

'Bëli Grammar Book

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

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Introduction

In the 'Bëli language there are several different types of words: nouns, verbs, pronouns, adjectives, adverbs, location words, 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 'Bëli 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 *Reading and Writing 'Bëli Book 2* should be learned before learning from this book. Most examples sentences in this book come from the stories at the end of the *Reading and Writing 'Bëli Book 2*.

Some words such as ‘consonant’ and ‘vowel’ are used in this book without being explained. These words are explained in the *'Bëli Consonant and Vowel Book 2*. 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 'Bëli. 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 'Bëli if you need help.

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Spelling rules

In the *Reading and Writing 'Bēli' Book 2* (RWB2) there are five spelling rules that help reading and writing. These are listed below along with the page number in RWB2 where they are further explained.

Light & Heavy Vowel Rule (page 16 of RWB2): The vowels in the same word are usually all light (without dots) or all heavy (with dots unless /u/); light and heavy vowels are usually not mixed together in the same word. Some derived words, that are two words attached together, do not follow this rule.

Light vowels	Heavy vowels	Derived words
lendo <i>brother</i>	lēmī <i>sister</i>	dōdīlī <i>spirit (dō head, dīlī shadow)</i>
dōhayi <i>land, world</i>	māṅō <i>woman</i>	Yi'bēli <i>'Bēli person</i> <i>(yi- person, 'Bēli 'Beli language)</i>
kombili <i>finger</i>	'bīru <i>bat</i>	rōōngo <i>worry (rōō mix, ngo body)</i>

Long Vowel Rule (page 21 of RWB2): When the tone of a syllable in a word said by itself is rising or falling, always write the vowel long (doubled) in that syllable.

Level tone	Rising or Falling tone
[\] bī L <i>hair</i>	[/] bīī LM <i>place</i>
[] ru H <i>sew clothes (v)</i>	[\] ruu HL <i>delay (v)</i>

Write the vowel long even if the tone is not falling or rising when the word is said in a sentence.

[- \ -]
Ma ka **ruu** 'dō. *I delay something.*

Test for a long or short vowel in verbs by comparing with the following commands and negative verbs:

	HL	H	M
Commands	[\] Maa <i>Go!</i>	[] Nji <i>Look!</i>	[-] Gō <i>Sit!</i>
Negatives	[\ -] Yōō ti. <i>Not die.</i>	[- -] Tu ti. <i>Not born.</i>	[- -] Nyē ti. <i>Not be bad.</i>

Underlined Vowel Rule (page 29 of RWB2): Underline the first root vowel of each verb.

<u>Noun</u>	<u>Verb</u>
[˘]	[˘]
'be L home	'be H follow (v)
	[- ˘]
	ale M,H he dug (v)

A word is a verb if it can take the place of *le* 'dig' in (1).

(1) Ka mole moo. He digs. (lit. Be his digging.) |

Hyphen Rule (page 32 of RWB2): Put a hyphen (-) between all prepositions and following words.

<u>Noun</u>	<u>Preposition</u>
do yikölu head of person	do-yikölu on person

Comma Rule (page 35 of RWB2): Put a comma (,) or period (.) before every connector and at the end of each relative clause. In addition, if there is more than one connector together, put a comma after them.

<u>Demonstrative</u>	<u>Connector</u>
Yikölu bo ka yi.	Yikölu, bo mbe, ka yi.
<i>That person is coming.</i>	<i>A person, who is brave, is coming.</i>
	Di-'bonda naka, jätëyi bo yi, . . .
	<i>Then from there, that hyena came, . . .</i>

Attached Rule (page 28, 45, 52): When words next to each other have different meaning than the words by themselves, we write them attached as one word.

<u>First word</u>	<u>Second Word</u>	<u>Correct</u>	<u>Wrong</u>
nɔɔ do, make	ngo body	nɔɔngo happens	nɔɔ ngo happens
yɔ show	ngo moo his body	yɔngo show	yɔ ngo show
		moo himself	moo himself
turu rub	ngo moo his body	turu ngo rub his	turungo rub his
		moo body	moo body
do head	hayi sand	dohayi land, region	do hayi land, region
do head	ha cow	do ha head of cow	doha head of cow
mä mother	daa grandparent	madaa descendent	mä daa descendent
yiköli person	'bele news	yi'bele messenger	yi 'bele messenger
bo who, that	nɔɔ do, make	yikölu fat person	yikölu fat person
		bono	bo nɔɔ

Underlined & Lengthened Vowel Rule (page 41, 43, 54): If speakers know a derived word comes from a verb, we underline the root vowel of the verb in the derived word. If the verb by itself has a long vowel, the verb in the derived word also has a long vowel.

	<u>Correct</u>	<u>Wrong</u>
<u>lee</u> <i>good</i>	yikölu bole <u>lee</u> <i>good person</i>	yikölu bole <i>good person</i>
<u>nɔɔ</u> <i>do, make</i>	yikölu bono <u>nɔɔ</u> <i>fat person</i>	yikölu bono <u>nɔɔ</u> <i>fat person</i>
<u>nɔɔ</u> <i>do, make</i>	ano <u>nɔɔ</u> <i>did, made</i>	ano <u>nɔɔ</u> <i>did, made</i>
<u>lee</u> <i>good</i>	mole <u>lee</u> <i>goodness</i>	mole <u>lee</u> <i>goodness</i>
<u>'jaa</u> <i>find</i>	ko ' <u>jaa</u> <i>finding</i>	ko ' <u>ja</u> <i>finding</i>

Derived nouns with the words **mä** 'mother', **yi-** 'person' or **do** 'head' do not follow this rule. There are no underlined vowels in these derived nouns.

	<u>Correct</u>	<u>Wrong</u>
<u>ɲaa</u> <i>take</i>	ma <u>ɲa</u> <i>grave</i>	ma <u>ɲaa</u> <i>grave</i>
<u>momɔɔ</u> <i>saving</i>	ma mom <u>o</u> ' do <i>saviour</i>	ma mom <u>o</u> ' do <i>saviour</i>
<u>teri</u> <i>argue</i>	yite <u>ri</u> <i>enemy</i>	yite <u>ri</u> <i>enemy</i>
<u>kii</u> binya <i>keep goats</i>	yibo k <u>i</u> binya <i>shepherd</i>	yibo k <u>i</u> binya <i>shepherd</i>
<u>koto</u> kpöö <i>once</i> <i>(lit. one wipe)</i>	do k <u>o</u> to kp <u>o</u> <i>at once</i>	do k <u>o</u> to kp <u>o</u> <i>at once</i>

Exercise 1

Write each line below correctly in the space given according to the above spelling rules. The first line is done as an example.

(Gomo 1-9)

Gomo tɔ ni lëmi mo ama ni dinyä 'böri *Certain man with sister went to bush*

Gomo tɔ ni-lëmi moo amaa ni dinyä-'böri

laki 'bo panga

to hunt for animals

ko ma gɔ ni kpa kara.

and they went to sit at river side.

Ka gomo nda jɔ ga lëmi mo

And that man said to his sister

ka 'do bono ne ma yini mini

and asked so that she brought water

ka ne ye.

and he drank.

Di 'bonda aco 'bi

From there he fell asleep

lemĩ mo jo ge ne alɔ

his sister told him saying

“Do na ka 'be mi ndomä

“There is thing moving in grass

ka ne ka yi ro le.”

and coming to us.”

Nouns

A noun can be a person, animal, place, thing, or idea. In *Panga 20*, **mɔɔ** 'lion', **dari** 'noise' and **turë** 'dust' are all nouns.

(Panga 20)

Mɔɔ tɛgɛ **dari** ka **turë**. *Lion heard noise and dust*

The following are other examples of nouns.

	<u>'Bɛli Nouns</u>		
	<u>Singular</u>	<u>Plural</u>	
Persons	gɔmo	gɔmo ya	<i>man</i>
	lɛmĩ	lɛmĩ ya	<i>sister</i>
	bali	bali ya	<i>friend</i>
Animals	mɔɔ	mɔɔ ya	<i>lion</i>
	panga	panga ya	<i>animals</i>
	'bɔti	'bɔti ya	<i>monkey</i>
Places	'bɔri	'bɔri ya	<i>bush</i>
	ngɔɔ	ngɔɔ ya	<i>hill</i>
	nyaka	nyaka ya	<i>field</i>
Things	turë	turë ya	<i>dust</i>
	dari	dari ya	<i>noise</i>
	cɛjɛ	cɛjɛ ya	<i>honey</i>
Ideas	lɔŋi	lɔŋi ya	<i>law</i>
	lɔmĩ	lɔmĩ ya	<i>engagement</i>
	mopari	mopari ya	<i>appreciation</i>

Singular is one of the noun. Plural is more than one of the noun. The plural word **ya** can be used to show there is more than one noun.

(1) Anji ha ni. *They saw a cow.*

(2) Anji ha **ya** ni. *They saw cows.*

How do we know if a word is a noun? Most nouns can be used instead of **gomo** 'man' in (3), (4), (5) or (6).

- (3) Anji **gomo** na ni. *They saw this **man**.*
(4) **Gomo** ya 'dö. *There are **men**.*
(5) **Gomo** ni ka 'bonda. *This **man** is there.*
(6) Amaa ni-**gomo**. *He went with the **man**.*

Exercise 2

Underline all nouns in the sentences below. Do not underline any words that are not nouns. Circle the plural word **ya**.

(Panga 3)

Ŋere māa 'bë bii ga-mene.

The chief went and gave a place to them.

(Panga 5-6)

Naka mogō mee ni-börö ka dö mee,
ko kō piya ni-lönji mee.

*Then they came out with a law
that could govern them.*

(Panga 21)

Naka molō mō piya ga-kori
ga-jëtëyi ya ni-kagba.

*Then he also went out fighting
hyena and leopard.*

(Bii 4)

Ye gbeti ŋere ya, ye pii 'dö 'bo-jëtëyi.

You sons of chiefs, send message for hyena.

(Bii 11)

Ŋere ya jōolo, “Bii.”

The chiefs said, “Dog.”

(Mä 5)

Yikölu bonji agō yi ni-'bolo
ga-mänjō nda.

*Many people used to come with money
for that woman.*

(Mä 8)

Ŋö nda ŋba amaa mi-konjo liyötä.

That daughter also went to dancing place.

(Zende 6)

Ko 'dī dōhayi Jönö ya.

And they reached the land of Dinkas.

(Zende 8)

Kidi ye ka lō'bi börö mini-ndori ya, . . . *If you will sleep down in the nights, . . .*

How Nouns are Used

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

Subjects do the action. In (1), the subject **yikölu** 'person' does the action **a'jaa** 'found'.

- (1) **Yikölu** a'jaa **mänjō**. *The **person** found a **woman**.*

Objects receive the action. The action is done to an object. In (1), the action **a'jaa** is done to the object **mänjö** 'woman'.

Nouns can also possess other nouns. These are called possessor nouns. In (2), **mänjö** 'woman' owns or possesses **cējē** 'honey'.

(2) Yikölu a'jaa cējē **mänjö**. *The person found the honey of the woman.*

We learn more about possessor nouns in the next lesson.

Nouns can also be introduced by prepositions. In (3), the preposition **ga-** 'to' introduces the noun **mänjö**.

(3) Yikölu jə ga-**mänjö**, alə, . . . *The person told the woman . . .*

Prepositions and the nouns they introduce tell about the action. In (3), **ga-mänjö** tells the goal or direction of the action **jə** 'told'. The action **jə** was for **mänjö** and not for someone else. We learn more about prepositions in a following lesson.

Exercise 3

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.

(Panga 3)

Ŋere ma'a 'bē bii ga-mene.

The chief went and gave a place to them.

(Panga 21)

Naka molə mọ piya ga-kori
ga-jētēyi ya ni-kagba.

*Then he also went out fighting
hyena and leopard.*

(Bii 4)

Ye gbeti nere ya, ye pii 'dɔ 'bɔ-jētēyi.

You sons of chiefs, send message for hyena.

(Mä 5)

Yikölu bonji agə yi ni-'bolo
ga-mänjö nda.

*Many people used to come with money
for that woman.*

(Mä 8)

Ŋö nda nba amaa mi-konjo liyötä.

That daughter also went to dancing place.

(Zende 6)

Ko 'dī dɔhayi Jönö ya.

And they reached the land of Dinkas.

Possessor Nouns

When two nouns are said together without any words between them, the second noun owns or possesses the first noun. These are called possessor nouns. Sometimes the

first noun only has a close relationship to the second noun, and is not owned by the second noun. However, the second noun is still called a possessor noun.

In *Zende 8*, the nouns **kabi** 'rope' and **ha** 'cow' are said together without any words between them.

(Zende 8)

Ye gɔ jiji **kabi ha** raa jii ge. *You keep tied the **rope of cows** to your hand.*

The second noun **ha** is a possessor noun. The **kabi** has a close relationship with **ha** since **kabi** is used for **ha**.

In *Rombeki 1*, the nouns **dohayi** 'land' and **Yi'bēli** 'Bēli people' are said together.

(Rombeki 1)

Rombeki ne ka **dohayi Yi'bēli** po. *Long ago, Rumbek was **land of 'Bēli people**.*

The second noun **Yi'bēli** 'Bēli people' is a possessor noun and owns **dohayi**.

Exercise 4

Underline all nouns in the sentences below. Underline twice all possessor nouns. Do not underline any words that are not nouns.

(Panga 17)

Di-'bɔnda, jētēyi nji ko kagba. *From there, hyena looked at eye of leopard.*

(Panga 24)

Kurukudu komo ma ndawa. *The end of my story, that is it.*

(Bii 4)

Ye gbeti nere ya, ye pii 'dɔ 'bɔ-jētēyi. *You sons of chiefs, send message for hyena.*

(Bii 5)

Ka 'ba dɔkɔ lee ni dōri ra? *Why do they lose head of our descendents?*

(Bii 7)

Naka ngo bii, bo lɛdɔ ni-monjonjo. *Then body of dog began with shivering.*

(Bii 11-12)

Ni-naka monɔa 'dɔ piya di-dɔ bii. *Then he took cover off from head of dog.*

(Mä 7)

Yi ka kpe mbala 'be tɔ
ɲete ngo-'be mee. *People were dancing a song of home
near their home.*

(Rombeki 14)

Atɔ, ko maa nji
bii 'be ngɔlɔ Malenyi. *He left and went and looked for a place
for a home in Malenyi's hill.*

(Zende 3)

Ne ka bila panga
ka hinya Yi'bēli. *It was horns of animals
and guns of people of 'Bēli.*

(Zende 11)

Naka Jönjö bo ñaŋi monyoo törö
mini-rī ha ndiya te.

*Then those Dinka started singing songs
with the names of those cows.*

Demonstratives

Demonstratives point to or show a noun. A demonstrative always follows the noun it points to. In (1), **na** 'this' is a demonstrative.

(1) Yikölu **na** ka yi. *This person is coming.*

The demonstrative **na** shows which **yikölu** 'person' is coming. Maybe the speaker is even pointing a finger at the person while saying the sentence.

When pointing to more than one noun, the plural demonstrative word **ndiya** is added before the demonstrative **na**.

(2) Anji yikölu **na** ni. *They saw this person.*

(3) Anji yikölu **ndiya na** ni. *They saw these people.*

In (3), the plural demonstrative **ndiya** shows that the noun **yikölu** 'people' is plural. There are three other demonstratives as shown below.

Singular Demonstratives

yikölu na	<i>this person</i>
yikölu nda	<i>that person</i>
yikölu ndöliyö	<i>that far person</i>
yikölu te	<i>that known person</i>

Plural Demonstratives

yikölu ndiya na	<i>these people</i>
yikölu ndiya nda	<i>those people</i>
yikölu ndiya ndöliyö	<i>those far people</i>
yikölu ndiya te	<i>those known people</i>

The plural demonstrative **ndiya** comes after plural nouns and before other demonstratives. The demonstrative **na** 'this, these' points to nouns near the speaker. The demonstrative **nda** 'that, those' points to nouns away from the speaker. The demonstrative **ndöliyö** 'that, those' points to nouns far away from both speaker and hearer. Finally, the demonstrative **te** 'that, those' points to nouns that are previously known to the hearers. The list of demonstratives is shown below.

Demonstratives

Singular

na	<i>this</i>
nda	<i>that</i>
ndöliyö	<i>that far</i>
te	<i>that known</i>

Plural

ndiya na	<i>these</i>
ndiya nda	<i>those</i>
ndiya ndöliyö	<i>those far</i>
ndiya te	<i>those known</i>

<u>near speaker</u>
<u>away from speaker</u>
<u>far from speaker and hearer</u>
<u>previously known</u>

Exercise 5

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

(Panga 4)

Ŋere ndiya nda awaa mene
ka yikölu teri ti.

*Those chiefs did not know
they were enemies.*

(Bii 13)

Yikölu te, bo pii 'do
'bo-gi te no, ayöö.

*That person who sent that message
to you has died.*

(Bii 14)

Gomo na ka bii na apii 'do 'bo-ma.

This man and this dog sent message to me.

(Gomo 3)

Ka gomo nda jö ga-lämi moo . . .

And that man said to his sister . . .

(Gomo 6-7)

Lendo moo te ka dö'bi nduwë.
Naka lämi moo te,
bo ma dö kpa-hölo moo

*That her brother continued sleeping.
Then that his sister
went and beat him on his buttock.*

(Mä 5)

Yikölu bonji agö y_i ni-'bolo ga-mänjö nda.

People came with money for that woman.

(Mä 14)

Gomo te döo, ko jölo,
“Mo y_i 'bo-'ja ma.”

*That man arrived and said,
“I come for my wife.”*

(Rombeki 5)

Jönö ndiya nda agö y_i ni 'be Beki.

Those Dinkas came to Beki's house.

(Zende 9)

Mondo ndiya te anö ni
di-bii te ajö ne ga-mene.

*Those Zende did as from that place
it was told to them.*

(Zende 12)

Nate ha ndiya te tögë ri mee nba, . . .

When those cows heard their name, . . .

Numbers

Numbers tell how many nouns there are or how many times the action happens. A number that tells how many nouns there are, follows the noun.

(1) Anj_i yikölu **koto** ni. *They saw **one** person.*

(2) Anj_i yikölu **yo** ni. *They saw **two** people.*

In (1-2), the number **koto** 'one' and number **yo** 'two' tell how many **yikölu** 'person, people' there are.

A number that tells how many times the action happens follows the preposition **mi-** 'in'.

(Mä 10-11)

Akẹ hu moo, ko t̄i kẹ koto mi-**hɔ**. *He opened his anus, and repeated in **four** (times).*

In *Mä 10-11*, the number **hɔ** 'four' tells how many times the action **t̄i kẹ** 'repeated opened' happened. The preposition **mi-** 'in' introduces the number **hɔ**.

Numbers 1 to 10 are listed below. The numbers can tell how many nouns there or how many times the action happened.

Number of nouns

yikölu kɔtɔ	<i>one person</i>
yikölu yo	<i>two people</i>
yikölu mota	<i>three people</i>
yikölu hɔ	<i>four people</i>
yikölu muyi	<i>five people</i>
yikölu munötö	<i>six people</i>
yikölu miniü	<i>seven people</i>
yikölu minimutä	<i>eight people</i>
yikölu miniyɔ	<i>nine people</i>
yikölu kii	<i>ten people</i>

Number of times the action happens

t̄i kẹ mi- kɔtɔ	<i>repeated one time</i>
t̄i kẹ mi- yo	<i>repeated two times</i>
t̄i kẹ mi- mota	<i>repeated three times</i>
t̄i kẹ mi- hɔ	<i>repeated four times</i>
t̄i kẹ mi- muyi	<i>repeated five times</i>
t̄i kẹ mi- munötö	<i>repeated six times</i>
t̄i kẹ mi- miniü	<i>repeated seven times</i>
t̄i kẹ mi- minimutä	<i>repeated eight times</i>
t̄i kẹ mi- miniyɔ	<i>repeated nine times</i>
t̄i kẹ mi- kii	<i>repeated ten times</i>

Numbers 1-10 are shown below by themselves.

Numbers

kɔtɔ	<i>one</i>	munötö	<i>six</i>
yo	<i>two</i>	miniü	<i>seven</i>
mota	<i>three</i>	minimutä	<i>eight</i>
hɔ	<i>four</i>	miniyɔ	<i>nine</i>
muyi	<i>five</i>	kii	<i>ten</i>

Exercise 6

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

(Panga 1)

Mɔrɔ, kagba, jëtëyi ka yii
agɔ bii kɔtɔ ni.

*Lion, leopard, hyena, and snake
used to stay in one place.*

(Panga 8)

Kidi mo 'jaa 'dɔ ndiya, na yo na . . . *If I see things which be two . . .*

(Mä 25)

Alee, yi ŋba, maa kẹ hu gi
mi-konjo mi-mutä.

*It is good you also will open your anus
in the dancing place three times.*

Quantities

Quantities show the amount or approximate number of a noun. A quantity follows the noun it describes. In (1-2), **bo** 'that one' and **bonji** 'many' are quantities.

- (1) Anji yikölu **bo** ni. *They saw **that one** person.*
(2) Anji yikölu **bonji** ni. *They saw **many** people.*

In (1), **bo** shows the noun **yikölu** 'person' is only one person. In (2), the plural quantity **bonji** shows the noun **yikölu** 'people' is many. There are two other quantities shown below.

<u>Singular Quantity</u>	<u>Plural Quantities</u>
yikölu bo <i>that one person</i>	yikölu bonji <i>many people (countable)</i>
	yikölu baci <i>many people (uncountable)</i>
	yikölu pili <i>all people</i>

The quantity **bonji** 'many' is often used for nouns that are countable. The quantity **baci** 'many' is often used for nouns that are not countable.

Quantities can also tell about actions. In *Mä 17*, **baci** tells the action **ädö** 'beat' was not little, but a lot.

- (Mä 17)
Maa, ädö ma **baci**! *Mother, he beat me so much.*

Quantities are listed below by themselves.

<u>Quantities</u>	<u>Singular</u>	<u>Plural</u>
	bo <i>that one</i>	bonji <i>many, much (countable)</i>
		baci <i>many, much (uncountable)</i>
		pili <i>all</i>

Exercise 7

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

- (Panga 15)
Jëtëyī bo tə 'böri, ko yī nyoo kilinba. *That hyena left bush and came ate bone.*

- (Panga 23)
Yii bo gaga mene pili. *That snake bit them all.*

- (Mä 5)
Yikölu bonji agə yī ni-'bolo ga-mänjö nda. *Many people gave money to woman.*

- (Rombeki 7)

Agɔ nyoo 'dɔmonyo ni pili diga-gbe'dɔngari. (Rombeki 16)	<i>They used to eat all food of children.</i>
Nate amaa cɔ pili, . . (Yikölu 8)	<i>When the building was finished, . . .</i>
Naka yikölu gbörö bo jɔɔ, . . . (Zende 7)	<i>Then that selfish man said, . . .</i>
Aɲaa ha pili ni diga-Jöñö.	<i>They took all cows from the Dinkas.</i>

Adjectives and Indefinite Adjective

Adjectives show the kind of noun or tell a characteristic (quality) about it. An adjective follows the noun it tells about. In (1-2), **məri** 'rich' is an adjective.

- (1) Anji yikölu **məri** ni. *They saw a **rich** person.*
(2) Anji yikölu **məri ya** ni. *They saw **rich** people.*

The adjective **məri** tells that the **yikölu** 'person' is not poor but has money. In (2), the plural word **ya** shows that **yikölu** is plural.

There are two other adjectives shown below.

<u>Singular Adjectives</u>	<u>Plural Adjectives</u>
yikölu məri <i>rich person</i>	yikölu məri ya <i>rich people</i>
yikölu gbörö <i>selfish person</i>	yikölu gbörö ya <i>selfish people</i>
yikölu kpili <i>small (short) person</i>	yikölu kpili ya <i>small people</i>

The plural word **ya** comes after the adjectives.

Adjectives are listed below by themselves.

Adjectives

məri *rich*
gbörö *selfish*
kpili *small, short*

One adjective tells that a noun has not yet been mentioned. It is called an indefinite adjective.

- (3) Anji yikölu **to** ni. *They saw a **certain** person.*
(4) Anji yikölu **to ya** ni. *They saw **certain** people.*

If sentences (3-4) are in a story, the indefinite adjective **to** 'certain' tells that **yikölu** 'person' has not yet been mentioned in the story. This is the first time. The indefinite adjective also shows that **yikölu** will be important in the story.

The indefinite adjective is like other adjectives. Without **ya**, **tɔ** describes a singular noun. When **ya** follows, **tɔ** describes a plural noun.

<u>Singular Indefinite</u>	<u>Plural Indefinite</u>
yikölu tɔ a certain person	yikölu tɔ ya certain people

The indefinite adjective is listed by itself below.

Indefinite Adjective

tɔ certain, any, other

Most adjectives can be used instead **məri** 'rich' or **bolo** 'deep' in (5) or (6).

- (5) Yikölu **məri** ya 'dö. *There are **rich** people.*
(6) Bii **bolo** ya 'dö. *There are **deep** places.*

Exercise 8

Underline all adjectives, including the indefinite adjective, in the sentences below. Do not underline any words that are not adjectives.

(Panga 11-12)

Kidi ma k̄a nȳo kiliŋba ma mini-nd̄ori, *If I am eating my bone at night,*
mo b̄e yikölu t̄o, bo t̄iti ma, ti. *I don't want any person asking me.*

(Gomo 1)

Gomo t̄o ni-l̄emi moo amāa ni dinyä-'böri. *A certain man with his sister went to bush.*

(Mä 1)

Po kende ño t̄o, na mä moo lu ne, *There was certain girl that her mother fed.*

(Mä 7)

Yi k̄a k̄p̄e mbala 'be t̄o *People danced song of certain home*
ñete ngo-'be mee. *near their home.*

(Mä 29)

Ñö ma, kidi ni-gi, ko dina k̄a ȳi kp̄ili na, . *My daughter, if you are small, . . .*

(Rombeki 8)

Di-'bönda, aw̄aa ni Beki k̄a yikölu məri. *Then they knew Beki was a rich person.*

(Yikölu 1)

Yikölu gbörö t̄o at̄o laki moo. *A certain selfish man left for hunting.*

Relative Clauses

A relative clause is a group of words with a verb (action) that tells about a noun. It has the same use as an adjective. Both tell about or describe a noun.

In *Rombeki 20-21*, **na d̄ohayi na k̄a Rombeki** 'that is a region called Rumbek' is a relative clause.

(Rombeki 20-21)

Bii, **na** dōhayi na k̄ Rombeki, *The place, **that** is a region called Rumbek,*
tēne ga-Jōṅō no ne ndawa. *remains to the Dinkas.*

The relative clause **na dōhayi na k̄ Rombeki** has the verb **k̄** 'is'. This relative clause identifies the noun **bii** 'place' coming before it. The clause shows we are talking about the place called Rumbek and not any other place.

Relative clause connectors introduce relative clauses. In *Rombeki 20-21*, **na** 'that' is a relative clause connector. The connector **na** begins the relative clause **na dōhayi na k̄ Rombeki** 'that is a region called Rumbek'.

There are two demonstratives and a quantity that are similar to relative clause connectors.

<u>Demonstrative</u>	<u>Relative Clause Connector</u>
Bii na boleē 'dō. <i>There is this good place.</i>	Bii, na dōhayi na k̄ Rombeki, tēne ga-Jōṅō no ne ndawa. <i>Place, that is a region called Rumbek, remains to Dinkas.</i>
Yikōlu bo k̄ yī. <i>That person is coming.</i>	Yikōlu, bo mbe, k̄ yī. <i>A person, who is brave, is coming.</i>
'Dō te k̄ yī. <i>That thing is coming.</i>	'Dō, te mo gō ṅiri te, ndawa. <i>The thing, that I hate, this is it.</i>

As the **Comma Rule** (page 6) says, we write a comma (,) before relative clause connectors and at the end of relative clauses. This makes the meaning clear in writing. For example, there is no comma before the demonstrative **na** 'this' in the sentence **Bii na boleē 'dō**. 'There is this good place.' But we put a comma before the relative clause connector **na** 'that' in the sentence **Bii, na dōhayi na k̄ Rombeki**, 'Place, that is this region called Rumbek . . .' There is also a comma at the end of this relative clause. Similarly for other examples above.

Exercise 9

In the sentences below, put a comma before each relative clause connector. Put a comma or period at the end of each relative clause, if needed. Then, underline the noun or pronoun that each relative clause tells about. The first one is done as an example.

(Panga 12)

Mo be yikōlu tō bo t̄ti ma ti. *I don't want anyone who asks me.*

Mo be yikōlu tō, bo t̄ti ma, ti.

(Panga 13)

Mo be yikōlu bo t̄ ro-ma ti. *I don't want people that step on me.*

(Bii 7)

Ṅgo bii bo leḍo ni-monjōṅjo alō . . . *Body of dog that started shivering said . . .*

(Bii 13)

Yikölu te bo pii 'dɔ 'bɔ-gi te no äyö. *That person who sent message for you died.*
 (Mä 1)
 ɩjɔ tɔ na mä moo lɩ ne. *There was certain girl that her mother fed her.*
 (Mä 21)
 Yi dɔ ne na a'ja ko yi 'bɔna ni. *You beat her that ran and came here.*
 (Yikölu 6)
 Yikölu gbörö bo yi di-taa *Selfish man who came from there*
 akɔ börö da te moo ni-anda. *searched for that his meat without (finding it).*
 (Zende 5)
 'Di dɔhayi Jöñö kpa-mini böñbëñi *They reached land of Dinka at the big water*
 bo löö ri ra ka Nili. *that they call the name Nile.*

Pronouns

A pronoun is used instead of a noun. In *Bii* 7-8, the prefix a- 'he' in **alɔ** 'he says' is a pronoun. It takes the place of the noun **bii** 'dog' in the line before.

(Bii 7-8)
 Naka ngo **bii**, bo ledɔ ni-monjonjo, *Then the **dog**, who started shivering,*
alɔ, “Ye kɩ dɔ **ma** börö yelo.” ***he** says, “You cover **my** head quickly.”*

Rather than saying **bii** every time we talk about **bii**, we can instead say the prefix **a-** on verbs in place of **bii**. When **bii** is talking in the second line, **ma** 'my' is used instead of **bii**.

There are four types of pronouns in 'Bëli: subject complete, subject incomplete, object, and possessor pronouns.

Subject complete pronouns do actions that have finished. Subject incomplete pronouns do actions that have *not* finished. As you read each of the sentences below, look for differences in the pronouns in **bold**.

<u>Subject Complete</u>		<u>Subject Incomplete</u>	
Kidi	mo 'jaa 'dɔ,	ma	ka mbe. <i>If I find something, I will fight.</i>
Kidi	yi 'jaa 'dɔ,	yi	ka mbe. <i>If you(sg) find something, you will fight.</i>
Kidi	a'jaa 'dɔ,	ne	ka mbe. <i>If (s)he finds something, he will fight.</i>
Kidi	je 'jaa 'dɔ,	je	ka mbe. <i>If we find something, we will fight.</i>
Kidi	ye 'jaa 'dɔ,	ye	ka mbe. <i>If you(pl) find something, you will fight.</i>
Kidi	a'jaa 'dɔ ni , ¹	mene	ka mbe. <i>If they find something, they will fight.</i>

In the first sentence on the *left* above, **mo** 'I' does the complete or finished action **'jaa** 'find' and **ma** 'I' does the incomplete or not finished action **ka mbe** 'will fight'.

¹ The subject pronoun **ni** 'they' is not used along with **mene** 'they' in the same clause. The pronoun **ni** 'they' can be used with a noun subject in the same clause such as in **Yikölu ya ambe ni**. 'People they quarreled,' probably for emphasis.

Object pronouns receive the action. In the sentences on the *left* below, **ma** 'me' receives the action **nji** 'saw'.

Object Pronouns

Yikölu nji ma .	<i>People saw me.</i>
Yikölu nji yī .	<i>People saw you(sg).</i>
Yikölu nji ne .	<i>People saw him/her.</i>
Yikölu nji je .	<i>People saw us.</i>
Yikölu nji ye .	<i>People saw you(pl).</i>
Yikölu nji mene .	<i>People saw them.</i>

Possessor Pronouns

Yikölu nji kō ma .	<i>People saw my eyes.</i>
Yikölu nji kō gi .	<i>People saw your eyes.</i>
Yikölu nji kō moo .	<i>People saw his eyes.</i>
Yikölu nji kō lee .	<i>People saw our eyes.</i>
Yikölu nji kō ge .	<i>People saw your eyes.</i>
Yikölu nji kō mee .	<i>People saw their eyes.</i>

Possessor pronouns own or possess something. In the sentences on the *right* above, **ma** 'my' is the owner of **kō** 'eyes'. In another lesson, we will learn about possessive pronouns such as **nima** 'mine'. These are used instead of a possessed noun such as **kō ma** 'my eyes'.

Exercise 10

Underline all pronouns in the sentences below. Do not underline any words that are not pronouns. There is one blank on the left for each pronoun. In these blanks, write **incomplete**, **completive**, **object**, or **possessor** for which type of pronoun you find.

_____	(Panga 11-12)	
_____	Kidi ma k̄ nyoo kiliŋba ma mini-nd̄ori,	<i>If I am eating my bone at night,</i>
_____	mo b̄e yikölu t̄o, bo t̄iti ma, ti.	<i>I don't want person asking me.</i>
_____	(Panga 23)	
_____	Yii bo ḡaga mene pili.	<i>That snake bit them all.</i>
_____	(Bii 5)	
_____	Ka ne m̄aa yi ȳo 'd̄o na ne, . . .	<i>And he went and asked him, . . .</i>
_____	(Gomo 1)	
_____	Gomo t̄o ni-l̄emi moo	<i>A certain man with his sister</i>
_____	amaa ni d̄inyä-'böri.	<i>went into the bush.</i>
_____	(Mä 14)	
_____	Gomo te d̄oo, ko j̄ōo,	<i>That man arrived and said,</i>
_____	“Mo yi 'b̄o-'ja ma.”	<i>“I come for my wife.”</i>
_____	(Mä 19)	
_____	Ho'do moo d̄oo,	<i>Her husband arrived</i>
_____	ko t̄iti matōo moo al̄o, . . .	<i>and asked his mother-in-law, .</i>
_____	(Mä 22)	
_____	Ka je t̄o 'be lee.	<i>And we go to our home.</i>

_____ | (Rombeki 5)
 Jönö ndiya nda agɔ yɪ ni 'be Beki. *Dinkas came to Beki's house.*

Prepositions

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

(1) Amaa **ga-yikölu**. *He went **to** the person.*

The preposition **ga-** introduces the noun **yikölu** 'person'. The prepositional phrase **ga-yikölu** tells the direction of the action **amaa** 'went' in relation to the person.

In (2), **ni** 'with' introduces the pronoun **ma** 'me'.

(2) Amaa **ni-ma**. *He went **with** me.*

In (1-2), prepositional phrases have one word besides the preposition. But prepositional phrases can also have several words besides the preposition. In (3), **ni-yikölu mɔri to** 'with a certain rich person' is all part of the prepositional phrase.

(3) Amaa **ni-yikölu mɔri to**. *He went **with** a certain rich person.*

Other prepositions are listed below. The preposition **di-** can only introduce non-human objects such as **'be** 'house'.

<u>Preposition</u>	<u>Preposition introducing Nouns</u>
ga- <i>to</i>	ga-yikölu <i>to person</i>
di- <i>from</i>	di-'be <i>from house</i>
diga- <i>from to</i>	diga-yikölu <i>from to person</i>
ni- <i>with</i>	ni-yikölu <i>with person</i>
niga- <i>with to</i>	niga-yikölu <i>with to person</i>
mini- <i>in with</i>	mini-yikölu <i>in with person</i>

The prepositions **diga-** (**di-ga-**) 'from to', **niga-** (**ni-ga-**) 'with to', and **mini-** (**mi-ni-**) 'in with' are two prepositions combined together.

Some nouns can have the meaning of prepositions. As the **Hyphen Rule** (page 6) says, we write a hyphen (-) after these nouns when they have the meaning of prepositions. We *don't* write a hyphen after the nouns when they have the meaning of nouns.

	<u>Nouns</u>	<u>Nouns used as Prepositions</u>
ɔ yikölu	<i>head of person</i>	ɔ-yikölu <i>on person</i>
kpa yikölu	<i>mouth of person</i>	kpa-'be <i>to house</i>

'bɔ yikölu	<i>footprint of person</i>	'bɔ -yikölu	<i>for person</i>
kɔ yikölu	<i>eye of person</i>	kɔ -pa'dɔ	<i>into fire</i>
ro yikölu	<i>back of person</i>	ro -yikölu	<i>towards person</i>
mĩ yikölu	<i>stomach of person</i>	mi -yikölu	<i>in person</i>
ngo yikölu	<i>body of person</i>	ngo -yikölu	<i>at person</i>
hɔlɔ yikölu	<i>buttock of person</i>	hɔlɔ -yikölu	<i>under person</i>
hɔgɔ yikölu	<i>back of person</i>	hɔgɔ -yikölu	<i>behind person</i>
na yikölu	<i>center of person</i>	na -yikölu	<i>before person</i>

Below, the prepositions and nouns used as prepositions are listed together.

<u>Prepositions</u>	<u>Nouns</u>	<u>Nouns used as Prepositions</u>
ga- <i>to</i>	dɔ <i>head</i>	dɔ- <i>on</i>
di- <i>from</i>	kpa <i>mouth</i>	kpa- <i>at</i>
diga- <i>from to</i>	'bɔ <i>footprint</i>	'bɔ- <i>for</i>
ni- <i>with</i>	kɔ <i>eye</i>	kɔ- <i>into</i>
niga- <i>with to</i>	ro <i>back</i>	ro- <i>towards, on</i>
mini- <i>in with</i>	mĩ <i>stomach</i>	mi- <i>in</i>
	ngo <i>body</i>	ngo- <i>at</i>
	hɔlɔ <i>buttock</i>	hɔlɔ- <i>under</i>
	hɔgɔ <i>back</i>	hɔgɔ- <i>behind</i>
	na- <i>center (of hand)</i>	na- <i>before</i>
		dĩnyä- <i>among</i>
		gobati- <i>after</i>
		dingo- <i>about (from at)</i>
		dimi- <i>from in</i>
		dikpa- <i>from at</i>
		di'bɔ- <i>from for</i>
		digobati- <i>from after</i>

The prepositions **dingo-** (**di-ngo-**) 'from at', **dimi-** (**di-mi-**) 'from in', **dikpa-** (**di-kpa-**) 'from at', **di'bɔ-** (**di-'bɔ-**) 'from for', and **digobati-** (**di-gobati-**) 'from after' are two prepositions combined together.

Most prepositions can be used instead of **dɔ-** 'on' or **ni-** 'with' in (4) or (5).

(4) Amaa ni **dɔ**-'dɔ *They went **on** something.*

(5) Amaa **ni**-'dɔ. *He went **with** something.*

Exercise 11

In the sentences below, prepositions are written without hyphens. Put a hyphen (-) after each preposition. Do not put a hyphen after any word that is not a preposition. Then underline all the words in the prepositional phrase.

(Gomo 1-2)

Gɔmo tɔ ni lɛmɪ moo
amaa ni dɪnyä 'böri
läki 'bö panga,
ko maa gɔ ni kpa kara.

*A certain man with his sister
went into the middle of the bush
hunting for animals,
and they sat at the river side.*

(Gɔmo 5-6)

“Dɔ, na ka 'bɛ mi ndoma,
ka ne ka yɪ ro lee.”

*“There is something moving in the grass
and it comes towards us.”*

(Gɔmo 9)

Ko kɪi na panga nda ne,
kambeti mangirawa.
Nate alɔ ne ka 'dɔu ni mee, naka . . .

*And he waited for the animal coming
but instead it was a lizard.
when he tried to spear it with spear, then . .*

(Panga 2-3)

Ko maa ni ga ɲere ka 'dɔ,

na ädu 'bö bi mogɔ ni.

*And they (lion, leopard, hyena, snake)
went to the chief for a thing,
which they want a place for settlement.*

(Panga 16)

Yi wala, na ka nyoo 'dɔ di kpatulɪ na?

Who are you eating things from rubbish?

(Panga 19)

Naka molɔ mɔ piya mini-kori ga jɛtɛyɪ.

Then he went out ready to fight hyena.

(Panga 21)

Naka molɔ mɔ piya ga kori
ga jɛtɛyɪ ya ni kagba.

*Then he (lion) when out to fight
the hyena and leopard.*

(Panga 22)

Kana ka momaa tɔ mee ro yii.

And he stepped on the snake.

Prepositions Introducing Pronouns

In this lesson, we learn which prepositions introduce which pronouns.

Prepositions such as **ga-** 'to' introduce object pronouns. But, nouns used as prepositions such as **dɔ-** 'on' introduce possessor pronouns. Below, object pronouns follow **ga-** 'to' and possessor pronouns follow **dɔ-** 'on'.

Object pronouns

following preposition **ga-** to

Amāa ga-yikölu.	<i>He went to person.</i>
Amāa ga- ma .	<i>He went to me.</i>
Amāa gɛ- yɪ .	<i>He went to you(sg).</i>
Amāa ge- ne .	<i>He went to him/her.</i>
Amāa ge- je .	<i>He went to us.</i>
Amāa ge- ye .	<i>He went to you(pl).</i>
Amāa ga- mene .	<i>He went to them.</i>

Possessor pronouns

following a noun used as preposition **dɔ-** on

Amāa dɔo dɔ-yikölu.	<i>He arrived on person.</i>
Amāa dɔo dɔ- ma .	<i>He arrived on me.</i>
Amāa dɔo dɔ- gi .	<i>He arrived on you(sg).</i>
Amāa dɔo dɔ- moo .	<i>He arrived on him/her.</i>
Amāa dɔo dɔ- lee .	<i>He arrived on us.</i>
Amāa dɔo dɔ- ge .	<i>He arrived on you(pl).</i>
Amāa dɔo dɔ- mee .	<i>He arrived on them.</i>

Below, seven more prepositions introduce object pronouns: **di-** 'from', **diga-** 'from to',

ni- 'with', niga- 'with to', and mini- 'in with'.²

<u>di- from</u>	<u>diga- from to</u>	<u>ni- with</u>	
Amāa di-'be.	Amāa diga-yikölu.	Amāa ni-yikölu.	house/person
	Amāa diga- ma .	Amāa ni- ma .	me
	Amāa digē- yī .	Amāa nī- yī .	you(sg)
Amāa di- ne .	Amāa dige- ne .	Amāa ni- ne .	him/her/it
	Amāa dige- je .	Amāa ni- je .	us
	Amāa dige- ye .	Amāa ni- ye .	you(pl)
Amāa di- mene .	Amāa diga- mene .	Amāa ni- mene .	them

<u>niga- with to</u>	<u>mini- in with</u>	
Amāa niga-yikölu.	Amāa mini-yikölu.	person
Amāa niga- ma .	Amāa mini- ma .	me
Amāa nigē- yī .	Amāa mini- yī .	you(sg)
Amāa nige- ne .	Amāa mini- ne .	him/her
Amāa nige- je .	Amāa mini- je .	us
Amāa nige- ye .	Amāa mini- ye .	you(pl)
Amāa niga- mene .	Amāa mini- mene .	them

Below, other nouns are used as prepositions to introduce possessor pronouns: **kpa-** 'at', **'bɔ-** 'for', **kɔ-** 'between', **ro-** 'ahead', **mi-** 'in', and **ngo-** 'at', **hɔɔ-** 'under', **hɔgɔ-** 'behind', **na-** 'before', **dinyä-** 'among, in middle', **gobati-** 'after', **dingo-** 'about', **dimi-** 'from in', **dikpa-** 'from at', **di'bɔ-** 'from for', and **digobati-** 'from after'.

Possessor pronouns following nouns used as prepositions

<u>kpa- at</u>	<u>'bɔ- for</u>	<u>kɔ- into</u>	<u>ro- towards, on</u>	
Amāa kpa-yikölu.	Amāa 'bɔ-yikölu.	Amāa kɔ-pa'dɔ.	Amāa ro-yikölu.	person/fire
Amāa kpa- ma .	Amāa 'bɔ- ma .		Amāa ro- ma .	me
Amāa kpa- gi .	Amāa 'bɔ- gi .		Amāa ro- gi .	you(sg)
Amāa kpa- moo .	Amāa 'bɔ- moo .	Amāa kɔ- moo .	Amāa ro- moo .	him/her
Amāa kpa- lee .	Amāa 'bɔ- lee .		Amāa ro- lee .	us
Amāa kpa- ge .	Amāa 'bɔ- ge .		Amāa ro- ge .	you(pl)
Amāa kpa- mee .	Amāa 'bɔ- mee .	Amāa kɔ- mee .	Amāa ro- mee .	them

<u>mi- in</u>	<u>ngo- at</u>	<u>hɔɔ- under</u>	
Amāa mi-yikölu.	Amāa ngo-yikölu.	Amāa hɔɔ-yikölu.	person
Amāa mi- ma .	Amāa ngo- ma .	Amāa hɔɔ- ma .	me
Amāa mi- gi .	Amāa ngo- gi .	Amāa hɔɔ- gi .	you(sg)
Amāa mi- moo .	Amāa ngo- moo .	Amāa hɔɔ- moo .	him/her
Amāa mi- lee .	Amāa ngo- lee .	Amāa hɔɔ- lee .	us
Amāa mi- ge .	Amāa ngo- ge .	Amāa hɔɔ- ge .	you(pl)
Amāa mi- mee .	Amāa ngo- mee .	Amāa hɔɔ- mee .	them

² (?) represents data that needs to be checked by speakers.

hɔɔ- <i>behind</i>	na- <i>before</i>	dinyä- <i>among, in middle</i>	
Amāa hɔɔ-yīkōlu.	Amāa na-yīkōlu.	Amāa dinyä-yīkōlu.	<i>person</i>
Amāa hɔɔ- ma .	Amāa na- ma .	Amāa dinyä- ma .	<i>me</i>
Amāa hɔɔ- gi .	Amāa na- gi .	Amāa dinyä- gi .	<i>you(sg)</i>
Amāa hɔɔ- moo .	Amāa na- moo .	Amāa dinyä- moo .	<i>him/her</i>
Amāa hɔɔ- lee .	Amāa na- lee .	Amāa dinyä- lee .	<i>us</i>
Amāa hɔɔ- ge .	Amāa na- ge .	Amāa dinyä- ge .	<i>you(pl)</i>
Amāa hɔɔ- mee .	Amāa na- mee .	Amāa dinyä- mee .	<i>them</i>

gobati- <i>after</i>	dingo- <i>about (from at)</i>	dimi- <i>from in</i>	
Amāa gobati-yīkōlu.	Amāa dingo-yīkōlu.	Amāa dimi-yīkōlu.	<i>person</i>
Amāa gobati- ma .	Amāa dingo- ma .	Amāa dimi- ma .	<i>me</i>
Amāa gobati- gi .	Amāa dingo- gi .	Amāa dimi- gi .	<i>you(sg)</i>
Amāa gobati- moo .	Amāa dingo- moo .	Amāa dimi- moo .	<i>him/her</i>
Amāa gobati- lee .	Amāa dingo- lee .	Amāa dimi- lee .	<i>us</i>
Amāa gobati- ge .	Amāa dingo- ge .	Amāa dimi- ge .	<i>you(pl)</i>
Amāa gobati- mee .	Amāa dingo- mee .	Amāa dimi- mee .	<i>them</i>

dikpa- <i>from at</i>	di'bo- <i>from for</i>	digobati- <i>from after</i>	
Amāa dikpa-yīkōlu.	Amāa di'bo-yīkōlu.	Amāa digobati-yīkōlu.	<i>person</i>
Amāa dikpa- ma .	Amāa di'bo- ma .	Amāa digobati- ma .	<i>me</i>
Amāa dikpa- gi .	Amāa di'bo- gi .	Amāa digobati- gi .	<i>you(sg)</i>
Amāa dikpa- moo .	Amāa di'bo- moo .	Amāa digobati- moo .	<i>him/her</i>
Amāa dikpa- lee .	Amāa di'bo- lee .	Amāa digobati- lee .	<i>us</i>
Amāa dikpa- ge .	Amāa di'bo- ge .	Amāa digobati- ge .	<i>you(pl)</i>
Amāa dikpa- mee .	Amāa di'bo- mee .	Amāa digobati- mee .	<i>them</i>

Exercise 12

In the sentences below, prepositions are written without hyphens. Put a hyphen (-) after each preposition. Do not put a hyphen after any word that is not a preposition. Underline all possessor pronouns after prepositions. Circle all object pronouns after prepositions. The first line has been done as an example.

(Panga 3)

Ŋere māa 'bɛ̄ bīi ga mene.

The chief went and gave a place to them.

(Panga 10)

Kidi ji nji kō ma, anengo ge je ni ye.

If sees my eyes, it is finished to us with you.

(Panga 13-14)

Mo bɛ̄ yīkōlu, bo tɔ̄ ro ma, ti.

I don't want anyone who steps on me, if anyone steps on me, . . .

Kidi tɔ̄ ro ma, . . .

(Bīi 13)

Yīkōlu te, bo pīi 'dɔ̄ 'bɔ̄ gi te no, äyȫ.

Person who sent message for you died.

(Bīi 14-15)

Gomo na ka bīi na äpīi 'dɔ̄

This man and this dog sent a message for me for nothing.

'bɔ̄ ma kɔ̄ kora ngīi.

(Gomo 5-6)

Lēmi moo jɔ ge ne, alɔ,
“Dɔ, na kə 'bɛ mi ndoma,
ka ne kə yī ro lee.”

*His sister said to him, saying,
“There is something moving in grass
and coming towards us.”*

(Gomo 11-12)

Kidi cēē ma,
'bö gi ne yōö di 'be digobati gi.

*If you spear me,
your father will die at home at after you.*

(Mä 23)

Ŋö ma ti maä nī yī ti kpe.

My daughter will not go with you again.

(Yikölu 9-10)

Lenoma, kidi ne 'bö gi, 'bē ga ma.
Kidi anda di'bö gi,
ma kɔ 'bɔra kə maä 'jaa.

*Please, if for you, come give it to me.
If you don't have it (lit. not from for you)
I will go look for it.*

Possessive Pronouns

Possessive pronouns are used instead of possessed nouns. In (1), the possessor pronoun **ma** 'my' is used for the speaker.

(1) Yikölu nji ha **ma**. *The person saw **my** cow.*

(2) Yikölu nji **nima**. *The person saw **mine**.*

In (2), the possessive pronoun **nima** 'mine' takes the place of the possessed noun **ha ma** 'my cow' that is possessed by the speaker.

Possessive pronouns should not be confused with *possessor* pronouns. Possessor pronouns [**ma** 'my' in (1)] tell about nouns. Possessive pronouns [**nima** 'mine in (2)] are used instead of nouns.

Other possessive pronouns are shown below.

Ha kə **nima**. *The cow is mine.*
Ha kə **nigi**. *The cow is yours(sg).*
Ha kə **nimoo**. *The cow is his/hers.*
Ha kə **nilee**. *The cow is ours.*
Ha kə **nige**. *The cow is yours(pl).*
Ha kə **nimee**. *The cow is theirs.*

The possessive pronouns are listed by themselves below.

Possessive Pronouns

nima	<i>mine</i>	nilee	<i>ours</i>
nigi	<i>yours(sg)</i>	nige	<i>yours(pl)</i>
nimoo	<i>his/hers</i>	nimee	<i>theirs</i>

Exercise 13

In the sentences below, underline all possessive pronouns.

(Mä 27)

Ŋö ma jɔɔ, kɛ nigi, ka mo nji jɔɔ.

My daughter, open yours and I compare.

(Mä 29)

Ŋö ma, kidi nigi, ko dina ka yi kpili na,
ɳba nima ne diindo?

*My daughter, if yours like this and you
are still young, how is mine?*

Reflexives

Sometimes the object (person receiving the action) is the same as the subject (person doing the action). This is called a reflexive. The noun **ngo** 'body' comes before a possessor pronoun to make the reflexive. When **-ngo** is a reflexive, it is attached to the previous word. Sometimes **-ngo** is attached to a preposition and sometimes it is attached to a verb. **-Ngo** is always separate from the following possessor pronoun.

In (1), **-ngo gi** 'yourself' is a reflexive attached to the preposition **ga-** 'to'. There is a hyphen (-) inbetween.

Reflexive attached to preposition

(1) Yi jɔ ga-**ngo gi**. *You(sg) said to **yourself** (lit. to your body).*

In (1), the possessor pronoun **gi** 'your' comes after **ngo**. **Ngo** shows the person speaking is also the person spoken to.

Object reflexives with other possessor pronouns are shown below.

Mo jɔ ga- ngo ma .	<i>I said to myself.</i>
Yi jɔ ga- ngo gi .	<i>You(sg) said to yourself.</i>
Ajɔ ga- ngo moo .	<i>(S)he said to herself/himself.</i>
Je jɔ ga- ngo lee .	<i>We said to ourselves.</i>
Ye jɔ ga- ngo ge .	<i>You(pl) said to yourselves.</i>
Ajɔ ga- ngo mee ni.	<i>They said to themselves.</i>

In *Luke 1:11*, **ngo moo** 'himself' is a reflexive attached to the verb **yɔ** 'show'. There is no hyphen (-) inbetween.

Reflexive attached to verb

(Luke 1:11)

Malayika Hëgë Mitɔɔ yɔ**ngo moo**
ga-Jakariya.

*Angel of Lord God showed **himself**
to Zechariah.*

The possessor pronoun **moo** 'his' comes after **ngo**. **Ngo** shows the person speaking is also the person spoken to.

If **ngo** means body, it should not be connected. In (2), **ngo** 'body' is not a reflexive. It means 'body' and should not be connected to the verb before.

Not a reflexive (Ngo 'body')

(2) Dala tɔ kpili ne 'dö, *There is a certain small stone,*
 bo gɔ tɔru **ngo** gbe, bo tɔ kɔ këyï. *that is to rub **body** of child that is just born.*

We have the following rule to show when we attach words.

Attached Rule: When words next to each other have different meaning than the words by themselves, we write them attached as one word.

<u>First word</u>	<u>Second Word</u>	<u>Correct</u>	<u>Wrong</u>
yɔ <i>show</i>	ngo moo <i>his body</i>	yɔngo <i>show</i>	yɔ ngo <i>show</i>
tɔru <i>rub</i>	ngo moo <i>his body</i>	moo <i>himself</i>	moo <i>himself</i>
		tɔru ngo moo <i>rub his body</i>	tɔrungo moo <i>rub his body</i>

The reflexives are listed below by themselves.

Reflexives

- ngo ma *myself*
- ngo gi *yourself*
- ngo moo *herself/himself*
- ngo lee *ourselves*
- ngo ge *yourselves*
- ngo mee *themselves*

Sometimes the subject or object is shown to be important by repeating it with a pronoun. This is also called a reflexive. In *Panga 23*, the incomplete subject pronoun **ne** 'he' is repeated to show that only the hyena remained alive.

(Panga 23) Subject repeated for emphasis

Ka **ne ne** mɔ. *And **he alone** was alive.*

In *Mä 6*, the object pronoun **ne** 'her' is used to repeat **ɲö** 'daughter' to show she is important in the story.

(Mä 6) Object repeated for emphasis

Ka 'dɔ, bo gbɛɛ **ɲö** nda **ne**, *So as to marry that **daughter herself**.*

Exercise 14

Underline reflexives in the sentences below.

(Panga 23)

Na ka yii, bo gaga mene pili,
ka ne ne m̩ɔɔ.

*This was the snake that bit them all
and only he himself remained alive.*

(Gɔmo 9)

Ko kii na-panga nda ne.

And he waited for the animal itself coming.

(Gɔmo 12)

'Bö gi ne yöö di-'be digobati-gi.

Your father himself will die at home.

(Gbe 43-44)

Di-'bɔnda aparaga ŋbä ka aparaga 'be
mene ne ŋmango mee ni.

*From there, the visiting youth and local youth
they wrestle themselves.*

(Rombeki 1)

Rombeki ne ka dɔhayi Yi'bëli po.

Rumbek itself was land of 'Bëli people long ago.

Comparison of Noun Modifiers

In this lesson, we compare various types of words describing nouns. These are called noun modifiers. We also learn about the order of these words after nouns.

In previous lessons, we learned many words that describe or modify nouns. These are listed below for comparison. Look carefully at the differences between singular and plural nouns as you read these words.

	<u>Singular</u>	<u>Plural</u>	
<u>Noun</u>	Anjī ha ni.	Anjī ha ya ni.	<i>They saw cow/cows.</i>
<u>Possessor Noun</u>	Anjī ha gomo ni.	Anjī ha gomo ya in.	<i>. . cow/cows of man.</i>
<u>Adjective</u>	Anjī ha kpili ni.	Anjī ha kpili ya ni.	<i>. . short cow/cows.</i>
<u>Indefinite Adj</u>	Anjī ha tɔ ni.	Anjī ha tɔ ya ni.	<i>. . certain cow/cows.</i>
<u>Relative Clause</u>	Anjī ha, bo yi , ni. (?)	Anjī ha ya, bo yi , ni. (?)	<i>. . which come/comes.</i>
<u>Possessor Pron</u>	Anjī ha moo ni.	Anjī ha moo ya ni.	<i>. . his cow/cows.</i>
<u>Quantity</u>	Anjī ha bo ni.	Anjī ha bonji ni.	<i>. . one cow/many cows.</i>
<u>Number</u>	Anjī ha kɔtɔ ni.	Anjī ha mota ni.	<i>. . one cow/three cows.</i>
<u>Reflexive</u>	Anjī ha ne ni.	Anjī ha mene ni. (?)	<i>cow/s itself/themselves.</i>
<u>Demonstrative</u>	Anjī ha na ni.	Anjī ha ndiya na ni.	<i>. . this cow/these cows.</i>

The plural word **ya** shows the noun is plural. This is true when the noun is by itself (**ha ya**), with a possessor noun (**ha gomo ya**), with an adjective (**ha kpili ya**), with an indefinite adjective (**ha tɔ ya**), with a relative clause (**ha ya, bo yi**), or with a possessor pronoun (**ha moo ya**). The **ya** is not needed to show a noun is plural when it is with a quantity (**ha bonji**), number (**ha mota**), or reflexive (**ha mene**). It is not needed because these words already show the noun is plural. The plural demonstrative **ndiya** shows the

noun is plural when used with a demonstrative (**ha ndiya na**).

Sometimes more than one word is used to modify nouns, as shown below.

<u>Adjective-Possessor Pronoun</u> Anjī ha kpili moo ni.	Anjī ha kpili moo ya ni.	<i>his short cow/cows</i>
<u>Adjective-Possessor Pronoun-Quantity</u> Anjī ha kpili moo bo ni.	Anjī ha kpili moo bonji ya ni.	<i>his one/many short cow/s</i>
<u>Possessor Pronoun-Quantity-demonstrative</u> Anjī ha moo bo na ni.	Anjī ha moo bonji ndiya na ni.	<i>this his one cow/ these his many cows</i>

When there is a demonstrative such as **ndiya na** 'these' along with other modifiers, the **ya** is not needed. This is the case in the third example above.

The noun with all its modifiers is called a noun phrase. In the sentences above, all the words in **bold** are part of the noun phrase. The noun phrase can be short, such as only the noun **ha**. Or it can be long, such as **ha moo bonji ndiya na**.

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

Common order of noun modifiers in a noun phrase
Noun – Possessor Noun – Adjective – Adjective/Number – Indefinite –
Demonstrative – Possessor Pronoun – Reflexive – Relative Clause

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

Exercise 15

In the sentences below, underline nouns and all modifiers of nouns. In the blank below each sentence, write the names of the modifiers in their order. The first one has been done as an example.

(Bii 2)

Jētēyī k̄a nyōo kō ma pili 'bōra.
noun—possessor pronoun—quantity

Hyena eats all my descendents.

(Gomo 7)

Lēmī moo te, bo māa dō kpa-hōlo moo.

That his sister beat him on buttock.

(Mā 6)

Gbēe ṅō nda ne.

They marry that daughter herself.

(Mä 7)

'Bi kɔtɔ tɔ,

Certain one day,

ji ka kpɛ mbala 'be tɔ.

people danced song of a certain home.

(Rombeki 15)

Ne ŋba agɔ māa bīi 'be nda moo.

He also goes to that place of his home.

(Yikölu 6)

Akɔ bɔrɔ da te moo ni-anda.

He searched down for that his meat.

(Zende 11)

Ŋāŋi monyoo törö
mini-r̄i ha ndiya te.

*They began singing a song
of names of those cows.*

Verbs

A verb describes an action, motion, state, change, or can be used as an equal sign between words. In *Yikölu 1*, **atɔ** 'left', **māa** 'went' and **dö** 'killed' are all verbs.

(Yikölu 1)

Yikölu gbörö tɔ **atɔ** laki moo,
ko **māa dö** panga.

*A certain man **left** for his hunting,
and **went** and **killed** an animal.*

The following are other examples of verbs:

		<u>'Bēli Verbs</u>
Actions	dö	<i>kill</i>
	jɔ	<i>say</i>
	ye	<i>drink</i>
Motions	tɔ	<i>leave</i>
	māa	<i>go</i>
	bɔri	<i>loiter (move without purpose)</i>
Changes	kɔkɔ	<i>hatch</i>
	lɛti	<i>grow</i>
	yöö	<i>die</i>
States	'bi	<i>be quiet</i>
	mɔɔ	<i>be alive</i>
	ndɛɛ	<i>be old</i>
Equal sign	ka	<i>be, is</i>

There are several different ways to use each verb. These can be called verb forms. Some verb forms have added words such as **ka** 'is, be' or prefixes such as **a-** 'he' used along with the verb.

Read each of the verb forms of **le** 'dig' below. Look for differences in added words and prefixes, and differences in meaning.

Verb forms of le 'dig'

<u>Command</u>	“Mänö, le go!”	“ <i>Woman, dig a hole!</i> ”
<u>Incomplete</u>	Mänö le go.	<i>Woman dug a hole. Woman will dig a hole.</i>
<u>Continuous</u>	Mänö ka le go.	<i>Woman is digging a hole.</i>
<u>Completive</u>	Mänö ale go.	<i>Woman dug a hole.</i>
<u>Future</u>	Mänö ti le go.	<i>Woman will surely dig a hole.</i>
<u>Verbal Noun</u>	Mänö ka mole go moo.	<i>Woman digs (lit. be her digging) a hole.</i>
<u>Dependent</u>	Mänö mo piya kole go.	<i>Woman goes out in order to dig a hole.</i>
<u>Repetitive</u>	Mänö lele go.	<i>Woman digs several holes (or several times).</i>
<u>Passive/Reflexive</u>	Go lengo .	<i>Hole is dug.</i>

In the following lessons, we will learn more about these verb forms. We will learn about each verb form, one at a time.

How do we know if a word is a verb? Most verbs can add the letters **mo-** or **a-** and be used instead of **-le** in (1) or (2).

- (1) **Ka mole** moo. *He **digs** (lit. be his **digging**).*
 (2) **Ale**. *He **dug**.*

As the **Underlined Vowel Rule** (page 6) says, we underline the first root vowel of each verb.

Exercise 16

In the following lines, verbs are not written correctly. Underline the first root vowel of each verb. Do not underline any vowels that are not in verbs. The first line is done as an example.

(Bii 1-10)

Bii ka jëtëyï agö 'bë ni kötö, “Wayi ni-na, jëtëyï ka nyoo kö ma pili 'böra?” Änyü tərö, ko maa ga-ñere alö, “Ye gbeti ñere ya, ye pii 'dö 'bö-jëtëyï.” Ka ne maa yi yö 'dö na ne, “Ka 'ba dökö lee ni dörö ra. Je pii 'dö 'bö-Jëtëyï.” Ka ne maa yi, naka ngo bii, bo ledö ni-monjonjo,	<i>Dog and hyena went home and dog said, “Why is hyena eating my descendents?” He went to the chief saying, “You chiefs, send message for hyena.” And he went and asked him, “Why do they finish our descendents? We sent this message for hyena.” When he (hyena) was coming, dog started shivering,</i>
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alɔ, “Ye ku dɔ ma bɔrɔ yelo.”
Naka moku dɔ biɪ bɔrɔ,
di-'bɔnda naka, jɛtɛyɪ bo yi,
ko yi titi 'dɔ alɔ,
“Ala kopɪɪ 'dɔ 'bɔ ma?”

*he asked, “You cover my head quickly.”
Then he covered dog’s head;
from there the hyena came . . .
and asked about the message,
“Who sent me a message?”*

Command (Imperative) Verbs

Command verbs are used to order or command others to do something. They are the root form of the verb and have no prefix. Command verbs can be without any pronouns. Or, the pronouns **yɪ** 'you(sg)' or **ye** 'you(pl)' can be used with a command verb.

In *Gɔmo* 8, the commands **nyɪɪ** 'get up' and **tɛgɛ** 'listen' are used.

(Gɔmo 8)

Nyɪɪ tɔrɔ, ka **tɛgɛ** 'bɔra jɔ. *Get up and listen for a sound!*

With these commands, the **lɛmɪ** 'sister' orders the **gɔmo** 'man' what to do. There are no pronouns used with these commands.

In *Bɪɪ* 8, the pronoun **ye** is used with the command verb **ku** 'cover'.

(Bɪɪ 8)

Ye **ku** dɔ ma bɔrɔ yelo. *You cover my head quickly!*

Exercise 17

In the sentences below, underline all command verbs. (Circle) all pronouns **yɪ** 'you(sg)' or **ye** 'you(pl)' used with a command verb.

(Bɪɪ 4)

Ye gbeti ɲere ya, ye pɪɪ 'dɔ 'bɔ-jɛtɛyɪ. *You chiefs, you send message for hyena.*

(Mä 18)

Gɔ bɔrɔ 'bɔna, ɲɔ ma.

Sit down here, my daughter!

(Mä 27)

ɲɔ ma jɔɔ, kɛ nigɪ,
ka mo ɲjɪ jɔɔ.

*My daughter compare, open yours
and I see and compare.*

(Mä 30)

Yɪ ye tɔ ni-ho'do gi.

You leave with your husband.

(Yɪkɔlu 9)

Lenoma, kidi ne 'bɔ-gɪ, 'bɛ ga-ma.

Please, if you have it, give it to me.

(Zende 8)

Ye gɔ jji kabi ha raa jɪ ge.

You tie rope of many cows to your hand.

Incompletive (Imperfective) Verbs

Incompletive verbs are used for actions happening over time. It is like we are watching the action happen in a film. In stories, incompletive verbs are often used for the main actions that move the story forward. They are used when reporting actions that already happened. They are also used for future actions that have not yet happened.

In *Bii 15*, **jētēyī** 'hyena' uses the incompletive verbs **gə jəɔɔ** 'remained said' to report what **bīi** 'dog' already said.

(Bii 15) Incompletive Past

Jētēyī jəɔɔ, “Bīi **gə jəɔɔ**, *The hyena said, “Dog **remained** and **said** that*
mo gə dō mene.” *I still kill them.”*

The action **gə jəɔɔ** already happened, so can be called a *past* use of the incompletive.

In *Panga 10*, the incompletive verbs **nji** 'sees' have not yet happened.

(Panga 10) Incompletive Future Condition

Kidi ji **nji** kə ma, *If person **sees** my eyes,*
anengo ge-je niye. *it is finished for us with you.*

The action **nji** must happen before the result **anengo** 'is finished' can happen. So, the action **nji** is a condition. It can be called a *future condition* with incompletive verb.

In *Gomo 11-12*, the incompletive verb **yöö** 'die' has not yet happened.

(Gomo 11-12) Incompletive Future Result

Kidi cēē ma, *If you spear me,*
'bö gi ne **yöö** di-'be digobati-gi *your father **will die** at home after you.*

The action **yöö** will happen if the verb **cēē** 'spear' happens first. So, the action **yöö** is a result. It can be called a *future result* with incompletive verb.

The following subject pronouns in **bold** are used with incompletive verbs.

Subject incompletive pronouns

Kidi cēē ma, **ma** yöö. *If anyone spears me, I will die.*
Kidi cēē ma, **yī** yöö. *If anyone spears me, you (sg) will die.*
Kidi cēē ma, **ne** yöö. *If anyone spears me, (s)he will die.*
Kidi cēē ma, **je** yöö. *If anyone spears me, we will die.*
Kidi cēē ma, **ye** yöö. *If anyone spears me, you(pl) will die.*
Kidi cēē ma, **mene** yöö. *If anyone spears me, they will die.*

Exercise 18

In the sentences below, underline all incomplete verbs. Circle all subject incomplete pronouns with incomplete verbs. Do not underline any verbs that are not incomplete.

(Panga 13-14)

Kidi t̥ ro-ma,
ma k̥a g̥a hutundunyu gi.”

*If (anyone) steps on me,
I will be biting your ankle.”*

(Bii 13)

Yikölu te, bo p̥i 'd̥o 'b̥o-gi te no,
äyöö.

*That person who sent message for you
has died.*

(Mä 20)

'Ja ma y̥i 'b̥ona diindo?

How did my wife come here?

(Mä 26)

Alee, y̥i ŋba, m̥a k̥e hu gi
mi-konjo mi-mut̥ä,
ŋba ŋö gi ne t̥e b̥örö ni-y̥i.

*It is good, you are also going to open your anus
in a dancing place,
then your daughter will remain with you.*

Continuous Verbs

Continuous verbs are used for actions that are ongoing or continue for some time. The continuous word **k̥a** 'is, be' comes before an incomplete verb to make a continuous verb. The verb **k̥a** 'is, be' with underlined vowel **a** should not be confused with the connector **ka** 'and' with vowel **a**. Both words are in *Gomo 5-6*.

(Gomo 5-6) Continuous Present

'D̥o, na **k̥a** 'b̥e mi-ndoma
ka ne **k̥a** y̥i ro-lee

*There is something **moving** in the grass
and **coming** towards us.*

The **k̥a** comes before the verbs '**b̥e** 'moving' and **y̥i** 'coming' to show these actions are still going on. These actions continue *while* the sentence is spoken and can be called *present continuous*.

In *Bii 2*, the action **k̥a nyoo** 'is eating' happens regularly over a period of time. It can be called *habitual continuous*.

(Bii 2) Continuous Habitual

Wayi ni-na, j̥et̥ey̥i **k̥a nyoo**
kö ma pili 'b̥ora?

*Why is it that hyena **is eating**
all my descendents?*

In *Mä 7*, the action **k̥a kpe** 'were dancing' continued *before* the sentence was spoken and can be called *past continuous*.

(Mä 7) Continuous Past

'Bi koto tɔ, ji **ka kpe** mbala *One day, people **were dancing***
'be tɔ ɲete ngo-'be mee. *at a certain home near their home.*

In *Panga 8*, the action **ka mbe** 'will be fighting' will continue *after* the sentence is spoken and can be called *future continuous*.

(Panga 8) Continuous Future

Kidi mo 'jaa 'dɔ ndiya, na yo na, ko tɛ kɔ ma, *If I see these two things pass before me,*
ma mɔrɔ ma **ka mbe**. *I lion **will be fighting**.*

Subject incomplete pronouns are used with continuous verbs. These pronouns come before the continuous word **ka** 'is, be' and not after.

Subject incomplete pronouns

Ma ka 'be mi-ndoma. *I am moving in the grass.*
Yi ka 'be mi-ndoma. *You(sg) are moving in the grass.*
Ne ka 'be mi-ndoma. *(S)he is moving in the grass.*
Je ka 'be mi-ndoma. *We are moving in the grass.*
Ye ka 'be mi-ndoma. *You(pl) are moving in the grass.*
Mene ka 'be mi-ndoma. *They are moving in the grass.*

Exercise 19

In the sentences below, underline all continuous words **ka** 'is, be' and incomplete verbs following **ka**. Circle all subject incomplete pronouns with continuous verbs. Do not underline any verbs without the continuous word **ka**.

(Panga 12)

Kidi ma **ka** nyoo kiliɲba ma mini-ndɔri, *If I am eating a bone at night,*
mo **be** yikölu tɔ, bo titi ma, ti. *I don't want anyone to ask me for it.*

(Panga 13-14)

Kidi tu ro-ma, *If (anyone) steps on me,*
ma **ka** gaa hutundunyu gi.” *I will be biting your ankle.”*

(Panga 16)

Yi wala, na **ka** nyoo 'dɔ di-kpatuli na? *Who are you to be eating from this rubbish?*

(Gomo 6)

Lendo moo te **ka** dɔ'bi nduwë, *Her brother continued to sleep.*

(Gomo 7)

Panga, na **ka** yi! *An animal is coming!*

(Gomo 16)

Kana **ka** momaa cëë moo mangirawa te. *Then he went spearing this lizard.*

(Gomo 18)

Nate adoo ni ɲete ngo-'be,
ɲba ätëgë **ka** dɔ kulu ni. *When they arrived near the house,
they heard them crying.*

(Zende 8)

Kidi ye ka lɔ'bi börö mini-ndöri ya,
ye gɔ jji kabi ha raa ji ge.

*If you are sleeping at night,
you keep tied rope of cows around your hand.*

Completive (Perfective, Perfect ?) Verbs

Completive verbs are used for actions that are finished and do not continue. Unlike incompletive verbs that happen over time, they show an action as a single unit. Unlike continuous verbs that are still going on, they show an action that is complete.³ In stories, completive verbs are sometimes used for important actions that move the story forward, or for background information. They can be used when reporting actions that happen regularly in the past but no longer happen. They are also used for future important actions that have not yet happened.

In *Bii 13*, the completive verb **äyöö** 'died' tells of the action as a unit rather than as an action that happened over time.

(Bii 13) Completive Past

Yikölu te, bo pii 'dö 'bɔ-gi te no, *That person, who sent message for you,*
äyöö. *has died.*

The action has already happened, so can be called a *past* use of the completive.

In *Panga 1*, the completive verb **agɔ** 'used to remain' reports an action that happened regularly in the past, but no longer happens now. It can be called a *completive habitual*.

(Panga 1) Completive Habitual

Po te mɔrɔ, kagba, jëtëyi ka yii *Long ago, lion, leopard, hyena, and snake*
agɔ bii kɔtɔ ni. *used to remain in one place.*

In *Panga 10*, the completive verb **anengo** 'it is finished' has not yet happened.

(Panga 10) Completive Future Result

Kidi ji nji kɔ ma, *If person looks and sees my eyes,*
anengo ge-je niye. *it is finished for us with you.*

The action **anengo** will happen if the verb **nji** 'see' happen first. So, the action **anengo** is a result. It can be called a *future result* with completive verb.

³ It is not possible to use the continuous word **ka** 'be, is' before a completive verb ***Yikölu ka ambe**. 'Person was quarreled.'

The following subject pronouns in **bold** are used with completive verbs.

Subject completive pronouns

Mo	gɔ̄ bii kɔ̄tɔ̄.	<i>I remained in one place.</i>
Yi	gɔ̄ bii kɔ̄tɔ̄.	<i>You(sg) remained in one place.</i>
	Ago bii kɔ̄tɔ̄.	<i>(S)he remained in one place.</i>
Je	gɔ̄ bii kɔ̄tɔ̄.	<i>We remained in one place.</i>
Ye	gɔ̄ bii kɔ̄tɔ̄.	<i>You(pl) remained in one place.</i>
	Ago bii kɔ̄tɔ̄ ni .	<i>They remained in one place.</i>

Exercise 20

In the sentences below, underline all completive verbs. Do not underline any verbs that are not completive. Circle all subject completive pronouns with completive verbs.

(Panga 2-3)

Nate amāa dɔ̄o dɔ̄-mee,
atɔ̄ ni, ko māa ni ga-ɲere kā 'dɔ̄,
na ädu 'bɔ̄-bii mogɔ̄ ni.

*When a decision came to them,
they left and went to the chief with a
request for a place to stay.*

(Panga 8)

Kidi mo 'jaa 'dɔ̄ ndiya, na yo na, ko tɛ̄ kɔ̄ ma,
ma mɔ̄rɔ̄ ma kā mbɛ̄.

*If I see two things pass before me,
I lion will be fighting.*

(Panga 12)

Kidi ma kā nyoo kiliŋba ma mini-ndɔ̄ri,
mo bɛ̄ yikölu tɔ̄, bo t̄iti ma, ti.

*If I am eating a bone at night,
I don't want anyone to ask me for it.*

(Panga 18)

'Dɔ̄, te mo gɔ̄ ɲiri te, ndawa.

The thing that I hate, this is it.

(Bii 14-15)

Gomo na ka bii na äpīi 'dɔ̄
'bɔ̄-ma kā kɔ̄ra ngiī.

*This man and this dog sent me message
for nothing.*

(Mä 17)

Maa, ädö ma baci!

Mother, he beat me so much!

(Mä 27)

Ŋö ma jɔ̄ɔ̄, kɛ̄ nigi,
ka mo nji jɔ̄ɔ̄.

*My daughter compare, open yours
and I see and compare.*

Future Verbs

Future verbs are used for action that will or may happen after the time of speaking. The future word **ti** 'will' comes before incomplete or completive verbs. Sometimes it also comes before the subject pronoun. The word **ti** 'will' with heavy vowel **ī** should not be confused with **ti** 'not' which has a light vowel **i**. Both words are in *Mä 23*.

(Mä 23) Incomplete Future

Ŋö ma **ti maa** ni-yī ti kpe, *My daughter **will surely** not go with you again.*

The future word **ti** comes before the negative verb **maa ti** 'not go' to show the action will not happen. The **ti** comes after the incomplete subject pronoun **ma** 'I'. Here, **ti** is used for future with an *incomplete* verb.

In *Gomo 14-15*, the **ti** comes before the verb **cëë** 'spear' and before the complete subject pronoun **mo** 'I'.

(Gomo 14-15) Completive Future

A'dö ka 'dö, na ma ka höñi, *If I were a man,*
ñbaa ti mo **cëë** mangirawa na. *I **could have speared** this lizard.*

The **ti** shows the action **cëë** could have happened if the condition **A'dö ka 'dö, na ma ka höñi** 'If I were a man' were first true. Here, **ti** is used for future with a *completive* verb.

The uncertainty word **ñbaa** 'could, may' shows uncertainty about the action, as in (1). The action may or may not happen.

- (1) **ñbaa ti** ma mbe. *I **may** fight.*
(2) Ma **ti** mbe. *I **will surely** fight.*

When **ti** 'will' is used *without ñbaa* as in (2), it shows certainty of the action. The action will definitely happen.

Exercise 21

In the sentences below, underline all future certainty words **ti** 'will surely' and the verb following **ti**. Circle all subject pronouns used with future certainty verbs. Do not underline any verbs that are not future certainty verbs.

(Gomo 12)

Ka kidi mba ma, yi ti yöö. *And if you leave me alone, you will surely die.*

(Gomo 21-22)

A'dö ka 'dö, na yi yöö te, *If you die,*
tiwala ti ne lu je digobati-gi? *who will care for us after you are gone?*

(Mä 18)

Yi ti ñaa gomo na ti kpe. *You will surely not take (in marriage) this man again.*

Verbal Nouns

Verbal nouns are verbs used as nouns. They can possess a noun, be possessed by a pronoun, follow a preposition, or introduce a group of words. In stories, they are often used to show an action important for what happens next in the story. The prefix **mo-** or **mö-** is added to the root verb to make a verbal noun. For example, **go** 'stay, remain' becomes **mogo** 'staying'!

In *Panga 3*, the verbal noun **mogo** 'staying' owns or possesses the noun **bii** 'place'.

(Panga 3) Possessor verbal noun

Ädu 'bo-bii **mogo** ni. *They want a place of **staying**.*

In another sentence, someone might say **bii yikölu** 'place of the person' where the **yikölu** 'person' owns the **bii**. The **mogo** in *Panga 3* is like **yikölu** in **bii yikölu**. So, **mogo** is used as a noun and can be called a *possessor* verbal noun.

Compare **mogo** with **yikölu**

bii **mogo** *place of staying*

bii **yikölu** *place of person*

In *Bii 7*, the verbal noun **monjonjo** 'shivering' is introduced by the preposition **ni**- 'with'.

(Bii 7) Verbal noun introduced by preposition

Ngo bii, bo ledö ni-**monjonjo**. *The body of dog began with **shivering**.*

Only nouns come after prepositions. So in the above sentence, **monjonjo** is used as a noun and can be called a verbal noun *introduced by a preposition*.

In *Rumbeki 9*, the verbal noun **mö'bë** 'giving' is owned by the possessor pronoun **mee** 'their'.

(Rumbeki 9) Possessed verbal noun after **naka**

Naka **mö'bë** mee nõ,
bo löö ka Akoni böyi, ga-Beki ni. *Then their **giving** a girl
who is named Akonboyi to Beki.*

In another sentence, someone might say **ha mee** 'their cows' where **ha** 'cow' is owned by **mee**. The **mö'bë** in the above sentence is like **ha** in **ha mee**. So, **mö'bë** is used as a noun.

Compare **ha** with **mö'bë**

ha mee *their cow*

mö'bë mee *their giving*

In stories, it is common for verbal nouns to be introduced by the connector **naka** 'then' to show an action important for what comes next in the story. In the *Rumbeki* story, **mö'bë mee nõ . . . ga-Beki ni** 'their giving a girl . . . to Beki' is an important action. It makes all of Beki's things belong to his Dinka neighbors and eventually causes him to separate from them.

In *Mä 10*, the verbal noun **modo** 'arriving' introduces a group of words called a dependent clause that need the following words to finish the sentence.

(Mä 10) Before **na** in a dependent clause

Modoo, na adoo mi-konjo,
akę hu moo.

*Arriving in the dancing place,
he opened his anus.*

The words **modoo**, **na adoo mi-konjo** 'arriving in the dancing place' are not a complete sentence by themselves. They need the words **akę hu moo** 'he opened his anus' to finish the sentence. The words **na adoo mi-konjo** 'which arrived in the dancing place' are a relative clause introduced by **na** 'which'. Verbal nouns only begin dependent clauses when followed by **na** and a relative clause.

The following possessor pronouns in **bold** are used with verbal nouns.

Possessor pronouns

Naka mö'bĕ **ma** ńö . . . *Then my giving a girl*
Naka mö'bĕ **gi** ńö . . . *Then your(sg) giving a girl*
Naka mö'bĕ **moo** ńö . . . *Then his/her giving a girl*
Naka mö'bĕ **lee** ńö . . . *Then our giving a girl*
Naka mö'bĕ **ge** ńö . . . *Then your(pl) giving a girl*
Naka mö'bĕ **mee** ńö . . . *Then their giving a girl*

Verbal nouns are derived words. A derived word comes from another word that has different meaning or is a different word type. The word **'bĕ** 'give' is a verb, but the word **mö'bĕ** 'giving' is a noun. **Mö'bĕ** is a different word type than **'bĕ**, so we say it is a derived word.

We underline the root vowel of verb nouns, even though they are used as nouns. 'Bĕli speakers know that the verbal noun **mö'bĕ** 'giving' come from the verb **'bĕ** 'give', so we underline the root vowel to show it comes from a verb. We have the following rule for showing when to underline and lengthen vowels in derived words such as verbal nouns.

Underlined & Lengthened Vowel Rule: If speakers know a derived word comes from a verb, we underline the root vowel of the verb in the derived word. If the verb by itself has a long vowel, the verb in the derived word also has a long vowel.

	<u>Correct</u>	<u>Wrong</u>
lee <i>good</i>	molee <i>goodness</i>	mole <i>goodness</i>
ŋaa <i>take</i>	moŋaa <i>taking</i>	moŋa <i>taking</i>

Exercise 22

In the sentences below, underline all verbal nouns. Circle all possessor pronouns used with verbal nouns. Do not underline any verbs that are not verbal nouns.

(Panga 9)

Mo bę monji kọ ma ti.

I don't want the seeing of my eyes.

(Panga 19)

Naka molᵒ mo piya mini-kori ga-jētēyī. (Panga 22)	<i>Then he went out ready to fight the hyena.</i>
Kana ka momaa tu mee ro-yii. (Bii 11)	<i>And then they stepped on the snake.</i>
Ni-naka moᵓaa 'do piya di-do bii. (Gomo 11)	<i>Then he took thing off from head of dog.</i>
Naka mangirawa te, bo ledᵒ ni-moho. (Gomo 17)	<i>Then the lizard began with talking.</i>
Di-'bᵒnda naka, momaa tii diihē 'be ni. (Yikölu 7)	<i>From there then, they went back home.</i>
Yikölu gbörö te agᵒ ni-mokᵒ 'bᵒra. (Zende 4)	<i>The selfish man continued with searching.</i>
Monᵒᵒ, na anᵒᵒ kori, kodo Yi'bēli di-tungu ruwa, (Zende 10-11)	<i>When they started fighting, they chased 'Bēli people from side of river.</i>
Mo'dᵒ, na yikölu, 'do bᵒrö ko'bᵒᵒ, Jöᵓö bo ᵓaᵓi monyᵒᵒ törö mini-ri ha ndiya te. (Zende 12)	<i>When the people fell asleep, those Dinka began the eating of songs for the names of those cows.</i>
Nate ha ndiya te tēgē ri mee ᵓba, naka moᵓaᵓi mondoᵒ kpe ni.	<i>When those cows heard their names, then they began jumping a lot.</i>

Dependent (Subordinate, Infinitive, Subjunctive, Irrealis) Verbs

Dependent verbs can begin dependent clauses that give the purpose, reason, or result of other verbs in the sentence. The prefix **ko-** or **kö-** is added to the root verb to make a dependent verb. For example, **ri** 'fight, hold tight, be ready, defend' becomes **kori** 'fighting'.

In *Yikölu 8*, the dependent verb **kori** 'fighting' begins the dependent clause **kori do-ra** 'fighting on it'.

(Yikölu 8) Purpose dependent clause

Mᵒrᵒ ᵓruu **kori** do-ra. *The lion roared **for fighting** on it.*

The dependent clause **kori do-ra** tells the purpose of the action **ᵓruu** 'roared'. The clause **kori do-ra** cannot be a sentence by itself, but needs other words to come before it. It is a *purpose dependent clause*.

In *Panga 19*, the dependent verb **kori** 'fighting' begins the dependent clause **kori ga-jētēyī** 'fighting the hyena'.

(Panga 19) Purpose dependent clause introduced by preposition

Naka molᵒ mo piya mini-**kori** ga-jētēyī. *Then he went out with **fighting** the hyena.*

The dependent clause **kori ga-jëtëyi** is introduced by the preposition **mini-** 'in with' and tells the purpose of the action **mō piya** 'goes out'.

In *Bii 16-17*, the dependent verb **ko'jaa** 'finding' begins the dependent clause **ko'jaa äyöö 'dō mee ni-kutë mee** 'finding he died all alone'.

(Bii 16-17) Reason dependent clause

Ko'jaa äyöö 'dō mee ni-kutë mee, *Finding he died all alone,*
 mō gō dō mene tiya. *(is proof) I do not still kill them.*

This dependent clause is the evidence or reason why the **jëtëyi** 'hyena' says **mō gō dō mene tiya** 'I do not still kill them'. The dependent clause cannot be a sentence by itself but needs the second line to complete the sentence. It is a reason dependent clause.

We have the following rule to show when to underline and lengthen vowels in derived words such as verbal nouns.

Underlined & Lengthened Vowel Rule: If speakers know a derived word comes from a verb, we underline the root vowel of the verb in the derived word. If the verb by itself has a long vowel, the verb in the derived word also has a long vowel.

	<u>Correct</u>	<u>Wrong</u>
lee <i>good</i>	ko<u>lee</u> <i>goodness</i>	kole <i>goodness</i>
ṅaa <i>take</i>	ko<u>ṅaa</u> <i>taking</i>	koṅa <i>taking</i>

Exercise 23

In the sentences below, underline all dependent verbs. Do not underline any verbs that are not dependent verbs.

(Bii 10)

Ala köpīi 'dō 'bō ma? *Who sending me a message?*

(Panga 21)

Naka molō mō piya ga-kori ga-jëtëyi *Then he went out for fighting the hyena.*
 ya ni-kagba.

(Zende 4)

Monṅṅ, na anṅ kori, *When they started fighting,*
 kodṅ Yi'bëli di-tungu ruwa, *they chased 'Bëli people from side of river.*

Repetitive Verbs

Repetitive verbs are for actions that happen to more than one object or that happen more than once. The root doubles or is repeated to make the repetitive verb. For example, **gaa** 'bite, cut (once)' becomes **gaga** 'bite repeatedly'.

In *Panga 22-23*, the repetitive verb **gaga** 'bite' is used to show the action happens to more than one object. The snake bites all the animals.

(Panga 22-23)

Kana k̄a mom̄a t̄u mee ro-yii, *Then they stepped on the snake,*
na k̄a yii, bo **gaga** mene pili. *which was the snake that **bit** them all.*

In *Bii 7*, the repetitive verbal noun **monjonjo** 'shivering' is used to show the action happens many times. The dog doesn't shiver only once, but many times.

(Bii 7)

Naka ngo b̄ii, bo l̄eḁ ni-**monjonjo**. *Then the dog started **shivering**.*

Exercise 24

In the sentences below, underline all repetitive verbs. Do not underline any verbs that are not repetitive verbs.

(Bii 10)

J̄eṭ̄eṭ̄eṭ̄e bo ȳi, ko ȳi t̄iti 'd̄o al̄o . . . *Hyena came and asked about message.*

(Mā 19)

Mbowa, ho'do moo ḁoo, *Later, her husband arrived*
ko t̄iti matoos moo al̄o . . . *and asked his mother-in-law saying*

(Yikölu 5)

Naka m̄ar̄o, bo ȳi w̄owo da te 'böri. *A lion came and carried the meat away.*

(Zende 8)

Ye ḡo j̄iji kabi ha raa j̄i ge. *You tie rope of cows against your hand.*

(Zende 13-15)

ko h̄o ni-mo'de'de Mondo ndiya te böro, *and began with pulling down those Zende,*
ko k̄o k̄o ḁo wat̄o ya ngo-dala, *and broke the heads of some on rocks,*
ka ḅbala wat̄o ya hehengo, *and arms of others were broken,*
ka Yi'b̄eli 'be'nyata nima tödi raa. *and Beli people shot those still alive.*

Passive and Reflexive (Intransitive) Verbs

All the types of verbs we have learned so far have the subject (doer of action) before the verb or in the previous clause. These can be called active verbs. In passive verbs, the object (receiver of action) is before the verb. Reflexive verbs are a special kind of passive verb where the object is also the subject. The word **ngo** 'body' is attached to the end of passive verbs.

In (1), the subject **m̄anjö** 'woman' does the action **le** 'dig' to the object **go** 'hole'. The subject **m̄anjö** is before this active verb. The object **go** follows this active verb.

<u>Active</u>	(1) M̄anjö le go. <i>Woman dug a hole. Woman will dig a hole.</i>
<u>Passive/Reflexive</u>	(2) Go lengo . <i>Hole is dug.</i>

In (2), the passive verb **lengo** 'is dug' is used. This verb shows **go** 'hole' before the verb is an object and not a subject.

In *Luke 9:16*, **he** 'break' is an active verb. It shows the subject **Yëcu** 'Jesus' does the action **he** to the object **mangita ka ngihi** 'bread and fish'.

(Luke 9:16) (Active verb **he** 'break')

Yëcu **he** mangita muyi ka ngihi yo.

*Jesus **broke** five loaves and two fish.*

In *Zende 14*, **hehengo** 'was broken' is a passive verb. It shows **nbala** 'arms' is the object (receiver) and not the subject (doer) of the action **hehengo**.

(Zende 14) (Passive verb **hehengo** 'was broken')

Ko kɔkɔ dɔ watɔ ya ngo-dala,
ka nbala watɔ ya **hehengo**.

*They (Zende) broke heads of some on rocks,
and arms of others **were broken**.*

Sometimes in a passive verb, the object before the verb is also the subject of the verb. In this case, the passive verb is also a reflexive verb. We learned about reflexive pronouns and verbs in a previous lesson.

In *Bii 5*, **yɔ** 'show' is an active verb. The subject **ne** 'he' does the action **yɔ** to the object **dɔ na** 'this thing' and the object **ne** 'him'.

(Bii 5) (Active verb **yɔ** 'show')

Ka ne maɔ yi **yɔ** 'dɔ na ne,
“Ka 'ba dɔkɔ lee ni dɔri ra.”

*And he went and **showed** this thing to him,
“Why do they finish our descendents?”*

In *Luke 1:11*, **yɔngo** 'showed himself' is a reflexive verb. The object **malayika** 'angel' receives the action **yɔngo**, but is also the subject doing this action.

(Luke 1:11) (Reflexive verb **yɔngo moo** 'show himself')

Malayika Hëgë Mitɔrɔ **yɔngo moo**
ga-Jakariya.

*Angel of Lord God **showed himself**
to Zechariah.*

The word **ngo** 'body' is attached to the end of all passive and reflexive verbs. This is because there is a change in the meaning of **ngo**. In passive and reflexive verbs, **ngo** means 'self' and not 'body'.

If **ngo** means body, it should not be connected. In (3), **ngo** 'body' is not a reflexive. It means 'body' and should not be connected to the verb before it.

Not a reflexive (**Ngo** 'body')

(3) Dala tɔ kpili ne 'dö,
bo gɔ tɔru **ngo** gbe, bo tɔ kɔ këyi.

*There is a certain small stone,
that is to rub **body** of child that is just born.*

We have the following rule to show when we attach words.

Attached Rule: When words next to each other have different meaning than the words by themselves, we write them attached as one word.

<u>First word</u>	<u>Second Word</u>	<u>Correct</u>	<u>Wrong</u>
<u>ne</u> finish	ngo body	nengo is finished	ne ngo is finished
<u>yɔ</u> show	ngo moo his body	yɔngo show	yɔ ngo show
<u>turu</u> rub	ngo moo his body	moo himself	moo himself
		turu ngo rub his	turungo rub his
		moo body	moo body

Sometimes passive and active verbs from the same root have different tone. We always write both passive and active verbs the way they sound when said by themselves. The active verb **nɔɔ** 'do' has High-Low tone when said by itself as a command. So, it has a long vowel for this falling tone. The passive verb **nɔngo** 'happen' has Mid, High tone when said by itself. So, it has two short vowels for these two level tones.

[\] HL	[- ̄] M,H
Nɔɔ Do, make!	nɔngo Happen!
[\] HL	[˘ ̄] HM,H
Röö Mix!	rööngo Be anxious, worry!

The active verb **röö** 'mix' also has High-Low tone, so we write it with a long vowel. The passive verb **rööngo** 'be anxious' has High-Mid, High tone when said by itself. So, we write the first syllable with a long vowel for the falling tone.

We have the following rule to show when to lengthen vowels in passive verbs.

Lengthened Vowel Rule: When the tone of a syllable in a passive verb said by itself is rising or falling, always write the vowel long (doubled) in that syllable.

	<u>Correct</u>	<u>Wrong</u>
[\]	[- ̄]	[- ̄]
nɔɔ do, make	nɔngo happens	nɔɔngo happens
[\]	[˘ ̄]	[˘ ̄]
röö mix	rööngo be anxious, worry	röngo be anxious, worry

Passive verbs do not follow the Light & Heavy Vowel Rule. This says vowels in the same word are usually all light or all heavy, but not mixed. The passive verb **rööngo** 'be anxious' does not follow this rule.

Exercise 25

In the sentences below, underline all passive or reflexive verbs. Do not underline any verbs that are not passive or reflexive verbs.

(Panga 10)

Kidi ji n̄ji kɔ ma,
an̄ngo ge-je ni-ye.

*If anyone looks into my eyes,
that will be the end of us with you.*

(Zende 14)

Ko kɔkɔ dɔ wato ya ngo-dala,
ka ŋbala wato ya hehengo.

*They (Zende) broke heads of some on rocks,
and arms of others were broken.*

(Zende 17)

'Dɔ, bo n̄ngo 'ba'ba
Yi'bēli ka Mondo, ndawa.

*The thing that happened between
'Bēli and Zende, it was like this.*

(Gbe 43-44)

Di-'bɔnda aparaga gba ka aparaga 'be
mene ne ŋmango mee ni.

*From there, the visiting youth and local youth
they wrestle themselves.*

Verb Prefixes

In this lesson, we learn how the prefix vowel changes according to the root vowel of the verb it attaches to. The prefix vowel is light when attached to verbs with light vowels, and heavy when attached to verbs with heavy vowels.

In the *Reading and Writing 'Beli Book 2*, we learned that all vowels are either light or heavy. The following list shows which vowels are light and which are heavy.

<u>Light Vowels</u>	<u>Heavy Vowels</u>
A a	Ä ä
E e	Ě ě
I i	Ī ī
ɔ ɔ	Ö ö
O o	U u

Do you remember **Light & Heavy Vowel Rule** (page 5)? It says, the vowels in the same word are usually all light (without dots) or all heavy (with dots unless /u/); light and heavy vowels are usually not mixed together in the same word.

The noun **lendo** 'brother' has the light vowels **e, o** together in the same word. The noun **lēmī** 'sister' has the heavy vowels **ě, ī** together in the same word.

<u>Light vowels</u>	<u>Heavy vowels</u>
lendo <i>brother</i>	lēmī <i>sister</i>

The same rule works for verbs with prefixes. When the completive pronoun **a-** 'he' attaches to a verb with light vowel such as **be** 'want', it remains light as in **abe** 'he wanted'. When **a-** attaches to a verb with heavy vowel such as **hě** 'open', it becomes

heavy as in **ähē** 'he opened'. Read each of the verbs below. Listen for the light or heavy sound of the prefix vowel **a-/ä-**.

Light Vowels		Heavy Vowels	
be <i>want, love</i>	abe <i>he wanted</i>	hē <i>open</i>	ähē <i>he opened</i>
jɔ <i>say, tell</i>	ajɔ <i>he said</i>	gbö <i>laugh</i>	ägbö <i>he laughed</i>
'di <i>pick</i>	a'di <i>he picked</i>	ŋi <i>dream</i>	än̄i <i>he dreamt</i>
cɔ <i>fall, drop</i>	acɔ <i>he fell</i>	du <i>cry, want</i>	ädu <i>he cried</i>

When the verbal noun prefix **mo-** attaches to a verb with light vowel such as **be** 'want', it remains light as in **mobe** 'wanting'. When **mo-** attaches to a verb with heavy vowel such as **hē** 'open', it becomes heavy as in **möhē** 'opening'. Verbs with the vowel **u** as in **du** attach the prefix **mu-** as in **mudu** 'crying'.

Light Vowels		Heavy Vowels	
be <i>want, love</i>	mobe <i>wanting</i>	hē <i>open</i>	möhē <i>opening</i>
jɔ <i>say, tell</i>	mojɔ <i>saying</i>	gbö <i>laugh</i>	mögbö <i>laughing</i>
'di <i>pick</i>	mo'di <i>picking</i>	ŋi <i>dream</i>	mön̄i <i>dreaming</i>
cɔ <i>fall, drop</i>	mocɔ <i>falling</i>	du <i>cry, want</i>	mudu <i>crying</i>

When the dependent verb prefix **ko-** attaches to a verb with light vowel such as **be** 'want', it remains light as in **kobe** 'wanting'. When **ko-** attaches to a verb with heavy vowel such as **hē** 'open', it becomes heavy as in **köhē** 'opening'.

Light Vowels		Heavy Vowels	
be <i>want, love</i>	kobe <i>wanting</i>	hē <i>open</i>	köhē <i>opening</i>
jɔ <i>say, tell</i>	kojɔ <i>saying</i>	gbö <i>laugh</i>	kögbö <i>laughing</i>
'di <i>pick</i>	ko'di <i>picking</i>	ŋi <i>dream</i>	kön̄i <i>dreaming</i>
cɔ <i>fall, drop</i>	kocɔ <i>falling</i>	du <i>cry, want</i>	ködu <i>crying</i>

Exercise 26

The vowel of each test word below may or may not be written correctly. Write the verb correctly in the empty space.

Test Word	Write correctly	Test Word	Write correctly
kohē <i>opening</i>	_____	mon̄ji <i>looking</i>	_____
modɔ <i>laying</i>	_____	konyī <i>migrating</i>	_____
agu <i>he wrote</i>	_____	a'dɔɔ <i>he cultivated</i>	_____
ähē <i>he opened</i>	_____	molēt̄i <i>growing</i>	_____
ko'jō <i>braiding</i>	_____	kongoo <i>pulling down</i>	_____
motu <i>stepping</i>	_____	äke <i>he separated</i>	_____

Adverbs

An adverb describes or tells about a verb. In (1), the adverbs **börö** 'down' and **yelo** 'quickly' tell how the verb **kü** 'cover' should be done.

(1) Ye kü dɔ ma **börö yelo**. *You cover my head **down quickly**.*

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

Place Adverbs

ɲete	<i>near</i>
'böri	<i>away</i>
börö	<i>down</i>
piya	<i>out</i>
'bɔra	<i>around</i>
tɔɔ	<i>up</i>
dihë	<i>back</i>
'bɔna	<i>here</i>
'bɔnda	<i>there</i>
taa	<i>there</i>
liyötä	<i>there</i>

Time Adverbs

ngii	<i>at once, completely</i>
koto	<i>again</i>
mbowa	<i>recently, little</i>
ko'bɔɔ	<i>already</i>
kotimo	<i>already</i>
cocona	<i>now</i>
po	<i>long time</i>
kende	<i>in time past</i>
tayi	<i>through night until morning</i>
'jënë	<i>today</i>
'ba'bayi	<i>everyday</i>

Other Adverbs

yelo	<i>quickly</i>	ɲba	<i>also</i>
nduwë	<i>continually</i>	kulu	<i>shouting loudly</i>
kpe	<i>really, again</i>	ti	<i>not</i>
kpee	<i>forever, long</i>	lee	<i>slowly</i>

Most adverbs can be used instead of **yelo** 'quickly' in (2) or (3).

(2) Amaa ni **yelo**. *They went **quickly**.*

(3) Anɔɔ 'dɔ ni **yelo**. *They made something **quickly**.*

Exercise 27

In the sentences below, underline all adverbs. Do not underline any words that are not adverbs.

(Bii 8)

Ye kü dɔ ma börö yelo.

You cover my head quickly!

(Bii 14-15)

Gɔmo na ka bii na äpiï 'dɔ
'bɔ-ma kə korə ngii.

*This man and this dog sent a message
for me that is completely empty.*

(Mä 10-11)

Akë hu moo, ko tï kə koto mi-hɔ.

He opened his anus, repeated in four.

(Mä 18)

Yi ti ñaa gomo na ti kpe.

You will surely not take this man again.

(Rombeki 5-6)

Jönjö ndiya nda agö yī ni 'be Beki 'ba'bayi.

Dinkas came to Beki's home everyday.

(Rombeki 17)

Yi gō löö cocona kã Makambele.

People now call it Makambele.

(Yikölu 6)

Naka yikölu gbörö, bo yī di-taa.

Then a selfish person came from there.

(Zende 10)

Mo'do, na yikölu, 'do böro ko'böö, . .

When the people already fell asleep, . .

Derived Nouns

A derived noun is two or more words joined together to become a noun. The derived noun has a different meaning than either of the two words joined together. The word **do** 'head' or **mä** 'mother' or the prefix **yi-** 'person' (from **yikölu**) comes at the beginning of a derived noun.

The word **do** 'head' attaches to the beginning of the word **hayi** 'sand' to make the derived noun **dohayi** 'land, region'. The derived noun **dohayi** doesn't mean **do** or **hayi**, but has different meaning than either of these nouns it comes from. Other derived nouns beginning with **do** are shown below.

Derived nouns beginning with do 'head'

hayi	<i>sand</i>	dohayi	<i>land, region</i>
kö	<i>seed</i>	doko	<i>descendent</i>
dili	<i>shadow</i>	dodili	<i>spirit</i>
ru	<i>house, hut</i>	doru	<i>roof</i>
'be	<i>house</i>	do'be	<i>village</i>
gutu	<i>tree</i>	dogutu	<i>back</i>
börö	<i>down (adv)</i>	dobörö	<i>world</i>
ko	<i>eye</i>	doko	<i>in presence (adv)</i>
koto	<i>one (num)</i>	dokoto	<i>so far, forever (adv)</i>
koto kpöo	<i>once (adv)(lit. one wipe)</i>	dokotokpo	<i>at once (adv)</i>

Some derived nouns do not follow the Light & Heavy Vowel Rule. This says vowels in the same word are usually all light or all heavy, but not mixed. The nouns **dodili** 'spirit' and **dobörö** 'world' do not follow this rule.

Derived nouns beginning with **mä** 'mother' are shown below.

Derived nouns beginning with mä 'mother'

daa	<i>grandparent</i>	madaa	<i>descendent</i>
hinya	<i>gun</i>	mahinya	<i>trap</i>
kpëri	<i>mulberry tree</i>	mäkpëri	<i>horn instrument</i>

too	<i>in-law</i>	matoo	<i>mother-in-law</i>
ṅö	<i>girl, daughter</i>	mäṅö	<i>woman</i>
tidö	<i>ahead (adv)</i>	matidö	<i>leader</i>
kungu	<i>surrounding (adv)</i>	makungu	<i>manager</i>
ṅaa	<i>take (v)</i>	maṅa	<i>grave</i>
kombili	<i>finger nail</i>	makombili	<i>crawling (adj)</i>
moyṅyṅ	<i>showing, teaching (vn)</i>	mamoyṅyṅ'dö	<i>teacher</i>
mojṅjṅ	<i>trying, testing (vn)</i>	mamojṅjṅ'dö	<i>teacher</i>
mokpi	<i>helping (vn)</i>	mamokpi'dö	<i>savior</i>
momṅṅ	<i>saving (vn)</i>	mamomṅṅ'dö	<i>saviour</i>

Some of the words above are derived from verbs or verbal nouns. These do not have an underline for the first root vowel, and no vowels are long. The verb **ṅaa** 'take' has underlined **a** and long vowel **aa**. The derived noun **maṅa** 'grave' has no underline and the vowel **a** is short.

Nouns derived from verbal nouns (with prefix **mo-**) have the word '**dö**' 'something' added to the end. The verbal noun **moyṅyṅ** 'showing, teaching' comes from the verb **yṅ** 'show, teach'. The derived noun **mamoyṅyṅ'dö** 'teacher' has '**dö**' attached to the end.

Derived nouns beginning with the prefix **yi-** 'person' are shown below. The prefix **yi-** is a short form of the noun **yikölu** 'person'.

Derived nouns beginning with **yi-** 'person'

'bele	<i>news</i>	yi' bele	<i>messenger</i>
taba	<i>leprosy</i>	yitaba	<i>leper</i>
nyaka	<i>field</i>	yinyaka	<i>farmer</i>
dömoga	<i>border</i>	yidömoga	<i>neighbour</i>
'bogo	<i>thief</i>	yi' bogo	<i>thief</i>
kija	<i>foreigner</i>	yikija	<i>foreigner, gentile</i>
'Bëli	<i>Beli language</i>	Yi' bëli	<i>Beli person</i>
ge	<i>you (pl) (pron)</i>	yigee	<i>others</i>
bo	<i>important (adj)</i>	yibo	<i>elder</i>
bobo	<i>old (adj)</i>	yibobo	<i>elder</i>
bata	<i>proud (adj)</i>	yibata	<i>proud person</i>
bëti	<i>cheating (adv)</i>	yibëti	<i>cheater, hypocrite</i>
teri	<i>argue (v)</i>	yiteri	<i>enemy</i>
turu	<i>rub (v)</i>	yituru	<i>government official</i>
të	<i>sacrifice, offer (v)</i>	yibote'dö	<i>priest</i>
lṅ	<i>collect (v)</i>	yibolṅ'dö	<i>collector</i>
lṅ awada	<i>collect (v) taxes</i>	yibolṅ awada	<i>tax collector</i>
kij binya	<i>keep (v) goats</i>	yibokibinya	<i>shepherd</i>
hṅṅ ngihi	<i>catch (v) fish</i>	yibohṅngihi	<i>fisherman</i>

Some of the words above are derived from verbs. These do not have an underline for the first root vowel, and no vowels are long.

Some of the derived nouns have the relative connector **bo** 'who, that, which' and a verb. These also have the word '**do** 'something' or an object noun added to the end of the derived noun. The derived noun **yibote'do** 'priest' is literally **yikölu bo te 'do** 'person who sacrifices something'. This has '**do** attached to end. The derived noun **yibokibinya** 'shepherd' is literally **yikölu bo kij binya** 'person who keeps goats'. This has the object noun **binya** attached to the end.

We have the following rule to show when to attach words.

Attached Rule: When words next to each other have different meaning than the words by themselves, we write them attached as one word.

<u>First word</u>	<u>Second Word</u>	<u>Correct</u>	<u>Wrong</u>
do <i>head</i>	hayi <i>sand</i>	dohayi <i>land, region</i>	do hayi <i>land, region</i>
mä <i>mother</i>	daa <i>grandparent</i>	madaa <i>descendent</i>	mä daa <i>descendent</i>
yikölu <i>person</i>	'bele <i>news</i>	yi'bele <i>messenger</i>	yi 'bele <i>messenger</i>

Exercise 28

The test word below may or may not be written correctly. Write the noun correctly in the empty space.

<u>Test Word</u>	<u>Write correctly</u>	<u>Test Word</u>	<u>Write correctly</u>
yibēti <i>cheater</i>	_____	do ko <i>in presence</i>	_____
dobörö <i>world</i>	_____	mamojɔjɔ'do <i>teacher</i>	_____
do ru <i>roof</i>	_____	mamomɔɔ'do <i>saviour</i>	_____
Yi 'bēli <i>Beli person</i>	_____	mäkpēri <i>horn</i>	_____
		<i>instrument</i>	_____

Derived Adjectives

A derived adjective is a relative clause that has become an adjective. The derived adjective has a different meaning than the verb in the relative clause used by itself. Or, the derived adjective is a relative clause that is used so often, it is thought of as a single word. The relative connector **bo** 'who, that, which' comes at the beginning of a derived adjective. If 'Bēli speakers know a derived adjective comes from a verb, we underline the root vowel of the verb in the derived adjective.

In (1), there is a relative clause **bo nɔɔ 'do** 'that does something'.

<u>Verb in relative clause</u>	(1) yikölu bo nɔɔ 'do <i>person who does something</i>
<u>Verb not in relative clause</u>	(2) Yikölu nɔɔ 'do . <i>Person does something.</i>

The verb **nɔɔ** in the relative clause **bo nɔɔ 'dɔ** in (1) has the same meaning as the verb **nɔɔ 'dɔ** in (2) when it is not in a relative clause. The relative clause is not used so often that it is thought of as one word. So, **bo nɔɔ 'dɔ** is a relative clause written with separate words. It is not a derived adjective.

However in (3), there is a derived adjective **bonɔ** 'fat'.

<u>Derived adjective</u>	(3) yikölu bonɔ <i>fat person</i>
<u>Verb not in relative clause</u>	(4) Yikölu nɔɔ 'dɔ . <i>Person does something.</i>

Bonɔ comes from the relative clause **bo nɔɔ** 'who does'. The relative connector **bo** 'who' attaches to the beginning of the verb **nɔɔ** 'does' to make the derived adjective **bonɔ** 'fat'. The adjective **bonɔ** has a different meaning than the verb **nɔɔ** 'does' in (4). 'Bëli speakers don't know that the derived adjective **bonɔ** comes from **nɔɔ**, so there is no underlined vowel in **bonɔ** 'fat'. Also, there is no long vowel in **bonɔ**.

In (5), there is the derived adjective **boleɛ** 'good'.

<u>Derived adjective</u>	(5) yikölu boleɛ <i>good person</i>
<u>Verb not in relative clause</u>	(6) Yikölu leɛ . <i>Person is good.</i>

Boleɛ comes from the relative clause **bo leɛ** 'who is good'. The relative connector **bo** 'who' attaches to the beginning of the verb **leɛ** 'is good' to make the derived adjective **boleɛ** 'good'. **Boleɛ** 'good' is used so often, it is thought of as one word instead of as a relative clause. So, we write it as one word **boleɛ**. The adjective **boleɛ** 'good' has the same meaning as the verb **leɛ** 'be good' in (6). Speakers know that the derived adjective **boleɛ** comes from **leɛ**. So, there is an underlined long vowel in the derived adjective **boleɛ**.

Other derived adjectives are shown below. If 'Bëli speakers know the word comes from a verb, the root vowel of the verb in the adjective is underlined.

Derived adjectives beginning with relative connector **bo** 'who, that, which'

nɔɔ	<i>do, make</i>	yikölu bonɔ	<i>fat person</i>
la	<i>arrest</i>	yikölu bola	<i>naked person</i>
'dɔɔ	<i>like, be</i>	yikölu bo'dɔ	<i>having person</i>
dī	<i>be cold</i>	yikölu bōdi	<i>peaceful person</i>
leɛ	<i>be good</i>	yikölu boleɛ	<i>good person</i>
gɔbe	<i>be strong</i>	yikölu boɔbe	<i>strong person</i>
nyɛ	<i>be bad</i>	yikölu bōnyɛ	<i>bad person</i>
wɔɔ	<i>be far, long</i>	bīi bowɔɔ	<i>distant place</i>
ra	<i>smear, amaze</i>	'dɔ borɔ	<i>amazing thing</i>
ɲmīi	<i>be sweet</i>	ngo boɲmīi	<i>healthy body</i>
bo	<i>big (adj)</i>	yikölu bobo	<i>old person</i>
hī	<i>be red</i>	'dɔ bohi	<i>red thing</i>
ɲbēɲi	<i>very (adv)</i>	yikölu bōɲbēɲi	<i>very big person</i>

ḡbēḡi	<i>many (adv)</i>		bōḡbēḡi	<i>kingdom (n)</i>
pē mini dō	<i>pour water head</i>		yikōlu bopeminido	<i>baptizer person</i>
tē 'dō	<i>sacrifice something</i>		yikōlu bote'dō	<i>priestly person</i>

Derived adjectives do follow the Light & Heavy Vowel Rule. This says vowels in the same word are usually all light or all heavy, but not mixed. The adjectives **bōdī** 'peaceful', **bōnyē** 'bad', **bōḡbēḡi** 'very big' and noun **bōḡbēḡi** 'kingdom' follow this rule.

The words below are not derived adjectives and not written as one word. Rather, they are relative clauses. The verbs are written separate from the relative connector **bo**.

Not derived adjectives; Relative clauses

lā	<i>arrest</i>		yikōlu bo lā	<i>person who arrests</i>
'doo	<i>like, be</i>		yikōlu bo 'doo	<i>person who is like</i>
nḡo	<i>do, make</i>		yikōlu bo nḡo	<i>person who does</i>
dī	<i>be cold</i>		yikōlu bo dī	<i>person who is cold</i>
lē	<i>digs</i>		yikōlu bo lē	<i>person who digs</i>
ḡmī	<i>be white</i>		yikōlu bo ḡmī	<i>person who is white</i>
hī	<i>advise</i>		yikōlu bo hī	<i>person who advises</i>

We have the following rule for showing when to underline vowels in derived words.

Underlined & Lengthened Vowel Rule: If speakers know a derived word comes from a verb, we underline the root vowel of the verb in the derived word. If the verb by itself has a long vowel, the verb in the derived word also has a long vowel.

	<u>Correct</u>		<u>Wrong</u>	
lee	<i>good</i>		yikōlu bole	<i>good person</i>
nḡo	<i>do, make</i>		yikōlu bonḡo	<i>fat person</i>
lee	<i>good</i>		mole	<i>goodness</i>
nḡo	<i>do, make</i>		anḡo	<i>did, made</i>
'jaa	<i>find</i>		ko'ja	<i>finding</i>

Exercise 29

The test word below may or may not be written correctly. Write the adjective correctly in the empty space.

<u>Test Word</u>			<u>Write correctly</u>
yikōlu bola	<i>naked person</i>		_____
bī bowō	<i>distant place</i>		_____
yikōlu bo'doo	<i>person who is like</i>		_____
yikōlu bōdī	<i>peaceful person</i>		_____
yikōlu bo ḡbēḡi	<i>very big person</i>		_____

yikölu bo le	<i>person who digs</i>	_____
yikölu bo gobe	<i>strong person</i>	_____
yikölu bo' do	<i>having person</i>	_____
ngo bo ḡmi	<i>healthy body</i>	_____
yikölu bo ḡeminido	<i>baptizer person</i>	_____

Clause Word Order

In this lesson we learn about the common words in a clause and their order.

A clause is a group of words with a verb. Most clauses have a subject, a doer of the action. In (1), the subject **yikölu** 'person' does the action **amaa** 'went'.

(1) **Yikölu** aḡaa 'bonda. *Person went there.*

Many clauses have an object, a receiver of the action. In (2), the object **mänjö** 'woman' receives the action **a'jaa** 'found'. This action is done to **mänjö**.

(2) **Yikölu** a'jaa **mänjö**. *Person found a woman.*

Some clauses have adverbs or prepositions that tell about the action. In (3), the adverb **'jenä** 'today' tells when the action **amaa** happened.

(3) **Yikölu** aḡaa **'jenä ga-mänjö**. *Person went to the woman today.*

The prepositional phrase **ga-mänjö** 'to woman' tells the direction of the action **amaa** 'went'.

The order of words in a clause differs from sentence to sentence. However, clauses often have the following order:

Common order of parts of a clause
 Subject – Verb – Object – Adverb – Prepositional phrase

Most clauses do not have all these types of words, but some do. All clauses at least have a verb.

Exercise 30

In the blank below each sentence, list the parts of the clause in the order found in the sentence. The first one is done as an example.

(Panga 15)

Jëtëyi bo tḡ 'böri.

That hyena left the bush.

Subject–Verb–Object

(Panga 17)

Jētēyī nji kō kagba.

Hyena looked in eyes of leopard.

(Bii 6)

Je pīī 'dō 'bō-jētēyī.

You send thing for hyena.

(Gōmo 3)

Gōmo nda jō ga-lēmi moo . . .

That man told his sister . . .

(Gōmo 8)

Tēgē 'bōra jō.

Listen around for the sound!

(Mā 7)

Yi kā kpe mbala 'be tō
ηete ngo-'be mee.

*People were dancing song of certain home
near at their house.*

(Mā 28)

ŋō nda bo kē hu moo ga-mā moo.

That girl opened her anus to her mother.

(Rombeki 9)

Mō'bē mee ŋō ga-Beki ni.

They gave a girl to beki.

(Rombeki 15)

Ne ŋba agō māa bii 'be nda moo
'ba'bayi ga-mocō ra.

*He also went to that his place of home
everyday to build it.*

Ya and Ni in Clauses

In this lesson we compare the plural word **ya** and the subject pronoun **ni** 'they'. Although they are similar, there are two differences.

First, the plural word **ya** shows a noun such as **yikölu** 'person' is more than one. The subject pronoun **ni** 'they' shows that those *doing the action* are more than one.

(1) Yikölu **ya** ambe. *People quarreled.*

(2) Ambe **ni**. *They quarreled.*

Second, the pronoun **ni** can be used instead of a plural noun such as **yikölu**. The plural word **ya** *cannot* be used in place of a noun, but must be used along with a noun.

There is one way to say a *singular* noun did something, such as **Yikölu ambe**. 'Person quarreled.' However, there are several ways to say a *plural* noun did something, as shown below.

Completive

Singular Subject

Yikölu ambẹ. *Person quarreled.*

Plural Subject

Yikölu **ya** ambẹ. *People quarreled.*

Yikölu ambẹ **ni**.

Yikölu **ya** ambẹ **ni**.

Yikölu ambẹ **ni ya**.

The **ya** can be used with the noun (**Yikölu ya ambẹ**.), **ni** can be used with the noun (**Yikölu ambẹ ni**.), or **ya** and **ni** can both be used with the noun. When both are used, **ya** can follow the noun (**Yikölu ya ambẹ ni**.) or **ya** can follow **ni** (**Yikölu ambẹ ni ya**.).

Ya and **ni** can be used in these same ways for incompletive verbs such as **mbe** 'quarrel'.

Incompletive

Singular Subject

Yikölu mbe. *Person quarrels.*

Plural Subject

Yikölu **ya** mbe. *People quarrel.*

Yikölu mbe **ni**.

Yikölu **ya** mbe **ni**.

Yikölu mbe **ni ya**.

Ya and **ni** can also be used in the same ways for continuous verbs such as **ka mbe** 'is quarreling'.

Continuous

Singular Subject

Yikölu ka mbe. *Person is quarrelling.*

Plural Subject

Yikölu **ya** ka mbe. *People are quarrelling.*

Yikölu ka mbe **ni**.

Yikölu **ya** ka mbe **ni**.

Yikölu ka mbe **ni ya**.

Sometimes an object follows the verb. The subject pronoun **ni** usually comes *after* the object. In (3), **ni** comes after the object **mönjö** 'woman'.

(3) Yikölu ya a'jaa **mönjö** ni. *People found a woman.*

Sometimes an adverb follows the verb. The subject pronoun **ni** usually comes *before* the adverb. In (4), **ni** comes before the adverb **'jenä** 'today'.

(4) Yikölu ya amaa ni **'jenä**. *People went today.*

Sometimes a prepositional phrase such as **ga-ngo mee** 'to themselves' follows the verb. The subject pronoun **ni** commonly comes *before* the preposition, but sometimes comes *after* the preposition.

(5) Yikölu ya mbe ni **ga-ngo mee**. *People quarreled with themselves.*

(6) Yikölu ya mbe **ga-ngo mee** ni. *People quarreled with themselves.*

In summary, **ni** 'they' usually comes after an object, but before adverbs and prepositions.

Common order of **ni** 'they' in a clause
Subject – Verb – Object – **ni** – Adverb – Prepositional phrase

Exercise 31

In the blank below each sentence, list the parts of the clause. Begin with the verb. Write **ni** in the order where it is found. The first one is done as an example.

(Panga 2)

Maa ni ga-ɲere.

Verb – ni – Prepositional Phrase

(Bii 1)

Bii ka jētēyi agɔ 'bɛ ni kɔɔ.

And they went to chief.

Dog and hyena went together.

(Gomo 1)

Gomo tɔ ni-lēmi moo amaɲa ni dinya-'böri.

Man with his sister went into bush.

(Gomo 18)

Nate adoo ni ɲete ngo-'be,

When they came near to the house,

ɲba ätēgē ka dɔ kulu ni.

they heard them crying a shout.

(Rombeki 5)

Jöjö ndiya nda agɔ yi ni
'be Beki 'ba'bayi.

*Those Dinka used to come
to home of Beki everyday.*

(Rombeki 7)

Agɔ nyoo 'dɔmonyɔ ni pili diga-gbe'dɔngari.

They ate all food from children.

(Zende 2)

Aɲaɲi korɪ mini-Yi'bēli ni.

They began to fight with people of 'Bēli.

(Zende 9)

Mondo ndiya te anɔɔ ni di-bii te.

Those Zende did from that place.

Clauses with only the verb **ka 'be, is'**

The continuous word **ka** 'be, is' before another verb shows a continuous action. We learned about this in the lesson on continuous verbs. In (1), **ka** shows that the verb 'be' 'move' continues to happen.

(1) Yikölu **ka** 'be' mi-ndoma. *Person is moving in the grass.*

However, in some clauses, **ka** 'be, is' is the only verb. When **ka** is the only verb, it is like an equal sign. In (2), **ka** shows that **yikölu** 'person' is equal to or the same as **mänjö** 'woman'.

(2) Yikölu **ka** mänjö. *The person is a woman.*
 Yikölu = mänjö. *The person = woman.*
Subject Complement

In (2), **yikölu** is the subject because it comes before the verb **ka**. **Mänjö** comes after the verb **ka** like an object. But since **mänjö** does not receive any action, we call it a complement instead of an object. It complements or completes the meaning of the clause.⁴

The subject **yikölu** can also be plural, as in (3-4).

(3) Yikölu **ya ka** mänjö. *The people are women.*
 (4) Yikölu **ka** mänjö **ya**. *The people are women.*

In (3-4), the plural word **ya** shows the subject **yikölu** is plural. The **ya** can come after the subject **yikölu**, as in (3). It can also come after the complement **mänjö**, as in (4).⁵ It is also possible to add the demonstrative word **ndiya** after the subject as in (5).

(5) Yikölu **ndiya ka** mänjö **ya**. *The people are women.*

In all of the sentences above, the subject and complement are both nouns. However, the complement can be many other types of words. The follow are all the types of words that can be complements.⁶

Types of words that can be complements of the verb ka

	<u>Singular</u>	<u>Plural</u>	
Noun	Yikölu ka mänjö .	Yikölu ka mänjö ya .	<i>Person is/People are . . . woman/women.</i>
Obj Pron	Yikölu ka ne .	Yikölu ka mene .	<i>. . . him/them.</i>
Adjective	Yikölu ka möri .	Yikölu ka möri ya .	<i>. . . rich.</i>
Quantity	Yikölu ka bo .	Yikölu ka bonji .	<i>. . . that one/many.</i>
Number	Yikölu ka koto .	Yikölu ka mota .	<i>. . . one/three.</i>

⁴ It is not possible to have a completive/perfective prefix on **ka** as in ***Yikölu aka möri**. 'Person was rich.' When **ka** is used as a continuous word before itself, the meaning changes as in **Yikölu ka ka mänjö**. 'People passed by woman.' Existential clauses are with the verb **'dö**. This verb does not seem to be used with another verb. **'Bolo 'dö**. 'Money exists/There is money.' (*Yikölu 2*) **Le tata 'dö**. 'He dug a table to exist.'

⁵ It is not possible to have **ya** in both places such as in ***Yikölu ya ka mänjö ya**. 'People are women.'

⁶ Indefinite complements (***Yikölu ka to**. 'Person is certain') and demonstrative complements (***Yikölu ka na**. 'person is this') are not possible.

Poss Pron	Yikölu ka nine .	Yikölu ka nime . (?)	... <i>his</i> .
Stative Verb	Yikölu ka bo .	Yikölu ka bo ya <i>important</i> .
Verb	Yikölu ka mbe .	Yikölu ya ka mbe . ⁷	... <i>quarrelling</i> .
Adverb	Yikölu ka 'bonda .	Yikölu ka 'bonda ya <i>there</i> .

The subject of the verb **ka** can also be many types of words. The follow is all the types of words that can be subjects of **ka**.⁸

Types of words that can be subjects of the verb **ka**

	<u>Singular</u>	<u>Plural</u>	
Noun	Mänjō ka yikölu.	Mänjō ka yikölu ya .	<i>Woman is/women are</i>
Incp Pron	Ne ka yikölu.	Mene ka yikölu ya .	<i>He/they are</i>
Adjective	Mōri ka yikölu.	Mōri ka yikölu ya .	<i>Rich is/are . . .</i>
Indefinite	Tō ka yikölu.	Tō ka yikölu ya .	<i>Certain is/are . . .</i>
Quantity	Bo ka yikölu.	Bonji ka yikölu.	<i>One is/many are . . .</i>
Number	Kōtō ka yikölu.	Mota ka yikölu.	<i>One is/three are . . .</i>
Poss Pron	Nine ka yikölu. (?)	Nime ka yikölu ya . (?)	<i>His is/are . . .</i>
Adverb	'Bonda ka yikölu.	'Bonda ka yikölu ya .	<i>There is/are . . .</i> ... <i>a person/people.</i>

Sometimes more than one word is used as a complement or subject of **ka**, as shown below.

Incompletive Pronoun = Noun – Adjective – Possessor Pronoun

Mene ka yikölu **mōri moo**. *They are his rich people.*

Noun – Adjective – Possessor Pronoun – Reflexive = Quantity

Yikölu mōri moo, ne ka **bonji**. *His rich people were many.*

Object pronouns are used as complements of **ka**.

Object pronouns as complements

Mōri ka ma .	<i>Rich am I.</i>
Mōri ka yī .	<i>Rich are you(sg).</i>
Mōri ka ne .	<i>Rich is (s)he.</i>
Mōri ka je .	<i>Rich are we.</i>
Mōri ka ye .	<i>Rich are you(pl).</i>
Mōri ka mene .	<i>Rich are they.</i>

Incompletive subject pronouns are used as subjects of **ka**. The sentence **Ma ka mōri** 'I am rich' can be said without **ka** but with a different meaning (**Ma mōri** 'I am the richest.').

⁷ This is a continuous verb. **Ya** is not possible following the verb as in ***Yikölu ka mbe ya**. 'People are quarrelling.' However, **Yikölu ka mbe ni ya**. 'People are quarrelling.' is possible.

⁸ Demonstrative subjects (***Na ka yikölu**. 'This is a person.') and verb subjects (***Mbe ka yikölu**. 'Quarrelling is a person.') are not possible.

Incompletive subject pronouns

Ma k̄a m̄ori. *I am rich.*
Yi k̄a m̄ori. *You(sg) are rich.*
Ne k̄a m̄ori. *(S)he is rich.*
Je k̄a m̄ori. *We are rich.*
Ye k̄a m̄ori. *You(pl) are rich.*
Mene k̄a m̄ori. *They are rich.*

Incompletive subject pronouns

Ma m̄ori. *I am the richest.*
Yi m̄ori. *You(sg) are the richest.*
Ne m̄ori. *(S)he is the richest.*
Je m̄ori. *We are the richest.*
Ye m̄ori. *You(pl) are the richest.*
Mene m̄ori. *They are the richest.*

It is common to use **k̄a** before **'d̄o** 'thing' and a relative clause such as **na ḡomo t̄o** 'which a certain man'!

(6) **K̄a 'd̄o**, na ḡomo t̄o. (?) **There was a certain man.**
 = Noun – Relative Clause

This way of using **k̄a** presents new information. It is called a presentational clause. The words **k̄a 'd̄o**, **na . . .** in the sentence above shows there is a new person not known before.

Exercise 32

In the blank below each sentence, list the parts of the clause in the order found in the sentence. Put an equal sign in place of **k̄a** 'be, is'. The first two are done as an example.

(Panga 2-3)

K̄a 'd̄o,
 na ädu 'b̄o-b̄ii moḡo ni. *There was a thing
 that they wanted for place to stay.*
 = Noun – Relative Clause

(Panga 4)

Mene k̄a ȳik̄ölu teri. *They were threatening people.*
Incompletive Pronoun = Noun – Adjective

(Ḡomo 21)

A'd̄o k̄a 'd̄o, na ȳi ȳöö te, . . . *If there is the thing that you die, . . .*

(M̄ä 12)

K̄a 'd̄o,
 na ḡomo t̄o bo k̄e hu moo. *There was thing
 that a certain man opened his anus*

(Rombeki 1)

Rombeki ne k̄a d̄ohayi Yi'b̄eli po. *Rumbek was land of 'B̄eli people long ago.*

(Rombeki 8)

Beki k̄a ȳik̄ölu m̄ori. *Beki was a rich person.*

(Zende 1)

Ri moo k̄a Gbuduw̄e. *His name is Gbuduwe.*

(Zende 3)

Ne ka bila panga.

It be horn of animal.

Clauses inside of Clauses

An entire clause can be used as the object in a larger clause. In (1), the object **'do** 'thing' receives the action **a'jaa** 'found'.

Clause used as object

(1) Yikölu a'jaa **'do**. *Person found **something**.*

(2) Yikölu a'jaa [**mänö äyöö**]. *Person found [**woman had died**].*

In (2), **mänö äyöö** 'woman died' has the verb **äyöö** 'died'. So, it is a clause by itself. This clause **mänö äyöö** receives the action **a'jaa** in the larger clause **Yikölu a'jaa mänö äyöö**. So, the clause **mänö äyöö** is used as the object in (2) just as **'do** is the object in (1).

In this lesson, the brackets [] around **mänö äyöö** are used to show these words together are a clause. We only use the brackets for practice in this lesson. We don't use brackets in literacy books or Scripture.

A clause can also be used as a complement of the verb **ka** 'be, is'. In (3), the complement **gomo** 'man' completes the **ka** equal sign.

Clause used as a complement

(3) Ma ka **gomo**. *I am a **man**.*

(4) Ma ka [**yikölu bəri**]. *I am a [**person moving**].*

We know that **ma** 'I' equals **gomo** in (3). In (4), **yikölu bəri** 'person moving' has the verb **bəri** 'moving' and is a clause by itself. This clause completes the **ka** equal sign just as the complement **gomo** in (3). So, the clause **yikölu bəri** is used as a complement in the larger clause of (4).

A clause can also be used as an adjective. In (5), the adjective **kpili** 'short' tells about the noun **'do** 'message'.

Clause used as an adjective

(5) Gomo äpīī 'do **kpili**. *Man sent a **short** message.*

(6) Gomo äpīī 'do [**ka kora ngii**] *Man sent message [**that is completely empty**].*

In (6), **ka kora ngii** 'is completely empty' is a clause by itself. This clause tells about the noun **'do** just as the adjective **kpili** in (5). So, the clause **ka kora ngii** is used as an adjective in the larger clause of (6).

A clause can also be used as an adverb. In (7), the adverb **yelo** 'quickly' tells about the action **anɔɔ** 'did'.

Clause used as adverb

(7) Yikölu anɔɔ 'do ni **yelo**.

*People did something **quickly**.*

(8) Yikölu anɔɔ 'do ni [**ajɔ ne ga-mene**].

*People did something [**as it was told to them**].*

In (8), the clause **ajɔ ne ga-mene** 'he told it to them' tells about the action **anɔɔ** just as the adverb **yelo** in (7). So, the clause **ajɔ ne ga-mene** is used as an adverb in the larger clause of (8).

Exercise 33

In the sentences below, put brackets [] around clauses you find inside a larger clause. In the blank to the left, tell if the inside clause is used as an object, complement, adjective, or adverb. The first one is done as an example.

Object	<u>(Panga 4)</u> Ɔjere ndiya nda awaa [mene ka yikölu teri] ti.	<i>Those chiefs did not know they were threatening people.</i>
_____	<u>(Panga 5)</u> Mogɔ mee ni-börö ka do mee, ko kɔ piya ni-lönji mee.	<i>They remained down with their thing and came out with their law.</i>
_____	<u>(Bii 14-15)</u> Gomo na ka bii na äpiï 'do 'bo-ma ka kora ngii.	<i>This man and this dog sent message for me that is completely empty.</i>
_____	<u>(Gomo 20)</u> Anɔɔ ka 'bö lee yöö.	<i>He makes our father die.</i>
_____	<u>(Mä 2)</u> Mä moo be ka ji gbɛe ne ni-'bolo ti.	<i>Her mother did not want people marry her with money.</i>
_____	<u>(Rombeki 8)</u> Awaä ni Beki ka yikölu mæri.	<i>They knew Beki was a rich person.</i>
_____	<u>(Rombeki 17)</u> Yi gɔ löö cocona ka Makambele.	<i>People still call now that is Makambele.</i>
_____	<u>(Zende 9)</u> Mondo ndiya te anɔɔ ni di-bii te ajɔ ne ga-mene.	<i>Those Zende did with that place as it was told to them.</i>

Main Clauses and Dependent Clauses

We have learned about how words are grouped together into noun phrases and clauses. Now, we learn about connectors. Connectors join clauses and sentences. Before we talk about connectors, we first need to talk about the difference between main clauses and dependent clauses.

A main clause (independent clause) can be a sentence by itself; it does not require another clause in order to be a complete sentence. A dependent clause is not a sentence by itself; it requires or depends on another clause to complete the sentence.

In *Mä 15*, the clause is a complete sentence.

(*Mä 15*)

Main Naka gomo nda bo tɔ ni-'ja moo. *Then that man left with his wife.*

However, in *Gomo 18*, the clause needs another clause to complete it.

(*Gomo 18*)

Dependent Nate adɔo ni ɲete ngo-'be, *When they arrived near to the house,*

It needs another clause to finish it such as in the following:

(*Gomo 18*)

Dependent Nate adɔo ni ɲete ngo-'be, *When they arrived near to the house,*
Main ɲba ätägë ka dɔ kulu ni. *then they heard people crying.*

So, **Naka gomo nda bo tɔ ni-'ja moo** is a main clause because it is a complete sentence. But **Nate adɔo ni ɲete ngo-'be** is a dependent clause because it needs another clause to finish it.

In *Gomo 18* above, the dependent clause **Nate adɔo ni ɲete ngo-'be** comes before the main clause **ɲba ätägë ka dɔ kulu ni**. In *Mä 23-24* below, the dependent clause **'bowayi 'bolo tɔ, na gbëe ne, ne nda** comes after the main clause.

(*Mä 23-24*)

Main ɲö ma ti ma ni-yi ti kpe, *Daughter will not go with you again*
Dependent 'bowayi 'bolo tɔ, na gbëe ne, ne nda. *because of money for marrying her.*

Connectors (conjunctions)

Connectors (conjunctions) are words that join clauses or sentences. The connectors **ko**, **ka**, **naka**, **ɲba**, **kambeti**, and **di 'bonda** join two main clauses. The connectors **nate**, **kidi** and **ä'dö** join a dependent clause before a main clause. The connectors **'bowayi** and **bono** join a dependent clause after a main clause.

Dependent Clause Connectors Before Main Clauses	Main Clause Connectors	Dependent Clause Connectors After Main Clauses
nate <i>when</i>	ko <i>and</i>	'bowayi <i>because</i>
kidi <i>if, when</i>	ka <i>and, then</i>	bono <i>so that, in order to,</i>
kodi <i>if, when</i>	naka <i>then, so</i>	<i>so, thus</i>
ä'dö <i>if had been</i>	ŋba <i>then,</i>	
	<i>as a result</i>	
	kambeti <i>instead, but</i>	
	di 'bonda <i>from there</i>	

The relative clause connectors **na**, **bo** and **te** introduce a relative clause inside another clause.

Relative Clause Connectors Inside Main Clauses	
na	<i>who, that, which, where (identifying)</i>
bo	<i>who, that, which, where (new action or information)</i>
te	<i>who, that, which, where (known)</i>

As the **Comma Rule** (page 6) says, we put a comma (,) or period (.) before each connector. We will learn about each of the above connectors in the following sections. For each connector, we list information about how it is used. Then, there are examples of the connector in stories.

Dependent Clause Connectors Before Main Clauses

In this lesson, we learn about the dependent clause connectors **nate** 'when', **kidi** 'if, when', and **ä'dö** 'if had been'. All of these introduce a dependent clause that comes before a main clause. We put a comma (,) after the dependent clause and before the following main clause.

Connector **nate** 'when'

The connector **nate** introduces a clause that repeats information or tells what we might guess would happen. The repeated information slows down the story to show that what happens in the following main clause is important. The main clause is often introduced by **naka** 'then, so'.

In *Zende 11-12*, **nate** introduces a clause that tells what we might guess would happen.

(Zende 11-12) Introduces repeated information

Naka Jöŋö bo ŋaŋi monyoo töro *Then those Dinka started singing a song,*
mini-ri ha ndiya te. *with the names of those cows.*

Nate ha ndiya te tēgē rī mee ŋba, *When those cows heard their names,*

naka moṅaṅi mondo kpe ni. *then they began jumping a lot.*

From the previous clause **Jöṅö bo ṅaṅi monyoo törö** 'Dinka began singing song', we might guess **ha ndiya te tēgē rī mee ṅba** 'those cows heard their names'. This **nate** clause is repeated information that slows down the story to show what happens next is important. The following main clause **moṅaṅi mondo kpe ni** 'they began jumping a lot' causes the death of the Zende who are tied to the cows.

In *Gomo 8-9*, **nate** again introduces a clause that tells what we might guess would happen.

(Gomo 8-9) Introduces repeated information

Jᵒ, “Nyīi tōrō, ka tēgē 'bōra jō.” *She said, “Get up and listen for sound.”*

Nate lendo moo māa nyīi tōrō, aṅaa mee moo, ko kīi na-panga nda ne, kambeti mangirawa.	When her brother got up, he took his spear, and waited for that animal, but instead it was a lizard.
--	--

From the previous command **Nyīi tōrō!** 'Get up!' by the sister, we might guess **lendo moo māa nyīi tōrō** 'her brother got up!'. This is repeated information slows down the story to show what happens next is important—the man meets the lizard.

Connector **kidi** 'if, when'

The connector **kidi** introduces a dependent clause that first happens before the action of the following main clause happens. **Kidi** introduces a clause with new information—not repeated information. The new information can be a condition or the first sequence of two actions.

In *Panga 10*, **kidi** introduces a condition that must first happen before the second action can happen.

(Panga 10) Introduces a condition

Kidi ji nji kō ma, *If anyone looks into my eyes,*
anengo ge-je ni-ye. *that will be the end of us with you.*

The action **nji kō ma** 'person looks into my eyes' must first happen before **anengo ge-je ni-ye** 'will be end of us with you'. The second action can only happen if the first action happens.

In *Rombeki 7*, **kidi** introduces the first sequence of two actions. The first action happens before the second.

(Rombeki 7) Introduces the first sequence of two actions

Kidi adoo ni 'be, **When** they arrive home,

agɔ nyoo 'dɔmonyo ni pili diga-gbe'dɔngari. *they would eat all food of children.*

First, the action **adoo ni 'be** 'they arrived home' happens. Afterwards, the action **agɔ nyoo 'dɔmonyo** 'they ate food' happens. The two actions do not happen at the same time, but one after the other.

Connector ä'dö 'if had been'

The connector **ä'dö** introduces an action that did not happen or a statement that is not true. As a result, the action of the following main clause will not happen either. Or, the statement of the following main clause will not be true either.

In *Gɔmo 21-22*, **ä'dö** introduces the action **kä 'dɔ, na yī yöö te** 'you died'. This did not happen.

(Gɔmo 21-22) Introduces an action that did not happen

Ä'dö kä 'dɔ, na yī yöö te, *If you had died,*
tiwala ti ne lu je digobati-gi. *who would have fed us from after you?*

Because the man did not die, **tiwala ti ne lu je** 'who would have fed us' will not be true. Instead, the man is alive and he will feed his family.

In *Gɔmo 14-15*, **ä'dö** introduces the statement **kä 'dɔ, na ma kä höñi** 'I am a man'. The statement is not true.

(Gɔmo 14-15) Introduces a statement that is not true

Ä'dö kä 'dɔ, na ma kä höñi, *If I were a man,*
ñbaa ti mo cëë mangirawa na. *I could have speared this lizard.*

Because the sister is not a man, **ti mo cëë mangirawa na** 'I spear this lizard' will not happen. Instead, the sister is a woman and did not spear the lizard.

Dependent clause with verbal noun

Verbal nouns followed by a relative clause can also be used as dependent clauses.

In *Zende 4*, the verbal noun **monɔɔ** 'making' and relative clause **na anɔɔ kori** 'that make fighting' are used as a dependent clause.

(Zende 4)

Monɔɔ, na anɔɔ kori, *When they started fighting,*
kodɔ Yi'bëli di-tungu ruwa. *they chased 'Bëli' from side of river.*

A dependent clause with about the same meaning can be with the connector **nate**.

Nate Mondo nɔ kori,
 kodɔ Yi'bɛli di-tungu ruwa. *When Zende started fighting,
 they chased 'Bɛli from side of river.*

Exercise 34

In the sentences below, fill in each blank ___ with one correct 'Bɛli connector. There is no need to fill in an English connector. Do not look in the full stories in the Reading and Writing 'Bɛli. Instead, try to choose the correct 'Bɛli connector by only looking at the sentences below. The first line is done as an example. Choose from the following list of connectors:

nate *when* | **kidi** *if, when* | **ä'dö** *if had been*

(Gɔmo 8-12)

Nate lendo moo ma nyi tɔɔ,
 aŋa mee moo,
 ko kii na-panga nda ne,
 kambeti mangirawa.
 _____ alɔ ne ka 'duu ni-mee,
 naka mangirawa te,
 bo leɔ ni-mohɔ, alɔ,
 “_____ cɛɛ ma,
 'bö gi ne yöö di-'be digobati-gi,
 ka _____ mba ma,
 yi ti yöö.”

*When her brother got up,
 he took his spear,
 and waited for that animal,
 but instead it was a lizard.
 _____ he tried to spear (it),
 then that lizard,
 who began with talking, said,
 “_____ you spear me,
 your father will die at home;
 and _____ you leave me alone,
 you will die.”*

(Gɔmo 17-18)

Di-'bɔnda naka, moma ti dihɛ 'be ni,
 _____ adɔ ni ɛete ngo-'be,
 ŋba ätɛgɛ ka dɔ kulu ni.

*From there, then they came back home,
 _____ they came near the home,
 then they heard people crying.*

(Gɔmo 20-22)

Lɛmi moo jɔ ge-ne, alɔ,
 “_____ ka 'dɔ, na yi yöö te,
 tiwala ti ne lu je digobati-gi.”

*His sister told him, saying
 “_____ you died,
 who would have fed us from after you?”*

Main Clause Connectors

In this lesson, we learn about the main clause connectors **ko** 'and', **ka** 'and, then', **naka** 'then, so', **ŋba** 'then, as a result', **kambeti** 'instead, but', and **di 'bɔnda** 'from there'. All of these introduce a main clause and join it to the previous clause.

Connector **ko** 'and'

The connector **ko** introduces a clause that continues the action of the previous clause. The clause introduced by **ko** usually has the same subject as the previous clause. The connector **ko** usually does not begin a new sentence.

In *Bii 3*, the second clause **ko maa ga-ɲere** 'went to chief' continues the action of the first clause **änyii tɔɔ** 'he got up'.

(Bii 3) Continues action

Änyii tɔɔ, **ko maa ga-ɲere**. *He got up **and** went to the chief.*

Ko connects these two clauses because they are thought of together as telling one continuous action.

In both *Gomo 9* and *Mä 16*, the second clause continues the action of the first clause. In each example, the two clauses together tell one continuous action.

(Gomo 9) Continues action

Aɲaa mee moo, *He took his spear,*
ko kji na-panga nda ne. ***and** waited for that animal.*

(Mä 16) Continues action

Ŋö bo 'ja, **ko maa ga-mä** moo. *That girl ran **and** went to her mother.*

Connector **ka** 'and, then'

The connector **ka** joins two noun phrases or two clauses. When it introduces two noun phrases, we don't put a comma before **ka**. When it introduces a clause, the clause has a new action or information that does not continue from the previous clause. Often the new clause has a different subject than the previous clause. Sometimes, the new clause is contrasted with the previous clause.

In *Bii 14*, **ka** connects two noun phrases.

(Bii 14) Connecting noun phrases

Gomo na **ka** bii na äpiii 'dɔ 'bɔ-ma. *This man **and** this dog sent something for me.*

The noun phrase **gomo na** 'this man' and **bii na** 'this dog' are joined with **ka**. Both noun phrases are the subject of the verb **äpiii** 'sent'. In this example, **ka** does not join two clauses. Instead, it joins two noun phrases in the same clause. We do not put a comma before **ka** when it joins two noun phrases like this.

In *Mä 10-11*, **ka** introduces a clause with a new action.

(Mä 10-11) Introducing a new action

Ake hu moo, *He opened his anus,*
ko ti ke koto mi-hɔ, *and repeated this four times,*
ka ɲö nda 'jaa. ***and** that girl saw this.*

The clause **ka ɲö nda 'jaa** 'that girl saw' is a new step forward in the story. It does not

continue the action of the previous clause.

In *Gɔmo 11-12*, **ka** introduces two clauses that are contrasted with the previous two clauses.

(Gɔmo 11-12) Contrasting new clauses with previous clauses

Kidi c̄ēē ma,	<i>If you spear me,</i>
'bö gi ne yōö di-'be digobati-gi,	<i>your father will die after you,</i>
ka kidi mb̄a ma,	and <i>if you leave me alone,</i>
yī ti yōö.	<i>you will die.</i>

Ka compared the two new clauses with the previous two clauses and shows they are different. The two new clauses are nearly opposite of the previous two clauses.

Connector **naka** 'then, so'

The connector **naka** introduces a clause with an action or speech that is important for the rest of the story. It introduces a big step forward in the story.

In *Zende 10-11*, **naka** introduces a clause with an action important for the rest of the story.

(Zende 10-11) Introduces important action

Mo'do, na yikölu, 'do börö ko'böö,	<i>When the people were sleeping,</i>
naka Jöñö bo ñaṅi monyoo törö	then <i>those Dinka started singing a song</i>
mini-rī ha ndiya te.	<i>with the names of those cows.</i>

The action **Jöñö bo ñaṅi monyoo törö** 'Dinka sang song' causes the cows to jump and kill the Zende who are tied to the cows. The clause introduced by **naka** is a big step forward in the story.

In *Rombeki 8-9*, **naka** also introduces a clause with an action important for the rest of the story.

(Rombeki 8-9) Introduces important action

Awaa ni Beki ka yikölu m̄ari,	<i>They knew Beki was rich,</i>
naka mö'bē mee ṅö, bo löö ka Akoni böyī,	so <i>they gave a girl named Akoniboyi</i>
ga-Beki ni.	<i>to Beki.</i>

The action **mö'bē mee ṅö ga-Beki** 'gave a girl to Beki' allows the Dinka to take things from Beki so that Beki later moves away.

In *Gɔmo 10-11*, **naka** introduces a clause with a speech important for the the rest of the story.

(Gomo 10-11)

Nate alɔ ne ka 'duu ni-mee,
naka mangirawa te, bo leɗo ni-moho, alɔ,
“Kidi cɛɛ ma, 'bö gi ne yöö di-'be digobati-gi,
ka kidi mba ma, yi ti yöö.”

*When he tried to spear with spear,
then that lizard began talking, saying,
“If you spear me, your father will die,
and if you leave me, you will die.”*

This speech causes the man and his sister to kill the lizard. They later find their father has died just as the lizard said would happen.

Connector **ɲba** 'then, as a result'

The connector **ɲba** introduces a clause that shows the result or outcome of the previous clause.

In *Mä 25-26*, **ɲba** introduces the outcome **ɲö gi ne tɛ böro ni-yi** 'your daughter remains with you'.

(Mä 25-26) Introduces a result

Alee, yi ɲba, ma ke hu gi mi-konjo mi-mutä, *It is good you also open anus in place,*
ɲba ɲö gi ne tɛ böro ni-yi. *so that daughter remains with you.*

This outcome can happen as a result of the first clause **yi ɲba, ma ke hu gi mi-konjo mi-mutä** 'you also open your anus in dancing place'. The adverb **ɲba** 'also' comes in the first clause and sounds the same as the connector **ɲba** 'then' in the second clause. Try not to get these words confused⁹.

In *Mä 29*, **ɲba** introduces the outcome **nima ne diindo** 'how will mine be?'.

(Mä 29) Introduces a result

Ŋö ma, kidi nigɪ, ko dina ka yi kpili na, *My child, if yours is small like this,*
ɲba nima ne diindo? *then how will mine be?*

This outcome is a result of the first clause **kidi nigɪ, ko dina ka yi kpili na** 'if yours is small like this'.

Connector **kambeti** 'instead, but'

The connector **kambeti** introduces unexpected information or action.

In *Gomo 9*, **kambeti** introduces the unexpected information **mangirawa** 'lizard'.

(Gomo 9) Introduces unexpected information

Aɲaa mee moo, *He took his spear,*
ko kɪ na-panga nda ne, *and waited for that animal,*

⁹ The adverb **ɲba** 'also' and connector **ɲba** 'then' both have High tone.

kambeti mangirawa. *but instead it was a lizard.*

The man was waiting for **panga** 'animal', so he is not expecting to see **mangirawa**.

Connector **di-'bɔnda** 'from there'

Di-'bɔnda is a preposition **di** 'from' and adverb **'bɔnda** 'there' that are used as a connector. The connector **di-'bɔnda** introduces a new part of the story where there is a change in time, place, situation, person, or animal. Often, there are important actions or speeches that happen in this part of the story.

In *Panga 16-19*, **di-'bɔnda** introduces a new part of the story where there is a change in situation.

(Panga 16-19) Change in situation

Kagba jɔɔɔ,

“Yi wala, na ka nyoo 'dɔ di-kpatuli na?”

Di-'bɔnda, jɛtɛyi nji ko kagba,

naka kagba bo jɔɔɔ,

“'Dɔ, te mo gɔ niri te, ndawa.”

Naka molɔ mɔ piya mini-kori ga-jɛtɛyi.

Leopard said,

“Who are you, eating this rubbish?”

***From there**, hyena looked at leopard's eyes,*

then that leopard said,

“This is what I hate.”

Then he went out to fight hyena.

Until this part of the story, no one has upset **kagba** 'leopard'. **Di-'bɔnda** shows a new part of the story where **kagba** becomes angry and begins to fight.

In *Panga 20-21*, **di-'bɔnda** introduces a new part of the story where there is a change in the animals.

(Panga 20-21) Change in animals

Di-'bɔnda no, mɔrɔ tɛgɛ dari ka turɛ,

naka molɔ mɔ piya ga-kori ga-jɛtɛyi ya ni-kagba.

***From there**, lion heard noise & dust*

then fought hyena and leopard.

Before *Panga 20*, **kagba** 'leopard' was talking with **jɛtɛyi** 'hyena'. In *Panga 20-21*, **di-'bɔnda** shows a new part of the story where **mɔrɔ** 'lion' is added and begins to fight the other animals.

Exercise 35

In the sentences below, fill in each blank ____ with one correct 'Bɛli connector. There is no need to fill in an English connector. Do not look in the full stories in the Reading and Writing 'Bɛli. Instead, try to choose the correct 'Bɛli connector by only looking at the sentences below. Choose from the following list of connectors:

ko	<i>and</i>	ka	<i>and, then</i>	naka	<i>then, so</i>	nba	<i>then, as a result</i>
kambeti	<i>instead, but</i>	di-'bɔnda	<i>from there</i>				

(Gɔmo 1-9)

Gɔmo tɔ ni-lɛmɪ moo amaa ni dinyä-'böri
laki 'bɔ-panga,
_____ maa gɔ ni kpa-kara.
_____ gɔmo nda jɔ ga-lɛmi moo,
_____ 'dɔ,
bonɔ ne maa yi ni-mini,
_____ ne yɛ.
_____, aɔ 'bi,
lɛmɪ moo jɔ ge-ne, aɔ,
“'Dɔ, na ka 'bɛ mi-ndoma,
_____ ne ka yi ro-lee.”
Lendo moo te ka dɔ'bi nduwɛ,
_____ lɛmɪ moo te,
bo maa dɔ kpa-hɔlɔ moo,
_____ jɔlɔ, “Panga, na ka yi.”
Nate lendo moo maa nyɪ tɔrɔ,
aɲaa mee moo,
_____ kji na-panga nda ne,
_____ mangirawa.

*Certain man with sister went to bush
to hunt for animals,
_____ they went to sit at river side.
_____ that man said to his sister,
_____ asked
so that she went and brought water
_____ he drank.
_____, he fell asleep,
his sister told him, saying,
“There is thing moving in grass
_____ coming to us.”
Her brother continued to sleep,
_____ his sister
beat him on buttock,
_____ said, “An animal is coming.”
When her brother got up,
he took his spear,
_____ waited for that animal,
_____ it was a lizard.*

(Gɔmo 13-18)

_____, lɛmɪ moo te,
bo hɛ mee te piya di-ji moo,
“'Dɔ, na ka lowa na, nyɛ kpe,
ä'dö ka 'dɔ, na ma ka hɔŋi,
ɲbaa ti mo cɛɛ mangirawa na.”
_____ lendo moo,
bo hɛ mee te piya di-ji moo,
kana ka momaa cɛɛ moo mangirawa te.
_____, momaa ti dihɛ 'be ni,
nate adɔ ni ɲete ngo-'be,
_____ ätɛgɛ ka dɔ kulu ni.

_____, his sister
who took spear out of his hand, (said),
“To be a woman is so bad;
If I had been a man,
I could have speared this lizard.”
_____ her brother,
who took spear out of her hand,
then went spearing that lizard.
_____, they came back home,
when they arrived near to the house,
_____ they heard crying and wailing.

Dependent Clause Connectors After Main Clauses

In this lesson, we learn about the connectors **bonɔ** 'so that, in order to, so, thus' and **'bowayi** 'because'. Both of these introduce a dependent clause that comes after a main clause.

Connector **bonɔ** 'so that, in order to, so, thus'

The connector **bonɔ** introduces a clause that tells the purpose of the main clause before it. It tells why the previous clause happens.

In *Gomo 3-4*, **bono** introduces the clause **ne māa yi ni-mini** 'she went brought water'.

(Gomo 3-4) Introduces the purpose

Ka gomo nda j̄ ga-lēmi moo, *That man told his sister*
ka 'd̄,
bono ne māa yi ni-mini, *so that she went and brought water,*
ka ne ye. *and he drank.*

The **bono** clause tells the purpose of **gomo nda j̄ ga-lēmi moo ka 'd̄** 'man told his sister and asked'. It answers the question “Why did the man command his sister?”

In *Rombeki 10-11*, **bono** introduces the clause **ka 'd̄, na 'be Beki ne 'd̄o ka 'd̄o mee** 'everything belonging to Beki would be theirs'.

(Rombeki 10-11) Introduces the purpose

Naka mö'b̄ē mee n̄o, bo l̄öo ka Akoni böyi, *Then they gave girl called Akonboyi*
ga-Beki ni, *to Beki*
bono ka 'd̄, na 'be Beki, *so that everything belonging to Beki*
ne 'd̄o ka 'd̄o mee, *would be theirs,*

The **bono** clause tells the purpose of **mö'b̄ē mee n̄o ga-Beki ni** 'they gave their girl to Beki'. It answers the question “Why did they give their girl to Beki?”

The connector **bono** 'so that' should not be confused with a relative clause beginning with **bo n̄o** 'that did'. In *Luke Introduction*, there is the relative clause **bo n̄o 'd̄o bonyē** 'that do bad things'.

(Luke Introduction) Relative clause beginning with bo n̄o 'that do'

Yēcu yi ne ga-mom̄ōo yikölu, *Jesus came to save all people,*
bo n̄o 'd̄o bonyē, di-kpa pa'do pili. *that do bad things, from the mouth of fire.*

This relative clause begins with **bo n̄o** 'that do'. The relative clause **bo n̄o 'd̄o bonyē** tells about the noun **yikölu** 'people' before it. It does not tell the purpose of the clause before it. It does not tell why **Yēcu yi ne ga-mom̄ōo yikölu** 'Jesus came to save people'. So, we cannot have the connector **bono** 'so that' in this sentence instead of **bo n̄o** 'that did'.

Connector 'b̄wayi 'because'

The connector **'b̄wayi** introduces a clause that tells the reason for the main clause before it.

In *Rombeki 10-11*, **'b̄wayi** introduces the clause **Beki n̄aa n̄o mee** 'he took their daughter'.

(Rombeki 10-11) Introduces the reason

Naka mö'bĕ mee ȳö, bo löö ka Akoni böyi, *Then they gave girl called Akonboyi to Beki*
ga-Beki ni,
bono ka 'dö, na 'be Beki, *so that everything belonging to Beki would be theirs,*
ne 'dö ka 'dö mee, *because he took their daughter.*
'bōwayi Beki ȳaa ȳö mee.

The **'bōwayi** clause tells the reason of **ka 'dö, na 'be Beki ne 'dö ka 'dö mee** 'everything belonging to Beki would be theirs'. Beki took their daughter, and this is the reason why everything belonging to Beki would belong to the Dinkas.

In *Mä 23-24*, **'bōwayi** introduces the clause **'bolo tō, na gbĕe ne, ne ndā** 'the money for marrying her'.

(Mä 23-24) Introduces the reason

ȳö ma ti maa ni-yi ti kpe, *My daughter will not go with you again*
'bōwayi 'bolo tō, na gbĕe ne, ne ndā. *because of the money for marrying her.*

The **'bōwayi** clause tells the reason of **ȳö ma ti maa ni-yi ti kpe** 'my daughter will not go with you again'. The man did not pay the dowry, and this is the reason why the daughter will not go back to the man.

Exercise 36

In the sentences below, fill in each blank ____ with one correct 'Bĕli connector. Choose from the following list of connectors:

bono *so that, in order to, so, thus* | **'bōwayi** *because* |

(Rombeki 10-11)

Naka mö'bĕ mee ȳö, bo löö ka Akoni böyi, *Then they gave girl called Akonboyi to Beki*
ga-Beki ni,
_____ ka 'dö, na 'be Beki, *so that everything belonging to Beki would be theirs,*
ne 'dö ka 'dö mee, *because he took their daughter.*
_____ Beki ȳaa ȳö mee.

Relative Clause Connectors

In this lesson, we learn about the relative clause connectors **na** 'who, that, which, where (identifying)', **bo** 'who, that, which, where (new action or information)', and **te** who, that, which, where (known)'. All of these introduce a relative clause inside a main clause and tell about a noun or pronoun coming before the clause.

Connector **na** 'who, that, which, where (identifying)'

The connector **na** introduces a clause that helps identify a noun or pronoun coming before the clause. It limits the choices that the noun or pronoun could be.

In *Rombeki 20-21*, **na** introduces a clause that identifies the noun **bii** 'place'.

(Rombeki 20-21) Identifies a noun

Bii, **na** dōhayi na k̄ Rombeki, *The place, **that** this land be called Rumbek,*
t̄ne ga-Jōṅṅ no ne ndawa. *remains to the Dinka.*

The clause **na dōhayi na k̄ Rombeki** 'that this land be called Rumbek' limits what **bii** might be. It shows **bii** is the land called Rumbek and not another place called another name.

In *Mā 21*, **na** introduces a clause that identifies the pronoun **ne** 'her'.

(Mā 21) Identifies a pronoun

Yi dō ne, **na** a'j̄a ko yi 'bōna ni. *You beat her, **who** ran and came here.*

The clause **na a'j̄a ko yi 'bōna ni** 'who ran and came here' limits who **ne** might be. It shows **ne** is the person who ran away from her husband and came to her mother. It is not another person who did other things.

Connector **bo** 'who, that, which, where (new action or information)'

The connector **bo** introduces a clause that gives a new action or new information about a noun or pronoun coming before the clause. Often the action or information is important for the rest of the story.

In *Panga 22-23*, **bo** introduces a clause that gives a new action for the noun **yii** 'snake'.

(Panga 22-23) Introduces new action

Kana k̄a mom̄a t̄u mee ro-yii, *Then they went and stepped on a snake,*
na k̄a yii, *that was the snake,*
bo ḡaga mene pili, ***that** bit all of them,*
ka ne ne m̄ṅṅ. *and only he remained alive.*

The clause **bo ḡaga mene pili** 'that bit all of them' tells the important new action of the snake. As a result, all the animals die and only the snake remains.

In *Zende 1*, **bo** introduces a clause that gives new information about **yikōlu** 'people'.

(Zende 1) Introduces new information

Mondo k̄a yikōlu, **bo** mb̄e. *Zende are people **who** are brave.*

The clause **bo mbe** 'who are brave' tells important new information. It is important to understand that the Zende are brave because the story is about the Zende fighting the Beli.

Connector **te** 'who, that, which, where (known)'

The connector **te** introduces a clause that reminds hearers of a noun or pronoun already known. It is usually a noun or pronoun mentioned earlier in the story.

In *Panga 9*, we first learn that the **kagba** 'leopard' does not want anyone to look into his eyes.

(Panga 9)

Kagba jɔɔɔ, *Leopard said,*
“Mo be monji ko ma ti. *“I don’t want anyone to look into my eyes.”*”

Later in *Panga 17-18*, the connector **te** introduces a clause to remind us that leopard does not want anyone to look into his eyes.

(Panga 17-18)

Di-'bonda, jëtëyi nji ko kagba, *From there, hyena looked into leopards eyes,*
naka kagba bo jɔɔɔ, *then that leopard said,*
“Do, **te** mo go njiri te, ndawa.” *“The thing **that** I hate, this is it.”*”

The **te** introduces the clause **te mo go njiri te** 'that I hate'. This describes '**do** 'thing' which is anyone looking into his eyes. The **te** shows the hearers this is something they should remember from earlier in the story.

Relative clauses describing subjects or objects

All relative clauses describe or talk about a noun that comes before the clause. This noun that comes before the cause can also be a subject or object in the relative clause. When the noun is an object, an object pronoun or demonstrative is used instead of the object noun in the relative clause.

In *Gomo 5*, the relative clause **na ka 'be mi-ndoma** 'that is moving in grass' describes the noun '**do** 'thing'.

(Gomo 5) Noun is subject in relative clause

'Do, na ka 'be mi-ndoma. *There is **something** that is moving in the grass.*

This noun '**do** is the subject doing the action **ka 'be** 'moving' in the relative clause.

In *Mã 1*, the relative clause **na mã moo lu ne** 'that her mother fed' describes the noun **ñö**

'girl'.

(Mä 1) Noun is object in relative clause; object pronoun

Po kende **ŋö** tɔ, na mä moo lu **ne**. *There was certain **girl** that her mother fed.*

This noun **ŋö** is the object receiving the action **lu** 'fed' in the relative clause. The object pronoun **ne** 'her' is used instead of **ŋö** in the relative clause.

In *Panga 18*, the relative clause **te mo gɔ ŋiri te** 'that I hate' describes the noun **'do** 'thing'.

(Panga 18) Noun is object in relative clause; demonstrative

'Do, te mo gɔ ŋiri **te**, ndawa. *The **thing** that I hate, this is it.*

This noun **'do** is the object receiving the action **gɔ ŋiri** 'remain hate' in the relative clause. The demonstrative **te** 'that' is used instead of **'do** in the relative clause.

Exercise 37

In the sentences below, fill in each blank ___ with one correct 'Bēli connector. Choose from the following list of connectors:

na who, that, which (identifying)		bo who, that, which (new action or information)
te who, that, which (known)		

(Gomo 10-16)

Nate alɔ ne kə 'du ni-mee,
naka mangirawa te,
___ leɔ ni-mohɔ, alɔ,
“Kidi cēē ma,
'bö gi ne yōö di-'be digobati-gi,
ka kidi mbə ma,
yī ti yōö.”

Di-'bonda naka, lēmī moo te,
___ hē mee te piya di-jī moo,
“'Do, ___ kə lowa na, nyē kpe,
ä'dö kə 'do, ___ ma kə hōñjī,
ŋbaa ti mo cēē mangirawa na.”

Naka lendo moo,
___ hē mee te piya di-jī moo,
kana kə momə cēē moo mangirawa te.

(Gomo 19-22)

Lendo moo te jɔ ga-lēmī moo, alɔ,
“Mangirawa, ___ je dö te,
___ anɔ kə 'bö lee yōö, waa.”

*When he tried to spear (it),
then that lizard,
___ began with talking, said,
“If you spear me,
your father will die at home;
and if you leave me alone,
you will die.”*

*From there then, his sister
___ took spear out of his hand, (said),
“Thing ___ be woman is so bad;
If be thing ___ I be a man,
I could have speared this lizard.”*

*Then her brother,
___ took spear out of her hand,
then went spearing that lizard.*

*That her brother said to her, saying,
“The lizard ___ we killed
___ made our father die, we know (it).”*

Lēmī moo jə ge-ne, alə,
“Ä'dö ka 'dö, ___ yī yöö te,
tiwala ti ne lü je digobati-gi.”

*His sister told him, saying,
“If be thing ___ you had died,
who would have fed us after you?”*

Question Words (Interrogatives)

Question words are used to ask questions. They take the place of unknown nouns, adjectives, adverbs, or clauses. First we learn about each question word with examples. Then there is a list of the question words at the end of the lesson.

Question word **ala** 'who, whom, which'

Sentence (1) is a statement. Sentences (2) and (3) are questions.

- | | |
|-----------------------------------|-----------------------------|
| (1) <u>Yikölu dö gbeti.</u> | <i>Person beat a child.</i> |
| (2) Ala ködö gbeti? | <i>Who beat a child?</i> |
| (3) <u>Yikölu dö ala</u> ? | <i>Person beat whom?</i> |

In (1), the subject is **yikölu** 'person'. The question in (2) asks about the subject in (1). The question word **ala** 'who' is used instead of the subject noun yikölu in (1). The dependent verb ködö 'beating' with the prefix **kö-** is used instead of the incomplete verb dö 'beat'.

In (1), the object is **gbeti** 'child'. The question in (3) asks about the object in (1). The question word **ala** is used instead of the object noun gbeti in (1).

In (4-5), there are words to describe the subject noun **yikölu**.

- | | |
|---|--------------------------------------|
| (4) <u>Yikölu mōri dö gbeti.</u> | <i>The rich person beat a child.</i> |
| (5) <u>Yikölu ka ala ködö gbeti?</u> | <i>Which person beat a child?</i> |

The clause with question word **ka ala** 'be whom' is used instead of the adjective mōri to describe **yikölu**.

In (6-9), there are prepositions.

- | | |
|--------------------------------------|-------------------------------|
| (6) <u>Yikölu 'bē ga-lowa.</u> | <i>Person gave to woman.</i> |
| (7) <u>Yikölu 'bē ga-ala?</u> | <i>Person gave to whom?</i> |
| (8) <u>Yikölu bē 'bō-lowa.</u> | <i>Person gave for woman.</i> |
| (9) <u>Yikölu bē 'bō-ala?</u> | <i>Person gave for whom?</i> |

The question word **ala** is used instead of the noun lowa 'woman' following the prepositions **ga-** 'to' and **'bō-** 'for'.

Plural question word ndiya

In (10-12), the subject and object are plural.

- (10) Yikölu dö mänö ya. *People beat women.*
(11) **Ala** ködö mänö **ndiya**. *Who beat women?*
(12) Yikölu dö **ala** **ndiya**? (?) *People beat whom?*

The question word **ala** 'who' is used instead of the plural subject noun **yikölu** 'people' and the plural object noun **mänö** 'women'. The plural question word **ndiya** is used instead of **ya** at the end of questions with plural subjects or objects. When asking about a plural subject, the dependent verb **ködö** 'beating' with the prefix **kö-** is used instead of the incomplete verb **dö** 'beat'.

Question word wayi 'what'

In (13-14), there is a non-human object.

- (13) Yikölu dö da. *Person beat meat.*
(14) Yikölu dö **wayi**? *Person beat what?*

The question word **wayi** 'what' is used instead of the non-human object noun **da** 'meat'.

Question word 'bala 'where', kola 'when', diindo 'how'

In (15-20), there are words that tell about the action.

- (15) Yikölu dö gbeti 'bonda. *Person beat a child there.*
(16) Yikölu dö gbeti **'bala**? *Person beat a child where?*

The question word **'bala** 'where' is used instead of the place adverb **'bonda** 'there'.

- (17) Yikölu dö gbeti po kende. *Person beat a child in the past.*
(18) Yikölu dö gbeti **kola**? *Person beat a child when?*

The question word **kola** 'when' is used instead of the time adverbs **po kende** 'in past'.

- (19) Yikölu dö gbeti kpe. *Person beat a child completely.*
(20) Yikölu dö gbeti **diindo**? *Person beat a child how?*

The question word **diindo** 'how' is used instead of the adverb **kpe** 'completely'.

Question word bono 'why', 'bowayi 'for what reason'

In (21-24), there are clauses that give the purpose or reason for the action.

- (21) Yikölu dö gbeti
bono ka ne mbaa 'bogo 'böri.
 (22) Yikölu dö gbeti **bono**?

Person beat a child so that he stops stealing (squeeze theft from the bush).
*Person beat a child, **why**?*

The question word **bono** 'why' is used instead of the purpose clause **bono ka ne mbaa 'bogo 'böri** 'so that he stops stealing'.

- (23) Yikölu dö gbeti 'böwayi 'bogo.
 (24) Yikölu dö gbeti **'böwayi**?

Person beat a child because of stealing.
*Person beat a child, **for what reason**?*

The question word **'böwayi** 'for what reason' is used instead of the reason clause **'böwayi 'bogo** 'because of stealing'.

Yes-No questions

In (26), the question can have the answer 'yes' or 'no'.

- [- - - - - \]
 (25) Yikölu dö gbeti.
 [- - - - - \]
 (26) Yikölu dö gbeti?

Person beat a child.

Did the person beat a child?

The only difference between the statement in (25) and the question in (26) is the tone on **yikölu**. In writing, the question mark ? shows the difference.

In (27-28), there is a plural subject.

- [- - - - - \]
 (27) Yikölu dö mänö ya.
 [- - - - - \]
 (28) Yikölu dö mänö **ndiya**?

People beat women.

Did the people beat women?

The plural question word **ndiya** is used instead of the plural word **ya** at the end of questions with plural subjects or objects.

The questions words are listed below by themselves.

Question Words

- ala** *who, whom, which*
ndiya *(question with plural subject or object)*
wayi *what*
'bala *where*
diindo *how*
kola *when*
bono *why*
'böwayi *for what reason*

Exercise 38

In the following lines, underline all question words. In the blank ___ to the left, write what the question word replaces. The answer could be noun, adjective, adverb, or clause.

_____	(Panga 16) Yi wala, na ka nyoo 'do di-kpatuli na?	<i>Who are you eating things from this rubbish?</i>
_____	(Bii 2) Wayi ni-na, jëtëyi ka nyoo kö ma pili 'böra?	<i>Why is it that hyena is eating all my descendents?</i>
_____	(Bii 10) Ala köpïi 'do 'bö ma?	<i>Who sent me a message?</i>
_____	(Gomo 21-22) A'dö ka 'do, na yi yöö te, tiwala ti ne lü je digobati-gi?	<i>If you die, who will care for us after you are gone?</i>
_____	(Mä 20) 'Ja ma yi 'böna diindo?	<i>How did my wife come here?</i>
_____	(Mä 29) Ŋö ma, kidi nigi, ko dina ka yi kpili na, ŋba nima ne diindo?	<i>My daughter, if yours like this and you are still young, how is mine?</i>

Focus

Sometimes nouns begin a sentence and are followed by a relative clause. When this happens, the noun is in focus and is the most important word in the sentence.

In *Gomo 7*, the noun **panga** 'animal' comes first in the sentence and is followed by the relative clause **na ka yi** 'that is coming'.

(Gomo 7) <u>Subject focus</u>	Panga , na ka yi. <i>There is an animal that is coming.</i>	<u>No focus</u> Panga to ka yi. <i>A certain animal is coming.</i>
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There are two ways of saying the sentence that means about the same thing. In the sentence **panga, na ka yi** the word **panga** is in focus and the most important word in the sentence. In the sentence **panga to ka yi** there is no one word in focus. In both sentences, **panga** is the subject doing the action **ka yi** 'coming'.

In *Gomo 19*, the noun **mangirawa** 'lizard' is in focus because it comes first in the sentence and is followed by the relative clause **te je dö te** 'that we killed'.

(Gomo 19) Object focus	No focus
Mangirawa , te je dö te.	Je dö mangirawa te.
<i>This is the lizard that we killed.</i>	<i>We killed that lizard.</i>

The same sentence with about the same meaning can be said in two different ways—one with focus and one without. In both sentences **mangirawa**, is the object receiving the action **dö** 'kill'.

There can be a stronger focus by putting the verb **ndawa** 'this is it' at the end of the sentence.

In *Panga 18*, the noun '**dö** 'thing' comes before the relative clause **te mo gə ɲiri te** 'that I hate' and the verb **ndawa**.

(Panga 18) Strong object focus	No focus
'Dö , te mo gə ɲiri te, ndawa.	Mo gə ɲiri 'dö te.
<i>The thing that I hate, this is it.</i>	<i>I hate this thing.</i>

In *Panga 18*, '**dö** has strong focus. In both sentences, '**dö** is the object receiving the action **gə ɲiri** 'remain hate'.

In *Panga 24*, the noun **kurukudu** 'end' comes before the verb **ndawa**.

(Panga 24) Strong subject focus	No focus
Kurukudu komo ma ndawa.	<i>Komo ma nengo 'bɔna.</i>
<i>End of my story, this is it.</i>	<i>My story ends here.</i>

In *Panga 24*, **kurukudu** has strong focus and is a subject.

Exercise 39

In the sentences below, underline nouns with focus. Do not underline any words without focus.

(Gomo 5)
'Dö, na kə 'bɛ mi-ndoma,
ka ne kə yɪ ro-lee. *There is something that is moving in the grass and it is coming to us.*

(Gomo 14)
'Dö, na kə lowa na, nyɛ kpe. *To be a woman is so bad.*

(Rombeki 20-21)
Ko'dɪ mi kada na 'jɛna,
bii, na dɔhayi na kə Rombeki,
tɛne ga-Jöñö no ne ndawa. *Until today, the place that is called Rumbek, remains to the Dinkas, that is how it is.*

(Zende 16)

Bii, na ji dari kɔ-Mondo neno,
ne nda diya waa.

*This is place where people defeated Zende,
it is like this.*

(Zende 17)

'Dɔ, bo nɔngo 'ba'ba
Yi'bēli ka Mondo, ndawa.

*The thing that happened between
'Bēli and Zende, it was like this.*

Glossary

The following important words are from the *Reading and Writing 'Bēli Book 2*.

Word	Example	Definition
syllable	ko lo ro in koloro 'neck'	The parts of a word that can be divided according to beats.
consonant	m ŋ in mänjō 'woman'	Letter sounds that begin syllables; a consonant cannot be a syllable by itself.
vowel	ä ö in mänjō 'woman'	Letter sounds that end a syllable; a vowel can be a syllable by itself.
heavy vowel	ä in mbä 'wine'	Vowel letters /ä, ē, ī, ö/ with dots (/u/ is also heavy).
light vowel	a in mba 'breast'	Vowel letters /a, e, i, o/ without dots.
noun	mɔrɔ 'lion', dari 'noise'	A person, animal, place, thing, or idea.
verb	atɔ 'left', maa 'went'	An action, motion, change, state, or equal sign between words.
tone (pitch)	[̄ ˋ] H,L	How high or low a syllable sounds, or the rising or falling sound of a syllable.
rising tone	bii [̄] MH 'place'	The rising sound in a syllable.
falling tone	bii [ˋ] HL 'dog'	The falling sound in a syllable.
level tone	bī [˘] L 'hair'	Tone of a syllable that is High, Mid, or Low, but not rising or falling.
long (doubled) vowel	ii in bii 'place'	Two vowel letters used for rising or falling tone.
short (single) vowel	i in bī 'hair'	One vowel letter used for level tone.
adverb	börö yelo in Ye kɔ dɔ ma börö yelo. 'You cover my head down quickly.'	A word that tells how an action happens.
pronoun	a- on alɔ in Naka ngo bii, bo lɛdɔ ni- monjonjo, alɔ, . . .	A word or prefix used instead of a noun.

	<i>'Then the dog, who started shivering, he says, . . . !'</i>	
subject completeive pronoun	mo in Kidi mo 'jaa 'do, ma ka mbe. <i>'If I find something, I will fight.'</i>	A pronoun doing an action that has finished.
subject incompleteive pronoun	ma in Kidi mo 'jaa 'do, ma ka mbe. <i>'If I find something, I will fight.'</i>	A pronoun doing an action that has <i>not</i> finished.
object pronoun	ma in Yikölu nji ma. <i>'People saw me.'</i>	A pronoun that receives the action.
possessor pronoun	ma in Yikölu nji ko ma. <i>'People saw my eyes.'</i>	A pronoun that owns or possesses something.
prefix	a- in Ale go. <i>'He dug a hole.'</i>	The letters added to the beginnings of words.
root	le in Ne ka le go. <i>'He digs a hole.'</i>	The original part of a word, or a word without any prefix.
preposition	na- in Ama na-yikölu. <i>'He goes before the person.'</i>	A word that introduces nouns and tells about an action.
demonstrative	na in Yikölu na ka yi. <i>'This person is coming.'</i>	A word that points to or shows a noun; always follows the noun.
relative clause	na mbe in Yikölu, na mbe, ka yi. <i>'Person who is brave is coming.'</i>	A group of words with a verb that describes a noun.
relative clause connector	na in Yikölu, na mbe, ka yi. <i>'Person who is brave is coming.'</i>	A word that introduces a relative clause.
connector	ka in Ka mo go 'be 'bo-kilijba. <i>'And looking for a bone.'</i>	A word that introduces a group of words with a verb.

The following important words are discussed in the *'Bëli Grammar Book*.

singular noun	ha 'cow'	One of the noun.
plural noun	ha ya 'cows'	More than one of the noun. Usually has the plural word ya .
subject	yikölu in Yikölu a'jaa mänö . 'Person found woman.'	A noun or pronoun that does the action.
object	mänö in Yikölu a'jaa mänö . 'Person found woman.'	A noun or pronoun that receives the action.
possessor	mänö in cējē mänö 'honey of woman'	A noun or pronoun that owns a noun or is closely related to the noun. Follows the noun.
number	yo in yikölu yo 'two people'	A word that tells how many nouns there are or how many times the action happens. Follows the noun.
quantity	bonji in yikölu bonji 'many people'	A word that tells the amount or approximate number of a noun. Follows the noun.
adjective	məri in yikölu məri 'rich person'	A word that tells the kind of noun or tell a characteristic (quality) about it. Follows the noun.
indefinite adjective	tə in yikölu tə 'certain person'	A word that tells that a noun has not yet been mentioned. Follows the noun.
prepositional phrase	na-yikölu məri tə 'before a certain rich person'	The preposition and all the words introduced by the preposition. Can be just the preposition and following noun.
possessive pronoun	nima in Yikölu nji nima . 'Person saw mine.'	A word used instead of a possessed noun.
reflexive	ngo in Yi jə ga-ngo gi . 'You said to yourself.' ne in Ka ne ne mə . 'And he alone was alive.'	When the word ngo shows that the object is the same as the subject. A repeated subject or object shown to be important by repeating it with a pronoun.
noun modifier	kpili moo bo in ha kpili moo bo 'his one small cow'	Any word or clause that describes a noun.
noun phrase	ha moo bonji ndiya na 'these his many cows'	A noun with all its modifiers.
verb form	ka le 'digging' ale 'he dug'	Different ways of making and using verbs such as with a word or prefix before the verb to use as continuing or completed action.

command verb	nyii tēgē in Nyii tōrō, ka tēgē 'bōra jō. <i>'Get up and listen for a sound!'</i>	A verb form with a verb root used to order or command others to do something.
incompletive verb	gō jōolo in Bii gō jōolo . . . <i>'Dog remained and said.'</i>	A verb form with a verb root used for actions happening over time. It is like we are watching the action happen in a film.
continuous verb	ka 'be in 'Dō, na ka 'be mi-ndoma. <i>'There is something moving in the grass.'</i>	A verb form with ka used for actions that are ongoing or continue for some time.
completive verb	äyöö in Yikölu te, bo pii 'dō 'bō-gi te no, äyöö. <i>'That person who sent message for you died.'</i>	A verb form often with the prefix a- used for actions that are finished and do not continue. The action is thought of as a single unit.
future verb	ti mbe in Ma ti mbe. <i>'I will surely fight.'</i>	A verb form with ti used for actions that will or may happen after the time of speaking.
verbal noun	mogō in Ädu 'bō-bii mogō ni. <i>'They want a place of staying.'</i>	A verb form with the prefix mo- used as a noun.
derived word	mö'bē 'giving' (vn) from 'bē 'give' (n)	A word that comes from another word with different meaning or is a different word type (part of speech).
dependent verb	kori in Mōrō äryu kori dō-ra. <i>'Lion roared for fighting.'</i>	A verb form with the prefix ko- that can begin dependent clauses that give the purpose, reason, or result of other verbs in the sentence.
repetitive verb	gaga in Yii, bo gaga mene pili. <i>'Snake bit them all.'</i>	A verb form with a doubled root used for actions that happen to more than one object or that happen more than once.
passive verb	hehengo 'are broken' in Ŋbala ya hehengo. <i>'Arms are broken.'</i>	A verb that requires the object (receiver) to come before the verb; ngo 'body' is attached to the end of passive verbs.
reflexive verb	yōngo moo 'shows himself' in Malayika yōngo moo. <i>'Angel shows himself.'</i>	A special kind of passive verb where the object is also the subject.
derived noun	dōdili 'spirit' from dīli 'shadow'; madaa 'descendent' from daa 'grandparent'; Yi'bēli 'Bēli person' from	Two or more words joined together to become a noun; has a different meaning than either of the two words joined together; dō 'head', mā 'mother' or the prefix yi- 'person' comes at the beginning.

	'Bēli 'Beli language'	
derived adjective	bono 'fat' from no 'do'; bole 'good' from lee 'be good'	A relative clause that has become an adjective. The derived adjective has a different meaning than the verb in the relative clause used by itself; or, the derived adjective is a relative clause that is used so often, it is thought of as a single word; bo 'who, that, which' comes at the beginning.
clause	Yikölu amaa 'jēnā gamāñö. 'Person went to the woman today.'	A group of words with a verb.
complement	māñö in Yikölu ka māñö. 'Person is a woman.'	A word used to complete the equal sign of the verb ka 'be, is'.
presentational clause	Ka 'do, na gōmo tō. 'There was certain man.'	A clause beginning with ka 'do , and a relative clause beginning with na that gives new information.
dependent clause	Nate adoo ni nete ngo-'be, 'When they arrived near to the house,'	A clause that is not a sentence by itself; it requires or depends on another clause to complete the sentence.
main clause	Ŋba ätēgē ka do kulu ni. 'Then they heard crying and wailing.'	A clause that can be a sentence by itself; it does not require another clause in order to be a complete sentence.
condition	Kidi ji nji ko ma in Kidi ji nji ko ma, anengo ge-je ni-ye. 'If anyone looks into my eyes, will be end of you.'	An action that must first happen before a second action can happen.
sequence	Kidi adoo ni 'be, ago nyoo 'domonyo ni pili diga-gbe'dongari. 'When they arrived home, they eat all food of children.'	Two actions that happen one after the other.
question word	ala in Ala ködö gbeti? 'Who beat a child?'	A word used to ask a question. It takes the place of an unknown noun, adjective, adverb or clause.
noun focus	panga in Panga, na ka yi. 'There is an animal that is coming.'	A noun at the beginning of a sentence followed by a relative clause to show it is the most important word in the sentence.

Answers to Exercises

Exercise 1

(Gomo 1-9)

Gomo to ni-lëmi moo amaa ni dinyä-'böri
laki 'bö-panga,
ko maa gɔ ni kpa-kara.
Ka gomo nda jɔ ga-lëmi moo,
ka 'dɔ, bonɔ ne maa yi ni-mini,
ka ne ye.
Di-'bonda, aco 'bi,
lëmi moo jɔ ge-ne, alɔ,
“Dɔ, na ka 'be mi-ndoma,
ka ne ka yi ro-lee.”

*Certain man with sister went to bush
to hunt for animals,
and they went to sit at river side.
And that man said to his sister,
and asked so that she brought water
and he drank.
From there, he fell asleep,
his sister told him, saying,
“There is thing moving in grass
and coming to us.”*

Exercise 2

(Panga 3)

Ñere maa 'bë bii ga-mene.

*The **chief** went and gave **a place** to them.*

(Panga 5-6)

Naka mogɔ mee ni böro ka do mee,
ko kɔ piya ni-lönj mee.

*Then they came out with a **law**
that could govern them (their **head**).*

(Panga 21)

Naka molɔ mɔ piya ga-kori
ga-jëtëyi (ya)ni-kagba.

*Then he also went out fighting
hyenas and **leopard**.*

(Bii 4)

Ye gbeti ñere (ya)ye pii 'do 'bö-jëtëyi.

*You **sons of chiefs**, send **message** for **hyena**.*

(Bii 11)

Ñere (ya)jɔɔɔ, “Bii.”

*The **chiefs** said, “**Dog**.”*

(Mä 5)

Yikölu bonji agɔ yi ni-'bolo
ga-mänj nda.

*Many **people** used to come with **money**
for that **woman**.*

(Mä 8)

Ñö nda nba amaa mi-konjo liyötä.

*That daughter also went to **dancing place**.*

(Zende 6)

Ko 'dī dohayi Jönö (ya).

*And they reached the **land of Dinkas**.*

(Zende 8)

Kidi ye ka lɔ'bi böro mini-ndori (ya).

*If you will sleep down in the **nights**, . .*

Exercise 3

(Panga 3)

Ñere maa 'bë (bii) ga-mene.

*The **chief** went and gave **a place** to them.*

(Panga 21)

Naka molɔ mɔ piya ga-kori
ga-jëtëyi ya ni-kagba.

*Then he also went out fighting
hyena and leopard.*

(Bii 4)

Ye gbeti ṅere ya, ye pii 'do 'bɔ-jētēyi.

You sons of chiefs, send message for hyena.

(Mä 5)

Yikölu bonji agɔ yi ni-'bolo
ga-māñö nda.

Many people used to come with money
for that woman.

(Mä 8)

Ṃö nda ṅba amaa mi-konjo liyötä.

That daughter also went to dancing place.

(Zende 6)

Ko 'dī (dohay) Jönjö ya.

And they reached the land of Dinkas.

Exercise 4

(Panga 17)

Di-'bɔnda, jētēyi nji ko kagba.

From there, hyena looked at eye of leopard.

(Panga 24)

Kurukudu komo ma ndawa.

The end of my story, that is it.

(Bii 4)

Ye gbeti nere ya, ye pii 'do 'bɔ-jētēyi.

You sons of chiefs, send message for hyena.

(Bii 5)

Ka 'ba dokö lee ni dörī ra?

Why do they lose our descendents?

(Bii 7)

Naka ngo bii, bo ledɔ ni-monjonjo.

Then body of dog began with shivering.

(Bii 11-12)

Ni-naka moṅaa 'do piya di-do bii.

Then he took cover off from head of dog.

(Mä 7)

Yi ka kpe mbala 'be tɔ
ṅete ngo-'be mee.

People were dancing a song of home
near their home.

(Rombeki 14)

Atɔ, ko maa nji

bii 'be ngolo Malenyi.

He left and went and looked for a place
for a home in Malenyi's hill.

(Zende 3)

Ne ka bila panga

ka hinya Yi'bēli.

It was horns of animals
and guns of 'Bēli people.

(Zende 11)

Naka Jönjö bo ṅaṅi monyoo törö
mini-ri ha ndiya te.

Then those Dinka started singing songs
with the names of those cows.

Exercise 5

(Panga 4)

Ṃere ndiya nda awaa mene
ka yikölu teri ti.

Those chiefs did not know
they were enemies.

(Bii 13)

Yikölu te, bo pii 'do
'bɔ-gi te no, äyöö.

That person who sent that message
to you has died.

(Bii 14)

Gomo **na** ka bii **na** äpiï 'dó 'bó-ma.
(Gomo 3)

***This** man and **this** dog sent message to me.*

Ka gomo **nda** jɔ ga-lëmi moo . . .
(Gomo 6-7)

*And **that** man said to his sister . . .*

Lendo moo **te** ka dɔ'bi nduwë.

***That** her brother continued sleeping.*

Naka lëmi moo **te**,

*Then **that** his sister*

bo maa dö kpa-hólo moo

went and beat him on his buttock.

(Mä 5)

Yikölu bonji agɔ yï ni-'bolo ga-mänjö **nda**.

*People came with money for **that** woman.*

(Mä 14)

Gomo **te** dɔɔ, ko jɔɔɔ,

***That** man arrived and said,*

“Mo yï 'bó-'ja ma.”

“I come for my wife.”

(Rombeki 5)

Jöngö **ndiya nda** agɔ yï ni 'be Beki.

***Those** Dinkas came to Beki's house.*

(Zende 9)

Mondo **ndiya te** anɔɔ ni

***Those** Zende did as from **that** place*

di-bii **te** ajɔ ne ga-mene.

it was told to them.

(Zende 12)

Nate ha **ndiya te** tégë ri mee nba, . . .

*When **those** cows heard their name, . . .*

Exercise 6

(Panga 1)

Mɔɔ, kagba, jëtëyi ka yii

Lion, leopard, hyena, and snake

agɔ bii **koto** ni.

*used to stay in **one** place.*

(Panga 8)

Kidi mo 'jaa 'dó ndiya, na **yo** na . . .

*If I see things which be **two** . . .*

(Mä 25)

Alee, yï nba, maa ke hu gi

It is good you also will open your anus

mi-konjo mi-**mutä**.

*in the dancing place **three** times.*

Exercise 7

(Panga 15)

Jëtëyi **bo** tɔ 'böri, ko yï nyoo kilinba.

***That** hyena left bush and came ate bone.*

(Panga 23)

Yii **bo** gaga mene **pili**.

***That** snake bit them **all**.*

(Mä 5)

Yikölu **bonji** agɔ yï ni-'bolo ga-mänjö nda.

***Many** people gave money to woman.*

(Rombeki 7)

Agɔ nyoo 'dömonyö ni **pili** diga-gbe'dongari.

*They used to eat **all** food of children.*

(Rombeki 16)

Nate amaa cɔ **pili**, . . .

*When the building was finished (**all**) . . .*

(Yikölu 8)

Naka yikölu gbörö **bo** jɔɔ, . . .

*Then **that** selfish man said, . . .*

(Zende 7)

Aṅaa ha **pili** ni diga-Jöjöö.

They took **all** cows from the Dinkas.

Exercise 8

(Panga 11-12)

Kidi ma ka nyoo kiliṅba ma mini-ndöri,
mo be yikölu **to**, bo titi ma, ti.

*If I am eating my bone at night,
I don't want **any** person asking me.*

(Gomo 1)

Gomo **to** ni-lëmi moo amaṅa ni dinyä-'böri.

A **certain** man with his sister went to bush.

(Mä 1)

Po kende nö **to**, na mä moo lu ne,

There was **certain** girl that her mother fed.

(Mä 7)

Yi ka kpe mbala 'be **to**
ṅete ngo-'be mee.

People danced song of **certain** home
near their home.

(Mä 29)

ṅö ma, kidi nigi, ko dina ka yi **kpili** na, .

My daughter, if you are **small**, . . .

(Rombeki 8)

Di-'bönda, awaa ni Beki ka yikölu **mori**.

Then they knew Beki was a **rich** person.

(Yikölu 1)

Yikölu gbörö **to** atö laki moo.

A **certain** selfish man left for hunting.

Exercise 9

(Panga 12)

Mo be **yikölu** to, bo titi ma, ti.

I don't want **anyone**, who asks me.

(Panga 13)

Mo be **yikölu**, bo tu ro-ma, ti.

I don't want **people**, that step on me.

(Bii 7)

Ngo **bii**, bo ledö ni-monjonjo, alö . . .

Body of **dog**, that started shivering, said . . .

(Bii 13)

Yikölu te, bo pii 'do 'bö-gi te no, äyöö.

That **person**, who sent message for you, died.

(Mä 1)

ṅö to, na mä moo lu ne.

There was certain **girl**, that her mother fed her.

(Mä 21)

Yi dö **ne**, na a'ja ko yi 'böna ni.

You beat **her**, that ran and came here.

(Yikölu 6)

Yikölu gbörö, bo yi di-taa,
akö böro da te moo ni-anda.

Selfish **man**, who came from there,
searched for that his meat without (finding it).

(Zende 5)

'Di döhayi Jöjöö kpa-**mini** böṅbëñi,
bo löö ri ra ka Nilä.

They reached land of Dinka at the big **water**,
that they call the name Nile.

Exercise 10

| (Panga 11-12)

incomp possess comp object	Kidi <u>ma</u> ka nyoo kilinba <u>ma</u> mini-ndöri, <u>mo</u> be yikölu tɔ, bo titi <u>ma</u> , ti.	<i>If I am eating <u>my</u> bone at night, I don't want person asking <u>me</u>.</i>
	(Panga 23)	
object	Yii bo gaga <u>mene</u> pili.	<i>That snake bit <u>them</u> all.</i>
	(Bii 5)	
incomp object	Ka <u>ne</u> maɔa yi yɔ 'dɔ na <u>ne</u> , . . .	<i>And <u>he</u> went and asked <u>him</u>, . .</i>
	(Gɔmo 1)	
possess incomp	Gɔmo tɔ ni-lɛmi <u>moo</u> amaa <u>ni</u> dinyä-'böri.	<i>A certain man with <u>his</u> sister went <u>they</u> into the bush.</i>
	(Mä 14)	
comp possess	Gɔmo te dɔo, ko jɔɔɔ, "Mo yi 'bɔ-'ja <u>ma</u> ."	<i>That man arrived and said, "I come for <u>my</u> wife."</i>
	(Mä 19)	
possess possess	Ho'do <u>moo</u> dɔo, ko titi matoo <u>moo</u> alɔ, . . .	<i><u>Her</u> husband arrived and asked <u>his</u> mother-in-law, .</i>
	(Mä 22)	
incomp possess	Ka <u>je</u> tɔ 'be <u>lee</u> .	<i>And <u>we</u> go to <u>our</u> home.</i>
	(Rombeki 5)	
comp	Jöñö ndiya nda <u>agɔ</u> yi <u>ni</u> 'be Beki.	<i>Dinkas <u>they</u> came to Beki's house.</i>

Exercise 11

(Gɔmo 1-2)

Gɔmo tɔ ni-lɛmi moo
amaa ni dinyä-'böri
lɔki 'bɔ-panga,
ko maɔa gɔ ni kpa-kara.

*A certain man with his sister
went into the middle of the bush
hunting for animals,
and they sat at the river side.*

(Gɔmo 5-6)

"'Dɔ, na ka 'be mi-ndoma,
ka ne ka yi ro-lee."

*"There is something moving in the grass
and it comes towards us."*

(Gɔmo 9)

Ko kii na-panga nda ne,
kambeti mangirawa.
Nate alɔ ne ka 'duu ni-mee, naka . . .

*And he waited ahead for that animal
but instead it was a lizard.
when he tried to spear it with a spear, then . .*

(Panga 2-3)

Ko maɔa ni ga-ɲere ka 'dɔ,

*And they (lion, leopard, hyena, snake)
went to the chief for a thing,
which they want a place for settlement.*

(Panga 16)

Yi wala, na ka nyoo 'dɔ di-kpatulɔ na?

Who are you eating things from this rubbish?

(Panga 19)

Naka molɔ ɔ piya mini-kori ga-jëtëyï.
(Panga 21)

Then he went out to fight to the hyena.

Naka molɔ ɔ piya ga-kori
ga-jëtëyï ya ni-kagba.

*Then he (lion) when out to fight
to the hyena and with leopard.*

(Panga 22)

Kana kà momaa tɔ mee ro-yii.

And he stepped on the snake.

Exercise 12

(Panga 3)

Ŋere maa 'bë bii ga-mene.

The chief went and gave a place to them.

(Panga 10)

Kidi ji nji kɔ ma, anengo ge-je ni-ye.

If sees my eyes, it is finished to us with you.

(Panga 13-14)

Mo bë yikölu, bo tɔ ro-ma, ti.

*I don't want anyone who steps on me,
if anyone steps on me, . . .*

Kidi tɔ ro-ma, . . .

(Bii 13)

Yikölu te, bo pii 'do 'bɔ-gi te no, äyöö.

Person who sent message for you died.

(Bii 14-15)

Gomo na ka bii na äpii 'do
'bɔ-ma kà kora ngii.

*This man and this dog sent a message
for me for nothing.*

(Gomo 5-6)

Lëmi moo jɔ ge-ne, alɔ,
“'Do, na kà 'bë mi-ndoma,
ka ne kà yì ro-lee.”

*His sister said to him, saying,
“There is something moving in grass
and coming towards us.”*

(Gomo 11-12)

Kidi cëë ma,

*If you spear me,
your father will die at home at after you.*

'bö gi ne yöö di-'be digobati-gi.

(Mä 23)

Ŋö ma ti maa nï-yi ti kpe.

My daughter will not go with you again.

(Yikölu 9)

Lenoma, kidi ne 'bɔ-gi, 'bë ga-ma.

Please, if for you, come give it to me.

Kidi anda di'bɔ-gi,

If you don't have it (lit. not from for you)

ma kɔ 'bora kà maa 'jaa.

I will go look for it.

Exercise 13

(Mä 27)

Ŋö ma jɔɔ, kɛ nigi, ka mo nji jɔɔ.

My daughter, open yours and I compare.

(Mä 29)

Ŋö ma, kidi nigi, ko dina kà yì kpili na,
ŋba nima ne diindo?

*My daughter, if yours like this and you
are still young, how is mine?*

Exercise 14

(Panga 23)

Na ka yii, bo gaga mene pili,
ka **ne ne** mɔɔ.

(Gɔmo 9)

Ko kii na-panga nda **ne**.

(Gɔmo 12)

'Bö gi **ne** yöö di-'be digobati-gi.

(Gbe 43-44)

Di-'bonda aparaga gba ka aparaga 'be
mene ne **ɲmango mee** ni.

(Rombeki 1)

Rombeki **ne** ka dɔhayi Yi'bëli po.

*This was the snake that bit them all
and only **he himself** remained alive.*

*And he waited for the animal **itself** coming.*

*Your father **himself** will die at home.*

*From there, the visiting youth and local youth
they wrestle **themselves**.*

*Rumbek **itself** was land of 'Bëli people long ago.*

Exercise 15

(Bii 2)

Jëtëyï ka nyoo **kö ma pili** 'bɔra.

noun—possessor pronoun—quantity

(Gɔmo 7)

Lëmi moo te, bo maa dö kpa-hölo moo.

noun—possessor pronoun—demonstrative—relative clause

(Mä 6)

Gbee **ɲö nda ne**.

noun—demonstrative—reflexive

(Mä 7)

'Bi koto to,

noun—number—infinitive adjective

ji ka kpe **mbala 'be to**.

noun—possessor noun—infinitive adjective

(Rombeki 15)

Ne ɲba ago maa **bii 'be nda moo**.

noun—possessor noun—demonstrative—possessor pron

(Yikölu 6)

Akɔ böro **da te moo** ni-anda.

noun—demonstrative—possessor pronoun

(Zende 11)

Ŋaɲi monyoo töro

mini-**ri ha ndiya te**.

noun—possessor noun—demonstrative

*Hyena eats **all my descendents**.*

***That his sister** beat him on buttock.*

*They marry **that daughter herself**.*

***Certain one day**,*

*people danced **song of a certain home**.*

*He also goes to **that place of his home**.*

*He searched down for **that his meat**.*

*They began singing a song
of **names of those cows**.*

Exercise 16

Verbs are **bold**.

(Bii 1-10)

Bii ka jëtëyï **ago 'be** ni koto,

“Wayi ni-na, jëtëyï **ka nyoo** kö ma pili 'bɔra?”

*Dog and hyena **went moved** together,*

*“Why is hyena **eating** my descendents?”*

Änyii tɔɔ, ko maa ga-ɲere alɔ,
 “Ye gbeti ɲere ya, ye pii 'dɔ 'bɔ-jëtëyi.”
 Ka ne maa yi yɔ 'dɔ na ne,
 “Ka 'ba dɔkɔ lee ni dõri ra.
 Je pii 'dɔ 'bɔ-jëtëyi.”
 Ka ne maa yi,
 naka ngo bii, bo ledɔ ni-monjonjo,
 alɔ, “Ye ku dɔ ma bõrö yelo.”
 Naka mokuy dɔ bii bõrö,
 di-'bɔnda naka, jëtëyi bo yi,
 ko yi titi 'dɔ alɔ,
 “Ala köpii 'dɔ 'bɔ ma?”

He **migrated** and **went** to chief **saying**,
 “You chiefs, **send** message for hyena.”
 And he **went came** and **asked** him,
 “Why do they **finish** our descendents?
 We **sent** this message for hyena.”
 When he (hyena) **went coming**,
 body of dog **started shivering**,
 he **asked**, “You **cover** my head quickly.”
 Then he **covered** dog’s head;
 from there the hyena **came** . . .
 and **came asked** about the message **said**,
 “Who **sent** me a message?”

Exercise 17

Command verbs are in **bold** instead of underlined.

(Bii 4)

Ye gbeti ɲere ya, ye pii 'dɔ 'bɔ-jëtëyi. *You chiefs, you **send** message for hyena.*

(Mä 18)

Gɔ bõrö 'bɔna, ɲö ma.

***Sit** down here, my daughter!*

(Mä 27)

Ŋö ma jɔ, ke nigi,
ka mo ɲi jɔ.

*My daughter **compare**, **open** yours
and I see and compare.*

(Mä 30)

Yi ye to ni-ho'do gi.

*You **leave** with your husband.*

(Yikölu 9)

Lenoma, kidi ne 'bɔ-gi, 'bë ga-ma.

*Please, if you have it, **give** it to me.*

(Zende 8)

Ye go jiji kabi ha raa jì ge.

*You **remain tie** rope of many cows to your hand.*

Exercise 18

Incompletive verbs are in **bold** instead of underlined.

(Panga 13-14)

Kidi tu ro-ma,
ma ka gaa hutundunyu gi.”

*If (anyone) **steps** on me,
I will be biting your ankle.”*

(Bii 13)

Yikölu te, bo pii 'dɔ 'bɔ-gi te no,
äyö.

*That person who **sent** message for you
has died.*

(Mä 20)

'Ja ma yi 'bɔna diindo?

*How did my wife **come** here?*

(Mä 26)

Alee, yi ɲba, maa ke hu gi
mi-konjo mi-mutä,

*It is good, you are also going to open your anus
in a dancing place,*

ŋba ŋö gi ne te börö ni-yi. *then your daughter she will **remain** with you.*

Exercise 19

Continuous verbs are in **bold** instead of underlined.

(Panga 12)

Kidi ma **ka nyoo** kiliŋba ma mini-ndöri,
mo be yikölu tō, bo titi ma, ti.

*If I am **eating** a bone at night,
I don't want anyone to ask me for it.*

(Panga 13-14)

Kidi tū ro-ma,
ma **ka gaa** hutundunyu gi.”

*If (anyone) steps on me,
I will **be biting** your ankle.”*

(Panga 16)

Yi wala, na **ka nyoo** 'dō di-kpatulī na?

*Who are you to **be eating** from this rubbish?*

(Gōmo 6)

Lendo moo te **ka dō**'bi nduwē,

*Her brother **continued** to sleep.*

(Gōmo 7)

Panga, na **ka yi**!

*An animal **is coming**!*

(Gōmo 16)

Kana **ka momaa cēē** moo mangirawa te.

*Then he **went spearing** this lizard.*

(Gōmo 18)

Nate adōo ni ŋete ngo-'be,
ŋba ätēgē **ka dō** kulu ni.

*When they arrived near the house,
they heard them **crying**.*

(Zende 8)

Kidi ye **ka lō**'bi börö mini-ndöri ya,
ye gō jji kabi ha raa jī ge.

*If you are **sleeping** at night,
you keep tied rope of cows around your hand.*

Exercise 20

Completive verbs are in **bold** instead of underlined.

(Panga 2-3)

Nate **amaa** dōo dō-mee,
atō (ni), ko māa ni ga-ŋere **ka** 'dō,
na **ādu** 'bō-bīi mogō (nī).

*When a decision **went** to them,
they **left** and went to the chief with a
request for a place to stay.*

(Panga 8)

Kidi mo **jaa** 'dō ndiya, na yo na, ko te kō ma,
ma mōrō ma **ka** mbe.

*If I **see** two things pass before me,
I lion will be fighting.*

(Panga 12)

Kidi ma **ka nyoo** kiliŋba ma mini-ndöri,
mo **be** yikölu tō, bo titi ma, ti.

*If I am eating a bone at night,
I don't **want** anyone to ask me for it.*

(Panga 18)

'Dō, te mo **gō** **ŋiri** te, ndawa.

*The thing that I **hate**, this is it.*

(Bii 14-15)

Gōmo na **ka** bii na **āpīi** 'dō
'bō-ma **ka** **kōra** ngīi.

*This man and this dog **sent** me message
for nothing.*

(Mä 17)

Maa, **ädö** ma baci!

Mother, he **beat** me so much!

(Mä 27)

Ŋö ma joo, ke nigi,
ka mo **nji joo**.

My daughter compare, open yours
and I **see** and compare.

Exercise 21

Future Certainty verbs are in **bold** instead of underlined.

(Gomo 12)

Ka kidi mba ma, yī **ti yöö**.

And if you leave me alone, you **will surely die**.

(Gomo 21-22)

A'dö ka 'dö, na yī yöö te,
tiwala **ti** ne **lu** je digobati-gi?

If you die,
who **will** he **care** for us after you are gone?

(Mä 18)

Yi **ti nja** gomo na ti kpe.

You **will surely not take** (in marriage) this man again.

Exercise 22

Verbal nouns are in **bold** instead of underlined.

(Panga 9)

Mo be **monji** kö ma ti.

I don't want the **seeing** of my eyes.

(Panga 19)

Naka **molö** mo piya mini-korj ga-jëtëyī.

Then he **went** out ready to fight the hyena.

(Panga 22)

Kana ka **momaa** tu mee ro-yii.

And then they **went** stepped on the snake.

(Bii 11)

Ni-naka **monja** 'dö piya di-dö bii.

Then he **took** thing off from head of dog.

(Gomo 11)

Naka mangirawa te, bo ledö ni-**mohö**.

Then the lizard began with **talking**.

(Gomo 17)

Di-'bonda naka, **momaa** tī dihë 'be ni.

From there then, they **went** back home.

(Yikölu 7)

Yikölu gbörö te agö ni-**mökö** 'bora.

The selfish man continued with **searching**.

(Zende 4)

Monzo, na anzo kori,
kodo Yi'bëli di-tungu ruwa,

When they started fighting,
they chased 'Bëli people from side of river.

(Zende 10-11)

Mo'dö, na yikölu, 'dö boro ko'böö,
Jönö bo njanj **monyoo** törö
mini-ri ha ndiya te.

When the people fell asleep,
those Dinka began the **eating** of songs
for the names of those cows.

(Zende 12)

Nate ha ndiya te tögë ri mee nba,
naka **monjanj mondo** kpe ni.

When those cows heard their names,
then they **began jumping** a lot.

Exercise 23

Dependent verbs are in **bold** instead of underlined.

(Bii 10)

Ala köpüi 'dɔ 'bɔ ma?

Who **sending** me a message?

(Panga 21)

Naka molɔ mɔ piya ga-korɪ ga-jëtëyï Then he went out for **fighting** the hyena.
ya ni-kagba.

(Zende 4)

Monɔɔ, na anɔɔ korɪ,
kodo Yi'bëli di-tungu ruwa,

When they started **fighting**,
they **chased** 'Bëli people from side of river.

Exercise 24

Repetitive verbs are in **bold** instead of underlined.

(Bii 10)

Jëtëyï bo yï, ko yï titi 'dɔ alɔ . . .

Hyena came and **asked** about message.

(Mä 19)

Mbowä, ho'do moo dɔɔ,
ko titi matoɔ moo alɔ . . .

Later, her husband arrived
and **asked** his mother-in-law saying

(Yikölu 5)

Naka mɔrɔ, bo yï wowo da te 'böri.

A lion came and **carried** the meat away.

(Zende 8)

Ye gɔ jiji kabi ha raa jï ge.

You **tie** rope of cows against your hand.

(Zende 13-15)

ko hɔ ni-mo'de'de Mondo ndiya te böro,
ko **kɔkɔ** dɔ wato ya ngo-dala,
ka ŋbala wato ya hehengo,
ka Yi'bëli **'be'be** nyata nima tɔdi raa.

and began with **pulling** down those Zende,
and **broke** the heads of some on rocks,
and arms of others **were broken**
and Beli people **shot** those still alive.

Exercise 25

Passive and reflexive verbs are in **bold** instead of underlined.

(Panga 10)

Kidi ji nji kɔ ma,
anengo ge-je ni-ye.

If anyone looks into my eyes,
that will **be the end** of us with you.

(Zende 14)

Ko kɔkɔ dɔ wato ya ngo-dala,
ka ŋbala wato ya hehengo.

They (Zende) broke heads of some on rocks,
and arms of others **were broken**.

(Zende 17)

'Dɔ, bo **nɔngo** 'ba'ba

The thing that **happened** between

Yi'bēli ka Mondo, ndawa.
(Gbe 43-44)

'Bēli and Zende, it was like this.

Di-'bōnda aparaga gba ka aparaga 'be mene ne **ɲmango mee** ni.

*From there, the visiting youth and local youth they wrestle **themselves**.*

Exercise 26

<u>Test Word</u>	<u>Write correctly</u>	<u>Test Word</u>	<u>Write correctly</u>
kohē <i>opening</i>	kōhē	monji <i>looking</i>	monji
modɔ <i>laying</i>	modɔ	konyī <i>migrating</i>	kōnyī
agu <i>he wrote</i>	āgu	a'dɔɔ <i>he cultivated</i>	a'dɔɔ
ähē <i>he opened</i>	āhē	molēti <i>growing</i>	mōlēti
ko'jō <i>braiding</i>	kō'jō	kongoo <i>pulling down</i>	kongoo
mutu <i>stepping</i>	mōtu, mutu	äke <i>he separated</i>	ake

Exercise 27

(Bii 8)

Ye ku do ma **börö yelo**.

*You cover my head **down quickly!***

(Bii 14-15)

Gomo na ka bii na äpii 'do 'bo-ma ka korä **ngii**.

*This man and this dog sent a message for me that is **completely empty**.*

(Mä 10-11)

Ake hu moo, ko ti ke **koto** mi-ho.

*He opened his anus, repeated four **times**.*

(Mä 18)

Yi ti nãa gomo na **ti kpe**.

*You will surely not take this man **again**.*

(Rombeki 5-6)

Jöjö ndiya nda ago yi ni 'be Beki **'ba'bayi**.

*Dinkas came to Beki's home **everyday**.*

(Rombeki 17)

Yi go löö **cocona** ka Makambele.

*People **now** call it Makambele.*

(Yikölu 6)

Naka yikölu gbörö, bo yi di-**taa**.

*Then a selfish person came from **there**.*

(Zende 10)

Mo'do, na yikölu, 'do börö **ko'boö**, . .

*When the people **already** fell asleep, . .*

Exercise 28

<u>Test Word</u>	<u>Write correctly</u>	<u>Test Word</u>	<u>Write correctly</u>
yibēti <i>cheater</i>	yibēti	do ko <i>in presence</i>	do ko
dobörö <i>world</i>	dobörö	mamojɔjɔ'do <i>teacher</i>	mamojɔjɔ'do
do ru <i>roof</i>	do ru	mamomɔɔ'do <i>saviour</i>	mamomɔ'do
Yi 'bēli <i>Beli person</i>	Yi'bēli	mäkpēri <i>horn instrument</i>	mäkpēri

Exercise 29

Test Word

yikölu bola	<i>naked person</i>
bii bowo	<i>distant place</i>
yikölu bo'doo	<i>person who is like</i>
yikölu bödi	<i>peaceful person</i>
yikölu bo ḡbēñi	<i>very big person</i>
yikölu bo le	<i>person who digs</i>
yikölu bo gobe	<i>strong person</i>
yikölu bo'do	<i>having person</i>
ngo boḡmi	<i>healthy body</i>
yikölu boḡeminido	<i>baptizer person</i>

Write correctly

yikölu bola
bii bowo
yikölu bo 'doo
yikölu bödi
yikölu boḡbēñi
yikölu bo le
yikölu bogobe
yikölu bo'do
ngo boḡmii
yikölu bopeminido

Exercise 30

(Panga 15)

Jëtëyi bo tɔ 'böri.

That hyena left the bush.

Subject–Verb–Object

(Panga 17)

Jëtëyi nji kɔ kagba.

Hyena looked in eyes of leopard.

Subject—Verb—Object

(Bii 6)

Je pii 'do 'bo-jëtëyi.

You send thing for hyena.

Subject—Verb—Object—Prepositional phrase

(Gomo 3)

Gomo nda jɔ ga-lëmi moo . . .

That man told his sister . . .

Subject—Verb—Prepositional phrase

(Gomo 8)

Tëgë 'bora jɔ.

Listen around for the sound!

(Subject)—Verb—Adverb—Object

(Mä 7)

Yi ka kpe mbala 'be tɔ

People were dancing song of certain home

ḡete ngo-'be mee.

near at their house.

Subject—Verb—Object—Adverb—Prepositional phrase

(Mä 28)

ḡjɔ nda bo ke hu moo ga-mä moo.

That girl opened her anus to her mother.

Subject—Verb—Object—Prepositional phrase

(Rombeki 9)

Mö'bë mee ḡjɔ ga-Beki ni.

They gave a girl to beki.

(Subject)—Verb—Object—Prepositional phrase

(Rombeki 15)

Ne ḡba agɔ māa bīi 'be nda moo *He also went to that his place of home*
 'ba'bayi ga-mocɔ ra. *everyday to build it.*
Subject—Verb—Object—Adverb—Prepositional phrase

Exercise 31

(Panga 2)

Māa ni ga-ḡere.

And they went to chief.

Verb – ni – Prepositional Phrase

(Bīi 1)

Bīi ka j̄ët̄ȳi agɔ 'be ni kotɔ.

Dog and hyena went together.

Verb – ni – Adverb

(Gɔmo 1)

Gɔmo tɔ ni-l̄ēm̄i moo amāa ni dinyä-'böri.

Man with his sister went into bush.

Verb – ni – Prepositional Phrase

(Gɔmo 18)

Nate adoo ni ḡete ngo-'be,

When they came near to the house,

Verb – ni – Adverb – Prepositional Phrase

ḡba ät̄ëḡë ka dɔ kulu ni.

they heard them crying a shout.

Verb – Object – ni

(Rombeki 5)

Jöḡö ndiya nda agɔ ȳi ni

Those Dinka used to come

'be Beki 'ba'bayi.

to home of Beki everyday.

Verb – ni – Object – Adverb

(Rombeki 7)

Agɔ nyoo 'dɔmonyɔ ni pili diga-gbe'dongari. *They ate all food from children.*

Verb – Object – ni – Quantity – Prepositional Phrase

(Zende 2)

Aḡaḡi kor̄i mini-Yi'b̄ëli ni.

They began to fight with people of 'B̄ëli.

Verb – Prepositional Phrase – ni

(Zende 9)

Mondo ndiya te anɔɔ ni di-b̄ii te.

Those Zende did from that place.

Verb – ni – Prepositional Phrase

Exercise 32

(Panga 2-3)

Ka 'dɔ,

There was a thing

na ädu 'bɔ-b̄ii mogɔ ni.

that they wanted for place to stay.

= Noun – Relative Clause

(Panga 4)

Mene ka ȳikölu teri.

They were threatening people.

Incompletive Pronoun = Noun – Adjective

(Gɔmo 21)

A'dö ka 'dɔ, na ȳi ȳöö te, . .

If there is the thing that you die, . . .

= Noun – Relative Clause

(Mä 12)

Ka 'dɔ,
na gɔmo tɔ bo kɛ hu moo. *There was thing
that a certain man opened his anus*
= Noun – Relative Clause

(Rombeki 1)

Rombeki ne ka dɔhayi Yi'bɛli po. *Rumbek was land of 'Bɛli people long ago.*
Noun – Reflexive = Noun – Possessor Noun – Possessor Noun – Adverb

(Rombeki 8)

Beki ka yikölu mɔri. *Beki was a rich person.*
Noun = Noun – Adjective

(Zende 1)

Ri moo ka Gbuduwɛ. *His name is Gbuduwe.*
Noun – Possessor Pronoun = Noun

(Zende 3)

Ne ka bila panga. *It be horn of animal.*
Incomplete Pronoun = Noun – Possessor Noun

Exercise 33

<u>Object</u>	(Panga 4) Ŋjere ndiya nda awaa [mene ka yikölu teri] ti.	<i>Those chiefs did not know [they were threatening people].</i>
<u>Adverb</u>	(Panga 5) Mogɔ mee ni-börö [ka dɔ mee], ko kɔ piya ni-löŋi mee.	<i>They remained down [with their thing] and came out with their law.</i>
<u>Adjective</u>	(Bii 14-15) Gɔmo na ka bii na äpii 'dɔ 'bɔ-ma [ka kɔra ngii].	<i>This man and this dog sent message for me [that is completely empty].</i>
<u>Object</u>	(Gɔmo 20) Anɔɔ [ka 'bö lee yöö].	<i>He makes [our father die].</i>
<u>Object</u>	(Mä 2) Mä moo be [ka ji gbɛɛ ne ni-'bolo] ti.	<i>Her mother did not want [people marry her with money].</i>
<u>Object</u>	(Rombeki 8) Awwa ni [Beki ka yikölu mɔri].	<i>They knew [Beki was a rich person].</i>
<u>Object</u>	(Rombeki 17) Yi gɔ löö cocona [ka Makambe].	<i>People still call now [that is Makambe].</i>
<u>Adverb</u>	(Zende 9) Mondo ndiya te anɔɔ ni di-bii te [ajɔ ne ga-mene].	<i>Those Zende did with that place [as it was told to them].</i>

Exercise 34

(Gɔmo 8-12)

Nate lendo moo maa nyii tɔɔ, ***When** her brother got up,*

aŋaa mee moo,
 ko kji na-panga nda ne,
 kambeti mangirawa.
Nate alɔ ne ka 'duu ni-mee,
 naka mangirawa te,
 bo leɔ ni-mohɔ, alɔ,
 “**Kidi** cɛɛ ma,
 'bö gi ne yöö di-'be digobati-gi,
 ka **kidi** mba ma,
 yi ti yöö.”

(Gomo 17-18)

Di-'bonda naka, momaa ti dihë 'be ni,
nate adoo ni neta ngo-'be,
 ŋba ätëgë ka dɔ kulu ni.

(Gomo 20-22)

Lëmi moo jɔ ge-ne, alɔ,
 “**Ä'dö** ka 'dɔ, na yi yöö te,
 tiwala ti ne lu je digobati-gi.”

*he took his spear,
 and waited for that animal,
 but instead it was a lizard.
When he tried to spear (it),
 then that lizard,
 who began with talking, said,
 “**If** you spear me,
 your father will die at home;
 and **if** you leave me alone,
 you will die.”*

*From there, then they came back home,
when they came near the home,
 then they heard people crying.*

*His sister told him, saying
 “**If** you had died,
 who would have fed us from after you?”*

Exercise 35

(Gomo 1-9)

Gomo to ni-lëmi moo amaa ni dinyä-'böri
 laki 'bö-panga,
ko maa gɔ ni kpa-kara.
Ka gomo nda jɔ ga-lëmi moo,
ka 'dɔ,
 bonɔ ne maa yi ni-mini,
ka ne ye.

Di-'bonda, aco 'bi,
 lëmi moo jɔ ge-ne, alɔ,
 “'Dɔ, na ka 'be mi-ndoma,
ka ne ka yi ro-lee.”

Lendo moo te ka dɔ'bi nduwë,
naka lëmi moo te,
 bo maa dö kpa-holo moo,
ko jɔɔɔ, “Panga, na ka yi.”
 Nate lendo moo maa nyii tɔɔ,
 aŋaa mee moo,
ko kji na-panga nda ne,
kambeti mangirawa.

(Gomo 13-18)

Di-'bonda naka, lëmi moo te,
 bo hë mee te piya di-ji moo,
 “'Dɔ, na ka lowa na, nyë kpe,

*Certain man with sister went to bush
 to hunt for animals,
and they went to sit at river side.
And that man said to his sister,
and asked
 so that she went and brought water
and he drank.*

***From there**, he fell asleep,
 his sister told him, saying,
 “There is thing moving in grass
and coming to us.”*

*Her brother continued to sleep,
then his sister
 beat him on buttock,
and said, “An animal is coming.”
 When her brother got up,
 he took his spear,
and waited for that animal,
but instead it was a lizard.*

***From there then**, his sister
 who took spear out of his hand, (said),
 “To be a woman is so bad;*

ä'dö ká 'dó, na ma ká höñi,
 ɲbaa ti mo cëë mangirawa na.”
Naka lendo moo,
 bo hë mee te piya di-jì moo,
 kana ká momaa cëë moo mangirawa te.
Di-'bonda naka, momaa tì dihë 'be ni,
 nate adọ ni ɲete ngo-'be,
ɲba ätëgë ká dọ kulu ni.

*If I had been a man,
 I could have speared this lizard.”*
Then her brother,
 who took spear out of her hand,
 then went spearing that lizard.
From there then, they came back home,
 when they arrived near to the house,
then they heard crying and wailing.

Exercise 36

(Rombeki 10-11)

Naka mö'bë mee ɲö, bo löö ká Akoni böyi,
 ga-Beki ni,
bono ká 'dó, na 'be Beki,
 ne 'dö ká 'dó mee,
'bowayi Beki ɲaa ɲö mee.

*Then they gave girl called Akonboyi
 to Beki
 so that everything belonging to Beki
 would be theirs,
 because he took their daughter.*

Exercise 37

(Gomo 10-16)

Nate alọ ne ká 'duu ni-mee,
 naka mangirawa te,
bo ledọ ni-mohọ, alọ,
 “Kidi cëë ma,
 'bö gi ne yöö di-'be digobati-gi,
 ka kidi mba ma,
 yi ti yöö.”

*When he tried to spear (it),
 then that lizard,
 who began with talking, said,
 “If you spear me,
 your father will die at home;
 and if you leave me alone,
 you will die.”*

Di-'bonda naka, lëmi moo te,
bo hë mee te piya di-jì moo,
 “Dó, **na** ká lowa na, nyë kpe,
 ä'dö ká 'dó, **na** ma ká höñi,
 ɲbaa ti mo cëë mangirawa na.”

*From there then, his sister
 who took spear out of his hand, (said),
 “Thing that be woman is so bad;
 If be thing that I be a man,
 I could have speared this lizard.”*

Naka lendo moo,
bo hë mee te piya di-jì moo,
 kana ká momaa cëë moo mangirawa te.

*Then her brother,
 who took spear out of her hand,
 then went spearing that lizard.*

(Gomo 19-22)

Lendo moo te jọ ga-lëmi moo, alọ,
 “Mangirawa, **te** je dö te,
na anọ ká 'bö lee yöö, waa.”
 Lëmi moo jọ ge-ne, alọ,
 “Ä'dö ká 'dó, **na** yi yöö te,
 tiwala ti ne lü je digobati-gi.”

*That her brother said to her, saying,
 “The lizard that we killed
 that made our father die, we know (it).”*
 His sister told him, saying,
 “If be thing that you had died,
 who would have fed us after you?”

Exercise 38

	(Panga 16)	
noun	Yi wala , na k̄a nyoo 'do di-kpatulī na?	<i>Who are you eating things from this rubbish?</i>
	(Bii 2)	
noun	Wayi ni-na, jētēyī k̄a nyoo kō ma pili 'bōra?	<i>Why is it that hyena is eating all my descendents?</i>
	(Bii 10)	
noun	Ala köpīī 'do 'bō ma?	<i>Who sent me a message?</i>
	(Gomo 21-22)	
noun	A'dō k̄a 'do, na yī yōō te, tiwala ti ne l̄u je digobati-gi?	<i>If you die, who will care for us after you are gone?</i>
	(Mä 20)	
clause	'Ja ma yī 'bōna diindo ?	<i>How did my wife come here?</i>
	(Mä 29)	
clause	Ŋō ma, kidi nigi, ko dina k̄a yī kp̄ili na, ŋba nima ne diindo ?	<i>My daughter, if yours like this and you are still young, how is mine?</i>

Exercise 39

	(Gomo 5)	
	' Dō , na k̄a 'bē mi-ndoma, ka ne k̄a yī ro-lee.	<i>There is something that is moving in the grass and it is coming to us.</i>
	(Gomo 14)	
	' Dō , na k̄a lowa na, nyē kpe.	<i>The thing to be a woman is so bad.</i>
	(Rombeki 20-21)	
	Ko'di mi kada na 'jēna, bii , na dōhayi na k̄a Rombeki, tēne ga-Jōhō no ne ndawa.	<i>Until today, the place that is called Rumbek, remains to the Dinkas, that is how it is.</i>
	(Zende 16)	
	Bii , na ji d̄ari kō-Mondo neno, ne nda diya w̄aa.	<i>This is place where people defeated Zende, it is like this.</i>
	(Zende 17)	
	' Dō , bo n̄ongo 'ba'ba Yi'bēli ka Mondo, ndawa.	<i>The thing that happened between 'Bēli and Zende, it was like this.</i>