Belanda Bor Grammar Book

Authors:

John Baptist Asan
Elias Khamis Kpoyo
Hon. Zitta Sabino Gume
Batista Ucin Utengo
Philip Thomas Singo
Anthony Ngangi Mara
Anas Mahbus Mbolo
Willaim Vaikando Tibur
John Gorgori Rabi
Lino Taban

Trial Edition
SIL-South Sudan
This book is used to teach how certain words correctly fit together in phrases, clauses, and sentences.

© 2015, Belanda Bor Translation and Literacy Project and SIL South Sudan

Trial Edition 2015

Publisher: SIL-South Sudan

Place of Publication: Juba
Introduction

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

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

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

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

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

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

Spelling rules

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

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

<table>
<thead>
<tr>
<th>Correct</th>
<th>Wrong</th>
</tr>
</thead>
<tbody>
<tr>
<td>raw millet</td>
<td>rau millet</td>
</tr>
<tr>
<td>cow porcupine</td>
<td>cou porcupine</td>
</tr>
<tr>
<td>kow theft</td>
<td>kou theft</td>
</tr>
<tr>
<td>kow grandfather</td>
<td>kou grandfather</td>
</tr>
<tr>
<td>kew boundary</td>
<td>keu boundary</td>
</tr>
<tr>
<td>kew</td>
<td>between</td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>'dwɔy</td>
<td>moon</td>
</tr>
<tr>
<td>ley</td>
<td>domestic animal</td>
</tr>
<tr>
<td>ley</td>
<td>axe</td>
</tr>
<tr>
<td>kwu-y</td>
<td>eagle</td>
</tr>
<tr>
<td>fai</td>
<td>useless, foolish</td>
</tr>
<tr>
<td>kii-y</td>
<td>wake up someone</td>
</tr>
<tr>
<td>wiî-y</td>
<td>allow, leave</td>
</tr>
<tr>
<td>laaî-y</td>
<td>exchange</td>
</tr>
<tr>
<td>kwaâî-y</td>
<td>sew, mend</td>
</tr>
<tr>
<td>ñaâî-y</td>
<td>dodge, divert, twist</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Tone</th>
<th>Noun</th>
<th>Tone</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mid</td>
<td>wara</td>
<td>High</td>
<td>bur</td>
</tr>
<tr>
<td>Low</td>
<td>wára</td>
<td>Mid</td>
<td>bur</td>
</tr>
<tr>
<td></td>
<td>cogo</td>
<td>High</td>
<td>kic</td>
</tr>
<tr>
<td>Low, Mid</td>
<td>cogo</td>
<td>Mid-Low</td>
<td>kic</td>
</tr>
<tr>
<td>High</td>
<td>ka</td>
<td>High-Low</td>
<td>man</td>
</tr>
<tr>
<td></td>
<td>kà</td>
<td></td>
<td>that, who, which</td>
</tr>
<tr>
<td>High</td>
<td>ni</td>
<td>High-Low</td>
<td>ti</td>
</tr>
<tr>
<td></td>
<td>ni</td>
<td></td>
<td>then, for this reason</td>
</tr>
<tr>
<td>Mid</td>
<td>ri</td>
<td>High-Low</td>
<td>kan</td>
</tr>
<tr>
<td>Low</td>
<td>ri</td>
<td></td>
<td>kán</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>tɔ</td>
<td>death, sickness</td>
</tr>
<tr>
<td>cam</td>
<td>food</td>
</tr>
<tr>
<td>ñweɛc</td>
<td>race competition</td>
</tr>
<tr>
<td>meɗdo</td>
<td>dance, any dance type</td>
</tr>
<tr>
<td>keɗdo</td>
<td>tattoo, marking</td>
</tr>
<tr>
<td>kwac</td>
<td>prayer</td>
</tr>
<tr>
<td>ji fɛnɛ</td>
<td>teacher</td>
</tr>
<tr>
<td>ji caɗ giɗi</td>
<td>merchant</td>
</tr>
<tr>
<td>gi lɔr ωnɛ</td>
<td>mirror</td>
</tr>
<tr>
<td>gi ṭɛnɛ</td>
<td>glasses</td>
</tr>
<tr>
<td>kar beɗdo</td>
<td>chair</td>
</tr>
</tbody>
</table>
In this book, we learn additional spelling rules. You can read about them on the pages shown.

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

<table>
<thead>
<tr>
<th>Correct</th>
<th>Wrong</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nī woota, . . .</td>
<td>Nī woot a, . . .</td>
</tr>
<tr>
<td>Nī wooti, . . .</td>
<td>Nī woot i, . . .</td>
</tr>
<tr>
<td>Nī woote, . . .</td>
<td>Nī woot e, . . .</td>
</tr>
<tr>
<td>Nī woot go, . . .</td>
<td>Nī woot go, . . .</td>
</tr>
<tr>
<td>Nī woot ko, . . .</td>
<td>Nī woot ko, . . .</td>
</tr>
<tr>
<td>Nī woot wa, . . .</td>
<td>Nī woot wa, . . .</td>
</tr>
<tr>
<td>Nī woot u, . . .</td>
<td>Nī woot u, . . .</td>
</tr>
<tr>
<td>Nī woot ge, . . .</td>
<td>Nī woot ge, . . .</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Correct</th>
<th>Wrong</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guk alɔɔra.</td>
<td>Guk alɔɔra.</td>
</tr>
<tr>
<td>Guk alɔɔre.</td>
<td>Guk alɔɔre.</td>
</tr>
<tr>
<td>Guk alɔɔgo.</td>
<td>Guk alɔɔgo.</td>
</tr>
<tr>
<td>Guk alɔɔko.</td>
<td>Guk alɔɔko.</td>
</tr>
<tr>
<td>Guk alɔɔwa.</td>
<td>Guk alɔɔwa.</td>
</tr>
<tr>
<td>Guk alɔɔwu.</td>
<td>Guk alɔɔwu.</td>
</tr>
<tr>
<td>Guk alɔɔge.</td>
<td>Guk alɔɔge.</td>
</tr>
</tbody>
</table>

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

**Thing is**

<table>
<thead>
<tr>
<th>ri at</th>
<th>ki inside</th>
<th>yì for, to</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gifi nà ri dana.</td>
<td>Gifi nà ki dana.</td>
<td>Gifi nà yì dana.</td>
</tr>
<tr>
<td>Gifi nà ra.</td>
<td>Gifi nà ki na.</td>
<td>Gifi nà yìra.</td>
</tr>
<tr>
<td>Gifi nà ri.</td>
<td>Gifi nà ki ni.</td>
<td>Gifi nà yìri.</td>
</tr>
<tr>
<td>Gifi nà re.</td>
<td>Gifi nà ki ne.</td>
<td>Gifi nà yìre.</td>
</tr>
<tr>
<td>Gifi nà ri gɔ.</td>
<td>Gifi nà ki gɔ.</td>
<td>Gifi nà yìgɔ.</td>
</tr>
<tr>
<td>Gifi nà ri ko</td>
<td>Gifi nà ki ko</td>
<td>Gifi nà yìko</td>
</tr>
</tbody>
</table>
Possessor pronoun rule (59): The possessor pronouns –a ‘me’, -i ‘you (sg)’, -e ‘him/her’ are connected to possessed nouns with final consonant and a close relationship to the pronoun. All other possessor pronouns are separate from possessed nouns.

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

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

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

<table>
<thead>
<tr>
<th>Derivational word</th>
<th>Original word</th>
<th>Compound phrases</th>
</tr>
</thead>
</table>
### Classifier rule (page 129)

Write all classifiers except ü- ‘on’ as separate words.

<table>
<thead>
<tr>
<th>Classifier</th>
<th>Original noun</th>
<th>Classifier compound phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>far . . .</td>
<td>place</td>
<td>far akim doctor</td>
</tr>
<tr>
<td>ti . . .</td>
<td>under</td>
<td>ti ba'd arm</td>
</tr>
<tr>
<td>di . . .</td>
<td>at</td>
<td>di fi water</td>
</tr>
<tr>
<td>di . . .</td>
<td>language</td>
<td>di Bor Bor person</td>
</tr>
<tr>
<td>fu . . .</td>
<td>area</td>
<td>fu Runga Zande person</td>
</tr>
<tr>
<td>mi . . .</td>
<td>mother</td>
<td>mi faci house</td>
</tr>
<tr>
<td>ü- on</td>
<td></td>
<td>ükwọt house</td>
</tr>
</tbody>
</table>

### Exercise 1

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

<table>
<thead>
<tr>
<th>Test Word</th>
<th>Write correctly</th>
<th>Test Word</th>
<th>Write correctly</th>
</tr>
</thead>
<tbody>
<tr>
<td>kan</td>
<td>here</td>
<td>ka</td>
<td>(plural)</td>
</tr>
<tr>
<td>yey</td>
<td>canoe, boat</td>
<td>ka</td>
<td>wound</td>
</tr>
<tr>
<td>na</td>
<td>if</td>
<td>man</td>
<td>that, who</td>
</tr>
<tr>
<td>na</td>
<td>be, is</td>
<td>man</td>
<td>this, these</td>
</tr>
<tr>
<td>ji liiny</td>
<td>soldier</td>
<td>kwaai</td>
<td>pray, beg</td>
</tr>
<tr>
<td>kooi</td>
<td>go across</td>
<td>gow</td>
<td>bird type</td>
</tr>
<tr>
<td>wàrà</td>
<td>cotton</td>
<td>kau</td>
<td>belt</td>
</tr>
<tr>
<td>boy</td>
<td>net</td>
<td>njaai</td>
<td>dodge, twist</td>
</tr>
<tr>
<td>ji maad</td>
<td>drunkard</td>
<td>ji mag</td>
<td>fisherman</td>
</tr>
<tr>
<td>kọọ cô</td>
<td></td>
<td>reyo</td>
<td></td>
</tr>
<tr>
<td>neenọ</td>
<td>see</td>
<td>gi neenọ</td>
<td>glasses</td>
</tr>
<tr>
<td>nyi leọ</td>
<td>gravel, pebble</td>
<td>waŋe</td>
<td>his/her face</td>
</tr>
<tr>
<td>funj</td>
<td>teach</td>
<td>ji funj</td>
<td>teacher</td>
</tr>
<tr>
<td>difalá</td>
<td>blade</td>
<td>ü kwọt</td>
<td>root</td>
</tr>
<tr>
<td>waŋe</td>
<td>their face</td>
<td>waŋ wu</td>
<td>your (pl) face</td>
</tr>
<tr>
<td>Gifi nà</td>
<td>them</td>
<td>Guk</td>
<td>Dog saw</td>
</tr>
</tbody>
</table>
Types of words

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

Types of Belanda Bor words

<table>
<thead>
<tr>
<th>Type</th>
<th>Belanda Bor</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Noun</td>
<td>Dana aloët ka guk</td>
<td><strong>Person</strong> saw <strong>dogs</strong>.</td>
</tr>
<tr>
<td>Verb</td>
<td>Dana aloët ka guk</td>
<td><strong>Person</strong> saw <strong>dogs</strong>.</td>
</tr>
<tr>
<td>Preposition</td>
<td>Dana aloët ka guk ri</td>
<td><strong>Person</strong> saw <strong>dogs at house</strong>.</td>
</tr>
<tr>
<td>Pronoun</td>
<td>Ye aloët ka guk</td>
<td><strong>He</strong> saw <strong>dogs</strong>.</td>
</tr>
<tr>
<td>Demonstrative</td>
<td>Dana aloët ka guk yen</td>
<td><strong>Person</strong> saw <strong>these dogs</strong>.</td>
</tr>
<tr>
<td>Number</td>
<td>Dana aloët ka guk arew</td>
<td><strong>Person</strong> saw <strong>two dogs</strong>.</td>
</tr>
<tr>
<td>Quantity</td>
<td>Dana aloët ka guk kpi</td>
<td><strong>Person</strong> saw <strong>all dogs</strong>.</td>
</tr>
<tr>
<td>Indefinite</td>
<td>Dana aloët ka guk mäko</td>
<td><strong>Person</strong> saw <strong>certain dogs</strong>.</td>
</tr>
<tr>
<td>Modifier</td>
<td>Dana nà 'doñ.</td>
<td><strong>Person</strong> is <strong>old</strong>.</td>
</tr>
<tr>
<td>Adjective</td>
<td>Dana aloët jeg ka guk</td>
<td><strong>Person</strong> saw <strong>good dogs</strong>.</td>
</tr>
<tr>
<td>Adverb</td>
<td>Dana aakaado fila fila</td>
<td><strong>Person</strong> passed by <strong>quickly</strong>.</td>
</tr>
<tr>
<td>Question word</td>
<td>Ña aloët ka guk?</td>
<td><strong>Who</strong> saw <strong>dogs</strong>?</td>
</tr>
<tr>
<td>Connector</td>
<td>Ní woot danø, ye aloët ka guk.</td>
<td><strong>When</strong> person arrived, he saw <strong>dogs</strong>.</td>
</tr>
</tbody>
</table>

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

Nouns

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

**Lec** aleek ýi **nindo** we,  
**Elephant** dreamed in his **sleep** that

**Gweno** agool **bur** ti **cende**, koow **fi**.  
**Hen** dug a **hole** under his **feet** and reached **water**.

The following are other examples of nouns:

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

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

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

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

**Singular and Plural Nouns**

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

**Ways of forming singular and plural nouns**

<table>
<thead>
<tr>
<th>Number</th>
<th>Singular</th>
<th>Plural</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Countable</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>272</td>
<td>ka</td>
<td>caa</td>
<td>ka caa</td>
</tr>
<tr>
<td>49</td>
<td>nying</td>
<td>aburo</td>
<td>nying aburo</td>
</tr>
<tr>
<td>15</td>
<td>nyi</td>
<td>waya</td>
<td>nyi waya</td>
</tr>
<tr>
<td>27</td>
<td>ji/jo</td>
<td>jı can</td>
<td>jo can</td>
</tr>
<tr>
<td>Uncountable</td>
<td>149</td>
<td>tol</td>
<td>-----</td>
</tr>
</tbody>
</table>
Countable nouns

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>adigen</td>
<td>ka adigen</td>
<td>koro</td>
<td>ka koro</td>
</tr>
<tr>
<td>balɔ</td>
<td>ka balɔ</td>
<td>kot</td>
<td>ka kot</td>
</tr>
<tr>
<td>banda</td>
<td>ka banda</td>
<td>kpɔlɔ</td>
<td>ka kpɔlɔ</td>
</tr>
<tr>
<td>bar</td>
<td>ka bar</td>
<td>kpɛndu</td>
<td>ka kpɛndu</td>
</tr>
<tr>
<td>bɔkɔ</td>
<td>ka bɔkɔ</td>
<td>kpo</td>
<td>ka kpo</td>
</tr>
<tr>
<td>bɔlu</td>
<td>ka bɔlu</td>
<td>kpru</td>
<td>ka kpru</td>
</tr>
<tr>
<td>bɔŋɔ</td>
<td>ka bɔŋɔ</td>
<td>kprutukputu</td>
<td>ka kprutukputu</td>
</tr>
<tr>
<td>bɔy</td>
<td>ka bɔy</td>
<td>kubɔkɔ</td>
<td>ka kubɔkɔ</td>
</tr>
<tr>
<td>ber</td>
<td>ka ber</td>
<td>kudɔ</td>
<td>ka kudɔ</td>
</tr>
<tr>
<td>bĩ</td>
<td>ka bĩ</td>
<td>kul</td>
<td>ka kul</td>
</tr>
<tr>
<td>bidi</td>
<td>ka bidi</td>
<td>kulo</td>
<td>ka kulo</td>
</tr>
<tr>
<td>bĩlɔ</td>
<td>ka bĩlɔ</td>
<td>kum</td>
<td>ka kum</td>
</tr>
<tr>
<td>bũlɔ</td>
<td>ka bũlɔ</td>
<td>ku'dini</td>
<td>ka ku'dini</td>
</tr>
<tr>
<td>bĩm</td>
<td>ka bĩm</td>
<td>ku'do</td>
<td>ka ku'do</td>
</tr>
<tr>
<td>biri</td>
<td>ka biri</td>
<td>kwac</td>
<td>ka kwac</td>
</tr>
<tr>
<td>bɔngu</td>
<td>ka bɔngu</td>
<td>kwɔt</td>
<td>ka kwɔt</td>
</tr>
<tr>
<td>bɔnyo</td>
<td>ka bɔnyo</td>
<td>kwer</td>
<td>ka kweer</td>
</tr>
<tr>
<td>bɔŋ</td>
<td>ka bɔŋ</td>
<td>kwɛny</td>
<td>ka kwɛny</td>
</tr>
<tr>
<td>Bor</td>
<td>ka Bor</td>
<td>kwuy</td>
<td>ka kwuy</td>
</tr>
<tr>
<td>bubɔkɔ</td>
<td>ka bubɔkɔ</td>
<td>lagini</td>
<td>ka lagini</td>
</tr>
<tr>
<td>bugu</td>
<td>ka bugu</td>
<td>lec</td>
<td>ka lec</td>
</tr>
<tr>
<td>buku</td>
<td>ka buku</td>
<td>lek</td>
<td>ka lek</td>
</tr>
<tr>
<td>bukutu</td>
<td>ka bukutu</td>
<td>lel</td>
<td>ka lel</td>
</tr>
<tr>
<td>bul</td>
<td>ka bul</td>
<td>lelɔ</td>
<td>ka lelɔ</td>
</tr>
<tr>
<td>bur</td>
<td>ka bur</td>
<td>ley</td>
<td>ka ley</td>
</tr>
<tr>
<td>bûr</td>
<td>ka bûr</td>
<td>ley</td>
<td>ka ley</td>
</tr>
<tr>
<td>bu'do</td>
<td>ka bu'do</td>
<td>liny</td>
<td>ka liny</td>
</tr>
<tr>
<td>caa</td>
<td>ka caa</td>
<td>loŋo</td>
<td>ka loŋo</td>
</tr>
<tr>
<td>cam</td>
<td>ka cam</td>
<td>lorɔ</td>
<td>ka lorɔ</td>
</tr>
<tr>
<td>carnì</td>
<td>ka carnì</td>
<td>lot</td>
<td>ka lot</td>
</tr>
<tr>
<td>celɔ</td>
<td>ka celɔ</td>
<td>lum</td>
<td>ka lum</td>
</tr>
<tr>
<td>cet</td>
<td>ka cet</td>
<td>mare</td>
<td>ka mare</td>
</tr>
<tr>
<td>ce'dù</td>
<td>ka ce'dù</td>
<td>marere</td>
<td>ka marere</td>
</tr>
<tr>
<td>cig</td>
<td>ka cig</td>
<td>mbaga</td>
<td>ka mbaga</td>
</tr>
<tr>
<td>cilɛte</td>
<td>ka cilɛte</td>
<td>mbu</td>
<td>ka mbu</td>
</tr>
<tr>
<td>ciɛndi</td>
<td>ka ciɛndi</td>
<td>mburmbur</td>
<td>ka mburmbur</td>
</tr>
<tr>
<td>ciŋo</td>
<td>ka ciŋo</td>
<td>me'do</td>
<td>ka me'do</td>
</tr>
<tr>
<td>cirɔ</td>
<td>ka cirɔ</td>
<td>mirni</td>
<td>ka mirni</td>
</tr>
<tr>
<td>citɔ</td>
<td>ka citɔ</td>
<td>miyo</td>
<td>ka miyo</td>
</tr>
<tr>
<td>dico</td>
<td>ka dico</td>
<td>mudo</td>
<td>ka mudo</td>
</tr>
<tr>
<td>&quot;</td>
<td></td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

" ka " means that the word is preceded by "ka" to indicate plurality.
<table>
<thead>
<tr>
<th>Vocabulary</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>cogo</td>
<td>last born child</td>
</tr>
<tr>
<td>combo</td>
<td>bone</td>
</tr>
<tr>
<td>cow</td>
<td>procupine</td>
</tr>
<tr>
<td>cut</td>
<td>call, yell</td>
</tr>
<tr>
<td>dufara</td>
<td>caterpillar</td>
</tr>
<tr>
<td>dugba</td>
<td>water container</td>
</tr>
<tr>
<td>dongo</td>
<td>basket</td>
</tr>
<tr>
<td>'danɔ</td>
<td>rainbow</td>
</tr>
<tr>
<td>'dɔ</td>
<td>trap, loop</td>
</tr>
<tr>
<td>'dɔ'dɔ</td>
<td>skin</td>
</tr>
<tr>
<td>'del</td>
<td>goat</td>
</tr>
<tr>
<td>'dolo</td>
<td>bicycle</td>
</tr>
<tr>
<td>'dübor</td>
<td>lion</td>
</tr>
<tr>
<td>'dwoy</td>
<td>moon, month</td>
</tr>
<tr>
<td>faci</td>
<td>home, house</td>
</tr>
<tr>
<td>fala</td>
<td>knife</td>
</tr>
<tr>
<td>fɔko</td>
<td>gourd</td>
</tr>
<tr>
<td>finy</td>
<td>ground, area</td>
</tr>
<tr>
<td>fɔŋ</td>
<td>grinding stone</td>
</tr>
<tr>
<td>for</td>
<td>hippo</td>
</tr>
<tr>
<td>fuga</td>
<td>spoon</td>
</tr>
<tr>
<td>fuka</td>
<td>sheath</td>
</tr>
<tr>
<td>fukfuk</td>
<td>lung</td>
</tr>
<tr>
<td>fundo</td>
<td>salty place</td>
</tr>
<tr>
<td>fura</td>
<td>antelope</td>
</tr>
<tr>
<td>galɔ</td>
<td>granary</td>
</tr>
<tr>
<td>ganga</td>
<td>ostrich</td>
</tr>
<tr>
<td>gbada</td>
<td>bed</td>
</tr>
<tr>
<td>gbangma</td>
<td>canoe, boat</td>
</tr>
<tr>
<td>gbiya</td>
<td>chief</td>
</tr>
<tr>
<td>gbudu</td>
<td>puff adder snake</td>
</tr>
<tr>
<td>gbululu</td>
<td>trumpet instrument</td>
</tr>
<tr>
<td>got</td>
<td>mountain, hill</td>
</tr>
<tr>
<td>geɔ</td>
<td>crab</td>
</tr>
<tr>
<td>gele</td>
<td>custom</td>
</tr>
<tr>
<td>gifi</td>
<td>crab</td>
</tr>
<tr>
<td>guk</td>
<td>dog</td>
</tr>
<tr>
<td>gu'du</td>
<td>room</td>
</tr>
<tr>
<td>gwanɔ</td>
<td>cat</td>
</tr>
<tr>
<td>gwenɔ</td>
<td>chicken</td>
</tr>
<tr>
<td>jac</td>
<td>handle of hoe</td>
</tr>
<tr>
<td>jək</td>
<td>god, God</td>
</tr>
<tr>
<td>jɔko</td>
<td>bag, quiver</td>
</tr>
<tr>
<td>jɔt</td>
<td>cloud</td>
</tr>
<tr>
<td>mumbata</td>
<td>bread</td>
</tr>
<tr>
<td>munja</td>
<td>lightning, thunder</td>
</tr>
<tr>
<td>nam</td>
<td>guitar instrument</td>
</tr>
<tr>
<td>ndt</td>
<td>river</td>
</tr>
<tr>
<td>ndule</td>
<td>door</td>
</tr>
<tr>
<td>ngabu</td>
<td>yam, root type</td>
</tr>
<tr>
<td>nge'dere</td>
<td>jaw</td>
</tr>
<tr>
<td>nin</td>
<td>dragonfly</td>
</tr>
<tr>
<td>njengere</td>
<td>day, sleep</td>
</tr>
<tr>
<td>nyɔŋ</td>
<td>twig, branch</td>
</tr>
<tr>
<td>nyel</td>
<td>crocodile</td>
</tr>
<tr>
<td>nying</td>
<td>dirt, filth</td>
</tr>
<tr>
<td>nyukwaŋ</td>
<td>hammer</td>
</tr>
<tr>
<td>ñe'di</td>
<td>name</td>
</tr>
<tr>
<td>ñiri</td>
<td>broth, meat</td>
</tr>
<tr>
<td>ñu</td>
<td>python snake</td>
</tr>
<tr>
<td>ñunya</td>
<td>small ant type</td>
</tr>
<tr>
<td>ñwen</td>
<td>leopard</td>
</tr>
<tr>
<td>raf</td>
<td>iron, moeny</td>
</tr>
<tr>
<td>rak</td>
<td>court, conference</td>
</tr>
<tr>
<td>rɔmbɔ</td>
<td>body, self</td>
</tr>
<tr>
<td>rem</td>
<td>ram, sheep</td>
</tr>
<tr>
<td>reyo</td>
<td>pain</td>
</tr>
<tr>
<td>riŋo</td>
<td>fish</td>
</tr>
<tr>
<td>rit</td>
<td>meat</td>
</tr>
<tr>
<td>ro'da</td>
<td>tree type</td>
</tr>
<tr>
<td>Runga</td>
<td>gazelle type</td>
</tr>
<tr>
<td>tɔ</td>
<td>Zande person</td>
</tr>
<tr>
<td>tɔŋ</td>
<td>death, disease</td>
</tr>
<tr>
<td>ka</td>
<td>speak</td>
</tr>
<tr>
<td>ka</td>
<td>pot stand</td>
</tr>
<tr>
<td>ka</td>
<td>edge, border</td>
</tr>
<tr>
<td>ka</td>
<td>load, burden</td>
</tr>
<tr>
<td>ka</td>
<td>work, job, task</td>
</tr>
<tr>
<td>ka</td>
<td>evening</td>
</tr>
<tr>
<td>ka</td>
<td>fox</td>
</tr>
<tr>
<td>ka</td>
<td>shadow</td>
</tr>
<tr>
<td>ka</td>
<td>snake (general)</td>
</tr>
<tr>
<td>ka</td>
<td>lie</td>
</tr>
<tr>
<td>ka</td>
<td>spirit, ghost</td>
</tr>
<tr>
<td>ka</td>
<td>playing</td>
</tr>
<tr>
<td>ka</td>
<td>chisel tool</td>
</tr>
<tr>
<td>ka</td>
<td>raised ground</td>
</tr>
<tr>
<td>ka</td>
<td>morning</td>
</tr>
<tr>
<td>ka</td>
<td>owl, bird</td>
</tr>
<tr>
<td>jobi</td>
<td>ka jobi</td>
</tr>
<tr>
<td>jur</td>
<td>ka jur</td>
</tr>
<tr>
<td>kà</td>
<td>ka kà</td>
</tr>
<tr>
<td>kafa</td>
<td>ka kafa</td>
</tr>
<tr>
<td>kaw</td>
<td>ka kaw</td>
</tr>
<tr>
<td>kɔ</td>
<td>ka kɔ</td>
</tr>
<tr>
<td>kɔf</td>
<td>ka kɔf</td>
</tr>
<tr>
<td>kɔm</td>
<td>ka kɔm</td>
</tr>
<tr>
<td>kɔŋɔ</td>
<td>ka kɔŋɔ</td>
</tr>
<tr>
<td>kɔrɔ</td>
<td>ka kɔrɔ</td>
</tr>
<tr>
<td>kel</td>
<td>ka kel</td>
</tr>
<tr>
<td>kem</td>
<td>ka kem</td>
</tr>
<tr>
<td>kew</td>
<td>ka kew</td>
</tr>
<tr>
<td>ke'do</td>
<td>ka ke'do</td>
</tr>
<tr>
<td>kic</td>
<td>ka kic</td>
</tr>
<tr>
<td>kic</td>
<td>ka kic</td>
</tr>
<tr>
<td>kidi</td>
<td>ka kidi</td>
</tr>
<tr>
<td>kit</td>
<td>ka kit</td>
</tr>
<tr>
<td>kite</td>
<td>ka kite</td>
</tr>
<tr>
<td>kon</td>
<td>ka kon</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The nouns nyako ‘girl’, dakɔ ‘woman’, danɔ ‘person’ and nyicɔ ‘boy, young man’ have ka before a different word in the plural.

**Exceptions**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nyako</td>
<td>ka nyir</td>
</tr>
<tr>
<td>dakɔ</td>
<td>ka mon</td>
</tr>
<tr>
<td>dano</td>
<td>ka nyɔkɔ</td>
</tr>
<tr>
<td>nyic</td>
<td>nyitind ka cɔ</td>
</tr>
</tbody>
</table>

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

**Family nouns**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>mi faci</td>
<td>nyo mi faci</td>
</tr>
<tr>
<td>cigi</td>
<td>nyo cigi</td>
</tr>
<tr>
<td>miyo</td>
<td>nyo miyo</td>
</tr>
<tr>
<td>men</td>
<td>nyo men</td>
</tr>
<tr>
<td>waya</td>
<td>nyo waya</td>
</tr>
<tr>
<td>wɔŋ</td>
<td>nyo wɔŋ</td>
</tr>
<tr>
<td>wind ma</td>
<td>nyo windin ma</td>
</tr>
<tr>
<td>won</td>
<td>nyo won</td>
</tr>
<tr>
<td>wo'd</td>
<td>nyo wo'd</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>cerɔ</td>
<td>nyo cerɔ</td>
</tr>
<tr>
<td>finɔ</td>
<td>nyo finɔ</td>
</tr>
<tr>
<td>gura</td>
<td>nyo gura</td>
</tr>
<tr>
<td>kal</td>
<td>nyo kal</td>
</tr>
<tr>
<td>lak</td>
<td>nyo lak</td>
</tr>
</tbody>
</table>
The word nati ‘child, baby’ is different than the others and has the plural nyitin.

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>abel</td>
<td>nying abel</td>
<td>ücir</td>
<td>nying ücir</td>
</tr>
<tr>
<td>aburo</td>
<td>nying aburo</td>
<td>üfot</td>
<td>nying üfot</td>
</tr>
<tr>
<td>acek</td>
<td>nying acek</td>
<td>üganyo</td>
<td>nying üganyo</td>
</tr>
<tr>
<td>afɔyo</td>
<td>nying afɔyo</td>
<td>ükal</td>
<td>nying ükal</td>
</tr>
<tr>
<td>agak</td>
<td>nying agak</td>
<td>üködo</td>
<td>nying üködo</td>
</tr>
<tr>
<td>akaca</td>
<td>nying akaca</td>
<td>ükenga</td>
<td>nying ükenga</td>
</tr>
<tr>
<td>akida</td>
<td>nying akida</td>
<td>ükolo</td>
<td>nying ükolo</td>
</tr>
<tr>
<td>akur</td>
<td>nying akur</td>
<td>ülik</td>
<td>nying ülik</td>
</tr>
<tr>
<td>amuga</td>
<td>nying amuga</td>
<td>üliny</td>
<td>nying üliny</td>
</tr>
<tr>
<td>amut</td>
<td>nying amut</td>
<td>ümber</td>
<td>nying ümber</td>
</tr>
<tr>
<td>anyer</td>
<td>nying anyer</td>
<td>ümɔr</td>
<td>nying ümɔr</td>
</tr>
<tr>
<td>arum</td>
<td>nying arum</td>
<td>ümīyo</td>
<td>nying ümīyo</td>
</tr>
<tr>
<td>aton</td>
<td>nying aton</td>
<td>üngwawu</td>
<td>nying üngwawu</td>
</tr>
<tr>
<td>awendo</td>
<td>nying awendo</td>
<td>ünjingi</td>
<td>nying ünjingi</td>
</tr>
<tr>
<td>ayer</td>
<td>nying ayer</td>
<td>üraf</td>
<td>nying üraf</td>
</tr>
<tr>
<td>a’dula</td>
<td>nying a’dula</td>
<td>ürũd’i</td>
<td>nying ürũd’i</td>
</tr>
<tr>
<td>gow</td>
<td>nying gow</td>
<td>üterɔ</td>
<td>nying üterɔ</td>
</tr>
<tr>
<td>kɔw</td>
<td>nying kɔw</td>
<td>ütoktok</td>
<td>nying ütoktok</td>
</tr>
<tr>
<td>let</td>
<td>nying let</td>
<td>üton</td>
<td>nying üton</td>
</tr>
<tr>
<td>nyi wuro</td>
<td>nying nyi wuro</td>
<td>ütum</td>
<td>nying ütum</td>
</tr>
<tr>
<td>nyi miyo</td>
<td>nying nyi miyo</td>
<td>ütuŋo</td>
<td>nying ütuŋo</td>
</tr>
<tr>
<td>ńor</td>
<td>nying ńor</td>
<td>üwuoro</td>
<td>nying üwuoro</td>
</tr>
<tr>
<td>üyo</td>
<td>nying üyo</td>
<td>üduguwec</td>
<td>nying üduguwec</td>
</tr>
</tbody>
</table>

Other nouns

<table>
<thead>
<tr>
<th>Original word</th>
<th>New person word</th>
</tr>
</thead>
<tbody>
<tr>
<td>binja</td>
<td>ji linja</td>
</tr>
<tr>
<td>can</td>
<td>ji can</td>
</tr>
<tr>
<td>daabo</td>
<td>ji dabo</td>
</tr>
</tbody>
</table>

Person words that are made from other words have the singular word ji before one of the noun. They have the plural word jo before more than one of the noun.
Uncountable nouns do not have the plural words ka, nyi, nyting or jo before them. They can be grains, vegetables, abstract nouns, liquids, nouns of the atmosphere, or nouns that only occur as one.

<table>
<thead>
<tr>
<th>Grains and flowing solids</th>
<th>Vegetables and fruits</th>
</tr>
</thead>
<tbody>
<tr>
<td>bel</td>
<td>sorghum</td>
</tr>
<tr>
<td>kundi</td>
<td>millet</td>
</tr>
<tr>
<td>raw</td>
<td>millet</td>
</tr>
<tr>
<td>nyum</td>
<td>seseme</td>
</tr>
<tr>
<td>kodi</td>
<td>seed</td>
</tr>
<tr>
<td>kuyo</td>
<td>sand</td>
</tr>
<tr>
<td>tabi</td>
<td>yeast</td>
</tr>
<tr>
<td>da'dɔ</td>
<td>salt</td>
</tr>
<tr>
<td>bey</td>
<td>salt</td>
</tr>
<tr>
<td>nyɔrɔ</td>
<td>dirt, filth</td>
</tr>
<tr>
<td>bur</td>
<td>ash</td>
</tr>
</tbody>
</table>

Abstract nouns

<table>
<thead>
<tr>
<th></th>
<th>Liquids</th>
</tr>
</thead>
<tbody>
<tr>
<td>kiki</td>
<td>fear, power</td>
</tr>
<tr>
<td>yec</td>
<td>pregnancy</td>
</tr>
<tr>
<td>key</td>
<td>kindness, love</td>
</tr>
<tr>
<td>lam</td>
<td>luck, good thing</td>
</tr>
<tr>
<td>kec</td>
<td>hunger</td>
</tr>
<tr>
<td>nyayɔ</td>
<td>happiness</td>
</tr>
<tr>
<td>be</td>
<td>beauty</td>
</tr>
<tr>
<td>nok</td>
<td>meekness, smallness</td>
</tr>
<tr>
<td>rac</td>
<td>ugliness</td>
</tr>
<tr>
<td>kpɔ</td>
<td>life</td>
</tr>
<tr>
<td>'dìwɔr</td>
<td>night</td>
</tr>
<tr>
<td>can</td>
<td>poverty</td>
</tr>
<tr>
<td>miyo</td>
<td>motherhood</td>
</tr>
<tr>
<td>English</td>
<td>Fulfulde</td>
</tr>
<tr>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>yak</td>
<td>adjility</td>
</tr>
<tr>
<td>rec</td>
<td>badness</td>
</tr>
<tr>
<td>be</td>
<td>thickness (of leaves, forest)</td>
</tr>
<tr>
<td>cir</td>
<td>rainy season</td>
</tr>
<tr>
<td>tikɔ</td>
<td>dawn, before sunrise</td>
</tr>
<tr>
<td>nyum</td>
<td>marriage</td>
</tr>
<tr>
<td>kow</td>
<td>theft</td>
</tr>
<tr>
<td>mĩk</td>
<td>belonging, humility</td>
</tr>
<tr>
<td>fur</td>
<td>earliness</td>
</tr>
<tr>
<td>lom</td>
<td>peace</td>
</tr>
<tr>
<td>riyo</td>
<td>sitting, staying</td>
</tr>
<tr>
<td>ngbanga</td>
<td>court case, court hearing</td>
</tr>
<tr>
<td>lanja</td>
<td>competition</td>
</tr>
<tr>
<td>wɔlọ</td>
<td>coughing</td>
</tr>
<tr>
<td>maijɔk</td>
<td>leprosy</td>
</tr>
<tr>
<td>mok</td>
<td>thining</td>
</tr>
<tr>
<td>nyere</td>
<td>authority, lord</td>
</tr>
<tr>
<td>funji</td>
<td>lesson, teaching</td>
</tr>
<tr>
<td>rọmɔ</td>
<td>ability</td>
</tr>
</tbody>
</table>

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

### Body parts and other nouns for which there is only one

<table>
<thead>
<tr>
<th>English</th>
<th>Fulfulde</th>
<th>Fulfulde</th>
</tr>
</thead>
<tbody>
<tr>
<td>dak</td>
<td>mouth</td>
<td>mac</td>
</tr>
<tr>
<td>cuny</td>
<td>liver</td>
<td>kendo</td>
</tr>
<tr>
<td>tok</td>
<td>back of head</td>
<td>wàrà</td>
</tr>
<tr>
<td>cam</td>
<td>left hand</td>
<td>dongbɔ</td>
</tr>
<tr>
<td>kuc</td>
<td>right hand</td>
<td>jangba</td>
</tr>
<tr>
<td>'dol</td>
<td>throat</td>
<td>ngbangba</td>
</tr>
<tr>
<td>wic</td>
<td>head</td>
<td>tɔl</td>
</tr>
<tr>
<td>kor</td>
<td>chest</td>
<td>dɔka</td>
</tr>
<tr>
<td>ɲec</td>
<td>back</td>
<td>ceŋ</td>
</tr>
<tr>
<td>ɲɛb</td>
<td>tongue</td>
<td>fɔngɔ</td>
</tr>
<tr>
<td>kíc</td>
<td>belly, stomach</td>
<td>'dak</td>
</tr>
<tr>
<td>yub</td>
<td>tail</td>
<td>food</td>
</tr>
<tr>
<td>ɲut</td>
<td>neck</td>
<td>kur</td>
</tr>
<tr>
<td>mur</td>
<td>vagina</td>
<td>düfo</td>
</tr>
<tr>
<td>mbalmbutu</td>
<td>brain</td>
<td>kundinj</td>
</tr>
<tr>
<td>binja</td>
<td>dance type</td>
<td>dangiliya</td>
</tr>
<tr>
<td>ke'do</td>
<td>tattoo, writing</td>
<td>ngbɔcɔ</td>
</tr>
<tr>
<td>tumo</td>
<td>end of something</td>
<td>'danga</td>
</tr>
<tr>
<td>kok</td>
<td>end of something</td>
<td>ajakilinga</td>
</tr>
<tr>
<td>ɲwec</td>
<td>run, race</td>
<td></td>
</tr>
<tr>
<td>nibla</td>
<td>slingshot</td>
<td></td>
</tr>
</tbody>
</table>
A proper noun is a certain place or person name for which there is only one. These always have a capital (big) first letter. They are uncountable nouns. The following are a few proper nouns.

| Proper nouns | | | | |
|--------------|--------------|--------------|--------------|
| Aŋwɛc        | name of woman| Bibal        | place name   |
| Úkɔt         | name of man  | Gitan        | place name   |
| Lingo        | name of man  | Haï          | place name   |

Exercise 2

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

(A&C 54-55)
Tikore u fi Bilal nyika ka combo alak gweey cin ge ü koog kogo.
(Mudo 21)
Ye acɔɔnd baŋ ka ley mɔkɔ yì rɔf.
(Mudo 50)
Cii'da but ka tic kwara mɔkɔ kì?
(Jeg 12)
Caamu ka çam, fara ba boor kicɔt ba.
(Jeg 14-15)
Ji woda, njuku gifì man tikori.
(Dako 6-7)
Yì ceŋ mɔkɔ akel yì ko yɔŋ, ya agwaar ka bongu kaado cii'do kulo lɔɔg ge.
(Dudu 2)
Jo finy yɔŋ çɔɔnd ri ka Madi nyika jeg nyɔkɔ.
(G&D 8)
Yì ceŋ mɔkɔ guk anüü'd rec dako yì ji fare.
(G&D 18-19)
Ki jeg lam, nying acahir arew nyika kaado cii'do yì tic.
(G&D 20-22)
Nying ümîyo, guk yoŋ a kwara.
(Nyeta 28)
Ye aci'to cuuge kɔf ki ji 'dɔŋ kwere 'doong diiüge.
(Nyeta 51)
Kii't amut yoŋ u tarabija kán.
Lingo, maŋ a ka jo woda.

In front on water of Bilal there were many snails clapping their hands and shouting a shout.
He called the rest of the animals to court.
May I go about my other tasks?
You eat the foods. My house is not far.
My friend, that ready thing is before you.
One day at that time, I collected the clothes and went to wash them in the water hole.
Inhabitants called Ma'dis were good people.
Certain day, dog showed woman to her husband.
By good fortune, two policemen were passing by, going to work.
Brothers, that dog is mine.
He arranged an agreement with his officer so that he could return.
Put that carrier here on the table.
Lingo, these are my friends.
Verbs

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

(L&G 31)

Lèc aleek yì nindo wè, Elephant dreamed in his sleep that
Gwènè agool bur ti cènde, koow fi. Hen dug a hole under his feet and reached water.

The following are other examples of verbs:

<table>
<thead>
<tr>
<th>Belanda Bor Verbs</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Actions</td>
<td></td>
</tr>
<tr>
<td>caam</td>
<td>eat</td>
</tr>
<tr>
<td>gweey</td>
<td>beat</td>
</tr>
<tr>
<td>yɔɔb</td>
<td>open</td>
</tr>
<tr>
<td>Motions</td>
<td></td>
</tr>
<tr>
<td>bïî</td>
<td>come</td>
</tr>
<tr>
<td>reem</td>
<td>chase, run after</td>
</tr>
<tr>
<td>foor</td>
<td>jump</td>
</tr>
<tr>
<td>Changes</td>
<td></td>
</tr>
<tr>
<td>tɔɔw</td>
<td>become dry</td>
</tr>
<tr>
<td>tɔɔ</td>
<td>die</td>
</tr>
<tr>
<td>naam</td>
<td>disappear</td>
</tr>
<tr>
<td>States</td>
<td></td>
</tr>
<tr>
<td>loor</td>
<td>be afraid</td>
</tr>
<tr>
<td>keec</td>
<td>be hungry</td>
</tr>
<tr>
<td>mook</td>
<td>be thin</td>
</tr>
<tr>
<td>Equal sign</td>
<td></td>
</tr>
<tr>
<td>nà</td>
<td>be, is</td>
</tr>
<tr>
<td>a</td>
<td>be, is</td>
</tr>
</tbody>
</table>

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

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

(1) Danö nà caam go. Person eats it.
(2) Danö nà loor ge. Person sees them.
(3) Danö akaado fila fila. Person went by quickly.

Exercise 3

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

(Ta 27)

Ye nà toor go u nyɔɔku fiir maag  He throws it on people to catch
danö man cii’dó tɔɔ ɲet ɲat man ɲí. someone who go die after that (buried) one.
(A&C 22-23)

Ye acii’dó gwaare ka yege ka combo  He went and gathered the other snails and
mɔɔkɔ kaan ge ki ti bubsɔɔ ki ri yoo ɲweɛc. hide them under leafy brush along the road of race.
Dog came with running, wagged its tail and cried in way of dogs and turned himself in running returned to home it came from road of it, stood, wagged his tail at door of that house.

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

How Nouns are Used

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

Subjects do the action. In (1), the subject dano ‘person’ does the action aloɔ ‘saw’.

(1) Dano aloɔ guk. Person saw a dog.
(2) Nï woot dano, ye aloɔ guk. When person arrived, he saw a dog.

In most sentences, noun subjects come before the action. In (1) the subject dano comes before the action aloɔ. However, after the connector nï ‘when’, subject nouns follow the verb. In (2) the subject dano follows the action woot ‘arrived’.1

Objects receive the action. The action is done to an object. In (3), the action aloɔ is done to the object dano ‘person’.

(3) Guk aloɔ dano. Dog saw a person.

Nouns can also possess other nouns. These are called possessor nouns. In (4), dano ‘person’ owns or possesses waŋ ‘face’ and in (5) dano possesses lɔɔ ‘road’.

(4) Ye aloɔ waŋ dano. He saw the face of the person.
(5) Ye aloɔ lɔɔ yï dano. He saw the road of the person.

We learn more about possessor nouns in the next lesson.

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

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

1 Only intransitive verbs can have a following noun subject, and only in certain dependent clauses (those beginning with nï ‘when’ and ‘doɔŋ ‘so that, when’. Transitive verbs in such dependent clauses have the noun subject before the verb where the helping verb ciit d ‘go, did’ comes before the subject as in (Dudu 39) Nï ciit dico muuny baŋ cay nyik yi kubaya ‘When man swallowed rest of the tea in cup.’.
Prepositions and the nouns they introduce tell about the action. In (6), ri faci ‘to house’ tells the direction or goal of the action kaado ‘goes’. We learn more about prepositions in a following lesson.

Exercise 4

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

(L&G 8-9)
Gwɛnɔ nyika gool finy kirkir, kirkir, Hen was scratching the ground kirkir, kirkir,
ŋɔɔ’d gi toor kungam pikicking things, throwing direction of left.

(L&G 31)
Lɛc aleek yɛ nindo we, Elephant dreamed in his sleep that Hen dug
Gwɛnɔ agool bur ti cɛnde, koow fi. hole near under his feet and reached water.
(Tɔ 3)
kuuny gɔ yɛ finy lel. (they) buried it in the ground.
(Tɔ 29)
Yɛ lel a finy tɔ. At the grave is a place of death.
(Jeg 16)
Ni woot Ücin, When Ucin arrived,
(Dudu 39)
Ni cii’d dicɔ muuny baŋ cay nyik yɛ kubaya, When man swallowed rest of the tea in cup,

Possessor and Possessed Nouns

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

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

(A&C 8-9) (Close possessor noun)
Afɔɔɔ, “Combo, Combo, ki ri wi baa tîpor, Hare said, “Snail, by father's head
ná yɪ daara ya ka ŋweɔ, ya ſcaama wiya.” if you defeat me in running, I will eat my head.”

The second noun baa is a possessor noun. The wic is owned by baa, so this first noun wic is a possessed noun. Since heads are nearly always found as part of an animal or person, the word
**wic** ‘head’ is not easily separated from **baa** ‘father’. **Wic** has a close relationship with **baa**. We write them together without any word between them. The consonant **c** of **wic** is not said when it is possessed by a following possessor. It has a modified or changed form of the noun. We learn more about modified forms of nouns in the next lesson.

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

(Nyeta 42) (Distant possessor noun)

Di **kel ki Lingo nyika tool kur Ìjeya.**  
**Gate of Lingo was opened towards Ìjeya.**

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

**Close possessor nouns**

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

<table>
<thead>
<tr>
<th>Possessed nouns with close relationship (inalienable) to possessor noun</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>(Jeg 14)</em></td>
</tr>
<tr>
<td><em>(Jeg 3)</em></td>
</tr>
<tr>
<td><em>(A&amp;C 8)</em></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><em>(Nyeta 24)</em></td>
</tr>
<tr>
<td><em>(Nyeta 34)</em></td>
</tr>
<tr>
<td><em>(Tɔ 3)</em></td>
</tr>
</tbody>
</table>

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

**Close possessor nouns following plural countable nouns**

<table>
<thead>
<tr>
<th>Ka</th>
<th>Ka cing danɔ ?</th>
<th>Hands of Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nyi</td>
<td>Nyi waya danɔ ?</td>
<td>Aunts of Person</td>
</tr>
<tr>
<td>Nying</td>
<td>Nying ìuwuro danɔ ?</td>
<td>Half-brothers of Person</td>
</tr>
<tr>
<td>Jo</td>
<td>Jo nyɔl danɔ ?</td>
<td>Parents of Person</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Possessor Preposition</th>
<th>Possessed Noun</th>
<th>Possessor Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka</td>
<td>'dend ka ᵇiŋ?</td>
<td>skin of hands</td>
<td></td>
</tr>
<tr>
<td>nyi</td>
<td>'dend nyi waya?</td>
<td>skin of aunts</td>
<td></td>
</tr>
<tr>
<td>nying</td>
<td>'dend nying üwuro?</td>
<td>skin of half-brothers</td>
<td></td>
</tr>
<tr>
<td>jo</td>
<td>'dend jo nyol?</td>
<td>skin of parents</td>
<td></td>
</tr>
</tbody>
</table>

Uncountable nouns can also have a following close possessor noun.

Close possessor noun on uncountable nouns

<table>
<thead>
<tr>
<th>(A&amp;C 8)</th>
<th>wi baa</th>
<th>head of father</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Nyeta 19)</td>
<td>lom bodo</td>
<td>peace of life</td>
</tr>
</tbody>
</table>

Distant possessor nouns

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

Possessed nouns with distant relationship (alienable) to possessor noun

<table>
<thead>
<tr>
<th>Possessed Noun</th>
<th>Preposition</th>
<th>Possessor Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>(G&amp;D 13)</td>
<td>yoor yi faci</td>
<td>road of house</td>
</tr>
<tr>
<td>(Mudo 60)</td>
<td>biyo ni Afyɔ</td>
<td>coming of Hare</td>
</tr>
<tr>
<td>(Tɔ 32)</td>
<td>rɔk ki danɔ</td>
<td>body of person</td>
</tr>
<tr>
<td>(A&amp;C 12)</td>
<td>kɔf di Afyɔ</td>
<td>word of Hare</td>
</tr>
<tr>
<td>(Mudo 21)</td>
<td>dom ti rɔf</td>
<td>beginning of court</td>
</tr>
<tr>
<td>(Jeg 20)</td>
<td>yoor u lel</td>
<td>road of grave</td>
</tr>
</tbody>
</table>

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

Distant possessor nouns following plural countable nouns

<table>
<thead>
<tr>
<th>Noun</th>
<th>Possessor Preposition</th>
<th>Possessed Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka</td>
<td>ka guk ki danɔ ?</td>
<td>dogs of person</td>
</tr>
<tr>
<td>nyi</td>
<td>nyi waya ki danɔ ?</td>
<td>aunts of person</td>
</tr>
<tr>
<td>nying</td>
<td>nying üwuro ki danɔ ?</td>
<td>half-brothers of person</td>
</tr>
<tr>
<td>jo</td>
<td>jo ūny ki danɔ ?</td>
<td>parents of person</td>
</tr>
</tbody>
</table>

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

Plural countable nouns that are distant possessor nouns

<table>
<thead>
<tr>
<th>Noun</th>
<th>Possessor Preposition</th>
<th>Possessed Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka</td>
<td>(G&amp;D 14) yoo ki ka guk</td>
<td>way of dogs</td>
</tr>
<tr>
<td>nyi</td>
<td>yoo ki nyi waya?</td>
<td>way of aunts</td>
</tr>
<tr>
<td>nying</td>
<td>yoo ki nying üwuro?</td>
<td>way of half-brothers</td>
</tr>
</tbody>
</table>
Uncountable nouns can also have a following distant possessor noun.

Distant possessor noun on uncountable nouns

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

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

Exercise 5

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

| Close relationship | lorr danô | way of person |
| Distant relationship | lorr yî danô | road of person |

(L&G 8-9)

Gwëntô nyîka gool finy kirkir, kirkir, ñoo'dë giffi toor kur cam ü toor kur kuce.

(Tô 3-4)

Ki ñëf yak to ngbijî kï kpati ceñ, yî yëf òi Bor, nyîka atîy to ciï'do

(Tô 29-30)

(Yî yëf to ù ka nyoko nà alak nî, ye nà kañ kî ko kpi.

(A&C 12)

Ápål kôf di Añyô wîye mu tuum kôf ba.

(A&C 15)

Kôf ki Combo nyîka reem ri Añyô kicôt.

(A&U 28)

Cam ni di ceñ kî ko kpi a yîra.

(Mudo 21-22)

(Yî dom tî rôf, ka ley mu jo bëf yika bee'do kî finy ngbîlîlî.

(Mudo 30)

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

(Mudo 48-49)

Nà wu mu rômô kî ñoô kôf rôf yén ba ya tî ba bee'do kàm raanj kô kwara ba.

(Dudu 30-31)

Ye abût finy, ki wànje ranga ranga

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

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

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

He interrupted word of Hare before could finish.

The word of Snail was hurting Hare very much.

Food of midday with all the time be for me.

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

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

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

She lay (awake) with her open eyes
looking up at the ceiling of the house.

Modified forms of nouns

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

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

Nouns with no modified form

<table>
<thead>
<tr>
<th>Common noun</th>
<th>Possessed noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>kur</td>
<td>direction</td>
</tr>
<tr>
<td>yak</td>
<td>cry</td>
</tr>
<tr>
<td>finy</td>
<td>ground</td>
</tr>
<tr>
<td>bur</td>
<td>hole</td>
</tr>
<tr>
<td>kot</td>
<td>type</td>
</tr>
<tr>
<td>finy</td>
<td>place</td>
</tr>
<tr>
<td>kɔf</td>
<td>word</td>
</tr>
<tr>
<td>ƙɔƙɔ</td>
<td>gourd</td>
</tr>
<tr>
<td>lak</td>
<td>teeth</td>
</tr>
<tr>
<td>doɓ ?</td>
<td>palm</td>
</tr>
<tr>
<td>ƙɔŋbɔŋbɔn</td>
<td>ceiling</td>
</tr>
<tr>
<td>lɔm</td>
<td>peace</td>
</tr>
<tr>
<td>nyukwaŋ</td>
<td>broth</td>
</tr>
<tr>
<td>ںuŋc</td>
<td>smell</td>
</tr>
<tr>
<td>finy</td>
<td>place</td>
</tr>
<tr>
<td>bɔŋgʊ</td>
<td>clothes</td>
</tr>
</tbody>
</table>

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

Nouns with a modified form

<table>
<thead>
<tr>
<th>Common noun</th>
<th>Possessed noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>lanja</td>
<td>competition</td>
</tr>
<tr>
<td>kafa</td>
<td>stand</td>
</tr>
<tr>
<td>bɔkɔ</td>
<td>leaf</td>
</tr>
<tr>
<td>bɔkɔ</td>
<td>leaf</td>
</tr>
<tr>
<td>wic</td>
<td>head</td>
</tr>
<tr>
<td>bɔy</td>
<td>net</td>
</tr>
<tr>
<td>tol</td>
<td>rope</td>
</tr>
</tbody>
</table>
The changes in modified forms of nouns for each final letters are shown below in **bold**. The changes often follow a pattern, but some are not easy to predict. So, all modifier forms of nouns are listed in the dictionary.

### Changes for modified forms of nouns

<table>
<thead>
<tr>
<th>Final</th>
<th>Common noun</th>
<th>Modified noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>t - d</td>
<td>got</td>
<td>god Gamba</td>
</tr>
<tr>
<td></td>
<td>yat</td>
<td>yad to</td>
</tr>
<tr>
<td></td>
<td>lot</td>
<td>lod kon</td>
</tr>
<tr>
<td>t - 'd</td>
<td>wat</td>
<td>wa'd danɔ</td>
</tr>
<tr>
<td></td>
<td>kwɔt</td>
<td>kwɔ'd nin</td>
</tr>
<tr>
<td>t - nd</td>
<td>cut</td>
<td>cund danɔ</td>
</tr>
<tr>
<td>'d - t</td>
<td>bo'd</td>
<td>ji bo' t waŋ</td>
</tr>
<tr>
<td>c - y</td>
<td>mac</td>
<td>may wo'n rɔk</td>
</tr>
<tr>
<td></td>
<td>wic</td>
<td>wi'y danɔ</td>
</tr>
<tr>
<td></td>
<td>kic</td>
<td>kiy danɔ</td>
</tr>
<tr>
<td></td>
<td>nɛc</td>
<td>nɛ'y danɔ</td>
</tr>
<tr>
<td>c - r</td>
<td>faci</td>
<td>far kɔ're home of his in-law</td>
</tr>
<tr>
<td>k - g</td>
<td>co'k</td>
<td>co'g rɔd end of work</td>
</tr>
<tr>
<td></td>
<td>'dak</td>
<td>'dag fi vase of water</td>
</tr>
<tr>
<td></td>
<td>guk</td>
<td>gug danɔ dog of person</td>
</tr>
<tr>
<td>k - r</td>
<td>nyako</td>
<td>nyar danɔ daughter of person</td>
</tr>
<tr>
<td>k - Ø</td>
<td>rɔk</td>
<td>rî danɔ body of person</td>
</tr>
<tr>
<td></td>
<td>ka rɔk</td>
<td>ka rɔ kicɔt many bodies</td>
</tr>
<tr>
<td>g - Ø</td>
<td>cɪg</td>
<td>ci danɔ wife of person</td>
</tr>
<tr>
<td>m - mb</td>
<td>rem</td>
<td>remb wic pain of head</td>
</tr>
<tr>
<td>n - nd</td>
<td>can</td>
<td>cand rɔk poverty</td>
</tr>
<tr>
<td></td>
<td>kon</td>
<td>kɔnd raw porridge of millet</td>
</tr>
<tr>
<td></td>
<td>ten</td>
<td>tend 'dak stand of pot</td>
</tr>
<tr>
<td></td>
<td>yen</td>
<td>fend mac wood of fire</td>
</tr>
<tr>
<td></td>
<td>nyitin</td>
<td>nyitin'nd ka caa calves of cows</td>
</tr>
<tr>
<td>ny - nj</td>
<td>winy</td>
<td>winj ley domestic bird</td>
</tr>
<tr>
<td></td>
<td>liny</td>
<td>linj faci civil war</td>
</tr>
<tr>
<td></td>
<td>finy</td>
<td>finj fi land of water</td>
</tr>
<tr>
<td></td>
<td>kwiny</td>
<td>kwinj lum wild animal of grass</td>
</tr>
<tr>
<td></td>
<td>ɪnουyo</td>
<td>ɪnουj dako dowry</td>
</tr>
<tr>
<td></td>
<td>cuny</td>
<td>cuny danɔ liver of person</td>
</tr>
<tr>
<td>ḳ - ng</td>
<td>kɔŋo</td>
<td>kɔŋ bel beer of sorghum</td>
</tr>
<tr>
<td></td>
<td>lɔŋo</td>
<td>lɔŋ danɔ testicle of person</td>
</tr>
<tr>
<td></td>
<td>cɪŋo</td>
<td>cɪŋ danɔ hand of person</td>
</tr>
<tr>
<td></td>
<td>lɔŋo</td>
<td>lɔŋ rut song of twins</td>
</tr>
</tbody>
</table>
Sometimes more than one noun possesses a noun, as in the words below.

<table>
<thead>
<tr>
<th>Common noun</th>
<th>Possessed noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>yoo</td>
<td>path</td>
</tr>
<tr>
<td>kar</td>
<td>place</td>
</tr>
</tbody>
</table>

More than one noun possessor of a noun

<table>
<thead>
<tr>
<th>Common noun</th>
<th>Possessed noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>yoo</td>
<td>path</td>
</tr>
<tr>
<td>kar</td>
<td>place</td>
</tr>
</tbody>
</table>

(Nyeta 32) yoor kar loko path of place of bath
Some nouns are used as adjectives when they are possessed. Adjectives are words that tell information about a noun.

### Possessed nouns used as adjectives

<table>
<thead>
<tr>
<th>Common noun</th>
<th>Possessed noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>dicọ man</td>
<td>dicọ caa</td>
</tr>
<tr>
<td>dakọ woman</td>
<td>dakọ caa</td>
</tr>
<tr>
<td>koko cock</td>
<td>koko gwẹnọ</td>
</tr>
<tr>
<td>ka kwiny wild animals</td>
<td>ka kwẹnj ley</td>
</tr>
</tbody>
</table>

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

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

### Posessor and possessed nouns used as compound nouns

<table>
<thead>
<tr>
<th>Common noun</th>
<th>Compound noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>rem pain</td>
<td>rem cuny</td>
</tr>
<tr>
<td>to sickness</td>
<td>to wọlo</td>
</tr>
<tr>
<td>rem pain</td>
<td>remb wic</td>
</tr>
<tr>
<td>ceło leg</td>
<td>cend cen</td>
</tr>
<tr>
<td>yoo way</td>
<td>yoo kar ko’do ni kore</td>
</tr>
</tbody>
</table>

### Exercise 6

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

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

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

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

<table>
<thead>
<tr>
<th>Possessor preposition</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>lor yï ˈbübor</em></td>
<td><em>fear of Lion</em></td>
</tr>
<tr>
<td><em>A&amp;C 49</em></td>
<td><em>Hare of strength of it</em></td>
</tr>
<tr>
<td><em>Afso yï yirwa gɔ</em></td>
<td><em>child of his parents</em></td>
</tr>
<tr>
<td><em>Tɔ 2</em></td>
<td><em>Christians of Church of Catholic</em></td>
</tr>
<tr>
<td><em>fu Kricto yï Kanica Katolikia</em></td>
<td><em>my first work of Sudan</em></td>
</tr>
<tr>
<td><em>Dakɔ 1</em></td>
<td><em>one other day of that time</em></td>
</tr>
<tr>
<td><em>ceŋ mɔkɔ akel yï kɔ yoŋ</em></td>
<td><em>road of Hai</em></td>
</tr>
<tr>
<td><em>Dakɔ 8</em></td>
<td><em>road of house</em></td>
</tr>
<tr>
<td><em>yoor yï Hai</em></td>
<td><em>way of this hole</em></td>
</tr>
</tbody>
</table>

---

2 See Heyking (2013:69)
The possessor noun *yoo* ‘way, road’ has the modified form *yoor* when it comes before the possessor pronoun *yï*.

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

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

<table>
<thead>
<tr>
<th>Source</th>
<th>Possession</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A&amp;C 24)</td>
<td><em>duno ni Dangalkpa</em> joining of Dangalkpa</td>
</tr>
<tr>
<td>(Mudo 60)</td>
<td><em>biyo ni Afyyo</em> coming of Hare</td>
</tr>
<tr>
<td>(Jeg 19)</td>
<td><em>can ni gen</em> poverty of what</td>
</tr>
<tr>
<td>(Jeg 19)</td>
<td><em>mbu ni gen</em> suffering of what</td>
</tr>
<tr>
<td>(Dudu 35)</td>
<td><em>cuny ni cuny</em> liver of liver</td>
</tr>
<tr>
<td>(Mudo 57)</td>
<td><em>ko'do ni kore</em> sending of sending it</td>
</tr>
<tr>
<td>(Dako 2)</td>
<td><em>ga kal ni serig Istewiyo</em> capital of Eastern Equatoria</td>
</tr>
<tr>
<td>(Tɔ 1)</td>
<td><em>nyicɔ ni koro afaar waŋ gɔ arew</em> boy of 12 years</td>
</tr>
<tr>
<td>(A&amp;U 1)</td>
<td><em>cam ni dĩ ceŋ</em> kind of pain of head of what</td>
</tr>
<tr>
<td>(A&amp;U 28)</td>
<td><em>mufta ni di ka duruc tarbija</em> key of drawers of table</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>Source</th>
<th>Possession</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Tɔ 4)</td>
<td><em>gele ki Bor</em> custom of Bor</td>
</tr>
<tr>
<td>(A&amp;C 15)</td>
<td><em>kof ki Combo</em> word of Snail</td>
</tr>
<tr>
<td>(Mudo 6b)</td>
<td><em>𝑈𝑡𝑜𝑛 ki boŋ</em> Hyena of slave (busy)</td>
</tr>
<tr>
<td>(Mudo 24)</td>
<td><em>muno ki Üton</em> accusation of Hyena</td>
</tr>
<tr>
<td>(Dako 29)</td>
<td><em>kɔr ki far</em> word of thought</td>
</tr>
<tr>
<td>(Dudu 14)</td>
<td><em>lek ki yege</em> dream of others</td>
</tr>
<tr>
<td>(Nyeta 42)</td>
<td><em>kel ki Lingo</em> fence of Lingo</td>
</tr>
<tr>
<td>(A&amp;U 29)</td>
<td><em>kɔf ki aŋm</em> word of Aŋm</td>
</tr>
<tr>
<td>(Dudu 12)</td>
<td><em>kof ki yege dako</em> word of other women</td>
</tr>
<tr>
<td>(Nyeta 46)</td>
<td><em>kwɔt ki cam yọŋ</em> house of that food</td>
</tr>
<tr>
<td>(G&amp;D 14)</td>
<td><em>yoo ki ka guk</em> way of dogs</td>
</tr>
<tr>
<td>(G&amp;D 21)</td>
<td><em>dano ki yoor fara</em> person of road of my house</td>
</tr>
<tr>
<td>(Nyeta 8)</td>
<td><em>ūm̄ĭya ki wind ma</em> my brother of sister of mother</td>
</tr>
<tr>
<td>(Nyeta 9)</td>
<td><em>nyi wura ki wind baa</em> my child of brother of father</td>
</tr>
<tr>
<td>(Mudo 20)</td>
<td><em>ga gbiya ki ka ley</em> big chief of animals</td>
</tr>
<tr>
<td>(A&amp;U 30)</td>
<td><em>ga far ki Ayaka</em> concern of Ayaka</td>
</tr>
<tr>
<td>(Mudo 6)</td>
<td><em>dako caa ki Üton</em> female cow of Hyena</td>
</tr>
<tr>
<td>(Mudo 10)</td>
<td><em>nyitind caa ki Üton</em> claves of Hyena</td>
</tr>
<tr>
<td>(Mudo 79)</td>
<td><em>nyitind caa ki Üton</em> calves of Hyena</td>
</tr>
<tr>
<td>(G&amp;D 20)</td>
<td><em>ndɔt yen ki nyitinde</em> this house of his children</td>
</tr>
<tr>
<td>(A&amp;U 30)</td>
<td><em>yoom kɔ ki nat</em> peaceful time of child</td>
</tr>
</tbody>
</table>

Possessor nouns following *ri*, *di*, *ti*, *u* ‘of’ have certain locations in relation to the possessed noun. These possessor prepositions have meaning similar to the prepositions *ri* ‘at, around’, *di*
‘at, beside’, ti ‘under’, u ‘on, over’. The possessor preposition ri shows the possessed noun 'dend' ‘skin’ is around the possessor noun dana ‘person’. We learn more about prepositions in the next lesson.

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

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ri</td>
<td>‘at, around’</td>
<td>'dend ri dana' skin of person</td>
</tr>
<tr>
<td>di</td>
<td>‘at, beside’</td>
<td>kof di Afọyo word of Hare</td>
</tr>
<tr>
<td>ti</td>
<td>‘under’</td>
<td>dom ti raf beginning of court</td>
</tr>
<tr>
<td>u</td>
<td>‘on, over’</td>
<td>yoor u lel road of grave</td>
</tr>
</tbody>
</table>

In summary, we have the following possessor prepositions

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>yi</td>
<td>possessor receives benefit, direction</td>
<td>lor yi 'bübör fear of Lion</td>
</tr>
<tr>
<td>ni</td>
<td>possessor is source, origin of possessed</td>
<td>bïyo ni Afọyo coming of Hare</td>
</tr>
<tr>
<td>ki</td>
<td>possessor has association or accompaniment</td>
<td>gele ki Bor custom of Bor</td>
</tr>
<tr>
<td>ri</td>
<td>position of possessor</td>
<td>'dend ri dana skin of person</td>
</tr>
<tr>
<td>di</td>
<td>position of possessor</td>
<td>kof di Afọyo word of Hare</td>
</tr>
<tr>
<td>ti</td>
<td>position of possessor</td>
<td>dom ti raf beginning of court</td>
</tr>
<tr>
<td>u</td>
<td>position of possessor</td>
<td>yoor u lel road of grave</td>
</tr>
</tbody>
</table>

Exercise 7

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

(L&G 35)
Ki yoor yi bur yen, Gweno ayuud nati tol ye nyika muuny go. From way of this hole, Hen had pulled a small snake and was swallowing it. (T3 1)
Nati nyicoro koro afar waŋ go arew atcö. A young boy of twelve years died. (T3 2)
Ye nyika ren nat yi jo nyöl ne. He was the only child of his parents. (T3 3-4)
Ki ṯey yak to ngbini kǝkpati cɛŋ, yi gele ki Bor, nyika atiŋ to ci’do kunun go yi finy lel. After the mourning until afternoon required by the custom of the Bor people, corpse was carried and buried in the ground. (A&C 12)
Aŋcöl kof di Afọyo wiiye mu tuum kof ba. He interrupted word of Hare before could finish. (A&C 15)
Kof ki Combo nyika reem ri Afọyo kicat. The word of Snail was hurting Hare very much. (A&C 24-25)
Kar çak ɲwɛc nyika u fi Gitan, ci’do ki ri duno ni Dangalkpa ki fi Abɛr bïyo u fi Babur, çok go a u fi Bilal. Starting point was at water of Gitan, go through crossing of Dangalkpa with water of Aber up to water of Babur and ends at water of Bilal. (Mudo 6)
In time, the female cow of Hyena gave birth to two calves.

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

Elephant was the greatest chief of animals.

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

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

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

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

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

While people were exchanging word of thought,

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

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

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

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

You are my brother of my aunt and Ayak is the child of (my) brother of (my) father.
He arranged an agreement with officer so he return to solve important matters at his house.

Gate of Lingo was opened towards Ñeya.

Food of midday with all the time be for me.

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

Prepositions

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

In (1), ri ‘at, to’ is a preposition.

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

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

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

*(Mudo 50)*

Cii’dä but ka tic kwara moko ki?*”  *May I go about my other work?”*

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

**Prepositions**

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ri</td>
<td>at, in, on, for, around</td>
</tr>
<tr>
<td>ki</td>
<td>with, in, inside</td>
</tr>
<tr>
<td>u</td>
<td>on, over</td>
</tr>
<tr>
<td>wi</td>
<td>over, on, at</td>
</tr>
<tr>
<td>yi</td>
<td>to, for, in</td>
</tr>
<tr>
<td>kew</td>
<td>between</td>
</tr>
<tr>
<td>kar</td>
<td>in place of, instead of</td>
</tr>
<tr>
<td>ti</td>
<td>under</td>
</tr>
<tr>
<td>ñey</td>
<td>behind, after</td>
</tr>
</tbody>
</table>
di  at, beside, in front of
but  next to, about, beside, near
tikor  before, in front of
kpong ri  near
ki ngey  behind, after
ki ri  passing by, at
kew ri  between

The prepositions are used in sentences below.

Prepositions
Gifi nà ki danɔ.  Thing is inside person.
Gifi nà ri danɔ.  Thing is at person.
Gifi nà u danɔ.  Thing is on person.
Gifi nà wi danɔ.  Thing is over person.
Gifi nà yi danɔ.  Thing is for person.
Gifi nà kew danɔ ki ge.  Thing is between person and them.
Gifi nà kar danɔ.  Thing is in place of person.
Gifi nà ti danɔ.  Thing is under person.
Gifi nà ngey danɔ.  Thing is behind person.
Gifi nà di danɔ.  Thing is in front of person.
Gifi nà but danɔ.  Thing is near person.
Gifi nà tikor danɔ.  Thing is in front of person.
Gifi nà ki ngey danɔ.  Thing is at person.
Gifi nà kpong ri danɔ.  Thing is near person.
Gifi nà ki ri danɔ.  Thing is at person.
Gifi nà kew ri danɔ ki ge.  Thing is between person and them.

Some prepositions are also body parts.

<table>
<thead>
<tr>
<th>Body part</th>
<th>Possessed body part</th>
<th>Preposition</th>
</tr>
</thead>
<tbody>
<tr>
<td>wic  head</td>
<td>wiy danɔ head of person</td>
<td>wi danɔ over person</td>
</tr>
<tr>
<td>rok  body</td>
<td>ri danɔ body of person</td>
<td>ri danɔ at person</td>
</tr>
<tr>
<td>ngec  back</td>
<td>ngey danɔ back of person</td>
<td>ngey danɔ behind person</td>
</tr>
</tbody>
</table>

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

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

(4) Gifi nà ri faci.  Thing is at the house.
(5) Ye nà kaado ri danɔ.  He goes to the person.
Exercise 8

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

(L&G 15-16)
Kendo ree kof née we ná ya acaami yoko ki, yi ubeel'd ri mu kpa 'dooñ fiinja ki degi ba, However, it is said that after I have eaten you, you will not be at alive so as to move around,

(L&G 29-30)
Nën woot dë ciñ, Lec When it was midday, Elephant ayeen kaide ti ga tef yat, challenged and went under a big shade tree,

(L&G 31)
Lec aleek yì nindo we, Elephant dreamed in his sleep that Hen dug Gwo agool bur ti cende, koow fi. hole near under his feet and reached water.

(Ta 26)
Yì ko yon, tó nà ki ga nyi tò At that time, death is with a big rope tuun'd dòo go ri 'do'do. tying a knot with a loop.

(Ta 27)
Ye nà toor go ñ nyoko fiir maag He throws it on people to catch danc man ciido tòo ñet ñat mañ ni. someone who might die after that (buried) one.

(Ta 35)
Dic ci abeeël'd u dege ki ña ko The man remained on his mouth for a long time, ki waay kof ba. with saying not a word.

(A&C 17)
Combo, “Kpi ki ri jeg kof.” Snail said, “(That) is all with at good word.”

(A&C 18)
Bii kuro, ì loco ji 'dar ròo u yege. Come to see the deafing person over others.

(A&C 20-21)
Afyo mu niind ki 'dùwor yon ba, yì teer Hare not sleep with night, for thinking foolish fay kof ki Combo we ye ü'daara ye ki ñwec. talk with Snail that he could defeat him in race.

(A&C 22-23)
Ye acii'do gwaare ka yege ka combo He went and gathered the other snails and moko kaan ge ki ti bubkó ki ri yoo ñwec hide them under leafy brush along the road of race nyik ciil'do kiit rók wañ go ni. where the running was to pass through.

(A&C 31)
Akel, ya a' daari ki wooto kán First of all, I have defeated you with arrival here ri kukon danc. as the first person.

(A&C 54-55)
Tikore u fi Bilal nyika ka combo alak In front on water of Bilal there were many snails gweey ciñ ge ñ kooq kogo. clapping their hands and shouting.

(A&C 56)
Kinyor Combo abii mal tikor Afyo. Slowly Snail crawled before Hare.

(A&C 57-58)
Ya a'daar wiyi, ciil'di mal caam wiyi, I defeated you. Go on and eat your head, kitin yen tikor wa kán kpi. this now here in front of us all.
Hyena and other wild animals that were living near to there, well knew Lion in truth took the calves of Hyena,

He called the rest of the animals to court.

Silence fell on the certain animals once again.

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

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

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

Inhabitants called at Ma'di were good people.

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

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

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

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

In certain day, dog showed woman to husband.

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

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

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

At this point, the police phoned on mobile to office for permission to search that house.
Five days passed since there were exchanged words between Nyeta and Ayak. 

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

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

Put that carrier here on the table.

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

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

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

Pronouns

A pronoun is used instead of a noun.

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

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

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

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

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

Subject pronouns
Before verb | After verb
---|---
Dano aloor guk. | Person saw dog.
Ya aloor guk. | I saw dog.
Yi aloor guk. | You (sg) saw dog.
Ye aloor guk. | (S)he saw dog.
Go aloor guk. | It saw dog.
Ko aloor guk. | We (and you) saw dog.
Wa aloor guk. | We (not you) saw dog.
Wu aloor guk. | You (pl) saw dog.
Ge aloor guk. | They saw dog.

Nǐ woot dano, . . . When person arrived, . . .
Nǐ woota, . . . When I arrived, . . .
Nǐ wooti, . . . When you (sg) arrived, . . .
Nǐ woote, . . . When (s)he arrived, . . .
Nǐ woot go, . . . When it arrived, . . .
Nǐ woot ko, . . . When we (and you) arrived, . . .
Nǐ woot wa, . . . When we (not you) arrived, . . .
Nǐ wootu, . . . When you (pl) arrived, . . .
Nǐ woot ge, . . . When they arrived, . . .

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

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

Object Pronouns

| Guk aloor dan. | Dog saw person. |
| Guk aloora. | Dog saw me. |
| Guk aloori. | Dog saw you (sg). |
| Guk aloor ge. | Dog saw them. |
| Guk aloor go. | Dog saw it. |
| Guk aloor ko. | Dog saw us (and you). |
| Guk aloor wa. | Dog saw us (not you). |
| Guk aloor wu. | Dog saw you (pl). |

Gifi nà ri dan. | Thing is at person.
Gifi nà ra. | Thing is at me.
Gifi nà ri. | Thing is at you (sg).
Gifi nà re. | Thing is at him/her.
Gifi nà ri go. | Thing is at it.
Gifi nà ri ko. | Thing is at us (and you).
Gifi nà ri wa. | Thing is at us (not you).
Gifi nà ri wu. | Thing is at you (pl).
Gifi nà ri ge. | Thing is at them.

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

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

Possessor Pronouns with close relationship (inalienable) | Possessor Pronouns with distant relationship (alienable)
---|---
Ye aloor wanj dan. | He saw face of person.
Ye aloor wanj da. | He saw my face.
Ye aloor wanj i. | He saw your (sg) face.
Ye aloor wanj e. | He saw his/her face.
Ye aloor wanj go. | He saw its face.

Ye aleeng | He heard word of person.
Ye aleeng ko kari dano. | He heard my word.
Ye aleeng ko kwiri. | He heard your (sg) word.
Ye aleeng ko kwere. | He heard his/her word.
Ye aleeng ko kog. | He heard its word.
Ye alɔɔ waŋ ko. He saw our (and you) fs.
Ye alɔɔ waŋ wa. He saw our (not you) fs.
Ye alɔɔ waŋ wu. He saw your (pl) fs.
Ye alɔɔ waŋ ge. He saw their faces.

He saw our (and yr) fs.
Ye aleeng kɔɔ. He heard our (and you) ws.
Ye aleeng kɔɔa. He heard our (not you) ws.
Ye aleeng kwu. He heard your (pl) ws.

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

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

Reflexive Pronouns [check]
Ya agiir raa. I turned myself.
Yi agiir rii. You (sg) turned yourself.
Ye agiir ree. (S)he turned herself/himself.
Go agiir go. It turned itself.
Ko agiir ko. We (and you) turned ourselves.
Wa agiir wa. We (not you) turned ourselves.
Wu agiir wu. You (pl) turned yourselves.
Ge agiir ge. They turned themselves.

In summary, the pronouns are listed below by themselves.

<table>
<thead>
<tr>
<th>Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
</tr>
<tr>
<td>Before</td>
</tr>
<tr>
<td>verb</td>
</tr>
<tr>
<td>ya</td>
</tr>
<tr>
<td>yi</td>
</tr>
<tr>
<td>ye</td>
</tr>
<tr>
<td>gɔ̃</td>
</tr>
<tr>
<td>ko</td>
</tr>
<tr>
<td>wa</td>
</tr>
<tr>
<td>wu</td>
</tr>
<tr>
<td>ge</td>
</tr>
</tbody>
</table>

Exercise 9

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

<table>
<thead>
<tr>
<th>after prep</th>
<th>possessor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combo, kaadi yokɔ yiρa</td>
<td>yi yoo ki kinyɔɔrɔ wɔt yɛɛn kwiri nĩ.</td>
</tr>
</tbody>
</table>

Snail, get out from me for way with this your slow walking.
Subject pronouns

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

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

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

*(Nyeta 35-38)*

*Neya* abii yoko yi kel.

Ye aneen kur kuc bi cam ki loor nat moko ba.

Ye atoor tob wiye, kuum ka finy moko kpi yoko wiity, ka nyi wañe neeno ki kew go.

*Neya came out from behind the fence.*

*Neya* looked right and left and did not see anyone.

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

In the second sentence, the subject pronoun *ye* ‘she’ comes before and does the verb **aneen** ‘looked’, and takes the place of *Neya*. The seond verb **loor** ‘see’ in this sentence does not have any subject pronoun. The listeners know the subject of **loor** is still *Neya*, so no pronoun is needed.
In the third sentence of Nyeta 35-38, the subject pronoun ye ‘she’ also comes before the verb atoor ‘pulled’ and takes the place of Neya. The other verbs kuum ‘covered’ and wiyy ‘leaving’ in this sentence do not have any subject pronoun, although the subject of these verbs is also Neya.

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

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

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

\[ \text{ni woote kar tic, ye aciiꞌdo cuuge kɔf ki ji ꞌdoŋ kwere ꞌdùüge ruub waj tek kɔf fare.} \]

When he reached his work, he went arranged agreement with his officer so that he could return to solve some important matters at his house.

In Nyeta 27-29, the verb dùüge ‘he return’ also has the subject pronoun –e ‘he’ and is in the dependent clause ‘dooŋ dǜüge ruub waj tek kɔf fare’ ‘so that he could return to solve some important matters at his house’. The verb cuuge ‘he arranged’ also has the subject pronoun –e ‘he’. This verb is in the main clause ye aciiꞌdo cuuge kɔf ki ji ꞌdoŋ kwere ‘he went and arranged an agreement with his officer’ which has two verbs. The verb cuuge ‘he arranged’ follows the verb ye aciiꞌdo ‘he went’.

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

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

\[ \text{ꞌDooŋ biïyo, ya üyiiꞌdi ki kpɔkɔ kán nɔ.} \]

When I come, I will find you just near here.

In Dakɔ 9, the verb maag ‘you (pl) catch’ with subject pronoun –u ‘you (pl)’ is used twice as a command.

(Dakɔ 9) (Command)

\[ \text{Maag ye, maag ye!} \]
\[ \text{Ye nà ciꞌdo foodo yì fi!} \]

You catch her, you catch her!

She is going to fall in the water!

In Dudu 44, the verb kaami ‘you gave’ has the subject pronoun –i ‘you (sg)’.

(Dudu 44) (Object focus)

\[ \text{Dawa, kaami yïra nyiworo met kicɔt.} \]

Medicine you gave me yesterday, it was very good.

Dawa ‘medicine’ receives the action of kaami and is the object of this verb. Dawa comes before
the verb to show that it is in focus—the most important word in this sentence.

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

<table>
<thead>
<tr>
<th>Subject pronouns</th>
<th>Before verbs</th>
<th>After verbs with final consonant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dana aloor guk.</td>
<td>Person saw dog.</td>
<td>Nî woot dan, . . When person arrived, . .</td>
</tr>
<tr>
<td>Yi aloor guk.</td>
<td>You (sg) saw dog.</td>
<td>Nî wooti, . . When you (sg) arrived, . .</td>
</tr>
<tr>
<td>Ye aloor guk.</td>
<td>(S)he saw dog.</td>
<td>Nî woote, . . When (s)he arrived, . .</td>
</tr>
<tr>
<td>Go aloor guk.</td>
<td>It saw dog.</td>
<td>Nî woot go, . . When it arrived, . .</td>
</tr>
<tr>
<td>Ko aloor guk.</td>
<td>We (and you) saw dog.</td>
<td>Nî wooto, . . When we (and you) arrived, . .</td>
</tr>
<tr>
<td>Wa aloor guk.</td>
<td>We (not you) saw dog.</td>
<td>Nî woot wa, . . When we (not you) arrived, . .</td>
</tr>
<tr>
<td>Ge aloor guk.</td>
<td>They saw dog.</td>
<td>Nî woot ge, . . When they arrived, . .</td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th>Verbs with final consonant and subject pronouns after the verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>-a (Tô 41) cɔora I move (L&amp;G 32) moode he drowns</td>
</tr>
<tr>
<td>(A&amp;C 16) yi'ida I find (A&amp;C 22) gwaare he collects</td>
</tr>
<tr>
<td>(Mudo 32) foonja I try (A&amp;C 46) woote he arrives</td>
</tr>
<tr>
<td>(Mudo 40) 'duunda I add (A&amp;C 46) kɔnde he calls</td>
</tr>
<tr>
<td>(Mudo 50) cii'da I go (Mudo 20) muunə he accuses</td>
</tr>
<tr>
<td>(Dudu 47) maada I drink (Mudo 28) waaye he says</td>
</tr>
<tr>
<td>-i (L&amp;G 15) bee'di you stay (Mudo 56) miire he regrets</td>
</tr>
<tr>
<td>(L&amp;G 39) kaadi you go (Dakɔ 10) nyike she was</td>
</tr>
</tbody>
</table>
The verb 'dúun‘ add’ adds d before –a ‘I’ in ‘dúunda ‘I add’. All other verbs in this above list do not change in final consonant before adding the subject pronoun.

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

Verbs with final vowel and subject pronouns after the verb

<table>
<thead>
<tr>
<th>(Nyta 31)</th>
<th>biiyo na</th>
<th>I come</th>
<th>(Dakɔ 19)</th>
<th>moodo ne</th>
<th>she drowns</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A&amp;U 37)</td>
<td>dūùgo na</td>
<td>I return</td>
<td>(Dudu 18)</td>
<td>mbuu ge</td>
<td>they leave</td>
</tr>
<tr>
<td>(Dako 24)</td>
<td>bī wu</td>
<td>you (pl) leave</td>
<td>(Jeg 4)</td>
<td>cuung ge</td>
<td>they stop</td>
</tr>
<tr>
<td>(Nyta 44)</td>
<td>bī wu</td>
<td>you (pl) come</td>
<td>wa (Nyta 47)</td>
<td>caam wu</td>
<td>we (not you) eat</td>
</tr>
<tr>
<td>(Nyta 52)</td>
<td>bī wu</td>
<td>you (pl) help</td>
<td>ge</td>
<td>(G&amp;D 22)</td>
<td>kwaanyu</td>
</tr>
</tbody>
</table>

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

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

Correct | Wrong |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nī woota, . . .</td>
<td>Nī woot a, . . .</td>
</tr>
<tr>
<td>Nī wooti, . . .</td>
<td>Nī woot i, . . .</td>
</tr>
<tr>
<td>Nī woote, . . .</td>
<td>Nī woot e, . . .</td>
</tr>
<tr>
<td>Nī woot go, . . .</td>
<td>Nī woot go, . . .</td>
</tr>
<tr>
<td>Nī woot wa, . . .</td>
<td>Nī woot wa, . . .</td>
</tr>
<tr>
<td>Nī wootu, . . .</td>
<td>Nī woot u, . . .</td>
</tr>
<tr>
<td>Nī woot ge, . . .</td>
<td>Nī woot ge, . . .</td>
</tr>
</tbody>
</table>

When I arrived, . . .
When you (sg) arrived, . . .
When (s)he arrived, . . .
When it arrived, . . .
When we (and you) arrived, . . .
When we (not you) arrived, . . .
When you (pl) arrived, . . .
When they arrived, . . .

The subject pronouns are listed below.

Subject pronouns
### Exercise 10

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

**(A&C 46)**

Nï woote ngbɔcɔ Aberɔ bi Dangalakpa, ye [acuung coonde cut].

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

**(Mudo 32)**

Nï foonja nüüꞌd gɔ yïre we,

*When I tried to convince him,*

**(Mudo 43)**

Fiinji ye, ‘Nyitind ka caa ba yï ji nyol ge ba arige?’

*You ask him, ‘Why are the calves not with their mother?’*

**(Mudo 50)**

Ciïda bu but ka tic kwara mɔkɔ kï?

*May I go about my other work?*

**(Jeg 4)**

Ge abïi kpi cuung ge far Üca.

*They all came and stopped at the house of Uca.*

**(Jeg 9)**

Ye nà tɔɔg kon finy yokɔ rumo, kuuru gɔ.

*She has already cut porridge, you wait for it.*

**(Jeg 12)**

 Çaamu ka cam, fara ba boor kicɔt ba.

*You eat the food. My house is not far.*

**(Dako 19)**

Ye ayiin gɔ kï we, õkaame ye yokɔ tikɔr moodo ne.

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

**(Dako 24)**

Ya ni kuum raa yuu, mbuu wu ye, lɔɔrɔ ŋiikit rɔk a gen?”

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

**(Nyeta 26)**

Ịjea, kaɗo bee taali tin nà met kicɔt.

*Ijeya, the broth you cooked today is very nice.*

**(Nyeta 31)**

Beeɗu kpokɔ ki far Lingo.

*You stay near the house of Lingo.*

**(Nyeta 47)**

Ni kaadu yokɔ ngbịn ri bìyọ na ba.

*You don't go out until I come.*

**(Nyeta 47)**

Yi moon gɔ ra nyika

*You refused to give it to me because we,*

---

<table>
<thead>
<tr>
<th>Before verb</th>
<th>After verb with final consonant</th>
<th>After verb with final vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>ya</td>
<td>-a</td>
<td>na</td>
</tr>
<tr>
<td>yi</td>
<td>-i</td>
<td>ni</td>
</tr>
<tr>
<td>ye</td>
<td>-e</td>
<td>ne</td>
</tr>
<tr>
<td>gɔ</td>
<td>gɔ</td>
<td>gɔ</td>
</tr>
<tr>
<td>ko</td>
<td>-o</td>
<td>ko</td>
</tr>
<tr>
<td>wa</td>
<td>wa</td>
<td>wa</td>
</tr>
<tr>
<td>wu</td>
<td>-u</td>
<td>nu</td>
</tr>
<tr>
<td>ge</td>
<td>ge</td>
<td>ge</td>
</tr>
</tbody>
</table>

*I* you (sg) *(s)he* it *we (and you) we (not you) you (pl) they*
fiïr 'doon caam wa gɔ ki ka jo woda.  my friends, we were going to eat it.
(Nyeta 52)
Iджэя атаал гwenьо вe бiи вa
ciaam gɔ тin fari.
(Iджэя has cooked a chicken that we came
to eat today in your house.
(A&U 37)
Kuung ìkɔdo yen ngbiŋ
ri 'dùùgo na ki yoor kar tic.
(Keep this hedgehog (and don't let it escape)
until I return on the road from the place of work.

Object pronouns

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

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

(Dakɔ 15) (Complete)
Ka nyɔko amaage dìüìg ki ne faci.
(The people caught her and returned her home.

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

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

(Dakɔ 20) (Incomplete)
Kán, ya yì ka wɔf yen
nyik ìweɛɛ maag ne ní we,
Then I said to the young people
who were running to catch her.

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

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

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

(Nyeta 39-40)
Ye mu roomɔ nyik ki yiin ne ba. Kendo  She did not recognize him. But Nyeta
Nyeta aying. Nyeta aluuke. Ye yɔ mu yiin
Nyeta wɛ danɔ nut luuk ne yɔ ba.  
recognized her. Nyeta followed her. She did
not know Nyeta or person was following her.

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

Object pronouns

<table>
<thead>
<tr>
<th>After complete verb with final consonant</th>
<th>After incomplete verb with final consonant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guk aloora. Dog saw me.</td>
<td>Guk laɔr na. Dog sees me.</td>
</tr>
<tr>
<td>Guk aloor e. Dog saw him/her.</td>
<td>Guk laɔr ne. Dog sees him/her.</td>
</tr>
<tr>
<td>Guk aloor wa. Dog saw us (not you).</td>
<td>Guk laɔr wa. Dog sees us (not you).</td>
</tr>
<tr>
<td>Guk aloor ge. Dog saw them.</td>
<td>Guk laɔr ge. Dog sees them.</td>
</tr>
</tbody>
</table>

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

Object pronouns after verb with final vowel

| Guk üloora danɔ. Dog will see person. |
| Guk üloora ya. Dog will see me.       |
| Guk üloora yi. Dog will see you (sg). |
| Guk üloora ye. Dog will see him/her.  |
| Guk üloora go. Dog will see it.       |
| Guk üloora ko. Dog will see us (and you). |
| Guk üloora wa. Dog will see us (not you). |
| Guk üloora wu. Dog will see you (pl). |
| Guk üloora ge. Dog will see them.     |

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

Object pronouns of verbs with final consonant

<table>
<thead>
<tr>
<th>Connected</th>
<th>Separate</th>
</tr>
</thead>
<tbody>
<tr>
<td>-a</td>
<td>-i</td>
</tr>
<tr>
<td>(L&amp;G 16)</td>
<td>fiinja</td>
</tr>
<tr>
<td>(A&amp;C 16)</td>
<td>yiil'da</td>
</tr>
<tr>
<td>(Nyeta 2)</td>
<td>loor</td>
</tr>
<tr>
<td>(A&amp;C 29)</td>
<td>üyiydi</td>
</tr>
<tr>
<td>(L&amp;G 15)</td>
<td>acaami</td>
</tr>
</tbody>
</table>
Below are verbs with final vowel that have an object pronoun after the verb.

<table>
<thead>
<tr>
<th>Object pronouns</th>
<th>Verbs with final vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>ya (G&amp;D 22)</td>
<td>kwaanyu ya you (pl) help me</td>
</tr>
<tr>
<td>yi (L&amp;G 4)</td>
<td>ücaama yi eat you</td>
</tr>
<tr>
<td>(A&amp;C 32)</td>
<td>ü'daara yi defeat you</td>
</tr>
<tr>
<td>(Nyeta 57)</td>
<td>üwiyya yi allow you</td>
</tr>
<tr>
<td>(A&amp;C 4)</td>
<td>yi'i da yi I find you</td>
</tr>
<tr>
<td>ye (A&amp;C 21)</td>
<td>ü'daara ye defeat him</td>
</tr>
<tr>
<td>(Dudu 16)</td>
<td>neega ye I kill him</td>
</tr>
<tr>
<td>(Mudo 43)</td>
<td>fiinji ye you (sg) ask him</td>
</tr>
<tr>
<td>(Dakɔ 9)</td>
<td>maagu ye you (pl) catch her</td>
</tr>
<tr>
<td>(Dakɔ 19)</td>
<td>ükaame ye they take her</td>
</tr>
<tr>
<td>(A&amp;U 20)</td>
<td>'düüge ye they return her</td>
</tr>
<tr>
<td>(Dakɔ 36)</td>
<td>ümaaga ye catch her</td>
</tr>
<tr>
<td>(Dakɔ 17)</td>
<td>wiinya ye allow her</td>
</tr>
<tr>
<td>(A&amp;U 21)</td>
<td>witiya ye want her</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Object pronouns</th>
<th>Verbs with final vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>ya (G&amp;D 22)</td>
<td>kwaanyu ya you (pl) help me</td>
</tr>
<tr>
<td>yi (L&amp;G 4)</td>
<td>ücaama yi eat you</td>
</tr>
<tr>
<td>(A&amp;C 32)</td>
<td>ü'daara yi defeat you</td>
</tr>
<tr>
<td>(Nyeta 57)</td>
<td>üwiyya yi allow you</td>
</tr>
<tr>
<td>(A&amp;C 4)</td>
<td>yi'i da yi I find you</td>
</tr>
<tr>
<td>ye (A&amp;C 21)</td>
<td>ü'daara ye defeat him</td>
</tr>
<tr>
<td>(Dudu 16)</td>
<td>neega ye I kill him</td>
</tr>
<tr>
<td>(Mudo 43)</td>
<td>fiinji ye you (sg) ask him</td>
</tr>
<tr>
<td>(Dakɔ 9)</td>
<td>maagu ye you (pl) catch her</td>
</tr>
<tr>
<td>(Dakɔ 19)</td>
<td>ükaame ye they take her</td>
</tr>
<tr>
<td>(A&amp;U 20)</td>
<td>'düüge ye they return her</td>
</tr>
<tr>
<td>(Dakɔ 36)</td>
<td>ümaaga ye catch her</td>
</tr>
<tr>
<td>(Dakɔ 17)</td>
<td>wiinya ye allow her</td>
</tr>
<tr>
<td>(A&amp;U 21)</td>
<td>witiya ye want her</td>
</tr>
</tbody>
</table>
Below are verbs with object pronouns separated from the verb by another word.

Object pronouns separated from verbs by another word

<table>
<thead>
<tr>
<th>yi</th>
<th>(Mudo 67)</th>
<th>kuur nyika yi</th>
<th>wait for you</th>
</tr>
</thead>
<tbody>
<tr>
<td>ye</td>
<td>(Dudu 18)</td>
<td>mbuu ge ye</td>
<td>they refuse him</td>
</tr>
<tr>
<td></td>
<td>(Dakɔ 24)</td>
<td>mbuu wu ye</td>
<td>you (pl) allow her</td>
</tr>
<tr>
<td>ge</td>
<td>(Mudo 46)</td>
<td>'daar nyika ge</td>
<td>convince them</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Subject pronouns</th>
<th>Object pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guk alɔɔra nà met.</td>
<td>Guk alɔɔra.</td>
</tr>
<tr>
<td>Guk alɔɔri nà met.</td>
<td>Guk alɔɔri.</td>
</tr>
<tr>
<td>Guk alɔɔre nà met.</td>
<td>Guk alɔɔre.</td>
</tr>
<tr>
<td>Guk alɔɔr go nà met.</td>
<td>Guk alɔɔr go.</td>
</tr>
<tr>
<td>Guk alɔɔr ko nà met.</td>
<td>Guk alɔɔr ko.</td>
</tr>
<tr>
<td>Guk alɔɔr wa nà met.</td>
<td>Guk alɔɔr wa.</td>
</tr>
<tr>
<td>Guk alɔɔr ru nà met.</td>
<td>Guk alɔɔr ge.</td>
</tr>
<tr>
<td>Guk alɔɔr ge nà met.</td>
<td>Guk alɔɔr ge.</td>
</tr>
<tr>
<td>Dog I saw is good.</td>
<td>Dog saw me.</td>
</tr>
<tr>
<td>Dog you (sg) saw is good.</td>
<td>Dog saw you (sg).</td>
</tr>
<tr>
<td>Dog (s)he saw is good.</td>
<td>Dog saw him/her.</td>
</tr>
<tr>
<td>Dog it saw is good.</td>
<td>Dog saw it.</td>
</tr>
<tr>
<td>Dog we (and you) saw is good.</td>
<td>Dog saw us (and you).</td>
</tr>
<tr>
<td>Dog we (not you) saw is good</td>
<td>Dog saw us (not you).</td>
</tr>
<tr>
<td>Dog you (pl) saw is good.</td>
<td>Dog saw you (pl).</td>
</tr>
<tr>
<td>Dog they saw is good.</td>
<td>Dog saw them.</td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th>Correct</th>
<th>Wrong</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Guk alɔɔra.</td>
<td>Guk alɔɔra.</td>
<td>Dog saw me.</td>
</tr>
<tr>
<td>Guk alɔɔre.</td>
<td>Guk alɔɔre.</td>
<td>Dog saw him/her.</td>
</tr>
<tr>
<td>Guk alɔɔr go.</td>
<td>Guk alɔɔr go.</td>
<td>Dog saw it.</td>
</tr>
<tr>
<td>Guk alɔɔr ko.</td>
<td>Guk alɔɔr ko.</td>
<td>Dog saw us (and you).</td>
</tr>
<tr>
<td>Guk alɔɔr wa.</td>
<td>Guk alɔɔr wa.</td>
<td>Dog saw us (not you).</td>
</tr>
<tr>
<td>Guk alɔɔr wu.</td>
<td>Guk alɔɔr wu.</td>
<td>Dog saw you (pl).</td>
</tr>
<tr>
<td>Guk alɔɔr ge.</td>
<td>Guk alɔɔr ge.</td>
<td>Dog saw them.</td>
</tr>
</tbody>
</table>

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

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

Exercise 11

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

(L&G 4)
Kew ka nin ci'i'do mal nĩ, ya ụcama yi.  
(\textit{In these coming days, I will surely eat you.})

(L&G 15)
Kendo rec kof nà we nà ya acaami yokọ kí,  
(\textit{However, it is said that after I have eaten you,})

(L&G 18)
Yi ni ci'i'do caam na a nyi'de?  
(\textit{How will you eat me?})

(L&G 25)
Yi ni lọọr na a 'da ji bot waŋ?  
(\textit{Do you see me as a foolish person?})

(A&C 6)
Yi Combo, 'daar na ki ñwèč?!  
(\textit{You Snail, defeat me in running?!})

(A&C 9)
Ná yi 'daara ya ki ñwèč, ya ụcama wiya.  
(\textit{If you defeat me in running, I will eat my head.})

(A&C 16)
Yi'il'da kán, wēe yi'il da yi kán.  
(\textit{Find me here or let me find you here.})

(A&C 20-21)
Afọọ c u niind ki 'điūwọr yoŋ ba, yi tɛɛ r fay kof ki Combo we ye ü'daara ye ki ñwèč.  
(\textit{Hare not sleep that night, thinking about talk of Snail that he defeat him in running.})

(A&C 22-23)
Ye acii'do gwaare ka yege ka combo mọkọ kaan ge ki ti bubọkọ ki ri yoo ñwèč.  
(\textit{He went and gathered other snails and hide them under leafy brush along road of race.})

(Mudo 27)
Üton, yi cọɔnd wa kán a fi'r gen?’”  
(\textit{“Hyena, why have you called us here?”})

(Mudo 45-47)
Ki lọọr gɔ 'da we kof a'daar ka ley kí, kendo ri adi, kof 'daar nyik nyika ge ba, 'daar ge nyika lor yi 'Dübør.  
(\textit{He (Lion) thought that word convinced animals but in truth, the word did not convince them, fear of Lion convinced them.})
One day at that time, I collected the clothes and went to wash them in the river.

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

I cannot allow a bad thing to happen to you.

**Prepositions Introducing Pronouns**

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

<table>
<thead>
<tr>
<th>Prepositions</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ri</td>
<td>at, in, on, for, around</td>
</tr>
<tr>
<td>ki</td>
<td>with, in, inside</td>
</tr>
<tr>
<td>u</td>
<td>on, over</td>
</tr>
<tr>
<td>wi</td>
<td>over, on, at</td>
</tr>
<tr>
<td>yi</td>
<td>to, for, in</td>
</tr>
<tr>
<td>kew</td>
<td>between</td>
</tr>
<tr>
<td>kar</td>
<td>in place of, instead of</td>
</tr>
<tr>
<td>ti</td>
<td>under</td>
</tr>
<tr>
<td>ney</td>
<td>behind, after</td>
</tr>
<tr>
<td>di</td>
<td>at, beside, in front of</td>
</tr>
<tr>
<td>but</td>
<td>next to, about, beside, near</td>
</tr>
<tr>
<td>tikor</td>
<td>before, in front of</td>
</tr>
<tr>
<td>koko ri</td>
<td>near</td>
</tr>
<tr>
<td>ki ney</td>
<td>behind, after</td>
</tr>
<tr>
<td>ki ri</td>
<td>passing by, at</td>
</tr>
<tr>
<td>kew ri</td>
<td>between</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun after preposition</th>
<th>Pronoun after preposition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gifi nà <strong>ki</strong> dano.</td>
<td>Thing is inside person.</td>
</tr>
<tr>
<td>Gifi nà <strong>ri</strong> dano.</td>
<td>Thing is at person.</td>
</tr>
<tr>
<td>Gifi nà <strong>u</strong> dano.</td>
<td>Thing is on person.</td>
</tr>
<tr>
<td>Gifi nà <strong>wi</strong> dano.</td>
<td>Thing is over person.</td>
</tr>
<tr>
<td>Gifi nà <strong>yi</strong> dano.</td>
<td>Thing is for person.</td>
</tr>
<tr>
<td>Gifi nà <strong>kew</strong> dano</td>
<td>Thing is between person</td>
</tr>
<tr>
<td></td>
<td>and them.</td>
</tr>
<tr>
<td>Gifi nà <strong>kar</strong> dano.</td>
<td>Thing is in place of person</td>
</tr>
<tr>
<td>Gifi nà <strong>ti</strong> dano.</td>
<td>Thing is under person.</td>
</tr>
<tr>
<td>Gifi nà <strong>ki</strong> na.</td>
<td>Thing is inside me.</td>
</tr>
<tr>
<td>Gifi nà <strong>ra</strong>.</td>
<td>Thing is at me.</td>
</tr>
<tr>
<td>Gifi nà <strong>wiya</strong>.</td>
<td>Thing is on me.</td>
</tr>
<tr>
<td>Gifi nà <strong>yi`a</strong>.</td>
<td>Thing is over me.</td>
</tr>
<tr>
<td>Gifi nà <strong>kewa</strong>.</td>
<td>Thing is for me.</td>
</tr>
<tr>
<td></td>
<td>ki ge.</td>
</tr>
<tr>
<td>Gifi nà <strong>kara</strong>.</td>
<td>Thing is between me</td>
</tr>
<tr>
<td></td>
<td>and them.</td>
</tr>
<tr>
<td>Gifi nà <strong>tara</strong>.</td>
<td>Thing is in place of me.</td>
</tr>
<tr>
<td></td>
<td>Thing is under me.</td>
</tr>
</tbody>
</table>
Gifi na **ney** dano.  
Gifi na **di** dano.  
Gifi na **but** dano.  
Gifi na **tikor** dano.  
Gifi na **ki ney** dano.  
Gifi na **kpod** ko dano.  
Gifi na **ki** dano.  
Gifi na **kew** ko dano.  

**ki** in front of  
**ri** at  
**u** on  
**wi** over  

<table>
<thead>
<tr>
<th>Prepositions introducing pronouns: <strong>Thing is</strong></th>
<th>Person</th>
<th>Me</th>
<th>You (sg)</th>
<th>Him</th>
<th>It</th>
<th>Us (and you)</th>
<th>Us (not you)</th>
<th>You (pl)</th>
<th>Them</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ki</strong> inside</td>
<td><strong>ri</strong> at</td>
<td><strong>u</strong> on</td>
<td><strong>wi</strong> over</td>
<td><strong>ney</strong> behind</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>ki</strong> dano.</td>
<td>Gifi na <strong>ri</strong> dano.</td>
<td>Gifi na <strong>u</strong> dano.</td>
<td>Gifi na <strong>wi</strong> dano.</td>
<td>Gifi na <strong>ney</strong> dano.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>ki</strong> na.</td>
<td>Gifi na <strong>ra</strong>.</td>
<td>Gifi na <strong>wia</strong>.</td>
<td>Gifi na <strong>wiya</strong>.</td>
<td>Gifi na <strong>wit</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>ki</strong> ni.</td>
<td>Gifi na <strong>ri</strong>.</td>
<td>Gifi na <strong>wii</strong>.</td>
<td>Gifi na <strong>wiya</strong>.</td>
<td>Gifi na <strong>wiye</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>ki</strong> ne.</td>
<td>Gifi na <strong>re</strong>.</td>
<td>Gifi na <strong>wiye</strong>.</td>
<td>Gifi na <strong>wiya</strong>.</td>
<td>Gifi na <strong>wiye</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>ki</strong> go.</td>
<td>Gifi na <strong>ri</strong> go.</td>
<td>Gifi na <strong>u</strong> go.</td>
<td>Gifi na <strong>wi</strong> ko.</td>
<td>Gifi na <strong>wi</strong> ko.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>ki</strong> wa.</td>
<td>Gifi na <strong>ri</strong> wa.</td>
<td>Gifi na <strong>wi</strong> wa.</td>
<td>Gifi na <strong>wi</strong> ko.</td>
<td>Gifi na <strong>wi</strong> ko.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>ki</strong> ge.</td>
<td>Gifi na <strong>ri</strong> ge.</td>
<td>Gifi na <strong>wi</strong> ge.</td>
<td>Gifi na <strong>wi</strong> ge.</td>
<td>Gifi na <strong>wi</strong> ge.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**yi** for, to  
**kew** between  
**kar** in place of  
**ti** under  

<table>
<thead>
<tr>
<th>Prepositions introducing pronouns: <strong>Thing is</strong></th>
<th>Person</th>
<th>Me</th>
<th>You (sg)</th>
<th>Him</th>
<th>It</th>
<th>Us (and you)</th>
<th>Us (not you)</th>
<th>You (pl)</th>
<th>Them</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>yi</strong> for, to</td>
<td><strong>kew</strong> between</td>
<td><strong>kar</strong> in place of</td>
<td><strong>ti</strong> under</td>
<td><strong>ney</strong> behind</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>yi</strong> dano.</td>
<td>Gifi na <strong>kew</strong> ri dano.</td>
<td>Gifi na <strong>kar</strong> dano.</td>
<td>Gifi na <strong>ti</strong> dano.</td>
<td>Gifi na <strong>ney</strong> dano.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>yira</strong>.</td>
<td>Gifi na <strong>kew</strong> ra ki ge.</td>
<td>Gifi na <strong>kar</strong>.</td>
<td>Gifi na <strong>tara</strong>.</td>
<td>Gifi na <strong>ney</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>yiri</strong>.</td>
<td>Gifi na <strong>kew</strong> ri ki ge.</td>
<td>Gifi na <strong>kari</strong>.</td>
<td>Gifi na <strong>tari</strong>.</td>
<td>Gifi na <strong>ney</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>yire</strong>.</td>
<td>Gifi na <strong>kew</strong> re ki ge.</td>
<td>Gifi na <strong>kare</strong>.</td>
<td>Gifi na <strong>tere</strong>.</td>
<td>Gifi na <strong>ney</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>yigo</strong>.</td>
<td>Gifi na <strong>kew</strong> ri ga ki ge.</td>
<td>Gifi na <strong>kara</strong>.</td>
<td>Gifi na <strong>ti</strong> ga.</td>
<td>Gifi na <strong>ney</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>yoko</strong></td>
<td>Gifi na <strong>kew</strong> ko.</td>
<td>Gifi na <strong>kar</strong> go.</td>
<td>Gifi na <strong>ti</strong> ko.</td>
<td>Gifi na <strong>ney</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>yowa</strong>.</td>
<td>Gifi na <strong>kew</strong> wu.</td>
<td>Gifi na <strong>kar</strong> ko.</td>
<td>Gifi na <strong>ti</strong> wa.</td>
<td>Gifi na <strong>ney</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>yuw</strong>.</td>
<td>Gifi na <strong>kew</strong> ge.</td>
<td>Gifi na <strong>kar</strong> wu.</td>
<td>Gifi na <strong>ti</strong> wu.</td>
<td>Gifi na <strong>ney</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**ney** behind  
**di** in front of  
**but** near  
**tikor** in front of  

<table>
<thead>
<tr>
<th>Prepositions introducing pronouns: <strong>Thing is</strong></th>
<th>Person</th>
<th>Me</th>
<th>You (sg)</th>
<th>Him</th>
<th>It</th>
<th>Us (and you)</th>
<th>Us (not you)</th>
<th>You (pl)</th>
<th>Them</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ney</strong> behind</td>
<td><strong>di</strong> in front of</td>
<td><strong>but</strong> near</td>
<td><strong>tikor</strong> in front of</td>
<td><strong>di</strong> in front of</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>ney</strong> dano.</td>
<td>Gifi na <strong>di</strong> dano.</td>
<td>Gifi na <strong>but</strong> dano.</td>
<td>Gifi na <strong>tikor</strong> dano.</td>
<td>Gifi na <strong>ney</strong> dano.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>ney</strong>.</td>
<td>Gifi na <strong>daga</strong>.</td>
<td>Gifi na <strong>bata</strong>.</td>
<td>Gifi na <strong>tikora</strong>.</td>
<td>Gifi na <strong>ney</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>neyi</strong>.</td>
<td>Gifi na <strong>degi</strong>.</td>
<td>Gifi na <strong>bute</strong>.</td>
<td>Gifi na <strong>tikori</strong>.</td>
<td>Gifi na <strong>ney</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>neye</strong>.</td>
<td>Gifi na <strong>dege</strong>.</td>
<td>Gifi na <strong>buti</strong>.</td>
<td>Gifi na <strong>tikore</strong>.</td>
<td>Gifi na <strong>ney</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>ney ga</strong>.</td>
<td>Gifi na <strong>di</strong> go.</td>
<td>Gifi na <strong>bute</strong>.</td>
<td>Gifi na <strong>tikor ga</strong>.</td>
<td>Gifi na <strong>ney</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>ney ko</strong>.</td>
<td>Gifi na <strong>di</strong> ko.</td>
<td>Gifi na <strong>but ko</strong>.</td>
<td>Gifi na <strong>tikor ko</strong>.</td>
<td>Gifi na <strong>ney</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>ney wa</strong>.</td>
<td>Gifi na <strong>di</strong> wa.</td>
<td>Gifi na <strong>but wa</strong>.</td>
<td>Gifi na <strong>tikor wa</strong>.</td>
<td>Gifi na <strong>ney</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na <strong>ney wu</strong>.</td>
<td>Gifi na <strong>di</strong> wu.</td>
<td>Gifi na <strong>but wu</strong>.</td>
<td>Gifi na <strong>tikor wu</strong>.</td>
<td>Gifi na <strong>ney</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifi na **ney ge.</td>
<td>Gifi na <strong>di</strong> ge.</td>
<td>Gifi na <strong>but ge</strong>.</td>
<td>Gifi na <strong>tikor ge</strong>.</td>
<td>Gifi na <strong>ney</strong>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Possessor prepositions introducing pronouns

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

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

Possessor prepositions

| (G&D 15) | *yor ki gɔ* | *road of it* |
| (Tɔ 13) | *lam ki ne* | *luck of him* |
| (Tɔ 24) | *yor yiira* | *way of me* |
| (Mudo 62) | *'dend ri ge* | *skin of him* |
| (Jeg 6) | *yum ri ge* | *resting of them* |
| (Mudo 11) | *lor man ri ge* | *that fear of him* |

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

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

**Thing is**

<table>
<thead>
<tr>
<th><em>ri</em> at</th>
<th><em>ki</em> inside</th>
<th><em>yĩ</em> for, to</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Gifi nà ri danɔ.</em></td>
<td><em>Gifi nà ki danɔ.</em></td>
<td><em>Gifi nà yĩ danɔ.</em></td>
</tr>
<tr>
<td><em>Gifi nà ra.</em></td>
<td><em>Gifi nà ki na.</em></td>
<td><em>Gifi nà yĩa.</em></td>
</tr>
<tr>
<td><em>Gifi nà ri.</em></td>
<td><em>Gifi nà ki ni.</em></td>
<td><em>Gifi nà yĩri.</em></td>
</tr>
<tr>
<td><em>Gifi nà re.</em></td>
<td><em>Gifi nà ki ne.</em></td>
<td><em>Gifi nà yĩre.</em></td>
</tr>
<tr>
<td><em>Gifi nà ri gɔ.</em></td>
<td><em>Gifi nà ki gɔ.</em></td>
<td><em>Gifi nà yĩgɔ.</em></td>
</tr>
<tr>
<td><em>Gifi nà ri ko</em></td>
<td><em>Gifi nà ki ko</em></td>
<td><em>Gifi nà yoko</em></td>
</tr>
</tbody>
</table>
Gifi nà ri wa. Gifi nà ki wa. Gifi nà yɔ wa. us (not you)
Gifi nà ri wu. Gifi nà ki wu. Gifi nà yu wu. you (pl)
Gifi nà ri ge. Gifi nà ki ge. Gifi nà yïge. them

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

<table>
<thead>
<tr>
<th>Pronouns after prepositions and possessor prepositions</th>
</tr>
</thead>
<tbody>
<tr>
<td>After most prepositions</td>
</tr>
<tr>
<td>-a</td>
</tr>
<tr>
<td>-i</td>
</tr>
<tr>
<td>-e</td>
</tr>
<tr>
<td>gɔ</td>
</tr>
<tr>
<td>ko</td>
</tr>
<tr>
<td>wa</td>
</tr>
<tr>
<td>wu</td>
</tr>
<tr>
<td>ge</td>
</tr>
</tbody>
</table>

Exercise 12

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

(L&G 39)
Ná ba ya ücaama yi kar ge. If you don't, I will eat you instead of them.

(L&G 42)
Gwɛnɔ afoodo u ge, caam ka kit bi ka bi rut yokɔ. He fell on them, eating all the scorpions and termites.

(Tɔ 13)
Wowo! Aa! Ye abɔɔd, jeg lam ki ne! Ah, He got saved, good fortune of him!

(Tɔ 17)
'Dooŋ nyɔkɔ giir rii ge neeno re ki rem cuny. And people would turn to look at him feeling badly.

(Tɔ 24)
Baba, ka gifi kïït rɔk nî, Papa, these things that are happening are not way of me.
bii nyika ki yoor yïra ba.

(Tɔ 37)
Bii ki kɔ kpi ná ya nà cii'do. Come each time I go.
Bee'di kɔkɔ kí na. Be near by me.

(A&C 1-2)
Afɔya, “Ɛɛ, Combo, kaadi yokɔ yïra yi yoo ki kinyɔɔrɔ wot yen kwiri nî.” Hare said, “Hey snail, get out from me for way with this your slow walking.”

(A&C 9-10)
Ya ücaama wiya I will eat my head
yokɔ tikori bi tikor ka nyɔkɔ kpi. in front of you and in front of all the people.

(A&C 19)
And he left a dirt trail with his legs behind him.

If Hare is passing near by you and calls out,

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

In front of him on bank of Bilal were many snails

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

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

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

I don’t have much to say it to you.

I will go look for him in his house.

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

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

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

It is clear you brought verdict alone of you.

After drinking water and resting at them a while,

Ucoda, God be with you and your children.

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

Uca was saying to him.

My friend, that thing ready before you
or in the palm of your hand, that is yours
and not that which for you not yet.

A little while after released hand at her,

There was a field of theirs.

Dudu, this trouble of me,

no one can can understand.

Although I love my husband very much,

if there was a way to kill him for me,

Dudumaki can do the job for you.

It was given to me by my friend.

“God be with you.” At once replying,

Tico said, “And also with you.”

Forgive bad word and evil action of me!

On the road or in woods, if fight falls on you,

he will fight.

Brothers, that dog is mine. He has guarded

that entrance of his children, makes sign to me.

Something from my house or a person on road

of my house is present in that house.

I cannot do without any of you.

However, I also cannot allow a bad thing to

happen to you or to come between you.

She pulled the robe over her,

covered all certain area leaving

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

Ijeva entered the house, and Nyeta after her

with police, the friends of Nyeta.

Fear was at Tam when he saw three police

with guns and his daughter among them.
Ya übïïyo kuro kán yuu.  
Tomorrow, I will come to you here.

Ki ri cend wuru bi meü, ya neeg ri a tɔ 
'ɗooni caand na 'dagin kar gɔ?  
By leg of your father and mother, have I killed
(anyone) so that you punish me like this?

Dakɔ yoŋ kwiri nɔ nà kɛr ji nyobo.  
That woman of yours is terribly lazy.

Ni ciuul gift ɗeye ba.  
Don't pay things after her.

**Possessor Pronouns**

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

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

(Tɔ 19) (Possessor pronoun with close relationship)  
Woɗa, kot gifti ni nî kūt gɔ  
My son, thing you do in cemetery
u lɛl ba met waja waja ba.  
is not good at all.

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

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

(Jeg 4-5) (possessor pronoun with distant relationship)  
Ge abî kpi cuung ge far Üca,  
They all came and stopped at the house of Uca,
fiir faci kwere nyika kükɔŋ faci  
since his house was the first house

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

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

(L&G 12-13) (Possessor pronouns with temporary ownership)  
Gwɛnɔ kar mere nyika goog finy,  
Hen of her place was scratching the ground,
keet ka nyɔrɔ, ka yugi,  
overturning the dirt and the lice,

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

Body parts and family members are not easily separated from their owners. These nouns with a close relationship have the possessor pronouns below. The possessor pronouns –a ‘me’, -i
‘you (sg)’, -e ‘him/her’ are connected to possessed nouns with a final consonant. The possessor pronouns na ‘me’, ni ‘you (sg)’, ne ‘him/her’ follow possessed nouns with final vowel and are separate.

### Possessor Pronouns with close relationship (inalienable)

<table>
<thead>
<tr>
<th>Possessed noun with final consonant</th>
<th>Possessed noun with final vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>waŋ danɔ  <em>face of person</em></td>
<td>to danɔ  <em>death of person</em></td>
</tr>
<tr>
<td>waŋa  <em>my face</em></td>
<td>to na  <em>my death</em></td>
</tr>
<tr>
<td>waŋj  <em>your (sg) face</em></td>
<td>to ni  <em>your (sg) death</em></td>
</tr>
<tr>
<td>waŋe  <em>his/her face</em></td>
<td>to ne  <em>his/her death</em></td>
</tr>
<tr>
<td>waŋ go  <em>its face</em></td>
<td>to go  <em>its death</em></td>
</tr>
<tr>
<td>waŋ ko  <em>our (and yr) face</em></td>
<td>to ko  <em>our (and yr) death</em></td>
</tr>
<tr>
<td>waŋ wa  <em>our (not yr) face</em></td>
<td>to wa  <em>our (not yr) death</em></td>
</tr>
<tr>
<td>waŋ wu  <em>your (pl) face</em></td>
<td>to wu  <em>your (pl) death</em></td>
</tr>
<tr>
<td>waŋ ge  <em>their face</em></td>
<td>to ge  <em>their death</em></td>
</tr>
</tbody>
</table>

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

### Possessor Pronouns with distant relationship (inalienable)

<table>
<thead>
<tr>
<th>Common possessors</th>
<th>Temporary possessors(^4)</th>
</tr>
</thead>
<tbody>
<tr>
<td>kɔf ki danɔ  <em>word of person</em></td>
<td>kar ki danɔ  <em>place of person</em></td>
</tr>
<tr>
<td>kɔr kwara  <em>my word</em></td>
<td>kar mara  <em>my place</em></td>
</tr>
<tr>
<td>kɔr kwiri  <em>your (sg) word</em></td>
<td>kar miri  <em>your (sg) place</em></td>
</tr>
<tr>
<td>kɔr kwere  <em>his/her word</em></td>
<td>kar mere  <em>his/her place</em></td>
</tr>
<tr>
<td>kɔr kɔɡo  <em>its word</em></td>
<td>kar migo  <em>its place</em></td>
</tr>
<tr>
<td>kɔr ko  <em>our (and yr) word</em></td>
<td>kar miko  <em>our (and yr) place</em></td>
</tr>
<tr>
<td>kɔr kɔwa  <em>our (not yr) word</em></td>
<td>kar miwa  <em>our (not yr) place</em></td>
</tr>
<tr>
<td>kɔr kwu  <em>your (pl) word</em></td>
<td>kar miwu  <em>your (pl) place</em></td>
</tr>
<tr>
<td>kɔr kwege  <em>their word</em></td>
<td>kar mige  <em>their place</em></td>
</tr>
</tbody>
</table>

### Close possessor pronouns

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

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

<table>
<thead>
<tr>
<th>Common noun</th>
<th>Possessed noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Body parts</td>
<td></td>
</tr>
<tr>
<td>ŋut  <em>neck</em></td>
<td>-a (Tɔ 39) ŋuta  <em>my neck</em></td>
</tr>
<tr>
<td>wić  <em>head</em></td>
<td>-a (A&amp;C 9) wića  <em>my head</em></td>
</tr>
<tr>
<td>kić  <em>stomach</em></td>
<td>-a (Jeg 11) kića  <em>my stomach</em></td>
</tr>
<tr>
<td>dak  <em>mouth</em></td>
<td>-a (L&amp;G 16) dak  <em>your mouth</em></td>
</tr>
</tbody>
</table>

\(^4\) See (Heyking 2013:102)
Many of the possessed nouns above have a modified form. The changes between the common nouns and possessed nouns are underlined.

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

<table>
<thead>
<tr>
<th>Common noun</th>
<th>Possessed noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>to</td>
<td>to ne</td>
</tr>
<tr>
<td>yee</td>
<td>yee ne</td>
</tr>
<tr>
<td>kpɔ</td>
<td>mu kpɔ ne</td>
</tr>
<tr>
<td>kiki</td>
<td>kiki ne</td>
</tr>
<tr>
<td>to death</td>
<td>his death</td>
</tr>
<tr>
<td>yee behaviour</td>
<td>his behaviour</td>
</tr>
<tr>
<td>kpɔ life</td>
<td>that his life</td>
</tr>
<tr>
<td>kiki power</td>
<td>her power</td>
</tr>
</tbody>
</table>
Possessor pronouns can also attach to possessor nouns of other nouns, as shown below.

### Possessor pronouns on possessed nouns possessing other nouns

<table>
<thead>
<tr>
<th>Common noun</th>
<th>Possessed noun</th>
<th>Possessor pronoun on possessed noun</th>
<th>Possessed noun with possessor pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>yoo</td>
<td>road</td>
<td>-a (G&amp;D 21)</td>
<td>yoor fora road of my house</td>
</tr>
<tr>
<td>celo</td>
<td>leg</td>
<td>-u (A&amp;U 4)</td>
<td>cend wuru leg of your father</td>
</tr>
<tr>
<td>üfot</td>
<td>herb</td>
<td>(Mudo 64)</td>
<td>üfot kore herb of his chest</td>
</tr>
<tr>
<td>fi</td>
<td>water</td>
<td>(Dud 49)</td>
<td>fi waņe water of his eyes</td>
</tr>
<tr>
<td>amut</td>
<td>carrier</td>
<td>(Nyeta 11)</td>
<td>amut ciņe carrier of her hand</td>
</tr>
<tr>
<td>kof</td>
<td>matter</td>
<td>(Nyeta 29)</td>
<td>kaf fare matter of his house</td>
</tr>
<tr>
<td>yak to</td>
<td>funeral</td>
<td>(Jeg 16)</td>
<td>yak to far kore funeral of home of his in-law</td>
</tr>
<tr>
<td>cak</td>
<td>milk</td>
<td>-ge (Mudo 8)</td>
<td>cak miyo ge milk of their mother</td>
</tr>
</tbody>
</table>

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

### Close possessor pronouns following plural countable nouns

<table>
<thead>
<tr>
<th>Possessor pronoun</th>
<th>Possessed noun</th>
<th>Possessor pronoun</th>
<th>Possessed noun with possessor pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka</td>
<td></td>
<td>ka ciņa ?</td>
<td>my hands</td>
</tr>
<tr>
<td>nyo</td>
<td></td>
<td>nyi waya na ?</td>
<td>my aunts</td>
</tr>
<tr>
<td>nying</td>
<td></td>
<td>nying aburo na ?</td>
<td>my monkeys</td>
</tr>
<tr>
<td>ji (Mudo 10-11)</td>
<td></td>
<td>ji woda</td>
<td>my friend</td>
</tr>
<tr>
<td>jo (Nyeta 51)</td>
<td></td>
<td>jo woda</td>
<td>my friends</td>
</tr>
</tbody>
</table>

Uncountable nouns can also have a following close possessor pronoun.

### Close possessor pronouns on uncountable nouns

<table>
<thead>
<tr>
<th>Noun</th>
<th>Possessor pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>(L&amp;G 24) waņi</td>
<td>your eyes</td>
</tr>
<tr>
<td>(Tə 38) degi</td>
<td>your mouth</td>
</tr>
<tr>
<td>(Tə 39) ṃuta</td>
<td>my neck</td>
</tr>
<tr>
<td>(A&amp;C 9) wiya</td>
<td>my head</td>
</tr>
</tbody>
</table>

We have the following spelling rule for close possessor pronouns.

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

<table>
<thead>
<tr>
<th>Correct</th>
<th>Wrong</th>
<th>Possessor pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>waņ danc</td>
<td>waņ danc</td>
<td>face of person</td>
</tr>
<tr>
<td>waņa</td>
<td>waņ a</td>
<td>my face</td>
</tr>
<tr>
<td>waņi</td>
<td>waņ i</td>
<td>your (sg) face</td>
</tr>
<tr>
<td>waņe</td>
<td>waņ e</td>
<td>his/her face</td>
</tr>
<tr>
<td>waņ go</td>
<td>waŋgo</td>
<td>its face</td>
</tr>
<tr>
<td>waņ ko</td>
<td>waŋko</td>
<td>our (and yr) face</td>
</tr>
</tbody>
</table>
Distant possessor pronouns

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

### Possessor pronouns after possessed nouns with a distant relationship

<table>
<thead>
<tr>
<th>Common noun</th>
<th>Possessed noun</th>
<th>Possessed noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>caa cow</td>
<td>kwara</td>
<td>caa kwara my cow</td>
</tr>
<tr>
<td>nyitind ka caa calves</td>
<td>(Mudo 13)</td>
<td>nyitind ka caa kwara calves of my cow</td>
</tr>
<tr>
<td>finy land</td>
<td>(Mudo 41)</td>
<td>finy kwara my land</td>
</tr>
<tr>
<td>kọ time</td>
<td>(Mudo 49)</td>
<td>kọ kwara my time</td>
</tr>
<tr>
<td>tic work</td>
<td>(Mudo 50)</td>
<td>tic kwara work</td>
</tr>
<tr>
<td>dic o man</td>
<td>(Dudu 15)</td>
<td>dic o kwara my man</td>
</tr>
<tr>
<td>kọf word</td>
<td>(Dudu 27)</td>
<td>kọf kwara my word</td>
</tr>
<tr>
<td>yoo way</td>
<td>(Nyeta 14)</td>
<td>yoo kwara my way</td>
</tr>
<tr>
<td>wom ? walking</td>
<td>kwiri</td>
<td>wom ? kwiri your walking</td>
</tr>
<tr>
<td>muur dak ? proud mouth</td>
<td>(A&amp;C 2)</td>
<td>muur dak kwiri your proud mouth</td>
</tr>
<tr>
<td>far thought</td>
<td>(Dudu 54)</td>
<td>far kwiri your thoughts</td>
</tr>
<tr>
<td>ükọdọ hedgehog</td>
<td>(A&amp;U 8)</td>
<td>ükọdọ kwiri your hedgehog</td>
</tr>
<tr>
<td>dakọ woman</td>
<td>(A&amp;U 25)</td>
<td>dakọ kwiri your woman</td>
</tr>
<tr>
<td>faci house</td>
<td>kwere</td>
<td>faci kwere his house</td>
</tr>
<tr>
<td>mbu suffering</td>
<td>kwere</td>
<td>mbu kwere his suffering</td>
</tr>
<tr>
<td>rac ugliness</td>
<td>kwere</td>
<td>rac kwere her ugliness</td>
</tr>
<tr>
<td>wat friendship</td>
<td>kwere</td>
<td>wat kwere his friendship</td>
</tr>
<tr>
<td>ji 'dọn officer</td>
<td>(Nyeta 28)</td>
<td>ji 'dọn kwere his officer</td>
</tr>
<tr>
<td>tọ sickness</td>
<td>(A&amp;U 19)</td>
<td>tọ kwere his sickness</td>
</tr>
<tr>
<td>cam food</td>
<td>kwege</td>
<td>cam kwege their food</td>
</tr>
<tr>
<td>riyo staying</td>
<td>(Dudu 4)</td>
<td>riyo kwege their staying</td>
</tr>
</tbody>
</table>

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

### Order of distant possessor pronouns

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

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

### Distant possessor pronouns on uncountable nouns

<table>
<thead>
<tr>
<th>(A&amp;C 2-3)</th>
<th>(Dudu 55-56)</th>
</tr>
</thead>
<tbody>
<tr>
<td>dak yen kwiri</td>
<td>riyo kwege</td>
</tr>
<tr>
<td><em>this your mouth</em></td>
<td><em>their life</em></td>
</tr>
</tbody>
</table>

In summary, the possessor pronouns are listed below.

#### Possessor pronouns

<table>
<thead>
<tr>
<th>After possessed noun with close relationship and final consonant</th>
<th>After possessed noun with close relationship and final vowel</th>
<th>After possessed noun with distant relationship and common possession</th>
<th>After possessed noun with distant relationship and temporary possession</th>
</tr>
</thead>
<tbody>
<tr>
<td>-a</td>
<td>na</td>
<td>kwara</td>
<td>mara</td>
</tr>
<tr>
<td>-i</td>
<td>ni</td>
<td>kwiri</td>
<td>miri</td>
</tr>
<tr>
<td>-e</td>
<td>ne</td>
<td>kwere</td>
<td>mere</td>
</tr>
<tr>
<td>gɔ</td>
<td>go</td>
<td>kɔgɔ</td>
<td>migɔ</td>
</tr>
<tr>
<td>ko</td>
<td>ko</td>
<td>ko</td>
<td>miko</td>
</tr>
<tr>
<td>wa</td>
<td>wa</td>
<td>kɔwa</td>
<td>miwa</td>
</tr>
<tr>
<td>wu</td>
<td>wu</td>
<td>kwu</td>
<td>miwu</td>
</tr>
<tr>
<td>ge</td>
<td>ge</td>
<td>kwege</td>
<td>mige</td>
</tr>
</tbody>
</table>

#### Possessives

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

1. Yen a guk kwiri. ? *This is your dog.*
2. Yen a kwiri. ? *This is yours.*

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

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

*(Mudo 30) (Possessives)*
The animal, a male cow is his, 
while the female cow is mine.

Possessives are shown below.

<table>
<thead>
<tr>
<th>Possessives</th>
<th>Common noun</th>
<th>Possessed noun</th>
<th>Possessed noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>guk dog</td>
<td>kwara</td>
<td>guk a kwara</td>
<td>dog is mine</td>
</tr>
<tr>
<td>wu you (pl)</td>
<td>kwara</td>
<td>wu a mu kwara</td>
<td>you (pl) are mine</td>
</tr>
<tr>
<td>gifì thing</td>
<td>kwiri</td>
<td>gifì a kwiri</td>
<td>thing is yours</td>
</tr>
<tr>
<td>ge they</td>
<td>kwere</td>
<td>ge nyika kwere</td>
<td>they are his</td>
</tr>
</tbody>
</table>

Other possessives are shown below.

<table>
<thead>
<tr>
<th>Possessives</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yën a mu kwara</td>
<td>This is</td>
<td>mine.</td>
<td></td>
</tr>
<tr>
<td>Yën a mu kwiri</td>
<td>This is</td>
<td>yours.</td>
<td></td>
</tr>
<tr>
<td>Yën a mu kwere</td>
<td>This is</td>
<td>his/hers.</td>
<td></td>
</tr>
<tr>
<td>Yën a mu kọgo</td>
<td>This is</td>
<td>its.</td>
<td></td>
</tr>
<tr>
<td>Yën a mu ko</td>
<td>This is</td>
<td>ours (and yours).</td>
<td></td>
</tr>
<tr>
<td>Yën a mu kọwa</td>
<td>This is</td>
<td>ours (not yours).</td>
<td></td>
</tr>
<tr>
<td>Yën a mu kwu</td>
<td>This is</td>
<td>yours (pl).</td>
<td></td>
</tr>
<tr>
<td>Yën a mu kwege</td>
<td>This is</td>
<td>theirs.</td>
<td></td>
</tr>
</tbody>
</table>

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

Exercise 13

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

(L&G 24)
Nọọ ba wani ki waay kọf yọn ba? Is not shame your eyes in what you are saying?

(L&G 31)
Lee ak yì nindo we, Gwenọ agool bur ti cende, koow fi. Elephant dreamed in his sleep that Hen dug a hole under his feet and reach water.

(Tọ 2-3)
Ye nyika ren nat yi jo nyọl ne. Cii'd to ne reem ri won bi men kicọt.

(Tọ 14)
'Ü nyọkọ nyik ba leeng ki yẹẹ ne ba. And people did not understand his behaviour.

(Tọ 18)
'da won, ye acoọnd wo'de, As a father, he called his son,

(Tọ 38)
Kendo, fiir nyọkọ mu wiij yẹẹ ni ba, But because people dislike your behaviour,
bee'di u degi.  
(Tɔ 39)  
Ná yì łoora tɔd tɔ ciil'do maag ṣuta,  
gweey go yokɔ.  
(A&C 9)  
Ná yì ɗaara ya ki ṣweć, ya ücaama wiya.  
(A&C 19)  
Ü wiyi 'dog cende ɲete.  
(A&C 54-55)  
Tikore u fi Bilal nyika ka combo alak  
gweey ciŋ ge ü koog kogo.  
(A&C 57)  
Ya a'daar wiyi, ciil'di mal caam wiyi,  
(A&C 60)  
u caam wiye wee ücaama wiye tì kì ba.  
(Mudo 10-11)  
Ji woda, mïi degi ki kɔf yoŋ.  
(Mudo 36-37)  
Ka ley nyika bee'do ki finy u di ge,  
ü wiy ge nyika ki ükuulo finy ki nyi kɔ.  
(Mudo 52)  
Ya ni ciil'do lɔɔr finy re face.  
(Jeg 10-11)  
“Fara boor,” Ücin agaam kɔf ki mal. Go  
ükwaanya ti banj kiya fîr tuum banj wot.  
(Jeg 14-15)  
Ji woda, njuku gifì man tikori  
wee yi dob cingi, maŋ a kwiri  
nyika man tundu ba yîri ba nî.  
(Jeg 17)  
Nying nyimen bi ka wat mɔkɔ,  
(Dako 10)  
Dico nyika gweey cige.  
(Dako 21)  
Dako yoŋ ni kîi̊t nà kiki ne  
fiir kii̊t lor ri ji fare,  
(Dudu 30-31)  
Ye abûūt finy, ki wàŋe ranga ranga  
neeno mal yi ngbangba kwɔt,  
kaac ciil'do ciig kiye ri ji fare,  
ye atɔ wee ki ri mu kpo ne.  
(G&D 10)  
Kendo ni woote kar tic, ye yii'd a we,  
wiyi awiil ri ka mufti.  
(G&D 20-21)  
Ye amook di ndɔt yen ki nyitinde  
keep silent (remain under your mouth).  
If you see rope of death going to catch my neck,  
beat it out (warn others)  
If you defeat me in running, I will eat my head.  
And he left his dirty trail behind him.  
In front on water of Bilal there were many snails  
clapping their hands and shouting.  
I defeated your head. Go on and eat your head,  
(Hare) not eaten his head, will not eat his head.  
My friend, shut your mouth.  
Annimals sitting silently (under their mouthes)  
and with their heads bowed for some time.  
I will go look for him in his house.  
“My house is far away,” replied Ucin.  
It will strengthen my stomach to complete trip.  
My friend, that thing ready before you  
or in the palm of your hand, that is yours  
and not that which you don't have yet.  
His sisters and the other relatives,  
A man was beating his wife.  
Than woman is only pretending  
inorder to frighten her husband.  
She lay (awake) with her open eyes  
looking up at the ceiling of the house,  
(at and times) would pin her ear  
to (inspect) her husband if he were alive or dead.  
When he reached the place of work,  
his head forgot the keys.  
He has guarded that house of his children.
kūt kew yīra. Gifi māko fowa
wēe dana ki yoor fara nut
(Nyeta 8-9)
Yī nā umīya ki wind ma ū Ayak nā
nyi wura ki wind baa.
(Nyeta 66)
Nind nyari tin kān ki ni.
(A&U 4)
Ki rī cend wuru bi mēū, ya neeg ri a to?
(A&U 27)
Taal cam ba. Yi ki lōor go ki wani.

Exercise 14

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

(L&G 21)
Leeng kōf kwara. Lēc,
yā nī waay go yīrī nī.
(Tō 20-21)
Ū nā bur nyika arcāmā ki yōob rāk,
yā nyik ufoodo ki go yī yirwa kōf kwiri.
(A&C 1-2)
Afāyō, “Ɛē, Combo, kaadi yoko yīra
yī yoo ki kinyo rō wot yēn kwiri nī.”
(A&C 2-3)
Aa, Ayi Afāyō,
cuung muur dak yēn kwiri ki ko kpi nī.
(Mudo 41)
Nyitind kā caa a ti cend dicā caa kwara
kitin yen ū yī finy kwara.
(Mudo 42)
Nā ge nyika kwere, ge ni bee’d nyika
ti cend dako caa kwere
(Mudo 49)
Ya tī ba be’do kān raanj ko kwara ba.
(Mudo 50)
Ci’l’dā but kā tīc kwara māko kī?
(Jeg 14-15)
Ji woda, njuku gifī man tikorī
wēe yī dob cīngi, mān a kwirī
nyika man tundu ba yīrī ba nī.
(Dudu 4-5)
Ka cam kwēge kundi, raw, nōr, bel.
(Dudu 16)

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

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

Let your daughter sleep here tonight with you.

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

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

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

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

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

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

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

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

I am not going to stay here wasting my time.

May I go about my other work?

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

Their food was millet, beans, and sorghum.
Reflexive pronouns receive the action and are the same people who do the action.

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

(A&C 28)

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

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

Reflexive Pronouns [check all]
Ya agiir raa. I turned myself.
Yi agiir rii. You (sg) turned yourself.
Ye agiir ree. (S)he turned himself/herself.
Go agiir go. It turned itself.
Ko agiir ko. We (and you) turned ourselves (and yourselves).
Wa agiir wa. We (not you) turned ourselves (not yourselves).
Wu agiir wu. You (pl) turned yourselves.
Ge agiir ge. They turned themselves.

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

(Dudu 16)
Akel fiir, ‘doon yuum ree yï ka mbu kwë. One, so he can rest himself from his suffering.

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

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

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

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

We have the following spelling rule for reflexive pronouns.

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

<table>
<thead>
<tr>
<th>Reflexive pronouns</th>
<th>Pronouns after preposition ri ‘at, around’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ya agiir raa.</td>
<td>Gifi nà rì dano. Thing is at person.</td>
</tr>
<tr>
<td>Yi agiir rii.</td>
<td>Gifi nà ra. Thing is at me.</td>
</tr>
<tr>
<td>Ye agiir ree.</td>
<td>Gifi nà ri. Thing is at you (sg).</td>
</tr>
<tr>
<td>Go agiir go.</td>
<td>Gifi nà re. Thing is at him/her.</td>
</tr>
<tr>
<td>Ko agiir ko.</td>
<td>Gifi nà ri go. Thing is at go.</td>
</tr>
<tr>
<td>Wa agiir wa.</td>
<td>Gifi nà ri ko. Thing is at us (and you).</td>
</tr>
<tr>
<td>Wu agiir wu.</td>
<td>Gifi nà ri wa. Thing is at us (not you).</td>
</tr>
<tr>
<td>Ge agiir ge.</td>
<td>Gifi nà ri wu. Thing is at you (pl).</td>
</tr>
<tr>
<td></td>
<td>Gifi nà ri ge. Thing is at them.</td>
</tr>
</tbody>
</table>

5 There is no phonetic difference in vowel length for re ‘around him’ and ree ‘himself’ (vowel length is not distinctive in the language) [need to check for difference in tone].
Exercise 15

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

(L&G 37)
Gwen, “Cɔɔ rii yokɔ ñëra kë.”

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

(L&G 40-41)
Ni ciil’d Lɛɛ, cɔɔ ree yokɔ nut nyika

When Elephant moved himself away,

(Tɔ 34-35)
Ná danɔ abee’d ree kaade yokɔ yì tɔl.
Tɔ nà cuungo ü kaay nyi lete.

If the person shook himself out of the rope,

dead will stand and bite his fingers.

(Tɔ 40-41)
Ú ná yì nà bor yokɔ gweey kogo,
‘Baba, baba!’ ’dooŋ cɔɔra raa yokɔ kara.

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

(A&C 17-18)
Combo, “Kpi ki ri jeg kaf.”
Ú giir ree kinyɔɔ,
“Biì kuro, ü lɔɔɔ jì ’dar rɔɔɔ u yege,”

Snail said, “(That) is all fine with me.”
And he turned himself slowly, saying
“Come tomorrow and see defeated person.”

(Dako 10-11)
Dako nyike gweey ne ni akuum
re we, ye nà ciil’do neeg ree ki foodo yì fi yo.

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

(Dako 24)
Ya nì kuum raa yuu, mbuu wu ye,
loɔɔr ükiit rɔɔk a gen?”

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

(Dudu 17)
Arew ’dooŋ yuu ma raa tì yi ti tuuì ne.

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

Demonstratives

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

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

(Dudu 25-26)
Foonj dawa yɛn, mɔɔ ba gɔ kwaanya rɔɔk.
Kaam gɔ yìra a ji woda.

Try this medicine, perhaps it will help you.
It was given to me by my friend.

The demonstrative yɛn shows which dawa ‘medicine’ is talked about. Earlier in the story, a friend gave a woman dawa. In Dudu 25-26, the woman shows the medicine to her husband. She may be handing it to him or pointing to it.
The demonstrative \( yɛn \) ‘this, these’ can point to a single noun \( guk \) ‘dog’ as in (1) or to more than one of that noun \( ka guk \) ‘dogs’ as in (2).

(1) Ye alɔɔ \( guk \ yɛn \). He saw \textit{this dog}.
(2) Ye alɔɔ \( ka guk \ yɛn \). He saw \textit{these dogs}.

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

\begin{center}
\begin{tabular}{l|l}
Near speaker (?) & (3) Ye alɔɔ \( guk \ yɛn \). He saw \textit{this dog}. \\
Away from speaker (?) & (4) Ye alɔɔ \( guk \ maŋ \). He saw \textit{that dog}. \\
Away from both, known to listeners (?) & (5) Ye alɔɔ \( guk \ yoŋ \). He saw \textit{that dog}. \\
\end{tabular}
\end{center}

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

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

\begin{center}
\begin{tabular}{l|ll|ll}
 & Singular noun & & Plural noun & \\
Near speaker & guk \( yɛn \) & \textit{this dog} & ka guk \( yɛn \) & \textit{these dogs} \\
Away from speaker & guk \( maŋ \) & \textit{that dog} & ka guk \( maŋ \) & \textit{those dogs} \\
Away from both, known to listeners & guk \( yoŋ \) & \textit{that dog} & ka guk \( yoŋ \) & \textit{those dogs} \\
\end{tabular}
\end{center}

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

(6) Guk a kwiri. \( ? \) \textit{Dog is yours}.
(7) \textit{Yen} a kwiri. \( ? \) \textit{This is yours}.

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

\begin{center}
\begin{tabular}{l|l|l}
Demonstratives that take the place of nouns & Singular noun & Plural noun \\
[check all] & & \\
Near speaker & \textit{Yen} a kwiri. \textit{This is yours}. & \textit{Yen} a jo woda. \textit{These are my friends}. \\
Away from speaker & \textit{Maŋ} a kwiri. \textit{That is yours}. & \textit{Maŋ} a jo woda. \textit{Those are my friends}. \\
Away from both, known to listeners & \textit{Yoŋ} a kwiri. \textit{That is yours}. & \textit{Yoŋ} a jo woda. \textit{Those are my friends}. \\
\end{tabular}
\end{center}

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

Order of demonstratives

\begin{center}
\begin{tabular}{l|l|l|l|l}
adj noun & \textbf{demonstrative} & possessor-pronoun & (A&C 2-3) & muur dak \textit{yɛn} kwiri \& \textit{that your proud mouth} \\
noun & \textbf{demonstrative} & quantity & (Mudo 53) & ka kɔ \textit{yɛn} kpi \& \textit{all these times} \\
\end{tabular}
\end{center}
When there is a following demonstrative, plural countable nouns have one of the plural words ka, nying, jo along with the demonstrative (such as ka ko yen ‘these times’).

Demonstratives following plural countable nouns

<table>
<thead>
<tr>
<th>Demonstrative</th>
<th>(Mudo 53)</th>
<th>ka ko yen</th>
<th>these times</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka</td>
<td>nying</td>
<td>nying aburo yen</td>
<td>these monkeys</td>
</tr>
<tr>
<td>nying</td>
<td>jo</td>
<td>jo finy yonj</td>
<td>those inhabitants</td>
</tr>
</tbody>
</table>

Uncountable nouns can also have a following demonstrative.

Demonstratives on uncountable nouns

<table>
<thead>
<tr>
<th>Demonstrative</th>
<th>(A&amp;C 2-3)</th>
<th>dak yen</th>
<th>this mouth</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A&amp;C 20-21)</td>
<td>'dëwor yonj</td>
<td>that night</td>
<td></td>
</tr>
</tbody>
</table>

Exercise 16

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

(L&G 24)
Nɔɔ ba waŋi ki waay kɔf yonj ba? Aren't you ashamed in that word you are saying?

(L&G 36)
Kɔf yen nyika ki ciend ceŋ abic ki tĩnɔ. This situation was with hour five in afternoon.

(Tɔ 26)
Yî kɔ yonj, tɔ nà ki ga nyi tɔl tuu'd ðɔɔ go ri 'dɔ'dɔ. At that time, death is holding a rope with loop at the end.

(A&C 2-3)
Aa, Ayi Afɔyɔ, Ah, it is you Hare,
cuung muur dak yen kwiri ki kɔ kpi nĩ. Stop that proud mouth of yours with time all.

(A&C 20-21)
Afɔyɔ mu niind ki 'dëwor yonj ba, yî teer fay kɔf ki Combo we ye ü'daara ye ki ñwee. Hare not sleep that night, thinking about foolish talk of Snail that he could defeat him in running.

(A&C 57-58)
Ya a'daar wiyi, ciil'di mal caam wiyi, I defeated you. Go on and eat your head, kitin yen tikor wa kán kpi. this now here in front of us all.

(Mudo 13)
Nyiñind ka caa yonj a mu kwara, Those calves of cow are mine, ñìr nyɔɔl ge a caa kwara. because my cow gave birth to them.

(Mudo 15)
Ji woda, mĩi degi ki kɔf yonj. My friend, shut your mouth with that word.

(Mudo 35)
Mĩi yi degi ki kɔf yonj, Shut your mouth about that word. nà ba yi übee'd ñìr mir miro ba. If you don't, you won't live to regret it.
All these times, none of the animals were conversing among themselves.

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

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

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

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

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

She did this same thing three times.

That woman is only pretending inorder to frighten her husband.

Those inhabitants called Ma'di were good people.

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

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

Brothers, that dog is mine. He has guarded that door for awhile, making a sign to me.

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

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

Don't return back, go straight away
ciil’di lany kwot ki cam yoŋ yi’i amut nọ. to the house with that food in the carrier. (Nyeta 51)
Kiiŋ amut yoŋ u tarabija kán. “Put that carrier here on the table. Lingo, man’ a ka jo woda, Lingo, these are my friends. (A&U 9)
Ki cend go arew kitin yen, With two times this now I have tried to light ya acuung mac ti daka fiir toor kon, ü fire under cooker to make asida, (it dies cause) iukɔdɔ yoŋ kwiri nɔ mu rooɔ wiy na ba. that hedgehog of yours will not let me do it. (A&U 25)
Dakɔ yoŋ kwiri nɔ nà ker ji nyobo. That woman of yours is terribly lazy. Ni cüül gifĩ ñeye ba. Don’t pay things for her.

Numbers

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

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

(1) Ye alɔɔ guk akel. He saw one dog.
(2) Ye alɔɔ guk arew. He saw two dogs.

Numbers 1 to 12 are listed below.

Number of nouns 6

<table>
<thead>
<tr>
<th>Noun indefinite</th>
<th>number</th>
<th>(Dakɔ 6)</th>
<th>noun possessor-pronoun</th>
<th>num.</th>
<th>(A&amp;U 9)</th>
<th>cen məkɔ akel</th>
<th>One certain day</th>
<th>cen dɔ go arew</th>
<th>two times (lit. occurrence of it two)</th>
</tr>
</thead>
<tbody>
<tr>
<td>caa akel</td>
<td>one cow</td>
<td>(Dakɔ 6)</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>cen dɔ go arew</td>
<td>One certain day</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>two times (lit. occurrence of it two)</td>
</tr>
<tr>
<td>ka caa arew</td>
<td>two cows</td>
<td>(Dakɔ 6)</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>cen dɔ go arew</td>
<td>One certain day</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>two times (lit. occurrence of it two)</td>
</tr>
<tr>
<td>ka caa a’dek</td>
<td>three cows</td>
<td>(Dakɔ 6)</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>cen dɔ go arew</td>
<td>One certain day</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>two times (lit. occurrence of it two)</td>
</tr>
<tr>
<td>ka caa aywen</td>
<td>four cows</td>
<td>(Dakɔ 6)</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>cen dɔ go arew</td>
<td>One certain day</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>two times (lit. occurrence of it two)</td>
</tr>
<tr>
<td>ka caa abic</td>
<td>five cows</td>
<td>(Dakɔ 6)</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>cen dɔ go arew</td>
<td>One certain day</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>two times (lit. occurrence of it two)</td>
</tr>
<tr>
<td>ka caa abic kukele</td>
<td>six cows</td>
<td>(Dakɔ 6)</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>cen dɔ go arew</td>
<td>One certain day</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>two times (lit. occurrence of it two)</td>
</tr>
<tr>
<td>ka caa abic kurew</td>
<td>seven cows</td>
<td>(Dakɔ 6)</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>cen dɔ go arew</td>
<td>One certain day</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>two times (lit. occurrence of it two)</td>
</tr>
<tr>
<td>ka caa abic ku’dek</td>
<td>eight cows</td>
<td>(Dakɔ 6)</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>cen dɔ go arew</td>
<td>One certain day</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>two times (lit. occurrence of it two)</td>
</tr>
<tr>
<td>ka caa abic kuŋwen</td>
<td>nine cows</td>
<td>(Dakɔ 6)</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>cen dɔ go arew</td>
<td>One certain day</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>two times (lit. occurrence of it two)</td>
</tr>
<tr>
<td>ka caa afaar</td>
<td>ten cows</td>
<td>(Dakɔ 6)</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>cen dɔ go arew</td>
<td>One certain day</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>two times (lit. occurrence of it two)</td>
</tr>
<tr>
<td>ka caa afaar waj go akel</td>
<td>eleven cows</td>
<td>(Dakɔ 6)</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>cen dɔ go arew</td>
<td>One certain day</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>two times (lit. occurrence of it two)</td>
</tr>
<tr>
<td>ka caa afaar waj go arew</td>
<td>twelve cows</td>
<td>(Dakɔ 6)</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>cen dɔ go arew</td>
<td>One certain day</td>
<td>cen məkɔ akel</td>
<td>(A&amp;U 9)</td>
<td>two times (lit. occurrence of it two)</td>
</tr>
</tbody>
</table>

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

Order of numbers

6 Numbers 6-9, 11 are taken from (Heyking 2013:86).
noun possessor-noun number | (L&G 36) | cend cɛ abic | five hours (lit. occurrence of day five)

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

| Plural numbers following plural countable nouns |
| ka | (Mudo 3-4) | ka caa arew | two cows |
| nyi | (A&U 17) | koro a'dek | three years |
| nying | (Nyeta 64-65) | nying acakir a'dek | three police |
| jo | (Nyeta 30) | jo wode arew | his two friends |

Numbers cannot follow uncountable nouns [check this].

**Exercise 17**

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

(L&G 36)
Kọf yen nyika ki ki cend cɛ abic ki tọs.  
*This happened with hour five in afternoon.*

(Tọ 1)
Nati nyicọ ni koro afaa gọ arew atọs.  
*A young boy of twelve years died.*

(A&C 31)
Akel, ya a'daari ki wooto kàn ri kukọŋ dano.  
*First of all, I have defeated you in being the first person to arrive here.*

(Mudo 3-4)
Ka gifi kpi nyik ki cii'do met met, ná nyik nyika fiir ka caa arew nyik yiye nị ba.  
*Everything was going well, if it were not for the two cows they had.*

(Mudo 6)
Yi kọ mọko, dako caa ki Utọn anyọ́l nyitind ka caa arew.  
*In time, the female cow gave birth to two calves.*

(Dako 6)
Yi cɛ ọko akel yì kọ yoŋ,  
*Certain one day at that time,*

(Dako 15)
Kar a'dek ye kiiŋ ka gbel kọf yen.  
*She did this same thing three times.*

(Dudu 3)
Ya abee'd kuŋ ki koro a'dek 1968-1970.  
*I lived there for three years (from) 1968-1970.*

(Dudu 16)
Akel fiir, 'doon yuume ree yì ka mbu kwere.  
*One (reason) so he can rest from his suffering.*

(Dudu 17)
Arew 'doon yuuma raa ti yì ti tuui ne.  
*Second (reason) so I can rest from caring him.*

(Dudu 23)
Ní ciil'd ọt mọko leeng gọ ba, akel ka Jọk.  
*Let not person hear about this except God.*
Akel ba Gwanya, akel ba Gwanya!  
Ya iikaam gô yiri kendo ba.  
(G&D 18-19)

Ki jeg lam, nying acakis aciwin  
nyika kaado ciidô yi  
(Nyeta 17)

Nin abic akiaden ni  
ñey laayi kôf  
kew Nyeta bi Ayak.  
(Nyeta 30)

Ye afiinj ka jo wod  iir biiyi ki ne.  
(Nyeta 48)

Nje ya ciili'ay mò  
Nyeta ñe akel  
ki nying acakir, jo wod Nyeta.  
(Nyeta 60-61)

Ge kpi aqwen jo wod Nyeta  
bii ñeya ñ Nyeta.  
(Nyeta 64-65)

Lor nyla ri Tam  
ki loor nying acakir  
a'dek  
ki ñum  
nyare kew ge.  
(A&U 9)

Ki cend go arew  
kitin yen,  
Ya aqung mac ti ñga  
fiir toor kon.  
(A&U 17)

Ki ñey koro a'dek  
ki nat ba,  
ye aciili'do  
foonj ree yok.  

---

Quantities

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

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

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

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

Quantities

ka guk kpi all, each, every  
ka guk njite few, little  
ka guk alak many

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

<table>
<thead>
<tr>
<th>Noun indefinite quantity</th>
<th>(Nyɛta 37)</th>
<th>ka finy mɔkɔ kpi</th>
<th>all certain area</th>
</tr>
</thead>
<tbody>
<tr>
<td>noun demonstrative quantity</td>
<td>(Mudo 53)</td>
<td>ka kɔ yɛn kpi</td>
<td>all this time</td>
</tr>
</tbody>
</table>

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

(Tɔ 29-30) (After equal sign verb)
Yi lel a finy tɔ ü ka nyɔkɔ nà alak nii, ye nà kaŋ ki kɔ kpi. Cemetery is a place of death and people are many, so it is there all the time.

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

(Dudu 35-36) (Quantity following pronoun)
Ge kpi aleeny yokɔ yì cuny ni cuny ge faar dunda ka far. They all got lost in another world (their hearts) thinking of many thoughts.

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

(Jeg 4) (Separated by verb)
Ge abïï kpi cuung ge far Uca, They all came and stopped at the house of Uca,

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

Demonstratives following plural countable nouns

| ka | (A&C 9-10) | ka nyɔkɔ kpi | all people |
| nyi | | nyi waya kpi | all aunts |
| nying | | nying aburo yɛn | all monkeys |
| jo | | jo finy yoŋ | all inhabitants |

Quantities cannot follow uncountable nouns [check this].

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

(2) Ye alɔɔr ka gif alak. He saw many things.
(3) Ye alɔɔr ka nyɔkɔ kpi. He saw all people.

Exercise 18
In the lines below, underline all quantities and the nouns they tell about. The first sentence has been done as an example.

(Tɔ 25)
Ka mare **alak** nà kïît rɔk ki kɔŋ kuunu tɔ.  
*There are many amazing things at burial.*

(Tɔ 29-30)
Yï lel a finy tɔ ü ka nyɔko nà alak nï, ye nà kaŋ ki kɔ kpi.  
*Cemetery is a place of death and people are many, so it is there all the time.*

(Tɔ 37)
Bii ki kɔ kpi nà ya nà cii'do.  
*Come each time I go.*

Be'edi kpɔko ki na.

(A&C 2-3)
Aa, Ayi Afɔyɔ,  
*Ah, it is you Hare,*
cuung muur dak yen kwiri ki kɔ kpi nï.  
*Stop that pride of yours with time all.*

(Yï lɛl a finy tɔ ü ka nyɔk kɔnà alak nï,)
Cemetery is a place of death and people are many, so it is there all the time.

(A&C 9-10)
Ya ụcaama wiya  
*I will eat my head*  
yoko tikori bi tikor ka nyɔko kpi.  
*in front of you and in front of all the people.*

(A&C 17)
Combo, “Kpi ki ri jeg kɔf.”  
*Snail said, “(That) is all fine with me.”*

(A&C 54-55)
Tikore u fi Bilal nyika ka combo alak gweey cin ge ü koog kogo,  
*In front on bank of Bilal there were many snails*  
kendo nyika yi Afɔyɔ ba.  
*clapping their hands and shouting,*  
but not for Hare.

(A&C 57-58)
Ya a'daar wiyi, ciid'i mal caam wiyi,  
*I defeated you. Go on and eat your head,*  
kitin yen tikor wa kán kpi.  
*right now here in front of us all.*

(Mudo 3-4)
Ka gifî kpi nyik ki ciid do met,  
*Everything was going well,*  
met nà nyik  
*if it were not*  
fiir ka caa arew nyik yige nì ba.  
*for the two cows they had.*

(Mudo 53)
Ka kɔ yen kpi, ka ley nyik ba laaî  
*All this time, none of the animals were*  
kɔf kew ri ge ba.  
*conversing among themselves.*

(Mudo 54-55)
Miro akuum u ge nyik kpi ü fii yiin yoor  
*Sorrow was on them all and didn't know how to*  
ciir rɔf ri dan' da 'Dübɔr ba.  
*convict a person such as Lion.*

(Mudo 73)
Ki toor kɔf yen finy,  
*As soon as this word was spoken,*  
ka ley kpi ni kaado koog kog,  
*all the animals shouted,*  
(Dudu 35-36)
Ge kpi aleeny yokɔ yì cuny nì cuny  
*They both got lost in another world (their hearts)*  
ge faar dunda ka far.  
*thinking of many thoughts.*

(G&D 9)
Dica agwaar wot ciid' de yì tie  
*The man left and went for work as every time.*  
ki 'da kì kɔ kpi.
Wu kpi a mu kwara. You both are relatives to me.
Ya ba foog ki ni wu ba. I cannot do without any of you.

(Ny 37-38)
Ye atoor tob wiye kuum She pulled the robe over her head, ka finy moko kpi yoko wiyi, covered all certain area leaving ka nyi waŋe neeno ki kew go. only a little space for her eyes to see between.

(A&U 27-28)
Cam kwere ki kɔ kpi a ki 'dürüor. Her food is with every time at night.

(A&U 30-31)
Ga far ki Ayaka nyika neeno but yoom Ayaka was concerned about there being peace kɔ ki nat, ü baŋ gɔ a but dunda ka tic faci when child came and (not as concerned about) ü kɔ njite fűr tuum ge kpi ba. tasks of house and little time to finish them all.

(A&U 32-33)
Kendo fűr Aŋɔm ki nat ba yire ba. And because Aŋɔm had no child, she had kɔ kpi nyika nut yiře fűr gifì mu wiije. all time to herself for what she wanted to do.

Indefinite

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

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

(A&C 22)
Ye acii'do gwaare ka yege He went and gathered ka combo moko kaan ge. the other snails and hide them.

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

(1) Ye aloo guk moko. He saw another dog.
(2) Ye aloo ka guk moko. He saw other dogs.

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

(Dakɔ 38)
Ye akkaado. Ye aneen cen She passed through. She looked behind ü ki lor dano moko luuk ne ba. and did not see any person following her.

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

<table>
<thead>
<tr>
<th>noun</th>
<th>indefinite</th>
<th>quantity</th>
<th>(Dakɔ 27-28)</th>
<th>jog mɔko alak</th>
<th>ka tic kwara mɔko</th>
<th>many other people</th>
<th>my other works</th>
</tr>
</thead>
<tbody>
<tr>
<td>noun possessor-pronoun</td>
<td>indefinite</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

Indefinites following plural countable nouns

<table>
<thead>
<tr>
<th>ka</th>
<th>(Tɔ 15)</th>
<th>ka ko mɔko</th>
<th>other times</th>
</tr>
</thead>
<tbody>
<tr>
<td>nyi</td>
<td>(Tɔ 15)</td>
<td>nyi waya mɔko ?</td>
<td>other aunts</td>
</tr>
<tr>
<td>nying</td>
<td>(Mudo 21)</td>
<td>nying aburo mɔko ?</td>
<td>other monkeys</td>
</tr>
<tr>
<td>jo</td>
<td>(Mudo 50)</td>
<td>jo finy mɔko ?</td>
<td>other inhabitants</td>
</tr>
</tbody>
</table>

Uncountable nouns can also have a following indefinite.

Indefinites following uncountable nouns

<table>
<thead>
<tr>
<th>(Dakɔ 6)</th>
<th>cen mɔko</th>
<th>certain day</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Dakɔ 13-14)</td>
<td>njec mɔko</td>
<td>certain race</td>
</tr>
</tbody>
</table>

Exercise 19

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

(Tɔ 13)

Ú ki ko mɔko nyɛɛ, And another time he would laugh,

(Yi ka ko mɔko, ye waayakɔf, Yei another time he would say, “Go abaaaye!”

(Mudo 21)

Ye acɔnd baŋ ka ley mɔko yi raf. He called other animals to court.

(Mudo 44)

Liŋo aɗuugg foodo u ka ley mɔko tî. Silence fell on the other animals again.

(Mudo 50)

Ciil da but ka tic kwara mɔko ki?? May I go about my other work?"

(Mudo 70)

Ú ngbiŋ kitin yen danɔ mɔko ba bute ba ya. Until now, there is no certain person near him.

Caamu ka cam, fara ba boor kicɔt ba. Do eat the food. My house is not far,

Kɔ mɔko. (I will eat with you) another time.

(Jeg 17)

Nying nyimen bi ka wat mɔko, His sisters and the other relatives,

ki laɔr ne bũyo akũit, . . . when they saw him arriving,

(Jeg 22)

Úcin amiir ki nin a'dek ki Ucin was in real agony for three days
caam nyi gifì mòkɔ ba. not eating any certain thing at all.

(Dakɔ 6) Certain day at that time,

Yɨ cɛŋ mòkɔ akel yì kɔ yọŋ, I collected the clothes.

ya agwaar ka bongu. (Dakɔ 13-14)

Ki mba, ki ṣey nyika gweeney cìŋ re, A little while after she had been released
dakɔ yɛn agwaar ǹwee mòkɔ this woman took certain race
tì fiìr ciid'fo foodo yì fi. and ran again to jump in the water.

(Dakɔ 22-23) If you stop preventing her

Ná wu cuunga maag ne and if she not see certain person following her,

ü ná ye ülsɔr ńat mòkɔ luuk ne ba, she will not jump into

ye üfɔor yì fi ba. the water.

(Dakɔ 27-28) The others were saying, “And if she falls and

Ka jog mòkɔ we, “Ő ná ye üfoodo drowns?” Other people said, “Let her fall and

moode?” Jog mòkɔ alak, “Foode, drown as wants to happen. We will catch her.”

moode wiij go a ye. Ko amaage.”

(Dudu 19-20) Dudumaki can do the job for you

Mot nɔ dudumaki kiiτa go yiri, and no other person will know about it.

ū ńat mòkɔ üyiin go ba.

(Dudu 34-35) During all this time, neighter of them

Yɨ ka kɔ yen kpi, ńat mòkɔ tundu mu spoke word with each other.

waay kɔf yì yegɛ mòkɔ ba.

(G&D 8) Certain day, dog showed woman to her husband.

Yɨ cɛŋ mòkɔ guk anüü’d rec dakɔ yì ji fare. Near the house, he found the dog of the house

(G&D 12-13) running to him on the road from another house.

Kpɔkɔ ki faci ye ni yìi’d guk faci ǹwee At this point, certain police phoned on (his)

ǹwee biyο yìre ki yoor yì faci mòkɔ. mobile office for permission to search house.

(G&D 23-24) While looking around the house, he saw carrier

Kán ackeri mòkɔ ni kaad gweey under the clothes stand with certain sheet over it.

telefɔn yì makta fiir yi yiinj kwɔt yọŋ. She looked right and left

(Nyeta 22-23) and did not see any person.

Ki neeno ki yì kwɔt ye aλɔɔr, amut ti She pulled the robe over her,

kaf (cama) bongu ki bɔk bongu mɔkɔ u go. certain areas all completely,

(Nyeta 36) She looked right and left

Ye aneen kur kuc bi cam and did not see any person.

ki ɬɔɔr ńat mɔkɔ ba,

(Nyeta 37) She pulled the robe over her,

Ye atoor tob wiye kuum certain areas all completely,

ka finy mɔkɔ kpi yoko.

Modifiers

Modifiers show the kind of noun or tell a characteristic (quality) about it. Modifiers are
introduced by nà ‘is, be, as’. [Since nouns and verbs can also be introduced by nà, there is doubt as to whether modifiers are a different type of word than either nouns or verbs. So far, they have not been seen to occur in a construction different than from nouns or verbs].

In (1), 'dog 'big, old’ is a modifier.

(1) Guk nà 'dog.  Dog is big.

The following may be modifiers:

<table>
<thead>
<tr>
<th>Modifier</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>tɔw</td>
<td>dry</td>
</tr>
<tr>
<td>mìn</td>
<td>dumb, enduring</td>
</tr>
<tr>
<td>adi</td>
<td>true</td>
</tr>
<tr>
<td>nyobo</td>
<td>lazy</td>
</tr>
<tr>
<td>tek</td>
<td>strong</td>
</tr>
<tr>
<td>bor</td>
<td>tall, long, far</td>
</tr>
<tr>
<td>bɔlɔ</td>
<td>weak</td>
</tr>
<tr>
<td>met</td>
<td>good, fine, nice</td>
</tr>
<tr>
<td>'dog</td>
<td>old, big</td>
</tr>
<tr>
<td>kʊn</td>
<td>present</td>
</tr>
</tbody>
</table>

Modifiers can tell about subject pronouns as show below.

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Modifier</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ya nà 'dog</td>
<td>I am old.</td>
<td></td>
</tr>
<tr>
<td>Yi nà 'dog</td>
<td>You (sg) are old.</td>
<td></td>
</tr>
<tr>
<td>Ye nà 'dog</td>
<td>He is old.</td>
<td></td>
</tr>
<tr>
<td>Go nà 'dog</td>
<td>It is old.</td>
<td></td>
</tr>
<tr>
<td>Ko nà 'dog</td>
<td>We (and you) are old.</td>
<td></td>
</tr>
<tr>
<td>Wa nà 'dog</td>
<td>We (not you) are old.</td>
<td></td>
</tr>
<tr>
<td>Wu nà 'dog</td>
<td>You (pl) are old.</td>
<td></td>
</tr>
<tr>
<td>Ge nà 'dog</td>
<td>They are old.</td>
<td></td>
</tr>
</tbody>
</table>

Most modifiers can be used instead of the underlined words in (2-3).

(2) Gifi nà met.  Thing is good.
(3) Guk nà 'dog.  Dog is big.

Exercise 20

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

(Tɔ 9)
Kɔ nyika met ri jo nɔyl ne kicɛt.  The time was happy for his parents.
(Tɔ 40-41)
U nà yi nà bor yokɔ gweey kogo, ‘Baba, baba!’  And if you are far away, shout, ‘Papa, Papa’
‘dɔnɔ cɔɔra raa yokɔ kara.  so I can move away from my place.
(A&C 27)
Ye yii'd Combo nà kʊn rumo.  He found Snail was already present.
“Kɔf kwiri nà adi ü gɔ nà jaar.

Your word is true and correct.

Tum nyika met kicɔt.

The hunting was very good.

Ŋwɛ muul fi yen nyika tek kicɔt.

The current of this water was very strong.

Ŋeya, kaɗo be taali tin nà met kicɔt.

Ŋeya, the broth you cooked today is very nice.

**Adjectives**

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

In (1-2), jeg ‘good’ is an adjective.

(1) Ye aloor jeg guk.  He saw a **good dog**.
(2) Ye aloor jeg ka guk  He saw **good dogs**.

The adjective jeg tells that the guk ‘dog’ is not bad but does good things or is healthy.

In Tɔ 20-21, the adjective yirwa ‘strong’ tells about the noun kɔf ‘word’.

(られています)

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

Other adjectives are shown below.

| (L&G 6) | cer kɔf | **real word** |
| (Tɔ 2)  | ren nat  | **only child** |
| (Tɔ 20-21) | yirwa kɔf | **strong word** |
| (Tɔ 35)  | nja kɔ  | **long time** |
| (A&C 1-2) | kinyoro wot | **slow walking** |
| (A&C 19) | ‘dog cende | **dirty trail** |
| (A&C 20-21) | fay kɔf | **foolish talk** |
| (A&C 53-54) | coc won rɔɔ | **last strength** |
| (Mudo 1) | ker jo wodo | **great friends** |
| (Mudo 2) | gbɛl finy | **same place** |
| (Mudo 21) | baŋ ka ley | **remaining animals** |
| (Jeg 14-15) | njuku gifi | **ready thing** |
| (Dudu 2)  | jeg nyɔkɔ | **good people** |
| (Dudu 8)  | dunda koro | **many years** |
| (Dudu 22) | rec kɔ  | **bad time** |
Plural countable nouns have one of the plural words ka, nying, jo before the adjective (such as ka ren tiŋ ‘only carrying’) or after the adjective (such as dunda ka far ‘many thoughts’).

Adjectives before plural countable nouns [check all]

<table>
<thead>
<tr>
<th>ka</th>
<th>(Dudu 35-36)</th>
<th>dunda ka far</th>
<th>many thoughts</th>
</tr>
</thead>
<tbody>
<tr>
<td>nyi</td>
<td>(A&amp;U 26)</td>
<td>ka ren tiŋ</td>
<td>only carrying</td>
</tr>
<tr>
<td>nying</td>
<td></td>
<td>nvi jeg waya</td>
<td>good aunts</td>
</tr>
<tr>
<td>ji</td>
<td>(A&amp;U 25)</td>
<td>jeg nying aburo</td>
<td>good monkeys</td>
</tr>
<tr>
<td>jo</td>
<td>(Mudo 1)</td>
<td>jeg jo wodo</td>
<td>great friends</td>
</tr>
</tbody>
</table>

Uncountable nouns can also have an adjective before them.

Adjectives before uncountable nouns

<table>
<thead>
<tr>
<th>(Nyeta 42)</th>
<th>tool kur</th>
<th>opening direction</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A&amp;U 11-12)</td>
<td>kun 'dak</td>
<td>broken pot</td>
</tr>
</tbody>
</table>

[check how adjectives are used with pronouns]

[check all]

Ya  nà jeg. I am good.
Yi  nà jeg. You (sg) are good.
Ye  nà jeg. He is good.
Go  nà jeg. It is good.
Ko  nà jeg. We (and you) are good.
Wa  nà jeg. We (not you) are good.
Wu  nà jeg. You (pl) are good.
Ge  nà jeg. They are good.

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

(3) Ye ałɔr virwa gifi. He saw a strong thing.
(4) Ye ałɔr jeg danɔ. He saw a good person.

Exercise 21

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

(L&G 6)
Lee, "Tja, yi Gwenso?!
Yi waay ever kof ba arigen?"
(L&G 29-30)
Ni woot di ceŋ, Lee
ayeen kaade ti ga tof yat,
(Ta 2)
Ye nyika ren nat yi jo nyol ne.
(Ta 35)
Dicɔ yen abeɛ'd u deɡe ki nja ko
ki waay kof ba.
(A&C 1-2)
Afɔyo, "ɛɛ, Combo, kaadi yokɔ yira yi yoo
ki kinyɛeng wot yen kwiri nii.”
(A&C 3)
Yi nà ji yak rɔɔ kicɔt.
(A&C 19)
Ü wiyi 'dog cende ɲete.
(A&C 20-21)
Afɔyo mu niind ki 'duwor yonŋ ba, yi teer
fay kof ki Combo we ye ɩ'daara ye ki ɲweɛ.
(A&C 53-54)
Afɔyo akįt cok wɔn rɔɔ
fiir kaad Combo.
(Mudo 1)
'Diibor bi Êton nyika ker jo wodo.
(Mudo 2)
Ge kuuny faci nyik ki yį gbɛl finy.
(Mudo 21)
Ye acɔɔŋ baŋ ka ley mɔkɔ yį rɔf.
(Jeg 14-15)
Ji woda, njuku gifin man tikori.
(Dudu 2)
Jo finy yonŋ acɔɔŋ ri ka Madi nyika jeg nyɔkɔ.
(Dudu 8)
Ye abɔɔd ki to yen ki dunda koro,
(Dudu 22)
Tico, ki jeg bi rek kɔ re ti, agiir kof
(Dudu 35-36)
Ge kpi aleeny yokɔ yį cuny ni cuny
ge faar dunda ka far.
(Dudu 41)
Yi acɛɛr jeg dako mu kįt keye.
(Dudu 51-52)

Elephant said, “Who, you Hen?!
Why don't you talk real words?”

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

He was the only child of his parents.

The man remained silent for a long time,
without saying a word.

Hare said, “Hey snail, get out of my way
with this slow walking of yours.”

You are a very fast person.

And he left a dirty trail behind him.

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

Hare gave his last strength
to overtake Snail.

Lion and Hyena were great friends.

They each dug a house in the same place.

He called the remaining animals to court.

My friend, that ready thing is before you.

Inhabitants called Ma'di were good people.

He lived with the sickness for many years,

Tico, with mixture of joy and bad time,

They both got lost in another world
thinking of many thoughts.

You are a truly good woman (that I) love.
Ya wiij nyika neeg ni, kata nyik nyika rec kof ba. (Dudu 55-56)
Gwanya abɔɔ ki Tico yi yoo mu met kicɔt kaad kukon riyo kwege, fûr kata Tico kïït nyika rec gifi, Jok agiir go ri jeg go. (G&D 1)
Ka guk nyiko lɔɔr ge ki faci yoŋ nî, a jeg ka kwiny. (G&D 8)
Yi ceŋ mako guk anüü'd rec dako yi ji fare. (Nyeta 28-29)
Ye acii'do cuuge kof ki ji 'doŋ kwere 'doonj 'diüüge ruwb waŋ tek kof fare. (Nyeta 42)
Dî kel ki Lingo nyika tool kur Ìjeya. (Nyeta 62)
Tam meël, "Gọ a rec go!" (A&U 11-12)
Úŋɔm amaago ükɔdɔ kuum ne ti kun 'dak. (A&U 25)
Dako yoŋ kwiri no nà ker ji nyobo. (A&U 26)
Ga ko kwere nà ka ren tiŋ nat kore bee'do ki ne finy.

I wanted to kill you, although it was not with bad intentions.

Gwanya lived with Tico in way that was better than their life before, although Tico did a bad thing, God turned it into a good thing.

Some dogs that we see in houses are good animals.

Dog showed a bad woman to her husband.

He arranged an agreement with officer so he could solve some important matters at house.

Lingo's fence was opening direction of Ìjeya.

Tam shaking said, “It is bad it!”

Úŋɔm caught the hedgehog and trapped him under a broken pot.

That woman of yours is a very lazy person.

Lot of her time she is only carrying child on her chest or sitting on her lap.

Identifying relative connector

A relative clause is a group of words with an action (verb) that is introduced by man, mu ‘that, who, which’. The relative clause tells about a previous noun. Clauses introduced by the identifying relative connector man show which noun is being talked about. These clauses can have new or old information. We learn about these in this lesson. Clauses introduced by the descriptive relative connector mu give more information about the noun. We learn about these clauses in the next lesson.

In Dakɔ 35, man ‘that, who’ follows the noun ka nyɔko ‘people’. It introduces the identifying relative clause man nyik foonj maag ne ‘that were trying to catch her’.

(Dakɔ 35) (Identifies with old information)
Ka nyɔko man nyik foonj maag ne acuung ki faar. The people that were trying to catch her stopped and thought.
The relative clause in *Dakɔ 35* identifies or tells which *ka nyɔko* ‘people’ are talked about. It is the people who were talked about earlier in the story who were trying to stop the *dakɔ* ‘woman’ from jumping into the river. The relative clause shows the listeners it is the same *ka nyɔko* talked about earlier.

In *Tɔ 27*, *man* follows the noun *dano* ‘person’ and introduces the identifying relative clause *man cii’dɔ too ƞet ƞat man nĩ* ‘that might die after that (buried) person’.

(Tɔ 27) (Identifies with new information)

Ye nà toor gɔ u nyɔko fiir maag

*dano* man cii’dɔ too ƞet ƞat man nĩ.  He throws it on people to catch

someone who might die after that (buried) person.

The relative clause in *Tɔ 27* identifies or tells which *dano* ‘person’ is talked about by giving new information. Out of all the people in the world, the *dano* talked about is the one who will die next. The relative clause limits all the possible *dano* that the listeners might think about to one specific *dano*.

When there is a following identifying relative clause, plural countable nouns have one of the plural words *ka, nyiŋ, jo* along with the relative clause (such as *ka ku’dɔ man ki ri Lɛc* ‘fleas which on Elephant’).

**Identifying relative clauses following plural countable nouns**

<table>
<thead>
<tr>
<th><em>ka</em></th>
<th><em>L&amp;G 12-13</em></th>
<th><em>ka ku’dɔ man ki ri Lɛc</em></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>niŋ</em></td>
<td><em>nyi waya man nyik caam cam nĩ</em></td>
<td><em>fleas which on Elephant</em></td>
</tr>
<tr>
<td><em>nyiŋ</em></td>
<td><em>nying aburo man nyik caam cam nĩ</em></td>
<td><em>aunts which eat food</em></td>
</tr>
<tr>
<td><em>jo</em></td>
<td><em>jo finy man nyik caam cam nĩ</em></td>
<td><em>monkeys which eat food</em></td>
</tr>
<tr>
<td><em>jo</em></td>
<td><em>jo finy man nyik caam cam nĩ</em></td>
<td><em>inhabitants which eat food</em></td>
</tr>
</tbody>
</table>

Uncountable nouns can also have a following identifying relative clause [check this].

**Identifying relative clause on uncountable nouns**

| *dak* man nyik caam cam | *mouth which eats food* |

**Exercise 22**

In the lines below, underline all identifying relative connectors and the clause they introduce. The first sentence has been done as an example.

(L&G 12-14)

*Gwɛnɔ kar mɛr nyika gool finy,*  
*keɛt ka nyɔrgɔ, ka yugi,*  
*ƞɔd nyiŋ ütuŋo, ka ku’dini bi ka ku’dɔ man ki ri Lɛc ni muuny ge rut yɔkɔ.*  

*Hen in her place was scratching the ground,*  
*overturning the dirt and the lice,*  
*catching grasshoppers, maggots, and fleas which*  
*on Elephant swallowing all of them.*

(L&G 40-41)

*Nĩ cii’dɔ Lɛc, coɔr ree yokɔ nut nyika*  
*ka bĩ man nyik baag cende*  

*When Elephant moved himself away,*  
*there were termites which building on his legs*
ü bi ka kit man nyik caam ka bí.  
(Mudo 9-11)
Úton bi bang ka kwinj ley
man nyik bee'do kpaŋ'kë kë kaŋ ayyiin go ri
adi 'Dëbor gwaar nà nyitind caa ki Úton,
këndë ge mu room nyik kë feem kë
'Dëbor ba, yì lor man ri ge.
(Mudo 16)
Ni leenga go ki ñey man no jeba.
(Mudo 74-75)
'Doon 'Dëbor neeno wal wal kë bute
ri kà ley man nyëet ne.
(Jeg 7-8)
Wa nà ciido fiir ka jog man òwa nì.
(Jeg 14-15)
Jì wodà, njuku gifì man tikori
wee yí dib cëngi, maŋ kì wàri
nyìka man tundu ba yíri ba nì.
(Dako 25)
Ka nyìkë man nyìk yiiyo yì kòf kwara
nyìka kòf we,
and were scorpions which eating termites.

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

Never let me hear with after which never (again).
Lion looked around him and was confused
at the animals that laughed at him.
We must go because of others who belong to us.
My friend, the ready thing that before you
or in the palm of your hand, that is yours
and is not that which you don't have yet.

Those people that agreed with me
were saying,

Descriptive relative connector

Clauses introduced by the descriptive relative connector mu ‘that, who, which’ give more information about the noun. They tell new information about a noun that comes before it just like an adjective or demonstrative does. Some descriptive relative clauses are introduced with an equal sign or a preposition.

In Dudu 41, mu ‘that’ follows the noun dako ‘woman’ and introduces the descriptive relative clause mu kìì keye ‘that I love’.

(Dudu 41) (Descriptive relative clause)
Yì acëer jeg dako mu kìì keye. You are a truely good woman that I love him.

The relative clause in Dudu 41 tells new information about dako ‘woman’. The woman listener already know which woman is being talked about (She and the man are the only ones sitting and talking together). But maybe she didn’t know that her husband loved her. So the relative clause gives new information.

In Mudo 30, the first mu follows the noun dico caa ‘bull’ and introduces the descriptive relative clause mu kwere ‘that is his’. The second mu follows the noun dako caa ‘female cow’ and introduces the descriptive relative clause mu kwara ‘that is mine’.

85
(Mudo 30) (Descriptive relative clauses)
Ley, dicɔ caa nà a mu kwere, The animal, a bull, is that is his,  
dakɔ caa a mu kwara. (while) the female cow is that is mine.

Both relative clauses in Mudo 30 tell new information about the nouns dicɔ caa and dakɔ caa. Üton ‘Hyena’ is speaking to Lec ‘Elephant’. He tells him the owners of the two cows. This is new information to Elephant.

In Mudo 30, both descriptive relative causes follow the equal sign a ‘is, be’ and describe nouns before the equal sign. In this way they are used as modifiers.

The descriptive relative clause mu nyik nut ‘that is there’ in (2) can take the place of the modifier ‘donj ‘big, old’ in (1).

Modifier | (1) Danɔ a 'donj. Person is big. 
Descriptive relative clause | (2) Danɔ a mu nyik nut. Person is present (lit. that is there).

Descriptive relative clauses can also follow prepositions. In A&U 6-7, the descriptive relative clause mu bee'do faci u dege ‘house clothes (that living of house on their mouths)’ follows the prepositions ki ‘with’.

(A&U 6-7) (After preposition)
Úŋɔ akàd ki bute ci'ido kwot giir bongu tic ki mu bee'do faci u dege. Üŋɔm passed by her going into the house and changed his work clothes with that living of house on their mouths.

The prepositional phrase ki mu bee'do faci u dege tells the result of the verb giir bongu tic ‘change work clothes’.

Sometimes descriptive relative clauses are compound phrases. These are words that have a different meaning than either of the words by themselves, or the words are used together so often that they are thought of a as unit.

In Mudo 55-56, the descriptive relative clause mu jaar ‘that is correct’ is a common way of describing something that is straight or right. This phrase may be thought of as a unit since it is so common.

(Mudo 55-56) (Compound phrase)
Fīxr yi ji ci'ir sof yi' kof kwere, For anyone who condemned him  
kata gɔ a yi yɔɔ mu jaar, even though it be in way that straight,  
ūbɔcọ 'doŋ miire miro ba. won’t live old to regret it.

When there is a following descriptive relative clause, plural countable nouns have one of the plural words ka, nying, jo along with the relative clause (such as ka ley mu biyọ ‘animals that
Descriptive relative clauses following plural countable nouns

<table>
<thead>
<tr>
<th>ka</th>
<th>(Mudo 21-22)</th>
<th>ka ley</th>
<th>mu jo biiyo</th>
<th>animals that came</th>
</tr>
</thead>
<tbody>
<tr>
<td>nyi</td>
<td></td>
<td>nyi waya</td>
<td>mu biiyo?</td>
<td>aunts that came</td>
</tr>
<tr>
<td>nying</td>
<td></td>
<td>nying aburo</td>
<td>mu biiyo?</td>
<td>monkeys that came</td>
</tr>
<tr>
<td>jo</td>
<td></td>
<td>jo finy</td>
<td>mu biiyo?</td>
<td>inhabitants that came</td>
</tr>
</tbody>
</table>

Uncountable nouns can also have a following descriptive relative clause [check this].

Descriptive relative clauses on uncountable nouns

| dak mu caam cam? | mouth that eats food |

Exercise 23

In the lines below, underline all descriptive relative connectors and the clause they introduce. The first sentence has been done as an example.

(L&G 11)
Ki mba nɔ ye acaam ka bɔk yat mu nyik nut ni rut yokɔ.

In short while, he completely ate all leaves of trees that were there.

(Mudo 13)
Nyitind ka caa yoŋ a mu kwara, fĩr nyɔɔl ge a caa kwara.

The calves of that cow are that mine, because my cow gave birth to them.

(Mudo 21-22)
Yĩ dom ti rɔf, ka ley mu jo biiyo nyika bee'do ki finy ngbilili.

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

(Dudu 37-38)
Kendo dakɔ nyika kwaaal neno re ki teer far mu yĩ wi diço yen nà gen wee ye yiin nà gifì yen ji kît rɔk nĩ.

But woman would steal glances at him, wondering thought that was in head of this man was and if he knew the thing that happened.

(Dudu 55)
Gwanya abɔd ki Tico yĩ yoo mu met kicɔt kaad kukoŋ riyo kwege.

Gwanya lived with Tico in way that was much much better than their life before.

(G&D 2-3)
Ná ko fiida ge yĩ yoo mu jaar, kaam cam bi kĩt guk 'da gifì mu wiij faci.

If we train them in way that right. Feed and treat the dog as something that want in the home.

(A&U 32-33)
Kendo fĩr Aŋɔm ki nat ba yĩre ba, kɔ kpi nyika nut yĩre fĩr gifì mu wiije.

And because Aŋɔm had no child, she had all time to herself for thing that she wanted it.

Equal sign nyik ‘be, was’ as connector
In the lesson *Equal sign nyika ‘are, was were’* we will learn that nyika, nyik can be used to show that two groups of words were the same in the past. However, it can also be used as a connector [check for difference between this connector and mu ] to introduce descriptive relative clauses.

In *Mudo 1-2*, nyika ‘was’ joins the phrase wat kew ri ge ‘friendship between them’ with met kicot ‘very good’. Like an equal sign in an equation, it shows these were the same thing at the time of the story.

(Mudo 1-2)
Ü fiir wat kew ri ge **nyika** met kicot, Because the friendship between them **was** good, ge kuuny faci **nyik** ki yi gbel finy. they each dug a house **that in the same place**.

Also in *Mudo 1-2*, nyik ‘that’ is used to introduce the descriptive relative clause nyik ki yi gbel finy ‘that in the same place’. This clause tells the location of the noun faci ‘house’.
Exercise 24

In the lines below, underline all descriptive relative connectors nyika, nyik ‘that’ and the clause they introduce.

(A&C 22-23)
Ye aci’i’də gwaare ka yege ka combo məko kaan ge ki ti bubəko ki ri yoo ȵwec nyik ci’i’də kii’t ɾək waŋ ɡə nii.
He went and gathered the other snails and hide them under leafy brush along road of race where went happened face of it.

(Mudo 54-55)
Miro akuum u ge nyik kpi ü fii yiin your ciir raʃ ri danə ’da ’Dübor ba.

(Jeg 14-15)
Ji woda, njuku gifi man tikori wee yi’i dob cingi, maŋ a kwiri nyika man tundu ba yiri ba nii.

(Dako 20)
Kán, ya yi’i ka wəf yen nyik ȵwec maag ne nii we,

(Dudu 39)
Nii ci’i’d ci’c muuny baŋ cay nyik yii kubaya,

(G&D 22-23)
Kwaanu ya, ya wiija yiin gifi nyik guk wiiji nüii’l’d gə yïra nii.

Compliment connector

The compliment connector we ‘say that, that’ introduces direct or indirect speeches, the compliment of an equal sign verb, or a clause that tells new information about a previous noun.

In Dakɔ 27, the compliment connector we ‘say that’ introduces the direct speech Ü ná ye uglify moode? ‘And if she falls and drowns?’

(Dako 27) (Introduces direct speech)
Ka jog məko we, “Ü ná ye uglify moode?”

Others say that, “If she falls and drowns?”

In A&C 20-21, the compliment connector we ‘that’ introduces the indirect speech ye ǔ’dara ye ki ȵwec ‘he defeat him in running’. This is what Snail said earlier, but is only what A bağlantı ‘Hare’ thinks about in A&C 20-21.

(A&C 20-21) (Introduces indirect speech)
Afɔyo mu niind ki ’dùwor yoŋ ba, yį teər fay kəf ki Combo we ye ü’dara ye ki ȵwec.

Hare not sleep that night, thinking about talk of Snail that he defeat him in running.
In *Nyeta* 12, *we* ‘that’ introduces *ye ni ci'i do a far Lingo yo* ‘she goes to home of Lingo’.

(Nyeta 12) (Compliment of equal sign verb)
*Moŋ nà we ye ni ci'i do a far Lingo yo.*

*Rumor is that she goes to home of Lingo.*

This clause follows the equal sign verb *nà* ‘is, are’ and is the same as *moŋ* ‘rumor’. *We* introduces this compliment of the equal sign verb–what finishes the clause with the equal sign.

In *Nyeta* 52, *we* introduces *bii wa caam go tin fari* ‘we come to eat today in your house’. This clause follows the noun *gwën* ‘chicken’ and tells new information about this noun.

(Nyeta 52) (tells about noun)
*Ngeya ataal gwën*   
*we bii wa caam go tin fari.*

*Ngeya cooked chicken*   
*that we come to eat today in your house.*

Exercise 25

In the lines below, underline all compliment connectors and the words they introduce. The first sentence has been done as an example.

(L&G 15-16)  
*Kendo rec kof nà we nà ya acaami yok kĩ, yi ibe'e'd ri mu kpo 'doon fiinja kĩ degi ba.*

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

(L&G 31)
*Lëc aleek yi nindo we,*  
*Gwën agool bur ti cende, koow fi.*

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

(Mudo 45-47)
*Kì lorr ga 'da we kof a'daar ka ley kĩ, kendo ri adì, kof 'daar nyik nyika ge ba,*  
*'daar ge nyika lor yì 'Dùbor.*

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

(Mudo 59-62)
*Ge doom laaï kof kew ri ge ki nyeet nyëto 'da we biyo ni Afo'yo 'da may won ròk keet ka lor, bòl bi nyobo yokɔ ti 'dend ri ge.*

*They began chatting together and laughing like that coming of Hare bring strength scattering fear, weakness, laziness from frail bodies.*

(Mudo 69)
*Kendo cig abii yïra kitin yen we,*  
*baa anyooł tin ki tikɔ yen.*

*But I received word now that my father gave birth this morning.*

(Dako 10-11)
*Dako nyike gweey ne nì akuum re we,*  
*ye nà ci'i do neeg ree ki foodo yi fi yɔ.*

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

(Dako 19)
*Ye ayiin gɔ kĩ we,*  
*ũkaame ye yokɔ tikɔr moodo ne.*

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

(Dudu 42)
*Kiçițo ki giir u gɔ, Tico we, “Bee'de ki ni ti.”*

*At once replying, Tico said, “Also with you.”*
He discovered that he had forgotten the keys of
in the drawer of the table.

Noun Phrases

In this lesson, we compare various types of words describing nouns. These words along with a
noun are called a noun phrase. We also learn about the order of these words in the noun phrase.

In previous lessons, we learned many words that describe or tell about nouns. The names of
these are underlined in the list below.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Close Pos Noun</th>
<th>Dist Pos Noun</th>
<th>Close Pos Pronoun</th>
<th>Dist Pos Pronoun</th>
<th>Demonstrative</th>
<th>Number</th>
<th>Quantity</th>
<th>Indefinite</th>
<th>Adjective</th>
<th>Identifying Rel Cl</th>
<th>Descriptive Rel Cl</th>
</tr>
</thead>
</table>

He saw dogs.
He saw eyes of dogs.
He saw dogs of person.
He saw her face.
He saw her dogs.
He saw these dogs.
He saw two dogs.
He saw all dogs.
He saw certain dogs.
He saw good dogs.
He saw the dogs that eat all food.
He saw dogs that came.

Sometimes more than one of these words is used to describe nouns. In A&C 2-3, there are
three of these words that describe the noun dak ‘mouth’.

(A&C 2-3)
Aa, Ayi Afɔyɔ, cuung muur dak yen kwiri ki kɔ kpi nĩ. Ah, it is you Hare,
Stop that your proud mouth with time all.


The word muur ‘proud’ is an adjective (tells what kind of dak ‘mouth’). The yen ‘that’ is a
demonstrative (points to or shows which dak). The word kwiri ‘your’ is a distant possessor
pronoun (tells the owner of dak).

The order of words describing nouns in a noun phrase differs from sentence to sentence.
However, the words often have the following order:

Common order of words describing nouns in a noun phrase
Adjective – Noun – Possessor Noun or Pronoun – Demonstrative – Distant Possessor Pronoun –
Indefinite – Number or Quantity – (Identifying or Descriptive) Relative Clause

No noun phrases have all these types of words. But, all noun phrases have one or more of them.

Exercise 26

In the blank below each sentence, write the names of the words in the noun phrase in their order. The first one has been done as an example.

\[(A&C\ 1-2)\]
Afɔyɔ, “Ɛɛ, Combo, kaadi yokɔ yïra yï yoo ki kinyɔɔ \text{wot} \ yɛn kwiri ní.”
Hare said, “Hey snail, get out of my way with this your slow walking.”

\text{adjective-noun-demonstrative-distant,possessor,pronoun}

\[(A&C\ 20-21)\]
Afɔyɔ mu niind ki 'düwor yoŋ ba, yï teer fay kɔf ki Combo we ye üɗaara ye ki ñwec.
Hare not sleep that night, thinking about foolish talk of Snail that he could defeat him.

\[(Mudo\ 50)\]
Cii’da but ka tic kwara mɔkɔ ki? \quad May I go about my other work?

\[(Mudo\ 53)\]
Ka kɔ yɛn kpi, ka ley nyik ba laai kɔf kew ri ge ba.
All these times, none of the animals were conversing among themselves.

\[(Jeg\ 14-15)\]
Ji woda, njuku gifi man tikori wee yï dob cingi,
My friend, the ready thing that before you or in the palm of your hand,

\[(Dakɔ\ 6)\]
Yï ceŋ mɔkɔ akel yï kɔ yoŋ, ya agwaar ka bongu.
In certain one day at that time, I collected the clothes.

\[(Dakɔ\ 27-28)\]
Jog mɔkɔ alak, “Foode, moo de wii gɔ a ye.” Other people said, “Let her fall and drown.”

\[(Nyeta\ 30)\]
Ye aﬁnj ka jo wode arew fïũr bïũyɔ ki ne. \quad He asked his two friends to come with him.

\[(A&U\ 9)\]
Ki cɛnd gɔ arew kitin yɛn, ya acuung mac ti dɔka fïũr toor kon.
With its two times this now, I have tried to light fire under cooker in order to make asida.
Adverbs

An adverb describes or tells about an action (verb).

In A&C 17-18, the adverb *kinyɔr* ‘slowly’ tells how the action *giir* ‘turned’ happened.

(A&C 17-18) (After verb)

Ü giir rek *kinyɔr*, And he turned *slowly*.

“Bii kuro, ü lɔɔɔ ji ’dar rɔɔ u yege.” “Come tomorrow and see the defeated person.”

All the following are also adverbs. Manner adverbs tell how the action happens. Place adverbs tell the place of the action. Time adverbs tell the time of the action.

### Manner Adverbs

<table>
<thead>
<tr>
<th>Manner Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kinyɔr</td>
<td>slowly</td>
</tr>
<tr>
<td>mot mot</td>
<td>slowly</td>
</tr>
<tr>
<td>kap</td>
<td>bravely, openly</td>
</tr>
<tr>
<td>wal wal</td>
<td>strangely</td>
</tr>
<tr>
<td>rut</td>
<td>completely</td>
</tr>
<tr>
<td>ndukpu</td>
<td>shortly</td>
</tr>
<tr>
<td>ranga ranga</td>
<td>openly, transparently</td>
</tr>
<tr>
<td>rang</td>
<td>clearly, truly</td>
</tr>
<tr>
<td>ndola</td>
<td>raised</td>
</tr>
<tr>
<td>ngbili</td>
<td>silently</td>
</tr>
<tr>
<td>fila</td>
<td>quickly</td>
</tr>
<tr>
<td>rii</td>
<td>suddenly</td>
</tr>
<tr>
<td>lany</td>
<td>straight</td>
</tr>
<tr>
<td>jab jab</td>
<td>moderately</td>
</tr>
<tr>
<td>ruku ruku</td>
<td>completely, all</td>
</tr>
</tbody>
</table>

### Time Adverbs

<table>
<thead>
<tr>
<th>Time Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tin</td>
<td>today</td>
</tr>
<tr>
<td>kitin</td>
<td>today</td>
</tr>
<tr>
<td>kitin yen</td>
<td>now, at once</td>
</tr>
<tr>
<td>nyiwor</td>
<td>yesterday</td>
</tr>
<tr>
<td>mbuu</td>
<td>before</td>
</tr>
<tr>
<td>kicito</td>
<td>at once</td>
</tr>
<tr>
<td>rumo</td>
<td>already</td>
</tr>
<tr>
<td>yima</td>
<td>already</td>
</tr>
<tr>
<td>ngbi</td>
<td>forever</td>
</tr>
<tr>
<td>jeba</td>
<td>never, not at all</td>
</tr>
<tr>
<td>mba</td>
<td>short time, awhile</td>
</tr>
<tr>
<td>di cen</td>
<td>midday</td>
</tr>
<tr>
<td>ti</td>
<td>again, also</td>
</tr>
<tr>
<td>kuro</td>
<td>tomorrow</td>
</tr>
</tbody>
</table>

### Place Adverbs

<table>
<thead>
<tr>
<th>Place Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>yokɔ</td>
<td>outside</td>
</tr>
<tr>
<td>kán</td>
<td>here</td>
</tr>
<tr>
<td>kán</td>
<td>there</td>
</tr>
<tr>
<td>nege</td>
<td>far</td>
</tr>
<tr>
<td>bor</td>
<td>far</td>
</tr>
<tr>
<td>finy</td>
<td>down</td>
</tr>
<tr>
<td>mala</td>
<td>up</td>
</tr>
<tr>
<td>kaca</td>
<td>there</td>
</tr>
<tr>
<td>kurca</td>
<td>there</td>
</tr>
<tr>
<td>cen</td>
<td>behind, back</td>
</tr>
</tbody>
</table>

### Other Adverbs

<table>
<thead>
<tr>
<th>Other Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>no</td>
<td>only</td>
</tr>
<tr>
<td>fayba</td>
<td>indeed, truly, very much</td>
</tr>
<tr>
<td>'dagin</td>
<td>like this</td>
</tr>
<tr>
<td>adi</td>
<td>true</td>
</tr>
<tr>
<td>yo</td>
<td>just (emphasizes action)</td>
</tr>
<tr>
<td>'damani</td>
<td>like this</td>
</tr>
<tr>
<td>won</td>
<td>indeed</td>
</tr>
<tr>
<td>kicot</td>
<td>much, very</td>
</tr>
<tr>
<td>tundu</td>
<td>still, yet</td>
</tr>
<tr>
<td>ba</td>
<td>no, not</td>
</tr>
<tr>
<td>kende</td>
<td>alone, only</td>
</tr>
</tbody>
</table>

Adverbs can directly follow the verb, but can also be separated from the verb by a word or
phrase. In Tɔ 3-4, the prepositional phrase ri won bi men ‘at father and mother’ separates the adverb kicɔt ‘greatly’ from the verb reem ‘hurt’.

(Tɔ 3-4) (Separated)
Ciil’to ne reem ri won bi men kicɔt. The death of him greatly hurt at father and mother.

Most adverbs follow the verb, but some can sometimes come before the verb. In A&C 56, the adverb kinyɔrɔc ‘slowly’ comes before the verb abii ‘crawled’.

(A&C 56) (Before verb)
Kinyɔrɔc Combo abii mal tikor Afɔyo. Slowly Snail crawled before Hare.

Most adverbs can be used instead of wal wal ‘strangely’ or quickly ‘already’ in (1) or (2).

(1) Ye nà neeno wal wal. He sees strangely.
(2) Ye akaado fila fila. He passed by quickly.

Exercise 27

In the sentences below, underline all adverbs and the verbs they tell about. The first sentence has been done as an example.

(L&G 13-14)
. . ɲɔd nying ütuŋo, ka ku’dini bi ka ku’do
man ki ri Lɛc ni muuny ge rut yokɔ.
catching grasshoppers, maggots, and those fleas
on Elephant and completely swallow them.

(L&G 19-20)
Ná a ri mu kpɔ, yi ücaama ba,
Ná a ri kuna, caam na ruku ruku,
ü ka ügiira rɔk.
If it is while I am alive, you can’t eat me,
and if it is while I am dead, you can’t eat me all;
otherwise time will be overturned.

(A&C 16)
Yii’da kán, wee yiil’da yi kán
‘doon yiin adi ni go.”
Meet me here or let me find you here
so that reality will be known.

(A&C 17)
Ü giir ree kinyɔrɔc,
And he turned slowly,

(A&C 18)
Bii kuro, ü loɔɔ ji ’dar roo u yege.
Come tomorrow and see the defeated person.

(L&G 26-27)
Kuro ki turo, doomo caam cam,
Tomorrow in morning, wait to begin eating
loɔɔ ɲat man ni cii’do ’daar yege ki cam nii.
food to see who will defeat other in eating.

(A&C 39)
Ye mu cii’do bor ba, ye ni yiil’da Combo.
He did not go far (before) he found Snail.

(A&C 49)
Aji, cet yen kaad fila fila ’daman a wene?
Oh, how did this fence pass by quickly?

(Mudo 16-17)
Ná yi waaya go mɔkɔ ti,
If you say it again,
yi übeel’fiir miir miro kɔfiir go ba.
you will not live to regret it.
Verb Forms

In the lesson *Verbs*, we learned a verb describes an action, motion, state, change, or can be used as an equal sign between words. Most verbs have long (doubled) vowels such as /aa/ in /caam/ ‘eat’ or /oo/ in /too/ ‘die’.

There are several different ways to use each verb. These can be called verb forms. Some verb forms have added words (such as /ni/ ‘be’ in /ni loor/ ‘sees’), prefixes (such as /u/ ‘will’ in /uloor/ ‘sees’) or suffixes (such as /-a/ ‘surely’ in /loora/ ‘really sees’) used along with the verb. A prefix is letters attached to the beginning of a word. A suffix is letters attached to the end of a word.

Read each of the verb forms of /loor/ ‘see’ below. Look for differences in added words and prefixes and suffixes, and differences in meaning.

**Verb forms of /loor/ ‘see’**

<table>
<thead>
<tr>
<th>Complete</th>
<th>Dana /loor/ guk.</th>
<th>Person <em>saw dog</em>.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Incomplete</td>
<td>Dana /ni loor/ guk.</td>
<td>Person <em>sees dog</em>.</td>
</tr>
<tr>
<td>Continuous</td>
<td>Dana /nyika loor/ guk.</td>
<td>Person <em>was seeing dog</em>.</td>
</tr>
<tr>
<td>Habitual</td>
<td>Dana /na loor/ guk.</td>
<td>Person <em>sees dog (often)</em>.</td>
</tr>
<tr>
<td>Future</td>
<td>Dana /uloor/ guk.</td>
<td>Person <em>will see dog</em>.</td>
</tr>
<tr>
<td>Evidence</td>
<td>Dana /loora/ guk.</td>
<td>Person <em>really sees dog</em>.</td>
</tr>
<tr>
<td>Command</td>
<td>/loor/ guk!</td>
<td><em>See dog!</em></td>
</tr>
<tr>
<td>Derived intransitive</td>
<td>Dana /loor/.</td>
<td>Person <em>sees</em>.</td>
</tr>
<tr>
<td>Verbal noun</td>
<td>Dana /loor loro/.</td>
<td>Person <em>sees a seeing</em>.</td>
</tr>
</tbody>
</table>
In the following lessons, we will learn about each verb form, one at a time.

In the dictionary, verbs are listed in the incomplete form such as caam ‘eats’ after the helping verb ni or nà in (1-2).

(1) Ye ni caam go.  He eats it.
(2) Ye nà caam go.  He eats it (regularly).

How do we know if a word is a verb? Most verbs can add the prefix a- or ü- to the beginning. They can take the place of caam ‘eat’ in (3) or woot ‘arrive’ in (4).

(3) Ye a caam go.  He ate it.
(4) Ye ü woot.  He will arrive.

Complete

Complete verbs are used for actions that are finished and do not continue. Unlike incomplete verbs that happen over time, they show an action as a single unit. In stories, complete verbs are often used for actions that move the story forward. They can be used when reporting actions that happen in the past, or to confirm an action in the present or future. All complete verbs have the prefix a-.

In Tɔ 1, the complete verb atɔɔ ‘died’ with prefix a- is used for an action that moves the story along. The action happened in the past, before the story was told.

(Tɔ 1) (Past complete)
Nati nyicɔ ni koro afar waŋ go arew atɔɔ.  A young boy of twelve years died.

In L&G 28, the complete verb ayii ‘agree’ is used to confirm this action that happens in the present, at the time the words are being said.

(L&G 28) (Present complete)
Lee, “Ayii lanj cam kî, Gwenɔ.”  Elephant, “(I) agree to food competition, Hen.”

In L&G 15-16, the complete verb acaami ‘have eaten you’ is used to confirm this action will happen in the future, after the time of speaking.

(L&G 15-16) (Future complete)
Kendo ree kɔf nə we nə ya acaami yokɔ kî, yi übee’d ri mu kpɔ ‘dooŋ fiinja ki degi ba,  However, it is said that after I have eaten you, you will not be at alive so as to move around.

Exercise 28
Underline all complete verbs in the sentences below.

(L&G 31)
Elephant dreamed in his sleep that
Hen dug a hole under his feet and reached water.

(L&G 35)
From way of this hole, Hen pulled
a small snake and was swallowing it.

(Ta 3-4)
After the mourning until afternoon required by
the custom of the Bor people,
corpse was carried and buried in the ground.

(Ta 35)
The man remained on his mouth for a long time,
with saying not a word.

(A&C 53-54)
Hare made his last strength
to overtake Snail.

(A&C 57)
I defeated your head. Go on and eat your head,

(Mudo 54-55)
Sorrow covered them all and didn't know how to
convict a person such as Lion.

(Dak 13-14)
A little while after she had been released
this woman took a run out
and ran again to jump in the water.

(Dudu 8)
He lived with the sickness for many years,

(Dudu 35-36)
They both got lost in another world (their hearts)
thinking of many thoughts.

(Dudu 55-56)
Gwanya lived with Tico in way that was
better than their life before.

(G&D 9)
The man left and went for work as every time.

(Nyeta 28)
He arranged an agreement with his officer

(Nyeta 36)
She looked right and left
and did not see any person.

(Nyeta 37-38)
She pulled the robe over her head,
ka fìny məkə kpi yokə wiiy,  
ka nyi waŋə neeno ki kew gə.  
(A&U 9)

Ki cend gə arew kitin yen,  
ya acuung mac ti doka fiir toor kon, ü  
ükəə yon kwiri ni mu rɔɔmə wiiy na ba.  
(A&U 11-12)

Üŋəm amaago ükəə  
kuum ne ti kun 'dak.  
(A&U 17)

Ki ñey koro a'dek ki nat ba,  
ye acii'do foonj ree yokə.  

_covered all certain area leaving  
only a little space for her eyes to see between._

_With two times this now I lighted  
fire under cooker to make asida,  
that your hedgehog will not let me do it._

_Uŋəm caught the hedgehog  
and trapped him under a broken pot._

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

_Incomplete (Imperfective)_

Incomplete verbs are used for actions thought of as happening over time. It is like we are watching the action happen in a film. In stories, incomplete verbs are sometimes used for the main actions that move the story forward. They are used when reporting actions that already happened, actions that have not yet happened, and for unreal actions that will never happen. Incomplete verbs often have the incomplete helping verb _ni_ ‘is, be’ before it. But incomplete verbs can also occur without any helping verb. In the dictionary, verbs are listed in the incomplete form.

In _Nyeta_ 47, the incomplete verb _moon_ ‘refused’ is used for a past action that happened before the time of speaking.

(Nyeta 47) (Incomplete without helping verbs, for past and unreal future actions)

_Yi moon gə ra nyika  
fiir 'doonj caam wa gə ki ka jo woda.  
You refused it to me be because  
we, my friends, would eat it._

The incomplete verb _caam_ ‘would eat’ is used for an unreal action of the future. If _moon_ ‘refused’ did not happen, then _caam_ ‘eat’ would have happened. However, because _moon_ happened, _caam_ will never happen. We call this an _unreal_ action.

In _A&C_ 39, the incomplete verb _ni yiil'd_ ‘found’ has the incomplete helping verb _ni_ ‘is, be’. This verb is used for a main action that moves the story forward.

(A&C 39) (Incomplete with _ni_ for past action)

_Ye mu ciil'do bor ba, ye ni yiil'd Combo.  
He did not go far (before) he found Snail._

In _L&G_ 26-27, the incomplete verb _ni ciil'd 'daar_ ‘will go defeat’ has the incomplete helping verb _ni_ ‘is, be’ and is used for a future action that will happen after the time of speaking.
(L&G 26-27) (Incomplete with ni for future action)
Kuro ki turo, doomo caam cam,  
*Tomorrow in morning, (we) begin eating food*  
Loɔɔ ñat man ni cii'do 'daar yege ki cam ni.  
*to see who will go defeat other in eating.*

In *A&U*, ni ‘is, be’ comes before the incomplete verb ciiul ‘pay’. This verb is used as a negative command—an order to not do the action.

(A&U 25) (Incomplete with ni for negative command)
Dakɔ yoŋ kwiri nɔ nà ker ji nyobo.  
*That woman of yours is terribly lazy.*

Ni ciiul gifti ñeye ba.  
*Don’t pay things after her.*

Exercise 29

Underline all incomplete helping verbs ni ‘is, be’ and following incomplete verbs in the sentences below.

(L&G 1-2)
Ni cii’d Gwɛnɔ woot caam Lɛɛ,  
*When Hen arrived to eat Elephant,*  
ye ni kaado cii'do bee'do yi lum.  
*he left and went to stay in the bush.*

(L&G 11)
Ki mba nɔ ye acaam ka bɔk yat  
*In short while, he ate all leaves*  
mu nyik nut ni rut yokɔ.  
*of trees that were there be completely.*

(L&G 12-14)
Gwɛnɔ kar mɛrɛ nyika gool finy,  
*Hen in her place was scratching the ground,*  
kɛɛt kɔ naŋɔ, ka yugi,  
*overturning the dirt and the lice,*  
ŋɔd nying ūtuŋo, ka kuɗinĩ bi ka kuɗo  
*catching grasshoppers, maggots, fleas which*  
mɔni ki rir Lɛɛ ni muuny ge rut yokɔ.  
*man on Elephant swallowing all of them.*

(L&G 21)
Leeng kɔf kwara, Lɛɛ  
*Listen to my word, Elephant,*  
ya ni waay go yiŋi nii.  
*as I tell it to you.*

(L&G 25)
Yi ni lɔɔr na a 'da ji bot waŋ?  
*Do you see me as a foolish person?*

(Mudo 16)
Ni leenga gɔ ki ñey man nɔ jeba.  
*Never let me hear with after which never.*

(Mudo 42)
Ná ge nyika kwere, ge ni bee'd nyika  
*If they were his, they would remain*  
ti cɛɛnd dako caa kwere  
*under the legs of his cow*

(Mudo 73)
Ki toor kɔf yen finy  
*As soon as this word was spoken,*  
ka ley kpi ni kaado koog kog  
*all the animals went shouted,*

(Mudo 76)
Afɔyɔ ni tiin yide mal yi 'Dübor,  
*Hare raised his voice and said to Lion,*  
“Cɛt nɔ yi!”  
*“Dung are you!”*

(Dako 10-11)
Dako niyike gweey ne ni akuum  
*Woman that was being beaten promised*
Continuous helping verb

The continuous helping verb nyika or nyik ‘are, was, were’ shows an action that continues for some time. Nyika or nyik often comes before incomplete verbs but can also come before complete verbs. It is often used with past actions, but can also be used for future actions.

In L&G 8-9, nyika gool ‘was scratching’ has nyika ‘was’ before the incomplete verb gool
‘scratch’. **Nyika** shows the action **gool** continued for some time in the past and did not happen at once.

**(L&G 8-9) (Continuous past incomplete)**

Gwɛ nyika gool fîny kirkir, kirkir, ɛnɔd gifî toor kur cam ü toor kur kuc. **Hen** was scratching the ground kirkir, picking things, throwing direction left and direction right.

In **Tɔ 3-4**, **nyika atiiŋ** ‘was being carried’ has **nyika** ‘was’ before the complete verb **atiiŋ** ‘carried’. **Nyika** shows the action **atiiŋ** continued for some time in the past even though this action is thought of as a unit and as complete.

**(Tɔ 3-4) (Continuous past complete)**

Ki ney yak to ngbiŋ ki kpati ceŋ, yi gele ki Bor, **nyika atiiŋ** to ciil'do kuuny go yi finy lel. **After the mourning until afternoon required by the custom of the Bor people, corpse** was carried and buried in the ground.

In **Mudo 24-25**, **nyika ürɔɔmo** ‘would be able’ has **nyika** ‘would’ before the future verb **ürɔɔmo** ‘be able’. **Nyika** shows the action **ürɔɔmo** continues into the future.

**(Mudo 24-25) (Continuous future)**

Fîir, kata muno ki Êton nà rang kar go, a na **nyik ürɔɔmo** ki ŋɔl rɔf 'düüg nyitind caa ki Êton yîre? **Even though accusation of Hyena was straightforward, who would be able** with give the verdict to return the calves of Hyena to him?

Exercise 30

Underline all continuous helping verbs **nyika**, **nyik** ‘be, are, were’ and following verbs in the sentences below.

**(L&G 35)**

Ki yoor yi bur yen, Gwɛ ayuud nati tol ü ye **nyika muuny go.** **From way of this hole, Hen had pulled a small snake and** was swallowing it.  

**(Tɔ 14)**

Ü nyɔko nyik ba leeng ki ye ne ba. **And was no persons understand his behaviour.**

**(Tɔ 20-21)**

Ü nà bur nyika aroɔɔmo ki ɔɔb rɔk, ya nyik üfoodo ki go yi yîrwa kɔf kwiri. **And if a hole was able to open itself, I would fall into it because of your strong words.**  

**(A&C 15)**

Kɔf ki Combo nyika reem ri Afɔyo kicɔt. **The word of Snail was hurting Hare very much.**

**(Mudo 9-11)**

Üton bî baŋ ka kwinj ley man nyik bee'do kpɔkɔ ki kaŋ ayiin go ri adi 'Diibor gwar àr nà nyitind caa ki Êton. **Hyena and other wild animals that were living near to there, well knew Lion in truth took the calves of Hyena.**

**(Mudo 21-22)**

Yî dom ti rɔf, ka ley **In the beginning of the court session,**
mu jo bïïyo nyika bee'do ki finy ngbililii. (Mudo 36-37)
Ka ley nyika bee'do ki finy u di ge, ü wiy ge nyika ki ükuulo finy ki nyi kɔ. (Mudo 53)
Ka kɔ yen kpi, ka ley nyik ba laaï kɔf kew ri ge ba. (Dako 10)
Dicɔ nyika gweey cige. (Dako 13-14)
Ki mba, ki ñey nyika gweeny cïŋ re, dako yen agwaar ñwec mɔkɔ tï fiir ciid'o foodo yï ñi. (Dako 25)
Ka nyïkɔ man nyik yiiyo yï kɔf kwara . . (Dudu 6)
Wɔf ni ji cad, ki cige, nyika bɔɔdɔ tï yï finy yen. (Dudu 33-34)
Ìjet maad cay, ye nyika neeno bor yoko u mal. (G&D 18-19)
Ki jeg lam, nying acakir arew nyika kaado ciil'do yï tic. (Nyeta 42)
Dì kel ki Lingo nyika tool kur Ìjeya. (Nyeta 47)
Yi moon gɔ ra nyika fiir 'dooŋ caam wa gɔ ki ka jo woda. (A&U 30-31)
Ga far ki Ayaka nyika neeno but yoom kɔ ki nat, ü baŋ gɔ a but dunda ka tic faci ü kɔ njite fiir tuum ge kpi ba. (A&U 30-31)

animals that had come were sitting in silence.
Annimals were sitting silently and with their heads bowed for some time.
All this time, none of the animals were conversing among themselves.
A man was beating his wife.
In a little while after her hand was released, this woman dashed out and ran again to jump in the water.
Those people that were agreeing with my word,
A youth of merchant with his wife were also living in this place.
While drinking tea, he was looking as if very far off on up.
By good fortune, two policemen were passing by, going to work.
Gate of Lingo was opened towards Ìjeya.
You refused to give it to me be for so that we were going to eat it.
Thought of Ayaka was seeing peaceful time with child and its remainder is about many tasks of house and little time to finish them all.

Present helping verb

The present helping verb nà ‘is, be’ shows a present habitual action that happens regularly, or an action that will soon happen or recently happened. Nà only comes before incomplete verbs. Incomplete verbs without the present helping verb nà can be used for near future or recent past actions, but the present helping verb make this meaning clear.

In Tɔ 25, nà kïït rɔk ‘happen’ has the present helping verb nà ‘be’. This verb is used for a habitual action that occurs more than once and is still occurring at the time of speaking.
(Tɔ 25) (Present Habitual)  
Ka mare alak na kii ꦴ ꦴ ꦴ k ki ꦴ ꦴ ꦴ ꦴ tɔ.  There are amazing things happening at burial.

In Mudo 71, the incomplete verb nà ciiɗo ‘go’ with nà ‘be’ is used for an action that will soon happen.

(Mudo 71) (Near future)  
Ya nà ciiɗo fila fiir kii ꦴ ꦴ ꦴ  ꦴ ꦴ ꦴ.  I go to make  
may fi maa’d ki ne.  hot water to add for him.

In Mudo 71, the incomplete verb nà tɔɔ ‘cut’ with nà ‘be’ is used for an action that has just happened.

(Jeg 9) (Recent past)  
Ye nà tɔɔ kon fiy yok rumo, kuuru go.  She has just cut porridge, you wait for it.

Exercise 31

In the sentences below, underline all present helping verbs and the following incomplete verbs.

(Tɔ 27)  
Ye nà toor go u nyoka fiir maag  
danɔ man ciiɗo tɔɔ ꦴ ꦴ ꦴ ꦴ maŋ ꦴ ꦴ.  He throws it on people to catch  
someone who go die after that (buried) one.

(Tɔ 34-35)  
Nà dana abee’d ree kaade yok yî tɔ.  If the person shook himself out of the rope,  
Tɔ nà cuungo ü kaay nyi lete.  death will stand and bite his fingers.

(Tɔ 37)  
Bii ki ko kpi nà ya nà ciiɗo.  Come each time if I go.  
Beeɗi kpɔɔ ꦴ ꦴ ꦴ ki na.  Be near by me.

(A&C 35)  
Nà Afɔyɔ nà kaado ki buti,  
ná ye çoɔnda cut,  
(Dakɔ 10-11)  
Dakɔ nyike gweey ne ni akuum re we, ye nà ciiɗo neeg ree ki foodo yî fi yɔ.  
Woman that was being beaten promised him  
she would go kill herself by falling into water.

(Mudo 59)  
Ye nà biiyo kicito.  He will come soon.

(Jeg 7-8)  
Úcoda, beeɗ Jɔk ki ni bi nyitindi.  Ucoda, God be with you and your children.  
Wa nà ciiɗo fiir ka jog  
man ꦴ ꦴ ꦴ ꦴ ꦴ.  We must go because of the  
others who belong to us.

(Nyeta 14)  
Ya nà ciiɗo yiin go yî yoo kwara kenda.  I will try to find out about it my way instead.

(A&U 23-24)  
Nî ciiɗ Aŋɔm yiin go, ìŋɔm nà biiyo  
When Aŋɔm realised that ìŋɔm was
ci’i’do ki ka gifi net Ayaka, ye ni beeno
doom muun Ayaka yi nyego yi Üŋ, bringing the things to marry Ayaka,
she began accusing Ayaka to Üŋ, saying,

**Future prefix**

**Future verbs** have the prefix ü- ‘will’ and show a future action after the time of speaking.

In *Nyeta 66*, the future ü- prefix on übiyo ‘will come’ shows this action happens later, after the time of speaking.

**(Nyeta 66)**
Ya übiyo kuro kán yuu. *Tomorrow, I will come to you here.*

**Exercise 32**

Underline all verbs with the future prefix ü- ‘will’ in the sentences below.

(L&G 4)
Kew ka nin ci’i’do mal nĩ, ya ücaama yi. *In these coming days, I will surely eat you.*

(L&G 15-16)
Kendo rek kof ná we ná ya acaami yokो ki, yi übe’ed ri mu kpo’ doonj fiinjya ki degi ba. *However, it is said that after I have eaten you, you will not be at alive so as to move around.*

(L&G 19-20)
Ná a ri mu kpo, yi ücaama ba, *If it is while I am alive, you will not eat me, and if it is while I am dead, you can’t eat me all; otherwise time will be overturned.*
Ná a ri kuna, caam na ruku ruku, ü kɔ ügiira rɔk.

(L&G 39)
Ná ba, ya ücaama yi kar ge. *If you do not, I will eat you instead of them.*

(A&C 8-9)
Afょɔ, “Combo, Combo, ki ri bi baa tiŋm, ná yi’daara ya ki ḋwe, ya ücaama wiya.” *Hare said, “Snail, by father's head underground, if you defeat me in running, I will eat my head.”*

(A&C 20-21)
Afょɔ mu niind ki ’dűwor yoŋ ba, yĩ teer fay kof ki Combo we ye ü’daara ye ki ḋwe. *Hare not sleep with night, for thinking foolish talk with Snail that he would defeat him in race.*

(A&C 28-29)
'Dooŋa buiyo, ya üyii’di ki kpoɔ kán nɔ. *When I come, I will find you just near here.*

(A&C 30)
Afょɔ, ná yi tundu mu yii ba, tin yi üyiiwo. *Hare if you still are not convinced, today you will be convinced.*

(A&C 60)
mu caam wiye wee ücaama wiye ti ki ba. *Hare) not eaten his head, will not eat his head.*

(Mudo 16-17)
Ná yi waaya go mɔkɔ ti, *If you say it again*,

104
Evidence suffix

The evidence suffix –a ‘surely’ shows there is certainty or evidence for the action. The evidence suffix often comes on future verbs or on verbs in a condition. But it can also come on past verbs.

In L&G 4, the evidence suffix –a on ücaama ‘will surely eat’ shows the future action ücaam ‘will eat’ will happen for sure. There is no doubt.

(L&G 4) (Evidence for future action)
Kew ka nin ciid’do mal ní, ya ücaama yi. In these coming days, I will surely eat you.

In Mudo 16-17, the evidence suffix –a comes on the verb waaya ‘say’.

(Mudo 16-17) (Evidence for verb of condition)
Ná yi waayā go moko ti, yì übee’d fììr mìir mìro kòffìr go ba. If you say it again, you will not live to regret it.

This verb is in the condition clause ná yi waaya go moko ti ‘if you say it again’. This clause must first be true before the result clause yì übee’d fììr mìir mìro kòffìr go ba ‘you will not live to regret it’ can be true.
In *Dakɔ* 6-7, the evidence suffix -a comes on the verb *kaada* ‘surely went’ that is used for a past action.

*(Dakɔ 6-7) (Evidence for past action)*

Yï ceŋ mɔkɔ akel yì kɔ yong, ya agwaar ka bongu *kaada* cii’doo kulo lɔɔg ge.  

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

Exercise 33

Underline all verbs with the evidence suffix -a in the sentences below.

*(L&G 19-20)*

Ná a rí mu kpo, yi ücaama ba,  
Ná a rí kunu, caam na ruku ruku,  
ù ko igungira rɔk.  

*(L&G 39)*

Ná ba, ya ücaama yi kar ge.  
(Tɔ 15)

Yi ka ko mɔkɔ, ye waaya kɔf,  
“Gɔ abaaye!”  
(Tɔ 39)

Ná yi lɔɔra tɔnd tɔ cii’doo maag ŋuta,  
gweey gɔ yokɔ.  

*(A&C 9)*

Ná yi ’daara ya ki ŋweɛ, ya ücaama wiya.  

*(A&C 20-21)*

Afɔyɔ mu niind ki ’dúwor yøŋ ba, yi ɛɛ fay kɔf ki Combo we ye ü’daara ye ki ŋweɛ.  

*(A&C 35)*

Ná Afɔyɔ nà kaado ki buti,  
ñá ye cɔɔndə cut,  

*(A&C 60)*

mu caam wiye wε ücaama wiye tì kì ba.  

*(Dakɔ 35-36)*

Ka nyɔkɔ man nyik foonj maag  
ne acuung ki faar, mɔkɔ ba,  
nyɔkɔ nyik tikore ümaaga ye yɔɔ.  

*(Dudu 25-26)*

Foonj dawa yen, mɔkɔ ba gɔ kwaanya rɔk.  

*Kaam gɔ yíra a ji woda.*  

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

If it is while I am alive, you can't eat me, and if it is while I am dead, you can't eat me all; otherwise time will surely be overturned.

If you do not, I surely eat you instead of them.

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

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

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

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

If Hare is passing near by you and calls out, *(Hare) not eaten his head, will not eat his head.*

The people that were trying to catch her stopped and thought, perhaps people in front of them might catch her.

Try this medicine, perhaps it will help you.  

*Gives it to me be my friend.*
Command (Imperative) Verbs

Command verbs are used to order or command others to do something. Some commands are an incomplete verb without any helping verb, prefix, suffix, or pronoun. Other commands add a subject pronoun suffix –i ‘you (sg)’ or –u ‘you (pl)’. Weaker commands with the meaning ‘let us’ use derived intransitive verbs. Negative commands have the incomplete helping verb ni ‘is, be’ before the verb and the negative ba ‘not’ after the verb.

In A&C 18, the command bïï ‘come’ has no helping verb, prefix, suffix, or subject pronoun.

(A&C 18) (Command without pronoun)
Bïï kuro, ü looro ji ñar ño u yege. **Come and let us see** person defeating over others.

In A&C 18, the command looro ‘let us see’ is a derived intransitive verb used as a command.

In Dakɔ 32, the command maagu ‘catch’ has the subject pronoun suffix –u ‘you (pl)’ attached to the incomplete verb maag ‘catch’.

(Dakɔ 32) (Command with pronoun suffix)
Maagu ye, Maagu ye! **You catch** her, **you catch** her!”

In Dakɔ 34, the negative command ni maagu ba ‘don’t you catch’ has the incomplete helping verb ni ‘is, be’ before the verb and the negative ba ‘not’ after the verb.

(Dakɔ 34) (Negative command)
Ni maagu ye, ni maagu ye ba! Don't **you catch** her, don't **you catch** her!”

When reporting instead of commanding, the subject pronouns yi ‘you (sg)’ or wu ‘you (pl)’ come before the verb.

In Nyeta 56, the first two sentences are reported. These have the subject pronoun yi ‘you (sg)’ before the verb bïï ‘come’ and ba nindo ba ‘not sleep’.

(Nyeta 56) (Statement, statement, command)
Yi bïï nyika fiir nindo yi Lingo. **You had come** to sleep with Lingo.
Yi ba nindo ba. Düügi faci. **You will not sleep. You return** home.

The third sentence in Nyeta 56, is a command with the subject pronoun suffix –i ‘you (sg)’ on the verb 'düügi’ ‘you return’.

Exercise 34

In the sentences below, underline all command verbs and their subject pronouns, if any.

(L&G 21)
Listen to my word, Elephant,  
as I tell it to you.

Hen said, “Let us leave discussion without end.  
Tomorrow in morning, let us wait to begin eating  
food to see who will defeat other in eating.

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

Come each time I go.  
You be near by me.

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

Hare said, “Hey snail, you move out of my way  
with this slow walking of yours.”

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

Let us not argue an argument with now,  
let us see the actual outcome.

Hare, “Start to run. I am resting myself a little.

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

Never let me hear with after which never (again).

You shut your mouth about that word.

Let not person hear about this except God.

Try this medicine, perhaps it will help you.

You forgive bad word and evil action of me!

Feed and treat dog as something want in home.

You help me. I want to discover thing  
that dog wants to show me.

You stay near the house of Lingo.  
You do not go out until I come.
(Nyeta 51)
Kii\nt am\nt yo\nt u tarabija k\nt.

Put that carrier here on the table.

Transitive and intransitive verbs

Transitive verbs have an object that receives the action. Intransitive verbs do not have an object.

In (1), the noun object gu\nt ‘dog receives the action of the transitive verb al\xor ‘saw’.

| Transitive | (1) Ye al\xor gu\nt. He saw dog. |
| Intransitive | (2) Ye ab\ñ\nt k\nt. He came here. |

In (2), there is no object of the verb ab\ñ\nt ‘came’, but only the adverb k\nt ‘here’ that tells when this action happened.

Below are other transitive verbs.

Transitive verbs

| (L&G 6) | waay cer k\ñ | say real word | (Mudo 26) | caan k\ñf | line up words |
| (L&G 8) | gool finy | scratch ground | (Dudu 29) | fii foyo | do walking |
| (L&G 8) | ñ\ñ\nt’d gifi | cut thing | (Mudo 34) | tuum k\ñf | finish word |
| (L&G 9) | tiin wiye | raise his head | (Mudo 49) | raanj k\ñ | waste time |
| (L&G 9) | l\ñr Lec | see Elephant | (Mudo 53) | laa\ñ k\ñf | exchange words |
| (L&G 10) | caam bok | eat leaves | (Mudo 58) | ñ\ñ\ñ\ñ\ñ k\ñ | accompany time |
| (L&G 12) | k\ñ\ñ\ñ\ñ ka ny\ñr | overturn dirt | (Mudo 71) | kii\nt may fi | make hot water |
| (L&G 14) | muuny ge | swallow them | (Jeg 9) | too\ñ kon | cut porridge |
| (L&G 23) | \ñwoo\ñndi | deceive you | (Jeg 18) | kwaag ne | embrace him |
| (L&G 27) | 'daar yege | defeat others | (Dako 12) | 'dii\ñ\ñ ne | return her |
| (L&G 28) | ayii lanj | accept competition | (Dako 16) | teer far | think thought |
| (L&G 29) | yi\ñ’d G\ñwno | find Hen | (Dako 17) | mbuuc ny\ñk\ñ | tire out people |
| (L&G 31) | agool bur | dig hole | (Dako 24) | mbuu wu ye | you leave her |
| (L&G 31) | koow fi | reach water | (Dako 29) | coore | push her |
| (L&G 35) | ayuud tol | pull snake | (Dudu 5) | fuur w\ñr\ñ | cultivate cotton |
| (L&G 41) | baag cende | build his legs | (Dudu 8) | mook mok | get thin thinning |
| (L&G 43) | amaag Lec | catch Elephant | (Dudu 11) | tuu\ñ \ñ | treat sickness |
| (T\ñ 4) | kuuny go | bury it | (Dudu 15) | neeg ne | kill him |
| (T\ñ 5) | afiil to | lay corpse | (Dudu 20) | leer dudumaki | mix poison |
| (T\ñ 7) | gwaar ka yat | take trees | (Dudu 25) | foonj dawa | try medicine |
| (T\ñ 8) | kaam ne | take it | (Dudu 31) | ciig kiye | lock her ear |
| (T\ñ 26) | atuu\ñ’d d\ñ\ñ | tie end | (Dudu 37) | kwaal neon | steal glance |
| (T\ñ 18) | aco\ñ\ñ w\ñ\ñ\ñ | call his son | (Dudu 53) | leeny k\ñf | loose word |
| (T\ñ 38) | wiij yee | want behaviour | (G&D 2) | fida ge | train them |
Below are other intransitive verbs.

### Intransitive verbs

<table>
<thead>
<tr>
<th>(L&amp;G 2)</th>
<th>woot</th>
<th>arrive</th>
<th>(Mudo 54)</th>
<th>akuum</th>
<th>hide, covered</th>
</tr>
</thead>
<tbody>
<tr>
<td>(L&amp;G 5)</td>
<td>abû</td>
<td>come</td>
<td>(Mudo 57)</td>
<td>n’ìɗüi To</td>
<td>when Jackal returns</td>
</tr>
<tr>
<td>(L&amp;G 16)</td>
<td>übee’d</td>
<td>live, remain</td>
<td>(Mudo 67)</td>
<td>kuur</td>
<td>wait</td>
</tr>
<tr>
<td>(L&amp;G 16)</td>
<td>fiinja</td>
<td>ask</td>
<td>(Jeg 6)</td>
<td>yuum</td>
<td>rest</td>
</tr>
<tr>
<td>(L&amp;G 30)</td>
<td>ayeeŋ</td>
<td>challenged</td>
<td>(Dakɔ 5)</td>
<td>muul fi yen</td>
<td>this water crawled</td>
</tr>
<tr>
<td>(L&amp;G 31)</td>
<td>aleek</td>
<td>dreamed</td>
<td>(Dakɔ 23)</td>
<td>foor</td>
<td>jump, flee</td>
</tr>
<tr>
<td>(L&amp;G 33)</td>
<td>afœoc</td>
<td>awoke</td>
<td>(Dakɔ 38)</td>
<td>aneen</td>
<td>look</td>
</tr>
<tr>
<td>(Tɔ 1)</td>
<td>atœ</td>
<td>died</td>
<td>(Dakɔ 39)</td>
<td>baal</td>
<td>swing around</td>
</tr>
<tr>
<td>(Tɔ 2)</td>
<td>reem</td>
<td>hurt</td>
<td>(Dudu 17)</td>
<td>kweer re</td>
<td>refuse at him</td>
</tr>
<tr>
<td>(Tɔ 13)</td>
<td>abœød</td>
<td>be saved, live</td>
<td>(Dudu 28)</td>
<td>abuut</td>
<td>lay</td>
</tr>
<tr>
<td>(Tɔ 14)</td>
<td>leeng</td>
<td>understand</td>
<td>(Dudu 35)</td>
<td>aleenè</td>
<td>loose</td>
</tr>
<tr>
<td>(Tɔ 17)</td>
<td>giir</td>
<td>turn</td>
<td>(Dudu 45)</td>
<td>wœl</td>
<td>cough</td>
</tr>
<tr>
<td>(Tɔ 28)</td>
<td>nyee’nt</td>
<td>laugh</td>
<td>(Dudu 49)</td>
<td>yaak</td>
<td>cry</td>
</tr>
<tr>
<td>(Tɔ 28)</td>
<td>ñuur</td>
<td>grive</td>
<td>(Dudu 57)</td>
<td>amiir</td>
<td>be sorry</td>
</tr>
<tr>
<td>(A&amp;C 20)</td>
<td>niind</td>
<td>sleep</td>
<td>(G&amp;D 10)</td>
<td>awiil</td>
<td>forget</td>
</tr>
<tr>
<td>(A&amp;C 30)</td>
<td>yii</td>
<td>be convinced, agree</td>
<td>(Nyeta 9)</td>
<td>foog</td>
<td>be separate</td>
</tr>
<tr>
<td>(Mudo 28)</td>
<td>akaac</td>
<td>arose</td>
<td>(A&amp;U 6)</td>
<td>akaad ki bute</td>
<td>passed with near</td>
</tr>
</tbody>
</table>
Some verbs can be transitive or intransitive, depending on the sentence.

In *Mudo* 59-62, the verb *nyeet* ‘laughing’ has the object noun *nyeto* ‘laugh’. So *nyeet* is transitive in this sentence.

(Mudo 59-62) (Transitive)
Ge doom laaï kof kew ri ge ki *nyeet* *nyeto*.  *They began chatting together and laughing a laugh.*

However, in *Ta* 28-29, *nyeet* ‘laughing’ has no object. So *nyeet* is intransitive in this sentence.

(Ta 28-29) (Intransitive)
Ya ni *nyeet* wee nnuur a yoo nyik to teedi wee danço ni bee'd go ki rak yok'o yi bond to.  *I am laughing or grieving at way death is trying or person tries to shake or pull himself out of net of death.*

In only a few clauses, the object of transitive verbs follows a preposition. In *Dako* 12, the pronoun object *ne* ‘her’ immediately follows the transitive verb *diiug* ‘return’.

(Dako 12) (Object after verb–Common)
Ka co arem ti toke kaad maag ü *diiug* ne faci.  The men ran after her and caught her and *returned* her back home.

However, in *Dako* 15, the pronoun object *ne* ‘her’ of the transitive verb *diiug* ‘return’ follows the preposition *ki* ‘in’.

(Dako 15) (Object after preposition)
Ka nyok'a amaage *diiug* ki *ne* faci.  *The people caught her and returned her in home.*

Exercise 35

Underline all transitive verbs and their objects in the sentences below. Underline twice all intransitive verbs.

(L&G 15-16)
Kendo ree kof ná we ná ya acami yok'o kí, yi übee'd ri mu kpo 'doonj fiinja ki degi ba.  *However, after I have eaten you, you will not be at alive so as to ask with your mouth.*

(L&G 28)
Lec, “Ayiî lanj cam kí, Gwenz.”  *Elephant, “I agree to food competition, Hen.”*

(A&C 30)
Af'ya, ná yi tundu mu yii ba,  *Hare if you still are not convinced,*

(Mudo 12)
Fii Ûton, yi kukøn cen' afiînj 'Dübor,  *For Hyena had asked Lion on the first day,*

(Mudo 59)
Ge doom laaï kof kew ri ge ki *nyeet* *nyeto* .  *They began exchange words together and*
Derived intransitive (detransitive, antipassive) verbs

Derived intransitive verbs are made from transitive or intransitive verbs. They have no object and have the suffix –o or -ɔ. Derived intransitive verbs are used as weak commands with the meaning ‘let us’ [check foris other ways they are used].

In (1), the noun object guk ‘dog receives the action of the transitive verb alɔɔ ‘saw’. In (2), there is no object of the verb abii ‘came’.

![Table]

**The following are derived intransitive verbs that are made from transitive verbs.**

<table>
<thead>
<tr>
<th>Transitive verbs</th>
<th>Derived intransitive verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Mudo 59) nyet</td>
<td>laugh (T)</td>
</tr>
<tr>
<td>(A&amp;C 18) wiyi</td>
<td>leave (T)</td>
</tr>
<tr>
<td>(L&amp;G 28) ayii</td>
<td>accept, agree to (T)</td>
</tr>
<tr>
<td>(Mudo 17) miir</td>
<td>regret (T)</td>
</tr>
<tr>
<td>(Dako 12) 'düüg'</td>
<td>return (T)</td>
</tr>
<tr>
<td>(A&amp;U 9) acuung</td>
<td>light (T)</td>
</tr>
<tr>
<td>(A&amp;C 54) kaad Combo</td>
<td>pass Snail (T)</td>
</tr>
</tbody>
</table>

**The following are derived intransitive verbs that are made from intransitive verbs.**

<table>
<thead>
<tr>
<th>Intransitive verbs</th>
<th>Derived intransitive verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Dako 38) aneen</td>
<td>look (I)</td>
</tr>
<tr>
<td>(Mudo 74) neeno</td>
<td>see, look</td>
</tr>
</tbody>
</table>
For some derived intransitive verbs, there is no longer a transitive or intransitive form of that verb.

**Derived intransitive verbs**

<table>
<thead>
<tr>
<th>Verb vowel</th>
<th>Derived intransitive verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>o</td>
<td>boodo</td>
</tr>
<tr>
<td>e</td>
<td>nyeteo</td>
</tr>
<tr>
<td>i</td>
<td>cii'do</td>
</tr>
<tr>
<td>u</td>
<td>cuungo</td>
</tr>
<tr>
<td>a</td>
<td>kaado</td>
</tr>
<tr>
<td>q</td>
<td>fooyo</td>
</tr>
<tr>
<td>u</td>
<td>üüügo</td>
</tr>
<tr>
<td>a</td>
<td>muul</td>
</tr>
</tbody>
</table>

The derived intransitive suffix -o attaches to verbs with vowel -e or -o. The derived intransitive suffix -o attaches to verbs with other vowels.

Two or more verbs can come next to each other in the same clause. Often the first of these verbs is a derived intransitive verb such as cii'do 'go' or kaado 'went'.
Sometimes the noun *faci* ‘home’ or *kwot* ‘house’ or *far* . . . ‘place of’ are used as adverbs of place after a derived intransitive verb.

In very few sentences, a derived intransitive verb is used as a transitive verb and has an object.

Derived intransitive verbs can be used as weak commands with the meaning ‘let us’. In *L&G* 26-27, the derived intransitive verbs *wiiyo* ‘let us leave’ and *doomo* ‘let us wait’ are used as weak commands.

*Exercise 36*

Underline all derived intransitive verbs in the sentences below.
Let us not argue an argument with now, let us see the actual outcome.

Come to see the defeating person over others.

Hare if you still are not convinced, today you will be convinced.

My first work of Sudan after returning on road from Uganda was in Torit.

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

Verbal nouns

A verbal noun is a verb used as a noun. It can be a verb object, follow a preposition, or be used in other ways as a noun. All verbal nouns have a short vowel. Some verbal nouns have the suffix –o or -ɔ that is also used for derived intransitive verbs.

In L&G 26, the verbal noun yiyo ‘consent’ follows the prepositions ki ɲey ‘with after’.

(G&D 24) (Verbal noun after preposition)
Ki ɲey yiyo, di ndɔt ayɔɔb. After consent, they opened the door.

Yiyo comes from the verb yii ‘be convinced, agree’. The verb vowel ii becomes short i and it has the suffix –yo.

In L&G 26, the verbal noun cam ‘food’ is an object that receives the action caam ‘eating’. Cam has no suffix but has a short vowel.

(L&G 26) (Verbal noun as object)
Kuro ki turo, doomo caam cam. Tomorrow in morning, let us begin eating food.

Verbal nouns can come from transitive verbs (T), intransitive verbs (I) or derived intransitive verbs (D).

The following verbal nouns have a short vowel and the suffix –o or -ɔ. Some verbs with final vowel such as biì ‘come’ have the suffix –yo or -yɔ.

<table>
<thead>
<tr>
<th>Verbal noun with suffix –o or -ɔ</th>
<th>Original verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A&amp;C 42) tumo place of finishing competition</td>
<td>tuum end, finish (T)</td>
</tr>
<tr>
<td>(Mudo 17) miro sorrow, regret</td>
<td>miiro regret, have sorrow (D)</td>
</tr>
</tbody>
</table>
The following verbal nouns have a short vowel and no suffix.

<table>
<thead>
<tr>
<th>Verbal noun without suffix</th>
<th>Original verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Dudu 5) cad</td>
<td>caad sell (T)</td>
</tr>
<tr>
<td>(Dudu 16) far</td>
<td>faar think (T)</td>
</tr>
<tr>
<td>(Mudo 21) dom</td>
<td>doom begin, start (T)</td>
</tr>
<tr>
<td>(A&amp;U 26) tiŋ</td>
<td>tiŋ carry, raise (T)</td>
</tr>
<tr>
<td>(A&amp;C 50) ñweec</td>
<td>ñweec run (T)</td>
</tr>
<tr>
<td>(Nyeta 33) ñucc</td>
<td>ñucc smell, sniff (T)</td>
</tr>
<tr>
<td>(A&amp;C 58) fem</td>
<td>fem argue, discuss (T)</td>
</tr>
<tr>
<td>(A&amp;C 24) cak</td>
<td>caak start, begin (T)</td>
</tr>
<tr>
<td>(Nyeta 50) kac</td>
<td>kaac arouse, wake up (T)</td>
</tr>
<tr>
<td>(Mudo 34) way</td>
<td>waay speak (T)</td>
</tr>
<tr>
<td>(Dudu 14) kwan</td>
<td>kwaan read (T)</td>
</tr>
<tr>
<td>(Nyeta 55) cam</td>
<td>caam eat (T)</td>
</tr>
<tr>
<td>(Dudu 8) mok</td>
<td>mook make thin (T)</td>
</tr>
<tr>
<td>(Tɔ 3) yak</td>
<td>yak cry (I)</td>
</tr>
<tr>
<td>(L&amp;G 17) nɔɔ</td>
<td>nɔɔ have shame (I)</td>
</tr>
<tr>
<td>(A&amp;C 2) wot</td>
<td>woot arrive (I)</td>
</tr>
</tbody>
</table>

Exercise 37

Underline all verbal nouns in the sentences below.

(A&C 13) Ni femo fem ki di ko nɔ ko ba, Let us not argue an argument with now, lɔɔɔ ɡɔ yì gif man kii rɔ kɔ. let us (wait to) to see the actual outcome.

(A&C 35) Ná Afɔɔyɔ nà kaado ki buti, If Hare is passing near by you ná ye cóɔnd close cut, and calls a call,

(Mudo 59-62) Ġe doom laaĩ kɔf kew ri ge ki nyɛt nyɛɔ. They began chatting together and laughing laugh.
(Dudu 29)  
Ye fii foyo ba ngbiŋ ki turo.  
*He did not do a waking up until the morning.*

(Dudu 37-38)  
Kendo dako nyika kwaal neno re ki tәә fәә mu yï wi diәә yәә yen nәә gen.  
*But woman would steal glances at him, wondering thought that was in head of this man was.*

(G&D 24)  
Ki әә yiiyo, di ndәә ayәә.  
*After consent, they opened the door.*

**Transitive verbs with a general subject ‘they’ (passive)**

In reported sentences that are not commands, Belanda Bor can have a transitive verb without a mentioned subject. For this kind of verb, we can assume there is a general subject ‘they’ that does the action. Sometimes the subject is unknown and sometimes it is just unstated. Transitive verbs with a general subject are similar to passive sentences in English. For these verbs in Belanda Bor, the object can come before or after the verb. The subject can be unmentioned or stated in a following clause introduced by the equal sign verb a ‘is, be’ or nyika ‘was, were’.

In *Tәә* 5-6, the verb nyika afiil ‘were laying’ has no subject and has the object to ‘corpse’. So, we can assume there is a general subject ‘they’ who did this verb. In English, it can have the passive translation ‘the corpse was being laid’.

**(Tәә 5-6) (General subject)**  
**Nyika afiil** to yii lel.  
*(They) were laying* corpse in the grave.  
Ki kon caan ka yat di bur lel,  
*At time (they) line up* casket in hole of grave,  
nat yen ji to ni ni kaado kweәә rәә!  
*this child who was indeed dead began to sneeze!*

Also in *Tәә* 5-6, the verb can ‘line up’ has no subject and has the object ka yat ‘casket’. So, we can assume there is a general subject ‘they’ who did this verb. In English, it can have the passive translation ‘the casket is lined up’.

For some verbs without a subject, the subject is in a clause following the verb introduced by the equal sign verb a ‘is, be’.

In *Dudu* 25-26, the verb kaam ‘give’ has the object go (dawa) ‘it (medicine)’. The subject of kaam is in the following clause a ji woda ‘be my friend’ introduced by the equal sign a ‘is, be’.

**(Dudu 25-26)**  
Foonj dawa yen, mәә kәә go gәә kwaanya rәә.  
*Try this medicine, perhaps it will help you.*  
**Kaam** go yira a ji woda.  
*Give it to me be my friend.*

When the object of a verb without a subject is in focus (the most important word of the clause), it comes before the verb. Then, what the object is equal to can then come in a following clause introduce by the equal sign a ‘is, be’ or by nyika ‘was, were’ for clauses that are not equal to
the object.

In Nyeta 20-21, the object cam ‘food’ comes before the verb kaam ‘give’ with a general subject ‘they’.

(Nyeta 20-21)
Ki tinc ni ciid faci fiir cam cam bi kaam kar nin, cam kaam yire a nyukwan bok balo nyika gweno ba. When in the evening he went home to eat and to get some sleep, the food (they) give to him was a vegetable broth and was not chicken.

The following clause a nyukwan bok balo ‘was a vegetable broth’ with a ‘is, be’ shows what cam ‘food’ is equal to. The following clause nyika gweno ba ‘was not chicken’ with nyika ‘was, were’ shows what cam is not equal to.

Exercise 38

Underline all transitive verbs without a mentioned subject (‘passive’) in the sentences below.

(Tço 1-4)
Nati nyic ni koro afaar waŋ gɔ arew atcɔ. A young boy of twelve years died.
Ye nyika ren nat yi jo nyol ne. Cii’d to ne reem ri won bi men kicɔt.
Ki gyey yak to ngbiŋ ki kpati ceŋ, He was the only child of his parents. His death greatly hurt his father and his mother.
yi gele ki Bor, nyika atiŋ to After the mourning until afternoon required by cii’d do kuuny gɔ yi finy lel.
(Mudo 72)
Yi nà cet! Yii’d dicɔ nyɔol a ḋa?” the custom of the Bor people, corpse was carried You are dung! Man found giving birth is who?
(jeg 3)
Fiir kew ka gifi yiil’d u tum a lak leć, For among the things found on the hunt kic bi ka kun ley.
(Dako 13-14)
Ki mba, ki gyey nyika gweeny ciŋɔ re, A little while after she was released dakɔ yɛn agwaar ðewec this woman dashed out mako ti fiir cii’d do foodo yi fi.
(Dako 28)
Foode, moode wiį gɔ a ye. and ran again to jump in the water.

Derived verbs

The noun rɔk ‘body, self’ follows some verbs to make a verb with a new meaning. These are derived verbs.

In Mudo 71, the transitive verb kìit ‘make, do’ has the object may fi ‘hot water’.
(Mudo 71)
Ya nà ciil’dô fila fûr kûnt may fi. I am going to make hot water.

However, in Tɔ 24, râk ‘body, self’ follows the verb kûnt ‘make’ for a verb with a new meaning—kûnt râk ‘happen’.

(Tɔ 24)
Baba, ka gifî kûnt râk nî, Papa, these things that happen (lit. make self) are not way of me.

Exercise 39

Underline all derived verbs with râk ‘body, self’ in the sentences below.

(L&G 19-20)
Ná a ri mu kpɔ, yi ücaama ba, If it is while I am alive, you can't eat me,
Ná a ri kuna, caam na ruku ruku, and if it is while I am dead, you can't eat me all;
û kɔ ügiira râk. otherwise time will be overturned (lit. turn self)
(Tɔ 20-21)
Ü ná bur nyika arɔmɔ ki yɔɔ râk, And if a hole was able to open self, I would
ya nyik üfoodo ki gɔ yĩ yirwa kɔf kwiri. fall into it because of your strong word.
(Tɔ 25)
Ka mare alak nà kûnt râk ki kɔn kuuny tɔ. Are amazing things happen (lit.do self) at burial.
(A&C 22-23)
Ye acii’dô gwaare ka yege ka combo He went and gathered the other snails and
mɔko kaan ge ki ti bubɔkɔ ki ri yoo ɔweel hide them under leafy brush along road of race
nyik ciil’dô kûnt râk waŋ gɔ nî.
where running was to pass (lit. do self) through.
(Mudo 59-62)
Ge doom laaï kɔf kew ri ge ki nyetet nyɛta They began chatting together and laughing like
'da we biyo ni Afɔyɔ 'da may ɔɔŋ râk that coming of Hare bring strength scattering
keet ka lor, bɔlɔ bi nyobo yɔkɔ ti 'dend ri ge. fear, weakness, laziness from frail bodies.
(Dudu 25-26)
Foonj dawa yen, mɔko ba gɔ kwaanya rɔk. Try this medicine, perhaps it will help body.
Kaam gɔ yĩra a ji woda. It was given to me by my friend.
(Dudu 37-38)
Kendo dako nyika kwaal neno re ki Woman would steal glances at him, wondering
teer far mu yĩ wi diɔc yen nà gen thought that was in head of this man was
wee ye yiin nà gifî yen ji kît rɔk nî. and if he knew the thing that happen (do self).
(Nyeta 54)
Lingo mu wiij caam cam nyik ba, Lingo did not want to eat the food,
kendo ti ɔɔŋ râk, ye caaam gɔ. but being under force, he ate it.
Derivational words

There are several words that make new phrases from other words. These are called derivational words. Each derivational word is listed in the dictionary with dots ( . . . ) to show that they must be followed by another word. The new phrases made from these words are called compound phrases.

The ‘person’ derivational words ji and jo . . . change the verb liiny ‘fight’ into the person noun phrases ji liny ‘soldier’ and jo liny ‘soldiers’. The modifier derivational word mu . . . changes the noun kpo ‘life’ into the modifier phrase mu kpo ‘alive’. The ‘place’ derivational word kar . . . changes the verb nyɔɔw ‘buy’ into the location noun phrase kar nyɔɔw ‘market’. The ‘thing’ derivational word gi . . . changes the verb neeno ‘see’ into the tool noun phrase gi neeno ‘spectacles’. The ‘big’ derivational word ga . . . changes fi ‘water’ into the big noun phrase ga fi ‘ocean’. The ‘small’ derivational word nyi . . . changes lelo ‘stone’ into the small noun phrase nyi lelo ‘gravel’.

<table>
<thead>
<tr>
<th>Derivational word</th>
<th>Original noun</th>
<th>Compound phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Person noun phrase</td>
<td>ji/jo . . . person</td>
<td>liiny fight</td>
</tr>
<tr>
<td>Modifier phrase</td>
<td>kpo . . . that</td>
<td>kpo life</td>
</tr>
<tr>
<td>Location noun phrase</td>
<td>kar . . . place</td>
<td>nyɔɔw buy</td>
</tr>
<tr>
<td>Tool noun phrase</td>
<td>gi . . . thing</td>
<td>neeno see</td>
</tr>
<tr>
<td>Big noun phrase</td>
<td>ga . . . big</td>
<td>fi water</td>
</tr>
<tr>
<td>Small noun phrase</td>
<td>nyi . . . small</td>
<td>lelo stone</td>
</tr>
</tbody>
</table>

We now learn more about each of the derivational words and compound phrases.

Person noun phrases are people doing an action. They have the derivational word ji . . . ‘person’ for singular phrases and the derivational word jo . . . ‘people’ for plural phrases. All verbs in person noun phrases have a short vowel.

In (1), the singular person noun ji liny ‘soldier’ has the singular derivational word ji . . . ‘person’. In (2), the plural person noun jo liny ‘soldiers’ has the plural derivational word jo . . . ‘people’.

Singular person noun phrase | (1) Ye ǝdɔr ji liny. He saw a soldier.
Plural person noun phrase | (2) Ye ǝdɔr jo liny. He saw soldiers.

In (1-2), the verb liiny ‘fight’ is used as a noun, so the long vowel ii of liiny ‘fight’ becomes short in ji liny/ jo liny ‘soldier/soldiers’.

Just like other nouns, person noun phrases can be subjects, objects, possessor nouns, possessed nouns and be introduced by prepositions.

In Tɔ 2, the person noun phrase jo nyɔɔl ‘parent’ is possessed by the pronoun ne ‘his’ and introduced by the possessor preposition yf ‘of’.
Other person noun phrases are shown below. Person nouns are often made from verbs, but can also be made from other nouns or from modifiers.

<table>
<thead>
<tr>
<th>Original word</th>
<th>Person noun phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>nyɔɔl</td>
<td>ji nyɔl, jo nyɔl, parent</td>
</tr>
<tr>
<td>wodo</td>
<td>ji wodo, jo wodo, friend</td>
</tr>
<tr>
<td>ciir</td>
<td>ji ciir, jo ciir, judge (noun)</td>
</tr>
<tr>
<td>'ɔɔl</td>
<td>ji 'ɔɔl, jo 'ɔɔl, officer</td>
</tr>
<tr>
<td>liiny</td>
<td>ji liiny, jo liiny, soldier</td>
</tr>
<tr>
<td>caad</td>
<td>ji cad, jo cad, merchant, trader</td>
</tr>
<tr>
<td>gifii</td>
<td>ji coy 'dak, jo coy 'dak, potter</td>
</tr>
<tr>
<td>fur</td>
<td>ji fur fodo, jo fur fodo, farmer</td>
</tr>
<tr>
<td>fodo</td>
<td></td>
</tr>
<tr>
<td>gweey</td>
<td>ji gwey bul, jo gwey bul, drummer</td>
</tr>
<tr>
<td>bul</td>
<td></td>
</tr>
<tr>
<td>maad</td>
<td>ji mad kɔŋɔ, jo mad kɔŋɔ, drunkard, drinker</td>
</tr>
<tr>
<td>kɔŋɔ</td>
<td></td>
</tr>
<tr>
<td>maag</td>
<td>ji mag reyo, jo mag reyo, fisherman</td>
</tr>
<tr>
<td>reyo</td>
<td></td>
</tr>
<tr>
<td>nüi'd kɔf</td>
<td>ji nüi'd kɔf, jo nüi'd kɔf, teacher</td>
</tr>
<tr>
<td>kɔf</td>
<td></td>
</tr>
<tr>
<td>nyi dak</td>
<td>ji nyi dak, jo nyi dak, talkative person</td>
</tr>
<tr>
<td>(plural)</td>
<td></td>
</tr>
<tr>
<td>mouth</td>
<td></td>
</tr>
<tr>
<td>to cɛlɔ</td>
<td>ji to cɛlɔ, jo to cɛlɔ, lame person</td>
</tr>
<tr>
<td>'ɔl</td>
<td></td>
</tr>
<tr>
<td>'di cuny</td>
<td>ji 'di cuny, jo 'di cuny, greedy person</td>
</tr>
<tr>
<td>cuny</td>
<td></td>
</tr>
<tr>
<td>nyaar</td>
<td>ji nyar ŋut ley, jo nyar ŋut ley, butcher</td>
</tr>
<tr>
<td>ŋut ley</td>
<td></td>
</tr>
<tr>
<td>caam</td>
<td>ji cam, jo cam, cannibal</td>
</tr>
<tr>
<td>nyukwaŋ danɔ</td>
<td></td>
</tr>
<tr>
<td>nyukwaŋ</td>
<td></td>
</tr>
<tr>
<td>danɔ</td>
<td></td>
</tr>
</tbody>
</table>

Modifier phrases describe a noun or follow a preposition. They have the derivational word mu . . . 'that'. They can be used as a modifier describing a noun, or as a noun introduced by a preposition.
In *Mudo 55-56*, the modifier phrase *mu jaar* ‘straight’ is used as a modifier describing the noun *yɔɔ* ‘way’.

(Mudo 55-56) (Modifier describing noun)

For person who condemned in his word
kata gɔ a yi yɔɔ *mu jaar*,
übɔɔd 'dooŋ miire miro ba.

For even though it be in way *that* straight,
won’t live old to regret it.

In *L&G 19*, the modifier phrase *mu kpɔ* ‘alive’ is used as a noun introduced by the preposition *ri* ‘at, with’.

(L&G 19) (Noun introduced by preposition)

Will it be with *alive* or with my death?

Other person modifier phrases are shown below. Modifier phrases can be made from nouns, verbs or adjectives.

<table>
<thead>
<tr>
<th>Original word</th>
<th>Modifier phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>kpɔ life (n)</td>
<td>(L&amp;G 19) <em>mu kpɔ alive</em></td>
</tr>
<tr>
<td>jaar be clear, correct (v)</td>
<td>(Mudo 55) <em>mu jar right, correct</em></td>
</tr>
<tr>
<td>mgbe red (adj)</td>
<td><em>mu mgbe red</em></td>
</tr>
<tr>
<td>buu white (adj ?)</td>
<td><em>mu buu white</em></td>
</tr>
</tbody>
</table>

Location noun phrases are a verb or other word used as a location noun or action noun. They have the derivational word *kar . . .* ‘place’.

In *Nyeta 24-25*, the location phrase *kar nin* ‘sleeping mat’ is a noun object of the verb *adool* ‘rolled’. In this phrase, the derivational word *kar . . .* ‘place’ makes the noun *nin* ‘sleep’ become a place of sleeping—a mat.

(Nyeta 24-25) (location noun)

He ate and silently rolled his sleeping mat.

In *Nyeta 20*, the location phrase *kar nin* ‘sleep’ is a noun object of the verb *kaam* ‘get’. In this phrase, the derivational word *kar . . .* ‘place’ makes the noun *nin* ‘sleep’ become the action noun sleeping.

(Nyeta 20) (action noun)

When in the evening
he went home to eat and to get sleep.

Other location noun phrases are shown below.

<table>
<thead>
<tr>
<th>Original word</th>
<th>Location noun phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
</tbody>
</table>

122
Tool noun phrases are a verb or other word used as a tool noun. They have the derivational word \( \text{gi} \ldots \) which comes from \( \text{gifi} \) ‘thing’.

In \( A&U \ 21-22 \), the tool phrase \( \text{ka gi nyɔm} \) ‘marriage things’ is a noun object of the verb \( \text{biiye} \) ‘he brings’. In this phrase, the derivational word \( \text{gi} \ldots \) ‘thing’ makes the verb \( \text{nyɔom} \) ‘marry’ become a tool—dowry.

\( (A&U \ 21-22) \)

\text{Kendo ná ñɔom wiija ye ri dako, biiye ki kwer bi baŋ ka gi nyɔom.} \quad \text{However, if ñɔom wants her as a wife, he would then bring hoes and other marriage things.}

Other tool noun phrases are shown below.

<table>
<thead>
<tr>
<th>Original word</th>
<th>Tool noun phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>nyɔom</td>
<td>marry (v)</td>
</tr>
<tr>
<td>gi nyɔom</td>
<td>ka gi nyɔom</td>
</tr>
<tr>
<td>gi ciŋ</td>
<td>ka gi ciŋ</td>
</tr>
<tr>
<td>gi kic</td>
<td>ka gi kic</td>
</tr>
<tr>
<td>gi nenɔ</td>
<td>ka gi nenɔ</td>
</tr>
<tr>
<td>gi jal fi</td>
<td>ka gi jal fi</td>
</tr>
<tr>
<td>gi lɔr waŋ</td>
<td>ka gi lɔr waŋ</td>
</tr>
<tr>
<td>gi ti kic</td>
<td>ka gi ti kic</td>
</tr>
</tbody>
</table>
Big noun phrases are the same as other nouns, but are bigger in some way. These have the derivational word **ga** ‘big’. **Ga** comes before a noun to mean a bigger one of that noun.

In *Mudo 20*, the noun **gbiya** ‘chief’ has the derivational word **ga** ‘big’ and is used as a bigger of the same noun—**ga bïya** ‘great chief’.

**(Mudo 20)**
Lèc nyïka **ga gbiya** ki ka ley. *Elephant was the great chief of animals.*

Other big noun phrases are shown below.

<table>
<thead>
<tr>
<th>Original noun</th>
<th>Big noun phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>nam</strong> river</td>
<td><strong>ga nam</strong> ka <strong>ga nam</strong> big river</td>
</tr>
<tr>
<td><strong>lor</strong> ? fear</td>
<td><strong>ga lor</strong> ka <strong>ga lor</strong> big fear</td>
</tr>
<tr>
<td><strong>gbiya</strong> chief</td>
<td><strong>ga gbiya</strong> ka <strong>ga gbiya</strong> big chief</td>
</tr>
<tr>
<td><strong>kal</strong> ? town</td>
<td><strong>ga kal</strong> ka <strong>ga kal</strong> capital city</td>
</tr>
<tr>
<td><strong>kɔ</strong> time</td>
<td><strong>ga kɔ</strong> ka <strong>ga kɔ</strong> big time</td>
</tr>
<tr>
<td><strong>far</strong> ? thought</td>
<td><strong>ga far</strong> ka <strong>ga far</strong> big thought</td>
</tr>
<tr>
<td><strong>fàlà</strong> knife</td>
<td><strong>ga fàlà</strong> ka <strong>ga fàlà</strong> sword</td>
</tr>
<tr>
<td><strong>fi</strong> water</td>
<td><strong>ga fi</strong> ka <strong>ga fi</strong> ocean, big river</td>
</tr>
<tr>
<td><strong>fɔkɔ fi</strong> gourd of water</td>
<td><strong>ga fɔkɔ fi</strong> ka <strong>ga fɔkɔ fi</strong> jug</td>
</tr>
<tr>
<td><strong>tɔf yat</strong> shade tree (adj, noun)</td>
<td><strong>ga tɔf yat</strong> ka <strong>ga tɔf yat</strong> big shade tree</td>
</tr>
<tr>
<td><strong>nyi tɔl</strong> end of rope (der, noun)</td>
<td><strong>ga nyi tɔl</strong> ka <strong>ga nyi tɔl</strong> big end of rope</td>
</tr>
</tbody>
</table>

Small noun phrases are similar to other nouns but smaller in some way. These have the derivational word **nyi** ‘little’. **Nyï** comes before a noun to mean a smaller, younger, fewer or less of that noun.

In *Tɔ 34-35*, the noun **let** ‘finger’ has the derivational word **nyi** ‘little’ and is used as a smaller of the same noun—**nyi let** ‘little finger’.

**(Tɔ 34-35)**
Nà dàna abee'd ree kaade yokɔ yì tɔl. *If the person shook himself out of the rope,*
Tɔ nà cuungo ü kaay **nyi lete.** *death will stand and bite his little finger.*

The derivational word **nyi** ‘little’ in words like **nyi let/ka nyi let** ‘little finger/little fingers’ should not be confused with the plural word **nyi** in words like **waya/nyi waya** ‘father’s sister/father’s sisters’.

Other small noun phrases are shown below.
<table>
<thead>
<tr>
<th>Original noun</th>
<th>Small noun phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td>cam</td>
<td>food (L&amp;G 5)</td>
</tr>
<tr>
<td>tol</td>
<td>rope (Tɔ 26)</td>
</tr>
<tr>
<td>kɔ</td>
<td>time (Mudo 37)</td>
</tr>
<tr>
<td>gifì</td>
<td>thing (Jeg 22)</td>
</tr>
<tr>
<td>mac</td>
<td>fire (Nyeta 58)</td>
</tr>
<tr>
<td>kog?shout (Nyeta 44)</td>
<td>nyi kog</td>
</tr>
<tr>
<td>kɔfwords (Nyeta 4)</td>
<td>nyi kɔf</td>
</tr>
<tr>
<td>kɔfwords (A&amp;U 11)</td>
<td>nyi kɔf</td>
</tr>
<tr>
<td>ticwork (A&amp;U 5)</td>
<td>nyi tic</td>
</tr>
<tr>
<td>letehis finger (Tɔ 35)</td>
<td>nyi lete</td>
</tr>
<tr>
<td>waŋeyes (Nyeta 38)</td>
<td>nyi waŋ</td>
</tr>
<tr>
<td>kawbelt</td>
<td>nyi kaw</td>
</tr>
<tr>
<td>kɔbɔchain?</td>
<td>nyi kɔbɔ</td>
</tr>
<tr>
<td>kic honey</td>
<td>nyi kic</td>
</tr>
<tr>
<td>loŋọtesticle</td>
<td>nyi loŋọ</td>
</tr>
<tr>
<td>lelọstone, rock</td>
<td>nyi lelọ</td>
</tr>
<tr>
<td>waŋeyes</td>
<td>nyi waŋ</td>
</tr>
<tr>
<td>kalgroundnut (Nyeta 38)</td>
<td>nyi kand cɛlɔ</td>
</tr>
<tr>
<td>cɛlɔleg</td>
<td></td>
</tr>
<tr>
<td>miyomother (Nyeta 2)</td>
<td>nyi miyo</td>
</tr>
<tr>
<td>wurofather (Nyeta 9)</td>
<td>nyi wuro</td>
</tr>
</tbody>
</table>

We have the following spelling rule for short vowels in compound noun phrases:

**Noun vowel spelling rule**: Write all verbs in compound noun phrases with a short vowel.

<table>
<thead>
<tr>
<th>Original verb</th>
<th>Compound person noun phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>liiny fight (v)</td>
<td>ji liiny</td>
</tr>
<tr>
<td>nyɔw buy (v)</td>
<td>kar nyɔw</td>
</tr>
<tr>
<td>nyɔm marry (v)</td>
<td>gi nyɔm</td>
</tr>
</tbody>
</table>

We have the following spelling rule for derivational words:

**Derivational words spelling rule**: Write derivational words as separate words:

<table>
<thead>
<tr>
<th>Derivational word</th>
<th>Original word</th>
<th>Compound phrases</th>
</tr>
</thead>
<tbody>
<tr>
<td>ji...person</td>
<td>liiny fight</td>
<td>ji liiny jiliny soldier</td>
</tr>
</tbody>
</table>
In the lines below, **underline** all derivational words and the compound phrases introduced by them.

(L&G 19)
Ri **mu kpɔ** wee ri kuna?
Ná a ri **mu kpɔ**, yi ücaama ba.

(L&G 25)
Yi ni loər na a 'da ji bot wàŋ?

(L&G 29-30)
Ní woot dí ceŋ, Lec
ayeęn kaade ti ga tof yat,

(Mudo 26)
Yi ko yoŋ, to ná ki ga nyi tɔl
tuud dɔɔ go ri 'dɔ'dɔ.

(Mudo 36-37)
Ka ley nyika bee'do ki finy u di ge,
ü wiy ge nyika ki ükuulo finy ki nyi kɔ.

(Mudo 55-56)
Füir yi ji cir raf yi kɔf kwere,
kata go a yi yɔɔ mu jaar,
übaçd 'doonj miire miro ba.

(Jeg 14-15)
Ji woda, njuku gifi man tikori

(Jeg 22)
Úcin amiir ki nin a'dek ki
cam nyi gifi mɔko ba.

(Dako 2)
Kukɔŋ tic kwara yi Sudan ki nẹy 'diiügo ki
yoor Uganda nyka yi Torit,
itin yen ga kal ni serig Istɛwiyo.

(Dudu 2)
Jo finy yoŋ cɔɔnd ri ka Madi
nyika jeg nyoŋkɔ.

(Dudu 31)
Kaac ciit'do ciig kiye ri ji fare,
ye atɔɔ wee ki ri mu kpɔ ne.

(Nyeta 4)

**Exercise 40**

In the lines below, **underline** all derivational words and the compound phrases introduced by them.

**Will it be** that **I am alive or my death?**
If it is **that I am alive**, you can't eat me.

Do you see me as a foolish person?

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

At that time, death is with end (big small rope)
tying a knot with a loop.

Annimals sitting silently (under their mouthes)
and with their heads bowed for little time.

For person who condemned in his word
even though it be in way that straight,
won't live old to regret it.

My friend, that thing ready before you

Ucin was in real agony for three days
not eating any certain thing at all.

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

These inhabitants called at Ma’di
were good people.

(Woman) would pin ear to (inspect) her husband
if he were dead or that he alive.
There are eight words that make new noun phrases from other nouns. These are called classifiers. The new phrases are called compound noun phrases. Each classifier is listed in the dictionary with dots ( . . . ) to show that they must be followed by another word.

The classifier far . . . ‘place’ changes akim `doctor’ into far akim `hospital’. Other classifiers below change other nouns into new compound noun phrases.

<table>
<thead>
<tr>
<th>Classifier</th>
<th>Original word</th>
<th>Original noun</th>
<th>Classifier noun phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>far . . .</td>
<td>place</td>
<td>faci house (n)</td>
<td>akim doctor</td>
</tr>
<tr>
<td>ti . . .</td>
<td>under</td>
<td>ti under (prep)</td>
<td>ba'd arm</td>
</tr>
<tr>
<td>di . . .</td>
<td>at</td>
<td>di at (prep)</td>
<td>fi water</td>
</tr>
<tr>
<td>di . . .</td>
<td>language</td>
<td>dak mouth (n)</td>
<td>Bor Bor person</td>
</tr>
<tr>
<td>di . . .</td>
<td>part</td>
<td>di ?</td>
<td>fàlà knife</td>
</tr>
<tr>
<td>fu . . .</td>
<td>area</td>
<td>fu ?</td>
<td>Runga Zande person</td>
</tr>
<tr>
<td>mi . . .</td>
<td>mother</td>
<td>miyo mother (n)</td>
<td>faci house</td>
</tr>
<tr>
<td>ü-</td>
<td>on</td>
<td>u on (prep)</td>
<td>kwọt house</td>
</tr>
</tbody>
</table>

We now learn more about each of the classifiers and classifier noun phrases.

---

Compare with Heyking (2013:53-64)

127
The classifier *far*. . . ‘place’ comes from the noun *faci* ‘house’. This classifier has the plural form *finying* ‘places’. These classifiers come before a noun to make a noun phrase that means ‘place’ or ‘home’ of the noun.

<table>
<thead>
<tr>
<th>Original word</th>
<th>Classifier noun phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td>Üca</td>
<td>man’s name</td>
</tr>
<tr>
<td>kore</td>
<td>his in-law</td>
</tr>
<tr>
<td>Lingo</td>
<td>man’s name</td>
</tr>
<tr>
<td>Nyeta</td>
<td>man’s name</td>
</tr>
<tr>
<td>Uŋom</td>
<td>man’s name</td>
</tr>
<tr>
<td>abuna</td>
<td>priest</td>
</tr>
<tr>
<td>akim</td>
<td>doctor</td>
</tr>
</tbody>
</table>

The classifier *ti*. . . ‘under’ comes from the preposition *ti* ‘under’. It comes before a noun to make a noun phrase that means ‘under’ the noun.

<table>
<thead>
<tr>
<th>Original word</th>
<th>Classifier noun phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td>kɔ</td>
<td>time</td>
</tr>
<tr>
<td>ba’d</td>
<td>arm</td>
</tr>
<tr>
<td>yit</td>
<td>shoulder?</td>
</tr>
<tr>
<td>tuk</td>
<td>?</td>
</tr>
<tr>
<td>ba’d</td>
<td>arm</td>
</tr>
<tr>
<td>ciŋ</td>
<td>hand</td>
</tr>
</tbody>
</table>

The classifier *di*. . . ‘at’ comes from the preposition *di* ‘at’.

<table>
<thead>
<tr>
<th>Original noun</th>
<th>Classifier noun phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td>fi</td>
<td>water</td>
</tr>
<tr>
<td>kel</td>
<td>fence</td>
</tr>
<tr>
<td>ndst</td>
<td>door</td>
</tr>
<tr>
<td>ütem</td>
<td>trick</td>
</tr>
</tbody>
</table>

The classifier *di*. . . ‘language’ comes from the noun *dak* ‘mouth’.

<table>
<thead>
<tr>
<th>Original noun</th>
<th>Classifier noun phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td>Bor</td>
<td>Bor person</td>
</tr>
</tbody>
</table>

The classifier *dĩ*. . . ‘part’ comes before a noun to make a noun phrase that means a part of the noun.
The classifier **fu** . . . ‘area, tribe’ makes a noun phrase that means the area or tribe of the noun.

The classifier **mi** . . . ‘mother’ comes from the noun **miyo** ‘mother’.

The classifier **ü**- ‘on’ comes from the preposition **u** ‘on, over’.

We have the following spelling rule for classifiers:

**Classifier spelling rule**: Write all classifiers except **ü**- ‘on’ as separate words.

**Exercise 41**

In the lines below, underline all classifier words and the compound noun phrases introduced by
Other Compound Phrases

A **compound phrase** is two or more words joined together to have a new meaning. The compound phrase has a different meaning than either of the two original words. In the past two lessons, we have learned about compound phrases made by derivational words and classifiers. The compound phrases in this lesson are made from other words.

The following are compound words, most of which are made of two nouns. Changes to a modified form are shown in **bold**. Some compound words are made of a verb and noun. All verbs in a compound noun phrase are changed to a short vowel.

<table>
<thead>
<tr>
<th>Original word</th>
<th>Original word</th>
<th>Compound phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Food of midday with all time be for me.
We have the following spelling rule for short vowels in compound noun phrases:

**Noun vowel spelling rule**: Write all verbs in compound noun phrases with a short vowel.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Vowel</th>
<th>Bongo</th>
<th>Bongo pers</th>
<th>English</th>
<th>Bongo pers</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Noun</td>
<td>Vowel</td>
<td>Bongo</td>
<td>Bongo pers</td>
<td>English</td>
<td>Bongo pers</td>
<td>English</td>
</tr>
<tr>
<td>ba'd</td>
<td>arm</td>
<td>Bongo</td>
<td>Bongo pers</td>
<td>ba'd bongo</td>
<td>ba'd bongo</td>
<td>sweet potato</td>
</tr>
<tr>
<td>ba'd</td>
<td>arm</td>
<td>yat</td>
<td>tree</td>
<td>ba'd yat</td>
<td>ba'd yat</td>
<td>branch</td>
</tr>
<tr>
<td>boy</td>
<td>net</td>
<td>ütem</td>
<td>spider</td>
<td>boy ütem</td>
<td>ba'oy ütem</td>
<td>spider web</td>
</tr>
<tr>
<td>cam</td>
<td>food</td>
<td>turo</td>
<td>morning</td>
<td>camb turo</td>
<td>ka camb turo</td>
<td>breakfast</td>
</tr>
<tr>
<td>dico</td>
<td>man</td>
<td>caa</td>
<td>cow</td>
<td>dico caa</td>
<td>ka co caa</td>
<td>bull</td>
</tr>
<tr>
<td>fàlà</td>
<td>knife</td>
<td>dakô</td>
<td>woman</td>
<td>fand dakô</td>
<td>ka fand dakô</td>
<td>kitchen knife</td>
</tr>
<tr>
<td>gara</td>
<td>bell</td>
<td>ndot</td>
<td>door</td>
<td>gara ndot</td>
<td>ka gara ndot</td>
<td>doorbell</td>
</tr>
<tr>
<td>got</td>
<td>hill</td>
<td>kuyo</td>
<td>sand</td>
<td>got yì kuyo</td>
<td>ka got yì kuyo</td>
<td>sand dune</td>
</tr>
<tr>
<td>kɔ</td>
<td>time</td>
<td>kec</td>
<td>hunger</td>
<td>kek kec</td>
<td>ka kek kec</td>
<td>famine</td>
</tr>
<tr>
<td>kur</td>
<td>side</td>
<td>kàfa</td>
<td>table</td>
<td>kura kàfa</td>
<td>ka kura kàfa</td>
<td>sparrow bird</td>
</tr>
<tr>
<td>kwot</td>
<td>house</td>
<td>winy</td>
<td>bird</td>
<td>kwot winy</td>
<td>ka kwot winy</td>
<td>nest</td>
</tr>
<tr>
<td>kwiny</td>
<td>animal</td>
<td>faci</td>
<td>home</td>
<td>kwiny faci</td>
<td>ka kwiny faci</td>
<td>domestic animal</td>
</tr>
<tr>
<td>lak</td>
<td>tooth</td>
<td>lec</td>
<td>elephant</td>
<td>lak lec</td>
<td>ka lak lec</td>
<td>tusk</td>
</tr>
<tr>
<td>leb</td>
<td>tongue</td>
<td>mac</td>
<td>fire</td>
<td>leb mac</td>
<td>ka leb mac</td>
<td>flame</td>
</tr>
<tr>
<td>met</td>
<td>joy</td>
<td>kof</td>
<td>word</td>
<td>met kof</td>
<td>ka met kof</td>
<td>opportunity</td>
</tr>
<tr>
<td>rec</td>
<td>badness</td>
<td>cuny</td>
<td>liver</td>
<td>rec cuny</td>
<td>ka rec cuny</td>
<td>jealousy</td>
</tr>
<tr>
<td>nat</td>
<td>child</td>
<td>gwènɔ</td>
<td>chicken</td>
<td>nat gwènɔ</td>
<td>nyitind gwènɔ</td>
<td>chick</td>
</tr>
<tr>
<td>wàŋ</td>
<td>face</td>
<td>amut</td>
<td>carrier</td>
<td>wàŋ amut</td>
<td>ka wàŋ amut</td>
<td>window</td>
</tr>
<tr>
<td>yid</td>
<td>voice</td>
<td>bul</td>
<td>drum</td>
<td>yid bul</td>
<td>ka yid bul</td>
<td>music</td>
</tr>
<tr>
<td>'dak</td>
<td>vase</td>
<td>fi</td>
<td>water</td>
<td>'dak fi</td>
<td>ka 'dak fi</td>
<td>water vessel</td>
</tr>
<tr>
<td>neeg</td>
<td>kill</td>
<td>to</td>
<td>death</td>
<td>neg to</td>
<td>neeg ka to</td>
<td>murder</td>
</tr>
<tr>
<td>dob</td>
<td>?</td>
<td>ciŋo</td>
<td>hand</td>
<td>dob ciŋo</td>
<td>ka dob ciŋo</td>
<td>palm</td>
</tr>
<tr>
<td>wind</td>
<td>?</td>
<td>ma</td>
<td>mother</td>
<td>wind ma</td>
<td>nüi windin ma</td>
<td>aunt</td>
</tr>
<tr>
<td>wɔn</td>
<td>?</td>
<td>rɔk</td>
<td>body</td>
<td>wɔn rɔk</td>
<td>ka wɔn rɔk</td>
<td>strength, force</td>
</tr>
</tbody>
</table>

We have the following spelling rule for short vowels in compound noun phrases:

**Noun vowel spelling rule**: Write all verbs in compound noun phrases with a short vowel.
Exercise 42

The test word below may or may not be written correctly. Write the word correctly in the empty space.

<table>
<thead>
<tr>
<th>Test Word</th>
<th>Write correctly</th>
<th>Test Word</th>
<th>Write correctly</th>
</tr>
</thead>
<tbody>
<tr>
<td>kɔ kec</td>
<td>famine</td>
<td>cogo wic</td>
<td>skull</td>
</tr>
<tr>
<td>rec cuny</td>
<td>jealousy</td>
<td>diço caa</td>
<td>bull</td>
</tr>
<tr>
<td>jo nyɔɔl</td>
<td>parent</td>
<td>ji ciir</td>
<td>judge (noun)</td>
</tr>
<tr>
<td>celɔ abel</td>
<td>stalk</td>
<td>wind ma</td>
<td>aunt</td>
</tr>
<tr>
<td>ginyɔm</td>
<td>dowry</td>
<td>gakal</td>
<td>capital city</td>
</tr>
<tr>
<td>yad toɔ</td>
<td>medicine</td>
<td>toor fala</td>
<td>throwing knife</td>
</tr>
<tr>
<td>kwɔt winy</td>
<td>nest</td>
<td>'dak tal</td>
<td>cooking pot</td>
</tr>
<tr>
<td>jo liiny</td>
<td>soldier</td>
<td>mumgbe</td>
<td>red</td>
</tr>
<tr>
<td>nyar cul</td>
<td>circumcision</td>
<td>nyikɔf</td>
<td>few words</td>
</tr>
<tr>
<td>kar nyɔɔw</td>
<td>market</td>
<td>karbe'dɔ</td>
<td>chair</td>
</tr>
<tr>
<td>tikɔ</td>
<td>dawn</td>
<td>dĩ cẹŋ</td>
<td>midday</td>
</tr>
<tr>
<td>ü kwɔt</td>
<td>roof</td>
<td>mi faci</td>
<td>wife</td>
</tr>
</tbody>
</table>

Clauses with equal sign verb nà ‘is, be’

In the lesson *Present helping verb*, we learned that nà ‘is, be’ comes before verbs to show habitual, near future, or recent past action. However, it can also come before a noun or other words to show it is the same as the noun before it. In this way it is used as an equal sign verb. It shows that one word or phrase is about the same as another word or phrase.

In *A&U 25*, the equal sign verb nà ‘is, be’ comes between the phrase dako yoŋ kwiri ‘that your woman’ and ker ji nyobo ‘very lazy person’. It shows these two phrases are the same.

(A&U 25)
Dako yoŋ kwiri no nà ker ji nyobo.  
*That your woman is very lazy person.*

Other words that na ‘is, be’ joins are shown below.

Words joined with the equal sign verb nà ‘is, be’

<table>
<thead>
<tr>
<th>pronoun - noun</th>
<th>(A&amp;C 3)</th>
<th>yin nà jì yak</th>
<th>you are fast person</th>
</tr>
</thead>
<tbody>
<tr>
<td>noun – prep.</td>
<td>(Tɔ 26)</td>
<td>tɔ nà ki ga nyi tol</td>
<td>death is with big rope</td>
</tr>
<tr>
<td>noun – quant</td>
<td>(Tɔ 29)</td>
<td>ka nyokɔ nà alak</td>
<td>people be many</td>
</tr>
<tr>
<td>pron – adverb</td>
<td>(Tɔ 40)</td>
<td>yi nà bor yokɔ</td>
<td>you be far away</td>
</tr>
<tr>
<td>noun – modifier</td>
<td>(Mudo 19)</td>
<td>koʃ kwiri nà adi</td>
<td>your word be true</td>
</tr>
</tbody>
</table>
In the sentences below, underline the equal sign na ‘is, be’ and all words joined by it.

(T 26)
Yì kó yoŋ, to nà ki ga nyí tol
tuu’d dɔɔ go ri’dɔ’dɔ.
(At that time, death is with a big rope
tying a knot with a loop.

(T 29-30)
Yì lël a fiŋy to ü ka nyɔkɔ nà alak nĩ,
ye nà kãŋ ki kɔ kpi.
(At that time, death is
with a big rope
tying a knot with a loop.

(T 40-41)
Ü ná yì nà bor yokɔ gweey kogo,
‘Baba, ba-bal! ’dooŋ coɔra raa yokɔ kara.
(And if you are far away, shout, ‘Papa, Papa’
so I can move myself away from my place.

(A&C 3)
Yì nà ji yak rɔɔ kicɔt.
(You are a very fast person.

(A&C 27)
Ye yiil’d Como nà kuŋ rumo.
(He found Snail was already present.

(Mudo 19)
Kɔf kwiri nà adi ü gɔ nà jaar.
(Your word is true and it is correct.

(Mudo 24-25)
Fïì, kata muno ki Üton nà rang kar gɔ,
aŋ nɔık ñūɔɔmɔ kí ŋɔ́ rɔ́f’düüg
nyitind caa kí Üton yìre?
(And if you are far away, shout, ‘Papa, Papa’
so I can move myself away from my place.

(Mudo 72)
Yì nà cet!
(You are dung!

(Afu yì ni tiŋ yide mal yì ’Dübɔr, “Cet nà yì!
(You are my brother of my aunt and

(Dudu 37-38)
Kendo dako nyika kwaal neno re ki
teer far mu yì wi dìcɔ yen nà gen
wee ye yiín nà gifì yen ji kít rɔk nì.
(But woman would steal glances at him, wonder
thought that in head of this man was what
and if he knew the thing that happened.

(Nyeta 8-9)
Yì nà ümïya ki wind ma ü
Ayak nà nyì wura ki wind baa.
(You are my brother of my aunt and

(Nyeta 12)
Moŋ nà we ye ni ciil’do a far Lingo yɔ.
(Ayak is the child of (my) brother of (my) father.

(Nyeta 26)
Ḍeya, ka’dɔ bee taali tin nà met kicɔt.
(Rumor is that she goes to home of Lingo.

(G&D 6)
Yì yoo wee yì lum ná liny afoodo ki ni,
ye nà ki liny.
(On the road or in woods, if fight falls on you,
he is with fight.)
Ga kɔ kwere nà ka ren tinj nat kore bee'do ki ne finy.  
A lot of her time she is only carrying child on her chest or sitting on her lap.

**Clauses with equal sign verb a ‘is, be’**

The equal sign verb a ‘is, be’ can also be used as an equal sign. However, it more commonly introduces a clause used in other ways in a larger clause. The clause may be used as an adverb to describe verbs, a verb object to receive the action, or subject after a verb to do the action. A ‘is, be’ can come before question words, prepositions, connectors, and other words. It does not change the use of these other words, but perhaps emphasizes them. [check this].

In *Tɔ 29*, the equal sign verb a ‘is’ shows the phrase yi lel ‘cemetery’ is the same as the noun phrase finy to ‘place of death’.

*(Tɔ 29) (Equal sign)*  
Yi lel a finy to.  
*The cemetery is a place of death.*

In *Tɔ 29*, a ‘is’ introduces the clause a dudumaki ‘is poison’. This is the same as the pronoun go ‘it’ in the first clause.

*(Dudu 51) (Equal sign begins clause)*  
Go nyika dawa ba, a dudumaki.  
*It is not medicine, is poison.*

In *Nyeta 12*, a ‘be’ introduces the clause a far Lingo yo ‘be to home of Lingo’. This clause tells the place of the action ciidɔ. It is used like an adverb for this verb.

*(Nyeta 12) (Clause used to describe verb)*  
Moŋ nà we ye ni ciidɔ a far Lingo yo.  
*Rumor is that she goes be to home of Lingo.*

In *Dudu 1*, a ‘be’ introduces the clause with prepositional phrase a yι finy ‘be in the place’. This clause tells the place of the action boodo ‘living’ and is used like an adverb for this verb.

*(Dudu 1) (Introduces prepositional phrase that describes verb)*  
Ya nyik boodo a yι finy, nying go,  
*I was living be in the place*  
Pakele Uganda.  
*called Pokele in Uganda.*

In *L&G 18*, a ‘be’ introduces the clause with question word a nyi'de ‘be how’. This clause asks how the action caam ‘eat’ happens and is used like an adverb for this verb.

*(L&G 18) (Introduces question word that describes verb)*  
Yi ni ciidɔ caam na a nyi'de?  
*You will eat me be how?*

In *G&D 10-11*, a ‘be’ introduces the compliment clause we wiye awiil ri ka mufti . . . ‘be that he had forgotten keys . . .’ with connector we ‘that’. This clause is like an object that receives the action of the verb yii'd ‘discovered’.

134
(G&D 10-11) (Introduces clause with connector that is verb object)
Ye yiil'd a we, wiye awil ri ka mufti ni di ka duruc tarbija ki. He discovered be that he had forgotten keys of in the drawer of the table.

In Dudu 25-26, a 'be' introduces the clause a ji woda 'be my friend'. This clause is the subject of the verb kaam 'gives'.

(Dudu 25-26) (Introduces clause that is subject after verb)
Foonj dawa yen, moko ba go kwaanya rok. Try this medicine, perhaps it will help you.
Kaam go yira a ji woda. Gives it to me be my friend.

In Nyeta 20-21, a 'was' introduces the clause a nyukwan bok balo 'was a vegetable broth'. This clause is the same as the focused object cam 'food'.

(Nyeta 20-21) (Focused object)
Ki tinc ni cii'de faci firi kaam cam bi kaam kar nin, cam kaam yire a nyukwan bok balo nyika gweno ba. When in the evening he went home to eat and to get some sleep, the food brought to him was a vegetable broth and was not chicken.

Exercise 44

In the sentences below, underline the equal sign a 'is, be, as' and the clause introduced by it.

(L&G 7)
Ü a kar cam. Then was eating.
(L&G 19-20)
Ná a ri mu kpo, yi iicaama ba, If it is while I am alive, you can't eat me,
Ná a ri kuna, cam na ruku ruku, and if it is while I am dead, you can't eat me all;
ü ko ugiira rok. otherwise time will be overturned.
(L&G 25)
Yi ni lso'r na a 'da ji bot waŋ Do you see me be as a foolish person,
wee yi a yɔmb biri?
or are you an evil spirit?
(Ta 25)
Ka mare alak nà kiu t rɔk ki ḵon kuuny to. There are many things happening during burial. It is like this,
Gɔ a 'dagin:
(A&C 24-25)
Kar cak ŋwe c nyika u fi Gitan, ciido ki starting point was at water of Gitan, go through
ri duno ni Dangalkpa ki fi Abeer biyo u crossing of Dangalkpa with water of Abeeri Babur, cok gɔ a u fi Bilal.
(A&C 40)
ŋwe c, yi ni cii'do 'daar na ki gɔ a yen? Run! You go defeat me in it (race) be this?
(A&C 45)
Ngbiŋ kitin yen, Until this time,
Afiyo nyik ŋwe c a jabu, jabu. Hare was running be slowly.
Aji, cet yen kaad fila fila 'daman a wene?  
( Mudo 13)

Nyitind ka caa yoŋ a mu kwara, fiir nyɔɔl ge a caa kwara.  
( Mudo 27)

Úton, yi coɔnd wa kán a fiir gen?  
( Mudo 30)

Ley, dicɔ caa nà a mu kwere, dakɔ caa a mu kwara.  
( Mudo 38-39)

Lii, yi ni giir kɔf  
but a muno yen nà we gen?  
( Mudo 41)

Nyitind ka caa a ti cend dicɔ caa kwara  
kitin yen u yi finy kwara.  
( Mudo 55-56)

Fiir yi ji cir rɔf yi kɔf kwere,  
kata go a yi yɔɔ ju jaar,  
üɓɔɔd 'doonŋ miire miro ba.  
( Mudo 72)

Yi nà cet! Yiil'd dicɔ nyɔɔl a ṃa?”  
(Jeg 3)

Fiir kew ka gifi yiil'd u tum a lak lec,  
kic bi ka kun ley.  
(Jeg 14-15)

Ji woda, njuku gifi man tikori  
wee yi dobi cingi, maŋ a kwiri  
nyika man tundu ba yiri ba ni.  
(Jeg 19)

A can ni gen 'dagin ní,  
a mbu ni gen 'dagin ní?  
(Jeg 20)

Wa biŋ yena ki your u lel.  
(Dako 16-17)

Ki teer far, ya yiin ü lɔɔr a we dakɔ ni këit  
a kiki re bi mbuuc nyɔɔkɔ nɔ.  
(Dako 28)

Foode, mooode wiij go a ye.  
(Dudu 3-4)

Ka nyɔɔkɔ a fu Kricto yi Kanica Katolikia.  
(Dudu 25-26)

Foonj dawa yen, mɔɔkɔ ba go kwaanya rɔk.  
Kaam go yira a ji woda.  
(G&D 1)

Ka guk nyiko lɔɔr ge ki faci yoŋ ní,  
a jeg ka kwiny.

Oh, this fence passed quickly like this be when?  
The calves of that cow are mine, because  
(the one who) gave birth to them is my cow.

Hyena, you called us here be for what?  
The animal, a male cow is his,  
(while) the female cow is mine.

Yes, you reply  
about be this accusation be that what?  
Calves are under the legs of my bull  
now and on my land.

For anyone who condemned him  
even though it be in way that straight,  
won’t live old to regret it.

You are dung! Man found giving birth is who?  
For among the things found on the hunt  
were elephant tusks, honey and dead animals.

My friend, that thing ready before you  
or in the palm of your hand, that is yours  
and not be that which for you not yet.

Be pity of what like this,  
be suffering of what like this?

We come this be from the cemetery.

After a thought, I knew and saw be that woman  
make be fear at her and tiring people only.

She falls and she drowns, wants it be she.  
People were Christians of Catholic Church.

Try this medicine, perhaps it will help you.  
Gives it to me be my friend.

Some dogs that we see in houses  
are good animals.
(G&D 20)  
Nying ümïyo, guk yoŋ a kwara.  
Brothers, that dog is mine.

(G&D 25)  
Yii'd kwɔt a ci dicɔ yen ki nati nyicɔ.  
Found house be wife of man with younger man.

(Nyeta 3-4)  
Ya nyik nà tɛer far,  
ya ñiyii'di a wene ü kune.  
I was thinking about  
I would find you be when and where.

(Nyeta 9)  
Wu kpi a mu kwara.  
Both of you are mine.

(Dudu 25-26)  
Foonj dawa yen, mɔkɔ ba gɔ kwaanya rɔk.  
Try this medicine, perhaps it will help you.  
Kaam gɔ yίra a ji woda.  
Gives it to me be my friend.

(Nyeta 51)  
Lingo, maŋ a ka jo woda,  
Lingo, these are my friends.

(Nyeta 53)  
Ka jo woda yen bίi a ri ka cadu yίra.  
These my friends came be at witnesses for me.

(A&U 7)  
Yi caanda a fίir gen?”  
You punishing me be for what?”

(A&U 27-28)  
Cam kwɛre ki kɔ kpi a ki 'dùwɔr.  
Her food is with every time be at night.

Clauses with equal sign verb nyika ‘was, were’

In the lesson Continuous helping verb we leared that nyika, nyik ‘are, was, were’ shows continuous action in past, present or future time. However, it can also be used as an equal sign to show two phrases were the same in the past. Or, it can be used to introduce a clause used in other ways in a larger clause with past time. It is also used as a negative equal sign. And, it can show something exists.

In Mudo 20, the equal sign verb nyika ‘was’ joins Lec ‘Elephant’ with ga gbiya ki ka ley ‘greatest chief of animals’ and shows these were the same thing at the time of the story.

(Mudo 20) (Past equal sign)
Lec nyika ga gbiya ki ka ley.  
Elephant was the greatest chief of animals.

In Mudo 42, the first nyika ‘were’ shows ge ‘they’ was the same as kwere ‘his’. The second nyika introduces the clause nyika ti cɛnd dako caa kwere ‘were under the legs of his cow’. This clause tells the place of the verb bee'd ‘remain’.

(Mudo 42) (Past equal sign, introduces clause that describes verb)
Ná ge nyika kwere, ge ni bee'd nyika ti cɛnd dako caa kwere.  
If they were his, they would remain were under the legs of his cow.
In A&C 54-55, the first nyika ‘were’ shows the existence of ka combo alak ‘many snails’. The second nyika introduces the clause with preposition nyika yi Afɔyo ba ‘not was for Hare’. It is a negative equal sign that shows this clause is not the same as kogo ‘shouting’.

(A&C 54-55) (Shows existence, negative equal sign)

Tikore u fi Bilal nyika ka combo alak
In front on water of Bilal there were many snails
gweey ciŋ g ɛ ü koog kogo,
clapping their hands and shouting,
kendo nyika yi Afɔyo ba.
but not was for Hare.

Exercise 45

In the sentences below, underline the equal sign nyika ‘are, was, were’ and all words joined by it. Also underline the equal sign nyika and the clause introduced by it.

(L&G 36)
Kɔf yen nyika ki ki çɛnd çɛn abic ki tinɔ.
This situation was with hour five in afternoon.
(Tɔ 2)
Ye nyika ren nat yi jo nyɔl ne.
He was the only child of his parents.
(Tɔ 24)
Baba, ka gifi kũt ṭɔk nĩ,
Papa, these things that are happening
biï nyika ki yoor yïra ba.
were not with way of me.
(A&C 24-25)
Kar cãk ñwec nyika u fi Gitan.
Starting point was at water of Gitan.
(Mudo 3-4)
Ka gifi kpi nyik ki ciil’dɔ met met, nã nyik
Everything was with going well, if it were not
nyika fiũr ka caa arew nyik yiũge nĩ ba.
for the two cows they had.
(Mudo 45-47)
Ki lɔɔr gɔ’da we kɔf a’daar ka ley ki,
He (Lion) thought that word convinced animals
kendo ri adi, kɔf’daar nyik nyika ge ba,
but in truth, the word not convince was them,
'daar ge nyika lor yĩ ’Dũbor.
fear of Lion convinced them.
(Jeg 4-5)
Ge abii kpi cuung ge far Üca,
They all came and stopped at the house of Uca,
fiũr faci kwere nyika kukuŋ faci
since his house was the first house
tikor wooto ri fu bãŋ ka yege maŋ.
before reaching to those others remaining.
(Jeg 13)
Üca nyik ki kɔf yïre,
Uca was with saying to him,
(Dakɔ 29)
Ka nyɔko nyik ki laai kɔf ki far,
While people were with exchanging thoughts,
(Dudu 2)
Jo finy yoŋ cɔɔnd ri ka Madi
Inhabitants called Ma’dis
nyika jeg nyɔko.
were good people.
(Dudu 15)
Kata key dic ðɔkwara ra kicɔt,
Although I love my husband very much,
nã nyika yoo ni neeg ne yïra,
if there was a way to kill him for me,
(Nyeta 39-40)
Ye mu rɔɔmɔ nyik ki yin ne ba.  She not able was with know him.

(Nyeta 64-65)

Lɔɔr nyika ri Tam kì lɔɔr nying acakir a'dek ki ütum ü nyare kew ge.  Fear was at Tam when he saw three police with guns and his daughter among them.

Negative ba ‘not’

The negative ba ‘not’ shows the opposite meaning of the sentence or a word in the sentence. Ba always comes at the end of a negative sentence, but may also come earlier in the sentence to show which word has the opposite meaning.

In Mudo 54-55, ba ‘not’ comes at the end of the clause fii yiin yoor ciir rɔf ri dano 'da 'Dübör ba ‘(they) know way to judge words on person such as Lion’. Ba shows this entire clause is not true, like the opposite of this sentence.

(Mudo 54-55) (Clause)
Miro akuum u ge nyik kpi ü fii yiin yoor ciir rɔf ri dano 'da 'Dübör ba.  Sorrow was on them all and did not know way to judge words on person such as Lion.

In Jeg 12, ba ‘not’ is at the end of the sentence. Ba also comes between fara ‘my house’ and boor kicɔt ‘very far’ to show these are not the same thing, like the opposite of an equal sign.

(Jeg 12) (Not equal)
Caamu ka cam, fara ba boor kicɔt ba.  You eat the foods. My house is not very far.

In L&G 24, ba is at the end of the clause. It also comes after nɔɔ ‘shame’ to show this noun does not exist for the person spoken to.

(L&G 24) (Noun not exist)
Nɔɔ ba wají ki waay kɔf yoŋ ba?  Is not shame your eyes in what you are saying?

In Mudo 53, ba is at the end of the clause. It also comes between the continuous verb nyik laaŋi were conversing’ to show the opposite of this verb.

(Mudo 53) (Verb)
Ka ko yen kpi, ka ley nyik ba laaŋi kɔf kew ri ge ba.  All this time, the animals were not conversing among themselves.

In Nyeta 31, ba is at the end of the clause. The incomplete helping verb in ‘be’ comes before the command kaadu ‘you go’ to command the opposite action of this verb.

(Nyeta 31) (Negative command)
Bee'du kpɔɔkɔ ki far Lingo.  You stay near the house of Lingo.
Ni kaadu yok ngbijn ri biiyo na ba. You do not go out until I come.

In Tɔ 35, ba is at the end of the clause. It may show the opposite of the object kɔf ‘word’ of the verb waay ‘say’, or it may show the opposite of the entire clause [or it may be the construction for clauses without a mentioned subject—check this].

(Tɔ 35) (Noun object of verb)
Dicɔ yen abee’d u dege ki nja ko ki waay kɔf ba.
The man remained on his mouth for a long time, with saying not a word.

Exercise 46

In the lines below, underline all negative words and the incomplete helping verb ni ‘is, be’ before negative commands.

(L&G 39)
Ná ba, ya ücaama yi kar ge.
If you do not, I will eat you instead of them.
(Tɔ 14)
Ú nyɔkɔ nyik ba leeng ki yee ne ba. And people did not understand his behaviour.
(Tɔ 24)
Baba, ka gifi kii ꞌrak ni, Papa, these things that are happening
bii nyika ki yoor yira ba. are not way of me.
(Tɔ 38)
Kendo, fii ꦛr nyɔkɔ mu wiit yee ni ba, But because people not like your behaviour,
bee’di u degi. keep silent (remain under your mouth).
(A&U 30-31)
Ga far ki Ayaka nyika neeno but yoom kɔ di nat, ü baŋ gɔ a but dunda ka tic faci ü kɔ njite fii ꦛr tuum ge kpi ba.
Thought of Ayaka was seeing peaceful time
(Mudo 40)
‘Duunda ka kɔf fii waay gɔ yira ba. with child and its remainder is about many
(Mudo 43)
Fiinji ye, ‘Nyi ꦛrind ka caa ba I do not have much to say it of me.
yi ji nyol ge ba arige?’
(Mudo 45-47)
Ki lɔɔr gɔ ’da we kɔf a’daar ka ley ki, You ask him, ‘Why are the calves not
kendo ri adi, kɔf ’daar nyik nyika ge ba, with their mother?’
‘daar ge nyika lor yi ’Dübor.
(Mudo 48-49)
Ná wu mu rɔɔmɔ ki ɲɔɔl kɔf raf yen ba He (Lion) thought that word convinced animals
ya ti ba bee’do kán raanj kɔ kwara ba.
(Jeg 14-15)
Ji woda, njuku gifi man tikori but in truth, the word did not convince them,
wee yi ꦛr dob cingi, man a kwiri fear of Lion convinced them.
yi ꦛr nyika man tundu ba yiri ba ni. If you are not able to give a verdict of this court,
(Nyeta 9-10)
My friend, that thing ready before you
or in the palm of your hand, that is yours
and not that which for you.
Ya ba foog ki ni wu ba.
Kendo ya tí ba wiíy rec kɔf kïït wu wee kaado kewu ba.
(Nyeta 35-36)

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

(nejya abíi yok yì kel. Ye aaneen kur kuc bi cam ki loor ñat moko ba.
(Nyeta 45-46)

(nejya came out from behind the fence. She looked right and left and did not see anyone.

Ni 'diüügi cen ba,
cii'di lany kwɔt ki cam yoŋ yì amut no.
(A&U 25)

Do not return back, go straight away to the house with that food in the carrier.

Dako yoŋ kwiri nɔ nà ker ji nyobo.
Ni ciüül gifì ñeye ba.
(A&U 27)

That woman of yours is terribly lazy.
Do not pay things after her.

Taal cam ba.

She does not cook food.

Negative mu ‘not’

In the lesson Descriptive relative clause, we learned that the descriptive connector mu ‘that’ introduces descriptive relative clauses. It can also be used as a negative mu ‘did not, does not, will not’ to show a subject did not do the action. Clauses with the negative mu always have the negative ba ‘not’ at the end of the clause.

In Nyeta 39-40, there are two clauses with negative mu ‘did not’ after the subject ye ‘she’. Each of these clauses have the negative ba ‘not’ at the end. Mu shows that it was not ye ‘she’ who did the actions rɔomɔ ‘able’ and yiin ‘know’.

(Nyeta 39-40)


She did not recognize him. But Nyeta recognized her. Nyeta followed her. She did not know Nyeta or person was following her.

Exercise 47

In the lines below, underline all negative words mu ‘did not’ and ba ‘not’.

(L&G 8-9)

Gwɛnɔ nyika gool finy kirkir, kirkir, ñɔɔd gifì toor kur cam ü toor kur kuc, ü mu tiŋ wiyɛ mal loɔr Lɛc ba.
(L&G 15-16)

Hen was scratching the ground kirkir, kirkir, picking at things, throwing to left and right, and did not raise his head to see Elephant.

Kendo rec kɔf nà we nà ya acaami yokɔ ki, yi ibee’d ri mu kɔpɔ ‘doonj fiinja ki degi ba.
(L&G 43)

However, it is said that after I have eaten you, you will not be at alive so as to move around.
Great fear overwhelmed Elephant, and Elephant did not return home with Hen.

Oh! It has tied him badly, he can not pull himself out!

From now on, I do not want you in the cemetery during burial.

But because people do not like your behaviour, keep silent.

He interrupted Hare so he was not finish talking.

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

Hare if you still are not convinced, today you will be convinced.

He did not go far, (before) he found Snail.

Hare did not continue to argue.

Until today and even tomorrow, (Hare) did not eaten his head and will never eat his head.

But they were not able to discuss (matter) with Lion, because they were afraid to.

You must not take them.

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

Person did not push her in the water.

Person was not able to understand.

She did not want any person to know about it.

But Tico did not sleep that night.

After drinking it, I did not cough.

Greetings, I did not see you for some time.
(Nyeta 41)
Fīr ye mu wiij ṣat mọkọ yīn ne ba. For, she did not want any person to recognize her.

(Nyeta 54)
Lingo mu wiij caam cam nyik ba, Lingo did not want to eat the food,
kendo ti wọn rọk, ye acaam gọ. but being forced, he ate it.

(A&U 10)
Ū ụkọ yaọ kwiri ọ c
mu rọcọ wi iy na ba. And (it dies because) that hedgehog of yours will not let me do it.

Direct and Indirect Speech
[To be filled in]

Main Clauses and Dependent Clauses

Connectors (conjunctions)
[To be filled in]

(Dudu 25-26)
Try this medicine
mọkọ ba gọ kwaanya rọk. Perhaps it will help you.

(Dakọ 35-36)
The people that were trying to
ne acuung ki faar, mọkọ ba, catch her stopped and thought, perhaps
nyọkọ nyik tikore ūmaaga ye yọ. people in front of them might catch her.

(Dudu 27) (Used as connector ‘because’) She gave it because of (be for) my word.
Ya kaam gọ nà yì kọ kwara.

(Nyeta 47) (Used as connector ‘because’) You refused to give it to me be for
'fọọŋ caam wa gọ kọ ki jo wọda. so that we were going to eat it.

Dependent Clause Connectors Before Main Clauses
[To be filled in]

(L&G 15)
Kendo rec kọf nà we nà ya acaami yokọ kij. However, it is said that after I have eaten you,

(L&G 19)
Ri mu kpọ wẹe ri kuna? Will it be that I am alive or my death?
If it is that I am alive, you can't eat me.

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

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

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

Come each time when I go. Be near by me.

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

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

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

If Hare is passing near by you if he calls out,

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

Shut your mouth about that word.

If you don't, you won't live to regret it.

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

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

Others saying, “And if she falls and drowns?”

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

On the road or in woods, if fight falls on you, he will fight.
When Hen arrived to eat Elephant, he left and went to stay in the bush.

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

When Elephant moved himself away, were ants

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

When I tried to convince him,

When Jackal returned from erand he undertook, he said,

When the laughter quieted down a little, Hare raised voice said to Lion, “Dung are you!”

When Ucin arrived, he found there was a funeral in the house of his in-law.

When man swallowed rest of the tea in cup.

But when he reached the place of work, his head forgot the keys.

When he reached his work, he went arranged agreement with officer so that he could return to solve some important matters at his house.

When Angam realised that Uŋam was bringing the things to marry Ayaka, she began accusing Ayaka to Uŋam, saying,
Main Clause Connectors

Dependent Clause Connectors After Main Clauses

Relative Clause Connectors

Question Words (Interrogatives)

Focus

Belanda Bor Stories

The words on the previous pages are found in the following stories. Each story is introduced with some information. The abbreviations used in the stories are as follows:

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>EVID</td>
<td>evidence</td>
<td>-a</td>
</tr>
<tr>
<td>DT</td>
<td>derived intransitive</td>
<td>-o, -o</td>
</tr>
<tr>
<td>FUT</td>
<td>future</td>
<td>ü-</td>
</tr>
<tr>
<td>PT</td>
<td>complete</td>
<td>a-</td>
</tr>
<tr>
<td>SG</td>
<td>singular</td>
<td>ji</td>
</tr>
<tr>
<td>PL</td>
<td>plural</td>
<td>ka, jo, nying</td>
</tr>
<tr>
<td>2sS</td>
<td>second singular subject</td>
<td>yi</td>
</tr>
<tr>
<td>2sA</td>
<td>second singular object (accusative)</td>
<td>yi, ni</td>
</tr>
<tr>
<td>2sE</td>
<td>second singular reflexive</td>
<td>rii</td>
</tr>
<tr>
<td>2sP</td>
<td>second singular possessor</td>
<td>-i, yi, ni</td>
</tr>
<tr>
<td>2sO</td>
<td>second singular after (object of) preposition</td>
<td>-i, -ri, ni</td>
</tr>
<tr>
<td>1pinS</td>
<td>first plural (and you) (inclusive) subject</td>
<td>ko</td>
</tr>
<tr>
<td>1pexS</td>
<td>first plural (not you) (exclusive) subject</td>
<td>wa</td>
</tr>
<tr>
<td>3pS</td>
<td>third plural subject</td>
<td>ge</td>
</tr>
</tbody>
</table>

**Lec bi Gwɛnɔ (L&G)**

Elephant and Hen
The Elephant and the Hen

Author: Lucia Gitan

1. Con, Lec nyik bee'do nà faci. Nĩ ci'li Gwɛnɔ in.past elephant was live.DT be home when go Hen
Long ago, Elephant lived at home. And when Hen
2. woot caam Lɛc, ye ni kaado ciï'do bee'do yi lum.
arriye eat elephant he was go.DT go.DT live.DT in bush
arrived to eat Elephant, he left and went to stay in the bush.

It was in joke it happen self was like this
This came out in a joke. It all happened like this.

Hen between PL day go.DT up indeed I FUT.eat.EVID 2sA
Hen said, “In these coming days, I will surely eat you.

5. Arigen we, cir abïï, ki nyi cam këndo ba ki finy ba.”
reason that rainy.season PT.come with little food but not with ground not
Because of the coming rainy season, there is no food at all.”

6. Lɛc, “Ƞa, yi Gwɛnɔ?! Yi waay cer kɔf ba arigen?”
Elephant who you Hen you say real word not why
Elephant said, “Who, you Hen?! Why don't you talk sense?”

7. Ü a kar cam.
and was place food
Then there was eating.

8. Gwɛnɔ nyika gool finy kirkir, kirkir, ɔɔ'd gifì toor kur cam
Hen was scratch gound (sound) cut thing throw side left
Hen was scratching the ground kirkir, kirkir, picking at things, throwing (things)

9. ü toor kur kuc, ü mu tiï wiye mal ì xor Lɛc ɔa.
and throw side right and that raise head.his up see elephant not
to the left and right, and never raising his head to see Elephant.

10. Lɛc kaad ki lany caam bɔk ka yat, ki kɔf yi Gwɛnɔ ɔa.
elephant went with straight eat leaves PL tree with word to Hen not
In the same way Elephant went right on eating the leaves of the trees without
saying a word to Hen.

11. Ki mba nɔ ye acaam ka bɔk yat mu nyik nut ni rut yokɔ.
in little only he PT.eat PL leaf tree that were present be completely outside
In a short while, he finished eating all the leaves of the trees that were there.

12. Gwɛnɔ kar mere nyika gool finy, keet ka nyɔɔ, ka yogi,
hen place her was scratch ground overturn PL dirt PL lice
Hen in her place was scratching the ground, overturning the dirt and the lice,

13. ɔɔd nying ütuŋo, ka ku'dini bi ka ku'do man ki ri Lɛc ni
peck PL grasshopper PL worm and PL flea these with on elephant be catching grasshoppers, maggots, and ticks on Elephant

14. muuny ge rut yokɔ.
swallow 3pA completely out
and swallowing all of them.

15. Gwenɔ, “Bee'di tii. Kendo rec kɔf nà wè ná ya acaami yokɔ kí, hen sit.2sS well but bad word be that if I pt.eat.2sA out indeed
Hen said, “Stay put. However, it is said that after I have eaten you,

16. yi übee'd ri mu kpɔ 'doon fiinja ki degi ba,
you fut.live at that life so.that ask.1sA in mouth.2sP not
you will not be alive so as to ask me with your mouth,

17. nɔɔ ümaagi tì kì ba.”
shame fut.catch.2sA also indeed not
and you will not be shamed.”

18. Lɛc, “Ya, nɔ ya ri Lɛc! Yi ni cii'do caam na a nyi'de?
Elephant I only I as elephant you be go.dt eat 1sA be how
Elephant said, “I am indeed the Elephant. How will you eat me?”

19. Ri mu kpɔ wè ri kuna? Ná a ri mu kpɔ, yi ücaama ba,
in that life or in death.1sP if be in that life you fut.eat.evid not
Will it be while I am alive or my death? If it is while I am alive, you can't eat me,

20. Ná a ri kuna, caam na ruku ruku, ü kɔ ügiira rɔk.”
if be in dead.1sP eat 1sA all all and time fut.turn.evid self
and if it is while I am dead, you can't eat me; otherwise time will be overturned.”

Hen listen word my elephant I be tell it 2sO indeed
Hen said, “Listen to my word, Elephant, as I am telling it to you.

22. Kuung ri kew ka nin.
protect at among pl days
Protect yourself in these days.

this go up indeed I fut.deceive.2sA not I fut.eat.evid 2sA
this (something) goes up. I am not deceiving you; I will eat you.”

24. Lɛc, “Nɔɔ ba waŋi ki waay kɔf yoŋ ba?
elephant shame not eye.2sP with say word that not
Elephant said, “Aren't you ashamed in what you are saying?
25. Yi ni lɔɔ na a 'da ji bot waŋ wεε yi a yɔmb biri?’
You be see 1sA be like SG throw eyes or you be power evil
Do you see me as a foolish person, or are you an evil spirit?”

Hen leave DT discuss discussion with end it not tomorrow with morning
Hen said, “Let (us) leave the discussion without an end. (Let us) wait for

27. doomo caam cam, lɔɔ ꜜat man ni cii’dɔ daa ꜜege ki cam ní.”
Start DT eat food see person who be go DT defeat other with food indeed
the morning and begin eating food to see who will defeat the other in eating.”

28. Lɛc, “Ayii lanj cam kí, Gwɛnɔ.” Ní woor kɔ,
elephant PT agree competition food indeed Hen when awake time
Elephant said, “I agree to the food competition, Hen.” When he awoke the

29. Lɛc bii yii’d Gwɛnɔ ayima wooto. Ní woot dî ceŋ, Lɛc
elephant come meet Hen PT already arrive DT when arrive part day elephant
next morning, Elephant came and met Hen upon arrival. When it was midday,
Elephant

30. ayeen kaade ti ga tɔf yat, jenŋ ree ri cɛŋ dɔ kaade ki nindo.
Challenge went 3sS under big rot tree lean 3sE on leg its went 3sS with sleep
challenged and went under a big shade tree, leaned against its stump and went to sleep.

31. Lɛc aleek yì nindo we, Gwɛnɔ agool bur ti cende, koow fi.
elephant PT dream in sleep that Hen PT dig hole under leg 3sP reach water
Elephant dreamed in his sleep that Hen dug a hole under his feet and reach water.

32. Gɔ agiir rɔk ri ga nam, cii’dɔ gɔ muuny ne, moode tɔ goɔ.
it PT turn self be big river go it swallow 3sA drown 3sS death its
It turned into a big river and swallowed him, and he drowned in it.

33. Lɛc afooc ki ker lor re kicɔt.
elephant PT awoke with serious fear 3sO much
Elephant awoke in great fear.

34. Ye yii’d Gwɛnɔ nà gool finy kpɔkɔ ti cende.
He find hen be dig ground near under leg 3sP
He found Hen scratching the ground near his feet.

35. Ki yoor yì bur yɛɛ, Gwɛnɔ ayuuu natí tol ü ye nyika muuny gɔ.
From way of hole this hen PT pull young snake and she was swallow it
From this hole, Hen had pulled a small snake and was swallowing it.
36. Kɔf yen nyika ki ki cend cɛŋ abic ki tiko. word this was with with legs sun five with evening This happened about five o'clock in the afternoon.

37. Gwɛnɔ, “Cɔɔ rii yokɔ yira ki. Ka cam kán fayba hen move 2sE out for.me indeed PL food here indeed Hen said, “Move yourself out of the way for me, please. There is plenty of food here

38. ü yi nà cuungo u gɔ. Ceŋ nà cii'do finy. and you be stand.DT on it sun be go.DT down and you are covering it. The sun is setting.

39. Kaadi yokɔ. Ná ba ya ücaama yi kar ge.” go.2sS out if not I FUT.eat.EVID 2sA place 3pO Go out. If you don't, I will eat you instead of them.”

40. Nĩ cii'd Lɛ cɔɔ ree yokɔ, nut nyika ka bĩ man when go elephant move 3sE outside be.present was PL termites these When Elephant moved himself away, there were termites

41. nyik baag cende ü bi ka kit man nyik caam ka bĩ. was build legs.3sP and and PL scorpions these were eat PL termites building on his legs and there were scorpions eating these termites.

42. Gwɛnɔ afoodo u ge, caam ka kit bi ka bĩ rut yokɔ. hen PT.fell.DT on 3pO eat PL scorpions with PL termites completely off He fell on them, eating all the scorpions and termites.

43. Ga lor amaag Lɛc yi yirwa gɔ, Lɛc mu 'düügo faci ki Gwɛnɔ ba. big fear PT.catch elephant for strength its elephant that return.DT home with Hen not Great fear overwhelmed Elephant, and Elephant didn't return home with Hen.

**Fooyo ki ɲey To (Tɔ)**

Waking after Death

Author: John Grigorio

1. Nati nyicɔ ni koro afaar waŋ gɔ arew atɔɔ. young boy of year ten eyes its two PT.die A young boy of twelve years died.

2. Ye nyika reŋ nat yi jɔ nyɔl ne. Cii'd tɔ ne reem ri won he was only child of PL bore 3sA go death 3sP hurt on his.father

150
He was the only child of his parents. The death of him gave great pain.

3. bi men kicọt. Ki ọny yak to ńgbiri ki kpati ceŋ, with his mother much with after cry death until with side sun to his father and mother. After mourning until the afternoon required by

4. yì gelek Bi Bor, nyika atiŋ to cii'do kuuny gò yì finy lɛl. in custom of Bor was PT.carry corpse go DT.bury it in ground grave the custom of the Bor people, corpse was carried and buried in the ground.

5. Nyika afiil to yì lɛl. Ki kon caan ka yat di bur lɛl, nat yen was PT.lay corpse in grave with time line.up PL trees at hole grave child this The body was laid in the grave. At the time the casket (was laid) in the hole of the

6. ji to nì ni kaado kwee tam! SG die indeed be went DT sneeze sneeze? grave, this child who was indeed dead began to sneeze!

7. Kicọt jo kuny to ni kaado gwaar ka yat yokò di bur lɛl. at.once PL.bury corpse be went. DT take PL.tree out at hole grave At once, the buriers lifted the casket out of the grave.

8. Ü to nyika yeen ree, ü kaad kaam ne yokò yì bur. And corpse was move 3sE and went take 3sA out from hole The deceased was moving and he was taken out of the grave.

9. Ye a'düügo faci. Ko nyika met ri jo nyọl ne kicọt. he PT.return. DT home time was happy at PL bare 3sA much He returned home. It was a very happy time for his parents.

10. Kendo, yì ka kọ ye nyika cii'do u lɛl ki baŋ ka nyọkọ but in PL time he was go DT to grave with remainder PL people However, he used to go to the cemetery with other people

11. kar kuny to. Ü ki kọ yen, ka nyọkọ nà ngbilili u di ge, place bury corpse and with time this PL people be silent on mouth 3pP for burial. And in the time when the people are silent

12. kan nyik ni kuuny gò ki to, nati yen 'dega waay ka kọf kende, when was be bury it with corpse child this would say PL words only when the corpse is begin buried, this child would say these words,

13. “Wowo! Aa! Ye abɔɔd, jeg lam ki ne!” Ü ki kọ məkọ nyẹeța, (scream) he PT.be.save good luck of 3sO and with time other laugh DT “Ah, He got saved, he is lucky!” And another time he would laugh,
14. *kì’dì, kì’dì, ü nyʊkø nyik ba leeng ki yɛɛ ne ba.* (sound) and people were not hear with behaviour 3sP not ah, ah, ah and people did not understand his behaviour.

15. Yì ka kɔ mɔkɔ, ye waaya kɔf, “Gɔ abaaye! in PL time other he say.EVID word it PT.miss.3sA Another time he would say, “It missed him!”

16. Aaa! Gɔ atuu’dɛ rac, ye waaya kɔf, “Gɔ abaa ye!” in PL time other he say. EVID word it PT.miss.3sA

17. *Dooŋ nyʊkɔ giir rii ge neeno re ki rem cuny.* then people turn suddenly they see 3sO with pain liver And people would turn to look at him feeling badly.

18. Kɛndo, kɔ nyika rac ri won kіɛt. 'da won, ye acɔɔnd wo’dɛ, but time was ugliness to his father much as his father he PT.call son.3sP Indeed his father was very sad too. As a father, he called his son

19. ye yìre we, “Wo’dɛ, kot gifì yi ni kūt gɔ u lel ba met waja waja ba. he to.3sO that son.1sP type thing you be do it on grave not nice completely not and said to him, “My son, your behaviour in the cemetery is not good at all.

20. Kɔ ba met ri nyʊkɔ ba. Ü ná bur nyika arɔɔmɔ ki yɔɔb rɔk, time not happy at people not and if hole was PT.able with open self People are not happy at this time. And if a hole was able to open itself,  

21. ya nyik üfoodo ki gɔ yì yìrwa kɔf kwiri. Kán ciil’do mal, I was FUT.fall.DT in it in strong word your here go.DT up I would fall into it because of your strong words. From now on,

22. ya mu wiiji u lel kar kuny tɔ ba.” I that want.2sA at grave place bury corpse not I dont want you in the cemetery during burial.”

23. Ki ŋey bee’do u dege kpiil, ye agiir kɔf yì won ’daman, with after stay on mouth.3sP collect he PT.return word to his father like.this After remaining silent (reflecting), he replied to his father like this,

24. “Baba, ka gifì kūt rɔk nì, bī nyika ki yoor yìra ba. papa PL thing do self indeed come was with way of me not “Papa, these things that are happening are not from me.

25. Ka mare alak nà kūt rɔk ki kon kuuny tɔ. Gɔ a ’dagin: PL miracle many be do self with time bury corspe it be like.this
There are many amazing things happening during burial. It is like this,

26. Yi ko yoŋ, to na ki ga nyi tol tuu'd doɔ go ri 'do'do. In time that death be with big small rope tie mount it at loop At that (burial) time, death is holding a rope with loop at the end.

27. Ye na toor go u nyɔkɔ fiir maag danɔ man ciel'do toɔ net ɔt maŋ ni. he be throw it on people for catch person who go. DT die behind one that indeed He throws it on people to catch someone who might die after that (buried) one.

28. Ya ni nyɛɛt wee ŋuur a yoo nyik to teedi wee danɔ ni bee'd I be laugh or grieve be way was death control or person be shake I am laughing or grieving at the way death is trying or person tries to shake

29. go ki rɔk yokɔ yи bond to. Yi lel a finy to it with self out in net death in grave be ground death or pull himself out of the net of death. The cemetery is a place of death

30. ü ka nyɔkɔ na alak nĩ, ye na kaŋ ki kɔ kpi. and PL people be many indeed he be there with time all and there are many people, so it is there all the time.

31. Baba, na yi loɔra kot gifì kii tɔk kew ri to bi danɔ mu maag papa if you see. EVID type thing do self between at death and person that catch Papa, if you see those things that are happening in death, the person that caught

32. yi abee'd u degi ba. Feet rɔk bi teed rɔk ki danɔ bi to you PT.remain on mouth. 2sP not scatter self and control self with person and death you won't be silent. The struggle of the person to get out of the net and the

33. fiir kaado yokɔ yи bo yì kii tа yi nyɛɛtɔ, miiro yi yirwa go. for go. DT out in net make. EVID you laugh. DT have. Sorrow. DT to strenght its control of death to keep person in the net will make you laugh or show sorrow.

34. Ná danɔ abee'd ree kaade yokɔ yи tɔl. Tɔ na cuungo ü kaay if person PT.shake 3sE come. 3sS out from rope death be stand. DT and bite If the person shook himself out of the rope, death will stand and bite

35. nĩ lete.” Diço yen abee'd u dege ki nja kɔ ki waay kɔ ba. small finger.3sP man this PT. stay on mouth. 3sS with long time with say word not his fingers.” The man remained silent for a long time, without saying a word.

36. Yi cog go ye yи wo'de we, “Ŭkeŋ ná go a 'damaŋ, ya ba moon ni ba. in end its he to son.3sP that ok if it be like.that I not stop 2sA not Finally, he said to his son, “Ok, if it is like this, I will not stop you.
Come with time all if I be go. DT stay. 2sS near with 1sO
Come each time I go. Be near by me.

38. Kendo, fiir nyokọ mu wiij yeε ni ba, bee'di u degi. 
but for people that want behaviour 2sP not stay. 2sS on mouth. 2sP
But because people dislike your behaviour, keep silent.

39. Ná yi lọọra ŋon to ci'i'do maag ñuta, gweey go yokọ. 
if you see. EVID rope death go. DT catch neck. 1sP beat it out
If you see the rope of death going to catch my neck, beat it out (warn others)

40. Ü ná yi nà bor yokọ gweey kogo, 'Baba, baba!' 
and if you be far out beat shout papa papa
And if you are far away, shout, 'Papa, Papa'

41. 'doọŋ cọọra raa yokọ kara.” 
so.that move.1sS 1sE out place. 1sP
so I can move away from my place.”

Afọyọ bi  Combo (A&C)  
hare and snail  
The Hare and the Snail  

Author: (Late) Elizabeth Kosta  

1. Afọyọ, “Ɛ, Combo, kaadi yokọ yira yi yoo 
hare eh snail go. 2sS out to. 1sO in road
Hare said, “Hey snail, get out of my way

2. ki kinyọọ wot yen kwiri ní.” Combo, “Aa, Ayi Afọyọ, 
with slow walk this your indeed snail ah hare
with this slow walking of yours.” Snail said, “Ah, it is you Hare,

3. cuung muur dak yen kwiri ki kọ kpi ní. Yi nà ji yak ṣọ kicọt 
stop proud mouth this your with time all indeed you be  sg fast self very
Stop that pride of yours that is always in you. You are a fast person.

4. Ya arọọọọ ki 'daar ni yi lanja wot ü ñwee.”  
I pt. can with surpass 2sA in competition walk and run
(But) I can defeat you in a competition of walking or running.”

5. Afọyọ, “Yi nọ bur yi, Combo!” ki nyẹọ ka, ka, ka, 
hare 2sS only tribe you snail with laughing (sound)
Hare said, “You are alone, Snail (You are joking!)” while laughing *ha, ha, ha,*

6. ki’di, ki’di, ki’di, “Yi Combo, 'daar na ki ηwec?!”
(sound) you snail defeat 1sA with run
ho, ho, ho, “You Snail, defeat me in running?!”

7. Combo, “’Īi 'daar na ki ηwec, Afɔyɔ!”
snail yes defeat 1sS with run hare
Snail said, “Yes, I defeat in running, Hare!”

8. Afɔyɔ, “Combo, Combo, ki ri wi baa tiŋom,
hare snail snail with at head father underground
Hare said, “Snail, Snail, (I swear) by my father's head underground,

9. ná yi 'daara ya ki ηwec, ya ücaama wiya
if you defeat.EVID 1sA with run I FUT.eat.EVID head.1sP
if you defeat me in running, I will eat my head

10. yokɔ tikori bi tikor ka nyɔkɔ kpi.”
out in.front.2sO and in.front these people all
in front of you and in front of all the people.”

snail go it stay as voice.2sP hare
Snail said, “Let it be as you have said, Hare.”

PT.interrupt word of hare leave.3sA that finish word not
He interrupted Hare before he could finish talking.

13. “Ni feemo fem ki di ko no ba, laɔɔ go yi gifi man kii tɔk nĩ.”
be agree.DT discussion with at time only not see.DT it in thing that do self indeed
“Let us not waste time talking now. Let us (wait to) to see the actual outcome.”

hare tomorrow tomorrow with morning early
Hare said, “Tomorrow, tomorrow, in the early morning.”

15. Kɔf ki Combo nyika reem ri Afɔyɔ kicɔt.
word of snail was hurt at hare much
The word of Snail was hurting Hare very much.

meet.1sA here or meet.1sS 2sA here so.that know truth be it
“Meet me here or let me find you here so that reality will be known.”
17. Combo, “Kpi ki ri jeg kof.” Ü giir ree kinyɔɔɔ, snail all with at good word and turn 3sE slowly
Snail said, “(That) is all fine with me.” And he turned slowly, saying

18. “Bïï kuro, ü lɔɔɔɔ ji ’dar rɔɔ u yege,”
Come tomorrow and see. DT SG defeat self on other
“Come tomorrow and see the defeated person.”

19. Ü wiïy 'dog cende ŋete.
and leave dirty trail.3sP behind.3sO
And he left a dirt trail behind him.

20. Afoɔɔ mu niind ki ’düwor yoŋ ba, yi teer fay kof hare that sleep with night that not in think useless word
Hare did not sleep that night, thinking about the folish talk

21. ki Combo we ye ü'daara ye ki ŋweɔ. Combo ti' mu niind ba.
of snail that he FUT.defeat.EVID 3sA with run snail also that sleep not of Snail that he could defeat him in running. Snail also did not sleep.

22. Ye acii' do gwaare ka yege ka combo mɔɔɔ kaan ge
he PT.go.DT collect.3sS PL other PL snails some hide 3pA
He went and gathered the other snails and hide them

23. ki ti bubɔɔɔ kiri yoo ŋweɔ nyik ci'i do kii’t rɔɔk wɔŋ gɔ ni.
with under brush with at road run was go.DT do self face it indeed
under leafy brush along the road where the running was to pass through.

24. Kar cãk ŋweɔ nyika u fi Gitan, ci'i do kiri duno ni Dangalkpa
place start run was on water (name) go.DT with at joining of (name)
The starting point was at the water of Gitan, (and the course) went (through

25. ki fi Abɛrɔ biyo u fi Babur, cɔŋ gɔ a u fi Bilal.
with water (name) coming on water (name) end it be on water (name)
where water of) Dangalkpa joined water of Abɛrɔ up to the water of Babur
and ended at water of Bilal.

26. Yi’ ceŋ lanja, Afoɔɔ ki ti kɔ, yi’ far kwere, ye übee' do ri
in day competition hare with under time in think his he FUT.stay at
Hare (arrived to) the competition at dawn. He thought he would be

27. kukɔɔ danɔ yìi Combo mene, ye yil’d Combo nà kuŋ rumo.
first person to snail his he find snail be present already
the first person and before Snail, but he found Snail was already there.

28. Afoɔɔ, “Caak ŋweɔ. Ya ni yuum raa mba. ’Dooŋa biiyo,
hare begin run I be rest little when I come.

Hare said (to Snail), “Start to run. I am resting a little. When I come,

29. ya üyiidi ki kpokó kán ná.”
I find.2sA with near here only
I will find you just near here.”

Snail hare if you still that be.convinced not today you be.convinced.
Snail said, “Hare if you are not yet convinced, today you will be convinced.

31. Akel, ya a'daari ki wootó kán ri kukɔn dano.
First of all, I have defeated you in being the first person to arrive here.

32. Arew, yì nà wití na ciidó mal, ya ü'daara yì ki cend go afaar.”
Secondly, you are letting me go before you, (so) I will defeat you ten times.”

33. Ki kɔn caan ka yege ka combo ki ti ka bubɔkɔ ki ri yoo,
During the lining-up of the other snails along the road under the shrubs

34. Combo ji lanja awaay kɔf yì ka yege wè,
Snail competitor say word to PL other that
Snail the competitor said a word to the others,

35. “Nà Afɔyɔ nà kaado ki buti, ná ye cɔonda cut,
“If Hare is passing by you and calls out,

36. ni nüü'd wè yìiyo ba, wiíy yìiyo yì dano yen mal
be show or answer.2sO not leave answer to person this up
do not be seen or answer (him), leave the answer to the person up ahead of you

37. tikori ní ki kɔf wè, 'Ya nà mal kán yoo!' ”
ahead.2sO indeed with word that I be up here road
say that, 'I am up ahead here on the road!' ”

38. Ki ñet tuum yuum ree, Afɔyɔ akaac ki ñweč, jabu, jabu luuk Combo.
with back finish rest 3sE hare rise with run jog jog follow snail
After resting himself, Hare arose for running and jogged following Snail.

39. Ye mu ciidó bor ba, ye ni yii'd Combo.
He that go.2sO far not he be find snail
He didn't go far (before) he found Snail.
40. Afɔyɔ, “I'wec, yi ni cii'do 'daar na ki go a yen?”
   hare run you be go.DT defeat 1sA with it be this
   Hare said, “Run! Are you going to defeat me in this (running)?”

41. kaad do ki bute ü nüü'd lebe yître. Combo,
   go pass with near-3sO and show tongue.3sP to.3sO snail
   as he passed by near him sticking his tongue out at him. Snail said,

42. “Cii'do ki cii'do, cii'di! Yi üyi’da ki mal kar tumo ni lanja.”
   go.DT with go.DT go.2sS you fut.find.1sA with up place finish.DT of competition
   “Let us keep going, eh! You will find me up ahead at the finish line.”

43. Kɔf ki Combo a'düügo reem ri Afɔyɔ, cuunge rii ki faar
   word of snail pt.return.DT hurt on hare stop.3sS suddenly with think
   The speech of Snail again give pain to Hare, he stopped suddenly and thought about

44. ni 'düüugo cen ŋiinye kiiy Combo yokɔ.
   be return.DT back stab.3sA crush snail out
   how to return and crush snail.

45. Ngbiŋ kitin yen, Afɔyɔ nyik ŋwec a jabu, jabu.
   until now this hare was run be jog jog
   Untill this time, Hare was only jogging.

46. Ni woote ngboss Aberɔ bi Dangalakpa, ye acuung cɔnde cut.
   when arrive.3sS tributary (name) and (name) he pt.stop call.3sS call
   When he arrived at the joining of the Aberɔ and Dangalakpa rivers, he
   stopped and called.

47. Afɔyɔ, “Combo, yi nà kene? Ya awoot yi ngboss Aberɔ bi Dangalakpa ki!”
   hare snail you be where I pt.arrive to tributary (name) and (name) indeed
   Hare said, “Snail, where are you? I have arrived at the tributary of Aberɔ and
   Dangalakpa!”

   snail oh I be far ahead bridge (name) I already went water (name)
   Snail said, “Oh, I am far beyond the bridge of Aberɔ, I have long since passed the
   water of Babur.”

49. Afɔyɔ yɪ yirwa go, ye we, “Aji, cɛt yen kaad fila fila 'daman a wene?”
   hare of strength it that oh fence this pass quickly like.this be when
   Hare surprisingly said, “Oh, how did this fence pass by so quickly?”

50. Kán, Afɔyɔ ni beeno doom cɛr ŋwec, kaado ki but 'dang Aberɔ
   here hare be come.DT start real run pass.DT with near bridge (name)
At this point, Hare began to really run, passing near the bridge of Abɛ ṅa

51. ki look cut, “Yi nà kune? Yi nà kene, Combo?”

with announce call you be where you be where snail repeating the call, “Where are you? In which place are you, Snail?”


snail oh hare go.2sS up be.proud mouth.2sP

Snail said, “Oh Hare, Go ahead and please yourself.

53. Ya nà kpɔkɔ ri fì Bilal rumo.” Afɔyɔ akïït cok wɔn  rè

I be near at water (name) already hare PT.put last strength self I am already near the water of Bilal.” Hare gave his last push of strength

54. fïïr kaad Combo. Tikore u fì Bilal nyika ka combo alak for pass snail at.front.3sO on water (name) was PL snail many to overtake Snail. In front of him on the bank of Bilal there were many snails

55. gweey ciŋ ge ü koog kogo, kendo nyika yi Afɔyɔ ba,

beat hand 3pP and shout shout but was to hare not clapping their hands and shouting, but not for Hare,

56. kendo u Combo. Kinkyɔɔ Combo abíi mal tikor Afɔyɔ.

but on snail slowly snail PT.come up at.front hare but for Snail. Slowly Snail crawled before Hare.

57. Ye yìre we, “Ya a'daar wiyi, cii'di mal caam wiyi,

he to.3sO that I PT.defeat head.2sP go.2sS up eat head.2sP

He said to him, “I defeated you. Go on and eat your head,

58. kitin yen tikor wa kàn kpi. Ni cii'di mal ki ñëem fem ba.”

now this at.front 1pexO here all be go.2sS up with argue argue not right now here in front of us all. Don't continue to argue (Rather admit I am superior).”

59. Afɔyɔ mu cii'do mal ñëem fem ba. Ù ye, ngbị tin ü ngbịŋ kuro,

hare that go.DT up argue argue not and he until today and until tomorrow Hare didn't continue to argue. Until today and even tomorrow,

60. mu caam wiye wëe üçaama wiye tì kì bà.

that eat head.3sP or FUT.eat.EVID head.3sP also indeed not (Hare) has not eaten his head and will not ever eat his head.

Mudo Ükuum u Cer Kof ba (Mudo)

darkness FUT.cover.up on true word not
Darkness will not Hide the Truth

Author: Jitu Atu

1. 'Dübor bi Úton nyika ker jo wodo. Ü fūr wat kew ri ge lion and hyena was great Pl friend and for friendship between at 3pO Lion and Hyena were great friends. And because the friendship between them

2. nyika met kicət, ge kuuny faci nyik ki yī gbel finy. was good much they dig house was with to same ground was so good, they each dug a house in the same place (lived as neighbours).

3. Ka gifi kpi nyik ki cii'do met, nā nyik Pl thing all was with go. DT good good if was Everything was going well, if it were not

4. fūr ka caa arew nyik yiğe nī ba. Ka caa nyika yī yɔɔ yen: for Pl cow two were to.3pO indeed not Pl cow was in way this for the two cows they had. The cows were like this:

5. Dicə caa nyika mīk 'Dübor ü dakə nyika ki Úton. male cow was belong lion and female was with hyena The bull belonged to Lion and the female cow belonged to Hyena.

6. Yī kō məkə, dakə caa ki Úton anyɔɔ nyitind ka caa arew. in time certain female cow of hyena PT.bare children Pl cow two In time, the female cow of Hyena gave birth to two calves.

6b. Yī ri Úton ki boŋ mene, 'Dübor abī fila fila, in at hyena of slave his lion PT.come quickly While Hyena was busy, Lion came quickly and

7. gwaar nyitind ka caa tuu'd ti cend dicə caa kwere collect children Pl cow tie under leg male cow his take the calves and tie them under the legs of his bull

8. ü ki 'duwor foonz ge cii'do maad cak miyo ge. and with night try 3pS go. DT drink milk mother them and by night they tried to go suck milk from their mother.

9. Úton bi baŋ ka kwinj ley man nyik bee'do kpəkə hyena and remainder Pl wild animal that were live near Hyena and other wild animals that were living near

10. ki kaŋ ayiin gɔ ri adi 'Dübor gwaar nà nyitind caa ki Úton, with there PT know it at true lion collect be children cow of hyena
to there, well knew Lion took the calves of Hyena,

11. këndo ge mu rɔomɔ nyik ki feem ki 'Dübor ba, yë lor man ri ge. but they that ability was with discuss with lion not in fear that of 3pO but they were not able to discuss (matter) with Lion, because they were afraid to.

12. Fïï Úton, yï kukɔŋ cɛŋ afiinj 'Dübor, for hyena in first day pt.ask lion For Hyena had asked Lion on the first day,

13. “Nyitind ka caa yoŋ a mu kwara, fïïr nyɔɔl ge a caa kwara. children PL cow that be that my for bare 3pA be cow my “The calves of that cow are mine, because my cow gave birth to them.

14. Yi mu rɔomɔ ki gwaar ge ba.” Ü 'Dübor agiir kɔf yïre nyika we, you that ability with collect 3pA not and lion pt.turn word to.3pO was that You must not take them.” And Lion replied to them,

15. “Ji woda, mïï degi ki kɔf yoŋ. SG friend.1sP shut mouth.2sP with word that “My friend, shut your mouth.

16. Ni leengga gɔ ki ɲey man nɔ jeba. Nά yи waaya gɔ mɔkɔ tì, be hear it with after that only never if you say.3pO it some again Never let me hear (of this) again. If you say it again,

17. yi übe'eɗ fïïr miir miro kɔfïîr gɔ ba.” Yï mɔŋ, you FUT.live for regret regret because it not in whisper you will not live to regret it.” In a whisper,

18. To awaay kɔf yï Úton, “Ni kïi lor ba. Cii'di muun ne yï raf.” jackal pt.say word to hyena be do fear not go.2sS report 3sA to court Jackal said a word to Hyena, “Don't be afraid. Go and accuse him to the court.”

19. Úton agiir kɔf yï To, “Kɔf kwiri nà adi ü gɔ nà jaar.” hyena pt.turn word to jackal word your be true and it be correct Hyena replied to Jackal, “Your words are true and correct.”

20. Úton acii'do muun 'Dübor kar raf. Lec nyika ga gbiya ki ka ley. hyena pt.go.DT accuse lion in court elephant was big chief of PL animal Hyena went and accused Lion in court. Elephant was the highest ranking chief of all the animals.

21. Ye acɔɔnd baŋ ka ley mɔkɔ yï raf. Yï dom ti raf, he pt.call remainder PL animal other to court in beginning of court He called the rest of the animals to court. In the beginning of the court session,
22. ka ley mu jo búyo nyika bee'do ki finy ngbilili. PL animal that people come was sit.DT with ground silently the animals that had come were sitting in silence.

23. Ti bee'do ni ge ngbilili nyika yí lor yí 'Dübor. then sit.DT be they silently was in fear to lion They sat is silence because they were fearing Lion.

24. Füür, kata muno ki Üton nà rang kar gɔ, for though accusation of hyena be clear place it Even though the accusation of Hyena was straightforward,

25. a ńa nyik ürɔɔmɔ ki ṣol rɔf 'düüg nyitind caa ki Üton yīre? be who was FUT.able with cut court return children cow of hyena to.3sO who dared to give the verdict to return the calves of Hyena to him?

26. Ga gbiya, ri Lec, acɔɔnd Üton mal füür caan kɔf kwere, big chief as elephant PT.call hyena up for line.up word his The paramount chief, Elephant, called on Hyena to deliver his case,

27. “Üton, yi cɔɔnd wa kán a füür gen?” hyena you called 1pexA here be for what “Hyena, why have you called us here?”

28. Üton akaar waayɛ kɔf kwere ki jaar ü ri ngbi, hyena PT.arise say.3sS word his with straight and at forever Hyena arose and spoke his case plainly and truthfully.

29. “Ji woda yen, wa ni kuuny faci nà yí gbɛl finya. SG friend.1sP this we be dig house be for same ground “This my friend, we dug a house in the same place.

30. Ley, dicas caa nà a mu kwere, dako caa a mu kwara. animal male cow be be that his female cow be be that my The animal a bull is his, (while) the female cow is mine.

31. Caa kwara, ri dako anyɔɔl kaade gwaar nyitind caa kwara cow my as woman PT.bare go.3sS collect children cow my My cow delivered and he came and took my calves

32. tuu'd ri cend dicas caa kwere. Nĩ foona nüii'l gɔ yíre we, tie at leg male cow his when try.1sS show it to.3sO that and tied (them) to the leg of his bull. When I tried to convince him that

33. nyitind caa a mu kwara füür nyɔɔl ge a dako caa kwara,
children cow be that my for bare 3pA be female cow my the calves were mine because they were delivered by my cow,

34. mbuu ya fii tuum waay kɔf ba, 'Dübor amoor, before I lay.down finish speak word not lion PT.growl before I could finish speaking, Lion growled,

35. ‘Mïïyi degi ki kɔf yoŋ, ná ba yi übee'd fũr miir miro ba.’ ” shut.2sS mouth.2sP with word that if not you FUT.live for regret regret not ‘Shut your mouth about this word. If you don't, you won't live to regret it.’ ”

36. Ka ley nyika bee'do ki finy u di ge, PL animal was sit.DT with ground at mouth 3pP The animals were sitting silently

37. ü wiy ge nyika ki ükuulo finy ki nyi kɔ. and head 3pP was with FUT.bend.DT down with little time and with their heads bowed for some time.

38. Yi fooyo ni ge, Lec afiinj 'Dübor, “Ii, yi ni giir kɔf in awake.DT be? 3pA elephant PT.ask lion yes you be turn word As they awoke, Elephant asked Lion, “Yes, how do you reply

39. but a muno yen nà we gen? Wa wiija leeng gɔ.” beside be accusation this be that what we want.EVID hear it to this accusation? We want to hear it.”

40. Yi giir kɔf, 'Dübor we, “!Duunda ka kɔf fũr waay gɔ yïra ba. in turn word lion that add.1sS PL word for say it by.1sO not In reply, Lion said, “I don't have much to say.

41. Nyitind ka caa a ti cend dicɔ caa kwara kitin yen ü yi finy kwara. children PL cow be under legs male cow my now this and in ground my the calves are under the legs of my bull now and on my land.

42. Ná ge nyika kwere, ge ni bee'd nyika ti cend dakɔ caa kwere If they were his they be remain was under legs female cow his If they were his, they would be under the legs of his cow

43. yi finy kwere. Fiìnji ye, ‘Nyitind ka caa ba yi ji nyɔl ge ba arige?’ ” on ground his ask.2sS 3sA children PL cow not in SG bare 3pA not why on his land. You ask him, ‘Why are the calves not with their mother?’ ”

44. Kaade bee'do finy. Liŋo a'düüg foodo u ka ley makɔ ū. go.3sS sit down silence PT.return fall.DT on PL animal other again He went and sat down. Silence fell on the animals once again.
45. Nyi kɔ nyik nà kaado won. Ki loɔr go 'da we kɔf little time was be go.DT indeed with see it as that word Time was passing fast. He (Lion) thought that the word

46. a'daar ka ley kĩ, kɛndɔ ri adi, kɔf 'daar nyik nyika ge ba, PT.defeat PL animal indeed but at truth word defeat was was 3pA not convinced the animals, but in truth, they were not convinced,

47. 'daar ge nyika lor yĩ 'Dübor. Ye, ri 'Dübor ni kaado kaac mal, defeat 3pA was fear of lion he as lion be go.DT rise up they were defeated by (were quiet because of) their fear of Lion. He, the Lion, got up and said,

48. “Ná wu mu rɔɔmɔ ki ɲɔɔl kɔf rɔf yen ba, if you that able to cut word court this not “If you are not able to give a verdict in this court,

49. ya tĩ ba bee'do kán raanj kɔ kwara ba. I also not stay here waste time my not then I am not going to stay here wasting my time.

50. Cii'da but ka tic kwara mɔkɔ kĩ?”  Kán kĩcĩĩ, To awaay kɔf mal, go.1sS near PL work my other indeed here at.once jackal PT.say word up May I go about my other work?” At this point, Jackal spoke up,

51. “Kayage, Afɔyɔ, wur bit wic, ba nut ba. Ngbiŋ kitin yen, friends hare father sharp head not be.present not until now this “Friends, Hare, the father of wisdom in not present. Until now,

52. ya fii loɔr ne ba. Ya ni cii'do loɔr finy re face.” I lay.down see 3sA not I be go.DT see ground 3sO house.3sP I have not seen him. I will go look for him in his house.”

53. Ka kɔ yen kpi, ka ley nyik ba laaw kɔf kew ri ge ba. PL time this all PL animal was not exchange word among at 3pO not All this time, none of the animals were conversing among themselves.

54. Miro akuum u ge nyik kpi ü fii yiin yoor ciir rɔf sorrow PT.cover on 3pO was all and happen know way judge word All were down cast and didn't know how to convict

55. ri danɔ 'da 'Dübor ba. Fii yì ji ciir rɔf yĩ kɔf kwere, to person as lion not for you SG judge court on word his a person such as Lion. For anyone who condemned him
56. kata go a yi yo mu jaar, uboo doo miire miro ba. though it be in way that right fut live so that regret 3sS regret not even though it is justly, wont live old to regret it.

57. Ni 'duüg To ki yoor kar ko'do ni kore go ki ko'f we, when return jackal with way place send of send 3sS it with word that When Jackal returned from the erand he undertook, he said,

58. "Ya aii'd Afyo ya awiye loog ree, ye ükeel ko ba. I pt find hare I pt allow 3sA wash 3sE he fut stay time not "I found Hare, and I left him to bathe himself. He won't delay a long time.

59. Ye na biiyo kicito." Kán, ko akūt met ri ka ley kaad, ge doom he be come dt at once here time pt make joy at pl animal go they start He will come soon." At this, the animals had joy and they began

60. laai kof kew ri ge ki nyet nyeto 'da we biiyo ni Afyo exchange word among at 3pO with laugh laugh as that come of hare chatting together and laughing as if the coming of Hare

61. 'da may wən rək kəet ka lor, bəlo bi nyobo as fire strength word scatter pl fear weakness and laziness would bring strength like fire scattering fear, weakness and laziness

62. yoko ti 'dend ri ge. Ki mba, Afyo awooto biiyo out under skin of 3pO with little hare pt arrive dt come from their frail bodies. A little later, Hare arrived

63. nyika yiye kar rəf ba, kendo ki yen wiye, was to pl in court not but with fire wood head 3sO not to them in the court, but (passing by) with firewood on him,

64. go fok fə ti yite, bək rit, bolu bi üfot kore kaadoo big gourd water under shoulder 3sP leaf herb herb and herb chest 3sP go dt water in a big jug under his arm, herb leaves of rit, bolu and üfot herbs in his lap

65. ki yi yoo kpoko ki kar rəf. Koŋ ləor ne ka 'Dūbor with in road near with place court first see 3sA be lion passing on the road near the place of the court. Lion was the first to see him

66. ü kiki kaac ne mal fila koog kog yi Afyo and fear rise 3sA up quickly shout shout for hare and fear arose him quickly and (he) shouted to Hare,

67. "Ee Afyo, Wa ni kuur nyika yi ba? Yi ni ciid do na kene?" hey hare we be wait was 2sA not you be go be where
Hey Hare, we are waiting for you, right? Where are you going?”

68. **Ki giir kof, Afɔyɔ yire we, “Ya ayiin go ki.**
with turn word Hare to.3sO that I PT.know it indeed
In reply, Hare said to him, “Yes, I know it.

69. **Kendo cig abi yira kitin yen we, baa anyɔol tin ki tikɔ yen,**
but news pt.come to.1sO now this that father PT.bare today with dawn this
but I just received word that my father gave birth this morning,

70. ü ngbiŋ kitin yen danɔ makɔ ba bute ba ɣɔ.
and until now this person some not near.3sO not just
and until now, there is nobody near him (to help him).

71. **Ya nà ciidɔ fila fūr kūt may fi maa'd ki ne.”**
I be go.DT quickly for make fire water wash with 3sO
I am going quickly to make hot water for him to wash with.”

72. **Ki giir kof, 'Dūbor yi Afɔyɔ we, “Yi nà cet! Yiil'd dicɔ nyɔɔl a ɣa?”**
with turn word lion to hare that you be dung find man bare be who
In reply, Lion said to Hare, “You are dung! Who is this man you found that
gave birth?!”

73. **Ki toor kof yen finy, ka ley kpi ni kaado koog kog,**
With throw word this down PL animal all be go.DT shout shout
As soon as this word was spoken, all the animals shouted,

74. **“Waaa, waaaa!” ’Dooŋ ’Dūbor neeno wal wal ki bute**
(sound) while lion see.DT strangely with near.3sO
“Oooh!” Lion looked around him and was confused

75. ri ka ley man nyɛɛt ne. Nî kwii nyɛɛ finy mba,
at PL animal that laugh 3sA when cool laughter down little
at the animals laughing at him. When the laughter quieted down a little,

76. **Afɔyɔ ni tiŋ yide mal yi ’Dūbor, “Cet nà yi!**
hare be carry voice.3sP up to lion dung be you
Hare raised his voice and said to Lion, “Dung are you!

77. **Yi ayiin go ki we dicɔ ki nyɔɔl ba.**
you PT.know it with that man with bare not
You know that a male cannot give birth.

78. **Yi bee’d anyi’dem mood kof we dicɔ caa kwiri anyɔɔl?**
you remain PT.how insist word that male cow your PT.bare
Why do you claim that your bull gave birth?
Return the calves of Hyena to him right now.

It is clear you alone have brought the verdict.”

Return the calves of Hyena to him right now.

It is clear you alone have brought the verdict.”

Jeg Lam aï Gifi mui Dob Ciŋo (Jeg)

Good luck be thing that palm hand
Riches are in the Things you Possess

1. Ki ŋey 'dwɔy a'de kum, Ücoda, Ücin bi Üca a'düügo faci. with after month three hunt (name) (name) and (name) return. DT home
   After three months on a hunt, Ucoda, Ucin and Uca returned home.

2. Tum nyika met kicat. Ko nyika met ri ge, hunt was good much time was good for 3pO
   The hunting was very good. The time was good for them,

3. fiir kew ka gifi yii'du tum a lak lec, kic bi ka kun ley. for among PL thing find on hunt be tooth elephant honey and PL dead animal
   for among the things they found on the hunt were elephant tusks, honey and dead animals.

4. Ge abii kpi cuung ge far Üca, fiir faci kwere nyika they come all stop 3pS place Uca for house his was
   They all came and stopped at the house of Uca, since his house was

5. kukɔŋ faci tikor wooto ri fu baŋ ka yege manŋ. first house before arrive to area remainder PL other those
   the first house before reaching the houses of the others.

6. Ki ŋey maad fi bi yuüm ge ri ge mba, ge yi Üca we, with after drink water and rest they of 3pO little they to Uca that
   After drinking water and resting for while, they said to Uca,

7. “Ücoda, bee'd Jok ki ni bi nyitindi. Wa na ciil'do fiir ka jog
   Ucoda be God with 2sO and children. 2sP we be go. DT for PL other
   “Ucoda, God be with you and your children. We must go because of the

8. man yowa nĩ.” Kendo kicīto, cī Üca akoor nat ki kɔf we,
who for.1pinO indeed but at once wife Uca send child with word that others who belong to us.” But at once, wife of Uca sent a child with a word saying,

9. “Mama we, ye nà tɔŋ kon finy yokɔ rumo, kuuru gɔ.”
   mama-I that she be cut asida down out already wait.2pS it
   “My mother says, 'Asida (food) is ready, wait for it!' ”

    house.1sP be.far Ucin PT.catch word with up.
    “My house is far away,” replied Ucin.

11. “Go ükwaanya ti banj kïya fīr tuum banj wot.”
    It FUT.help.1sA under stomach.1sP for finish remainder walk
    “It will strengthen me to complete my journey.”

    in turn word Ucin that eat.2pS PL food house.1sP not far much not
    In reply, Ucin said, “Do eat the food. My house is not far, (I will eat with you)

13. Kɔ mɔkɔ.” Ücin attiŋ ter ciid’do kata Üca nyik ki kɔf yire,
    time other Ucin PT.carry load go though Uca was with say to.3sO
    another time.” Ucin picked up his load and went out although Uca was saying to
    him,

14. “Ji woda, njuku gifì man tikori wɛ yì dob cingi,
    SG friend.1sP ready thing that before.2sO or in palm hand.2sP
    “My firend, that thing ready before you or in the palm of your hand,

15. maŋ a kwiri nyika man tundu ba yiri ba nì.”
    that be yours was that still not to.2sO not just
    that is yours, and not what you don't have yet.

16. Ü ki ri adi. Ni woot Ücin, ye yiid’nyik nà yak tɔ far kɔre.
    and with at true when arrive Ucin he find was be cry death home in.law.3sP
    And this is true. When Ucin arrived, he found there was a funeral in the house of
    his in-law.

17. Nying nyimen bi ka wat mɔkɔ, kì lɔɔr ne bìyo akiiıt
    PL sister.3sP and PL relative other when see he come.DT PT.do
    His sisters and the other relatives, when they saw him arriving,

18. ṣ̱wee ciid’do kwaag ne ki yak kicɔt,
    run go.DT embrace 3sA with cry much
    ran and embraced him crying very much, saying,

19. “A can ni gen 'dagin nì, a mbu ni gen 'dagin nì?
be poverty of what like this indeed be suffering of what like this indeed
What a pity this is, what kind of suffering is this?

oh father Acala PT did not we come this be with road of grave
Oh! Father, Acala is dead. We are coming from the cemetery.

was PT bury.3sA out indeed (cry)
She was already buried. Ah, ah!”

22. Úcin amir ki nin a'dek ki caam nyi gifi mokò ba.
Úcin PT sad with day three with eat little thing other not
Úcin was in real agony for three days without eating anything at all.

**Dako (Dakɔ)**
The Woman
Author John Baptist Asan

1. Kukɔŋ tic kwara yì Sudan ki ɲey ḏūiiogo ki yoor Uganda
My first work in Sudan after returning on the road from Uganda

2. nyika yì Torit, kitin yen ga kal ni serig Istewiyọ.
was in Torit now this big town of eastern Equatoria

3. Wa nyik bɔɔdɔ ni Haï Mustasfa. Nam, nying gɔ,
we were live. DT at quarter hospital river name its
We were living at Hai Hospital. There was a river called

4. Keneti nyika nut muulo ki but Hai yen.
Keneti was present craw. DT with near Hai this
Keneti flowing by near this Hai.

5. Êwee muul ʃi yen nyika tek kicɔt.
Run crawl water this was strong much
It was a very fast flowing river.

6. Yì ceŋ mɔkɔ akel yì kɔ yoŋ, ya agwaar ka bongu
in day other one of time that I PT collect PL clothes
One day at that time, I collected the clothes and
7. kaada cii'do kulo log ge. Go nyika ka turo no. go.EVID go.DT water.place wash 3pA it was PL morning only went to wash them in the river. It was early in the morning.

8. Kì mba, ki yoor yi Haï, ya ni leeng kogo, “Wowo, wowo, lalala, lalala! when little with road of Hai I be hear shout (shout) A little while (after arriving) at Hai on the road, I hear a shout, “Ah, ah, oh, oh!

9. Maagu ye, maagu ye! Ye nà cii'do foodo yi fi!” catch.2pS 3sA catch.2pS 3sA she be go fall.DT in water Catch her, catch her! She is going to fall in the water!”

10. Dico nyika gweey cige. Dako nyike gweey ne ni akuum man was beat wife.3sP woman was.3sS beat 3sA be PT.swear A man was beating his wife. The woman that was being beaten promised

11. re we, ye nà cii'do neeg ree ki foodo yi fi yo. 3sO that she be go kill 3sE by fall in water just him that she would kill herself by falling into the water.

12. Ka co areemm ti toke kaad maag ü 'düüg ne faci. PL men PT.run under head.3sP go catch and return 3sA home The men ran after her and caught (her) and returned her back home.

13. Ki mba, ki ñey nyika gweeny ciço re, with little with after was release hand 3sO A little while after she had been released,

14. dakɔ yên agwaar ñwee mɔkɔ tì ñiì cii'do foodo yi fi. woman this PT.take run other also for go.DT fall.DT in water this woman dashed out and ran again to jump in the water.

15. Ka nyɔkɔ amaage ‘düüg ki ne faci. Kar a'dek ye kiiüt ka gbël kɔf yên. PL poeple PT.catch.3sA return with 3sO home place three she do PL same word this The people caught her and returned her home. She did this same thing three times.

16. Kì téer far, ya yiin ü lọr a wëndakɔ ni kiiüt when think thought I know and see be that woman be do After a thought, I knew and saw that the woman

17. a kiki re bi mbuuc nyɔkɔ no. Nà adi nà wiiya ye, be power 3sO and tire people only if real be leave.EVID 3sA was pretending and tiring people for no reason. In reality, if she was left to herself,

18. ye üfood yi fi ba. Kì lọr waŋ nyɔkɔ ü ki nyɔkɔ ñwee ti toke,
she fall in water not when see eyes people and with people run at head.3sP she would not jump in the water. When people seeing and running to prevent her,

19. ye ayiin gɔ kĩ we, ükaame ye yokɔ tikor moodo ne. she pt.know it indeed that fut.take.3pS 3sA out before drown.dt 3sS she knows that they would take her out before she drowned.

20. Kán, ya yi ka wɔf yen nyik äsent maag ne nĩ we, here I to pl youth this were run catch 3sA indeed that Then I said to the young people who were running to catch her,

21. “Dako yoŋ ni kĩt nà kiki ne fũr kĩt lor ri ji fare, woman that be do be power 3sP for do fear at sg husband.3sP “Than woman is only pretending in order to frighten her husband

22. kɔfũr wu nà ñeye. Ná wu cuunga maag ne because you be behind.3sO if you stop catch 3sA because you are around. If you stop preventing her

23. ü ná ye ülɔɔ ñat mɔkɔ luuk ne ba, ye üfoor yĩ fi ba. and if she fut.see person other follow 3sA not she fut.jump in water not and if she sees no one following her, she will not jump into the water.

24. Ya ni kuum raax yuu, mbuu wu ye, lɔɔru ükĩt rɔk a gen?” I be swear 1sE 2pO leave 2pS 3sA see2pS fut.do self be what I swear to you, will you leave her alone, and see what will happen?”

25. Ka nyɔkɔ man nyik yiiyo yĩ kɔf kwara nyika kɔɔf wɛ, pl people that was agree.dt in word my were say that Those people that agreed with me were saying,

26. “Kɔf kwere adi, kɔf kwere adi. Wiixo ye, wiixo ye.” word his true word his true leave.dt 3sA leave.dt 3sA “His word is true, his word is true. Let us leave her, let us leave her.”

27. Ka jog mɔkɔ wɛ, “Ü ná ye üfoodo moode?” Jog mɔkɔ alak, pl other other that and if she fut.fall.dt drown.3sS other other many The others were saying, “And if she falls and drowns?” More people said,

28. “Foode, moode wiixo gɔ a ye. Ko amaage.” fall.3sS drown.3sS want it be she we pt.catch.3sA “Let her fall and be drowned as she wants that to happen. We will catch her.”

29. Danɔ mu coore yĩ fi ba. Ka nyɔkɔ nyik ki laaĩ kɔf ki far, person that push.3sA in water not PL people were with exchange word of thought Nobody pushed her in the water. While people were talking and thinking,
30. ye ü'diuug cii'do foode yi fi ba yo, ndola dak yan afor ki she FUT.return go.DT fall.DT in water not just arise woman this PT.flee with she did not go and jump in the water. Then the woman got up and ran at full speed

31. cii'do yi fi. Ka nyoko mba nyika luuk ne ki ᴚwec, go.DT to water PL people small were follow 3sA with run towards the water. There were a few people running following her, saying,

32. “Maagu ye, Maagu ye!” Ü ka nyoko nyik wa laai kɔf catch.2pS 3sA catch.2pS 3sA and PL people were we exchange word “You catch her, you catch her!” And people I had conversed with,

33. ki ge nyika gweey kogo miyĩ ge, reem jo luk ne, with 3pO were beat shout belonging 3pA run PL follow 3sA they were shouting to them and chasing those who followed her, saying,

34. “Ni maagu ye ba, ni maagu ye ba!” be catch.2pS 3sA not be catch.2pS 3sA not “Don't you catch her, don't you catch her!”

35. Ka nyoko man nyik foonj maag ne acuung ki faar, PL people that were try catch 3sA PT.stand with thought The people that were trying to catch her stopped and thought

36. makɔ ba, nyoko nyik tikore ümaaga ye yɔɔ, others not people were before.3sO FUT.catch.EVID 3sA perhaps other people in front of them might catch her,

37. kendo ge yɔɔb kendo a yɔɔ yi dakɔ yen fiir kaade. but they open instead be path to woman this for go.3sS but they instead opened a path for this woman to pass through.

38. Ye akaado. Ye aneen cen ü ki laog dano makɔ luuk ne ba. she PT.go.DT she PT.look behind and be see person other follow 3sA not She passed through. She looked behind and saw no one following her.

39. Ye awoot di fi. Kar fodo yi fi, baal ye aŋaaĩ ree, she PT.arrive at water place fall.DT in water swing.around she twist 3sE She reached the bank. Instead of falling in the water, she turned

40. foode di teng fi ki yaak yak. fall.3sS at near water with cry cry herself around, fell near the bank and cried.
1. Ya nyik bɔɔc a ɣi fɔni, nying go, Pakele Uganda. I was live be in ground name its Pakele Uganda I was living in the place called Pokele in Uganda.

2. Jo fɔni yɔŋ cɔɔnd ri ka Madi nyika jeg nyɔko. PL ground that call at PL Madi was good people The inhabitants called Ma'di were good people.

3. Ya abee'd kuŋ ki koro a'dek 1968-1970. Ka nyɔko a fu KRICTO I PT stay there with year three PL people be tribe Christ I lived there for three years (from) 1968-1970. The people were Christians of

4. yi Kanica Katolikia. Fodo nut yiʒe. Ka cam kwege of church catholic field exist to.3PO PL food their the Catholic Church. There was a field of theirs. Their food was

5. kundi, raw, ŋor, bel. Ge tī ni fuur wàrà fīr cad, millet millet bean dura they also be cultivate cotton for trade millet, beans, and sorghum. They also raised cotton as a cash crop.

6. Wɔf ni ji cad, ki cige, nyika bɔɔc tī yī fɔni yen. youth be SG trade with wife.3sPO was live also in ground this A young merchant with his wife were also living in this place.

7. Tɔ waɔɔ nyika re kicɔt. Yi ka kɔ ye na wɔɔl wɔɔl wor ki ko. sickness cough was 3so much in PL time he be cough cough wake with time. He got a bad case of Tuberculosis. Sometimes he would cough he awoke in the morning.

8. Ye abɔɔd ki tɔ yen ki dunda koro, kaade doom mook mok he PT live with sickness this with many years go.3sS begin get thin thinning He lived with the sickness for many years, and he began loosing a lot of

9. kicɔt, ū ciil'd dako doom wiij kɔf kwere kendo ba. much and go woman begin want word his but not weight, and the woman began thinking about divorcing him.

10. Ye fii wiij kɔf kwere ba nyik nyika we ye ba kii t keye yo ba, she do want word his not was was that she not do love.3sP indeed not
She did not want him—not because she did not love him,

11. këndo fëër ye nyik abçoł yokɔ yì tuuì tɔ.
but for she was pt.tired out in treat.? sickness
but because she was tired of caring for him.

12. Yi ceŋ mòkɔ wìiy ge laayü kɔf ki yege dakɔ but
in day other let 3pA exchange.? word of other woman about
One day, when they were conversing with other women about

13. ka mbu, cando, remb wic yì kuuny faci, ye yì yege we,
PL suffering punishment, pain head in bury home she to other that

(name) word this 1sO indeed person that able with read under dream of other not
“Dudu, the kind of troubles I have, no one can can understand.

15. Kata key dicɔ kwara ra kicɔt, nà nyika yoo ni neeg ne yìra,
although love man my 1sO much if was way be kill 3sA to.1sO
Although I love my husband very much, if there was a way to kill him for me,

I be kill.EVID 3sA one for so.that rest.3sS 3sE in PL suffering his
I would kill him. One (reason is) so that he can rest from his suffering.

17. Arew 'doon yuuma raa tì yì tì tuuì ne. Ka wa'dge akwèer re
two so.that rest.1sS 1sE also in also treat.? 3sA PL relative.3s PT.refuse 3sO
Second (reason is) so that I can also rest from caring for him. His relatives

18. mbuu ge ye kwere yìra.” Yì giir kɔf, Dudu we,

19. “Tico, yi ni waay nà adì? Mot no dudumaki kùtã gɔ yìri,
(name) you be talk be true slowly only poison do.EVID it to.2sO
“Tico, are you speaking the truth?” Dudumaki can do the job for you

20. ü ꞌuat mɔkɔ üyìin gɔ ba. Tin leer dudumaki ki fi.
and person other FUT.know it not today mix poison with water
and no other person will know about it. Today, mix dudumaki with water.

take it to.3sO he FUT.wake with morning not
Give it to him. He will not wake up in the morning.”
Tico, ki jeg bi rec kɔ re tɛ, agiir kɔf, “Dudu, Dudu! Tico with joy and bad time 3sO also pt.turn word Dudu Dudu Tico, with a mixture of joy and sorrow, replied, “Dudu, Dudu,”

mot, mot! Ni cii’d ɲat mɔkɔ leeng gɔ ba, akeł ka Jɔk.”
slowly slowly be go person other hear it not pt.one be God quiet, please! Let not one hear about this except God.”

Yi 'düwor yoŋ, ki ɲey cam, Tico aleer dudumaki ki ə, in night that with after food Tico pt.mix poison with water That night after eating, Tico mixed dudumaki with water,

kaam gɔ yî ji fare ki kɔf we, “Foonj dawa yen, take it to SG husband.3sP with word that try medicine this and gave it to her husband saying, “Try this medicine

mɔkɔ ba gɔ kwaanya ɛɔk. Kaam gɔ ɲira a ji woda. other not it help.ovid self give it to.1sO be SG friend.1sP Perhaps it will help you. It was given to me by my friend.

Ye mu wiij ɲat mɔko yinin kɔf but gɔ ba. Ye kaam gɔ nà yî kɔf kwara.” she that want person other know word about it not she give it be for word my She does not want any other person to know about it. She gave it because I gave my word.”

Ki ɲey maad gɔ, ji to abūüt finy kaade ki niindo yaar. with after drink it SG sickness pt.lay down go.3sS with sleep.DT completely After drinking it, the patient lay down and slept soundly

Ye fii foyo ba ngbịŋ ki turo. Kendo, Tico mu niind ki 'düwor ba. he do wake.DT not until with morning but Tico that sleep with night not He didn't wake up until the morning. But Tico did not sleep that night.

Ye abūüt finy, ki waŋe ranga ranga neeno mal yĩ ngbangba kwɔt, she pt.lay down with eye.3sP transparently look.DT up to ceiling house She lay (awake) with dry eyes looking up at the ceiling of the house,

kaac cii:do ciig kiye ri ji fare, ye atɔɔ wee ki ri mu kɔŋ ne. arise go lock ear.3sP to SG husband.3sP he pt.died or with at that alive 3sP (and at times) would pin her ear to (inspect) her husband if he were alive or dead.

Nĩ woɔr kɔ, daɔɔ akūt may fi yî ji fare. Dicɔ acii:do łoːge when awake time woman pt.do fire water to SG husband.3sP man pt.go.DT wash.3sS In the time of waking, the woman boiled water for her husband. The man went

ree. Ye abii ü kaam cay yire. Ɋet maad cay, ye nyika
3sE he PT.come and give tea to.3sO after drink tea he was and bathed. He came and (she) gave tea to him. While drinking tea, he was

34. neeno bor yokɔ u mal. Yi ka kɔ yɛn kpi, ɲat mɔkɔ tundu mu look.DT far out on up in PL time this all person other still that looking as if very far off in (his thoughts). During all this time, neighter of them

35. waay kɔf yì yege mɔkɔ ba. Ge kpi aleeny yokɔ yì cuny ni cuny say word to other other not they all PT.loose out in liver of liver spoke a word to each other. They both got lost in another world (their hearts)

36. ge faar dunda ka far. Dicɔ yen nyik ba neeno ri cige ba. they think many PL thought man this was not look.DT at wife not thinking of many thoughts. The man was not looking at his wife.

37. Kendo dakɔ nyika kwaal neno re ki teer far but woman was steal look at.3sO with think thought

38. mu yì wi dicɔ yen nà gen weε ye yiin nà gifì yen ji kìt rɔk ni. that in head man this be what or he know be thing this SG do self indeed what was in the head of this man and if he knew the thing that heppened.

39. Nì ciil'd dicɔ muuny bǎŋ cay nyik yì kubaya, when go man swallow remainder tea was in cup When the man swallowed the rest of the tea in the cup,

40. ye agiir ree mot ki cɔɔnd cut, “Tico!” Tico agiir ree, he PT.turn 3sE slowly with call call Tico Tico PT.turn 3sE he turned slowly and called out, “Tico!” Tico turned and

41. neene re u dege, “Yi acɛɛr jeg dakɔ mu kïiṭ keye. look.3sS 3sO on mouth.3sP you PT.true good woman that do love.3sP and looked at him in silence. “You are a truely good woman (that I) love.

42. Bee'd Jɔk ki ni.” Kicïtɔ ki giir u gɔ, Tico we, “Bee'de ki ni ti.” be God with 2sO at.once with turn on it Tico that be with 2sO also God be with you.” At once replying, Tico said, “And also with you.”

43. Gwanya, ji far Tico ki ciil'do mal yìre we, (name) SG husband Tico with go.DT up to.3sO that Gwanya, the husband of Tico, went on to say to her,

44. “Dawa, kaami yìra nyiworo met kicɔ. Yi yiin gɔ, medicine give.2sS to.1sO yesterday good much you know it “The medicine you gave me yesterday, it was very good. Do you know,
45. 

“After drinking it, I didn't cough, and slept until now.”

46. 

Tico, “Ya ayin go dic o kwara ji kï keya.”

Tico said, “I know this my husband and my lover.”

47. 

Gwanya said, “Is there no more? Bring it to me to drink it.”

48. 

When she heard the words, ‘Bring it to me to drink it,’ Tico flew from the place.

49. 

she was sitting and came and fell on Gwanya weeping with tears in her eyes.

50. 

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

51. 

It is not medicine, it is poison. I wanted to kill you,

52. 

although it was not with bad intentions. God has saved you.

53. 

Forgive me my sin and evil action!”

54. 

What do you think Gwanya did to Tico? From that time onward,

55. 

Gwanya lived with Tico in a much better way than their life before,
for though Tico did a bad thing God turn it at good it because although Tico did a bad thing, God turned it into a good thing.

57. U Jɔk tí awiï rac kwɛre ÿire, fïïr ye amiïr kï. and God also leave ugliness her to.3sO for she PT.sorry indeed And God also forgave her, for she was remorseful.

**Jeg Guk bi Rec Dakɔ (G&D)**

**Good dog and bad woman**

The Good Dog and the Bad Woman

Author: Tereza Tɔ

1. Ka guk nyiko bɔr ge ki faci yoŋ nï, a jeg ka kwiny. PL. dog was.DT see 3pA with home that indeed be good PL. animal Some dogs that we see in houses are good animals

2. Ná ko fiïda ge yï yoo mu jaar, kaam cam bi kïït guk 'da gifï if we plant 3pA in way that straight give food and do dog as thing if we train them in a good way. Feed and treat the dog as something

3. mu wiïj faci. Ni gweeyi wee reem guk ki kɔ, ki kɔ ba. that want home be beat.2sS or chase dog with time with time not wanted in the home. Don't beat or chase the dog all the time.

4. Ye ükïïta loor ü ÿiyin ki wat kwɛre ba. Ná yï ba faci ba, he FUT.do.EVID fear and FUT.know with friendship his not if you not home not He will be frightened and not understand his relationship (with you). When you are not at home,

5. jeg guk nà kuung faci ü reem jo kow yɔko, ü ka kwiny tï. good dog be protect home and chase PL. thief out and PL. wild also a good dog will protect the home and chase away thieves and any wild animals.

6. Yï yoo wee yï lum ná liny afoodo ki ni, ye nà ki liny kɔfïïr in way or in forest if fight PT.fall.DT with 2sO he be with fight because On the road or in the woods, if you are attacked, he will fight because

7. guk kuunga danɔ kicɔt nà ambaar nyitin. dog protect.EVID person much be PT.small children a dog protects people, especially children.

8. Yï ceŋ mɔkɔ guk anüü'd rec dakɔ yï ji fare. in day other dog PT.show bad woman to SG husband.3sP
One day, a dog showed a bad woman to her husband.

9. Dicɔ agwaar wot cii'de yĩ tic ki 'da ki kɔ kpi. man PT.collect walk go.3sS in work with as with time all
The man left and went for work as usual.

10. Kendo nĩ woote kar tic, ye yii'd a wε, wiye awiil ri ka mufta but when arrive.3sS place work he find that head.3sP PT.forget at PL key
When he reached the place of work, he discovered that he had forgotten the keys

11. ni di ka duruc tarbija kĩ. Ki giir ree kicito 'düügo faci fiir ge. of at PL drawers table indeed with turn 3sE at.once return.DT home for 3pO
in the drawer of the table. At once, he turned around and returned home for them.

12. Kpɔkɔ ki faci ye ni yii'd guk faci ŋwεɛ ŋwεɛ bũyo yĩre near with home he be find dog home run run come.DT to.3sO
Near the house, he found the dog of the house running to him

13. ki yoor yĩ faci mɔkɔ. Guk abũi ki ŋwεɛ, yeeŋ yube ü yaak ŋiŋi, ŋiŋi with road in home other dog PT.come be run shake tail.3sP and cry (sound) on the road from another house.The dog came running, wagging its tail and crying

14. yĩ yoo ki ka guk ü giir ree ki ŋwεɛ 'düügo yĩ faci ni bũyε in way of PL dog and turn 3sE with run return in home be come.3sS in the way (usual for) dogs and turned and ran back to the home it came

15. ki yoor ki gɔ, cuungo yeeŋ yube di ndɔt yĩ faci yoŋ. with road of it stand.DT shake tail.3sP at door in house that from on the road, standing, wagging his tail at the door of that house.

16. Ye acuung, cɔnde guk, guk kĩit ka ŋiŋi, ŋiŋi, giir ree neeno ki di ndɔt he PT.stop call dog dog do PL (sound) turn 3sE look.DT with at door He (man) stopped and called the dog, (but) the dog (again) whined, turned and looked at the door.

17. Kicito ye ni kaado yiin gɔ we guk kaam nà kew yĩre wε, at.once he be go.DT know it that dog give be sign to.3sO that
At once, he understood that the dog was giving him a sign that

18. gifĩ mɔkɔ ki nut yĩ kwɔ. Ki jeg lam, nying acакir аrew thing some be present in house with good luck PL police two there was something in the house. By good fortune, two policemen

19. nyika kaado cii'do yĩ tic. Ye acuung ge, ye wε, were go.DT go.DT to work he DT.called 3pA he that were passing by, going to work. He called them, saying,
20. “Nying ümïyo, guk yoŋ a kwara. Ye amook di ndọt yen ki nyitinde
PL brother dog that be mine he PT.be.thin at house this of children.3sP
“Brothers, that dog is mine. He has guarded that house of his children,

21. kït kew yïra. Gifi mọkọ fowa wee dano ki yoor fara nut
make sign to.1sO thing some home.1sP or person of road house.1sP present
making a sign to me. Something from my house or a person on the road from
my house is present

22. yï kwọt yoŋ. Kwaanyu ya, ya wiija yiin gifi nyik
in house that help.2pS 1sA I want.EVID know thing was
in that house. Please help me. I want to discover the thing

23. guk wiij nüi'd go yïra nï.” Kán ackeri mọkọ ni kaad gweey
dog want show it to.1sO indeed here police some be go beat
the dog wants to show me.” At this point, the police phoned on (his)

24. telefon yï makta fïïr yii yinj kwọt yoŋ. Ki ñey yiyo, di ndọt ayọb.
mobile to office for agree search house that with after consent at house PT.open
mobile the office for permission to search that house. After (receiving) consent,
they open the door.

25. Yïl'd kwọt a ci dico yen ki nati nyicọ.
Find house be wife man this with young man
They found in the house the wife of this man with a younger man.

**Nyeta bi Ñeya (Nyeta)**
Nyeta and Ngeya
Author: Tọgori Tooryoko

1. Ayak, “Mota Nyeta, wu ki met ki!”
(name) greet.1sP (name) you with good indeed
Ayak said, “Greetings Nyeta, (I hope) things are good for you!”

Nyeta Ayak how small mother greet.1sP greet.1sP I that see.2sA with little time not
Nyeta said, “Ayak, how are you, sister? Greetings, I did not see you for some time.”

3. Ayak, “Gò nà adi Nyeta. Ya nyik nà teer far,
Ayak it be true Nyeta I was be think thought
Ayak said, “It is true, Nyeta. I was thinking about when
4. a wene ü kune. Nyi kof yira kofiri.”
   I find when and where little word to. because
   and where I would find you. I have some words of mine for you.”

5. Nyeta, “Jok ayeer ko yen fiir ko.”
   Nyeta God chose time this for
   Nyeta said, “God has chosen this time for us.”

6. with turn look behind side left and right
   Then, turning and looking back, to the left and to the right, she said,

7. “Dunda ko ya nà wiij waay kof yeri, ü lor nà moon many
ten I be want say word this to. because
   “For a long time, I wanted to tell you this information and fear has prevented

8. Ya nà wiij waay gori. Yi nà ümiya ki wind ma ü Ayak na
   1sA say it to. you be brother. 1sP of sister mother and Ayak be
   me from saying it to you. You are my cousin and Ayak is

   little father. 1sP of brother father you all be that my I not divide with 2sO 2pO not
   my niece. Both of you are relatives to me. I cannot do without any of you.

10. Kendo ya tì ba wiij rec kof kiit wu wee kaado kewu ba.
    but I also not leave bad word do 2pA or go among. 2pO not
    However, I also cannot allow a bad thing to happen to you or to come between
    you.

    with time other I be see Ayak with food.carrier hand. 3sP go she
    At times I see Ayak with food carrier in her hand going this way.

12. Mon nà we ye ni ciil'do a far Lingo γa.”
    secret be that she be go be home Lingo indeed
    Rumor has it that she is going to the home of Lingo.”

    Nyeta stay God with 2sO I do know or hear word like. this still not
    Nyeta said, “May God be with you. I don't know and haven't heard about this yet,

    I be go know it in way my instead. 1sP be do fear not
    (but) I will try to find out about it one way or another. Don't worry,

15. Nying ngi ükaad ki go ba, kata go a tot.”
16. Ayak, “Cii'd Jok kwaany ni, yii'di gọ ri adi.”
Ayak go God help 2sA find.2sS it at true
Ayak said, “May God help you, if you find it to be true.”

17. Nin abic aakaado ki ṣey laaĩ kọf kew Nyeta bi Ayak.
day five go with after exchange word between Nyeta and Ayak
Five days passed since Nyeta and Ayak had last spoken.

18. Ü yiñe moko Nyeta ki ka yege ka bolic nyik yĩ cuk
and in day another Nyeta with PL other PL police was in market
Then one day Nyeta and some friends who were police in the market

19. 'da jo kung lom bọọ, alọọ cige cii'do faci ki koko gwẹọ.
as PL protect peace life PT see wife.3sP go. DT home with cock chicken
in protecting the peace of life, saw his wife go home with a cock.

20. Ki tino ni cii'de faci fiī caam cam bi kaam kar nin,
when evening be go.3sS home for eat food and take place sleep
When in the evening he went home to eat and to get some sleep,

21. cam kaam yiře a nyukwaŋ bọk balọ nyika gwẹọ ba.
food give to.3sO be broth leaf vegetable was hen not
the food brought to him was a vegetable broth and not of chicken.

22. Ye acaam cam u dege. Ki neeno ki yĩ kwọt, ye alọọ
he PT eat food on mouth.3sP with look. DT with in house he PT see
He ate the food without saying anything. While looking around the house, he

23. amut tī kaf (cama) bongu ki bọk bongu mọkọ u gọ.
food carrier under stand clothes with leaf cloth other on it
saw food carrier under the clothes stand with a sheet over it.

24. Ye ayọb gọ, ki gọ nyika nyukwaŋ gwẹọ. Ye atuum cam,
he PT open it in it was broth chicken he PT finish food
He uncovered it, and inside it was the chicken broth. He finished eating

25. u dege ye adọọ kar nin. Kendo mbu ye fii gwaar wot ba,
on mouth.3sP he PT roll place sleep but leave he do collect journey not
and silently rolled his sleeping mat. But before he left on (his) journey,

26. ye yĩ cige wẹ, “ŋeya, ka'dọ bẹe taali tin nà met kicọ
to wife.3sP that ŋeya potash cook.2sS today be good much
he said to his wife, “ ŋeya, the broth you cooked today is very nice,
27. kaad leb wee gwëna yokö.” Në woote kar tic, go tongue or chicken out when reach.3sS place work better than cow's tongue or chicken.” When he reached his place of work,

28. ye acii'do cuuge këf ki ji 'døŋ kware 'dooŋ 'dëüge he PT.go.DT arrange.3sS word with SG big his so.that return.3sS he arranged an agreement with his officer so that he could return

29. ruub waŋ tek këf fare. Ji 'døŋ ayii yiire. fix eye strong word house.3sP SG big PT.agree to.3sO to solve some important matters at his house. The officer agreed to his request.

30. Ye afiinj ka jo wode arew fiir biiyo ki ne. Ye yiige we, he PT.ask PL.PL friend.3sP two for come.DT with 3sO he to.3pO that He asked his two firend to come with him. He said to them,

31. “Bee'du këkà ki far Lingo. Ni kaadu yokö ngbiijn ri biiyo na ba.” stay.2pS near with house Lingo be pass.2pS out until at come.DT 1sS not “Stay near the house of Lingo. Don't go out until I come.”

32. Nyeta a'dëügo faci. Ye woot, yii'd daska nyika biiyo yokö ki yoor kar Nyeta PT.return.DT home he arrive find woman was come.DT out with road place Nyeta returned home. When he arrived, the woman was coming out from the bath.

33. lëko. Ye arɔny bongu, toor tob nyik u ŋuc jeg yuro, bath she PT.wear cloth throw dress was on smell good smoke She dressed, put on a robe that had been perfumed by incense,

34. kiir ree ki jeg ŋuc mës, tiŋ amut nyik ti kaf bongu, sprinkle 3sE with good smell oil carry carrier was under stand clothes sprinkled herself with perfume, carried the amut that was under the clothes stand,

35. ciig ndët kaade biiyo yokö. Ñeya abëi yokö yëi kel. shut house go.3sS come out Ñeya PT.come out in fence. and shut the door and came out. Ñeya came out from behind the fence.

36. Ye aneen kur kuc bi cam ki loor ŋat mëkë ba. she PT.look side right and left with see person certain not She looked right and left and did not see anyone.

37. Ye atoor tob wiye kuum ka finy mëkë kpi yokö, wiwy she PT.throw robe head.3sO cover PL place certain all out leave She pulled the robe over her, covering her completely, leaving

38. ka nyi waŋe neeno ki kew go. Kata ye acoom rëmëni ki Nyeta,
PL little eyes.3sP see with between it though she PT.meet able with Nyeta only a little space for her eyes to see between. Although she met Nyeta,

39. ye mu ṣɔɔɔ nyik ki yiin ne ba. Kendo Nyeta ayyine. she that able was with know 3sA not but Nyeta PT.know.3sA she did not recognize him. But Nyeta recognized her.

40. Nyeta aluuke. Ye yɔ mu yiin Nyeta we dano nut luuk ne yɔ ba. Nyeta PT.follow.3sA she just that know Nyeta or person exist follow 3sA indeed not Nyeta followed her. She did not know Nyeta or any person was following her.

41. Fǐr ye mu wiij ɲat mako yiin ne ba, ye aciil'do for she that want person certain know 3sA not she PT.go.DT For, she did not want any person to recognize her, and she went

42. ü lany far Lingo. Di kɛl ki Lingo nyika tool kur Ìeya and straight house Lingo at fence of Lingo was open direction Ìeya straight to Lingo's house. The gate of Lingo's fence was opened towards Ìeya.

43. Mбуу Ìeya fii kaado yì kɛl ba, ye acɔɔnd cut, “Ìeya!” before Ìeya do go.DT in fence not he PT.called call Ìeya (But) before Ìeya could enter the fence, he (Nyeta) called, “Ìeya!”

44. ü kìiıt kew yì ka yege “Bǐi wu!” Ìeya acuung rii ki nyi kog “Wuyi!” and do sign to PL other come 2pS Ìeya PT.stop suddenly with little shout oh and signaled to his friends, “Come here!” Ìeya stoped suddenly with a cry “Oh!”

45. Ki cii'do mal, Nyeta wɛ kìciťo, “Ni dǐiũ gi cen ba, with go up Nyeta that at.once be return.2sS behind not After this, Nyeta said at once, “Don't return back,

46. cii'di lany kwɔt ki cam yoŋ yì amut ɔ. go.2sS straight house of food that in carrier only go straight away to the house with the food in the amut.

47. Yi moon go ra nyika fiir 'doon caam wa go ki ka jo woda.” you block it 1sO was for so.that eat 1pexS it with PL PL friend.1sP You refused to give it to me because we, my friends, were going to eat it.”

48. Ìeya aciil'do kwɔt ü Nyeta ñete akel ki nying acakir, jo wod Nyeta. Ìeya PT.go.DT house and Nyeta after.3sO one with was police PL friend Nyeta Ìeya entered the house, followed by Nyeta, then the police friends, the friends of Nyeta.

49. Lingo nyika bũuto finy kwaan bɔkɔ. Yɛɛ wangilwa amaage Lingo was lay.DT down read paper behaviour bird.type PT.snatch.3sA
Lingo was lying in bed reading a book. (Suddenly), bird got a hold of him

50. ü kar kac mal ba. Nyeta, ki cii'do mal, ye yì Ṣeya we, and place arise up not Ñeya be go.DT up he to Ṣeya that and he could not get up. Then Nyeta said to Ṣeya,

51. “Kìit amut yoŋ u tarabija kán. Biíi ki fi. Lingo, maŋ a ka jo woda, put carrier that on table here come with water Lingo these be PL PL friend.1sP “Put that amut here on the table. Bring water. Lingo, these are my friends.

52. kaaci mal. Nyeya ataal gwɛn we bïi wa caam gò tin fari. Rise-2sS up Ṣeya PT.cook chicken that come 1pS eat it today house.2sP Get up, Ṣeya has cooked a chicken that we should eat today in your house.

53. Ye wiija niïl'd ni yïrã. Ka jo woda yen bïi a ri ka cadu yïrã.” she want.EVID point 2sA to.1sO PL PL friend.1sP this come be as PL witness to.1sO She wants to show you to me. These my friends came as witnesses for me.”

54. Lingo mu wiij caam cam nyik ba, kendo ti wɔn rɔk, ye acaam gɔ. Lingo that want eat food was not but under power self he PT.eat it Lingo didn't want to eat the food, but being forced, he ate it.

55. Ki Ṣeya ge atuum cam, Nyeta yì cige we, with after they PT.finish food Nyeta to wife.3sP that When they finished eating, Nyeta said to his wife that,

56. “Yi bïi nyika fïïr nindo yì Lingo. Yi ba nindo ba. 'Düügï faci. you come was for sleep to Lingo. you not sleep not return.2sS home “You had come to sleep with Lingo. You will not sleep. You return home.

57. Kuro, nà ya awaay ti gɔ yì jo nyɔl ni kì, ya üwiiya yi tomorrow be I PT.say under it to PL bare 2sA indeed I FUT.leave.EVID 2sA Tomorrow, when I have reported it to your parents, I will let you

58. bïi'yì kendo kuuny faci. Ya ni kuum raa u nyi mac, come.2sS? but dig home I be promise 1sE on little fire come back to cohabitation. I promise by the bullet,

59. ya ükïit gifì ki ni ba.” Ye ni wɔɔ talaga naaŋ gɔ I FUT.do thing with 2sO not he be pull bullet lick it I will not hurt you.” He took a bullet and licked it

60. tikor jo woda yen. “Cii'do.” Ge kpi anwën jo wod nyeta arew before PL friend.1sP this go.DT they all four PL friend Nyeta two in front of his friends and said, “Let us go.” They were four, Nyeta's two friends
61. bi Ṇeya ü Nyeta. Kendo ge fii 'dūugo far Nyeta bi Ṇeya ba. and Ṇeya and Nyeta but they do return. DT house Nyeta and Ṇeya not and Ṇeya and Nyeta. But they did not return to the house of Nyeta and Ṇeya.

62. Ge ciil'd nyika finy kore Tam. Tam meel, “Gɔ a rec go!” they go was place in law. 3sP Tam Tam shake it be bad it They went to the home of his in law Tam. Tam shaking said, “It is bad!”

63. ü neeno wal wal. Nyeta, “Baa, ni kii't lor ba, gɔ nyika rec go and look. DT strangely Nyeta father be do fear not it was bad it and looked distressed. Nyeta said, “My father, do not fear, there is nothing bad

64. wee gɔ 'wooto ri gɔ ba.” Lor nyika ri Tam ki loor nying acakir or it fut. reach. DT at it not fear was with Tam with see PL police nor will it become bad.” Tam became frightened when he saw the three police

65. a'dek ki útum ü nyare kew ge. Ki ciil'do mal, Nyeta we, three with gun and daughter 3sP among 3pO with go. DT up Nyeta that with guns and his daughter with them. Continuing, Nyeta said,

66. “Nind nyari tin kán ki ni. Ya üũũyo kuro kán yuu,” sleep daughter 2sP today here with 2sO I fut. come. DT tomorrow here 2pO “Let your daughter sleep here tonight with you. I will come to you here tomorrow (to tell you what happened),”

67. kaad ge teeŋo. go they left. DT and they left.

Aŋɔm bi Êŋɔm (A&U)
Aŋɔm and Êŋɔm
Aŋɔm and Êŋɔm

Author: Ütɔ Caï

1. “Man a kot remb wic ni gen ciil'd dicɔ yen kaam gɔ yira tin nĩ? this be kind pain head of what go man this give it to. 1sO today indeed “Why has this man made lot of trouble for me today?

2. Ye üũũyil'd ka ya tin!” Aŋɔm nyika neeno ki di tur wal wal. he fut. find PL? 1sA today Aŋɔm was look. DT in at enclosure strange He will find me today!” Aŋɔm was looking at the edge of a garden.

3. Kii giir ree neeno cen, Êŋɔm nyika bũũyo ki yoor kar tic.
when turn 3sE look.DT behind Üŋɔm was come.DT with road place work
When she turned and looked behind her, (she saw) Üŋɔm was coming on the road
from the place of work.

4. Aŋɔm, “Ki ri cend wuru bi meŋ, ya neeg ri a tɔ 'dooŋi
Aŋɔm with at leg father.2sP and mother.2sP I killed at be death so.that.2sO
Aŋɔm said, “By the leg of your father and mother, have I killed (anyone) so that

5. caand na 'dagin kar gɔ? Kar be'do finy wee kii't nỳi tic ba, arigen?”
punish 1sA like.this place it place sit.DT down or do little work not be.why
you punish me like this? I could not sit or do any work, why is this?”

6. Üŋɔm akaad ki bute ciid'ko kwɔt giir bongu tic ki mu bee'do
Üŋɔm PT.pass with near.3sO go.DT house turn clothes work with that stay.DT
Üŋɔm passed by her going into the house and changed his work clothes

7. faci u dege. “Yi caanda a fii'r gen?” Aŋɔm ki kɔf luuk ne
home on mouth.3sP you punish.1sA be for what Aŋɔm with word follow 3sA
to house clothes (without saying anything–ignoring her.)
“Why are you punishing me?” Aŋɔm was saying this following him,

go.DT house come out look.DT after hedgehog your
going into the house. “Come out to see your hedgehog.

9. Ki cend gɔ arew kitin yen, ya acuung mac ti dɔka fii'r toor kon
with leg it two now this I PT.light fire under cooker for throw asida
Twice now I have tried to light a fire under cooker to make asida

10. ü ükɔdɔ yɔŋ kwiri nɔ mu rɔɔmɔ wiiy na ba.”
and hedgehog that your only that able allow 1sA not
and (it dies because) that hedgehog of yours will not let me do it.”

11. Ki waay nỳi kɔf yì Aŋɔm ba, Üŋɔm amaago ükɔdɔ
be say little word to Aŋɔm not Üŋɔm PT.catch.DT hedgehog
Without saying a word to Aŋɔm, Üŋɔm caught the hedgehog

12. kuum ne tì kun 'dak. Aŋɔm a'diüücg cuung mac ti dɔka
cover 3sA under broken pot Aŋɔm PT.return light fire under cooker
and trapped him under a broken pot. Aŋɔm returned to light a fire under the cooker

13. doome toor kond kisra ɳuur ɳuro yì 'dɔnde. Ngbiŋ kitin,
start.3sS throw asida kisra growl growl in throat.3sP until now
and began making kisra from sorghum, muttering while she worked. Until now,

14. yen Üŋɔm mu waay nỳi kɔf ü ye nyika ki yoom cunye kicǝt,
this Ṣẹm that say little word and he was with peaceful liver.3sP much Ṣẹm spoke no word but was very happy in his heart.

15. fììr funj ni wiije fuunj go afunj rèsìí kììt go nyìka ki dak ná ba. for lesson be want.3sS teach it pt.teach self in do it was with mouth only not for the lesson he wanted to teach was taught by action instead of by talking.

16. Kọ̀f kììt rèsìí nyìka 'dagìn: Ṣẹm anyẹ̀m dákọ. word do self was like.this Ṣẹm pt.marriage woman It had happened like this: Ṣẹm married a woman.

17. Ki ṣe yìi koro a'dek ki nat ba, ye acíi'do fọnunj rée yòkó with after year three with child not he pt.go.dt try 3sE out After three years without a child, he went and tried outside (of marriage)

18. fììr yìi go ná ye a cer dicò. Dakọ, ninye Ayaka akaam yèc. for know it if he be real man woman name.3sP Ayaka pt.take pregnancy to find out if he was impotent or not. A woman named Ayaka became pregnant.

19. Jo nyo lè ne akóo ciíl'ò fàr Ṣẹm fììr tuúi to kwèrè, PL bare 3sA pt.sent.3sA go.dt place Ṣẹm for treat sickness his Her parents sent her to the house of Ṣẹm to treat his sickness

20. ngbìŋ ná ye anyọ̀l kí 'doonj 'dìììgè ye yìí jọ nyo lè ne until if she pt.bare be so.that return.3sS 3sA to PL bare 3sA until she delivers, and then returns her to her parents,

21. ná ye mu wiije ri dákọ ba. Kéndó ná Ṣẹm wiija ye ri dákọ, if he that want.3sA as woman not but if Ṣẹm want.evid 3sA as woman if he does not want her as a wife. However, if Ṣẹm wants her as a wife,

22. bììye kí kwèrè bìí bẹ̀n ka gi nyo lè. come.3sS with hoe and remainder PL thing marry he would then bring hoes and other gifts for marriage.

23. Ní ciíl Aŋọ̀m yìi ọ̀rò, Ṣẹm ná bììyo ciíl'òdí ka ka gii ẹ̀tí Ayaka, when go Aŋọ̀m know it Ṣẹm be come go.dt with PL thing after Ayaka When Aŋọ̀m realised that Ṣẹm was bringing the things to marry Ayaka,

24. ye ni beeno doom muun Ayaka yìí nyégo yìí Ṣẹm, she be come.dt start accuse Ayaka to jealousy to Ṣẹm she began accusing Ayaka to Ṣẹm, saying,

25. “Dakọ yọ̀n kwèrè ná ná kẹ́r ẹ̀ jì nyóbo. Ni cüül gii ẹ́yẹ́ ba. woman that your only be very so lazy be pay thing after.3sO not “That woman of yours is terribly lazy. Don't pay things for her.
26. Ga kɔ kwere nà ka ren tiŋ nat kore bee'do ki ne finy. big time her be PL only carry child chest.3sP sit.DT with 3sO down She spends a lot of her time just sitting around with a child on her chest or sitting on her lap.

27. Taal cam ba. Yi ki lɔɔr gɔ ki waŋi. Cam kwere cook food not you with see it with eye.2sP food her She doesn't cook food. You see it yourself. Her food

28. ki kɔ kpi a ki 'dëwɔr. Cam ni dì ceŋ ki kɔ kpi a yìra." with time all be with night food of midday with time all be from.1sO is always at night. I am the only one making food during the day."

29. Nà far kwiri, Üŋɔm giir kɔf ki kɔf ki Aŋɔm nyika we gen? if think your Üŋɔm return word with word of Aŋɔm was that what What do you think? What reply did Üŋɔm give to Aŋɔm?

30. Ga far ki Ayaka nyika neeno but yoom kɔ ki nat, big think of Ayaka was look.DT about peaceful time of child Ayaka was concerned about there being peace when the child came

31. ü baŋ gɔ a but dunda ka tic faci ü kɔ njite fiir tuum ge kpi ba. and rest it be near many PL work house and time little for finish 3pA all not and (not as concerned about) enough time to finish all the work in the house.

32. Kendo fiir Aŋɔm ki nat ba yìre ba, but for Aŋɔm with child not to.3sO not And because Aŋɔm had no child,

33. kɔ kpi nyika nut yìre fiir gifi mu wiije, time all was exist to.3sO for thing that want.3sS she had all the time to herself for what she wanted to do,

34. ü ki ükɔdɔ, gɔ akaam ga kɔ yokɔ yìre, and with hedgehog it PT.take big time out to.3sO so with the hedgehog, it took lots of her time

35. fiir ükɔdɔ ba riyo kpii wee nindo ba. Gɔ nyika fiir fuunj Aŋɔm. for hedgehog not remain quiet or sleep not it was for teach Aŋɔm because the hedgehog did not stay quiet or sleep. This was to teach Aŋɔm.

36. Kán ni kaame gɔ ki ükɔdɔ yi Aŋɔm ye we, here be give.3sS it with hedgehog to Aŋɔm he said, When he gave the hedgehog to Aŋɔm, he said,
37. “Kuung ükọdọ yen ngbịn ri 'dụụgo na ki yoor kar tic. protect hedgehog this until at return.DT 1sS with road place work Keep this hedgehog (and don't let it escape) until I return on the road from the place of work.

38. Ni tuuye we wụụ kuum gifị wiye ba. be tie.3sA or cover thing head.3sO not Dont tie him or put anything over him.

39. Wiyye caaye finy ri cam kwere kende.” Leave.3sA search.3sS ground for food his alone Let it look for food on its own.”

**Glossary**

The following important words are from the Belanda Bor Consonant and Vowel Book.

<table>
<thead>
<tr>
<th>Word</th>
<th>Example</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>syllable</td>
<td>cu ma ri in cumari ‘loin cloth’</td>
<td>The parts of a word that can be divided according to beats.</td>
</tr>
<tr>
<td>consonant</td>
<td>mb and r in mbira ‘net’</td>
<td>Letter sounds that begin or occasionally end a syllable; a consonant cannot be a syllable by itself.</td>
</tr>
<tr>
<td>vowel</td>
<td>i and a in mbira ‘net’</td>
<td>Letter sounds that end a syllable; a vowel can be a syllable by itself.</td>
</tr>
<tr>
<td>heavy vowel</td>
<td>ü in küngü ‘monkey’</td>
<td>The sound of vowel letters with dots.</td>
</tr>
<tr>
<td>light vowel</td>
<td>u in kungu ‘road’</td>
<td>The sound of vowel letters without dots.</td>
</tr>
<tr>
<td>short vowel</td>
<td>i in hi ‘stomach’</td>
<td>The sound of single vowel letters which take less time to pronounce.</td>
</tr>
<tr>
<td>long vowel</td>
<td>ii in hii ‘soil’</td>
<td>The sound of doubled vowel letters which take longer to pronounce.</td>
</tr>
</tbody>
</table>

The following important words are discussed in the Belanda Bor Grammar Book.

<table>
<thead>
<tr>
<th>phrase</th>
<th>lor yi 'bübor fear of Lion</th>
<th>A groups of words that go together without a verb.</th>
</tr>
</thead>
<tbody>
<tr>
<td>clause</td>
<td>Guk aloor dana. Dog saw a person.</td>
<td>A groups of words with a verb that go together.</td>
</tr>
<tr>
<td>sentence</td>
<td>Baba, ka gifị kụtt rụk nị, bịị nyika ki yoor yịra ba. Papa, these things that happen are not way of me.</td>
<td>One or more clauses that can stand alone as a complete thought.</td>
</tr>
<tr>
<td>grammar</td>
<td></td>
<td>Word, phrases, clauses, and sentences</td>
</tr>
</tbody>
</table>
and how they go together to make the language.

<table>
<thead>
<tr>
<th>noun</th>
<th>Danɔ alooɔ ka guk. Person saw dogs.</th>
<th>A person, animal, place, thing, or idea.</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular noun</td>
<td>kpuru  door</td>
<td>One of the noun.</td>
</tr>
<tr>
<td>plural noun</td>
<td>ka kpuru  doors</td>
<td>More than one of the noun. Has the plural word ka, nyi, nying, or jo before the noun.</td>
</tr>
<tr>
<td>countable noun</td>
<td>kpuru  door ka kpuru  doors</td>
<td>A noun thought of as having individuals that can be counted.</td>
</tr>
<tr>
<td>uncountable noun</td>
<td>bel sorghum</td>
<td>A noun thought of as a group that cannot be counted.</td>
</tr>
<tr>
<td>subject</td>
<td>Danɔ alooɔ guk. Person saw a dog.</td>
<td>A noun or pronoun that does the action.</td>
</tr>
<tr>
<td>object</td>
<td>Guk alooɔ dano. Dog saw a person.</td>
<td>A noun or pronoun that receives the action.</td>
</tr>
<tr>
<td>preposition</td>
<td>Danɔ alooɔ ka guk ri faci. Person saw dogs at house.</td>
<td>A word that introduces nouns or pronouns.</td>
</tr>
<tr>
<td>prepositional phrase</td>
<td>Danɔ alooɔ ka guk ri faci. Person saw dogs at house.</td>
<td>A preposition and the words introduced by the preposition; used to describe the action.</td>
</tr>
<tr>
<td>introduced by preposition</td>
<td>Ye nà kaado ri faci. He goes to house.</td>
<td>A noun or pronoun that follows a preposition.</td>
</tr>
<tr>
<td>possessor</td>
<td>Ye alooɔ wan dano. He saw the face of the person.</td>
<td>A noun or pronoun that owns a noun or has a relationship to the noun.</td>
</tr>
<tr>
<td>possessed</td>
<td>Ye alooɔ wan dano. He saw the face of the person.</td>
<td>A noun that is owned or possessed by a noun or pronoun.</td>
</tr>
<tr>
<td>close possessed (inalienable)</td>
<td>dob cingi palm of your hand</td>
<td>Body parts, family members, and some other nouns that are not easily separated from the words owning them; written together without any word between them.</td>
</tr>
<tr>
<td>distant possessed (alienable)</td>
<td>yoor yì faci road of house</td>
<td>A noun that can easily be separated from the words owning them; written with a possessor preposition yi, ni, ki, ri, di, ti or u ‘of’ between them.</td>
</tr>
<tr>
<td>possessor preposition</td>
<td>lor yì ’bübɔr fear of Lion</td>
<td>A word that separates distant possessed nouns from their possessor nouns or pronouns yi, ni, ki, ri, di, ti or u ‘of’; gives information about the following possessor noun similar in meaning as when used as a preposition.</td>
</tr>
<tr>
<td>modified nouns</td>
<td>boy net bond to net of death</td>
<td>A possessed noun with changes in letters and sounds; common for a possessed noun with a close</td>
</tr>
</tbody>
</table>
| **demonstrative** | **Dano aloor ka guk yen.**  
Person saw *these* dogs. | Words that point to or show a noun the hearers can see or already know about; follows the noun it points to. |
|-------------------|-------------------------------------------------|-------------------------------------------------|
| **pronoun**       | **Ye aloor ka guk.**  
*He saw* dogs. | A word that takes the place of a noun. |
| **subject pronoun** | **Ya aloor guk.**  
*I saw* dog. | A pronoun that does the action; takes the place of a subject noun. |
| **object pronoun** | **Guk aloora.**  
*Dog saw* me. | A pronoun that receives the action; takes the place of an object noun. |
| **pronoun introduced by preposition** | **Gifi nà ra.**  
*Thing is at* me. | A pronoun that follows a preposition. |
| **close possessor pronoun** | **Ye aloor wana.**  
*He saw my* face. | A pronoun that owns a body part, family member, and some other nouns not easily separated from the words owning them; takes the place of a close possessor noun. |
| **distant possessor pronouns** | **Ye aleeng kor kwara.**  
*He heard my* word. | A pronoun that owns a noun that can easily be separated from the one owning it. |
| **temporary possessor pronouns** | **kar mara**  
*my place* | A pronoun that owned a noun for only a certain time. |
| **Reflexive pronoun** | **Ya agii raa.**  
*I turned* myself. | A pronouns that receives the action and is the same person who does the action. |
| **number** | **Dano aloor ka guk arew.**  
*Person saw two* dogs. | A word that tells how many nouns there are; follows the noun. |
| **quantity** | **Dano aloor ka guk kpi.**  
*Person saw all* dogs. | A word that tells the amount or approximate number of a noun; follows the noun it tells about. |
| **adjective** | **Dano aloor jeg ka guk.**  
*Person saw good* dogs. | A word that tells the kind of noun or tells a characteristic (quality) about it; comes before the noun. |
| **indefinite** | **Dano aloor ka guk moko.**  
*Person saw certain* dogs. | A word that shows a noun is mentioned for the first time or is important in the story; follows the noun. |
| **modifier** | **Dano nà 'don.**  
*Person is old.* | A word that tells the kind of noun or tells a characteristic (quality) about it; comes after the equal sign verb *nà* or *a* ‘is, be’.
<table>
<thead>
<tr>
<th><strong>identifying relative clause</strong></th>
<th>Ye alor ka guk man nyik caam cam. <em>He saw the dogs that eat all food.</em></th>
<th>A clause introduced by the identifying relative connector man ‘that’ that shows which noun is being talked about; can have new or old information.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>descriptive relative clause</strong></td>
<td>Ye alor ka guk mu bïïyo. <em>He saw dogs that came.</em></td>
<td>A clause introduced by the descriptive relative connector mu ‘that’ that gives more information about the noun.</td>
</tr>
<tr>
<td><strong>compliment clause</strong></td>
<td>Ka jog moko we, “Ü ná ye ÿfoodo moo?e?” <em>Others say that, “If she falls and drowns?”</em></td>
<td>A clause introduced by the compliment connector we ‘say that, that’ that is direct or indirect speech, the compliment of an equal sign verb, or a clause that tells new information about a previous noun.</td>
</tr>
<tr>
<td><strong>adverb</strong></td>
<td>Dano akaado fila fila. <em>Person passed by quickly.</em></td>
<td>A word that tells about the action (verb).</td>
</tr>
<tr>
<td><strong>noun phrase</strong></td>
<td>Ye alor ka guk ki dano. <em>He saw dogs of person,</em></td>
<td>A noun and all the words describing the noun.</td>
</tr>
<tr>
<td><strong>prefix</strong></td>
<td>ëlloor will see</td>
<td>Letters attached to the beginning of a word.</td>
</tr>
<tr>
<td><strong>suffix</strong></td>
<td>loora really sees</td>
<td>Letters attached to the end of a word.</td>
</tr>
<tr>
<td><strong>verb</strong></td>
<td>Dano alor ka guk. <em>Person saw dogs.</em></td>
<td>A word that describes an action, motion, state, change, or can be used as an equal sign between words.</td>
</tr>
<tr>
<td><strong>verb form</strong></td>
<td>nà loor sees ëlloor will see</td>
<td>Different ways of using verbs such as with a prefix, suffix or word.</td>
</tr>
<tr>
<td><strong>command verb</strong></td>
<td>Loor guk! <em>See dog!</em></td>
<td>A verb used to order or command others to do something; some commands are an incomplete verb without any helping verb, prefix, suffix, or pronoun; other commands add a subject pronoun suffix –i ‘you (sg)’ or –u ‘you (pl)’.</td>
</tr>
<tr>
<td><strong>incomplete verb</strong></td>
<td>Dano ni loor guk. <em>Person sees dog.</em></td>
<td>A verb form used for actions happening over time; it is like we are watching the action happen in a film; sometimes there is the word ni before the verb; in the dictionary, verbs are listed in the incomplete form.</td>
</tr>
<tr>
<td><strong>complete verb</strong></td>
<td>Dano alor guk. <em>Person saw dog.</em></td>
<td>A verb form with the prefix a- and used for actions that are finished and do not continue. The action is thought of as a single unit.</td>
</tr>
<tr>
<td><strong>habitual</strong></td>
<td>Dano nà loor guk. <em>Person sees dog (often).</em></td>
<td>A verb form with the present helping verb nà ‘is, be’ that shows a present</td>
</tr>
<tr>
<td>Type of Verb</td>
<td>Example</td>
<td>Description</td>
</tr>
<tr>
<td>-------------</td>
<td>---------</td>
<td>-------------</td>
</tr>
</tbody>
</table>
| Habitual Verb | **Dano illo r guk.**  
Person will see dog. | Habitual action that happens regularly, or an action that will soon happen or recently happened; **na** only comes before incomplete verbs. |
| Future Verb | **Dano loor guk.**  
Person really sees dog. | A verb with the prefix **u**- ‘will’ that shows the action will happen after the time of speaking. |
| Evidence Verb | **Dano loora guk.**  
Person was seeing dog. | A verb with the evidence suffix **–a** ‘surely’ that shows there is certainty or evidence for the action; the evidence suffix often comes on future verbs or on verbs in a condition, but it can also come on past verbs. |
| Continuous Verb | **Dano nyika loor guk.**  
Person was seeing dog. | A verb with the continuous helping verb **nyika** or **nyik** ‘are, was, were’ that shows an action that continues for some time; **nyika** or **nyik** often comes before incomplete verbs but can also come before complete verbs; it is often used with past actions, but can also be used for future actions. |
| Detransitive Verb | **Dano loor.**  
Person sees.  
**Ye akaado fila fila.**  
He passed by quickly. | A verb made from a transitive or intransitive verb; it has no object and has the suffix **–o** or **–o**. |
| Verbal Noun | **Dano loor lor.**  
Person sees a seeing. | A verb used as a noun such as a verb object, following a preposition, or in other ways; all verbal nouns have a short vowel; some verbal nouns have the suffix **–o** or **–o** that is also used for derived intransitive verbs. |
| Transitive Verb | **Ye aloor guk.**  
He saw dog. | A verb with an object that receives the action. |
| Intransitive Verb | **Ye abii kan.**  
He came here. | A verb that does not have an object that receives the action. |
| Transitive Verb Without Mentioned Subject | **Nyika aflil to yi lel.**  
(They) were laying corpse in the grave. | A transitive verb with a general subject ‘they’ that does the action; sometimes the subject is unknown and sometimes it is just unstated; similar to passive verbs in English. |
| Derived Verb | **Baba, ka gifi kii rok ni, bii nyika ki yoor yira ba.**  
Papa, these things that happen (lit. make self) are not way of me. | A verb made from another verb with the noun **rok** ‘body, self’ to have a new meaning. |
<table>
<thead>
<tr>
<th>derivalional word</th>
<th>kar nin</th>
<th>place of sleeping</th>
<th>A word that makes a phrase with new meaning from another word.</th>
</tr>
</thead>
<tbody>
<tr>
<td>person noun phrase</td>
<td>liiny</td>
<td>fight</td>
<td>A phrase of a person who does an action; made from the derivalional word ji . . . ‘person’ for singular phrases and the derivalional word jo . . . ‘people’ for plural phrases.</td>
</tr>
<tr>
<td>modifier phrase</td>
<td>jaar</td>
<td>be clear, correct</td>
<td>A phrase made from the derivalional word mu . . . ‘that’ that describes a noun or follows a preposition.</td>
</tr>
<tr>
<td>location noun phrase</td>
<td>nin</td>
<td>sleep</td>
<td>A phrase made from the derivalional word kar . . . ‘place’ used as a location noun or action noun.</td>
</tr>
<tr>
<td>tool noun phrase</td>
<td>nyoom</td>
<td>marry</td>
<td>A phrase made from the derivalional word gi . . . which comes from gifi ‘thing’, and a verb; used as a tool that does the action.</td>
</tr>
<tr>
<td>big noun phrase</td>
<td>gbiya</td>
<td>‘chief’</td>
<td>A phrase made from the derivalional word ga ‘big’ and means a bigger one of that noun.</td>
</tr>
<tr>
<td>small noun phrase</td>
<td>let</td>
<td>finger</td>
<td>A phrase made from the derivalional word nyi ‘little’ and means a smaller, younger, fewer or less one of that noun.</td>
</tr>
<tr>
<td>classifier word</td>
<td>akim</td>
<td>doctor</td>
<td>A word that makes a phrase with new meaning from another word.</td>
</tr>
<tr>
<td>compound phrase</td>
<td>kur</td>
<td>side</td>
<td>Two or more words joined together to have a new meaning.</td>
</tr>
<tr>
<td>equal sign verb</td>
<td>Dako yọŋ kwiri no nà ker ji nyobo.</td>
<td>That your woman is very lazy person.</td>
<td>The words nà ‘is, be’; a ‘is, be’; nyika, nyik ‘are, was’ join nouns or other words to show they are about the same.</td>
</tr>
<tr>
<td>negative</td>
<td>Caamu ka cam, fara ba boor kicot ba.</td>
<td>You eat the food, my house is not very far.</td>
<td>The word ba ‘not’ shows the opposite meaning of the sentence or a word in the sentence; ba always comes at the end of a negative sentence, but may also come earlier in the sentence to show which word has the opposite meaning; the negative word mu ‘did not, does not, will not’ shows a subject did not do the action.</td>
</tr>
<tr>
<td>complement</td>
<td></td>
<td></td>
<td>A word used to complete the equal sign of the verb na, a ‘is, be’.</td>
</tr>
<tr>
<td>clause</td>
<td></td>
<td></td>
<td>A group of words with a verb.</td>
</tr>
</tbody>
</table>
main clause | A clause that can be a sentence by itself; it does not require another clause in order to be a complete sentence.
---|---
dependent clause | A group of words with a verb that are introduced by nî ‘when’ or ná ‘if, when’; the group of words cannot stand alone as a sentence, but need other words to complete them.
condition | An action that must first happen before a second action can happen.
result | The action that will happen if the condition first happens.
question word | A word that asks a question
connector | A word that joins phrases, clauses or sentences.

Answers to Exercises

Exercise 1

<table>
<thead>
<tr>
<th>Test Word</th>
<th>Write correctly</th>
<th>Test Word</th>
<th>Write correctly</th>
</tr>
</thead>
<tbody>
<tr>
<td>kan</td>
<td>here</td>
<td>kán</td>
<td>(plural)</td>
</tr>
<tr>
<td>yey</td>
<td>canoe, boat</td>
<td>yey</td>
<td>wound</td>
</tr>
<tr>
<td>na</td>
<td>if</td>
<td>ná</td>
<td>man</td>
</tr>
<tr>
<td>na</td>
<td>be, is</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ji liiny</td>
<td>soldier</td>
<td>ji liiny</td>
<td>pray, beg</td>
</tr>
<tr>
<td>kooï</td>
<td>go across</td>
<td>koow</td>
<td>bird type</td>
</tr>
<tr>
<td>wàrà</td>
<td>cotton</td>
<td>wàrà</td>
<td>belt</td>
</tr>
<tr>
<td>boî</td>
<td>net</td>
<td>boî</td>
<td></td>
</tr>
<tr>
<td>ji maad</td>
<td>drunkard</td>
<td>ji maad kaŋa</td>
<td>dodge, twist</td>
</tr>
<tr>
<td>kaŋa</td>
<td></td>
<td>ji maad</td>
<td></td>
</tr>
<tr>
<td>neenö</td>
<td>see</td>
<td>neenö</td>
<td>glasses</td>
</tr>
<tr>
<td>nyi lèlɔ</td>
<td>gravel, pebble</td>
<td>nyi lèlɔ</td>
<td>his/her face</td>
</tr>
<tr>
<td>funj</td>
<td>teach</td>
<td>funj</td>
<td>teacher</td>
</tr>
<tr>
<td>difàlà</td>
<td>blade</td>
<td>difàlà</td>
<td>root</td>
</tr>
<tr>
<td>wàŋge</td>
<td>their face</td>
<td>wàŋ ge</td>
<td>your (pl) face</td>
</tr>
<tr>
<td>Gifi nà</td>
<td>them</td>
<td>Gifi nà yige</td>
<td>Dog saw them</td>
</tr>
<tr>
<td>yige.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Guk aloor</td>
<td>Dog saw you</td>
<td>Guk aloor</td>
<td>thing is for me</td>
</tr>
</tbody>
</table>

Gifi nà yíra
Guk aloor ge.

Gifi nà yíra
Guk aloor ge.

Gifi nà yíra
Guk aloor ge.

Gifi nà yíra
Guk aloor ge.

Gifi nà yíra
Guk aloor ge.
i | thing is inside you | thing is at him |
---|---|---|
Gifi nà ki ni | Gifi nà re | Gifi nà re
Nî woota | Ye agiir ree. | Ye agiir ree.

**Exercise 2**

(A&C 54-55)
Tikore u fi Bilal nyika ka combo alak gweey cin ge ü koog kogo.
(Mudo 21)
Ye acɔɔnd baŋ ka ley mako yii ʁaf.
(Mudo 50)
Ci'lda but ka tinc kwara mako kii?
(Jeg 12)
Caamu ka cam, fara ba boor kicat ba.
(Jeg 14-15)
Ji woda, njuku gifii man tikori.
(Daka 6-7)
Yî ñéng mako akel yî ko yoŋ, ya agwaar ka bongu kaada cii'do kulo lóog ge.
(Dudu 2)
Jo finy yoŋ coɔnd ri ka Madi nyika jeg nyako.
(G&D 8)
Yî ñéng mako guk anüül'd re dako yii ji fare.
(G&D 18-19)
Ki jeg lam, nying acakir arew nyika kaado ci'ido yii tinc.
(G&D 20-22)
Nying üümîyo, guk yoŋ a kwara.
(Nyeta 28)
Ye acii'do cuuge kɔf ki ji 'dɔŋ kwere 'dooŋ diiüüge.
(Nyeta 51)
Kiüt amut yoŋ u tarabija kán.
Lingo, maŋ a ka jo woda.

**Exercise 3**

(Tɔ 27)
Ye nà toor go u nyako fiir maag | He throws it on people to catch
---|---

*(In front on water of Bilal there were many snails clapping their hands and shouting a shout.)*
*He called the rest of the animals to court.*
*May I go about my other tasks?*
*You eat the foods. My house is not far.*
*My friend, that ready thing is before you.*
*One day at that time, I collected the clothes and went to wash them in the water hole.*
*Inhabitants called Ma'dis were good people.*
*Certain day, dog showed woman to her husband.*
*By good fortune, two policemen were passing by, going to work.*
*Brothers, that dog is mine.*
*He arranged an agreement with his officer so that he could return.*
*Put that carrier here on the table.*
*Lingo, these are my friends.*
someone who go die after that (buried) one.

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

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

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

Exercise 4

(L&G 8-9)
Hen was scratching the ground kirkir, kirkir, picking things, throwing direction of left.

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

(t)ey) buried it in the ground of grave.

At the grave is a place of death.

When Ucin arrived,

When man swallowed rest of the tea in cup.

Exercise 5

(L&G 8-9)
Hen was scratching the ground kirkir, picking things, throwing direction left and direction right.

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

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

He interrupted word of Hare before could finish.

The word of Snail was hurting Hare very much.
Camni dikeci kɔ kpi a yira.

Food of midday with all the time be for me.

Yi domof, ka ley
mu jo bityo nyika bee'do ki finy ngbilii.

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

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

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

Nà wu mu rɔɔ mɔ ki ŋɔɔ lɔ fɔ rɔ fɔ yɛn ba
If you are not able to give a verdict of this court, then I am not going to stay here wasting my time.

Ye abiuĩt finy, ki wane ranga ranga neeno mal yì ngbangba kwot.

She lay (awake) with her open eyes looking up at the ceiling of the house.

Exercise 6

<table>
<thead>
<tr>
<th>Possessed noun</th>
<th>Modified noun form</th>
<th>Possessor noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>gele</td>
<td>custom</td>
<td>gend bur</td>
</tr>
<tr>
<td>taba</td>
<td>tobacco</td>
<td>tab Runga</td>
</tr>
<tr>
<td>cogo</td>
<td>bone</td>
<td>cog danɔ</td>
</tr>
<tr>
<td>bifu</td>
<td>mat</td>
<td>bind tiro</td>
</tr>
<tr>
<td>cifo</td>
<td>hand</td>
<td>cing danɔ</td>
</tr>
<tr>
<td>finy</td>
<td>land, area</td>
<td>finj fi</td>
</tr>
<tr>
<td>kon</td>
<td>asida, porridge</td>
<td>kond raw</td>
</tr>
<tr>
<td>rem</td>
<td>pain</td>
<td>remb wic</td>
</tr>
<tr>
<td>cig</td>
<td>woman, wife</td>
<td>ci danɔ</td>
</tr>
<tr>
<td>rok</td>
<td>body, self</td>
<td>ri danɔ</td>
</tr>
<tr>
<td>faci</td>
<td>home, house</td>
<td>far kore</td>
</tr>
<tr>
<td>wic</td>
<td>head</td>
<td>wiy danɔ</td>
</tr>
<tr>
<td>kwot</td>
<td>house, room</td>
<td>kwɔd nin</td>
</tr>
<tr>
<td>yat</td>
<td>tree</td>
<td>yad tɔ</td>
</tr>
<tr>
<td>yoo</td>
<td>road, way</td>
<td>yoor fodo</td>
</tr>
<tr>
<td>kɔ</td>
<td>time</td>
<td>kɔn tɔ</td>
</tr>
</tbody>
</table>

Exercise 7

Ki voor yì bur yen. Gwɛnɔ ayuud
nati tol ü ye nyika muuny go.

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

Nati nyicɔ ni koro afaar wan ɡo arew atɔɔ.

A young boy of twelve years died.

Ye nyika ren nat yì jo nyol ne.

He was the only child of his parents.

Ki ñey yak tɔ ngbiŋ ki kpati ceŋ, After the mourning until afternoon required by
yë gele ki Bor, nyika atíŋ tó cii'do
kuuny go yë finy lel.
(A&C 12)

Aŋɔl kof di Afɔyo wiye mu tuum kof ba.
(A&C 15)

Kof ki Combo nyika reem ri Afɔyo kicɔt.
(A&C 24-25)

Kar cek ɛwec nyika u fi Gitan, cii'do ki ri
duno ni Dangalkpa ki fi Aberɔ biyɔ u
fi Babur, cok go a u fi Bilal.
(Mudo 6)

Yi ko mako, dako caa ki Úton anyɔŋ nyitind
da aaw.
(Mudo 21-22)

Yi dom tì raf, ka ley
mu jo biyɔ nyika bee'do ki finy ngbililii.
(Mudo 24-25)

Fìr, kata muno ki Úton nà rang kar go,
a ña nyik üroɔmɔ ki ñol raf 'dûug
nyitind caa ki Úton yìre?
(Mudo 59-62)

Ge doom laai kof kew ri ge ki nyeet nyetɔ
'da we biyɔ ni Afɔyo 'da may won rɔk
këet ka lor, bɔɔ bi nyobo yokɔ ti 'dend ri ge.
(Jeg 19)

A can ni gen 'dagin nĩ,
a mбу ni gen 'dagin nĩ?
(Dako 2)

Kukɔŋ tic kwara yî Sudan ki ñey 'dûuŋo ki
yoor Uganda nyika yi Torit,
kitin yen ga kal ni serig Istewiyo.
(Dako 29)

Ka nyɔkɔ nyik ki laai kof ki far,
(Dudu 6)

Waf ni ji cad, ki cige,
nyika boodo ti yi fine yen.
(Dudu 35-36)

Ge kpi aleeny yoko yi cuny ni cuny
ge faar dunda ka far.
(G&D 10-11)

the custom of the Bor people,
corpses were carried and buried in the ground.

He interrupted word of Hare before could finish.

The word of Snail was hurting Hare very much.

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

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

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

Elephant was the greatest chief of animals.

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

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

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

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

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

While people were exchanging word of thought,

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

They both got lost in liver of liver
thinking of many thoughts.
He discovered that he had forgotten the keys of
in the drawer of the table.

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

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

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

Gate of Lingo was opened towards Ijeya.

Food of midday with all the time be for me.

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

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

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

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

At that time, death is with a big rope
ty ing a knot with a loop.

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

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

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

Come to see the deafing person over others.
Hare not sleep **with** night, **for** thinking foolish talk **with** Snail that he could defeat him **in** race.

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

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

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

Slowly Snail crawled **before** Hare.

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

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

He called the rest of the animals **to** court.

Silence fell **on the certain animals** once again.

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

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

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

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

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

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

**While drinking tea,** he was

202
looking as if very far off on up.

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

In certain day, dog showed woman to husband.

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

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

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

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

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

While looking around the house, he saw carrier to the house with that food in the carrier.

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

Put that carrier here on the table.

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

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

Thought of Ayaka was seeing about peaceful time with child and its remainder is about many tasks of house and little time to finish them all.
And left a dirt trail with his legs behind him.

I will go look for him in his house.

Woman that he beat promised to him that he would kill herself by falling into water.

Ijeya, the broth you cooked today is very nice.

You refused it to me because we eat it with my friends.

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

When I tried to convince him, you ask him, ‘Why are the calves not with their mother?’

May I go about my other work?

They all came and stopped at the house of Uca.

She has already cut porridge, you wait for it.

You eat the food. My house is not far.

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

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

<table>
<thead>
<tr>
<th>possessor</th>
<th>Ü wiyy 'dog cende</th>
<th>And left a dirt trail with his legs behind him.</th>
</tr>
</thead>
<tbody>
<tr>
<td>after prep</td>
<td>ṇete.</td>
<td>(Mudo 52)</td>
</tr>
<tr>
<td>subj before</td>
<td>Ya ni ciido</td>
<td>I will go look for him in his house.</td>
</tr>
<tr>
<td>after prep</td>
<td>lɔɔr finy re</td>
<td></td>
</tr>
<tr>
<td>possessor</td>
<td>face.</td>
<td></td>
</tr>
<tr>
<td>subj after</td>
<td>Dako nyike gweey ne</td>
<td>Woman that he beat promised to him that he would kill herself by falling into water.</td>
</tr>
<tr>
<td>after prep</td>
<td>ni akuum re we,</td>
<td></td>
</tr>
<tr>
<td>subj before</td>
<td>ye nà ciido</td>
<td></td>
</tr>
<tr>
<td>reflexive</td>
<td>neeg ree ki foodo yî fi yo.</td>
<td></td>
</tr>
<tr>
<td>subj after</td>
<td>Ijeya, ka'do bee taalî tin nà met kicàt.</td>
<td>Ijeya, the broth you cooked today is very nice.</td>
</tr>
<tr>
<td>subj before</td>
<td>Yi moon</td>
<td>You refused it</td>
</tr>
<tr>
<td>object</td>
<td>go</td>
<td>to me because</td>
</tr>
<tr>
<td>after prep</td>
<td>ra nyika fîr 'dooŋ</td>
<td>we eat</td>
</tr>
<tr>
<td>subj after</td>
<td>caam wa</td>
<td>it with</td>
</tr>
<tr>
<td>object</td>
<td>go ki</td>
<td>my friends.</td>
</tr>
<tr>
<td>possessor</td>
<td>ka jo woda.</td>
<td></td>
</tr>
</tbody>
</table>

Exercise 10

(A&C 46)
Ni wootə ngbkɔ Abɛrɔ bi Dangalakpa, ye acuung cconde cut.
(Mudo 32)

Ni foonjə niui'd go yire we,
(Mudo 43)

Fiinji ye, ‘Nyitind ka caa ba yî ji nyol ge ba arige?’
(Mudo 50)

Ciidà but ka tic kwara moko ki?
(Jeg 4)

Ge abiĩ kpi cuung ge far Üca.
(Jeg 9)

Ye nà tɔɔg kon finy yokɔ rumo, kuuru go.
(Jeg 12)

Caamu ka cam, fara ba boor kicàt ba.
(Dako 19)

Ye ayiĩn gɔ ki we, ükaame ye yokɔ tiko moodo ne.
(Dako 24)

Ya ni kuum raayu, mbuu wu ye, lɔɔr ükîît rɔk a gen?”
204
(Nyeta 26)
Ijeya, ka'do be be taa[t]in nà met kicòt.
(Nyeta 31)
Bee'du kporò ki far Lingo.
Ni kaadu yoko ngbìj ri biïyò na ba.
(Nyeta 47)
Yì moon go ra nyìka
fùr 'doonj caam wà go ki ka jo woda.
(Nyeta 52)
Ijeya ataal gwèn wà biï wà
cam go tìn fari.
(A&U 37)
Kuung ìkòdò yen ngbìj
ri 'diïyò na ki yoor kar tìc.

Ijeya, the broth **you** cooked today is very nice.

**You** stay near the house of Lingo.
**You** don't go out until **I** come.

**You** refused to give it to me because we,
my friends, **we** were going to eat it.

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

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

Exercise 11

(L&G 4)
Kew ka nin ci'i'do mal ní, ya ìcaaama *yi*.
(L&G 15)
Kendo rec kòf nà we ná ya acaa'mi yoko kí,
(L&G 18)
Yì ni ci'i'do caam na a nyì'de?
(L&G 25)
Yì ni lòor na a 'da ji bòt wànj?
(A&C 6)
Yì Combo, 'daar na ki ìweč?!
(A&C 9)
Nà yì 'daara ya ki ìweç, ya ìcaaama wiya.
(A&C 16)
Yìi'da kàn, wèe yiì'da yi kàn.
(A&C 20-21)
Afìyò mu niind ki 'dùwar yoŋ ba, yi teer
fay kòf ki Combo we yì idàara ye ki ìweç.
(A&C 22-23)
Ye aci'i'do gwaare ka yege ka combo
mòkò kaan *ge* ki ti bùbùkò ki ri yoo ìweç.
(Mudo 27)
Úton, yi còand *wa* kàn a fùr gen?"
(Mudo 45-47)
Ki lòor gò 'da we kòf a'daar ka ley kí,
kendo ri adì, kòf 'daar nyìka *ge* ba,
'daar *ge* nyìka lor yi 'Dùbor.
(Dako 6-7)
Yì ceŋ mòkò akel yi ko yòŋ, ya agwaar
ka bongu kaada ci'i'do kulo ìaq *ge*.

In these coming days, I will surely **eat you**.

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

How will you **eat me**?

Do you **see me** as a foolish person?

**You Snail, defeat me** in running?!

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

**Find me** here or let me **find you** here.

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

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

“Hyena, why have you **called us** here?”

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

**One day at that time, I collected the clothes and
went to wash them** in the river.
Exercise 12

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

I cannot allow a bad thing to happen to you.

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

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

Ah, He got saved, good fortune of him!

And people would turn to look at him feeling badly.

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

Come each time I go. Be near by me.

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

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

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

If Hare is passing near by you and calls out,

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

In front of him on bank of Bilal were many snails

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

Because the friendship between them was good, they each dug a house in the same place.
Hyena and other wild animals that were living near to there, well knew Lion in truth took the calves of Hyena, but they were not able to discuss (matter) with Lion, in that fear of them.

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

I will go look for him in his house.

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

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

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

It is clear you brought verdict alone of you.

After drinking water and resting at them a while,

Ucoda, God be with you and your children. We must go because of the others who belong to us.

Uca was saying to him.

My friend, that thing ready before you or in the palm of your hand, that is yours and not that which for you not yet.

A little while after released hand at her.

There was a field of theirs.

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

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

Dudumaki can do the job for you.
It was given to me by my friend.

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

Forgive bad word and evil action of me!

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

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

I have words of mine because of you.

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

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

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

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

Tomorrow, I will come to you here.

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

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

Is not shame your eyes in what you are saying?

Elephant dreamed in his sleep that Hen dug a hole under his feet and reach water.
He was the only child of his parents. His death gave great pain to his father and his mother.

And people did not understand his behaviour.

As a father, he called his son.

But because people dislike your behaviour, keep silent (remain under your mouth).

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

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

And he left his dirty trail behind him.

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

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

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

My friend, shut your mouth.

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

I will go look for him in his house.

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

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

His sisters and the other relatives,

A man was beating his wife.

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

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

He has guarded that house of his children, making a sign to me. Something from our house or a person on the road from my house is present

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

Let your daughter sleep here tonight with you.

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

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

Exercise 14

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

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

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

Ah, it is you Hare,

Stop that your proud mouth with time all.

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

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

I am not going to stay here wasting my time.

May I go about my other work?
Ji woda, njuku gifì man tikori wee yi dob cingi, man a kwiri nyika man tundu ba yiri ba nì.
(Dudu 4-5)
Ka cam kwege kundi, raw, ọr, bel.
(Dudu 16)
'doonyuume ree yi ka mbu kwere.
(Daka 25)
Ka nyọkọ man nyiiyo yì kof kwara . .
(Dudu 15)
Kata key diço kwara ra kicét,
(Dudu 27)
Ye kaam go nà yì kof kwara.
(Dudu 55-56)
Gwanya aboob ki Tico yì yoo mu met kicét kaad kukọŋ riyo kwege.
(G&D 20-21)
Nying ümìyo, guk yọŋ a kwara.
(Nyeta 9)
Wu kpi a mu kwara.
(Nyeta 14)
Ya nà ciil’do yin gọ yì yoo kwara kenda.
(Nyeta 28-29)
Ye aciil’do cuuge kof ki ji ’don kwere
(A&U 9)
Ki cend gọ arew kitin yen, ya acuung mac ti daka fíir toor kon, ü ükọdọ yọŋ kwiri nọ mu rorum wiyy na ba.
(A&U 25)
Dako yọŋ kwiri nọ nà ker ji nyobo.
(A&U 27-28)
Cam kwere ki kọ kpi a ki ’diiworr.

Exercise 15

(L&G 37)
Gwena, “Coor rii yoko yıra ki.”
(L&G 40-41)
Ní ciil’de Lec, coor ree yoko nut nyika
(Ta 34-35)
Nà dana abee’d ree kaade yoko yì töl.
Tọ nà cuungo ü kaay nyi lete.
(Ta 40-41)
Ü nà yì nà bor yoko gweey kogo,
‘Baba, baba!’ ’doony coora raa yoko kara.
(A&C 17-18)

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

Their food was millet, beans, and sorghum.

So he can rest from his suffering.

Those people that agreed with my word . .

Although I love my husband very much,

She gave it because I gave my word.

Gwanya lived with Tico in way that was better than their life before.

Brothers, that dog is mine.

You both are mine.

I will try to find out about it my way instead.

He arranged an agreement with his officer.

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

That your woman is terribly lazy.

Her food is with every time at night.

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

When Elephant moved himself away,

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

And if you are far away, shout, ‘Papa, Papa’ so I can move myself away from my place.
Combo, “Kpi ki ri jeg kɔf.”
Ú giir ree kinyaŋo,
“Bĩi kuro, ü laɔɔ ji 'dar roɔ u yege,”
(Dako 10-11)
Dako nyike gweey ne ni akuum re we, ye nà ciil’do neeg ree ki foodo yì fi yɔ.
(Dako 24)
Ya ni kuum raa yuu, mbuu wu ye, laɔɔ ükĩi tɔɔ rɔɔ a gen?”
(Dudu 17)
Arew ’dooŋ yuuma raa tì yì tì tuuŋ ne.

Snail said, “(That) is all fine with me.”
And he turned himself slowly, saying
“Come tomorrow and see defeated person.”

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

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

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

Exercise 16

(L&G 24)
Nɔɔ ba waŋi ki waay kɔf yon ba?
(L&G 36)
Kɔf yen nyika ki ki cend ceŋ abic ki tino.
(Tɔ 26)
Yì kɔ yon, tɔ nà ki ga nyi tɔl tuu’d dɔɔ go rì ’do’do.
(A&C 2-3)
Aa, Ayi Afɔyɔ, cuung muur dak yen kwiri ki kɔ kpi nì.
(A&C 20-21)
Afɔyɔ mu niind ki ’diiwor yon ba, yì teer fay kɔf ki Combo we ye u’daara ye ki ñweɛ.
(A&C 57-58)
Ya a’daar wiya, ciil’di mal caam wiya, kitin yen tikor wa kàn kpi.
(Mudo 13)
Nyiitind ka caa yon a mu kwara, fiir nyɛɛl ge a caa kwara.
(Mudo 15)
Ji woda, mìi degi ki kɔf yon.
(Mudo 35)
Mìi yì degi ki kɔf yon, nà ba yi übee’d fiir miir miro ba.
(Mudo 53)
Ka kɔ yen kpi, ka ley nyik ba laa’i kɔf kew ri ge ba.
(Mudo 73)
Ki toor kɔf yen finy, ka ley kpi ni kaado koog kog,
(Jeg 4-5)
Ge abii kpi cuung ge far Úca,

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

This situation was with hour five in afternoon.

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

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

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

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

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

My friend, shut your mouth with that word.

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

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

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

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

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

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

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

She did this same thing three times.

That woman is only pretending inorder to frighten her husband.

Those inhabitants called Ma'di were good people.

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

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

Brothers, that dog is mine. He has guarded that door for awhile, making a sign to me.

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

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

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

“Put that carrier here on the table. Lingo, these are my friends.

With two times this now I have tried to light fire under cooker to make asida, (it dies cause)
ükɔɛ yɔn kwiri nɔ mu rɔɔmɔ ɔwi ɲ ya ba.
(A&U 25)
Dako yɔn kwiri nɔ nà kɛr ji nyobo.
Ni ciiŋ gifti ñeye ba.

that hedgehog of yours will not let me do it.

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

Exercise 17

(L&G 36)
Kɔf yen nyika ki ki cend cɛŋ abic ki tinɔ.
(Tɔ 1)
Nati nyicɔ ni koro afaar wan go arew atɔɔ.
(A&C 31)
Akɛl, ya a'daari ki wooto kán ri kukɔŋ dana.
(Mudo 3-4)
Ka gifi kpi nyik ki cii'do met met, nà nyik
nyika fɨr ka caa arew nyik ñige nị ba.
(Mudo 6)
Yi kɔ mɔko, dakɔ caa ki ñtɔɔn anyɔɔl
nyitind ka caa arew.
(Dako 6)
Yi cɛŋ mɔko akɛl yì kɔ yonj,
(Dako 15)
Kar a'dek ye kii tọ ga gbɛl kɔf yen.
(Dudu 3)
Ya abee'd kuŋ ki koro a'dek 1968-1970.
(Dudu 16)
Akɛl fɨr, 'doon yuume ree yì ka mbu kwere.
(Dudu 17)
Arew 'doon yuuma raa tì yì tì tuuì ne.
(Dudu 23)
Ni cii'daŋ mɔko leeng go ba, akel ka Jɔk.
(Dudu 50)
Akɛl ba Gwanya, akɛl ba Gwanya!
Ya ìkaam go yiri kendo ba.
(G&D 18-19)
Kì jeg lam, ñying acakir arew
nyika kaado cii'do yi tìc.
(Nyeta 17)
Nin abic aakaado ki ñey laai kɔf
kew Nyeta bi Ayak.
(Nyeta 30)
Ye afiìn tɔ ja wode arew fùr bìiyo ki ne.
(Nyeta 48)
Njẹya aci'i'do kwọt ụ Nyeta ñtete akel
ki nying acakir, jo wod Nyeta.

This happened with hour five in afternoon.

A young boy of twelve years died.

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

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

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

Certain one day at that time,

She did this same thing three times.

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

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

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

Let not person hear about this except God.

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

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

Five days passed since Nyeta and Ayak
had last spoken.

He asked his two friends to come with him.

Njẹya entered house, followed by Nyeta alone,
then the police friends, the friends of Nyeta.
They all were four, Nyeta's two friends and Ñeya and Nyeta.

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

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

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

Exercise 18

There are many amazing things at burial.

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

Come each time I go.
Be near by me.

Ah, it is you Hare,
Stop that pride of yours with time all.

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

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

In front on bank of Bilal there were many snails clapping their hands and shouting, but not for Hare.

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

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

All this time, none of the animals were conversing among themselves.
Sorrow was on them all and didn't know how to convict a person such as Lion.

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

They both got lost in another world (their hearts) thinking of many thoughts.

The man left and went for work as every time.

You both are relatives to me.

I cannot do without any of you.

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

Her food is with every time at night.

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

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

Exercise 19

(Tɔ 13) Ü ki ko moko nyeɛe,  
(Tɔ 15) Yi ko moko, ye waaya kɔf, “Go abaaye!”  
(Mudo 21) Ye acoɔɔd baŋ ka ley moko yi rɔf.  
(Mudo 44) Liŋo a’duuigung foodo u ka ley moko ti.  
(Mudo 50) Ci’da but ka tic kwara moko ki?”  
(Mudo 70) Ü ngbiŋ kitin yen dany moko ba bute ba ya. Caamu ka cam, fara ba boor kicɔt ba. Ko moko.  
(Jeg 17) And another time he would laugh,  

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

He called other animals to court.

Silence fell on the other animals again.

May I go about my other work?”

Until now, there is no certain person near him. Do eat the food. My house is not far, (I will eat with you) another time.
Nying nyimen bi ka wat moko, ki laor ne biyo akii, . . .  
(Jeg 22)  
Ucin amiir ki nin a'dek ki caam y'i gifii moko ba.  
(Dako 6)  
Yi cen moko akel yi ka yoŋ, ya agwaar ka bongu.  
(Dako 13-14)  
Ki mba, ki ne nyika gw Mein ciŋ oɔ.  
(Dako 22-23)  
Na wu cuunga maag ne ü ná ye üloɔ nat moko luuk ne ba, ye üfoor yi fi ba.  
(Dako 27-28)  
(Dudu 19-20)  
Mot nɔ dudumaki kụta gɔ yiri, ü nat moko üyiin gɔ ba.  
(Dudu 34-35)  
Yi ka ko yen kpi, nat moko tundu mu waay kaf yi yege moko ba.  
(G&D 8)  
Yi cen moko guk aniiyi'd rec dako yi ji fare.  
(G&D 12-13)  
Kpoɔ ki faci ye ni yiil'd guk faci neee ɔwec neee biyo yire ki yoɔr yi faci moko.  
(G&D 23-24)  
Kan ackeri moko ni kaad gweey telefon yi maksu fiiɣ yiinj kwot yoŋ.  
(Nyeta 22-23)  
Ki neeno ki yi kwot ye aleɔ, amut ti kaf (cama) bongu ki bako bongu moko u gɔ.  
(Nyeta 36)  
Ye aneen kur kuc bi cam ki laor nat moko ba,  
(Nyeta 37)  
Ye atoor tob wiye kuum ka finy moko kpi yokɔ.  

Exercise 20

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

Ucin was in real agony for three days not eating any certain thing at all.

Certain day at that time, I collected the clothes.

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

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

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

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

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

Certain day, dog showed woman to her husband.

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

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

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

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

She pulled the robe over her, certain areas all completely,
Exercise 21

(L&G 6)
Lec, “Ίja, yi Gweno?! 
Ye naa yia naar, ke naa yia arigen?”
(L&G 29-30)
Nia woot di ceŋ, Lec 
ayeem kaade ti ga tɔf yat,
(Ta 2)
Ye nyika ren nat yi jo nyɔl ne.
(Ta 35)
Diec yan abe’ed deele ki nja ko 
ki waay kɔf ba.
(A&C 1-2)
Afɔyo, “Ɛe, Combo, kaadi yokɔ yira yi yoo 
ki kinyoro wot yen kwiri ni.”
(A&C 3)
Ye naa yi yak rɔɔ kicɔt.
(A&C 19)
U wiiy ’dog cende ɲete.
(A&C 20-21)
Afɔyo mu nɛɛ ki ’diiuor yonɔ ba, yi teer 
fay kɔf ki Combo we ye u’hadaa ye ki ɲwɛ. 
(A&C 53-54)
Afɔyo akii ꦗok wɔn rɔɔ 
fiir kaad Combo.
(Mudo 1)
’Diiuɔr bi Ùtoŋ nyika keer jo wodo.
(Mudo 2)
Ge kuuny faci nyik ki yi gbɛl finy.

Elephant said, “Who, you Hen?! 
Why don’t you talk real words?”

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

He was the only child of his parents.

The man remained silent for a long time, 
without saying a word.

Hare said, “Hey snail, get out of my way 
with this slow walking of yours.”

You are a very fast person.

And he left a dirty trail behind him.

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

Hare gave his last strength 
to overtake Snail.

Lion and Hyena were great friends.

They each dug a house in the same place.
He called the *remaining* animals to court.

*My friend, that ready thing is before you."

Inhabitants called Ma'di were *good* people.

He lived with the sickness for *many* years.

Tico, with mixture of joy and *bad* time.

They both got lost in another world thinking of *many* thoughts.

You are a truely *good* woman (that I) love.

I wanted to kill you, although it was not with *bad* intentions.

Gwanya lived with Tico in way that was *better* than their life before, although Tico did a *bad* thing. God turned it into a *good* thing.

Some dogs that we see in houses are *good* animals.

Dog showed a *bad* woman to her husband.

He arranged an agreement with officer so he could solve some *important* matters at house.

Lingo's fence was *opening* direction of Ìjeya.

Tam shaking said, “It is bad it!”

*Uṣom* caught the hedgehog and trapped him under a *broken* pot.

That woman of yours is a *very* lazy person.

A lot of her time she is *only* carrying child on her chest or sitting on her lap.
Hen in her place was scratching the ground, overturning the dirt and the lice, catching grasshoppers, maggots, and fleas which on Elephant swallowing all of them.

When Elephant moved himself away, there were termites which building on his legs and were scorpions which eating termites.

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

Never let me hear with after which never (again).

Lion looked around him and was confused at the animals that laughed at him.

We must go because of others who belong to us.

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

Those people that agreed with me were saying,

In short while, he completely ate all leaves of trees that were there.

The calves of that cow are that mine, because my cow gave birth to them.

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

But woman would steal glances at him, wondering thought that was in head of this man was and if he knew the thing that happened.

Gwanya lived with Tico in way that was much
mu met kicöt kaad kukọŋ riyo kwẹge. (G&D 2-3)
Ná ko fiida ge yì yoo mu jaar, kaam cam bi kiit guk 'da gifì mu wiij faći. (A&U 32-33)
Kendo fiir Ṭọm ki nat ba yìre ba, ko kpi nyika nut yìre fiir gifì mu wiije.
much better than their life before.
If we train them in way that right. Feed and treat the dog as something that want in the home.
And because Ṭọm had no child, she had all time to herself for thing that she wanted it.

Exercise 24

(A&C 22-23)
Ye aciido gwaare ka yege ka combo moko kaan ge ki ti buboko ki ri yoo ọwọc nyik cii'do kiit rọk wàŋ go nì. (Mudo 54-55)
Miro akuum u ge nyik kpi ò fii yiin yoor ciir rọf ri dano 'da 'Dübor ba. (Jeg 14-15)
Ji woda, njuku gifì man tikori wee yìi dob cingi, maŋ a kwiri nyika man tundu ba yìri ba nì. (Dako 20)
Kán, ya yì ka wọf yen nyik ọwọc maag ne nì we. (Dudu 39)
Nì cii'd dic muuny bàŋ cay nyik yìi kubaya, (G&D 22-23)
Kwaanyu ya, ya wiija yiin gifì nyik guk wiij niü'ð go yìra nì.
He went and gathered the other snails and hide them under leafy brush along road of race where went happened face of it.
Sorrow covered on them that all and didn't know way to judge words on person such as Lion.
My friend, that thing ready before you or in the palm of your hand, that is yours that still not yours.
Then I said to the young people who running to catch her.
When man swallowed rest of the tea that in cup.
Please help me. I want to discover thing that dog wants to show me.

Exercise 25

(L&G 15-16)
Kendo ree kọf nà we ná ya acaami yoko kì, yi übee'd ri mu kpọ 'doon fiinja ki degi ba. (L&G 31)
Lee aleek yì nindo we, Gwẹnọ agool bur ti cende, koow fi. (Mudo 45-47)
Ki lọor gọ 'da we kọf a'daar ka ley kì, kendo ri adi, kọf 'daar nyik nyika ge ba, 'daar ge nyika lor yìi 'Dübor. (Mudo 59-62)
Ge doom laa'i kọf kew ri ge ki nyeet nyetọ 'da we biyo ni Afoọ 'da may wọn rọk
However, it is said that after I have eaten you, you will not be at alive so as to move around.
Elephant dreamed in his sleep that Hen dug hole near under his feet and reached water.
He (Lion) thought that word convinced animals but in truth, the word did not convince them, fear of Lion convinced them.
They began chatting together and laughing like that coming of Hare bring strength scattering.
ket ka lor, bə̀lɔ̀ bì nyobo yokɔ tì 'dend ri ge.  
(Mudo 69)  
Kendo cig abì yi-ra kitin yen we,  
baa anyɔɔl tin ki tiko yen.  
(Dako 10-11)  
Dako nyike gweey ne ni akuum  
re we, ya nà cii'do neeg ree ki foodo yì fi yɔ.  
(Dako 19)  
Ye ayiin gɔ kì we,  
ükama ye yokɔ tiko moodo ne.  
(Dudu 42)  
Kùcìtì ki giir u gɔ, Tico we. “Bee'de ki ni tì.”  
(G&D 10-11)  
Ye yi'id a we. wiye awiil ri ka mufti  
nì di ka duruc tarbija ki.

Exercise 26

(A&C 1-2)  
Afɔyo, “Ee, Combo, kaadi yokɔ yìra yi yoo  
ki kinyɔrɔ wot yen kwiri nì.”  
adjective-noun-demonstrative-distant,possessor,pronoun

(H)  
Afɔyo mu niind ki 'düwor yon ba, yìi teer  
fay kof ki Combo we ye üdaara ye ki ìwec.  
adjective-noun-distant,possessor.noun

(Mudo 50)  
Cii'da but ka tic kwara mako kì?  
noun-distant,possessor,pronoun-indefinite

(Mudo 53)  
Ka ko yen kpi, ka ley nyik ba laaі  
kof kew ri ge ba.  
noun-demonstrative-quantity  
(Jeg 14-15)  
Ji woda, njuku gifí man tikori  
wee yi dob cingi,  
adjective-noun-identifying,relative.clause

(Dako 6)  
Yì cen mako akẹl yi kọ yọŋ,  
ya agwaar ka bongu.  
noun-indefinite-number  
(Dako 27-28)  
Jog mako alak, “Foode, moode wiij gɔ a ye.”  
noun-indefinite-quantity

(Nyeta 30)  
Ye afiinj ka jɔ wode arew fìir biiyo ki ne.  
222  

fear, weakness, laziness from frail bodies.

But I received word now that  
my father gave birth this morning.

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

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

At once replying, Tico said, “Also with you.”

He discovered that he had forgotten the keys of  
in the drawer of the table.
Ki cend go arew kitin yen,
ya acuung mac ti doka firr toor kon.

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

catching grasshoppers, maggots, and those fleas on Elephant and completely swallow them.

If it is while I am alive, you can't eat me, and if it is while I am dead, you can't eat me all; otherwise time will be overturned.

Meet me here or let me find you here so that reality will be known.

And he turned slowly.

Come tomorrow and see the defeated person.

Tomorrow in morning, wait to begin eating food to see who will defeat other in eating.

He did not go far (before) he found Snail.

Oh, how did this fence pass by quickly?

If you say it again, you will not live to regret it.

He will come soon.

With their heads bowed down for some time.

But I received word now that my father gave birth this morning.

After drinking water and resting a while.

While drinking tea, he was looking as if very far off in (his thoughts).

Rumor has it she is going to home of Lingo just.
Tam meel, “Go a rec go!” ü neeno **wal wal**.

Tam shaking said, “It is bad!” and looked **distressed**.

Exercise 28

**L&G 31**
Lege *aleek* yì nindo we,
Gwëna *agool* bur tì cende, koow fi.

**L&G 35**
Ki yoor yì bur yen, Gwëna *ayuyd*
nati tol ü ye nyika muuny go.

**Ta 3-4**
Ki ñey yak tò ngbiŋ ki kpati ceŋ,
yì gele ki Bor, nyika *atîin* tò ciï'do
kuuny go yì finy lel.

**Ta 35**
Dïc ñen *abee'd* u dege ki nja ko
ki waay kof ba.

**A&C 53-54**
Afyo *akîît* cok won rô
fiir kaad Combo.

**A&C 57**
Ya a'**dar** wiyi, cii'di mal caam wiyi,
(Mudo 54-55)
Miro *akuum* u ge nyik kpi ü fì yiin yoor
ciir raf ri dama 'da 'Dûbor ba.

(Dako 13-14)
Ki mba, ki ñey nyika gwëny ciï'n re,
dako yen *agwaar* ñwec
mâk tì fiir ciï'do foodo yì fì.

(Dudu 8)
Ye *abooed* ki tò yen ki dunda koro,
(Dudu 35-36)
Ge kpi *aleeny* yoko yì cuny ni cuny
ge faar dunda ka far.

(Dudu 55-56)
Gwanya *abooed* ki Tico yì yoo mu met kïçot
kaad kuqan riyy kwege.

(G&D 9)
Dïc *agwaar* wot ciï'de yì tic
ki 'da ki kô kpi.

(Nyeta 28)
Ye *aciil'do* cuuge kof ki ji 'donj kwere
(Nyeta 36)
Ye *aneen* kur kuc bi cam

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

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

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

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

Hare made his last strength
to overtake Snail.

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

Sorrow covered them all and didn't know how to
convict a person such as Lion.

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

He lived with the sickness for many years,

They both got lost in another world (their hearts)
thinking of many thoughts.

Gwanya lived with Tico in way that was
better than their life before.

The man left and went for work as every time.

He arranged an agreement with his officer

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

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

With two times this now I *lighted* fire under cooker to make asida, *that your hedgehog will not let me do it.*

*Uŋɔm caught the hedgehog and trapped him under a broken pot.*

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

**Exercise 29**

(L&G 1-2)

*Ni ci'i d' Gwenɔ woot caam Lɛc,*

*ye ni kaado ci'i do bee'do yi' lum.*

(L&G 11)

Ki mba no ye caaam ka bɔk yat mu nyik nut *ni rut yokɔ.*

(L&G 12-14)

Gwenɔ kar mere nyika gool finy, keet ka nyɔrɔ, ka yugi, ɳɔd nying ütuŋo, ka ku'dini bi ka ku'do man ki ri Lɛc *ni muuny* ge rut yokɔ.

(L&G 21)

Leeng kɔf kwara, Lɛc,*

ya *ni waay* go yiri ni.

(L&G 25)

Yi *ni lɔɔr* na a 'da ji bot waŋ?

(Mudo 16)

*Ni leenga* ɡɔ ki ŋey man no jeba.

(Mudo 42)

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

(Mudo 73)

Ki toor kɔf yen finy,

ka ley kpi *ni kaado koog kog,*

(Mudo 76)

Afɔyɔ *ni tiin* yide mal yi 'Dübɔr, “Cet nà yi!”

(Dako 10-11)
Dakɔ nyike gweey ne ni akuum re we, ye nà ciid do neeg ree ki foodo yì fi yɔ. (Dakɔ 21)
Dakɔ yoŋ ni kiiit nà kiki ne fìir kiiit lor ri jì fare, (Dakɔ 24)
Ya ni kuum raa yuụ, mbuu wu ye, lọọr ukiit rok a gen?” (Dudu 15)
Kata key dicọ kwara ra kicọ, nà nyika yoo ni neeg ne yira, (Dudu 23)
Ni ciid nàt mọko leeng go ba, akọl ka Jok. (G&D 12-13)
Kpọko ki faci ye ni yii'd guk faci ñwees ñwees biiyo yire ki yoor yì faci mọko. (G&D 13-15)
Guk abii kì ñwees, yeen yube yì qaak ñíji, ñíji yì yoo ki ka guk ù giri ree kì ñwees 'diiūgo yì faci ni biye ki yoor ki go, cuungo yeen yube di ndọt yì faci yoŋ. (G&D 23-24)
Kàn ackeri mọko ni kàad gweey telefon yì makta fìir yì yiiŋ kwọt yoŋ. (Nyeta 12)
Moŋ nà we ye ni ciid'o a far Lingo yọ. (Nyeta 20)
Kì tìnọ ni ciid'fìir caam cam bi kaam kar nin, (Nyeta 45-46)
Ni d'iiūgì cen ba, ciid'la yì yì yì yì yì amut nọ. (A&U 23-24)
Ni ciid Aŋm yìin go, ñm nà biiyo ciid'o kì ka gifì ñet Ayaka, ye ni beeno doom muun Ayaka yì nyego yì ñm, (A&U 23-24)

Exercise 30

(L&G 35)
Ki yoor yì bur yen, Gwọ naa ayuud nati tol ù yì nyika muuny go. (Tọ 14)
Ú nỳo ko nyik ba leeng ki yee ne ba. (Tọ 20-21)
Ú nà bur nyika arọmọ kì yọọb rok, (Tọ 45-46)

From way of this hole, Hen had pulled a small snake and was swallowing it.
And was no persons understand his behaviour.
And if a hole was able to open itself, I
ya nyik ñfoodo ki gô yî yirwa kôf kwiri.

(A&C 15)
Kôf ki Combo nyika reem ri Afóyô kiešt.
(Mudo 9-11)
Úton bi baŋ ka kwinj ley man nyik bee'dô kpôkô ki kân ayiin gô ri adi 'Dùbor gwaar nà nyitind caa ki Úton.

(Yï dom ti rôf, ka ley mu jo biïyo nyika bee'dô ki finy ngbîlîlî. (Mudo 21-22)

Ka ley nyika bee'dô ki finy u di ge, ü wiy ge nyika ki ükuulo finy ki nyi kô.

(Mudo 53)
Ka kô yen kpi, ka ley nyik ba laaï kôf kew ri ge ba.

(Dako 10)
Dîcô nyika gweey cîge.
(Dako 13-14)
Ki mba, ki ñey nyika gweeny ciçô re, dâkô yen agwaar ñwec môkô ti fiïr ciî'dô fôodo yî fî.

(Dako 25)
Ka nyôkô man nyik yiïyo yî kôf kwara .

(Dudu 6)
Wôf ni ji cad, ki cîge,
nyika bôôdô ti yî finy yen.
(Dudu 33-34)
Ijet maad cay, ye nyika neeno bor yokô u mal.

(G&D 18-19)
Ki jeg lam, nying acakir arew nyika kaado ciî'dô yî tic.

(Nyeta 42)
Di kôl ki Lingo nyika tool kur Ñeya.
(Nyeta 47)
Yi moon gô ra nyïka fiïr 'doon caam wa gô ki ka jo woda.

(A&U 30-31)
Ga far ki Ayaka nyika neeno but yoom kô ki nat, ü baŋ gô a but dunda ka tic faci ü kô njîte fiïr tuum ge kpi ba.

would fall into it because of your strong words.

The word of Snail was hurting Hare very much.

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

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

Annimals were sitting silently and with their heads bowed for some time.

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

A man was beating his wife.

In a little while after her hand was released, this woman dashed out and ran again to jump in the water.

Those people that were agreeing with my word ,

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

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

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

Gate of Lingo was opened towards Ñeya.

You refused to give it to me be for so that we were going to eat it.

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

Exercise 31

(Ta 27)
He throws it on people to catch someone who go die after that (buried) one.

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

Come each time if I go. Be near by me.

If Hare is passing near by you and calls out,

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

He will come soon.

Ucoda, God be with you and your children. We must go because of the others who belong to us.

I will try to find out about it my way instead.

When Aŋom realised that Uŋom was bringing the things to marry Ayaka, she began accusing Ayaka to Uŋom, saying,

Exercise 32

In these coming days, I will surely eat you.

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

If it is while I am alive, you will not eat me, and if it is while I am dead, you can't eat me all; otherwise time will be overturned.

If you do not, I will eat you instead of them.

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

Hare not sleep with night, for thinking foolish talk with Snail that he would defeat him in race.
When I come, I will find you just near here.

Hare if you still are not convinced, today you will be convinced.

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

If you say it again, you will not live to regret it.

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

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

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

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

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

I was thinking about I would find you be when and where.

If it is while I am alive, you can't eat me, and if it is while I am dead, you can't eat me all; otherwise time will surely be overturned.

If you do not, I surely eat you instead of them.

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

If you see rope of death going to catch my neck, beat it out (warn others)
If you defeat me in running, I will eat my head.

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

If Hare is passing near by you and calls out,

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

The people that were trying to catch her stopped and thought, perhaps people in front of them might catch her.

Try this medicine, perhaps it will help you. Gives it to me be my friend.

Exercise 34

(L&G 21)

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

Hen said, “**Let us leave** discussion without end. Tomorrow in morning, **let us wait** to begin eating food to see who will defeat other in eating.

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

**Come** each time I go.

**You be** near by me.

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

Hare said, “Hey snail, you move out of my way with this slow walking of yours.”

Ah, it is you Hare.

**Stop** that your proud mouth with time all.

**Let us not** argue an argument with now; **let us see** the actual outcome.

Hare, “**Start** to run. I am resting myself a little.”
Ya a'daar wiyi, ciidi mal caam wiyi, kitin yen tikor wa kán kpi.
(Mudo 16)

Ni leenga gɔ ki nɛy man nɔ jeba.
(Mudo 35)

Miiyi degi ki kɔf yoŋ,
(Dudu 23)

Ni cii'd nɔt mɔcɔ leeng gɔ ba, akel ka Jɔk.
(Dudu 25)

Poonj dawa yen, mɔcɔ ba gɔ kwanya rɔk.
(Dudu 53)

Wiiyi rec kɔf bi leeny kɔf kwara yirä!
(G&D 2-3)

Kaam cam bi kii guk 'da gifi mu wiij faci.
(G&D 22-23)

Kwaanyu ya, ya wiija yiin gifi nyik guk wiij nii'l gɔ yirä nì.
(Nyeta 31)

Bee'du kpɔkɔ ki far Lingo.
Ni kaadu yoka ngbiŋ ri biiyo na ba.
(Nyeta 51)

Kii amut yoŋ u tarabija kán.

Exercise 35

(L&G 15-16)
Kendo rec kɔf nà we nà ya acaami yɔkɔ kì, yi jebɔ'd ri mu kɔp 'dooŋ flinja ki degi ba.
(L&G 28)

Lee, "Ayii lanj cam kì, Gwencu."
(A&C 30)

Afiyɔ, nà yi tundu mu yii ba,
(Mudo 12)

Fii Óton, yì kukɔŋ cɛŋ afiŋji 'Dübor,
(Mudo 59)

Ge doom laai kɔf kew ri ge ki nyet nɔtyo.

Exercise 36

(L&G 1-2)
Ni cii'd Gwenɔ woot caam Lee, ye ni kaadu ciid'bo bee'do yì lum.
(L&G 26-27)

Kuro ki turo, doomo caam cam, looro nat man ni cii'do 'daar yege ki cam

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

Never let me hear with after which never (again).

You shut your mouth about that word.

Let not person hear about this except God.

Try this medicine, perhaps it will help you.

You forgive bad word and evil action of me!

Feed and treat dog as something want in home.

You help me. I want to discover thing that dog wants to show me.

You stay near the house of Lingo.
You do not go out until I come.

Put that carrier here on the table.

However, after I have eaten you, you will not be at alive so as to ask with your mouth.

Elephant, "I agree to food competition, Hen."

Hare if you still are not convinced.

For Hyena had asked Lion on the first day,

They began exchange words together and laughing laugh.

When Hen arrived to eat Elephant, he left and went to stay in the bush.

Tomorrow in morning, let us begin eating food to see who goes defeat other in eating.
Let us not **argue** an argument with now, let us **see** the actual outcome.

Come to **see** the defeating person over others.

Hare if you still are not convinced, today you will be convinced.

My first work of Sudan after **returning** on road from Uganda was in Torit,

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

Exercise 37

Let us not argue an **argument** with now, let us (wait to) to see the actual outcome.

If Hare is passing near by you and calls a **call**,

They began chatting together and laughing **laugh**.

He did not do a **waking up** until the morning.

But woman would steal **glances** at him, wondering **thought** that was in head of this man was.

After **consent**, they opened the door.

Exercise 38

A young boy of twelve years died.

He was the only child of his parents. His death greatly hurt his father and his mother.

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

You are dung! Man **found** giving birth is who?
For among the things found on the hunt were elephant tusks, honey and dead animals.

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

She falls and she drowns, wants it be she.

Exercise 39

(L&G 19-20)

Ná a ri mu kpo, yi ücaama ba,
Ná a ri kuna, caam na ruku ruku,
ú ko ụgịra rok.
(Ta 20-21)
Ú ná bur nyika arco na ki yoo rok,
ya nyik ụfọodo ki go yi yịrwa kọf kwiri.
(Ta 25)
Ka mare alak nà kịt rok ki kọn kuuny ọ.
(A&C 22-23)
Ye aci'i do gwaare ka yege ka combo
mọka kaan ge kị tị bọbọ kọkọ nọ ozo
nyik ụi'do kịt rok wanj gọ nị.
(Mudo 59-62)
Ge doom laa'i kọf kew ri ge ki nyeet nyọt'o
'da we bọgy nị Afọya 'da may wọn rok
keet ka lor, bóh bi nyọbo ọchi ti 'dend ri ọ.
(Dudu 25-26)
Foonj dawa yen, mọka ba gọ kwaanya rok.
Kaam gọ iyọ a ji wọda.
(Dudu 37-38)
Kendo dako nyika kwaal neno re kị
ter far mu yi wi diọ ya gen
wee ye yiin nà gịfị yen ji kịt rok nị.
(Nyeta 54)
Lingo mu wiij caam cam nyik ba,
kendo ti wọn rok, ye acasam gọ.

Exercise 40

(L&G 19)
Ri mu kpo wee ri kuna?
Ná a ri mu kpo, yi ücaama ba.

If it is while I am alive, you can't eat me,
and if it is while I am dead, you can't eat me all;
otherwise time will be overturned (lit. turn self)

And if a hole was able to open self, I would fall into it because of your strong word.

Are amazing things happen (lit. do self) at burial.

He went and gathered the other snails and hide them under leafy brush along road of race where running was to pass (lit. do self) through.

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

Try this medicine, perhaps it will help body.
It was given to me by my friend.

Woman would steal glances at him, wondering thought that was in head of this man was
and if he knew the thing that happen (do self).

Lingo did not want to eat the food,
but being under force, he ate it.
Do you see me as a foolish person?

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

At that time, death is with end (**big small** rope) tying a knot with a loop.

**An**imals sitting silently (**under their mouthes**) and with their heads bowed for **little** time.

For person who condemned in his word even though it be in way that **straight**, won’t live old to regret it.

**My friend**, that thing ready before you

**Uc**in was in real agony for three days not eating **any** certain thing at all.

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

These **inhabitants** called at Ma’di were good people.

(Woman) would pin ear to (inspect) her husband if he were dead or that he alive.

**I have small** word of mine because of you.

He ate and silently rolled his sleeping mat.

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

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

You refused to give it to me because we, **my friends**, we were going to eat it.

However, if **Uţom** wants her as a wife,
bïïye ki kwer bi ban' ka gi nyom.
(A&U 30)

Ga far ki Ayaka nyika neeno but yoom ko
(A&U 37)

Kuung iلكôqo yen ngbîn
ri 'diüügo na ki yoor kar tic.

he would then bring hoes and other gifts.

Big thought of Ayaka was seeing peaceful time

Keep this hedgehog until I return
on the road from the place of work.

Exercise 41

(A&C 24-25)

Kar cak nwe nyika u fi Gitan.

(A&C 26)

Yî cene lanja, Afay ko ti ko.

(Dudu 3-4)

Ka nyok o a fu Krio yî Kanica Katolikia.

(Dudu 14)

Dudu! Kôf yen ra nî, dano
mu rumo kî kwaan ti lek kî yege ba.

(Jeg 4-5)

Ge abîi kpi cuung ge far Úca,
fiir faci kwere nyika kukuñ faci
 tikor woto ri fu ban' ka yege man.

(Jeg 10-11)

“Fara boor,” Úcin agaam kôf ki mal. Go
ûkwaanya ti banj kîya fiir tuum ban' wot.

(G&D 20-22)

Nying umîyo, guk yoñ a kwara. Ye
amook di ndot yen ki nyitinde kîit kew

(Nyeta 31)

Bee'du kpo ko ki far Lingo.

(Nyeta 42)

Di kel ki Lingo nyika tool kur Ïeya.

(Nyeta 61)

Kendo ge fii 'diüügo far Nyeta bi Ïeya ba.

(A&U 28)

Cam ni di cen ki ko kpi a yîra.

Place start race was at water of Gitan.

Hare (arrived to) the competition at dawn.

People were Christians of Catholic Church.

Dudu, this trouble of me, no one can
understand (lit. with read under dream)

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

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

Brothers, that dog is mine. He guarded that
entrance of children, making sign to me.

You stay near the place of Lingo.

Gate of Lingo was opened towards Ïeya.

They did not return place of Nyeta & Ïeya.

Food of midday with all time be for me.

Exercise 42

Test Word | Write correctly | Test Word | Write correctly
---|---|---|---
ko kec | famine | kon kec | skull
rec cuny | jealousy | rec cuny | bull
do ynoel | parent | do ynoel | judge (noun)
celo abel | stalk | cend abel | wind ma

235
Exercise 43

(Ta 26)
Yi ko yoŋ, to nà ki ga nyi tə
At that time, death is with a big rope
tu' də də ga ri 'də'də.
tying a knot with a loop.

(Ta 29-30)
Yi lel a finy tə ü ka nyakə nà alak nì,
Cemetery is place of death and people are many,
ye nà kaŋ ki ko kpi.
so it is there all the time.

(Ta 40-41)
Ú nà yi nà bor yoko gweey kogo,
And if you are far away, shout, ‘Papa, Papa’
‘Baba, babal’ 'doŋ cəra raа yoko kara.
so I can move myself away from my place.

(A&C 3)
Yi nà ji yak raа kicət.
He found Snail was already present.

(A&C 27)
Ye yii'd Combo nà kuŋ rumo.
Your word is true and it is correct.

(Mudo 19)
Kəf kwiri nà adi ü go nà jaar.
Even though accusation of Hyena was
(Mudo 24-25)
Fii, kata muno ki Úton nà rang kar go,
straightforward, who dared to give the verdict to
aŋ na nyik uroɔm ko nəl rəf'düüg
return the calves of Hyena to him?
nyi tiitind caa ki Úton yïre?

(Mudo 72)
Yi nà cet!
You are dung!

(Mudo 76)
Afiyɔ ni tiŋ yide mal yi 'Dübor, “Cet nà yì!
Hare raised his voice to Lion, “Dung are you!”
(Dudu 37-38)
Kendo dakə nyika kwaal neno re ki
But woman would steal glances at him, wonder
teer far mu yii wi dica yen nà gen
thought that in head of this man was what
wee ye yiin nà gifì yen ji kit rək nì.
and if he knew the thing that happened.
(Nyeta 8-9)
(Yi nà ümiyə ki wind ma ü
You are my brother of my aunt and
Ayak nà nyi wura ki wind baa.
Ayak is the child of (my) brother of (my) father.
(Nyeta 12)
Moŋ nà we ye ni cii'do a far Lingo yə.
Rumor is that she goes to home of Lingo.
(Nyeta 26)
ŋeya, the broth you cooked today is very nice.

On the road or in woods, if fight falls on you, he is with fight.

A lot of her time she is only carrying child on her chest or sitting on her lap.

Exercise 44

(L&G 7)

Ú a kar cam.

(L&G 19-20)

Ná a ri mu kpọ, yi ūcaama ba, Ná a ri kuna, caam na ruku ruku, ú kọ úgūrara rọk.

(L&G 25)

Yi ni lọor na a 'da ji bot wan wee yi a yomb biri?

(Ta 25)

Ka mare alak nà kìì rọk ki kọn kuuny tọ. Gọ a 'dagin:

(A&C 24-25)

Kar cak ṣwèc nyika u fi Gitan, cii'do ki ri duno ni Dangalkpa ki fi Aberọ biyo u fi Babur, cók gó a u fi Bilal.

(A&C 40)

Iṣwèc, yi ni cii'do 'daar na ki gó a yen?

(A&C 45)

Ngbiŋ ńkitin yen,

Afoṣyọ nyík ṣwèc a jabu, jabu.

(A&C 49)

Aji, cet yen kaad fila fila 'daman a wene?

(Mudo 13)

Nyiśin d ka caa yọn a mu kwara, fiir ńyọọl ge a caa kwara.

(Mudo 27)

Ūton, yi ńṣeend wa kán a fiiř gen?

(Mudo 30)

Ley, dicọ caa nà a mu kwere, dákọ caa a mu kwara.

(Mudo 38-39)

Íi, yi ni giir kof but a muno yen nà we gen?

(Mudo 41)

Nyiśin d ka caa a ti cend dicọ caa kwara

237

Then was eating.

If it is while I am alive, you can't eat me, and if it is while I am dead, you can't eat me all; otherwise time will be overturned.

Do you see me be as a foolish person, or are you an evil spirit?

There are many things happening during burial. It is like this,

Starting point was at water of Gitan, go through crossing of Dangalkpa with water of Aberọ to water of Babur, its end be on water of Bilal.

Run! You go defeat me in it (race) be this?

Until this time,

Hare was running be slowly.

Oh, this fence passed quickly like this be when?

The calves of that cow are mine, because (the one who) gave birth to them is my cow.

Hyena, you called us here be for what?

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

Yes, you reply about be this accusation be that what?

Calves are under the legs of my bull
now and on my land.

For anyone who condemned him even though it be in way that straight, won’t live old to regret it.

You are dung! Man found giving birth is who?

For among the things found on the hunt were elephant tusks, honey and dead animals.

My friend, that thing ready before you or in the palm of your hand, that is yours and not be that which for you not yet.

Be pity of what like this, be suffering of what like this?

We come this be from the cemetery.

After a thought, I knew and saw be that woman make be fear at her and tiring people only.

She falls and she drowns, wants it be she.

People were Christians of Catholic Church.

Try this medicine, perhaps it will help you.

Gives it to me be my friend.

Some dogs that we see in houses are good animals.

Brothers, that dog is mine.

Found house be wife of man with younger man.

I was thinking about
I would find you be when and where.

Both of you are mine.

Try this medicine, perhaps it will help you.

Gives it to me be my friend.

Lingo, these are my friends.
Exercise 45

(L&G 36)
Kof yen nyika ki ki cend cengage abic ki tingo.
(A&U 2)
Ye nyika ren nat yi jo nyol ne.
(Ta 24)
Baba, ka gifi kiiit rork ni, bii nyika ki voor yira ba.
(A&C 24-25)
Kar cak nwee nyika u fi Gitan.
(Mudo 3-4)
Ka gifi kpi nyik ki ciiido met met, ná nyik nyika fiir ka caa arew nyik yige ni ba.
(Mudo 45-47)
Ki lor go 'da we kof a'daar ka ley ki, kendo ri adi, kof 'daar nyik nyika ge ba, 'daar ge nyika lor yi 'Dübor.
(Jeg 4-5)
Ge abii kpi cuung ge far Üca, fiir faci kwere nyika kukan faci tikor wooto ri fu banj ka yege man.
(Jeg 13)
Üca nyik ki kof yire,
(Dako 29)
Ka nyoka nyik ki laaik kof ki far,
(Dudu 2)
Jo finy yon càond ri ka Madi nyika jeg nyoka.
(Dudu 15)
Kata key diço kwara ra kicôt, ná nyika yoo ni neeg ne yira,
(Nyeta 39-40)
Ye mu ràam nyik ki yin ne ba.
(Nyeta 64-65)
Lor nyika ri Tam ki lor nying acakir a'dek ki ûtum û nyare kew ge.

Exercise 46

This situation was with hour five in afternoon.

He was the only child of his parents.

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

Starting point was at water of Gitan.

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

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

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

Uca was with saying to him,

While people were with exchanging thoughts.

Inhabitants called Ma'dis were good people.

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

She not able was with know him.

Fear was at Tam when he saw three police with guns and his daughter among them.
(L&G 39)
Ná ba, ya ücaama yi kar ge.
(T 14)
Ü nyọko nyik ba leeng ki yee ne ba.
(T 24)
Baba, ka gifí kiiit rök ni,
bii nyika ki yoor yíra ba.
(T 38)
Kendo, fiir nyọko mu wiij yee ni ba,
bee'di u degi.
(A&U 30-31)
Ga far ki Ayaka nyika neeno but yoom ko ki nat, ü baŋ gọ a but dunda ka tic faci ü kọ njite fiir tuum ge kpi ba.
(Mudo 40)
'Duunda ka kọ fiir waay go yiira ba.
(Mudo 43)
Fiinji ye, ‘Nyitind ka caa ba yí ji nyol ge ba arige?’
(Mudo 45-47)
Ki łor gọ 'da we kọ a'daar ka ley kì, kendo ri adi, kọ 'daar nyik nyika ge ba, 'daar ge nyika lor yì 'Dübor.
(Mudo 48-49)
Ná wu mu roomo ki ncol kọ raaf yen ba ya tì ba bee'do kán raanj ko kwara ba.
(Jeg 14-15)
Ji woda, nju ke gifí man tikori wee yií dob cingi, maŋ a kwiri nyika man tundu ba yiri ba ni.
(Nyeta 9-10)
Ya ba fogg kí ni wu ba.
Kendo ya tì ba wiij ree kọ kiiit wu wee kaado kewu ba.
(Nyeta 35-36)
Ọjea abiib yoko yì kel. Ye aneen kur kuc bi cam ki loor nàt maka ba.
(Nyeta 45-46)
Ni 'diiügi cen ba,
ciidi lany kwot ki cam yōŋ yì amut nọ.
(A&U 25)
Dako yōŋ kwiri nà ker ji nyobo.
Ni ciiil gifí ñeye ba.
(A&U 27)
Taal cam ba.

If you do not, I will eat you instead of them.

And people did not understand his behaviour.

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

But because people not like your behaviour, keep silent (remain under your mouth).

Thought of Ayaka was seeing peaceful time with child and its remainder is about many tasks of house and not time to finish them all.

I do not have much to say it of me.

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

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

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

My friend, that thing ready before you or in the palm of your hand, that is yours and not that which for you.

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

Ịjeya came out from behind the fence. She looked right and left and did not see anyone.

Do not return back, go straight away to the house with that food in the carrier.

That woman of yours is terribly lazy. Do not pay things after her.

She does not cook food.
Exercise 47

(L&G 8-9)
Gwenco nyika gool finy kirkir, kirkir, ṭọọ'd gifī toor kur cam ụ toor kur kuc, ē mu tiēn wiye mal lọọ Lẹc ba.

Hen was scratching the ground kirkir, kirkir, picking at things, throwing to left and right, and did not raise his head to see Elephant.

(Kendo re kof nà we nà ya acaami yok kí, yi übe'ed ri mu kpo 'doon ọfinja ki degi ba.)

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

(L&G 15-16)
Gaa lor amaag Lẹc yi yirwa gẹ, Lẹc mu 'dụugo faci ki Gwenco ba.

Great fear overwhelmed Elephant, and Elephant did not return home with Hen.

(_TD 16)
Aaa! Gẹatuu’d rac,

Oh! It has tied him badly, he can not pull himself out!

(TD 21-22)
Kán ciid’o mal,

From now on, I do not want you in the cemetery during burial.

(TD 38)
Kendo, fiir nyoko mu wiij yee ni ba, bee'di u degi.

But because people do not like your behaviour, keep silent.

(A&C 12)
Aŋọọ kof di Afọya wiiye mu tuum kof ba.

He interrupted Hare so he was not finish talking.

(A&C 20-21)
Afọya mu niind ki 'dụwọr yọŋ ba.

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

(A&C 30)
Afọya, ná yi tundu mu yii ba, tin yi üyiiwo.

Hare if you still are not convinced, today you will be convinced.

(A&C 39)
Ye mu ciid’o bor ba, ye ni yii’d Combo.

He did not go far, (before) he found Snail.

(A&C 59-60)
Afọya mu ciid’o mal feem fem ba. Ú ye, ngbiŋ tin ü ngbiŋ kuro,

Hare did not continue to argue.

Mu caam wiye wé ụcaama wiye tī kí ba.

Until today and even tomorrow, (Hare) did not eaten his head and will never eat his head.

(Mudo 11)
Kendo ge mu rōmọ nyik ki feem ki 'Dībọr ba, yí lor man ri ge

But they were not able to discuss (matter) with Lion, because they were afraid to.

(Mudo 14)
Yi mu rōmọ ki gwaar ge ba.

You must not take them.

(Mudo 48-49)
Ná wu mu rōmọ ki ọọl kof raf yen ba ya tī ba bee’do kán raanj kọ kwara ba.

If you are not able to give a verdict in this court, then I am not going to stay here wasting my time.
Danɔ *mu* cɔɔrɛ yì fi *ba*.
(Dudu 14)
Danɔ *mu* rɔɔmɔ kɔ wɔaŋ ti lek ki yege *ba*.
(Dudu 27)
Ye *mu* wiij ŋat mɔkɔ yiin kɔf but go *ba*.
(Dudu 29)
Kendo, Tico *mu* niind ki *ɗiuer* *ba*.
(Dudu 45)
Ki ŋeŋ maad go ya *mu* wɔɔl *ba*.
(Nyeta 2)
Mɔta mɔta, ya *mu* lɔɔiri ki nyi kɔ *ba*.
(Nyeta 41)
Fïr ye *mu* wiij ŋat mɔkɔ yiin ne *ba*.
(Nyeta 54)
Lingo *mu* wiij caam cam nyik *ba*,
kendo ti wɔn rɔk, ye acaam go.
(A&U 10)
.Ui̍kɔdɔ yon kwiri nɔ
*mu* rɔɔmɔ wiiy na *ba*.

Person *did not* push her in the water.

Person *was not* able to understand.

She *did not* want any person to know about it.

But Tico *did not* sleep that night.

After drinking it, *I did not* cough.

Greetings, *I did not* see you for some time.

For, she *did not* want any person to recognize her.

Lingo *did not* want to eat the food,

but being forced, *he ate it*.

And (it dies because) that hedgehog of yours
*will not* let me do it.