word that points to or shows a particular noun is talked about, and not others of that noun; singular demonstratives follow singular nouns and plural demonstratives follow plural nouns; there are different demonstratives for near the speaker, near the listener, and far from both.
indefinite	biig ‘certain’ in Jen e tursə tog biig. ‘Person saw <u>certain</u> cows.’	A word used when mentioning a noun for the first time, and sometimes to show importance to the noun in the story; shows the noun is not yet known to the listeners; singular demonstratives follow singular nouns and plural demonstratives follow plural nouns.
quantity	kay ‘all’ in Jen e tursə tog kay. ‘Person saw <u>all</u> cows.’	A word that tells the approximant number or amount of a noun; singular quantities follow singular nouns and plural quantities follow plural nouns.
cardinal number	dhaag ‘two’ in Jen e tursə tog dhaag. ‘Person saw <u>two</u> cows.’	A word that tells the exact amount or how many of the noun there are; can follow nouns or can be by themselves without a noun, such as following an equal sign verb.
ordinal number	yaanë ‘second’ in Duugu nà yaanë wiəgə. <i>The year which is <u>second</u> is good.</i>	A word that tells where the noun comes in an order of other nouns.
adjective	Jen e tursə tog koofarg. Person saw <u>thin</u> cows.	A word that describe or tell information about a noun; singular adjectives follow singular nouns and plural adjectives follow plural nouns; singular adjectives can also follow a singular relative connector ná ‘that, which’ and plural adjectives can also follow a plural relative connector nà ‘that, which’.

relative clause	ná koofar ‘that is thin’ in Jen tursə too <u>ná koofar</u> . ‘Person saw a cow <u>that is thin</u> .’	A group of words beginning with ná , or nà that describe a noun before the words; ná ‘that, who, which’ begins a relative clause describing a singular noun, and nà ‘that, who, which’ begins a relative clause describing a plural noun. Relative clauses with the relative definite suffix – ë describe a particular one of the noun that is known to the listeners.
adverb	taw ‘up’ in Eg lèeᅇ eg bòfo eg lèe <u>taw</u> . ‘They traveled and sang as they go <u>up</u> .’	A word that tells information about the action; there are adverbs that describe the manner, direction, place, time, and other information about the action; most adverbs follow the verb but some can come before it.
definite suffix	-a ‘the’ in Jen e tursə <u>seena</u> . ‘Person saw <u>the</u> ruler.’	The suffix – n , – a , – an shows a noun is already known to the listeners. It is a particular one of the noun, and not any other one of that noun.
equal sign suffix	-a ‘is’ in Feetfan <u>seena</u> . ‘Feeta <u>is</u> a ruler.’	The suffix – a , – n , – an can take the place of the equal sign verb ta ‘is, be, are’.
receiver suffix	-an ‘to, for’ in Jaan e gawsa jeem <u>seenan</u> . ‘Child gave something <u>to</u> the ruler.’	The suffix – an , – n shows a person or animal that is spoken to, receives something, or benefits from the action; only attaches to person or animal nouns or to words that describe them.
accompaniment suffix	-e ‘with’ in Jaan e leen è <u>seene</u> . ‘Child came <u>with</u> the ruler.’	The suffix – e , – ne shows a person or animal that does the action along with someone else; only attaches to person or animal nouns, or to words that describe them.
dependent final suffix	-é in É gara jaan tursə <u>seen-</u>e, . . . <u>When</u> the child saw a ruler, . .	The suffix – e , – ne shows the end of a dependent clause--a group of words with a verb that cannot stand alone as a complete sentence, but need other words to complete the sentence; is separated from the word by a dash -.
relative definite suffix	-ë in Jaan nam jen <u>ná tursə seenë</u> . ‘Child wants <u>the</u> person who saw a ruler.’	The suffix – ë attaches to the final word of a relative clause that describes a definite noun—a particular one of the noun that is known to the listeners; there is no final suffix on a relative clause describing a noun that is not definite.

definite dependent suffix	-ee-ne in É gara jaan tursə seenee-ne, . . When the child saw the ruler, .	The suffix -ee-ne is a combination of the definite suffix -a and the dependent suffix -ne .
relative definite dependent suffix	ëë-ne in É gara jaan jam jen ná tursə seenëë-ne, . . ' <u>When</u> the child wants <u>the</u> person who saw a ruler, .'	The suffix -ëë-ne is a combination of the relative definite suffix -ë and the dependent suffix -ne .
relative accompaniment suffix	ëëne in Jaan e leen è jen ná tursə seenëëne. 'Child came <u>with</u> <u>the</u> person who saw the ruler.'	The suffix -ëëne is a combination of the relative definite suffix -ë and the accompaniment suffix -ne .
relative receiver suffix	ëë-ne in Jaan e gawsa jeem jen ná tursə seenëën. 'Child gave something <u>to</u> <u>the</u> person who saw a ruler.'	The suffix -ëën is a combination of the relative definite suffix -ë and the receiver suffix -an .
perfect suffix	-ar in Jaan e tursə seenar. The child <u>completely</u> saw the ruler.	The suffix -ar, -r shows an action has been done in a way that it does not need to be done again, or that the action in the past continues until the present.
verb form	ab 'to sit', awǎn 'was sitting, əwda 'sit!'	A way to use each verb that changes by adding a word or suffix to the verb.
infinitive	Jen e doos e ab. 'The person began <u>to sit</u> .'	A verb form that does not change in vowel or tone with the subject pronoun, as other verbs do; often used to tell the main actions of stories; verbs in the dictionary are listed by the infinitive form.
completive	Jen e awso. 'The person <u>sat</u> .'	A verb form that shows an action is thought of as a unit and is complete or finished; often used in dependent clauses; can also be used for main actions of a story or for actions in speeches; has the suffixes -sa, -ja, -da
incomplete	Jen ê aw. 'The person will <u>sit</u> .'	A verb form with an action that is not complete or finished; it is like we are watching a film of the action happen over time; often used in speeches between people; can be used for past, present, future and habitual actions.

continuous past	Jen e awăn. 'The person <u>was sitting</u> .'	A verb form with action that continues over time in the past before the time of speaking; has the suffix -ăn, -năn ; used in speeches, to explain about something, in background information of stories, and for habitual actions.
continuous present	Jen e awân. 'The person <u>is sitting</u> .'	A verb form with action that continues over time in the present at the time of speaking; has the suffix -ân, -n ; used in speeches, to explain about something, in background information of stories, and for habitual actions.
reason verb	Jen e leen ã awda. 'The person came <u>in order to sit</u> .'	A verb form that shows the purpose or reason for the previous action; often used following commands, but can also follow incomplete and continuous verbs; has the suffix -a for subject 'I, you (sg)' and a final b, d, j, g ; has the suffix -da for subject '(s)he, we, you (pl), they' is -da ; a reason subject pronoun ã, û usually comes before a reason verb.
command singular	Jen, aw! 'Person, <u>sit</u> !'	A verb form used to order or tell one person to do an action; can be the same as incomplete or present continuous verbs, but have no subject pronoun.
command plural	Jog, əwdə! 'People, <u>sit</u> !'	A verb form used to order or tell more than one person to do an action; has the suffix -də .
direction suffix	-aga in Jen e naamaga kolodo. 'Person <u>went and ate</u> the egg.'	Verb suffix that show the action happens at a distance from the speaker or others in the story.
unmentioned object suffix	-ăn in Jen e naamänsa. 'Person ate (<u>something</u>).'	Verb suffix that shows the action is done to an object that is not mentioned; The speaker has the object in mind, but does not mention it by name; the suffix -ăn only attaches to <u>transitive verbs</u> —verbs that can have an object.
causative suffix	-sə in Jen e 'nəəmsə jaan kolodo. 'Person <u>made</u> child <u>eat</u> egg.'	A verb suffix that shows the one causing an action is different than the one doing the action; all causative verbs have heavy vowels from the suffixes -d (heavy) for infinitive, -sə

		for complete, -də for other verbs.
subject-after-verb suffix	-ê in Kolodo naamsê jen. 'It is the egg the person ate.'	The verb suffix -ê attaches to verbs when the subject follows the verb, often to show the object is in <u>focus</u> —the most important word of the sentence; subject after the verb can be a noun or pronoun; noun subjects after verbs can be introduced by the preposition é 'of' or can follow the verb directly; pronouns after verbs are introduced by the prepositional prefix d- 'of'.
unmentioned subject suffix	-ána in Kolodo naamsána. 'Egg was eaten (<u>by someone</u>).'	A verb suffix that shows the action is done by a subject that is not mentioned; the speaker may have the subject in mind, but does not mention it by name; -á attaches to incomplete and continuous verbs and -ána attaches to complete and reason verbs; they only attaches to <u>transitive verbs</u> —verbs that can have an object.
dependent suffix 'when'	-ĩ in É gara jen nəəmsĩ kolod-e, . 'When person ate an egg, . . .'	A verb suffix that shows a verb is in a dependent clause beginning é gara 'when'
condition suffix 'if'	-ê in Jen naamsê kolod-e, . . . 'If person ate an egg, . . .'	A verb suffix that shows a verb is in condition with the meaning 'if'.
singular verbal noun	Naam ən wedan. 'My <u>eating</u> is good.'	A verb used as a singular noun; like other nouns, it can be described by a demonstrative and have a definite suffix, and can be a subject, an object, possessed or introduced by prepositions; usually has no suffix.
plural verbal noun	Naamg ənəgə wiəgə. 'My <u>eatings</u> are good.'	A verb used as a plural noun; like other nouns, it can be described by a demonstrative and have a definite suffix, and can be a subject, an object, possessed or introduced by prepositions; has the suffix -g, -ag, -eeg, -aag.
adjective verb	Jen e doos e ber. 'Person began <u>to be clean</u> .' Jog e doos e berga. 'People began <u>to be clean</u> .'	An adjective that is used as a verb; has different vowels, tone and suffixes from one subject pronoun to the next, and from one verb form to the next;

		adjective verbs after singular subject pronouns have no suffix, but adjective verbs after plural pronouns usually have the plural suffix -g .
question word	ŋan ‘who’, ŋanan ‘for whom’, ŋii ‘what’	A word used to ask a question; it asks about a noun or another word.
dependent clause	É gara jen nəəmsı kolode, . ‘When person ate an egg, . . .’	A group of words with a verb that cannot stand alone as a complete sentence, but need other words to complete the sentence; there is often a dependent final suffix -e that attaches to the last word of dependent clauses; there is often a dependent suffix -ı that attaches to the verb of a dependent clause and a condition suffix -ê that attaches to the verb of a condition clause.
main clause	tayn ‘then’ in Tayn moraan liin awsor Faaz-aan. ‘Then government became established at Faaz.’	A group of words with a verb that is a sentence by itself; it does not require another clause to be a complete sentence.
main clause connector	è ‘and’, tayn ‘then’	A word that joins a main clause to the sentence before.
dependent connector	é gara ‘when’, é kora ‘because’	A word that joins a dependent clause to the sentence before.

Answers to Exercises

Answers to the exercises of this book are given below.

Exercise 1

Test Word	Write correctly	Test Word	Write correctly
miit <i>stone</i>	<u>miid</u>	talŋec <i>tree type</i>	<u>talŋej</u>
cak <i>bathe, wash</i>	<u>cag</u>	karaab <i>troublemaker</i>	<u>karaab</u>
əəre <i>grass type</i>	<u>aare</u>	jurgaal <i>bird type</i>	<u>jorgaal</u>
bunja <i>finished</i>	<u>bonja</u>	liiro <i>reed</i>	<u>leero</u>
buyl <i>fog</i>	<u>buil</u>	tao <i>up</i>	<u>taw</u>
bayl <i>grass</i>	<u>bayl</u>	rəi <i>late</i>	<u>rəi</u>
uuy <i>squirrel</i>	<u>uui</u>	gəuldəə <i>fish</i>	<u>gəwldəə</u>
baaw <i>father</i>	<u>baaw</u>	boedaa <i>tree type</i>	<u>boydaa</u>
lə'ən <i>surrounding</i>	<u>ləwən</u>	bayan <i>throwing, hitting</i>	<u>ba'an</u>
naan <i>sleeping</i>	<u>na'an</u>	cuən <i>sending, going</i>	<u>cu'ən</u>

<u>mii</u>	<i>goat</i>	<u>miə</u>	<i>name, call</i>	<u>bel</u>
<u>nam</u>	<i>break</i>	<u>namm</u>	<i>beat, hit</i>	<u>bell</u>

Exercise 2

(Neer 1-4)

Cawr neen é salada é ald é jeg é leeleega biig nà àn leeleegë.
Salad è alde dòosso e wàj
 à jèrda risəg man, è kar tazan è dege.

(Neer 21-22)

Alda e doos e bad bayn é salada
 í bəl é fol.

(Jafar 3-4)

É gara jogo fiñjiisíigĩ cil-i, eg dòos
 eg làdaga tu.

(Mij 1-3)

È é mun naan

Baarga nàwnăn nalg nà əñi,
 e mərəñniigə dumuun é Goor.

(Mij 9-12)

Anenda jen faa ná bel Mijnjib tayn
 e doos e əbi d-eel e maa iing e an
mosor-ool é paren é məpələ dees.

This story is about a hyena, fox, and some things (animals) of the grasses that remain in the grasses. A hyena and fox set out to look for food and a buffalo was with them.

Fox began to puncture a hole in the bottom of the container of the hyena.

When the people heard the horn, they ran out (to participate in the hunt).

At that time the Baggara were kidnapping young girls to sell to those far away past Goor tribe.

So, that old man called Mijnjib then began to ride proudly sitting up on horse with an animal skin of demon in his hand.

Exercise 3

(Cooj 11-12)

Miin a gan tu,
 miən a gafan jog fañan ā nəəmdíigə.

(Jen 7-8)

Nà ag bijje dhaag é jəəgĩ, jen ná əñi
 e pallí tad d-iimuug.

(Jen 16-17)

É gara ag lejjä-e,
 jen man ná əñi e doos e dojaaga í miidəg.

(Mij 2-3)

È é mun naan

Baarga nàwnăn nalg nà əñi,
 e mərəñniigə dumuun é Goor.

*The chicken I am throwing away,
 (but) the goat I am giving to old men to eat.*

Those we left behind, the bad person fell down in front of them.

*When we arrived,
 something bad began pelting us with stones.*

*At that time
 the Baggara were kidnapping young girls
to sell to those far away past Goor tribe.*

Exercise 4

(Miə 1)

Obj Miə man naamănê

There was a goat

SubA í ulgi maŋ wa.
(Miə 2)

thirst beat badly.

BLoc E doos e waj dumuun waa-eelg
Obj ã maddé feg.
(Neer 21-22)

*He went in the well
so that (he) drink water.*

SubB Alda e doos e
Obj bad bayn
Pos é salada
APrep í bəl
APrep é fol.
(Neer 26)

*Fox began to
puncture the container
of the hyena
on the bottom
with a hole.*

Obj Ə, wee dar jo ã gawda iigə
Rec nalgan.
(Neer 27-29)

*Let's go hide in order to give this milk
to the children.*

SubB È kuwə aneen
APrep é segard man wa aneen,
SubA gəl e warê í uuni war,
SubB nalg
Pos é salada ã məddiigə wa.
(Jafar 3)

*Since froth does not have
by one strength,
therefore it was carried away by the wind,
and the children
of hyena never drank it.*

SubB É gara jogo fiŋiisiigĩ
Obj cil-i, eg dòos eg làdaga tu.
(Jafar 9)

*When the people heard the horn,
they ran out (to participate in the hunt).*

Obj Liddu ã gawda jeem
Rec məidən.

*Let's give something
to the older man.*

Exercise 5

(Miə 1)
Miə man naamänê í ulgi maŋ wa.
(Neer 1-2)
Cawr neen é salada é ald é jeg é
leeleega biig nà an leeleege.

There was a goat beaten badly by thirst.

*This is a story of a hyena, of a fox, and of some
things (animals) of the grasses that remain
in the grasses.*

(Neer 8-10)
Anenda e dòos e bàg anen
ã gəldigən í ufun tad
ã gərda ã nàamda nalg é neereman.
(Neer 27-29)

*Then they elicited the help of an elephant
to break down to the Tabaldi tree for them
so as to eat the offspring of the neerema.*

È kuwə aneen é segard man wa aneen,
gəl e warê í uuni war,
nalg é salada ã məddiigə wa.
(Fand 14)

*Since froth does not have by one strength,
therefore it was carried away by the wind,
and the children of hyena never drank it.*

Niinə warê maana naa-ne?
(Jafar 2)

What did these refusals accomplish?

Jafarin kunsu cil í wiləngə.

Jafari blew the horn of hunting.

(Mij 9-12)

Anenda jen faa ná bel Mijjib tain e doos e ábi d-eel e maa iing e an mosor-ool é paren é məpələ dees.

(Tifa 3-4)

Tifən é Gəəmgə 'əwdən bujurgə tad é meed é bujurg anenda ba!

(Ozoog 12-14)

Jen fuuin e wajja tu gar é kazaam-e, nam ā gəmdí jeem é nams e 'nəəmdi jalg inigin.

(Ozoog 15-17)

Anenda Tel ə kundu e ad é wayda, è e təbün jeg é talg.

(Ozoog 18-19)

Ozoog, əddə é kor dogo jiigə é kor é Tel é man-e, ũ gərdə ũ əddə ma maŋ.

So, that old man called Mijjib then began to ride proudly sitting up on horse with an animal skin of demon in his hand.

The tying of Gəəmg enables youth to sit down in the rope of youth²³ like this!

When a husband goes out to place of work, he tries hard to (he) provide a thing of food for his children to eat.

Therefore, God his heart it will be pleased, He will add to you things of many.

Women, live by word of your husbands and by word of God, you will be able to live very well.

Exercise 6

(Miə 12-13)

A rassā doon ā leja tu-i, ā mərə ũ rəgə daan di.

(Neer 8-10)

Anenda e dōos e bəg anen ā gəldīgən í ufun tad ā gərdə ā nāamda jalg é jeereman.

(Neer 27-29)

È kuwə aneen é segard man wa aneen, gəl e warê í uuni war, jalg é salada ā məddíigə wa.

(Fand 34-35)

Jen e billi də kund, moon e bad gəələ ləŋ tu e tir.

(Jafar 1)

Jafarin í məid kuudi wəjja í wiləns.

(Cooj 1)

A wajja é naanda man dumuun é Daal.

(Mij 3-4)

Baarga àzān ànān è jog Goore.

(Mij 9-12)

Anenda jen faa ná bel Mijjib tain e doos e ábi d-eel e maa iing e an

If I step on your back so that I can get out, then I will get back in the well so that you can step on my back also and get out. Then they elicited the help of an elephant to break down to the Tabaldi tree for them so as to eat the offspring of the yeerema.

Since froth does not have by strength, therefore it was carried away by the wind, and the children of hyena never drank it.

A person shot him in his chest, the bullet penetrated the shield so that he died.

Jafari with an man of Kuud clan went to hunt.

On one day I went to Dal Valley.

The Baggara were coming with people of Goor.

So, that old man called Mijjib then began to ride on him taking pride in himself

²³ Figurative meaning: Youth become respected members of the community by obeying the Gəəmg rules.

mosor-ool é paren é mənɪlə dees.

*sitting up on the horse with an animal skin
of demonic power in his hand.*

Exercise 7

(Miə 2)

E doos e waj dumuun
waa-eelg ã maddé feg.

*He went in the well
so that (he) drink water.*

(Miə 5-6)

E pərd e wal waa-eelg.
E doos e mad fega ləŋ e beer.

*He jumped into the well
and drank water until he was satisfied.*

(Miə 14-15)

É gara lijjĩ tu-i, e rag fol-muu e gap
re regaad e waj ləŋ pad.

*When he was out, he looked back at top of hole,
laughed hysterically as he left, never to return.*

(Neer 5-6)

E dòos e gəmsəgə neereman
e koosso e an ufu-ool.

*On their way they found (offspring of) neerma
crying and resting up in the Tabaldi tree.*

(Neer 14-15)

É gara kəssĩ ufun-i, e doos
ləŋ e waj sim ufu-aan.

*When she struck the tree,
her horns when deep down into the tree.*

(Fand 18-19)

Tayn moraan liin awsor
Faaz-aan.

*Then the government (forces) arrived and
became established among the Faaz area.*

(Fand 28-29)

Lijjĩ waa Daal-muu-ni,
e rag tu.

*When they arrived in front of Daal water valley
he stopped there.*

(Cooj 2-3)

É gara a lejje é Daal-e, a gəmsəgə
jen faa ná bel Coojoo'ëen,
e an gəi-bəl.

*When I arrived to Dal Valley, I found
an old man named Coojo,
sitting under a Gai tree.*

(Jen 15-16)

É naanda yaan, ag wajja waa-eelg
feedool jo, aga kafān.

*On another day, we also went in the
water valley early in the morning to draw water.*

(Mij 9-12)

Anenda jen faa ná bel Mijjib tayn
e doos e əbi d-eel e maa iing e an
mosor-ool é paren é mənɪlə dees.

*So, that old man called Mijjib then
began to ride up proudly sitting up on horse
with an animal skin of demon in his hand.*

(Ozoog 1-2)

Ozoogo nà bèl jizəgĩ ba,
è wày jaamə maag-iilg-i ba!
Bii fiŋəddə kor ən nii ma maŋ.

*Those women who have husbands,
and do bad things in their houses,
please hear what I have to say!*

Exercise 8

(Miə 12-13)

A rassā dooŋ ã leja tu-i,

If I step on your back so that I can get out,

â mərə́ ũ rəgə daap̃ di.

(Neer 31-32)

E bee inə “Salada”, e bee,
“U wər uuŋ cab aneen u bəgãgən
moo man ã naamda kar nii.”

(Fand 25-26)

Jog e bèe “Wəiddə de kor
man ná ənī een tu wa.”

(Fand 34-35)

Jen e billi dē kund, moon e
bad gəələ ləŋ tu e tir.

(Jen 7-8)

Nà ag bijjə dhaag é jəəgī,
jen ná ənī e pallí tad d-iimuug.

(Jen 19-21)

A bi'igən “Wa!”

Og gəl wa, ar jega nà arsoogə karâ wa,
jamm üg ŋəlg.

(Jen 23)

Ag waj ag biji, jaam 'kəəmsí deen wa.

(Mij 5-6)

Jog eg əzı́ ba,

eg wər jega daga kay.

then I will get back in the well so that you
can step on my back also (and get out).

He said to him, “Hyena”, he said,
“You go by yourself and bring us some fire
(so that) we may eat this buffalo.”

The people (they) said, “Let us go since
nothing bad it will happen.”

A person (he) shot him in his chest, the bullet
penetrated the shield so that he died.

Those we left behind,
the bad person (he) fell down in front of them.

I told them “No!”

You don't run if thing that frightened you
doesn't run, or (it) will break your necks.

We left it there (and) no one was bothered by it.

When these people (they) come,
they take all the things of us.

Exercise 9

(Neer 19-20)

Ag curəə too man tad.

(Neer 27-29)

È kuwə aneen é segard man wa aneen,
gəl e warê í uuni war,
jalg é salada ã mæddfigə wa.

(Fand 1-2)

Fəndin é gara dawsé moraagee-ne belän
jirsig dhaag jo.

(Fand 19-22)

Jen Kuul beläné Jadeer
een é Taw. Wərí gaama tu,
jogo e durdu kolodo tad.

(Cooj 11-12)

Miin a gan tu,
miən a gafän jog fajan ã nəəmdfigə.

(Jen 23)

Ag wajag biji, jaam 'kəəmsí deen wa.

(Assa 8-9)

We tied down a cow.

Since froth does not have by one strength,
therefore it was carried away by the wind,
children of hyena (they) never drank it.

When Fandi (he) fought government, he had
only two piasters.

A Kuuləəg person (he) called Jader
was going to Taw. He brought people of
Gaam hill in order to hide an egg in ground.

The chicken I am throwing away, (but) the
goat I am giving to old men to (they) eat.

We left it, there was no one it bothered.

A jam Hashima ã jiddə è ã wardé
ñnə rade.

(Assa 10)

Maseen e dusêní e naama su, su, jo.

(Mij 6-6b)

Baarga teeze belänéega mosoreeg-e ba,

*I want Hashim to make and (**he**) bring me a
radio.*

*Maseen sickness (**it**) comes, and eats me.*

*The Baggara (**they**) had horses.*

Exercise 10

(Miə 12-13)

A rassâ dooŋ ã leja tu-i,
â mərə́ ũ rəgə daaŋ di.

*If I step on your back so that **I** can get out,
then I will get back in the well so that **you**
can step on my back also (and get out).*

(Neer 3-4)

Salad è alde dòosso e wàj ã nərda
risəg man è kar tazan è dege.

*A hyena with fox set out to (**they**) look for
food and a wild buffalo was with them.*

(Neer 8-10)

Anenda e dòos e bàg aŋen
ã gəldīgən í ufun tad
ã gərda ã nàamda jalg é neereman.

*Then they elicited the help of an elephant
to (**he**) break down the Tabaldi tree for them
so as to (**they**) eat the neerma offspring.*

(Fand 4-5)

E maa e jog iing é dafa,
e war koleez ã komda jogor.

*He refused officials by fighting,
(**he**) taking a koleez sword to (**he**) kill people.*

(Assa 8-9)

A jam Hashima ã jiddə è ã wardé
ñnə rade.

*I want Hashim to (**he**) make and (**he**) get me a
radio.*

(Ozoog 18-19)

Ozoog, əddə é kor dogo jiigé é
kor é Tel é man-e,
ũ gərda ũ əddə ma maŋ.

*Women, live only by your husbands’
orders and by God’s commands,
you will be able to (**you**) live very well.*

Exercise 11

(Fand 2-3)

Massa jogo gəl bee e
la gəfí wa.

*(He) denied the people (local officials), saying
he would not give **it** (money).*

(Fand 9-11)

Beel man tazan tu, è gawsa guruus-i,
e gəfūnī doos.

*There was a single metal token, and when (a
person) gave money, he gave **it** to you.*

(Jen 3)

É gara ag lejjä-e, jeem e arsaaaga.

*When we arrived, something bad frightened **us**.*

(Jen 14)

Naanda naan jo a tursi,
jega asaam nà ərsəniiige ogè.

*It was only that day in which I saw **it**–
things which were frightening **us** in that place.*

(Jen 16-17)

É gara ag lejjä-e, jen man

When we arrived,

ná ɔni e doos e dojaaaga í miidəg.
(Jen 23)

Ag waj ag biji, jaam 'kəəmsi deen wa.
(Assa 2)

Massee jisəna maŋ wa,
naamāna su, su, su.
(Assa 5)

Kora kor ná ɔni.
(Tifa 8-9)

Jen ná bel og iinii-ni nili,
è ná bili wa'èè-ne nili jo di.

something bad began pelting us with stones.

We left it there (and) no one was bothered by it.

*The Masee sickness is not treating me well,
giving me much pain.*

She speaks to me rudely.

*Whoever has a place (in society) knows it, and
whoever doesn't have a place knows it also..*

Exercise 12

(Neer 31-32)

E bee ina "Salada", e bee,
"U wər uuŋ cab aneen u bəgəgən.

(Fand 7)

Gəfənigən wara man
é gara dafána talo-ne

(Cooj 8)

Aan a biin di,

"È oon u jissə nii di te a?"

(Assa 8-9)

A ŋam Hashima ã jiddə è ã wardé
əna rade." A biigən,

"Cəggdə uuŋgu og kay jo."

(Mij 4-5)

Jog Gooro

ba əssəgən jeg əŋi.

(Ozoog 11-12)

Ná an təyəgi Tel gəfigən jeg
è koreega ná wiəg.

(Ozoog 15-16)

Anenda Tel è kundu e ad é wayda,
è e təbün jeg é talg.

He said to him, "Hyena," he said,

"You go by yourself and bring us some fire.

*They (citizens) were given a receipt
when the tax money was collected.*

I also asked him,

"And you, what are you doing here?"

*I want Hashim to (he) get me a
radio.' I told them,*

"Alright, all of you, you all just go."

The Goor

tribe, well . . . became for us enemies.

*That (God) who stays in their homes, God gives
them things and situations which are good.*

*Therefore, God his heart it will be pleased,
He will add to you many blessings.*

Exercise 13

(Miə 12-13)

A rassə doon ã leja tu-i,
ã mərə ũ rəgə daan di.

(Fand 9-11)

Beel man tazan tu, è gawsa guruus-i,
e gəfūni doos.

*If I step on your back so that I can get out,
then I will get back in the well so that you
can step on my back also (and get out).*

*There was a single metal token, and when he
gave money, he gave it to you in your hand.*

(Fand 27)

Jadeera warsa kaŋ **inin** é mada.

(Fand 34-35)

Jen e billi **dë** kund, moon e
bad gælə ləŋ tu e tir.

(Cooj 5)

Niin **uung** ŋalé Uŋurg, Uŋurg?

(Jen 4-6)

Mintaazee ag koyj ag tal dhaag ag bij
äg golgo nà dhaag een é jəæg.

(Jen 18-19)

E dojjaaga í miidəg foroj wa bə-i,
ä golgo jàm ã gàlda, a bi'ŋgən, "Wa!"

(Mij 9-12)

Anenda jen faa ná bel Mijjib tayn
e doos e əbi d-eel e maa iing e an
mosor-ool é paren é mənilə **dees**.

(Tifa 1-2)

Kasaga e bür e tiwsəniigə wa'ee-ne,
òr koreega og **əəg** tifiij tifiij.

(Ozoog 2-3)

Ozoog, bii fiŋəddə kor **əən** nii
ma maŋ. Ar a bel kor man é dege.

(Ozoog 12-14)

Jen fuuin e wajja tu gar é kazaam-e,
nam ã gəmdí jeem
é nams e 'nəəmdí jalg **inigin**.

(Ozoog 15-17)

Anenda Tel **ə** kundu e ad é wayda,
è e təbün jeg é talg. Jog nà àn é
kor **ini** wa'èè-ne, andas **iyəni** ən jo di.

Jader led **his** group which was very big.

A person (he) shot him in **his** chest, the bullet
penetrated the shield so that he died.

Why does **your body** smell like that of Arabs?

After that, two of us passed (it) and
left **our** two companions behind.

When it pelted us with not few stones, **my**
colleagues wanted to run, I told them "No!"

So, that old man called Mijjib then
began to ride on him priding himself
sitting up on the horse with an animal skin
of demonic power in **his hand**.

When boys remain not tied up (with rules),
they mix words in place of **our mouths** quickly.

Women, please listen to this **my** word carefully!
I have something important to say to them.

When a husband goes out to work,
he tries hard to provide a thing
of food for **his** children to eat.

Therefore, God **his** heart it will be pleased,
and He will add many blessings. Those people
who do not obey **His** word, **their** lives are bad.

Exercise 14

(Neer 31-32)

U wər **uun** cab aneen u bəgəgən
moo man ã naamda kar nii.

(Mij 9-12)

Anenda jen faa ná bel Mijjib tayn
e doos e əbi d-eel e maa **iing** e an
mosor-ool é paren é mənilə dees.

(Fand 2-5)

Massa jogo gəl bee e
la gəfi wa. E maa e jog **iing** é dafa,

You go carry **yourself** up and bring us some fire
(so that) we may eat this buffalo.

So, that old man called Mijjib then
began to ride on him priding **himself**
sitting up on the horse with an animal skin
of demonic power in his hand.

(He) denied the people (local officials), saying
he would not give it (money). He refused

e war koleez ã komda jogor.

(Assa 3-4)

Yaa ña nee leenñan dumuun **duun** ta beên ñam goo.

officials **themselves** by fighting, (he) taking a koleez sword in order to (he) kill people.

(Your) mother's sister (lit. girl mother) wanted to come to **yourselves**, hoping for clothing.

Exercise 15

(Miə 10-11)

Alda e pərđi **d-eeñ**,
ləŋ e madaga fega beer.

(Miə 12-13)

A rassã **doon** ã leja tu-i,
ã mərə ũ rəgə **daan** di.

Fox (he) jumped **over him**,
and drank until he was satisfied.

If I step **on your back** so that I can get out,
then I will get back in the well so that you
can step **on my back** also (and get out).

(Neer 3-4)

Salad è alde dōosso e wàj ã ñerda
risəg man è kar tazan è **dege**.

(Neer 11-13)

E dōos e bəg kara di e gəldīn
deen ná tad di, war ã garda
e gəldīn **deen** ná tad wa.

(Fand 34-35)

Jen e billi **dē** kund, moon e
bad gəələ ləŋ tu e tir.

(Jen 1)

Gara ag an taazg **daga** maag-e,
odo tårsan.

(Jen 7-8)

Nà ag bijjə dhaag é ñəəgī,
jen ná əni e pallí tad **d-iimuug**.

(Jen 23)

Ag waj ag biji, jaam 'kəəmsí **deen** wa.

(Mij 5-6)

Jog eg əzī ba,
eg wār jega **daga** kay.

(Mij 9-12)

Anenda jen faa ná bel Mijjib tayn
e doos e əbi **d-eel** e maa iing e an
mosor-ool é paren é məñilə dees.

A hyena with fox (he) set out to (he) look for
food and a wild buffalo was with **them**.

They also elicited the help of the buffalo in order
to break **it** down for them, but she was not able
to break **it** down for them.

A person (he) shot him in **his** chest, the bullet
penetrated the shield so that he died.

When we remained doors **of us** of houses,
women called me.

Those we left behind,
the bad person (he) fell down **in front of them**.

We left it there (and) no one was bothered by **it**.

When these people (they) come,
they take all the things of **us**.

So, that old man called Mijjib then
began to ride **on him** priding himself
sitting up on the horse with an animal skin
of demonic power in his hand.

(Ozoog 2-3)

Ozoog, bii fiñəddə kor ən nii
ma mañ. Ar a bel kor man é **dege**.

(Ozoog 18-19)

Ozoog, əddə é kor **dogo** jiigə é

Women, please listen to this my word carefully!
I have something important to say **to them**.

Women, live only by word of **your**

kor é Tel é man-e,
ũ gærdæ ũ æddæ ma maŋ.

*husbands and by word of God,
you will be able to (you) live very well.*

Exercise 16

(Neer 1-2)

Cawr **neen** é salada é ald é jeg é
leeleega biig nà an leeleege.

(Fand 14)

Niinæ warê maŋa **naa**-ne?

(Fand 22-23)

E bee “Kolodo **neen** e belldâ
wa-e ba, de moraa la jis jeem wa.”

(Cooj 9-10)

E bee, “A wirên afad man tad te,
é kora é mäsii **nee** nêrên te.

(Jen 14)

Naanda **naan** jo a tursi,
jega asaam nà ærsëniigæ ogë.

(Assa 3-4)

Yaa ja **nee** leeŋän dumuun duuŋ ta
beên jam goo.

(Mij 1-3)

È é mun **naan**

Baarga ñawnän jalg nà æŋi,
e mærsëniigæ dumuun é Goor.

(Ozoog 2-3)

Ozoog, bii fiŋæddæ kor æn **nii**
ma maŋ. Ar a bel kor man é dege.

***This** is a story of a hyena, of a fox, and of some
things of the grasses that remain in the grasses.*

*What did **those** refusals accomplish?*

*He said, “If **this** egg doesn’t burst
then the government will not do anything.”*

*He said, “I am making a sacrifice here
because **this** insect drools here.*

*It was only **that** day in which I saw it—
things which were frightening us in that place.*

***This** (your) mother’s sister (lit. girl mother)
wanted to come to yourself, hoping for clothing.*

*At that **time**
the Baggara were kidnapping young girls
to sell to those far away past Goor tribe.*

*Women, please listen to **this** my word carefully!
I have something important to say to them.*

Exercise 17

(Miæ 1)

Miæ **man** naamänê í ulgi maŋ wa.

(Neer 1-2)

Cawr neen é salada é ald é jeg é
leeleega **biig** nà an leeleege.

(Neer 3-4)

Salad è alde dõosso e wàj ã ñèrda
risæg **man** è kar tazan è dege.

(Neer 19-20)

Ag curóæ too **man** tad.

ag jam ũ gæwdæ bay **man** ã dhæddi.

(Neer 27-29)

È kuwæ aneen é segard **man** wa aneen,
gæl e warê í uuni war,

*A **certain** goat was beaten badly by thirst.*

*This is a story of a hyena, of a fox, and of **some**
things of the grasses that remain in the grasses.*

*A hyena with fox set out to look for **certain**
gift and a wild buffalo was with them.*

*We tied down a **certain** cow.
Please, give us a **certain** container for milking.*

*Since froth does not have by **certain** strength,
therefore it was carried away by the wind,*

nalg é salada ã mæddiigə wa.
(Neer 30-31)

É naanda **yaan**, alda e adaga
é faam **man dhaan** saladan.

(Neer 31-32)

“U wər uuŋ cab aneen u bəgəgən
moo **man** ã naamda kar nii.

(Fand 7)

Gəfəniigən wara **man**
é gara dafānā talo-ne.

(Fand 9-11)

Beel **man** tazan tu, è gawsa guruus-i,
e gəfūni doos.

(Fand 25-26)

Jog e bēe “Wəiddə de kor
man ná əni een tu wa.”

(Jafar 8)

Buŋur **man** bel Feetfa,
dawsa tayeeg dhaag.

(Cooj 1)

A wajja é naanda **man** dumuun é Daal.
(Assa 6-7)

Bel goog wa. Jeg **biig** nə əŋ ta
juun a mæərənīnin jo.

(Ozoog 2-3)

Ozoog, bii fiŋəddə kor ən nii
ma maŋ. Ar a bel kor **man** é dege.

children of hyena (they) never drank it.

***Another** day, Fox brought
a **certain other** idea to the hyena.*

*You carry yourself up and bring us **certain** fire
so that we may eat this buffalo.*

*They (citizens) were given a **certain** receipt
when the tax money was collected.*

*There was a **certain** metal token, and when he
gave money, he gave it to you in your hand.*

*The people (they) said, “Let us go since
a **certain** bad thing will not happen.”*

*A **certain** youth called Feetfa
killed two giraffes.*

*On a **certain** day I went to Dal Valley.*

*She doesn’t have clothes—only **some** old clothes
from long ago (that) I was buying for her.*

*Women, please listen to this my word carefully!
I have a **certain** word to say to them.*

Exercise 18

(Fand 15-16)

Moraa əzi duurgu **foroj** wa, è Fəndi
massaré, enna masa ləi tu-in gəl.

(Fand 33)

Ar u billi jog **kay** wa, bell jen taman.
(Neer 25-26)

É gara dhəssi iigər **kay**-e, e bee
“Ə, wee dar jo ã gawda iigə nalgan.”

(Jafar 7)

Məid kuudu dawsa jeem **dee** wa.
(Jen 18-19)

E dojjaaga í miidəg **foroj** wa bə-i,
ə golgo nəm ã gəlda, a bi’iigən, “Wa!”

(Assa 9)

Cəggdə uuŋgu og **kay** jo.
(Ozoog 15-17)

*Government came not a **few** times, and Fandi
had refused, and that is why refusal came out.*

*Don’t kill **all** the people; just kill the one man.*

*When **all** milk was completely milked, he said,
“Let’s go hide to give milk to children.”*

*The old man of Kuud didn’t kill **any** thing.*

*When it pelted us with not **few** stones, my
colleagues wanted to run, I told them “No!”*

*Alright, all of you, you **all** just (go without me).*

Anenda Tel ë kundu e ad é wayda,
è e tábün jeg é **talg**.

*Therefore, God his heart it will be pleased,
He will add to you things of **many**.*

Exercise 19

(Fand 1-2)

Fəndin é gara dawsé moraagee-ne
belän jirsig **dhaag** jo.

*When Fandi (he) fought the government,
he had only **two** piasters.*

(Fand 17-18)

É gara **moog**-e, moraa əzí bee
guruusugu ta tu wa.

*When at **first**, government came and said
the amount (of payment) was not correct.*

(Fand 33)

Ar u billi jog kay wa, bell jen **taman**.

*Don't kill all the people; just kill the **one** man.*

(Jafar 8)

Buñur man bel Feetfa,
dawsa tayeeg **dhaag**.

*A certain youth called Feetfa
killed **two** giraffes.*

(Jen 4-6)

Mintaazee ag koyj ag tal **dhaag** ag bij
äg golgo nà **dhaag** een é jəəg.

*After that, **two** of us passed (it) and
left our other **two** companions behind.*

(Jen 9)

Ag tazan ag Magsaad ag tazan **yəəsə**.

*Including Magsad, we were **four**.*

(Tifa 5-6)

Kasaga bii tiwdóniigə é kora la 'əwiigi
é teed **taman** è meed é buñurgii-ni.

*Let young boys (they) be tied because it will
help them be sat down in **one** rope of unity.*

Exercise 20

(Fand 25-26)

Jog e bəe “Wəiddə de kor
man ná **əni** een tu wa.”

*The people (they) said, “Let us go since
a certain **bad** thing will not happen.”*

(Assa 4-5)

Korän kor ná **lusu** é kora
kor ná **cuu'i** wa.

*(She) was saying **harsh** words
instead of the **kind** words.*

(Mij 1-3)

È é mun naan
Baarga nəwnän jalg nà **əni**,
e mərəniigə dumuun é Goor.

*At that time
the Baggara were kidnapping **young** girls
to sell to those far away past Goor tribe.*

(Tifa 4-5)

A bee tifən **wedan**, **ən** wa.

*I say, tying is **beneficial**, not **detrimental**.*

(Tifa 9-10)

Kəsəni ná aw ná é faag é faagə
ta tins, è pel andasa ná **waydə**.

*The friendship of sitting in lines is full of
teaching and results in a **wonderful** life.*

(Ozoog 4-5)

Jog **palge** nà u bil, Tel gəwsi ũguun
gafa é jo maree.

*The **young** people you have, God has given
them to you for good reason.*

(Ozoog 6)

Jina jog **fuuiḡə** 'wəyənīḡə
tu wəriḡə oog-e niinə?

(Ozoog 12-14)

Jen **fuuin** e wajja tu gar é kazaam-e,
nam ā gəmdí jeem
é nams e 'nəəmdi jalḡ inigin.

Why do **male** people (they) go out
to (they) marry a second wife?

When a **male** person goes out to work,
he tries hard to (he) provide a thing
of food for his children to eat.

Exercise 21

(Neer 11-13)

E dōos e bəḡ kara di e gəldīn
deen **ná tad di**, war ā garda
e gəldīn deen **ná** tad wa.

(Jen 5-6)

Ag koyj ag tal dhaag ag bij āḡ golḡo
nà dhaag een é jəəḡ.

(Jen 14)

Naanda naan jo a tursi,
jega asaam **nà** ərsəniḡə ogē.

(Assa 5)

Kora kor **ná** əñī.

(Assa 6-7)

Bel goog wa. Jeg biḡ **nà** əḡ ta
juun a məərənīnin jo.

(Mij 1-3)

É é mun naan

Baarga ḡəwnān jalḡ **nà** əñī,
e məərniḡə dumuun é Goor.

(Ozoog 7-8)

Jina 'wəyənīḡə tu-i é kora ozoogo
nà əḡ te jisəniḡə beenaadee-ne.

They also elicited the help of buffalo in order
to break it **that** down for them, but she was not
able to break it **that** down for them.

Two of us passed (it) and left our
companions **that** were two at behind.

It was only that day in which I saw it—the
things **which** were frightening us in that place.

She speaks to me the word **that** is bad.

She doesn't have clothes—only some things
that old from long ago I was buying for her.

At that time the
Baggara were kidnapping the girls **that** young
to sell to those far away past Goor tribe.

They remarry because woman
that bad are always gossiping.

Exercise 22

(Miə 1)

Miə man naamānē í ulḡi **man** wa.

(Miə 14-15)

É gara lijjí tu-i, e rag fol-muu e ḡap
re regaad e waj **lən pad**.

(Neer 11-13)

E dōos e bəḡ kara di e gəldīn
deen ná **tad di**, war ā garda
e gəldīn deen ná **tad** wa.

(Neer 14-15)

É gara kəssí ufun-i, e doos
lən e waj **sim** ufu-aan.

There was a goat beaten **badly** by thirst.

When he was out, he looked back at top of hole,
laughed **hysterically** and he left **forever**.

They also elicited help of the buffalo in order to
also break it **down** for them, but she was **not**
able to break it **down** for them.

When she struck the tree,
her horns went **deep** into the tree.

(Neer 23)

É gara alda dhəni̯ iigii-ni,
kuwən e mal **fan taw**,
iigə eg mal **fan tad**.

(Neer 26)

Ə, wee dar **jo** ā gawda iigə ɲalɲan.

(Neer 31-32)

“U wər uuŋ **cab** aneen u bəgəgən
moo man ā naamda kar nii.

(Fand 2-3)

Massa jogo **gəl** bee e
la gəfi wa.

(Fand 5-6)

Enna gəl Fəndi bəgsənin
lijji í Kərtuum **te**.

(Fand 12-13)

Moraa əzi **taan** beən Fəndin e gawda
gurus **taan**.

(Fand 28-29)

Lijji waa Daal-muu-ni,
e rag **tu**.

(Jen 10)

Ləŋ ma é gara jen ərsiigi,
ag koyj **maree**.

(Jen 13)

Jeem arsan **aneen é naanda man wa**.

(Assa 2)

Massee jisəna **man wa**,
naamāna **su, su, su**.

(Tifa 1-2)

Kasaga e bür e tiwsəniigə wa'lee-ne,
òr koreega og əg **tifiij tifiij**.

While Fox was milking,
froth accumulated **to up** (in the pan),
and milk accumulated **to down** (under the pan).

*Let's **just** go hide to give this milk to children.*

*You go carry yourself **up** and bring us some fire
so that we may eat this buffalo.*

*(He) denied the people **just** saying
he would not give it (money).*

*For this reason, Fandi was captured by them
(officials) when he arrived **there** in Khartoum.*

*The government (it) came **again, again**
requesting Fandi to pay the money.*

*When they arrived in front of Daal water valley
he stopped **there**.*

*Even though the thing frightened them (us),
we were able to go past **somehow**.*

*There has **not** been **certain day** I was
frightened **as this**.*

*The Massee sickness is **not** treating me **well**,
giving me **deep** pain.*

*When boys remain not tied up (with rules),
they mix words in place of our mouths **quickly**.*

Exercise 23

(Neer 1-2)

Cawr neen é salada é ald é jeg é
leeleega biig nà an leelegè.

(Neer 5-6)

E dòos e gəmsəgə ɲeereman
e koosso e an ufu-ool.

(Fand 1-2)

Fəndin é gara dawsé moraagee-ne
belān jirsig dhaag jo.

(Fand 2-3)

*This **is** a story of a hyena, of a fox, and of some
things (animals) of the grasses that remain*

*On their way they found **the** ɲeerma
crying and resting up in the Tabaldi tree.*

*When **the** Fandi (he) fought government,
he had only two piasters.*

Massa jogo gəl bee e
la gəfi wa.

(Fand 18-19)

Tayn moraan liin awsor Faaz-aan.

(Fand 27)

Jadeera warsa kaŋ iinin é mada.

(Fand 21)

Wəri gaama tu,

jogo e durdu kolodo tad.

(Mij 4-5)

Jog Gooro

ba əssəgən jeg əŋi.

(Mij 5-6)

Jog eg əzi ba,

eg wər jegə daga kay.

(Mij 9-12)

Anenda jen faa ná bel Mijjib tayn
e doos e əbi d-eel e maa iing e an
mosor-ool é paren é mənilə dees.

(Tifa 1-2)

Kasaga e bür e tiwsəniigə wa'ee-ne,
òr koreega og əg tifij tifij.

(Ozoog 18-19)

Ozoog, əddə é kor dogo jiigə é

kor é Tel é man-e,

ũ gərdə ũ əddə ma maŋ.

Exercise 24

(Neer 25-26)

É gara dhəssı iigər kay-e, e bee

“Ə, wee dar jo ã gawda iigə jalgan.”

(Neer 30-31)

É naanda yaan, alda e adaga

é faam man dhaan saladan.

(Fand 12-13)

Moraa əzi taan beên Fəndin e gawda
gurus taan.

(Jafar 9)

Liddu ã gawda jeem məidən.

(Cooj 11-12)

Miin a gan tu,

miən a gafan jog fajan ã nəmdıigə.

Exercise 25

(He) denied **the** people (local officials), saying
he would not give it (money).

Then **the** government arrived at Faaz area.

The Jader led **the** his group which was very big.

He (Jader) brought (the people of) **the** Gaam hill
in order to hide an **the** egg in the ground.

The people of Goor

tribe, well . . . became for us enemies.

When these people (they) come,
they take all **the** things of us.

So, that old man called Mijjib then
began to ride on him priding himself
sitting up on the horse with **the** animal skin
of **the** demonic power in his hand.

When **the** boys remain not tied up, they
mix **the** words in place of our mouths quickly.

Women, live only by word of your
the husbands and by word of God,
you will be able to (you) live very well.

When all milk was completely milked, he said,
“Let’s go hide to give milk **to** children.”

On another day, Fox brought
a certain other idea **to** the hyena.

The government (it) came again, again
asking **to** Fandi to pay the money.

Let’s give something **to** the older man.

The chicken I am throwing away,
(but) the goat I am giving **to** old men to eat.

(Neer 3-4)

Salad è alde dòosso e wàj ã nèrda
risəg man è kar tazan è dege.

*A hyena **with** fox set out to (they) look for
food and a wild buffalo was with them.*

(Neer 16-17)

Salada è alde e bèe,
“Lee, ã dhəddə kara!”

*The hyena **with** fox said,
“Let’s milk this buffalo!”*

(Jafar 1)

Jafarin ì məid kuudi wàjja í wiləns.

*Jafari **with** an man of Kuud clan went to hunt.*

(Jafar 10-11)

Jafarin è Feetfane eg jog è dhaage
eg bèe “Aw, aw!”

*Jafari **with** Feetfa, they **with** two (others)
said, “Yes, indeed!”*

(Mij 3-4)

Baarga àzàn ànàn è jog Goore.

*The Baggara were coming **with** people of Goor.*

Exercise 26

(Neer 14-15)

É gara kəssí ufun-**i**, e doos
ləŋ e wəj sim ufu-aan.

***When** she struck the tree,
her horns when deep down into the tree.*

(Neer 25-26)

É gara dhəssí iigər kay-**e**, e bee
“Ə, wee dar jo ã gawda iigə jalgan.”

***When** all milk was completely milked, he said,
“Let’s go hide to give milk to children.”*

(Fand 9-11)

Beel man tazan tu, è gawsa guruus-**i**,
e gəfūni doos.

*There was a single metal token, and **when** he
gave money, he gave it to you in your hand.*

(Fand 14)

Niinə warê maanə naa-**ne**?

***What** did those refusals accomplish?*

(Fand 28-29)

Lijjī waa Daal-muu-**ni**,
e rag tu.

***When** they arrived in front of Daal water valley
he stopped there.*

(Cooj 2-3)

É gara a lejjə é Daal-**e**, a gəmsəgə
jen faa ná bel Coojoo'èèn,
e an gəi-bəl.

***When** I arrived to Dal Valley, I found
an old man named Coojo,
sitting under a Gai tree.*

(Jen 1)

Gara ag an taazg daga maag-**e**,
odo tàrsan.

***When** we were living in our houses,
women called me.*

(Jen 16-17)

É gara ag lejjä-**e**, jen man
ná ənī e doos e dojaaga í miidəg.

***When** we arrived,
something bad began pelting us with stones.*

(Jen 18-19)

E dojaaga í miidəg foroj wa bə-**i**,
ə golgo nàm ã gàlda, a bi'igən, “Wa!”

***When** it pelted us with not few stones, my
colleagues wanted to run, I told them “No!”*

(Mij 8-9)

Mosor iinin e firsə golg iingə di-**ni**,

***When** this his horse smelled presence of others,*

e jild e koon wil, wil e gəŋ og.
(Ozoog 18-19)

Ozoog, əddə é kor dogo jiigə é
kor é Tel é man-e,
ũ gərdə ũ əddə ma maŋ.

he whistled, crying, pawing the ground.

*Women, live only by word of your
the husbands and by word of God,
you will be able to (you) live very well.*

Exercise 27

(Neer 1-2)

Cawr neen é salada é ald é jeg é
leeleega biig nà an leeleegeë.

*This is a story of a hyena, a fox, and of some
the things (animals) of grasses that remain
in the grasses.*

(Fand 25-26)

Jog e bèe “Wəiddə de kor
man ná əni een tu wa.”

(Jen 7-8)

Nà ag bijjə dhaag é jəəgi,
jen ná əni e pallí tad d-iimuug.

(Jen 14)

Naanda naan jo a tursi,
jega asaam nà ərsəniigə ogë.

(Jen 16-17)

É gara ag lejjə-e, jen man
ná əni e doos e dojaaga í miidəg.

(Jen 19-21)

A bi'igən “Wa!”

Og gəl wa, ar juga nà arsoogë karâ wa,
namm üg nəlɡ.

(Assa 5)

Kora kor ná əni.

(Mij 1-3)

É é mun naan

Baarga nawnän nalɡ nà əni,
e mərəniigə dumuun é Goor.

(Tifa 7)

Jogo nà tiwsəni təl é faag é faag,
awân é bugəŋɡ.

(Tifa 9-10)

Kəsəŋi ná aw ná é faag é faagë
ta tins, è nel andasa ná waydë.

(Ozoog 10)

Tel ná taldaagë nəmi wa.

(Ozoog 11-12)

Ná an təyəgi Tel gəfīgən jeg
è koreega nà wiəg.

*The people (they) said, “Let us go since
the certain word that bad it will not happen.”*

*Those that we left behind, the person
that bad fell down in front of them.*

(lit. fear grabbed me)

*It was only that day in which I saw it—the
things which were frightening us in that place.*

*When we arrived, the certain person
that bad began pelting us with stones.*

I told them “No!”

*You don't run if the things that frightened you
doesn't run, or (it) will break your necks.*

She speaks to me the word that is bad.

*At that time the
Baggara were kidnapping the girls that young
to sell to those far away past Goor tribe.*

*The people who are tied, sit in rows of lines,
sitting in groups.*

*The friendship that sitting which in lines is
full of teaching and results in the life that good.*

The God who created us doesn't want it.

*That who stays in their homes, God gives
them things and situations which are good.*

Exercise 28

(Neer 23)

É gara alda dhənī iigii-ni,
kuwən e mal fan taw,
iigə eg mal fan tad.

(Fand 1-2)

Fəndin é gara dawsé moraagee-ne
belān jirsig dhaag jo.

(Cooj 2-3)

É gara a lejjě é Daal-e, a gəmsəgə
jen faa ná bel Coojoo'ēēn, e an gəi-bəl.

(Tifa 1-2)

Kasaga e bür e tiwsəniigə wa'ee-ne,
òr koreega og əgə tifiij tifiij.

(Tifa 5-6)

Kasaga bii tiwdəniigə é kora la 'əwiigī
é teed taman è meed é bujurgii-ni.

(Tifa 8-9)

Jen ná bel og iini-ni nili,
è ná bili wa'ēē-ne nili jo di.

(Ozoog 7-8)

Jina 'wəyənīgə tu-i é kora ozoogo
nà əŋ te jisənīgə beenaadee-ne.

(Ozoog 16-17)

Jog nà àn é kor iini wa'ēē-ne,
andas iyəni ən jo di.

*While Fox was milking **the** milk,
froth accumulated to up (in the pan),
and milk accumulated to down (under pan).*

*When Fandi (he) fought **the** government,
he had only two piasters.*

*When I arrived to Dal Valley, I found **the** old
man **that** named Coojo, sitting under a Gai tree.*

*When boys remain **the** not tied up, they
mix words in place of our mouths quickly.*

*Let young boys (they) be tied **because** it will
help them be sat down in one rope of **the** unity.*

When

***the** person **that** has his place knows it, and **when**
the one **that** doesn't have a place knows it also.*

*They remarry **because** bad women (first wives)
are always making **the** gossip.*

*When **those** people **who** do not obey His word,
their lives are bad.*

Exercise 29

(Neer 25-26)

É gara dhəssī iigəŋ kay-e, e bee
“Ə, wee dar jo ā gawda iigə ŋalğan.”

(Fand 3-5)

E maa e jog iing é dafa,
e war koleez ā komda jogəŋ.

(Fand 15-16)

Moraa əzī duurgu foroj wa, è Fəndi
massaré, enna masa ləi tu-in gəl.

(Fand 18-19)

Tayn moraan liin awsoŋ Faaz-aan.

*When all milk was **completely** milked, he said,
“Let's go hide to give milk to children.”*

*He refused officials themselves by fighting,
taking a koleez sword in order to **completely**
kill people.*

*Government came not a few times, and Fandi
had refused, and that is why refusal came out.*

*Then government **became established** at Faaz.*

Exercise 30

(Miə 7-9)

Alda é yaag e bədəgə **nam** ā madda

*After a while, the fox appeared and also **wanted***

feg di.

(Neer 19-20)

Ag curóe too man tad. Ag **nam**
ũ gəwdə bay man ā dhəddi.

(Fand 1-2)

Fəndin é gara dawsé moraagee-ne
belän jirsig dhaag jo.

(Fand 19)

Jen Kuul **beläné** Jadeer een é Taw.

(Fand 22-23)

E bee “Kolodo neen e **belldâ**
wa-e ba, de moraa la jis jeem wa.”

(Fand 24)

È kolodo dursónə eel tade
ba **bellda** wa.

(Fand 33)

Ar u **billi** jog kay wa, **bell** jen taman.

(Fand 34-35)

Jen e **billi** də kund, moon e
bad gəələ ləj tu e tir.

(Jafar 8)

Buŋur man **bel** Feetfa,
dawsa tayeeg dhaag.

(Cooj 7)

È u **nəm** nii bare a?”

(Jen 7-8)

Nà ag bijjə dhaag é jəəgī,
jen ná əni e **pallí** tad d-iimuug.

(Jen 19-21)

Og gəl wa, ar jega nà arsoogə karâ wa,
namm üg ŋəlg.

(Assa 3-4)

Yaa ja nee leenän dumuun duuŋ ta
beên **nam** goo.

(Assa 8-9)

A **nam** Hashima ā jiddə è ā wardé
əñə rade.

(Assa 9)

Cəggdə uuŋgu og kay jo.

(Mij 6-7)

Baarga teeze **beläné**ega mosoreeg-e ba,
jen faa ná **bel** Mijjib

belän mosor jo di. Mosor iini **bel** Əsuur.
(Tifa 8-9)

Jen ná **bel** og iini-ni, nili,
è ná **bili** wa'ëe-ne, nili jo di.

a drink.

*We tied down a certain cow. We **want** you
give us a certain container for milking.*

*When Fandi (he) fought the government,
he **had** only two piasters.*

*A Kuuləeg person **called** Jader went to Taw.*

*He said, “If this egg doesn’t **burst**
then the government will not do anything.”*

*And the egg was put in the ground
with its head down did not **burst**.*

*Don’t **kill** all the people; just **kill** the one man.*

*A person (he) **shot** him in his chest, the bullet
penetrated the shield so that he died.*

*A certain youth **called** Feetfa
killed two giraffes.*

*What do you **want** now?”*

*Those we left behind, the bad person
fell down in front of them.*

*You don’t run if the things that frightened you
doesn’t run, or (it) will **break** your necks.*

*(Your) mother’s sister (lit. girl mother)
wanted to come to yourself, **wanting** clothing.*

*I **want** Hashim to make and (he) bring me a
radio.*

*You **finish**, you all just (go without me).*

*The Baggara (they) **had** horses,
the old man **called** Mijjib
also **had** a horse. His horse was **called** Asuur.*

*When the person that **has** his place, he knows it,
and when one doesn’t **have** a place, he knows it.*

(Tifa 10-11)

Bii kasag tiwdóniigə ləŋ pad,
è a **nam** ã tal kor é mun te jo.

(Ozoog 2-3)

Ozoog, bii fiŋəddə kor ən nii
ma maŋ. Ar a **bel** kor man é dege.

(Ozoog 4-5)

Jog ɲalge nà u **bil**, Tel gəwsi ũguun
gafa é jo maree.

(Ozoog 10)

Tel ná taldaagë **ɲəmi** wa.

*So, let boys forever and always to be tied,
and now I **want** to stop talking.*

*Women, let to hear this my word carefully!
I **have** something important to say to them.*

*The young people you **have**, God has given
them to you for good reason.*

*The God who created us doesn't **want** it.*

Exercise 31

(Neer 3-4)

Salad è alde **dòosso** e **wàj** ã **ɲərda**
risəg man è kar tazan è dege.

(Neer 5-6)

E **dòos** e **gəmsəgə** ɲeereman
e koosso e an ufu-ool.

(Neer 8-10)

Anenda e **dòos** e **bàg** aŋen
ã gəldīgən í ufun tad
ã **gàrda** ã **naamda** ɲalg é ɲeereman.

(Neer 11-13)

E **dòos** e **bàg** kara di e gəldīn
deen ná tad di, war ã garda
e gəldīn deen ná tad wa.

(Fand 25-26)

Jog e **bèe** “Wəiddə de kor
man ná əni een tu wa.”

(Fand 27-28)

Eg **lèen** eg **bòfo** eg lèe taw.

(Fand 28-29)

Lìjji waa Daal-muu-ni,
e rag tu.

(Fand 29-31)

Eg **lèen** eg **lèen**, u ɲil gara suug-iilg
é gara fezaná jega tad Faaz-aan tavn a?

(Jafar 1)

Jafarin ì məid kuudi **wàjja** í wiləns.

(Jafar 3)

É gara jogo fiŋiisíigí cil-i,
eg **dòos** eg **lādaga** tu.

(Jafar 4-5)

É gara fiŋiisíigí, jog faŋ biig

*A hyena with fox **began** to **go** to **look** for
food and a wild buffalo was with them.*

*They **began** to **find** (child of) ɲeerma
crying and resting up in the Tabaldi tree.*

Then they **began** to **grab** the elephant
to (he) break down the Tabaldi tree for them
to be **able** to **eat** the ɲeerma offspring.

They **began** to **grab** the buffalo in order
to break it down for them, but she was not
able to break it down for them.

*The people **said**, “Let us go since
a certain bad thing will not happen.”*

*They **traveled** and **sang** as they went up.*

*When they **arrived** in front of Daal valley
he stopped there.*

*They were **going, going**. . well, do you know
market in Faaz area where things are sold?*

*Jafari with an man of Kuud clan **went** to hunt.*

*When the people (they) heard a horn,
they **began** to **run** out (for hunt).*

When they heard, some older people

nà **bùr** segargè **lèi** tu di.

(Jafar 10-11)

Jafarin è Feetfane eg jog è dhaage eg **bèe** “Aw, aw!”

(Jen 18-19)

E dojjaaga í miidæg foroj wa bæ-i, ä golgo nàm ã **gàlda**, a bi'īgən, “Wa!”

(Mij 2-3)

Baarga **nàwnăn** nalg nà əŋi, e **mərəniigə** dumuun é Goor.

(Mij 3-4)

Baarga **àzăn ànăn** è jog Goore.

(Mij 4-5)

Jog Gooro

ba **əssəgən** jeg əŋi.

(Mij 5-6)

Jog eg **əzi** ba,

eg **wàr** jega daga kay.

(Mij 6-6b)

Baarga teeze belănéega mosoreeg-e ba.

(Tifa 1-2)

Kasaga e bùr e tiwsániigə wa'ee-ne,

òr koreega og əæg tifij tifij.

(Ozoog 1-2)

Ozoogo nà **bəl** jizəgi ba,

è **wày** jaamə maag-iilg-i ba!

(Ozoog 16-17)

Jog nà **àn** é kor iini wa'ëe-ne,

andas iyəni ən jo di.

who **were still** agile they also **ran** out.

Jafari with Feetfa, they with two (others)

said, “Yes, indeed!”

*When it pelted us with not few stones, my colleagues wanted to **run**, I told them “No!”*

*the Baggara **were kidnapping** young girls to **sell** to those far away past Goor tribe.*

*Baggara **came remained** with people of Goor.*

The Goor

*tribe, well . . . **became** for us enemies.*

*When these people (they) **come**,*

*they **take** all the things of us.*

The Baggara (they) were having horses.

*When boys remain not tied up (with rules), they **mix** words in place of mouths quickly.*

*Those women who **have** husbands, and **go** wrongly in their houses!*

*When those people who do not **obey** His word, their lives are bad.*

Exercise 32

(Miə 2)

E **doos** e **waj** dumuun waa-eelg ã maddé feg.

(Miə 6-7)

É gara ã wirsı og dumuun

taw-een, e **dhug** sərməg.

(Miə 11)

Alda e **bee** “Miən, bonan!”

(Miə 13-14)

Miən e **gun** ləŋ alda e **waj** tu.

(Miə 14-15)

É gara lijji tu-i, e **rag** fol-muu e **gan**

re regaad e **waj** ləŋ pad.

(Neer 8-10)

*He **began** to **go** in the well so that (he) drink water.*

*When he looked up, he **lost** wonderment (became bewildered).*

*Fox **said** to the goat, “Wait for me!”*

*The goat **agreed** and the fox **went** out.*

*When he was out, he **stood** at top of hole, **laughed** hysterically, and **left**, never to return.*

Anenda e **dòos** e **bàg** anen
ã gældīgən í ufun tad
ã gārda ã nàamda jalg é ñeereman.
(Neer 14-15)

É gara kæssí ufun-i, e **doos**
løn e **waj** sim ufu-aan.
(Nee 18)

Alda e **cug** taazg ma æl e **bee**, . . .
(Neer 21-22)

Alda e **doos** e **bad** bayn é salada
í bəl é fol.

(Fand 17-18)

É gara moog-e, moraa **əzi** **bee**
guruusugu ta tu wa.

(Fand 28-29)

Lìjjĩ waa Daal-muu-ni,
e **rag** tu.

(Fand 34-35)

Jen e **billi** dē kund, moon e
bad gəələ løn tu e **tir**.

(Jafar 4-5)

É gara fiñiisigĩ, jog fañ biig
nà bür segargè **lèi** tu di.

(Cooj 4)

A **tisĩn** a **biĩn**, “Jen faan, ta isi, bəi?”
(Jen 2)

Ag **doos** ag **waj** waa-eelg feedool.
(Jen 4-6)

Mintaazee ag **koyj** ag **tal** dhaag ag **bij**
äg golgo nà dhaag een é ñæg.

(Jen 11)

Ag **biji** fag maree. Jaam 'kəəmi wa.
(Jen 16-17)

É gara ag lejjä-e, jen man
ná əni e **doos** e **dojaaga** í miidæg.

(Mijn 5-6)

Jog eg **əzi** ba,
eg **wār** jega daga kay.

(Mijn 9-12)

Anenda jen faa ná **bel** Mijnjib tain
e **doos** e **əbi** d-eel e **maa** iing e **an**
mosor-ool é paren é mənīlə dees.

*Then they **began** to **grab** an elephant
to (he) break down the Tabaldi tree for them
so as to (they) eat the ñeerma offspring.*

*When she struck the tree,
she **began** to **go** deep into the tree.*

*Fox **went** to hyena's house and **said**,*

*Fox **began** to **puncture** container of hyena
in under with a hole.*

*When at first, government **came** and **said**
the amount (of payment) was not correct.*

*When they arrived in front of Daal valley
he **stopped** there.*

*A person **shot** him in his chest, the bullet
penetrated the shield so that he **died**.*

*When they heard, some older people
who were still agile they also **ran** out.*

*I **asked said** to him, “How are you old man?”*

*In early morning we **began** to **go** to valley.*

*After that, we **make** two we **passed** (it) and
left our two other companions behind.*

We left it somehow, and no one (it) bothered.

*When we arrived,
something bad **began pelting** us with stones.*

*When these people (they) **came**,
they **took** all the things of us.*

*So, that old man called Mijnjib then
began to **ride** on him **priding** himself
sitting up on the horse with an animal skin
of demonic power in his hand.*

Exercise 33

(Miə 3-4)

É gara lijjí waa-eelg-e
e gəmsəgə fəga e naa é fol tədi.

(Miə 12-13)

A rassā dooŋ ã leja tu-i,
â mərə ũ rəgə daaŋ di.

(Neer 3-4)

Salad è alde dòosso e wàj ã nèrda
risəg man è kar tazan è dege.

(Neer 14-15)

É gara kəsšī ufun-i, e doos
ləŋ e waj sim ufu-aaŋ.

(Neer 25)

É gara dhəsšī iigər kay-e, e bee, . .

(Fand 1-2)

Fəndin é gara dawšé moraagee-ne
belān jirsig dhaag jo.

(Fand 2-3)

Massa jogo gəl bee e la gəfi wa.

(Fand 5-6)

Enna gəl Fəndi bəgšənin
lijjí í Kərtuum te.

(Fand 9-11)

Beel man tazan tu, è gawsa guruus-i,
e gəfūni doos.

(Fand 13-14)

Fəndi massa e bee e la gəfi wa.

(Fand 18-19)

Tayn moraan liin awsor
Faaz-aaŋ.

(Fand 27)

Jadeera warsa kaŋ iinin é mada.

(Jafar 1)

Jafarin ì məid kuudi wàjja í wiləns.

(Cooj 2-3)

É gara a lejje é Daal-e, a gəmsəgə
jen faa ná bel Coojoo'èèn, e an gəi-bəl.

(Cooj 8)

Aan a bi'ín di,

“È oon u jisso nii di te a?”

(Jen 3)

É gara ag lejja-e, jeem e arsaaga.

(Jen 18-19)

E dojjaaga í miidəg foroj wa bə-i,
ä golgo jām ã gəlda.

When he **arrived** at the well, he discovered
the water lying far down in the well.

If I **stepped** on your back so that I can get
out, then I will return back in well so that
you can step on my back.

A hyena with fox **began** to go look for
food and a wild buffalo was with them.

When she **struck** the tree,
her horns when deep down into the tree.

When he **milked** all milk, he said,

When Fandi (he) **fought** the government,
he had only two piasters.

(He) **denied** people said he would not give it.

For this reason, Fandi was **captured** by them
when he **arrived** there in Khartoum.

There was a single metal token, and when he
gave money, he gave it to you in your hand.

Fandi **refused**, he said he would not pay it.

Then the government (forces) **arrived** and
became established among the Faaz area.

Jader **led** his group which was very big.

Jafari with man of Kuud clan **went** to hunt.

When I **arrived** to Dal Valley, I found old
man named Coojo, sitting under a Gai tree.

I also asked him,

“And you, what **have** you **done** here?”

When we **arrived**, something frightened us.

When it **pelted** us with not few stones, my
colleagues wanted to run.

(Jen 22)

Ag galda wa ag bagsa ã bonaag jo maree.

(Min 4-5)

Jog Gooro ba ðss̄ḡən jeg əŋi.

(Tifa 7)

Jogo nà tiws̄n̄i t̄al é faag é faag,
awân é bugəŋg.

(Ozoog 4-5)

Jog ɲalge nà u bil, Tel gəws̄i ũguun
gafa é jo maree.

We did not **run**; somehow we **took** patience.

*Goor tribe, well . . . **became** for us bad things.*

*The people who **are tied**, sit in rows of lines,
sitting in groups.*

*The young people you have, God **has given**
them to you for good reason.*

Exercise 34

(Miə 3-4)

É gara lijj̄i waa-eelg-e
e gəmsəgə fega e **naa** é fol t̄adi.

(Miə 8-9)

E gəmsəgə miən e **naa** é fol.

(Miə 12-13)

A rassâ dooŋ ã leja tu-i,

â m̄or̄ó ũ rəgə daaŋ di.

(Neer 19-20)

Ag cur̄əə too man tad. Ag **nam**
ũ gəwdə bay man ã dh̄əddi.

(Fand 2-3)

Massa jogo gəl bee e

la gəfi wa.

(Fand 13-14)

Fəndi massa e bee e **la gəfi** wa.

(Fand 22-23)

E bee, “Kolodo neen e belldâ
wa-e ba, de moraa **la jis** jeem wa.”

(Fand 29-31)

Eg l̄eŋ eg l̄eŋ, u **nil** gara suug-iilg
é gara fez̄aná jega tad Faaz-aan̄ tayn a?

(Jen 19-21)

Og **gəl** wa, ar jega nà arsooḡe **karâ** wa,
nam̄m ũg ɲəlg.

(Assa 3-4)

Yaa ɲa nee leeŋän dumuun duuŋ ta
beên **nam** goo.

(Assa 5)

Kora kor ná əni.

(Assa 6-7)

Bel goog wa. Jeg biig nà əŋ ta
juun a m̄əər̄n̄inin jo.

*When he arrived at the well, he discovered
the water **lying** far down in the well.*

*He discovered the goat **laying** down in well.*

*If I step on your back so that I can get out,
then I **will return back** in the well so that you
can step on my back.*

*We tied down a certain cow. We **want** you
give us a certain container for milking.*

*(He) denied the people just saying
he **would** not **give** it (money).*

*Fandi refused, he said he **would** not **pay** it.*

*He said, “If this egg doesn’t burst
then the government **will** not **do** anything.”*

*They were going to . . . well, do you **know** the
market in Faaz area where things are sold?*

*You don’t **run** if the things that frightened you
doesn’t **run**, or (it) will **break** your necks.*

*(Your) mother’s sister (lit. girl mother)
wanted to come to yourself, **wanting** clothing.*

*She **speaks** to me the word that is bad.*

*She doesn’t **have** clothes—only some things that
old from long ago I was buying for her.*

(Assa 8-9)

A **nam** Hashima ã jiddə è ã wardé ãnə rade.

(Tifa 4-5)

A **bee** tifən wedan, ən wa.

(Tifa 7)

Jogo nà tiwsəni **təl** é faag é faag, awán é bugəng.

(Tifa 9-10)

Kəsəni ná **aw** ná é faag é faagə ta tins, è **nel** andasa ná waydë.

(Tifa 11)

È a **nam** ã tal kor é mun te jo.

(Ozoog 1-2)

Ozoogo nà **bəl** jizəgi ba, è **wày** jaamə maag-iilg-i ba!

(Ozoog 4-5)

Jog palge nà u **bil**, Tel gəwsi ũguun gafa é jo maree.

(Ozoog 12-14)

Jen fuuin e wajja tu gar é kazaam-e, **nam** ã gəmdí jeem é nams e 'nəəmdi jalg inigin.

*I **want** Hashim to make and (he) bring me a radio.*

*I **say**, tying is beneficial, not detrimental.*

*The people who are tied, **create** rows of lines, sitting in groups.*

*The friendship that **sits** which in lines is full of teaching and **knows** the life that good.*

*And now I **want** to stop talking.*

*Those women who **have** husbands, and **go** wrongly in their houses!*

*The young people you **have**, God has given them to you for good reason.*

*When a male person goes out to work, he **wants** to (he) provide a thing of food for his children to eat.*

Exercise 35

(Fand 1-2)

Fəndin é gara dawsé moraagee-ne bel**ān** jirsig dhaag jo.

(Fand 12-13)

Moraa əzi taan be**ēn** Fəndin e gawda gurus taan.

(Fand 32-33)

“Nees**ān** jen ná leej é golgo ti. Ar u billi jog kay wa, bell jen taman.”

(Cooj 9)

A wir**ən** afad man tad te.

(Cooj 11-12)

Miin a gan tu, miən a gaf**ān** jog fanjan ã nəəmdíigə.

(Jen 15-16)

É naanda yaan, ag wajja waa-eelg feedool jo, aga kaf**ān**.

(Assa 3-4)

Yaa ja nee leej**ān** dumuun duuj ta beən nam goo.

*When Fandi (he) fought government, he **was having** only two piasters.*

*The government (it) came again, again **requesting** Fandi to pay the money.*

***Aim** at the man who is leading the others; You don't kill all the people; just kill the one man.*

*I **am making** a sacrifice here.*

*The chicken I am throwing away, (but) the goat I **am giving** to old men to (they) eat.*

*On another day, we also went in the water valley early in the morning to **draw** water.*

(Your) mother's sister (lit. girl mother) wanted to come to yourself, wanting clothing.

(Assa 4-5)

Korǎn kor ná lusu é kora kor ná cuu'i wa. (She) **was saying** harsh words not kind words.

(Mij 1-3)

È é mun naan

Baarga ñàwnǎn ñalg nà ɲji,
e màrǎniigə dumuun é Goor.

(Mij 3-4)

Baarga àzǎn ànǎn è jog Goore.

(Tifa 3-4)

Tifǎn é Gəəmgə 'əwdǎn buɲurgə
tad é meed é buɲurg anenda ba!

(Tifa 7)

Jogo nà tiwsəni təl é faag é faag,
awǎn é bugəɲg.

At that time

the Baggara **were kidnapping** young girls
to **sell** to those far away past Goor tribe.

Baggara were **coming remaining** with Goor.

The **tying** of Gəəmg **enables** youth to
sit down in the rope of youth like this!

The people who are tied, sit in rows of lines,
sitting in groups.

Exercise 36

(Miə 2)

E doos e waj dumuun waa-eelg
ǎ maddé feg.

(Miə 7-9)

Alda é yaag e bədəgə ñam
ǎ madda feg di.

(Miə 12-13)

A rassâ doon ǎ leja tu-i,
â mərə ũ rəgə daan di.

(Neer 3-4)

Salad è alde dòosso e wəj ǎ nèrda
risəg man è kar tazan è dege.

(Neer 8-10)

Anenda e dòos e bəg anen
ǎ gəldīgən í ufun tad
ǎ gərda ǎ nàamda ñalg é ñeereman.

(Neer 17)

“Lee ǎ dhəddə kara!”

(Neer 19-20)

Ag curəə too man tad. Ag ñam
ũ gəwda bay man ǎ dhəddi.

(Neer 26)

Ə, wee dar jo ǎ gawda iigə ñalgan.

(Fand 3-5)

E maa e jog iing é dafa,
e war koleez ǎ komda jogor.

(Fand 12-13)

Moraa əzi taan beən Fəndin e gawda
gurus taan.

He went in the well

so that (he) drink water.

After a while, fox appeared and also wanted
to drink.

If I step on your back **so that I can go** out,
then I will get back in the well **so that you**
stand on my back (and get out).

A hyena with fox set out **to (they) look for**
food and a wild buffalo was with them.

Then they elicited the help of an elephant
to break down to the Tabaldi tree for them
so as to be able to eat offspring of ñeerema.

“Let’s **to milk** this buffalo!”

We tied down a certain cow. We want **you to**
give a certain container **for us to milk**.

Let’s go hide **in order to give** milk to children.

He refused officials themselves by fighting,
taking a koleez sword **in order to kill** people.

The government (it) came again, again
requesting Fandi **to pay** the money.

(Jafar 9)

Liddu ã gawda jeem mæidæn.

(Jen 18-19)

E dojjaaga í miidæg foroj wa bæ-i,
ä golgo jàm ã galdä, a bi'igæn, "Wa!"

(Assa 7-8)

Cayn e kor, "A baa ã waja."

(Assa 8-9)

A jàm Hashima ã jiddä è ã wardé
ñnə rade.

(Ozoog 18-19)

Ozoog, äddä é kor dogo jiigə é
kor é Tel é man-e,

ũ gərdä ũ äddä ma mañ.

(Ozoog 20-21)

Anenda ba bii ozoogo àdda
windæg, bii fiñəddä koré mañ.

Let's to give something to the older man.

*When it pelted us with not few stones, my
colleagues wanted to run, I told them "No!"*

Jae (son of Assamma) said, "I want to go."

*I want Hashim to make and to bring me a
radio.*

*Women, live by word of your husbands
and by word of God,
so that you will be able to live very well.*

*So let women to become ears,
let them to hear word carefully!*

Exercise 37

(Miə 11)

Alda e bee "Miən, bonan!"

(Neer 7)

E bee "Lee ã naamda jeereman!"

(Neer 17)

"Lee ã dhəddä kara!"

(Neer 26)

Ə, wee dar jo ã gawda iigə
jalgan.

(Fand 25-26)

Jog e bəe "Wəiddä de kor
man ná əni een tu wa."

(Fand 32-33)

"Neesân jen ná leeñ é golgo ti.

Ar u billi jog kay wa, bell jen taman."

(Jafar 9)

Liddu ã gawda jeem mæidæn.

(Assa 9)

Cəggdə uunğu og kay jo.

(Tifa 5-6)

Kasaga bii tiwdəniigə é kora la 'əwiiğĩ
é teed taman è meed é buñurgii-ni.

(Tifa 10-11)

Bii kasag tiwdəniigə

ləñ pad, è a jàm ã tal kor é mun te jo.

(Ozoog 8-9)

Fox said to the goat, "Wait for me!"

He said, "Let's eat the jeerma!"

"Let's milk this buffalo!"

*Let's go hide in order to give this milk
to the children.*

*The people (they) said, "Let us go since
nothing bad it will happen."*

*Aim at the man who is leading the others; You
don't kill all the people; just kill the one man.*

Let's give something to the older man.

Finish yourselves, you all just (go without me).

*Let young boys (they) be tied because it will
help them be sat down in one rope of unity.*

*So, let boys forever
and always be tied, and now I will stop talking.*

Anenda, **bii biiddə** beenaada awdamalo! So **let** us say please (stop) gossiping!
(Ozoog 20-21)

Anenda ba **bii** ozoogo ádda
windəg, **bii** fiñəddə koré mañ.

So **let** women become ears,
let them hear word carefully!

Exercise 38

(Miə 3-4)

É gara lijjí waa-eelg-e
e gəmsəgə fega e naa é fol tədi.

(Miə 7-9)

Alda é yaag e bədəgə nam
ã madda feg di.

(Miə 8-9)

E gəmsəgə miən e naa é fol.

(Miə 10-11)

Alda e pərđi d-eəñ,
ləg e madəga fega beer.

Alda e bee “Miən, bonan!

(Neer 5-6)

E dòos e gəmsəgə ñeereman
e koosso e an ufu-ool.

(Neer 30-31)

É naanda yaan, alda e adəga
é faam man dhaan saladan.

(Jafar 3)

É gara jogo fiñiisligí cil-i,
eg dòos eg làdəga tu.

(Cooj 2-3)

É gara a lejjé é Daal-e, a gəmsəgə
jen faa ná bel Coojoo'ëən, e an gəi-bəl.

When he arrived at the well, he **discovered**
the water lying far down in the well.

After a while, fox **appeared** and also wanted
to drink.

He **discovered** the goat laying down in well.

Fox jumped (him) over him,
and **drank** until he was satisfied.
Fox said to the goat, “Wait for me!”

On their way they **found** the ñeerma
crying and resting up in the Tabaldi tree.

On another day, Fox **came** with
a certain other idea to the hyena.

When the people (they) heard a horn,
they began to **run** out (for hunt).

When I arrived to Dal Valley, I **found** an
old man named Coojo, sitting under a Gai tree.

Exercise 39

(Jen 11)

Ag biji fag maree. Jaam **'kəəmi** wa.

(Jen 23)

Ag waj ag biji, jaam **'kəəmsí** deen wa.

(Tifa 3-4)

Tifən é Gəəmgə **'əwdən** buñurgə
tad é meed é buñurg anenda ba!

(Tifa 5-6)

Kasaga bii tiwdəniigə é kora
la **'əwiigí** é teed taman è meed
é buñurgii-ni.

(Ozoog 6)

We left it somehow, and no one **was bothered**.

We left it there (and) no one **was bothered** by it.

The tying of Gəəmgə **causes** youth to
sit down in the rope of youth like this!

Let young boys to be tied because
it will **help** them (they) **be sat down** in one
rope of youthful unity.

Jina jog fuuigə 'wəyənfiɡə
tu wəriɡə oog-e piinə?

(Ozoog 12-14)

Jen fuuin e wajja tu gar é kazaam-e,
nam ā gəmdí jeem
é nams e 'nəəmdi ɲalg inigin.

What **causes** men (they) **to go** out
to (they) marry a second wife?

When a husband goes out to work,
he tries hard to (he) provide a thing
of food to **cause** his **children** to eat.

Exercise 40

(Miə 1)

Miə man naamänê í ulgi maɲ wa.

(Neer 27-29)

È kuwə aneen é segard man wa aneen,
gəl e warê í uuni war,
ɲalg é salada ā məddiɡə wa.

(Fand 14)

Niinə warê maɲa naa-ne?

(Jen 23)

Ag wajag biji, jaam 'kəəmsɪ deen wa.

There was a goat thirst **was beating** badly.

Since froth does not have by one strength,
therefore the wind **carried** it away,
and the children of hyena never drank it.

These refusals **accomplished** what?

We left it, there was no one it **bothered**.

Exercise 41

(Fand 5-6)

Enna gəl Fəndi bəgsənin
lijji í Kərtuum te.

(Fand 7)

Gəfənīgən wara man
é gara dafānā talo-ne.

(Fand 24)

È kolodo dursəne eel tade
ba bellda wa.

(Fand 29-31)

Eg lèeɲ eg lèeɲ, u ɲil gara suug-iilg
é gara fezānā jega tad Faaz-aan tain a?

(Tifa 1-2)

Kasaga e bür e tiwsəniigə wa'ee-ne,
òr koreega og əəg tifiij tifiij.

(Tifa 5-6)

Kasaga bii tiwdəniigə é kora
la 'əwiigí é teed taman è meed
é buɲurgii-ni.

(Tifa 7)

Jogo nà tiwsənī təl é faag é faag,
awān é bugəɲg.

(Tifa 10-11)

Bii kasag tiwdəniigə ləɲ pad,

For this reason, Fandi **was captured** by them
(officials) when he arrived in Khartoum.

A receipt **is given** to them (citizens)
when the tax money **was being collected**.

And the egg **was put** in the ground
with its head down did not burst.

They were going, going . . . well, do you know
market in Faaz where things **were being sold**?

When boys remain not **tied up** (with rules),
they mix words in place of mouths quickly.

Let young boys to **be tied** because
it will help them (they) be sat down in one
rope of youthful unity.

The people who **are tied**, sit in rows of lines,
sitting in groups.

So, let boys forever and always to **be tied**,

è a jam ã tal kor é mun te jo.
(Ozoog 4-5)
Jog jalge nà u bil,
Tel gəwsi ũguun gafa é jo maree.
Ta ã jiddánə jaam jaam wa.

and now I want to stop talking.

*The young people you have,
God gave them to you for good reason.
They are not to **be treated** wrongly.*

Exercise 42

(Mij 1-3)

È é mun naan
Baarga nàwnän jalg nà əjǐ,
e mərəniigə dumuun é Goor.

(Miə 10-11)

Alda e pərdǐ d-eeɲ,
ləɲ e madaga feqa beer.
Alda e bee “Miən, bonan!

(Fand 2-3)

Massa jogo gəl bee e
la gəfǐ wa.

(Fand 9-11)

Beel man tazan tu, è gawsa guruus-i ,
e gəfǐni doos.

(Jen 1)

Gara ag an taazg daga maag-e,
odo tàrsan.

(Jen 3)

É gara ag lejjǎ-e, jeem e arsaaga.

(Jen 10)

Ləɲ ma é gara jen ərsiigǐ,
ag koyj maree.

(Jen 11)

Ag bijǐ fag maree. Jaam 'kəəmǐ wa.

(Jen 12)

Kojo bagsan maɲ daan wa.

(Jen 14)

Naanda naan jo a tursǐ,
jega asaam nà ərsəniigə ogə.

(Jen 16-17)

É gara ag lejjǎ-e, jen man
nà əni e doos e dojaaaga í miidəg.

(Jen 19-21)

Og gəl wa, ar juga nà arsoogə karâ wa,
jamm üg nəlǵ.

(Jen 23)

Ag waj ag bijǐ, jaam 'kəəmsǐ deen wa.

(Assa 2)

At that time

*the Baggara were kidnapping young girls
to sell **them** to those far away past Goor tribe.*

*Fox jumped (**him**) over him,
and drank until he was satisfied.*

*Fox said to the goat, “Wait for **me**!”*

*(He) denied the people (local officials), saying
he would not give **it** (money).*

*There was a single metal token, and when (a
person) gave money, he gave **it** to you.*

*When we were living in our houses,
women called **me**.*

*When we arrived, something bad frightened **us**.*

*Even though the thing frightened **them** (us),
we were able to go past somehow.*

*We left **it** somehow, and no one (**it**) bothered.*

*I have never been as scared as on this occasion!
(lit. fear grabbed **me**)*

*It was only that day in which I saw **it**—
things which were frightening **us** in that place.*

*When we arrived,
something bad began pelting **us** with stones.*

*You don't run if thing that frightened **you**
doesn't run, or (it) will break your necks.*

*We left **it** there (and) no one was bothered by it.*

Massee jisêna man wa,
naamâna su, su, su.

(Assa 5)

Kora kor ná eni.

(Assa 10)

Maseen e dusêni e naama su, su, jo.

(Tifa 5-6)

Kasaga bii tiwdóniigə é kora
la 'əwiiigí é teed taman è meed
é buɟurgii-ni.

(Tifa 8-9)

Jen ná bel og iinii-ni jili,
è ná bili wa'èè-ne jili jo di.

(Ozoog 4-5)

Jog nalge nà u bil, Tel gəwsi ũguun
gafa é jo maree.

(Ozoog 10)

Tel ná taldaaagə nəmi wa.

*The Massee sickness is not treating me well,
giving me much pain.*

She speaks to me rudely.

Massee's sickness (it) comes, and eats me.

*Let young boys (they) be tied because
it will help them (they) be sat down in one rope
of youthful unity.*

*Whoever has a place (in society) knows it, and
whoever doesn't have a place knows it also..*

*The young people you have, God has given
them to you for good reason.*

God who created us doesn't want it (backsliding)

Exercise 43

(Neer 31-32)

E bee inə “Salada”, e bee,

“U wər uuɟ cab aneen u bəgəgən.

(Fand 7)

Gəfənigən wara man
é gara dafānā talo-ne

(Fand 9-11)

Beel man tazan tu, è gawsa guruus-i,
e gəfūni doos.

(Cooj 4)

A tisīn a biin, “Jen faan, ta isi, bəi?”

(Cooj 8)

Aan a biin di,

“È oon u jissə nii di te a?”

(Assa 6-7)

Bel goog wa. Jeg biig nà əɟ ta
juun a məərənīnin jo.

È jena a kuri in-i, bəi duul.

(Assa 8-9)

A nam Hashima ā jiddə è ā wardé
əno rade.” A biigən,

“Cəggdə uuɟu og kay jo.”

(Mij 4-5)

Jog Gooro

ba əssəgən jeg əɟi.

He said to him, “Hyena,” he said,

“You go by yourself and bring us some fire.

*They (citizens) were given a receipt
when the tax money was collected.*

*There was a single metal token, and when (a
person) gave money, he gave it to you in hand.*

I asked him, “How are you old man?”

I also asked him,

“And you, what are you doing here?”

*She doesn't have clothes—only some old clothes
from long ago (that) I was buying for her.*

A person to tell her it is difficult to find.

*I want Hashim to (he) get me a
radio. I told them,*

“Alright, all of you, you all just go.”

The Goor

tribe, well . . . became for us enemies.

(Ozoog 4-5)

Jog jalge nà u bil, Tel gəwsi ūguun
gafa é jo maree.

(Ozoog 11-12)

Ná an tøyəgī Tel gəfigən jeg
è koreega nà wiəg.

(Ozoog 15-16)

Anenda Tel è kundu e ad é wayda,
è e təbūn jeg é talg.

*The young people you have, God has given
them to you for good reason.*

*That (God) who stays in their homes, God gives
them things and situations which are good.*

*Therefore, God his heart it will be pleased,
He will add to you many blessings.*

Exercise 44

(Neer 19-20)

Ag curə too man tad.

(Neer 27-29)

È kuwə aneen é segard man wa aneen,
gəl e warê í uuni war,
jalg é salada ã məddigə wa.

(Fand 1-2)

Fəndin é gara dawsé moraagee-ne belän
jirsig dhaag jo.

(Fand 12-13)

Moraa əzí taan beən Fəndin e gawda
gurus taan.

(Fand 16-17)

Moraa əzí duurgu foroj wa, è Fəndi
massaré, enna masa ləi tu-in gəl.

(Fand 19-22)

Jen Kuul beläné Jadeer
een é Taw. Wərí gaama tu,
jogo e durdu kolodo tad.

(Jafar 3)

É gara jogo fiŋiisigí cil-i,
eg dōos eg lādaga tu.

(Cooj 11-12)

Miin a gan tu,
miən a gafān jog fajan ã nəmdigə.

(Assa 8-9)

A jam Hashima ã jiddə è ã wardé
əñə rade.

(Assa 10)

Maseen e dusəñí e naama su, su, jo.

(Mij 6-6b)

Baarga teeze belänéega mosoreeg-e ba,
(Ozoog 6)

Jina jog fuuigə 'wəyənigə

We tied down a cow.

*Since froth does not have by one strength,
therefore it was carried away by the wind,
children of hyena (they) never drank it.*

*When Fandi (he) fought government, he had
only two piasters.*

*The government (it) came again, again
requesting Fandi to pay the money.*

*Government (it) came many times, Fandi
(he) had refused, and that is why refusal
came out to him (with brutality).
A Kuuləg person (he) called Jader
was going to Taw. He brought people of
Gaam hill in order to hide an egg in ground.*

*When the people (they) heard a horn,
they ran out (to participate in the hunt).*

*The chicken I am throwing away, (but) the
goat I am giving to old men to (they) eat.*

*I want Hashim to make and (he) bring me a
radio.*

Maseen sickness (it) comes, and eats me.

The Baggara (they) had horses.

Why do men (they) go out

tu wərfigə oog-e jiinə?

(Ozoog 12-14)

Jen fuuin e wājja tu gar é kazaam-e,
nam ā gəmdī jeem
é nams e 'nəəmdi ɲalg inigin.

to (they) marry a second wife?

When a husband goes out to work,
he tries hard to (he) provide a thing
of food for his children to eat.

Exercise 45

(Miə 3-4)

É gara lijjī waa-eelg-e
e gəmsəgə fega e naa é fol tədi.

(Miə 6-7)

É gara ā wirsī og dumuun
taw-eeen, e dhug sərməg.

(Miə 12-13)

A rassā dooɲ ā leja tu-i,
ā mərə ū rəgə daaɲ di.

(Miə 14-15)

É gara lijjī tu-i, e rag fol-muu e gap
re regaad e waj ləɲ pad.

(Neer 14-15)

É gara kəssī ufun-i, e doos
ləɲ e waj sim ufu-aaɲ.

(Neer 25-26)

É gara dhəssī iigər kay-e, e bee
“Ə, wee dar jo ā gawda iigə ɲalgan.”

(Fand 7)

Gəfəniɲən wara man
é gara dafānā talo-ne.

(Fand 9-11)

Beel man tazan tu, è gawsa guruus-i,
e gəfūni doos.

(Fand 22-23)

E bee, “Kolodo neen e belldā
wa-e ba, de moraa la jis jeem wa.”

(Fand 28-29)

Lijjī waa Daal-muu-ni,
e rag tu.

(Jafar 3-4)

É gara jogo fiɲiisiigī cil-i, eg dōos
eg lādaga tu.

(Jafar 4-5)

É gara fiɲiisiigī, jog faɲ biig
nà bür segargè ləi tu di.

(Cooj 2-3)

É gara a lejjē é Daal-e, a gəmsəgə

When he arrived at the well, he discovered
the water lying far down in the well.

When he looked up,
he lost wonderment (became bewildered).

If I stepped on your back so that I can get
out, then I will return back in well so that
you can get out.

When he came out, he looked at top of hole,
laughed hysterically as he left, never to return.

When she struck the tree,
her horns when deep down into the tree.

When all milk was completely milked, he said,
“Let’s go hide to give milk to children.”

They (citizens) were given a receipt
when the tax money was being collected.

There was a single metal token, and when he
gave money, he gave it to you in your hand.

He said, “If this egg doesn’t burst
then the government will not do anything.”

When they arrived in front of Daal valley
he stopped there.

When the people heard the horn, they ran
out (to participate in the hunt).

When they heard, some older people
who were still agile they also ran out.

When I arrived to Dal Valley, I found

jen faa ná bel Coojoo'ëën,
e an gəi-bəl.

(Jen 1)

Gara ag an taazg daga maag-e,
odo tàrsan.

(Jen 10)

Ləŋ ma é gara jen ərsiigǵ,
ag koyj maree.

(Jen 16-17)

É gara ag lejǵǵ-e, jen man
ná əni e doos e dojaaga í miidəg.

(Jen 18-19)

E dojaaga í miidəg foroj wa bə-i,
ə golgo ɲəm ã gàlda, a bi'ŋən, "Wa!"

(Min 5-6)

Jog eg əzǵ ba,
eg wàr jega daga kay.

(Min 8-9)

Mosor iinin e firsə golg iingə di-ni,
e jild e koon wil, wil e gəŋ og.

(Tifa 5-6)

Kasaga bii tiwdəniigə é kora la 'əwiiǵǵ
é teed taman è meed é buɲurgii-ni.

(Ozoog 12-14)

Jen fuuin e wajja tu gar é kazaam-e,
ɲam ã gəmdí jeem
é nams e 'nəəmdi ɲalg inigin.

*an old man named Coojo,
sitting under a Gai tree.*

*When we were living in our houses,
women called me.*

*Even though the thing **frightened them** (us),
we were able to go past somehow.*

*When we **arrived**,
something bad began pelting us with stones.*

*When it pelted us with not few stones, my
colleagues wanted to run, I told them "No!"*

*When these people **come**,
they take all the things of us.*

*When his horse smelled presence of others,
he whistled, crying, pawing the ground.*

*Let young boys (they) be tied because it will
help them **be sat down** in one rope of unity.*

*When a male person goes out to work,
he wants to (he) provide a thing
of food for his children to eat.*

Exercise 46

(Tifa 7)

Jogo **nà** tiwsəni təl é faag é faag,
awān é bugəŋg.

(Ozoog 10)

Tel ná taldaagə ɲəmi wa.

*The people **who were tied**, sit in rows of lines,
sitting in groups.*

*The God **who created us** doesn't want it.*

Exercise 47

(Fand 15-16)

Moraa əzǵ duurgu foroj wa, è Fəndi
massarə, enna masa ləi tu-in gəl.

(Fand 18-19)

Tayn moraan liin awsoŋ Faaz-aan.

*Government came not a few times, and Fandi
had refused, and that is why refusal came out.*

*Then government **became established** at Faaz.*

Exercise 48

(Neer 33-34)

Neereman é garanda e adda **gana**
e an ufu-ool deene.

(Fand 14)

Niinə warê **maana** naa-ne?

(Fand 29-31)

Eg **lèeṅ** eg **lèeṅ**, u nil gara suug-iilg
é gara fežáná jega tad Faaz-aan tayn a?

(Fand 32-33)

“Neesân jen ná **leeṅ** é golgo ti.
Ar u billi jog kay wa, bell jen taman.”

(Jen 22)

Ag galda wa ag bagsa ã **bonaag** jo maree.

(Tifa 4-5)

A bee **tifən** wedan, ən wa.

(Tifa 9-10)

Kəsəṅi ná aw ná é faag é faagë
ta **tins**, è nel andasa ná waydë.

(Tifa 10-11)

Bii kasag tiwdóniigə ləṅ pad,
è a jam ã tal **kor** é mun te jo.

(Ozoog 4-5)

Jog jalge nà u bil, Tel gəwsi ũguun
gafa é jo maree.

*The peerma became the **laughter**
as he remained in the tree.*

*These **refusals** brought what?*

*They were **going, going** . . well, do you know
market in Faaz area where things are sold?*

*Aim at the man who is **leading** the others; You
don't kill all the people; just kill the one man.*

*We did not run; somehow we took **patience**.*

*I say, **tying** is beneficial, not detrimental.*

*The friendship of sitting in lines is full of
teaching and results in a wonderful life.*

*So, let boys forever and always to be tied,
and I want to create **talking** of time here only.*

*The young people you have, God has given
them to you as the **gift** for some reason.*

Exercise 49

(Miə 9)

E tərbi, “Miə, miə, **ta isi**?”

(Fand 14)

Niinə warê maana naa-ne?

(Fand 29-31)

Eg **lèeṅ** eg **lèeṅ**, u nil gara suug-iilg
é gara fežáná jega tad Faaz-aan tayn **a**?

(Cooj 4)

A tisīn a biīn, “Jen faan, **ta isi**, bəi?”

(Cooj 5)

Niin uuṅ ḡalé Uṅurg, Uṅurg?

(Cooj 7)

È u jəm **nii** bare **a**?”

(Cooj 8)

Aan a biīn di,

“È oon u jissə **nii** di te **a**?”

(Assa 1)

U bəi **dəi** è u lə wəi **dəi**?

(Ozoog 6)

*He called out to him, “Goat, goat, **how are** you?”*

***What** did these refusals accomplish?*

*They were going, going . . well, **do** you know
market in Faaz area where things are sold?*

*I asked said to him, “**How are** you old man?”*

***Why** does your body smell like that of Arabs?*

***What** do you want now?”*

I also asked him,

*“And you, **what** have you done here?”*

***When** did you arrive, and **when** will you go?*

Jina jog fuuigə 'wəyənīgə
tu wərīgə oog-e **niinə**?

***What** causes men (they) to go out
to (they) marry a second wife?*

Exercise 50

(Miə 3-4)

É gara lijji waa-eelg-e
e gəmsəgə fega e naa é fol tədi.

(Miə 6-7)

É gara ã wirsi og dumuun
taw-een, e dhug sərməg.

(Miə 12-13)

A **rassâ** doon ã leja tu-i,
â mərə ũ rəgə daan di.

(Neer 11-13)

E dōos e bəg kara di e gəldin
deen ná tad di, **war** ã garda
e gəldin deen ná tad wa.

(Neer 14-15)

É gara kəssi ufun-i, e doos
ləŋ e waj sim ufu-aan.

(Neer 25-26)

É gara dhəssi iigər kay-e, e bee
“Ə, wee dar jo ã gawda iigə palgan.”

(Fand 7)

Gəfəniğən wara man
é gara dafānā talo-ne.

(Fand 22-23)

E bee, “Kolodo neen e **belldā**
wa-e ba, de moraa la jis jeem wa.”

(Jafar 3-4)

É gara jogo fiŋisiigi cil-i, eg dōos
eg lādaga tu.

(Cooj 2-3)

É gara a lejjə é Daal-e, a gəmsəgə
jen faa ná bel Coojoo'əən,
e an gəi-bəl.

(Cooj 9-10)

E bee, “A wirən afad man tad te,
é kora é məsii nee nərən te.

(Jen 1)

Gara ag an taazg daga maag-e,
odo tərzan.

(Jen 10)

Ləŋ ma **é gara** jen ərsiigi,
ag koyj maree.

***When** he arrived at the well, he discovered
the water lying far down in the well.*

***When** he looked up,
he lost wonderment (became bewildered).*

***If I stepped** on your back so that I can get
out, then I will return back in well so that*

*They also elicited help of the buffalo in order
to break it for them, **but** she was not able
to break it down for them.*

***When** she struck the tree,
her horns when deep down into the tree.*

***When** all milk was completely milked, he said,
“Let’s go hide to give milk to children.”*

*They (citizens) were given a receipt
when the tax money was being collected.*

*He said, “**If** this egg doesn’t **burst**
then the government will not do anything.”*

***When** the people heard the horn, they ran
out (to participate in the hunt).*

***When** I arrived to Dal Valley, I found
an old man named Coojo,
sitting under a Gai tree.*

*He said, “I am making a sacrifice here
because this insect drools here.*

***When** we were living in our houses,
women called me.*

*Even **when** the thing frightened them (us),
we were able to go past somehow.*

(Jen 19-21)

A bi'igən "Wa!"

Og gəl wa, **ar** jega nà arsoogë karâ wa, namm üg n̄lg.

(Assa 4-5)

Korän kor ná lusu **é kora**

kor ná cuu'i wa.

(Tifa 5-6)

Kasaga bii tiwdániigë **é kora** la 'əwiigĩ é teed taman è meed é bujurgii-ni.

(Ozoog 7-8)

Jina 'wəyənigiə tu-i **é kora** ozoogo

nà əŋ te jisənigiə beenaadee-ne.

I told them "No!"

*You don't run **if** thing that frightened you doesn't run, or (it) will break your necks.*

*(She) was saying harsh words **instead** of the kind words.*

*Let young boys (they) be tied **because** it will help them be sat down in one rope of unity.*

*They remarry **because** bad women (first wives) are always making the gossip.*

Exercise 51

(Miə 5-6)

E pərd e wal waa-eelg.

E doos e mad feqa **lən** e beer.

(Miə 10-11)

Alda e pərđi d-eeŋ, **lən** e madaga feqa beer.

(Miə 13-14)

Miən e guŋ **lən** alda e waj tu.

(Neer 8-10)

Anenda e dōos e bāg aŋen ā gəldīgən í ufun tad ā gārda ā nāamda ɲalg é ɲeereman.

(Neer 14-15)

É gara kəssĩ ufun-i, e doos

lən e waj sim ufu-aan.

(Neer 27-29)

È kuwə aneen é segard man wa aneen, **gəl** e warê í uuni war, ɲalg é salada ā məddiigə wa.

(Fand 5-6)

Enna gəl Fəndi bəgsónin

lijjĩ í Kərtuum te.

(Fand 15-16)

Moraa əzĩ duurgu foroj wa, è Fəndi massaré, **enna** masa ləi tu-in gəl.

(Fand 18-19)

Tayn moraan liin awsor Faaz-aan.

(Fand 22-23)

He jumped into the well

*and drank water **until** he was satisfied.*

*Fox jumped over him, and drank **until** he was satisfied.*

*The goat agreed **and** the fox went out.*

***Then** they elicited the help of an elephant to break down to the Tabaldi tree for them so as to eat the offspring of the ɲeerema.*

When she struck the tree,

***then** she began to go deep into the tree.*

***Since** froth does not have by certain strength, **therefore** it was carried away by the wind, children of hyena (they) never drank it.*

***For this reason**, Fandi was captured by them (officials) when he arrived in Khartoum.*

*Government came not a few times, **and** Fandi had refused, **and that is why** refusal came out.*

***Then** government became established at Faaz.*

E bee, “Kolodo neen e belldâ
wa-e ba, **de** moraa la jis jeem wa.”
(Fand 25-26)

Jog e bèo, “Wæidda **de** kor
man ná æni een tu wa.”
(Fand 29-31)

Eg lèeᅇ eg lèeᅇ, u nil gara suug-iilg
é gara fezná jega tad Faaz-aan **tayn** a?
(Fand 34-35)

Jen e billi dè kund, moon e
bad gælø **løn** tu e tir.
(Jen 4-6)

Mintaazee ag koyj ag tal dhaag ag bij
äg golgo nà dhaag een é jæg.
(Jen 10)

Løn ma é gara jen ærsiigǵ,
ag koyj maree.
(Jen 19-21)

A bi'ᅇgøn “Wa!”
Og **gæl** wa, ar jega nà arsoogë karâ wa,
namm üg ᅇølg.
(Mij 9-12)

Anenda jen faa ná bel Mijjib **tayn**
e doos e æbi d-eel e maa iing e an
mosor-ool é paren é mænilø dees.
(Tifa 10-11)

Bii kasag tiwdóniigø **løn** pad,
è a nam ã tal kor é mun te jo.
(Ozoog 8-9)

Anenda, bii biiddø beenaada awdamalo!
(Ozoog 9-10)

De beenaada Tel ná taldaagë
jæmi wa.
(Ozoog 15-16)

Anenda Tel è kundu e ad é wayda,
è e tøbün jeg é talg.
(Ozoog 20-21)

Anenda ba bii ozoogo àdda
windæg, bii fiᅇddø koré maᅇ.

*He said, “If this egg doesn’t burst
then the government will not do anything.”*

*The people (they) said, “Let us go **since**
a certain bad thing will not happen.”*

*They were going, going, **then** do you know
market in Faaz area where things are sold?*

*A person shot him in his chest, the bullet
penetrated the shield **so that** he died.*

***After that**, two of us passed (it) and
left our two companions behind.*

***Even though** the thing frightened them (us),
we were able to go past somehow.*

*I told them “No!”
So you don’t run if things that frightened you
doesn’t run, or (it) will break your necks.*

***So**, that old man called Mijjib **then**
began to ride proudly sitting up on horse
with an animal skin of demon in his hand.*

*So, let boys **until** forever and always to be tied,
and I want to create talking of time here only.*

***So** let us say please (stop) gossiping!*

***For** our God who created us
doesn’t want us to backslide.*

***Therefore**, God his heart it will be pleased,
and He will add to you many blessings.*

***So** let women to become ears,
let them to hear word carefully!*

Exercise 52

Corrections are bold instead of circled.

(Miø 2)

E doos e waj dumuun waa-eelg

*He went **in** the well*

ã maddé feg.

(Miä 3-4)

É gara lijji waa-eelg-e
e gəmsəgə fega e naa é fol tædi.

(Miä 10-11)

Alda e pærdi d-eeŋ,
ləŋ e madaga fega beer.

(Miä 12-13)

A rassâ dooŋ ã leja tu-i,
ã mərə ũ rəgə daaŋ di.

(Miä 14-15)

É gara lijji tu-i, e rag fol-muu e gap
re regaad e waj ləŋ pad.

(Neer 3-4)

Salad è alde dòosso e wàj ã nèrda
risəg man è kar tazan è dege.

(Neer 5-6)

E dòos e gəmsəgə neereman
e koosso e an ufu-ool.

(Neer 14-15)

É gara kəssī ufun-i, e doos
ləŋ e waj sim ufu-aaŋ.

(Neer 17)

“Lee ã dhəddə kara!”

(Fand 13-14)

Fəndi massa e bee e la gəfi wa.

(Fand 22-23)

E bee “Kolodo neen e belldā
wa-e ba, de moraa la jis jeem wa.”

(Fand 25-26)

Jog e bēe “Wəiddə de kor
man ná əni een tu wa.”

(Fand 33)

Ar u billi jog kay wa, bell jen taman.

(Cooj 2-3)

É gara a lejjě é Daal-e, a gəmsəgə
jen faa ná bel Coojoo'ëen,
e an gəi-bəl.

(Jen 7-8)

Nà ag bijjə dhaag é nəəgi,
jen ná əni e pallí tad d-iimuug.

(Jen 19-21)

Og gəl wa, ar jega nə arsoogə karā wa,
namm üg ŋəlg.

(Assa 9)

so that (he) drink water.

*When he **arrived at** the well, he discovered
the water **lying** far down in the well.*

*Fox (he) jumped **over** him,
and drank until he was satisfied.*

*If I **stepped** on **your back** so that I **can get** out,
then I will get back in the well **so that you**
can step on **my back** also (and get out).*

*When he **went** out, he looked back at top of hole,
laughed hysterically as he left, never to return.*

*A hyena with fox **began** to go look for
food and a wild buffalo was with them.*

*On their way they found (offspring of) jeerma
crying and resting **up** in the Tabaldi tree.*

*When she **struck** the tree,
her horns when deep down **into** the tree.*

*“Let’s to **milk** this buffalo!”*

*Fandi **refused**, he said he would not pay it.*

*He said, “If this egg doesn’t **burst**
then the government will not do anything.”*

*The people (they) said, “**Let us go** since
nothing bad it will happen.”*

*Don’t **kill** all the people; just **kill** the one man.*

*When I **arrived** to Dal Valley, I found
an old man named Coojo,
sitting **under** a Gai tree.*

*Those we **left** behind,
the bad person (he) **fell** down **in front** of them.*

*You don’t run if the things that frightened you
doesn’t run, or (it) will **break** your necks.*

Cəggdə uunğu og kay jo.

(Mij 9-12)

Anenda jen faa ná **bel** Mijjib tayn e doos e əbi d-**eel** e **maa** iing e an mosor-**ool** é paren é məjilə **dees**.

(Tifa 3-4)

Tifən é Gəəmgə '**əwdən** buņurgə tad é meed é buņurg anenda ba!

(Tifa 10-11)

Bii kasag tiwdóniigə ləj pad, è a **nam** ā tal kor é mun te jo.

(Ozoog 6)

Jina jog fuuigə '**wəyənfiğə** tu wəriğə oog-e jiiinə?

(Ozoog 12-14)

Jen fuuin e wajja tu gar é kazaam-e, nam ā gəmdí jeem é nams e '**nəəmdi** jalg inigin.

***Finish** yourselves, you all just (go without me).*

*So, that old man **called** Mijjib then began to ride **on** him **priding** himself sitting **up** on the horse with an animal skin of demonic power in his **hand**.*

*The tying of Gəəmg **causes** youth to sit down in the rope of youth like this!*

*So, let boys forever and always to be tied, and now **I want** to stop talking.*

*What **causes** men (they) to go out to (they) marry a second wife?*

*When a husband **went** out to work, he tries hard to (he) provide a thing of food to **cause** his children to eat.*

Exercise 53

Corrections are bold instead of circled.

(Miə 1)

Miə man naamănê í ulgi maņ wa.

(Miə 12-13)

A rassâ dooņ ā leja tu-i, ā mərə ū rəgə daaņ di.

*There was a goat beaten badly **by** thirst.*

*If I step on your back **so that** I can get out, then I **will** get back in the well **so that** you can step on my back also (and get out).*

(Neer 1-2)

Cawr neen é salada é ald é jeg é leeleega biig nà an leeleegə.

*This is a story **of** a hyena, **of** a fox, and **of** some things (animals) **of** the grasses that remain in the grasses.*

(Neer 3-4)

Salad è alde ddoosso e wàj ā nərda risəg man è kar tazan è dege.

*A hyena **with** fox **began** to **they** go to look for food **and** a wild buffalo was **with** them.*

(Neer 5-6)

E ddoos e gəmsəgə neereman e koosso e an ufu-ool.

***They** began to find (child of) neerema crying and resting up in the Tabaldi tree.*

(Neer 8-10)

Anenda e ddoos e bəg aņen ā gəldīgən í ufun tad ā gərda ā nàamda jalg é neereman.

*Then **they** elicited the help of an elephant to break down to the Tabaldi tree for them **so as** to eat the offspring **of** the neerema.*

(Neer 11-13)

E ddoos e bəg kara di e gəldīn

***They** began to grab the buffalo in order*

deen ná tad di, war ã garda
e gældĩn deen ná tad wa.

(Fand 34-35)

Jen e billi dẽ kund, moon e
bad gæ̀lè lə̀j tu e tir.

(Jafar 1)

Jafarin ì maid kuudi wàjja í wilə̀ns.

(Jen 4-6)

Mintaazee ag koyj ag tal dhaag ag bij
äg golgo nà dhaag een é jə̀æg.

(Jen 18-19)

E dojjaaga í miidə̀g foroj wa bə̀-i,
ä golgo jə̀m ã gə̀lda, a bi'ĩgə̀n, "Wa!"

(Assa 8-9)

A jə̀m Hashima ã jiddə̀ è ã wardé
ə̀nə̀ rade.

(Mij 3-4)

Baarga àzə̀n ànə̀n è jog Goore.

(Ozoog 15-17)

Anenda Tel è kundu e ad é wayda,
è e tə̀būn jə̀g é talg.

(Ozoog 18-19)

Ozoog, ə̀ddə̀ é kor dogo jiiğə̀ é
kor é Tel é man-e,
ũ gə̀rdə̀ ũ ə̀ddə̀ ma maŋ.

to break it down for them, but **she** was not
able to break it down for them.

*A person (**he**) shot him in **his** chest, the bullet
penetrated the shield so that **he** died.*

*Jafari **with** an man of Kuud clan **went to** hunt.*

*After that, two of **us** passed (it) and
left **our** two companions **to** behind.*

*When **it** pelted us **with** not few stones, **my**
colleagues wanted **to** run, I told them "No!"*

*I want Hashim **to** (**he**) make and (**he**) get me a
radio.*

*The Baggara were coming **with** people of Goor.*

*Therefore, God **his** heart **it** will be **to** joy,
and He will add to you things **of** many.*

*Women, live only **by** your husbands'
orders and **by** God's commands,
you will be able to (you) live very well.*

Exercise 54

Corrections are bold instead of circled.

(Fand 1-2)

Fə̀ndin é gara dawsé moraagee-ne
belə̀n jirsig dhaag jo.

(Fand 5-6)

Enna gə̀l Fə̀ndi bə̀gsə̀nin
liji'í Kə̀rtuum te.

(Fand 7)

Gə̀fə̀nigə̀n wara man
é gara dafə̀nə̀ talo-ne.

(Fand 12-13)

Moraa ə̀zi taan beə̀n Fə̀ndin e gawda
gurus taan.

(Fand 24)

È kolodo dursə̀nə̀ eel tade
ba bellda wa.

(Fand 32-33)

*When Fandi (he) fought government, he
was having only two piasters.*

*For this reason, Fandi **was captured** by them
(officials) when he arrived in Khartoum.*

*A receipt **is given to them** (citizens)
when the tax money **was being** collected.*

*The government (it) **was coming** again, again
requesting Fandi to pay the money.*

*And the egg **was being** put in the ground
with its head down did not burst.*

“Nees**ân** jen ná leeṅ é golgo ti.
Ar u billi jog kay wa, bell jen taman.”
(Jen 15-16)

É naanda yaan, ag wajja waa-eelg
feedool jo, aga kaf**ân**.

(Min 4-5)

Jog Gooro
ba əss**əgən** jeg əṅi.

(Tifa 1-2)

Kasaga e bür e tiws**əni**gə wa'ee-ne,
òr koreega og əgə tifiij tifiij.

(Tifa 3-4)

Tif**ən** é Gəəmgə 'əwd**ən** buṅurgə
tad é meed é buṅurg anenda ba!

(Tifa 7)

Jogo nà tiws**əni** təl é faag é faag,
aw**ân** é bugəṅg.

(Ozoog 4-5)

Jog ɲalge nà u bil,
Tel gəwsi **ūguun** gafa é jo maree.

(Ozoog 15-16)

Anenda Tel è kundu e ad é wayda,
è e təb**ūn** jeg é talg.

*Aim at the man who **is leading** the others; You
don't kill all the people; just kill the one man.*

*On another day, we also went in the water valley
early in the morning **was drawing** water.*

*The Goor
tribe, well . . . became **for us** enemies.*

*When boys remain not **tied up** (with rules),
they mix words in place of mouths quickly.*

*The tying of Gəəmgə enables youth to
sit down in the rope of youth like this!*

*The people who **are tied**, sit in rows of lines,
sitting in groups.*

*The young people you have,
God gave them **to you** for good reason.*

*Therefore, God his heart it will be pleased,
He will add **to you** many blessings.*

Exercise 55

Corrections are bold instead of circled.

(Miə 1)

Miə man naam**ănê** í ulgi maṅ wa.

(Miə 3-4)

É gara lijj**ĩ** waa-eelg-e
e gəmsəgə fəga e naa é fol tədi.

(Miə 12-13)

A rass**â** dooṅ ã leja tu-i,
â m**əré** ũ rəgə daaṅ di.

(Neer 19-20)

Ag cur**ə** too man tad.

(Neer 27-29)

É kuwə aneen é segard man wa aneen,
gəl e war**ê** í uuni war,

ɲalg é salada ã m**əddi**gə wa.

(Neer 31-32)

E bee **ĩnə** “Salada”, e bee,
“U wər uuṅ cab aneen u bəg**əgən**.”

(Fand 1-2)

There was a goat thirst was beating badly.

*When he **arrived** at the well, he discovered
the water lying far down in the well.*

*If I stepped on your back so that I can get
out, then I will return back in well so that*

***We** tied down a cow.*

*Since froth does not have by one strength,
therefore the wind carried it away,
and the children of hyena **they** never drank it.*

*He said **to him**, “Hyena,” he said,
“You go by yourself and bring **us** some fire.*

Fəndin é gara dawsé moraagee-**ne** belän jirsig dhaag jo.

(Fand 2-3)

Massa jogo gəl bee e la gəfi wa.

(Fand 9-11)

Beel man tazan tu, è gawsa guruus-i , e gəfūni doos.

(Fand 14)

Niinə warê maanja naa-**ne**?

(Fand 19-22)

Jen Kuul beläné Jadeer een é Taw. Wərí gaama tu, jogo e durdu kolodo tad.

(Fand 22-23)

E bee, “Kolodo neen e belldâ wa-**e** ba, de moraa la jis jeem wa.”

(Jafar 3-4)

É gara jogo fiñiisigĩ cil-i, eg dòos eg làdaga tu.

(Cooj 4)

A tisĩn a biĩn, “Jen faan, ta isi, bəi?”

(Cooj 11-12)

Miin a gan tu, miən a gafān jog fajan ã nəmdfiğə.

(Jen 14)

Naanda naan jo a tursi, jega asaam nà ərşəniigə ogë.

(Jen 16-17)

É gara ag lejjă-**e**, jen man nà ərni e doos e dojaaga í miidəg.

(Jen 23)

Ag wajag biji, jaam 'kəəmsî deen wa.

(Assa 5)

Kora kor nà ərni.

(Mij 6-6b)

Baarga teeze belänéega mosoreeg-**e** ba,

(Tifa 8-9)

Jen nà bel og iiniĩ-**ni** jili, è nà bili wa'ëe-**ne** jili jo di.

(Tifa 9-10)

Kəsəni nà aw nà é faag é faagë ta tins, è nel andasa nà waydë.

(Ozoog 11-12)

Nà an təyəgĩ Tel gəfiğən jeg è koreega nà wiəg.

*When Fandi (**he**) fought government, he had only two piasters.*

*(He) denied the people (local officials), saying he would not give **it** (money).*

*There was a single metal token, and when (a person) gave money, he gave **it to you**.*

These refusals accomplished what? came out to him (with brutality).

*A Kuuləəg person (**he**) called Jader was going to Taw. **He** brought people of Gaam hill in order to hide an egg in ground.*

*He said, “**If** this egg doesn’t **burst** then the government will not do anything.”*

*When the people **heard** the horn, they ran out (to participate in the hunt).*

*I asked **him**, “How are you old man?”*

*The chicken I am throwing away, (but) the goat I am giving to old men to (**they**) eat.*

*It was only that day in which I saw it— things which were frightening **us** in that place.*

*When we **arrived**, the certain person **that bad** began pelting us with stones.*

*We left **it**, there was no one it bothered.*

*She speaks word **that is bad** to **me**.*

*The Baggara (**they**) had horses.*

When

*the person **that** has his place knows **it**, and when the one **that** doesn’t have **it** knows **it** also.*

*The friendship **that** sitting which in lines is full of teaching and results in the life **that** good.*

***That** (God) who stays in their homes, God gives **them** things and situations **which** are good.*

(Ozoog 16-17)

Jog **nà** àn é kor iini wa'ëë-**ne**,
andas iyəni ən jo di.

*When those people **who** do not obey His word,
their lives are bad.*