

# Bongo Grammar Book

Authors:

Daniel Rabbi Moi  
Mario Lau Babur Kuduku  
Sister Mary Mangira Michael  
Simon Hagimir John  
Rapheal Zakenia Paul Mafoi  
Nyoul Gulluma Kuduku

Trial Edition  
SIL-South Sudan

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

© 2014, Bongo Translation and Literacy Project and SIL South Sudan

Trial Edition 2014

Publisher: SIL-South Sudan

Place of Publication: Juba

## Introduction

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

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

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

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

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

## Contents

|  |     |
|--|-----|
| Introduction.....  | 3   |
| Contents.....  | 4   |
| Spelling rules.....  | 5   |
| Nouns.....   | 11  |
| Plural nouns.....  | 15  |
| Countable and uncountable nouns.....                           | 16  |
| How Nouns are Used.....  | 18  |
| Possessor and Possessed Nouns.....                             | 19  |
| Pronouns.....  | 21  |
| Demonstratives.....  | 25  |
| Same Subject Pronouns (Logophoric).....                        | 29  |
| Object pronouns.....   | 32  |
| Prepositions.....  | 36  |
| Prepositions Introducing Pronouns.....                         | 40  |
| Same (Logophoric) Pronouns Introduced by Prepositions.....     | 46  |
| Possessor Pronouns.....  | 47  |
| Same (Logophoric) Possessor Pronouns.....                      | 53  |
| Numbers.....   | 57  |
| Quantities.....  | 58  |
| Adjectives and Indefinite Adjective.....                       | 60  |
| Modifiers.....   | 63  |
| Relative Clauses.....  | 65  |
| Adverbs.....   | 68  |
| Noun Phrases.....  | 70  |
| Verbs.....   | 72  |
| Command (Imperative) Verbs.....                                | 74  |
| Incomplete (Imperfective) and Complete (Perfective) Verbs..... | 77  |
| Dependent (Subordinate, Relative) Clauses.....                 | 81  |
| Verbs With Beginning Vowels.....                               | 83  |
| Indefinite (Middle, Causitive, Passive) Verbs.....             | 87  |
| Direction verbs.....   | 90  |
| Repetitive (Perfect) Verbs.....                                | 92  |
| Helping (Auxiliary) Verbs.....                                 | 93  |
| Past helping verb ndee 'was, before'.....                      | 97  |
| Derived Nouns.....   | 98  |
| Derived Adjectives and Modifiers.....                          | 104 |
| Compound Words and Phrases.....                                | 106 |
| Prefixes and Suffixes.....                                     | 111 |
| Clauses with equal sign verbs.....                             | 115 |
| Negatives.....   | 120 |
| Direct and Indirect Speech.....                                | 126 |
| Main Clauses and Dependent Clauses.....                        | 130 |
| Connectors (conjunctions).....                                 | 130 |
| Dependent Clause Connectors Before Main Clauses.....           | 130 |
| Main Clause Connectors.....                                    | 130 |

|  |     |
|--|-----|
| Dependent Clause Connectors After Main Clauses .....                   | 130 |
| Relative Clause Connectors .....                                       | 130 |
| Question Words (Interrogatives).....                                   | 130 |
| Focus.....   | 130 |
| <b>Bongo Stories</b> .....   | 130 |
| Mämbilingänjä ye na Mämbilingämä; Kparkpar nya kilaa maa! (Mämb) ..... | 131 |
| Gih'i'bala; Kparkpar nya kilaa maa! (Hi'bala).....                     | 142 |
| Nyihi Ye na Magure; Kparkpar matiyoo ma! (Nyihi) .....                 | 155 |
| A'ji kpawu na komo ba ka jekee! (Jekee).....                           | 168 |
| Nyere kunya (Nyere).....   | 173 |
| Kidi na 'Bata; Kparkpar matiyoo ma! ('Bata) .....                      | 176 |
| Firi di'ba lu'ba (Lu'ba).....  | 180 |
| <b>Glossary</b> .....  | 182 |
| <b>Answers to Exercises</b> .....                                      | 188 |

### Spelling rules

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

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

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

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

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

**Spelling rule 3** (page 41 of BCVB): At the end of words, write **y** or **w** before a final vowel. Do

not write **y** or **w** at the end of words without a final vowel. Do not write two vowels together without a **y** or **w** separating them.

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

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

**Spelling rule 4** (page 21-56): Write all pronouns as separate words.

| <u>Pronouns</u>       |          | Object/<br>Intr. by prep. | Posessor     |                | Emphasis |                          |
|-----------------------|----------|---------------------------|--------------|----------------|----------|--------------------------|
| Subject<br>Incomplete | Complete |                           | close relat. | distant relat. |          |                          |
| ma                    | mi       | ma                        | ma           | ama            | 'bagamaa | <i>I, me, my</i>         |
| ï                     | ï        | ï                         | ï            | 'biï           | 'bägäyëë | <i>you (sg), your</i>    |
| ba                    | bi       | ba                        | ba           | (a)ba          | 'bagabaa | <i>he, him, his</i>      |
| hu                    | hu       | hu                        | hu           | 'bahu          | 'bagahoo | <i>she, her</i>          |
| ni                    | ni       | ne                        | ne           | 'bene          | 'baganee | <i>(s)he, him/her</i>    |
| —                     | —        | ne                        | —            | —              | —        | <i>it</i>                |
| je                    | ji       | je                        | je           | je             | 'bagajee | <i>we, us, our</i>       |
| he                    | hi       | he                        | he           | 'behe          | 'bagahee | <i>you (pl), your</i>    |
| ye                    | yi       | ye                        | ye           | 'beye          | 'bagayee | <i>they, them, their</i> |

**Spelling rule 5** (page 36-47): Write all prepositions as separate words, but connected to another preposition:

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

|               |                              |
|---------------|------------------------------|
| <b>nahi</b>   | <i>with in</i>               |
| <b>nado</b>   | <i>with on</i>               |
| <b>naji</b>   | <i>with to, for (person)</i> |
| <b>dohogo</b> | <i>behind</i>                |

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

| Correct                | Wrong                  |   |
|------------------------|------------------------|---|
| Ba amayi <b>ji</b> ma. | Ba amayi <b>jima</b> . | <i>He comes <b>to</b> me.</i>                   |
| Ba amayi <b>ji</b> ī.  | Ba amayi <b>jīī</b> .  | <i>He comes <b>to</b> you(<i>sg</i>).</i>       |
| Ba amayi <b>ji</b> ba. | Ba amayi <b>jiba</b> . | <i>He comes <b>to</b> him.</i>                  |
| Ba amayi <b>ji</b> hu. | Ba amayi <b>jihu</b> . | <i>He comes <b>to</b> her.</i>                  |
| Ba amayi <b>ji</b> ne. | Ba amayi <b>jine</b> . | <i>He comes <b>to</b> him/her (<i>same</i>)</i> |
| Ba amayi <b>ji</b> je. | Ba amayi <b>jije</b> . | <i>He comes <b>to</b> us.</i>                   |
| Ba amayi <b>ji</b> he. | Ba amayi <b>jihe</b> . | <i>He comes <b>to</b> you(<i>pl</i>).</i>       |
| Ba amayi <b>ji</b> ye. | Ba amayi <b>jiye</b> . | <i>He comes <b>to</b> them.</i>                 |

**Spelling rule 6** (page 19-20, 25, 81-82, 93-98, 115-119): Write all the following as separate words:

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

**Spelling rule 7** (page 77-79, 87-88, 98-111): Write the following as attached prefixes and words:

|             | Derived nouns                | Correct                                | Wrong                           |
|-------------|------------------------------|--|---------------------------------|
| <b>bi-</b>  | pati <i>praise (verb)</i>    | <b>bipati</b> <i>praise (noun)</i>     | <b>bi</b> pati <i>praise</i>    |
| <b>'bi-</b> | andu'ba <i>beg (verb)</i>    | <b>'bindu'ba</b> <i>beggar</i>         | <b>'bi</b> ndu'ba <i>beggar</i> |
| <b>ma-</b>  | hīmū <i>relative</i>         | <b>māhīmū</b> <i>relative</i>          | <b>gi</b> maa <i>baby</i>       |
| <b>gi-</b>  | maa <i>child</i>             | <b>gimaa</b> <i>baby</i>               | <b>mā</b> hīmū <i>relative</i>  |
| <b>ki-</b>  | aci <i>become hot (verb)</i> | <b>kici</b> <i>'hot'</i>               | <b>ki</b> ci <i>'hot'</i>       |
| <b>ma-</b>  | kunya <i>bad (adjective)</i> | <b>makunya</b> <i>'bad' (modifier)</i> | <b>ma</b> kunya <i>'bad'</i>    |
| <b>do</b>   | rūū <i>house</i>             | <b>dōrūū</b> <i>roof</i>               | <b>dō</b> rūū <i>roof</i>       |

|             |       |                      |                  |                         |                   |                    |
|-------------|-------|----------------------|------------------|-------------------------|-------------------|--------------------|
| <b>hi</b>   | rüü   | <i>house</i>         | <b>hürüü</b>     | <i>floor</i>            | <b>hï rüü</b>     | <i>floor</i>       |
| <b>di</b>   | komo  | <i>eyes</i>          | <b>dikomo</b>    | <i>through (adverb)</i> | <b>di komo</b>    | <i>through</i>     |
| <b>a'ji</b> | moko  | <i>war</i>           | <b>a'jimoko</b>  | <i>weapon</i>           | <b>a'ji moko</b>  | <i>weapon</i>      |
| <b>bihi</b> | ndugu | <i>price</i>         | <b>bihindugu</b> | <i>market</i>           | <b>bihi ndugu</b> | <i>market</i>      |
| <b>a-</b>   | ga    | <i>chased (verb)</i> | <b>aga</b>       | <i>chases</i>           | <b>a ga</b>       | <i>chases</i>      |
| <b>u-</b>   | ga    | <i>chased (verb)</i> | <b>uga</b>       | <i>someone chased</i>   | <b>u ga</b>       | <i>s.o. chased</i> |

**Spelling rule 8** (page 74-75): The command marker **'ba** is connected when directly following a verb, but separate after *je* or *he*.

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

**Spelling rule 9** (page 83-85): Command verbs with beginning vowel (such as **Ayi'ba** 'Come!' and **Önyü'bä** 'Eat!') are written with beginning **m** in complete form (such as **Bi mayi** 'He came' and **Bi mönyü** 'He ate').

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

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

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

Incomplete

| Complete



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

**Spelling rule 10** (page 106-111): Write words connected if there they have a different meaning from when they are separate or alone (otherwise, write them as separate words).

| Correct      | Wrong       |                         |              |                              |
|--------------|-------------|-------------------------|--------------|------------------------------|
| hili'bu      | hi li'bu    | <i>snail</i>            | hi li'bu     | <i>in the hive</i>           |
| dohogo       | do hogo     | <i>behind</i>           | do hogo      | <i>on the back</i>           |
| gbondokada   | gbondo kada | <i>time</i>             | gbondo kada  | <i>leg of the sun</i>        |
| mokogimaa    | moko gimaa  | <i>labor pain</i>       | moko gimaa   | <i>fighting of the child</i> |
| komokendi    | komo kendi  | <i>cleverness</i>       | komo kendi   | <i>eyes of correctness</i>   |
| bihindugu    | bihi ndugu  | <i>market</i>           | bihi ndugu   | <i>place of the price</i>    |
| kilingba do  | kilingbado  | <i>skull</i>            | kilingba do  | <i>bone of the head</i>      |
| hi'bana komo | hi'banakomo | <i>eyelid</i>           | hi'bana komo | <i>skin of the eye</i>       |
| firi kunu    | firikunu    | <i>important matter</i> | firi kunu    | <i>important matter</i>      |

**Spelling rule 11** (page 106-111): Write words connected if the vowels of one word become heavy when next to the heavy vowels of the other word (otherwise, write them as separate words).

| Correct    | Wrong       |                        | Original words |              |        |               |
|------------|-------------|------------------------|----------------|--------------|--------|---------------|
| äl'jimönyü | äl'ji mönyü | <i>food</i>            | a'ji           | <i>thing</i> | ämönyü | <i>eating</i> |
| hi'bëë     | hi 'bëë     | <i>courtyard</i>       | hi             | <i>in</i>    | 'bëë   | <i>home</i>   |
| dödilī     | dö dilī     | <i>ghost</i>           | do             | <i>on</i>    | dilī   | <i>shadow</i> |
| lë'jicüka  | lë'ji cüka  | <i>bubble</i>          | lë'ji          | <i>beer</i>  | cüka   | <i>smoke</i>  |
| hirökägä   | hirö kägä   | <i>flower</i>          | hirö           | <i>liver</i> | kägä   | <i>trees</i>  |
| mömü gimaa | mömügimaa   | <i>daughter-in-law</i> | mömü           | <i>wife</i>  | gimaa  | <i>child</i>  |
| bii komo   | biikomo     | <i>eye lash</i>        | bii            | <i>hair</i>  | komo   | <i>eyes</i>   |

**Spelling rule 12** (page 90-91): Write **'dee** connected to a verb before it. (Do not connect **'dee** to any other words.)

| Correct             | Wrong                |                         |
|---------------------|----------------------|-------------------------|
| ayi' <b>dee</b> 'ba | ayi ' <b>dee</b> 'ba | <i>must come here</i>   |
| ga' <b>dee</b>      | ga ' <b>dee</b>      | <i>chased coming</i>    |
| a'do'du' <b>dee</b> | a'do'du ' <b>dee</b> | <i>collected coming</i> |
| atinge' <b>dee</b>  | atinge ' <b>dee</b>  | <i>got coming</i>       |
| ängürü' <b>dëë</b>  | ängürü ' <b>dëë</b>  | <i>called to come</i>   |

|                   |                  |                     |
|-------------------|------------------|---------------------|
| amolo'dee         | amolo 'dee       | rushed coming       |
| le'dee            | le 'dee          | looked towards      |
| Bi 'dee danga hu. | Bi'dee danga hu. | He came beside her. |

**Spelling Rule 13** (page 111-114): Write the following prefixes, suffixes and words as heavy when attached to a heavy word.

| Prefix, Suffix or Word |                 | Original Word |                 | New Word  |                      |
|------------------------|-----------------|---------------|-----------------|-----------|----------------------|
| <u>Plural noun</u>     | <b>-ee</b>      | tä'ngä        | <i>antelope</i> | tä'ngëë   | <i>antelopes</i>     |
| <u>Object pronoun</u>  | <b>-ee, -oo</b> | ätü           | <i>pound</i>    | ätöö      | <i>pound it</i>      |
| <u>Command</u>         | <b>'ba</b>      | äcī           | <i>beat</i>     | Cī'bā     | <i>Beat!</i>         |
| <u>Direction</u>       | <b>'dee</b>     | älö           | <i>remove</i>   | älö'dëë   | <i>remove coming</i> |
| <u>Incomplete</u>      | <b>a-</b>       | Tü'bä         | <i>Pound!</i>   | ätü       | <i>pounds</i>        |
| <u>Indefinite</u>      | <b>u-</b>       | äl'jē         | <i>get</i>      | ül'jē     | <i>someone gets</i>  |
| <u>Action noun</u>     | <b>bi-</b>      | ä'bī          | <i>give</i>     | bī'bī     | <i>giving</i>        |
| <u>Person noun</u>     | <b>'bi-</b>     | wängä         | <i>greed</i>    | 'bīwängä  | <i>greedy person</i> |
| <u>Small noun</u>      | <b>gi-</b>      | kütü          | <i>shelter</i>  | gīkütü    | <i>small shelter</i> |
| <u>??</u>              | <b>ma-</b>      | hīmü          | <i>relative</i> | māhīmü    | <i>relative</i>      |
| <u>Adjective</u>       | <b>ki-</b>      | ädi           | <i>be cold</i>  | kīdi      | <i>cold</i>          |
| <u>Modifier</u>        | <b>ma-</b>      | kīnyī         | <i>tasty</i>    | mākīnyëë  | <i>sweet</i>         |
| <u>'on'</u>            | <b>do</b>       | hii           | <i>soil</i>     | dohii     | <i>earth</i>         |
| <u>'in'</u>            | <b>hi</b>       | hīmü          | <i>relative</i> | hīhīmü    | <i>rotten</i>        |
| <u>'thing'</u>         | <b>a'ji</b>     | ämönyü        | <i>eat</i>      | ä'jümönyü | <i>food</i>          |

### Exercise 1

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

| Test Word   |                       | Write correctly | Test Word  |                       | Write correctly |
|-------------|-----------------------|-----------------|------------|-----------------------|-----------------|
| 'bikülü     | <i>jealous person</i> | 'bikülü         | mākīnyë    | <i>sweetness</i>      | _____           |
| ahü         | <i>grind</i>          | _____           | hirökaga   | <i>flower</i>         | _____           |
| hi'bëë      | <i>courtyard</i>      | _____           | beeri      | <i>open land</i>      | _____           |
| dorüü       | <i>roof</i>           | _____           | 'bimängiri | <i>coward</i>         | _____           |
| tingöl      | <i>mortar, bowl</i>   | _____           | alew       | <i>look at, watch</i> | _____           |
| dödili      | <i>ghost, spirit</i>  | _____           | ätünyü     | <i>smell</i>          | _____           |
| 'jögöm      | <i>testicle</i>       | _____           | külüü      | <i>python</i>         | _____           |
| föü         | <i>early</i>          | _____           | ngöön      | <i>snore</i>          | _____           |
| lany        | <i>gun</i>            | _____           | ngayi      | <i>table</i>          | _____           |
| ga 'dee     | <i>chased coming</i>  | _____           | Mi dayi,   | <i>When I came,</i>   | _____           |
| Ba dayi,    | <i>When he comes</i>  | _____           | bükömö     | <i>eye lash</i>       | _____           |
| kilingba do | <i>skull</i>          | _____           | Bi mönyü.  | <i>He ate.</i>        | _____           |
| gbondo kada | <i>time</i>           | _____           | hi 'bëë    | <i>courtyard</i>      | _____           |
| Yayi.       | <i>They came.</i>     | _____           | māhīmü     | <i>relative</i>       | _____           |

|           |                   |       |           |                  |       |
|-----------|-------------------|-------|-----------|------------------|-------|
| 'bi ngomu | <i>doctor</i>     | _____ | gi baanga | <i>insect</i>    | _____ |
| makunya   | <i>bad</i>        | _____ | acu 'dee  | fall coming      | _____ |
| bi lü     | <i>feed, food</i> | _____ | Ndee'ba   | Go!              | _____ |
| Ayi 'ba   | <i>Come!</i>      | _____ | kici      | <i>hot</i>       | _____ |
| amayi'dee | come here         | _____ | Önyühe'ba | <i>Eat (pl)!</i> | _____ |

## Nouns

A noun can be a person, animal, place, thing, or idea. In *Mämb 119-120*, **äl'jimönyü** ‘food’, **lë'ji** ‘beer’, **'bëë** ‘house’, **'jii** ‘people’, **ngala** ‘dance’, **'bë'bë** ‘at home’, and **'Bata** ‘Hare’ are all nouns.

(*Mämb 119-120*)

Kpa **äl'jimönyü** na **lë'ji** dikori **'bëë** kpawu      There was **food** and **beer** for all (those) in **house**  
amayi ji **'jii** do **ngala** **'bë'bë** **'Bata**.                      who came to the **people** in **dance** at **house** of **Hare**.

The following are other examples of nouns.

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

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

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

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

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

A singular noun is used for one of the noun. A plural form is used for more than one. Some person and animal nouns have a plural form with a long **ee** or **ëë** as the last vowel. For

example, **kumara** ‘woman’ is a singular noun and **kumaree** ‘women’ is a plural noun; **bötöli** ‘male goat’ is a singular noun and **bötölëë** ‘male goats’ is a plural noun.

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

ye ‘they’ for more than one

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

- (4) Bi ta **binya** na. *He saw this goat.*  
(5) Bi ta **ye binya** na. *He saw (they) these goats.*

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

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

(Hi'bala 12-13)

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

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

('Bata 33)

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

kpaw ‘all, each’, ga ‘all’, kpawga ‘all’ for more than one

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

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

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

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

(Mämb 33)

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

loki ‘many’, kädër ‘much’ for more than one

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

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

(8) Bi ta **loki raka**. *He saw **many shoes**.*

(9) Bi ta **bütü kädër**. *He saw **much sorghum**.*

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

In *Mämb 77* **loki** ‘many’ shows there are many of the countable noun **jüü** ‘person’.

(*Mämb 77*)

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

### Numbers for more than one

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

|                      |                           |
|----------------------|---------------------------|
| <b>binya</b> kötü    | <i>one <b>goat</b></i>    |
| <b>binya</b> ngori   | <i>two <b>goats</b></i>   |
| <b>binya</b> muta    | <i>three <b>goats</b></i> |
| <b>binya</b> hewu    | <i>four <b>goats</b></i>  |
| <b>binya</b> müyi    | <i>five <b>goats</b></i>  |
| <b>binya</b> dökötü  | <i>six <b>goats</b></i>   |
| <b>binya</b> dongori | <i>seven <b>goats</b></i> |
| <b>binya</b> domuta  | <i>eight <b>goats</b></i> |
| <b>binya</b> dohewu  | <i>nine <b>goats</b></i>  |
| <b>binya</b> kii     | <i>ten <b>goats</b></i>   |

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

(*Mämb 119*)

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

### Context for more than one

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

(*Mämb 90-91*)

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

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

Ways to show more than one of a noun

|   |                                      |   |
|---|--------------------------------------|---|
| Singular  | Bi ta <b>binya</b> na.               | <i>He saw this <u>goat</u>.</i>                 |
| Plural suffix   | Bi ta <b>binyee</b> na.              | <i>He saw these <u>goats</u>.</i>               |
| <b>ye</b> 'they'  | Bi ta <b>ye binya</b> na.            | <i>He saw (<u>they</u>) these <u>goats</u>.</i> |
| <b>kpaw</b> 'each', <b>ga</b> 'all',<br><b>kpawga</b> 'all' | Bi ta <b>binya</b> na ( <b>ga</b> ). | <i>He saw <u>all</u> these <u>goats</u>.</i>    |
| <b>loki</b> 'many'/<br><b>kädër</b> 'much'                  | Bi ta ( <b>loki binya</b> ).         | <i>He saw <u>many</u> <u>goats</u>.</i>         |
| Number  | Bi ta <b>binya</b> ( <b>kii</b> ).   | <i>He saw <u>ten</u> <u>goats</u>.</i>          |
| Context alone   | Bi ta <b>binya</b> na.               | <i>He saw <u>goats</u>.</i>                     |

Exercise 2

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

(Mämb 1)

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

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

(Mämb 6)

Akpa ye baagaa hölëë amba  
firi 'beye kpaw.

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

(Mämb 10)

Kpa ye nabi cucu hi ngira 'ba Böngëë.

*And they flew down into the village of Bongos.*

(Mämb 17)

Kokoro gbondo ye raa kaba  
linda di güci mehe nyörö.

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

(Mämb 54)

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

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

(Mämb 61-62)

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

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

(Mämb 67)

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

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

(Mämb 74-75)

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

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

(Mämb 114)

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

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

(Hi'bala 85-85b)

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

(Nyih 84)

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

(Jেকে 1-2)

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

(Jেকে 5-7)

Ba gibu'du na raa na ndere gbo molo 'ba  
mü'di na, ka ba agi ro ne döndihī  
ro ngoyo 'bene dihi köli nya  
binjee hibi mönyü ko ye hi bīdī.

(Jেকে 14-15)

Oo, ma ä'jē i, da i nya'ba ma a'dee  
ye binya na 'bē'bē ku'du ji ye 'biyagaa  
gbana biku ne ji ye himü mee.

(Jেকে 18-20)

Ka i ma amayi na mbaaganja ji i,  
ka i andee nini ji ye 'bē'bē  
ka jeki mbaaganja na bira roo kädër,  
ka i andee nini ro i ji ye himüyēë.

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

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

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

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

*Yes, I will marry you, but first let me drive  
(they) goats back home to (they) owners  
and tell (they) my parents about this.*

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

### Plural nouns

In the last lesson, we learned that some person and animal nouns have a plural form that ends in **ee** or **ëë**. In (1), the singular noun **binya** 'goat' is used. In (2), the plural noun **binjee** 'goats' with final **ee** is used.

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

Only person nouns and animal nouns can have a plural form by adding **ee** or **ëë**. There are many person nouns and animal nouns that do not have plural forms. For example, **lii** 'co-wife' and **killirü** 'giraffe' do not have plural forms. Place nouns such as **gewu** 'town', thing nouns such as **'buu** 'egg' and idea nouns such as **döhi** 'funeral' never have plural forms.

If a person noun or animal noun has a plural form, it nearly always has the last vowel **ee** or **ëë**. Plural nouns with last vowel **ee** have singular nouns with last vowel **a, e, i, o, or u**. Plural nouns with last vowel **ëë** have singular nouns with last vowel **ä, ë, i, ö, or ü**.

#### Common plural forms

| Last vowel | Singular | Plural |
|------------|----------|--------|
|------------|----------|--------|

|   |        |         |               |
|---|--------|---------|---------------|
| a | binya  | binyee  | goat          |
| e | hege   | hegee   | spirit        |
| i | kidi   | kidee   | elephant      |
| o | kogo   | kogee   | leopard       |
| u | bu'du  | bu'dee  | man, husband  |
| ë | yëgë   | yëgëë   | locust        |
| ä | tä'ngä | tä'ngëë | antelope type |
| ĩ | bĩhĩ   | bĩhëë   | dog           |
| ö | jölö   | jölëë   | cock          |
| ü | kürü   | kürëë   | caterpillar   |

There are a few plural nouns that do not drop the last vowel of the singular (such as **batuu** ‘father-in-law’, **batuee** ‘father-in-laws’). There are a few plural nouns that add **y** before the final **ee**. And there are other plural noun exceptions.

#### Plural forms exceptions

| Singular | Plural      |                    |
|----------|-------------|--------------------|
| batuu    | batuee      | father-in-law      |
| tuu      | tuee        | grandparent        |
| lirü     | lirüëë      | pelican, bird type |
| 'birü    | 'birüëë     | bat                |
| rembo    | rembuee     | sheep              |
| ngoo     | ngoee       | in-law, guest      |
| kilo     | kiloëë      | parrot, bird type  |
| bulo'ngo | bulo'ngoyee | good friend        |
| boo      | booyee      | friend, colleague  |
| külüyĩ   | külüyïï     | python, snake type |
| maa      | muu         | child              |

#### Exercise 3

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

| Singular | Plural |           | Singular | Plural |             |
|----------|--------|-----------|----------|--------|-------------|
| guru     | guree  | fish type | mici     | X      | potato      |
| higë     | _____  | mouse     | tuje     | _____  | ancestor    |
| 'bonjo   | _____  | pumpkin   | gala     | _____  | wild dog    |
| ngoo     | _____  | in-law    | hi'bü    | _____  | oil         |
| höli     | _____  | bird      | koki     | _____  | egret, bird |
| küngü    | _____  | baboon    | ngono    | _____  | chicken     |
| kpärikpö | _____  | tortoise  | boo      | _____  | friend      |

#### Countable and uncountable nouns



Countable nouns are thought of as having individuals of that noun that can be counted. Uncountable nouns are thought of as a group of that noun that cannot be counted. In the lesson on nouns, we learned the word **loki** ‘many’ shows a large number of a *countable* noun. The word **kädër** ‘much’ shows a large quantity of an *uncountable* noun.

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

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

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

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

| Countable        |                   |                          | Uncountable    |                    |                      |
|------------------|-------------------|--------------------------|----------------|--------------------|----------------------|
| <u>person</u>    | <b>loki</b> lündü | <i>many brothers</i>     | <u>disease</u> | taba <b>kädër</b>  | <i>much leprosy</i>  |
| <u>animal</u>    | <b>loki</b> kidi  | <i>many elephants</i>    | <u>insect</u>  | 'ngoo <b>kädër</b> | <i>much termites</i> |
| <u>body part</u> | <b>loki</b> mbili | <i>many ears</i>         | <u>liquid</u>  | hiru <b>kädër</b>  | <i>much saliva</i>   |
| <u>item</u>      | <b>loki</b> cici  | <i>many cooking pots</i> | <u>plant</u>   | abeli <b>kädër</b> | <i>much maize</i>    |

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

| Countable               |                       | Uncountable              |                       |
|-------------------------|-----------------------|--------------------------|-----------------------|
| 'bindugu ka <b>loki</b> | <i>many merchants</i> | 'bindugu na <b>kädër</b> | <i>much merchants</i> |
| ngono ka <b>loki</b>    | <i>many chickens</i>  | ngono na <b>kädër</b>    | <i>much chickens</i>  |
| firi ka <b>loki</b>     | <i>many words</i>     | firi na <b>kädër</b>     | <i>much words</i>     |

#### Exercise 4

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

| Noun      | Noun with <b>loki</b> or <b>kädër</b> | Noun    | Noun with <b>loki</b> or <b>kädër</b> |
|-----------|---------------------------------------|---------|---------------------------------------|
| tirama    | <u>tirama kädër</u> <i>blood</i>      | higba   | <u>loki higba</u> <i>stool</i>        |
| mbëli     | _____ <i>wing</i>                     | koko    | _____ <i>dura, sorghum</i>            |
| ta'ba     | _____ <i>tobacco</i>                  | kinyö   | _____ <i>thorn, brier</i>             |
| 'balakana | _____ <i>okra</i>                     | hinyi   | _____ <i>scorpion</i>                 |
| tuje      | _____ <i>ancestor</i>                 | kulongo | _____ <i>bottle</i>                   |
| manda     | _____ <i>groundnut</i>                | tolo    | _____ <i>juice, dew</i>               |
| binya     | _____ <i>goat</i>                     | 'bara   | _____ <i>rib</i>                      |

dogiji \_\_\_\_\_ finger | kure \_\_\_\_\_ malaria

### How Nouns are Used

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

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

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

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

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

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

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

We learn more about possessor nouns in the next lesson.

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

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

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

### Exercise 5

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

(Mämb 61)

**'Bata** raa nabi cï hido **kibi**.

**Hare** beat on the **drum**.

(Hi'bala 6)

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

*The woman put pumpkin on the fire.*

(Jেকে 27)

Ba gibu'du na raa ämëcï hi ba mbaaganja na

*The young man got in that car.*

(Jেকে 29)

Kumara 'ba nyere raa nabi ta

*The chief's wife saw*

ba jeki mbaaganja na.

*the beautiful car.*

(Jekee 34)

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

*The young man gazed at the house.*

(Nyere 5)

Kumara ba 'jii na hu 'ju ka makandaa.

*The wife of that man had just given birth.*

(Nyere 17-19)

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

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

### Possessor and Possessed Nouns

When two nouns are said together without any words between them, the second noun owns or possesses the first noun. Owning nouns are called possessor nouns. Nouns being owned are called possessed nouns. Sometimes the first noun has a close relationship with the second noun (inalienable) and sometimes it doesn't. Instead it has a distant relationship (alienable). If the first (possessed) noun has a distant relationship with the second (possessor) noun, the word 'ba' 'of' comes between them.

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

(Nyere 17) (close relationship) (inalienable)

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

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

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

(Jekee 29) (distant relationship) (alienable)

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

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

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

Possessed nouns with close relationship (inalienable) to possessor noun

(Hi'bala 15)      hīti ro      *health of body*

|              |                  |                                    |
|--------------|------------------|------------------------------------|
| (Hi'bala 19) | 'jomo'ba 'bonjo  | <i>seeds of pumpkins</i>           |
| (Hi'bala 56) | ja'da hindo      | <i>middle of night</i>             |
| (Hi'bala 62) | go gimaa         | <i>neck of child</i>               |
| (Hi'bala 97) | kori gobndo 'jii | <i>footprint of foot of person</i> |
| (Nyih 43)    | mbili gurufa     | <i>leaves of tree</i>              |
| (Nyih 60)    | gbondo höli      | <i>leg of bird</i>                 |
| (Nyih 68)    | külü ngira       | <i>middle of bush</i>              |
| (Nyih 95)    | ko mbötü         | <i>entrance of door</i>            |
| (Jekee 4)    | dili njii        | <i>shade of foliage</i>            |
| ('Bata 1)    | lämi 'Bata       | <i>sister of Hare</i>              |
| ('Bata 32)   | mbili lämi       | <i>ear of sister</i>               |
| (Lu'ba 1)    | kuhu Böngö       | <i>tribe of Bongo</i>              |
| (Lu'ba 9)    | bigu Böngö       | <i>selling of Bongo</i>            |

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

Possessed nouns with distant relationship (alienable) to possessor noun

|              |                           |                           |
|--------------|---------------------------|---------------------------|
| (Hi'bala 76) | cecece <b>'ba</b> donondo | <i>dawn of dawn</i>       |
| (Nyih 85)    | nyere <b>'ba</b> 'bëë     | <i>chief of area</i>      |
| (Jekee 5)    | molo <b>'ba</b> mü'di     | <i>bottom of tree</i>     |
| (Jekee 28)   | 'bëë <b>'ba</b> nyere     | <i>compound of chief</i>  |
| (Jekee 32)   | nyere <b>'ba</b> 'bëë     | <i>chief of village</i>   |
| (Nyere 2)    | a'ji <b>'ba</b> 'jii      | <i>property of people</i> |
| (Lu'ba 3)    | bihi <b>'ba</b> Böngëë    | <i>place of Bongos</i>    |
| (Lu'ba 11)   | firi <b>'ba</b> Böngö     | <i>matter of Bongo</i>    |

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

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

In *Nyih 24*, the final vowel **u** of **gibu'du** 'young man' becomes a long vowel **oo**. This is a way of showing the first noun **gibu'doo** 'young man' possesses the second noun **külü** 'heart'.

(Nyih 24)

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

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

Exercise 6



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

(Mämb 10)

Kpa ye nabi cucu hi ngira (ba) Böngëë

*They flew down into area of Bongo.*

(Mämb 13-14)

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

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

(Mämb 41-42)

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

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

(Mämb 45)

Kpa ngbo hu na ndere na lobi do ne.

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

(Hi'bala 12)

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

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

(Hi'bala 104)

Gimaa 'ba lündü hu uyu ro.

*Child of her brother was dead.*

(Jekee 36)

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

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

(Nyere 18-19)

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

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

### Pronouns

A pronoun is used instead of a noun.

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

(Jekee 1-2)

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

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

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

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

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** that can take the place of the underline noun phrase.

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

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

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

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

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

Pronouns introduced by prepositions are often the same as object pronouns. These are talked about more in the lesson on Prepositions Introducing Pronouns.

Possessor pronouns own something or someone. The thing or person owned has a close or distant relationship with the possessor pronoun. In the first sentence on the *left* below, **ma** ‘my’ is the owner of **komo** ‘eyes’. **Komo** have a close relationship to **ma** because they are not easily taken out the body.

| Possessor Pronouns with close relationship (inalienable)         | Possessor Pronouns without close relationship (alienable)              |
|--|--|
| Bi ta komo <i>He saw eyes</i><br>'jii na. <i>of this person.</i> | Bi wu firi <i>He heard word</i><br>'ba 'jii na. <i>of this person.</i> |

|                        |  |                           |   |
|------------------------|--|---------------------------|---|
| Bi ta komo <b>ma</b> . | <i>He saw <b>my</b> eyes.</i>                              | Bi wu firi <b>ama</b> .   | <i>He heard <b>my</b> word.</i>                 |
| Bi ta komo <b>ï</b> .  | <i>He saw <b>your (sg)</b> eyes.</i>                       | Bi wu firi <b>'biï</b> .  | <i>He heard <b>your</b> word.</i>               |
| Bi ta komo <b>ba</b> . | <i>He saw <b>his</b> eyes.</i>                             | Bi wu firi <b>(a)ba</b> . | <i>He heard <b>his</b> word.</i>                |
| Bi ta komo <b>hu</b> . | <i>He saw <b>her</b> eyes.</i>                             | Bi wu firi <b>'bahu</b> . | <i>He heard <b>her</b> word.</i>                |
| Bi ta komo <b>ne</b> . | <i>He saw <b>his/her</b><br/>(same) (logophroic) eyes.</i> | Bi wu firi <b>'bene</b> . | <i>He heard <b>his/her</b><br/>(same) word.</i> |
| Bi ta komo <b>je</b> . | <i>He saw <b>our</b> eyes.</i>                             | Bi wu firi <b>je</b> .    | <i>He heard <b>our</b> word.</i>                |
| Bi ta komo <b>he</b> . | <i>He saw <b>your (pl)</b> eyes.</i>                       | Bi wu firi <b>'behe</b> . | <i>He heard <b>your</b> word.</i>               |
| Bi ta komo <b>ye</b> . | <i>He saw <b>their</b> eyes.</i>                           | Bi wu firi <b>'beye</b> . | <i>He heard <b>their</b> word.</i>              |

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

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

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

| <u>Emphasis Pronouns</u><br>(Subjects) |   | (Possessors)                       | <i>He came to hear . . .</i>        |
|--|---|------------------------------------|-------------------------------------|
| Mi mayi <b>'bagamaa</b> .              | <i>I came <b>myself</b>.</i>              | Ba mayi awu firi <b>'bagamaa</b> . | <i><b>my</b> matter.</i>            |
| Ï mayi <b>'bägäyëë</b> .               | <i>You came <b>yourself</b>.</i>          | Ba mayi awu firi <b>'bägäyëë</b> . | <i><b>your (sg)</b> matter.</i>     |
| Bi mayi <b>'baganee</b> .              | <i>He came <b>himself</b>.</i>            | Ba mayi awu firi <b>'bagabaa</b> . | <i><b>his</b> matter.</i>           |
| Hu mayi <b>'baganee</b> .              | <i>She came <b>herself</b>.</i>           | Ba mayi awu firi <b>'bagahoo</b> . | <i><b>her</b> matter.</i>           |
| Ni mayi <b>'baganee</b> .              | <i>(S)he came <b>himself/herself</b>.</i> | Ba mayi awu firi <b>'baganee</b> . | <i><b>his/her(same)</b> matter.</i> |
| Ji mayi <b>'bagajee</b> .              | <i>We came <b>ourselves</b>.</i>          | Ba mayi awu firi <b>'bagajee</b> . | <i><b>our</b> matter.</i>           |
| Hi mayi <b>'bagahee</b> .              | <i>You came <b>yourselves</b>.</i>        | Ba mayi awu firi <b>'bagahee</b> . | <i><b>your (pl)</b> matter.</i>     |
| Yi mayi <b>'bagayee</b> .              | <i>They came <b>themselves</b>.</i>       | Ba mayi awu firi <b>'bagayee</b> . | <i><b>their</b> matter.</i>         |

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

| <u>Reflexive Pronouns [check]</u> |  |
|-----------------------------------|--|
| Mi lewu ro <b>ma</b> .            | <i>I looked at <b>myself</b>.</i>              |
| Ï lewu ro <b>ï</b> .              | <i>You looked at <b>yourself (sg)</b>.</i>     |
| Bi lewu ro <b>ne</b> .            | <i>He looked at <b>himself</b>.</i>            |
| Hu lewu ro <b>ne</b> .            | <i>She looked at <b>herself</b>.</i>           |
| Ni lewu ro <b>ne</b> .            | <i>(S)he looked at <b>himself/herself</b>.</i> |
| Ji lewu ro <b>je</b> .            | <i>We looked at <b>ourselves</b>.</i>          |
| Hi lewu ro <b>he</b> .            | <i>You looked at <b>yourselves (pl)</b>.</i>   |
| Yi lewu ro <b>ye</b> .            | <i>They looked at <b>themselves</b>.</i>       |

In summary, the pronouns are listed below by themselves.

| <u>Pronouns</u>       |          | Object/<br>Intr. by prep. | Posessor     |                | Emphasis |                          |
|-----------------------|----------|---------------------------|--------------|----------------|----------|--------------------------|
| Subject<br>Incomplete | Complete |                           | close relat. | distant relat. |          |                          |
| ma                    | mi       | ma                        | ma           | ama            | 'bagamaa | <i>I, me, my</i>         |
| ĩ                     | ĩ        | ĩ                         | ĩ            | 'bĩĩ           | 'bägäyëë | <i>you (sg), your</i>    |
| ba                    | bi       | ba                        | ba           | (a)ba          | 'bagabaa | <i>he, him, his</i>      |
| hu                    | hu       | hu                        | hu           | 'bahu          | 'bagahoo | <i>she, her</i>          |
| ni                    | ni       | ne                        | ne           | 'bene          | 'baganee | <i>(s)he, him/her</i>    |
| —                     | —        | ne                        | —            | —              | —        | <i>it</i>                |
| je                    | ji       | je                        | je           | je             | 'bagajee | <i>we, us, our</i>       |
| he                    | hi       | he                        | he           | 'behe          | 'bagahee | <i>you (pl), your</i>    |
| ye                    | yi       | ye                        | ye           | 'beye          | 'bagayee | <i>they, them, their</i> |

### Exercise 7

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

|                   |   |  |
|-------------------|---|--|
| <u>Incomplete</u> | (Mämb 9-10)<br>Ye höli ngori na roo,<br><b>ye</b> raa nabi            | <i>These two birds,<br/><b>they</b> came</i>   |
| <u>Emphasis</u>   | mbi'dee ro dohii na <b>'bagajee</b> . Kpa                             | <i>to this <b>our</b> land. And <b>they</b> flew</i>                                   |
| <u>Incomplete</u> | <b>ye</b> nabi cucu hi ngira 'ba Böngëë.<br>(Mämb 43-44)              | <i>down into the village of Bongos.</i>  |
| _____             | Yi cu'dee bihi dokorkotu,<br>Mämbilingämä ayi bihi 'baganee           | <i>They both fell down together, but</i>   |
| _____             | ngbo ka mumbu.<br>(Mämb 67)   | <i>Mambilingama came down herself<br/>already dead.</i>                                |
| _____             | Ugbodo loki a'ji ndobo ji ba<br>kaka ro kada nika.<br>(Mämb 99)       | <i>Some collected many tools<br/>for him on that day.</i>                              |
| _____             | Ka pürü na di'ba himi adari hu.<br>(Hi'bala 118)                      | <i>This wound from inside defeated her.</i>  |
| _____             | Mi lewu hi mini<br>firi nika 'bahu.<br>(Jekee 1-2)                    | <i>I looked in motive<br/>of her behavior.</i>   |
| _____             | Nga pöwü 'ba Bongo, ba gibu'du<br>monoo bi ndee bi'ba binya 'ba bi'di | <i>Long ago, certain young man went</i>  |
| _____             | ka ye mönyü.<br>ko ye 'da<br>(Jekee 18-20)                            | <i>and he drove goats to pasture so that<br/>they eat<br/>with their mouths there.</i> |



|       |                    |                           |
|-------|--------------------|---------------------------|
| _____ | Ka i,              | <i>And you,</i>           |
| _____ | ma amayi           | <i>I will come</i>        |
| _____ | na mbaaganja ji i, | <i>with a car to you,</i> |
| _____ | ka i andee nini    | <i>and you will go</i>    |
| _____ | ji ye 'bë'bë.      | <i>to them at home.</i>   |

## Demonstratives

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

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

(Mämb 99)

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

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

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

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

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

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

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

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

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

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

In stories, a pronoun before a noun shows the noun is a topic—what is talked about in the sentence. [check this since it doesn’t seem to fit all the data, such as when there are two topics].

In *Mämb 9*, **höli ngori na** ‘these two birds’ is what is talked about.

(Mämb 9)

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

We learn that these birds did the action **nabi mbi'dee ro dhohii na 'bagajee** ‘came to our land’. The pronoun **ye** ‘they’ comes before **höli ngori na** ‘these two birds’ to show this nouns is the topic.

Only the pronoun **ba** ‘he’ comes before nouns that are not people or animals. That is, the pronoun **hu** ‘she’ does not come before nouns such as **gbügürü** ‘bag’ or **a'ji** ‘thing’. The following is a list of some nouns in the stories used as topics and some not used as topics.

| Demonstratives with topic nouns |                      |                           | Demonstratives with nouns |              |                     |
|---------------------------------|----------------------|---------------------------|---------------------------|--------------|---------------------|
| (Mämb 9)                        | ye höli ngori na     | <i>these two birds</i>    | (Mämb 46)                 | firi na      | <i>this matter</i>  |
| (Mämb 72)                       | ba höli na           | <i>this male bird</i>     | (Mämb 62)                 | 'jii na      | <i>these people</i> |
| (Mämb 73)                       | ba gbügürü na        | <i>this bag</i>           | (Mämb 75)                 | nyihi na     | <i>this moon</i>    |
| (Mämb 74)                       | hu höli na           | <i>this female bird</i>   | (Mämb 94)                 | hilili na    | <i>this air</i>     |
| (Hi'bala 11)                    | ye mälii'bëë na      | <i>these neighbours</i>   | (Mämb 99)                 | pürü na      | <i>this wound</i>   |
| (Hi'bala 22)                    | ba a'ji na           | <i>this thing</i>         | (Hi'bala 4)               | gimaa na     | <i>this girl</i>    |
| (Hi'bala 23)                    | hu gihi'bala na      | <i>this female orphan</i> | (Hi'bala 8)               | gihi'bala na | <i>this orphan</i>  |
| (Hi'bala 51)                    | ba firi na           | <i>this matter</i>        | (Hi'bala 76)              | bihi na      | <i>this place</i>   |
| (Hi'bala 58)                    | hu gimaa na          | <i>this girl</i>          | (Hi'bala 79)              | a'ji na      | <i>this thing</i>   |
| (Hi'bala 72)                    | ba mino na           | <i>this crying</i>        |                           |              |                     |
| (Hi'bala 126)                   | ba kaga na           | <i>this stick</i>         |                           |              |                     |
| (Hi'bala 136)                   | hu kumara na         | <i>this woman</i>         |                           |              |                     |
| (Nyih 80)                       | ba bihi na           | <i>this place</i>         |                           |              |                     |
| (Nyih 117)                      | ba ngoyo na          | <i>this song</i>          |                           |              |                     |
| (Jekee 9)                       | ba mü'di na          | <i>this tree</i>          |                           |              |                     |
| (Jekee 38)                      | hu kumara<br>hege na | <i>this woman spirit</i>  |                           |              |                     |
| (Jekee 40)                      | hu ngülü na          | <i>this female widow</i>  |                           |              |                     |
| (Nyere 13)                      | ba 'binjuru na       | <i>this poor man</i>      |                           |              |                     |

In (6), the demonstrative **na** ‘this, these’ shows **'jii** is near the speaker.

|                    |                             |                                   |
|--------------------|-----------------------------|-----------------------------------|
| Near speaker (?)   | (6) Bi ta <b>'jii na.</b>   | <i>He saw <b>this person.</b></i> |
| Near hearer (?)    | (7) Bi ta <b>'jii nika.</b> | <i>He saw <b>that person.</b></i> |
| Away from both (?) | (8) Bi ta <b>'jii aman.</b> | <i>He saw <b>that person.</b></i> |

In (7), the demonstrative **nika** ‘that, those’ shows **'jii** is near the hearer. In (8), the demonstrative **aman** ‘that, those’ shows **'jii** is far from both the speaker and hearer [check these].

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

|      | Singular Demonstratives |                  | Plural Demonstratives |                    |
|------|-------------------------|------------------|-----------------------|--------------------|
| Near | binya <b>na</b>         | <i>this goat</i> | binya <b>na</b>       | <i>these goats</i> |

|                       |  |   |
|-----------------------|--|---|
| speaker<br>(?)        | <b>ba</b> binya <b>na</b> <i>this (male) goat</i><br><b>hu</b> binya <b>na</b> <i>this (female) goat</i>   | <b>ye</b> binya <b>na</b> <i>these (plural) goats</i>   |
| Near<br>hearer<br>(?) | binya <b>nika</b> <i>that goat</i><br><b>ba</b> binya <b>nika</b> <i>that (male) goat</i><br><b>hu</b> binya <b>nika</b> <i>that (female) goat</i> | binya <b>nika</b> <i>those goats</i><br><b>ye</b> binya <b>nika</b> <i>those (plural) goats</i> |
| Away from both<br>(?) | binya <b>aman</b> <i>that goat</i><br><b>ba</b> binya <b>aman</b> <i>that (male) goat</i><br><b>hu</b> binya <b>aman</b> <i>that (female) goat</i> | binya <b>aman</b> <i>those goats</i><br><b>ye</b> binya <b>aman</b> <i>those (plural) goats</i> |

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

noun without close relationship (alienable) | (9) Bi ta **'jii na**.     *He saw **these people**.*  
noun with close relationship (inalienable) | (10) Bi ta **komo ma na**.     *He saw **these my eyes**.*

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

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

(Mämb 49) (pronoun topic)

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

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

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

(Nyih 6-8)

Hu kumara na hu nja ami ye mo'jo muu na     That woman, she treated these children  
'ba ba bu'du na ka jekee.     of her husband badly.  
**Na** ami ä'jimönyü, **na** ämönyü ä'jimönyü,     **Someone** cooks food and **someone** eats, and  
**na** ä'b'i mbaraa ji ye mo'jo muu na.     **someone** gives the left-overs to these children.

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

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

|                   |                     |                               |
|-------------------|---------------------|-------------------------------|
| <u>(Jekee 13)</u> | hiko ba gibu'du na  | <i>mouth of this man</i>      |
| <u>(Nyere 5)</u>  | kumara ba 'jii na   | <i>woman of this person</i>   |
| <u>(Nyere 18)</u> | dogiji ba nyere na  | <i>finger of this chief</i>   |
| <u>(Jekee 36)</u> | 'bë'bë hu kumara na | <i>to house of this woman</i> |

|            |                         |                                     |
|------------|-------------------------|-------------------------------------|
| (Jekee 8)  | ngoyo na ba gibu'du na  | <i>this song of this little man</i> |
| (Jekee 34) | 'bëë na hu kumara na    | <i>this house of this woman</i>     |
| (Nyere 30) | kinji na ba 'binjuru na | <i>this fish of this poor man</i>   |

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

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

Exercise 8

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

(Mämb 67)

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

On that day they collected  
many tools for him.

(Mämb 72-73)

Mbaa dihikori ye yëë, **ba höli na** raa  
nabi mayi ämëli **ba gbügürü na**  
na 'Bata haa kpaw 'ba hi ne.

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

(Hi'bala 37-39)

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

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

(Hi'bala 43-44)

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

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

(Hi'bala 47)

Ka mbaga gimaa nika di yuyu,  
na domu'du do hi'bana doturoo.

Since mother of that little girl died,  
(she) slept only on a plain piece of skin.

(Hi'bala 49)

Ka gihi'bana nika di 'dü nya ne 'baki'da,  
(Hi'bala 68)

And that piece of skin thrown there,

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

And that act she did, she did in the dark.

(Hi'bala 118)

Mi lewu hi mini firi nika 'bahu.

I looked in motive of her that behavior

(Nyih 23)

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

From morning until evening,  
those little children (did) that work.

(Nyih 46)

ba ä'bëë ji hu nya hu ämönyöo  
nya hu aye ba mini aman.

and gave it (fruit) to her, and she ate it  
and drank that water.

(Nyih 48)

Höli raa maa ami'dee roo, ata hu gimaa aman. *A bird came and met that young girl.*

(Nyihi 57)

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

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

(Nyihi 81)

Ye raa nabi alewu ba gimaa na ka nyere  
hi ba bihi aman ro.

*Then they chose the boy  
as the chief in that place.*

(Nyihi 134)

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

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

(Nyere 23)

Damayi ka ba nyere nika äfi 'jii  
kori ba lo'ngu 'jii monoo.

*Then that chief sent for an important person.*

('Bata 28)

Kaa na cici nika di ci roo,  
ngürü'dëë ma 'ba.

*When with that pot becomes hot,  
call me to come.*

### Same Subject Pronouns (Logophoric)

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

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

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

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

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

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

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

(*Nyere 28-30*) (**bi** 'he' as subject)

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

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

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

In *Nyere 31-33*, the pronoun **ne** ‘someone’ shows an unknown person did the action **anduju ba** ‘asked him’.

(Nyere 31-33) (**ne** ‘someone’ as unknown subject)

Ka nyere äfi 'jüi kori ba 'bikinji na. *Chief sent someone to get owner of fish.*  
Ba 'bikinji na ba da maa amayi'dee, *When owner of fish came,*  
ka **ne anduju ba** ro firi na ***someone asked him** about the thoughts*  
bi di ku ne ro nyere hi külü ne. *he (fish owner) said in his mind about the chief.*

In *Mämb 65-66*, 'Bata ‘Hare’ is reporting.

(Mämb 65-66) (**na** ‘someone’ as same subject) (**ne** ‘(s)he’ as same subject)

Dihikoree naa kaka ye, *After that (Hare) said to them,*  
**na ro'bu anga** hi kori hu, *that **he wanted to follow** her tracks,*  
ka **ne ro'bu ye alony** njonjo *and **he asked them to contribute***  
mambirembe ji ne. *knives for him.*

In the lesson on Demonstratives, we learned the demonstrative **na** is sometimes used as an unknown subject. But in *Mämb 65-66*, the demonstrative **na** ‘this, someone, he’ shows the same person reporting did the action **ro'bu anga** ‘wanted to follow’.

The pronoun **ne** ‘(s)he’ shows the one doing the action **ro'bu ye alony** ‘asked them to contribute’ is the same one reporting [Check if it should be spelled **ni**].

The pronoun **ne** ‘(s)he’ is only rarely used as an object (person receiving action).

In *Hi'bala 145-146*, **ne** ‘(s)he’ shows the person receiving the action **tunu** ‘killed’ is the same as the **gihi'bala** ‘orphan’ mentioned earlier in the sentence.

(Hi'bala 145-146) (**ne** ‘(s)he’ as same object)

Man ka ndee **gihi'bala** aman hu di **tunu ne**, *Even if it is a **little orphan** that she **killed her**,*  
hu andee angu'ngu firi kunya cinika *how could she think up such as plan?*  
'baanika diji 'di?"

The pronoun **ne** ‘(s)he’ which takes the place of people, should not be confused with **ne** ‘it’, which takes the place of things. Unlike **ne** ‘(s)he’, it is common for **ne** ‘it’ to receive the action.

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

(Nyihhi 134) (**ne** ‘it’ as object)

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

However, the pronoun **ne** ‘it’ only rarely does an action. One example is in *'Bata 32*.

('Bata 32) (**ne** ‘it’ as subject)

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

In this lesson, we have compared the following pronouns:

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

### Exercise 9

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

(Mämb 55-58)

**Ba** raa nabi ndiji do ndere ji hu,  
 kpa **ba** nabi ba'bi bimu'du ji hu muta,  
 kpa **ba** di hikoree amile, bimu'du muta  
 ki mbi dikori (**ne**) ata hu na komo ne,  
 maki gile ngara höli ili 'bo hu ro.

(Mämb 98-99)

Dihi banika monoo hu kpa ämëbi hi hilili  
 ciki toro ka ne mbimbi kädökökötü.

(Hi'bala 28-30)

Hu raa äwü gimaa ata gimaa do gbondo ne,  
 alayi do gimaa, ka ji hu ndan ye a'du na hu  
 bikötü, ni du'buru mbaga hu nokotoo,  
 da ndan roo ni ngu'ngu mbaga hu ro.

(Hi'bala 78-80)

“Gimaa uyu roo, 'di di tunu gimaa?”  
 Naa, na atu a'ji na di tunu gimaa,  
 ni lawu ngbo ta gimaa ka mumbu.

(Hi'bala 113)

“Hu tunu hu na 'di?” Naa,  
 “Nokotoo hu naa ni du'buru mbaga ma.”

(Nyere 38)

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

(Lu'ba 5-6)

Da 'dicee ba ji Böngëë naa, ni ta

**He** allowed her to go visit her,  
 but **he** gave her three days,  
 and **he** said that if after these three days  
**he** did not see her with his eyes, that could  
 mean the great bird swallowed her.

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

*She lifted child and put child on her knee,  
 caressed child's head, that and told her that,  
 today they would sleep together,  
 she dreamed of her mother yesterday,  
 and today she is still thinking about her mother.  
 (Husband,) “Child is dead? What killed child?”  
 (She) says no one knows what killed child,  
 she woke up and just found the child dead.*

*“How did she kill her?” (She) said, “Yesterday,  
 she said she dreamed about my mother.”*

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

*He wrote in his article that, he found*

Böngëë yi cu ndee kaba a'ji 'ba mbu'da.

*the number of Bongo to be 100,000.*

### Object pronouns

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

#### Object Pronouns

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

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

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

#### (Mämb 99)

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

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

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

#### (Nyih 43-46)

Hu lëmi ba hu döndihä haa, u ba raa äljë  
**mbili gurufa, atugu ne tugu ne tugu ne** nya  
ba atinge'dee mini nini atu **taa** danga hu.  
Ba andee, ba a'do'du'dee mo'jo **käläkiti** di  
'da, ba **ä'bëë** ji hu nya hu **ämönyöö**  
nya hu aye ba mini aman.

*His sister stayed inside, he took **Gurufa tree**  
**leaves. He beat it, beat it, beat it, he got water**  
**with them, and carried and put it next to her.**  
**He went and collected fruits of Kalakiti tree,**  
**he gave it (fruit) to her, and she ate it**  
**as she drank that water.***

The verb **ata** 'put' has a long vowel in **taa** 'put it'. This long vowel is an object pronoun that



takes the place of **mbili gurufa**. The verb **ä'bi** 'gave' has a long vowel in **ä'bëë** 'gave it' that takes the place of **käläkiti** 'Kalakiti fruit'. The verb **ämönyü** 'ate' has a long vowel in **ämönyöö** 'ate it' that also takes the place of **käläkiti**.

The verbs below can have either object pronoun that take the place of thing, place or idea nouns.

Object pronouns for thing, place and idea nouns

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

Verbs with long vowel object pronoun **aa** have a last vowel **a** without the pronoun. Verbs with long vowel **ee** have last vowel **e** or **i**. Verbs with long vowel **oo** have last vowel **o** or **u**. Verbs with long vowel **ëë** have last vowel **ë** or **ï**. Verbs with long vowel **öö** have last vowel **ö** or **ü**.

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

(Nyere 28-29) (ne 'it' with second object)

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

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

(Jekee 16-17) (ne 'it' with second object)

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

When a noun object comes before a verb, it is in focus—it is the most important word in the sentence. The pronoun object **ne** ‘it’ always follows a verb when a noun object is in focus before the verb.

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

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

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

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

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

(*Hi'bala 72*)

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

#### Exercise 10

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

(*Mämb 33*)

Hi'ba ye bihi uwu **ne** do 'bëë ga.

*Their sound those heard it in all villages.*

(*Mämb 57-60*)

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

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

(*Mämb 79-80*)

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

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

(*Mämb 89*)

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

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

(*Mämb 114*)

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

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

(*Hi'bala 37-39*)

Ka ä'jimönyü monoo hu da ä'bī ne ji ma  
ka jekee dihi kori ba 'jomo'ba 'bonjo na.

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

(*Hi'bala 41-42*)

Ba a'ji bana ndan hu di ngu'ngu ne  
amile naa, na ro'bu ä'dögü ro ma aka

*What is the matter today that she wants it  
to give me a bath and to sleep*

je a'du ne ne hi bimu'du kötü.

(Hi'bala 49)

Ka gihi'bana nika di 'dü nya ne 'baki'da,

(Hi'bala 82-84)

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

Bu'du raa alee kori bübü . . .

(Hi'bala 129)

Hu raa äljë kaga hu raa ata nya ne.

(Hi'bala 145-146)

Man ka ndee gihi'bala aman hu di tunu ne,  
hu andee angu'ngu firi kunya cinika  
'baanika diji 'di?"

(Nyih 18-19)

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

(Nyih 39)

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

(Nyih 52)

Diji ba ohitu ne amile lëmi ne na ngatikan.

(Nyih 105)

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

(Nyih 120-121)

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

(Nyih 134)

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

(Nyih 140)

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

(Nyere 9-10)

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

(Nyere 26-27)

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

(Nyere 38)

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

('Bata 30)

*with her in the same bed.*

*And that piece of skin thrown it there,*

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

*She took the rod back and put and left it.*

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

*Woman went and sewed two beer filters,  
she gave them to them (children), told them  
to go fetch water in them.*

*Then he reported it to his sister and told her,*

*For he knew it that his sister is still young.*

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

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

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

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

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

*(he) will sell it.*

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

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

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

(Bata 38-39)

Naa ka ji ba, “Ï kaa akoo ka nika gile lëmi ma nja ji ï wa ro.”

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

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

## Prepositions

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

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

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

In (2), **ro** ‘for’ introduces the pronoun **ma** ‘me’.

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

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

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

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

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

|        |                              |
|--------|------------------------------|
| nado   | <i>with on</i>               |
| naji   | <i>with to, for (person)</i> |
| dohogo | <i>behind</i>                |
| 'bahi  | <i>inside</i>                |

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

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

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

For prepositions, we have the following spelling rule:

**Spelling Rule 5:** Write all prepositions as separate words, but connected to another preposition:

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

Some prepositions are also body parts.

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

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

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

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

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

### Exercise 11

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

(Mämb 3-4)

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

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

(Mämb 7-8)

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

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

(Mämb 9)

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

*Then the two birds came to our land.*

(Mämb 14)

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

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

(Mämb 27)

Ye nja ärörö nahi kadaa wa.

*They do not fly in the day time.*

(Mämb 32)

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

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

(Mämb 34-35)

Yi ci ro ye bihi ka korkakpa  
akpa ye kpaw yongi diji biyoyo,  
akpa do bihi diro ye kpi.

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

(Mämb 61)

'Bata raa nabi ci hido kibi.

*Hare beat on the drum.*

(Mämb 121)

Dikori 'jii apiya dihi ngala,

*Before people scattered from dancing place,*

(Hi'bala 6)

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

*The woman put pumpkin on the fire.*

(Hi'bala 12-13)

Ne hiti ro gimaa na ngbo ka jekee

*The health of the little child*

dido ngara ye muu na 'bahu.

(Hi'bala 55-56)

Ye raa ngbo na bi'du 'bii  
da mayi nado ja'da hindo,

(Hi'bala 95-97)

Mälü'bëë ye raa abe didokori kungu  
abe dido bübü alingi kori gbondo 'jii na  
dayi 'bë'bë. Bu'du raa alee kori bübü,  
wile bi di ta kori gbondo 'jii.

(Hi'bala 141)

Mähimëë raa meyeka änyï didanga mumbu  
andee danga hu gihi'bala na.

(Nyihï 10)

Ye nja mayi danga ä'jimönyöö.

(Nyihï 23)

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

(Jekee 5)

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

(Jekee 14-15)

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

*is better than that of her own children.*

*They with beginning of sleep,  
and when came in the middle of the night,*

*Neighbours passed along road on side of  
rubbish looking for footprints of the person  
coming into house. Man looked around  
rubbish but did not find any footprints.*

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

*They should not come near the food.*

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

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

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

### Prepositions Introducing Pronouns

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

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



|        |                              |
|--------|------------------------------|
| nado   | <i>with on</i>               |
| naji   | <i>with to, for (person)</i> |
| dohogo | <i>behind</i>                |
| 'bahi  | <i>inside</i>                |

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

Pronouns introduced by prepositions

| For person and animal nouns                                     | For thing, place and idea nouns                                    |
|---|--|
| Bi mayi ro <b>'jii na</b> . <i>He came for <u>this man</u>.</i> | Bi mayi ro <b>firi na</b> . <i>He came for <u>this matter</u>.</i> |
| Bi mayi ro <b>ma</b> . <i>He came for <u>me</u>.</i>            |  |
| Bi mayi ro <b>i</b> . <i>He came for <u>you(sg)</u>.</i>        |  |
| Bi mayi ro <b>ba</b> . <i>He came for <u>him</u>.</i>           |  |
| Bi mayi ro <b>hu</b> . <i>He came for <u>her</u>.</i>           |  |
| Bi mayi ro <b>ne</b> . <i>He came for <u>himself</u>.</i>       | Bi mayi roo. <i>He came for <u>it</u>.</i>                         |
| Bi mayi ro <b>je</b> . <i>He came for <u>us</u>.</i>            |  |
| Bi mayi ro <b>he</b> . <i>He came for <u>you(pl)</u>.</i>       |  |
| Bi mayi ro <b>ye</b> . <i>He came for <u>them</u>.</i>          | Bi mayi roo. <i>He came for <u>them (things)</u>.</i>              |

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

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

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

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

When a pronoun introduced by a preposition takes the place of a thing, place, or idea noun, the preposition has a long vowel or is connected to the pronoun.

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

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

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

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

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

Things or places

| Preposition introducing noun          | Long vowel pronoun on preposition |  |
|---------------------------------------|-----------------------------------|--|
| Mi mayi <b>na</b> mbaaganja.          | Ma amayi <b>nini</b> .            | <i>I come <b>with</b> a car/it.</i>        |
| Ma amayi <b>hi</b> mbaaganja.         | Ma amayi <b>haa</b> .             | <i>I come <b>in</b> a car/it.</i>          |
| Ma amayi <b>do</b> mbaaganja.         | Ma amayi <b>doo</b> .             | <i>I come <b>on</b> a car/it.</i>          |
| Ma amayi <b>ro</b> mbaaganja.         | Ma amayi <b>roo</b> .             | <i>I come <b>to</b> a car/it.</i>          |
| Ma amayi <b>gbo</b> bidi.             | Ma amayi <b>gboo</b> . (?)        | <i>I come <b>up to</b> a pasture/it.</i>   |
| Ma amayi <b>'ba</b> bidi.             | Ma amayi <b>'baa</b> . (?)        | <i>I come <b>to</b> a pasture/it.</i>      |
| Ma amayi <b>kori</b> mbaaganja.       | Ma amayi <b>koree</b> .           | <i>I come <b>around</b> a car/it.</i>      |
| Ma amayi <b>gbana</b> mbaaganja.      | Ma amayi <b>gbanini</b> .         | <i>I come <b>with</b> a car/it.</i>        |
| Ma <b>danga</b> mbaaganja.            | Ma <b>dangaa</b> .                | <i>I am <b>beside</b> a car/it.</i>        |
| Ma <b>dongara</b> loki mbaaganja.     | Ma <b>dongaraa</b> .              | <i>I am <b>between</b> cars/them.</i>      |
| Ma <b>hogo</b> mbaaganja. (?)         | Ma <b>hogoo</b> .                 | <i>I am <b>behind</b> a car/it.</i>        |
| Ma amayi <b>didanga</b> mbaaganja.    | Ma amayi <b>didangaa</b> .        | <i>I come <b>from beside</b> a car/it.</i> |
| Ma amayi <b>dido</b> mbaaganja.       | Ma amayi <b>didoo</b> .           | <i>I come <b>from on</b> a car/it.</i>     |
| Ma amayi <b>diro</b> mbaaganja.       | Ma amayi <b>diroo</b> .           | <i>I come <b>from on</b> a car/it.</i>     |
| Ma amayi <b>dih</b> mbaaganja.        | Ma amayi <b>dihaa</b> .           | <i>I come <b>from inside</b> a car/it.</i> |
| Ma amayi <b>di'ba</b> bidi.           | Ma amayi <b>di'baa</b> .          | <i>I come <b>from at</b> a pasture/it.</i> |
| Ma amayi <b>dikori</b> mbaaganja.     | Ma amayi <b>dikoree</b> .         | <i>I come <b>from around</b> a car/it.</i> |
| Ma amayi <b>didokori</b> mbaaganja.   | Ma amayi <b>didokoree</b> .       | <i>I come <b>from along</b> a car/it.</i>  |
| Ma amayi <b>gboro</b> mbaaganja.      | Ma amayi <b>gboroo</b> .          | <i>I come <b>as far as</b> a car/it.</i>   |
| Ma amayi <b>gbodo</b> mbaaganja.      | Ma amayi <b>gbodoo</b> .          | <i>I come <b>up to</b> a car/it.</i>       |
| Ma äcī <b>hido</b> kibi.              | Ma äcī <b>hidoo</b> .             | <i>I beat <b>on</b> a drum/it.</i>         |
| Je <b>hikori</b> mbaaganja.           | Je <b>hikoree</b> .               | <i>We are <b>around</b> a car/it.</i>      |
| Ma amayi <b>nahi</b> mbaaganja.       | Ma amayi <b>nahaa</b> .           | <i>I come <b>with in</b> a car/it.</i>     |
| Ma amayi <b>nado</b> mbaaganja.       | Ma amayi <b>nadoo</b> .           | <i>I come <b>with on</b> a car/it.</i>     |
| Ma amayi <b>dohogo</b> mbaaganja. (?) | Ma amayi <b>dohogoo</b> .         | <i>I come <b>behind</b> a car/it.</i>      |
| Ma amayi <b>'bahi</b> mbaaganja. (?)  | Ma amayi <b>'bahaa</b> .          | <i>I come <b>inside</b> a car/it.</i>      |

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

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

Prepositions introducing pronouns; He comes . . .

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

|                        |                        |                        |                        |                |
|------------------------|------------------------|------------------------|------------------------|----------------|
| Ba amayi <b>no</b> je. | Ba amayi <b>do</b> je. | Ba amayi <b>ro</b> je. | Ba amayi <b>ji</b> je. | <i>us</i>      |
| Ba amayi <b>no</b> he. | Ba amayi <b>do</b> he. | Ba amayi <b>ro</b> he. | Ba amayi <b>ji</b> he. | <i>you(pl)</i> |
| Ba amayi <b>no</b> ye. | Ba amayi <b>do</b> ye. | Ba amayi <b>ro</b> ye. | Ba amayi <b>ji</b> ye. | <i>them</i>    |

*This is . . .*

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

*He comes . . . ; He says . . .*

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

*This comes . . .*

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

*This comes . . .*

| <b>diro</b> <i>from for (?)</i> | <b>diji</b> <i>from to (?)</i> | <b>dikori</b> <i>from around (?)</i> |               |
|---------------------------------|--------------------------------|--------------------------------------|---------------|
| Na amayi <b>diro</b> 'jii.      | Na amayi <b>diji</b> 'jii.     | Na amayi <b>dikori</b> 'jii.         | <i>person</i> |

|                          |                          |                            |                         |
|--------------------------|--------------------------|----------------------------|-------------------------|
| Na amayi <b>diro</b> ma. | Na amayi <b>diji</b> ma. | Na amayi <b>dikori</b> ma. | <i>me</i>               |
|                          | Na amayi <b>dijaa</b> .  |                            | <i>me</i>               |
| Na amayi <b>diro</b> i.  | Na amayi <b>diji</b> i.  | Na amayi <b>dikori</b> i.  | <i>you(sg)</i>          |
| Na amayi <b>diro</b> ba. | Na amayi <b>diji</b> ba. | Na amayi <b>dikori</b> ba. | <i>him</i>              |
| Na amayi <b>diro</b> hu. | Na amayi <b>diji</b> hu. | Na amayi <b>dikori</b> hu. | <i>her</i>              |
| Na amayi <b>diro</b> ne. | Na amayi <b>diji</b> ne. | Na amayi <b>dikori</b> ne. | <i>him/her (same)</i>   |
| Na amayi <b>diroo</b> .  |                          | Na amayi <b>dikoree</b> .  | <i>it, them (thing)</i> |
| Na amayi <b>diro</b> je. | Na amayi <b>diji</b> je. | Na amayi <b>dikori</b> je. | <i>us</i>               |
| Na amayi <b>diro</b> he. | Na amayi <b>diji</b> he. | Na amayi <b>dikori</b> he. | <i>you(pl)</i>          |
| Na amayi <b>diro</b> ye. | Na amayi <b>diji</b> ye. | Na amayi <b>dikori</b> ye. | <i>them</i>             |

Spelling rule 4 says that pronouns are separate words. Spelling rule 5 says that prepositions are separate words. So prepositions are separate from the pronouns they introduce, except for long vowel pronouns.

| Correct                | Wrong                  |                                   |
|------------------------|------------------------|-----------------------------------|
| Ba amayi <b>ji</b> ma. | Ba amayi <b>jima</b> . | He comes <b>to</b> me.            |
| Ba amayi <b>ji</b> i.  | Ba amayi <b>jii</b> .  | He comes <b>to</b> you(sg).       |
| Ba amayi <b>ji</b> ba. | Ba amayi <b>jiba</b> . | He comes <b>to</b> him.           |
| Ba amayi <b>ji</b> hu. | Ba amayi <b>jihu</b> . | He comes <b>to</b> her.           |
| Ba amayi <b>ji</b> ne. | Ba amayi <b>jine</b> . | He comes <b>to</b> him/her (same) |
| Ba amayi <b>ji</b> je. | Ba amayi <b>jije</b> . | He comes <b>to</b> us.            |
| Ba amayi <b>ji</b> he. | Ba amayi <b>jihe</b> . | He comes <b>to</b> you(pl).       |
| Ba amayi <b>ji</b> ye. | Ba amayi <b>jiye</b> . | He comes <b>to</b> them.          |

### Exercise 12

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

(Mämb 19-20)

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

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

(Mämb 55)

Ba raa nabi ndiji **do** ndere **ji hu**,

*He accepted **on** walking **to her**.*

(Mämb 77)

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

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

(Mämb 79)

Mbö'bö mini na kedeka 'bahi hu gändä.

*There was a lot of spoiled water inside her.*

(Mämb 82-83)

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

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

(Mämb 114-115)

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

(Hi'bala 1)

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

(Hi'bala 21)

Da hu naa ka ji hu, “Na kanikii?”

(Hi'bala 41-42)

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

(Hi'bala 58)

Ka hu gimaa na nabi nyi angbe ro ne dohogo hu.

(Hi'bala 68)

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

(Hi'bala 86)

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

(Hi'bala 98-99)

Ye mälii'bëë gaa, ye lündü gaa, na ye lëmi gaa ye raa 'dee danga hu.

(Hi'bala 114)

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

(Nyih 18-19)

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

(Nyih 42-43)

Ye döndihü ro, ba raa nabi äbü gäl'ji monoo kaba gikütü. Hu lëmi ba hu döndihü haa.

(Nyih 106-108)

Ba 'jii na raa nabi mayi'dee naa, “A baba,” naa “ngoyo na ji i bina ka jekee, i da aku ne. i ku ka ne ji ma ka ma wu ne.” Ba raa maa anja ko ne doo ro.

(Jekee 3-4)

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

(Jekee 18-20)

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

(Jekee 40)

Ka hu kumara hege na 'dee gboji ye

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

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

*Then she asked to her, “Is it true?”*

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

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

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

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

*All the neighbours, brothers, and sisters came beside her.*

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

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

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

*The man came and said, “Oh elder, your song, the song you are singing is good. Sing it for me, please, so I can listen.” Then the man sang (threw his mouth on it).*

*In that pasture was a big shade tree, which brought coolness down because*

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

*Then the she-spirit came as far as to them,*

'bë'bë hu ngüli na.

(Jekee 44-45)

Ka hu agoki a'ji 'bene diro ba kpawga  
gbana mbaaganja, ka hu ambi nini  
bina hu dayi ndee diroo.

*to the widow's home.*

*Then she got all her things back from him,  
including (with) the car, and she went back  
with them to the place where she came from it.*

### Same (Logophoric) Pronouns Introduced by Prepositions

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

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

(*Nyere 14-15*) (**ne** 'him/her' same as one reporting)

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

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

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

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

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

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

(*Hi'bala 58*)

Ka hu **gimaa** na nabi **nyï angbe** *Then the little girl went and*  
ro ne **dohogo hu**. *laid down behind her.*

### Exercise 13

In the sentences below, underline all pronouns introduced by prepositions. Only underline

pronouns introduced by prepositions. Circle all same (logophoric) pronouns introduced by prepositions. The first sentence is down as an example.

(Mämb 65-66)

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

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

(Mämb 84)

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

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

(Hi'bala 72)

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

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

(Hi'bala 116-117)

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

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

(Nyih 120-121)

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

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

(Nyih 126-127)

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

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

(Nyih 140)

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

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

(Nyere 26-27)

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

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

(Nyere 38)

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

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

### Possessor Pronouns

Possessor pronouns can take the place of possessor nouns. There are two sets of possessor pronouns: those for nouns with a close relationship to the owner (inalienable) and those for nouns with a distant relationship to the owner (alienable). There are also long vowel possessor pronouns on nouns with a close relationship to the owner (inalienable).

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

separated from their owners. These have a distant relationship and have the possessor pronouns on the *right* below.

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

Nouns with a close relationship with the owner can also have a long vowel possessor pronoun such as **oo** in **komoo** 'his/her/their eye(s)'.

Long vowel possessor pronouns  
with close relationship (inalienable)

komoo *his eyes*  
komoo *her eyes*  
komoo *his/her (same) (logophoric) eyes*  
komoo *their eyes*

Possessor pronouns with close relationship

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

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

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

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

Long vowel possessor pronouns



A long vowel on the noun is another way of showing the noun has a close relationship to the owner. In *Hi'bala 7-8*, the long vowel **aa** on **mabagaa** ‘her mother’ is a possessor pronoun that shows this noun has a close relationship to **gihi'bala** ‘orphan’.

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

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

#### Possessor pronouns with distant relationship

A different set of possessor pronouns show nouns have a distant relationship to their owner. In *Hi'bala 118*, 'bahu ‘her’ is a possessor pronoun that shows **firi** has a distant relationship with the **kumara ndüüdöö** ‘elder woman’.

(Hi'bala 118) (possessor pronoun with distant relationship)(alienable)

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

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

#### Possessor pronouns with close relationship (inalienable)

|                     |                 |                                 |
|---------------------|-----------------|---------------------------------|
| <u>(Mämb 7)</u>     | ji <b>ye</b>    | <i><b>their</b> hands</i>       |
| <u>(Mämb 29)</u>    | ndüü <b>ne</b>  | <i><b>her</b> sound</i>         |
| <u>(Mämb 63)</u>    | mömü <b>ne</b>  | <i><b>his</b> wife</i>          |
| <u>(Mämb 65)</u>    | kori <b>hu</b>  | <i><b>her</b> tracks</i>        |
| <u>(Mämb 74)</u>    | hi <b>hu</b>    | <i><b>her</b> stomach</i>       |
| <u>(Mämb 102)</u>   | hi'ba <b>hu</b> | <i><b>her</b> sound</i>         |
| <u>(Mämb 125)</u>   | komo <b>he</b>  | <i><b>your (pl)</b> eyes</i>    |
| <u>(Hi'bala 15)</u> | lii <b>i</b>    | <i><b>your (sg)</b> co-wife</i> |
| <u>(Hi'bala 35)</u> | mbaga <b>ma</b> | <i><b>my</b> mother</i>         |
| <u>(Hi'bala 91)</u> | lëmi <b>ba</b>  | <i><b>his</b> sister</i>        |
| <u>(Nyihl 113)</u>  | bö'bü <b>je</b> | <i><b>our</b> father</i>        |

#### Comparison of possessor pronouns

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

#### Possessor pronouns with close relationship (inalienable)

| Long vowel       |                |                   | Without long vowel               |
|------------------|----------------|-------------------|----------------------------------|
| <u>(Mämb 11)</u> | komo <b>oo</b> | <i>its face</i>   | komo <b>ba</b> <i>its face</i>   |
| <u>(Mämb 16)</u> | <b>koo</b>     | <i>her beak</i>   | ko <b>ba</b> <i>her beak</i>     |
| <u>(Mämb 11)</u> | komo <b>oo</b> | <i>their eyes</i> | komo <b>ye</b> <i>their eyes</i> |

|               |         |                      |                  |                      |
|---------------|---------|----------------------|------------------|----------------------|
| (Hi'bala 8)   | mbagaa  | <i>her mother</i>    | mbaga <b>hu</b>  | <i>her mother</i>    |
| (Hi'bala 77)  | bu'doo  | <i>her husband</i>   | bu'du <b>hu</b>  | <i>her husband</i>   |
| (Hi'bala 128) | a'jee   | <i>her deed</i>      | a'ji <b>hu</b>   | <i>her deed</i>      |
| (Jekee 4)     | moloo   | <i>its bottom</i>    | molo <b>ba</b>   | <i>its bottom</i>    |
| (Nyere 17)    | bikunoo | <i>its pain</i>      | bikunu <b>ba</b> | <i>its pain</i>      |
| (Lu'ba 12)    | mbaraa  | <i>its remainder</i> | mbara <b>ba</b>  | <i>its remainder</i> |

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

Possessor pronouns with distant relationship (alienable)

|               |                 |                            |
|---------------|-----------------|----------------------------|
| (Mämb 6)      | firi 'beye      | <i>their matter</i>        |
| (Hi'bala 3)   | gimaa 'bene     | <i>her child</i>           |
| (Hi'bala 14)  | firi 'biï       | <i>your (sg) behaviour</i> |
| (Hi'bala 40)  | muu 'bahu       | <i>her children</i>        |
| (Hi'bala 122) | a'ji ama        | <i>my thing</i>            |
| (Nyihl 1)     | kumara 'bene    | <i>his woman</i>           |
| (Nyihl 70)    | ä'jimönyü 'behe | <i>your (pl) food</i>      |
| (Nyere 24)    | 'bëë ba         | <i>his house</i>           |
| ('Bata 18)    | ndere 'bene     | <i>his walking</i>         |

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

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

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

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

|               |                           |                             |
|---------------|---------------------------|-----------------------------|
| (Hi'bala 104) | gimaa 'ba lündü <b>hu</b> | <i>child of her brother</i> |
|---------------|---------------------------|-----------------------------|

We learned in the lesson on Demonstratives that demonstratives such as **na** 'this, these' follow a noun. We also learned the pronouns **ba** 'he', **hu** 'she' or **ye** 'they' come before the noun to show it is a topic (what the sentence is about).

- (1) Bi ta **ba** 'jiï **na**. *He saw this (male) person.*
- (2) Bi ta **hu** 'jiï **na**. *He saw this (female) person.*
- (3) Bi ta **ye** 'jiï **na**. *He saw these people.*

Nouns with possessor pronouns can also have demonstratives, can also be topics, and can also have a close or distant relationship. The demonstrative **na** 'this' follows each noun in (4-7).

|               |  |                                       |
|---------------|--|---------------------------------------|
| Topic close   | (4) <b>Ba</b> ro na <b>i</b> bi kunya. | <i><u>This your body is bad</u></i>   |
| Topic distant | (5) <b>Ba</b> gimaa na 'biï bi kunya.  | <i><u>This your child is bad</u></i>  |
| close         | (6) Bi ta ro na <b>i</b> .             | <i>He saw <u>this your body</u>.</i>  |
| distant       | (7) Bi ta gimaa 'biï na.               | <i>He saw <u>this your child</u>.</i> |

In (4-5), the pronoun **ba** 'he' comes before the noun to show it is a topic, but not in (6-7). In (4)

and (6) the possessor pronoun *ĩ* ‘your’ shows a *close* relationship of the noun **ro** ‘body’ with its possessor. And in (5) and (7) **'bii** ‘your’ shows the *distant* relationship of the noun **gimaa** ‘child’ with its possessor. The demonstrative **na** comes before the possessor pronoun *ĩ* or **'bii** in (4-6), but follows **'bii** in (7).

Examples from the stories are similar to (4-7) above.

|   |                          |                           |  |                              |                                  |
|---|--------------------------|---------------------------|--|------------------------------|----------------------------------|
| (4) Demonstratives on <u>topic</u> nouns having possessor pronouns with <u>close</u> relationship (inalienable) |                          |                           | (6) Demonstratives on nouns having possessor pronouns with <u>close</u> relationship (inalienable) |                              |                                  |
| (Nyih102)   | hu lēmĩ na <b>ba</b>     | <i>this his sister</i>    | (Hi'bana 11)   | ro <b>hu</b> na              | <i>this her body</i>             |
| (Nyih134)   | hu lēmĩ na <b>ma</b>     | <i>this my sister</i>     | (Nyih1 83)   | lēmĩ <b>ba</b> na            | <i>this his sister</i>           |
|   |                          |                           | (Nyih1 102)  | ro <b>hu</b> na              | <i>this her name</i>             |
|   |                          |                           | (Jেকে 37)  | ko <b>ye</b> na              | <i>these their mouths</i>        |
| (5) Demonstratives on <u>topic</u> nouns having possessor pronouns with <u>distant</u> relationship (alienable) |                          |                           | (7) Demonstratives on nouns having possessor pronouns with <u>distant</u> relationship (alienable) |                              |                                  |
| (Hi'bala13)   | ye muu na <b>'bahu</b>   | <i>these her children</i> | (Hi'bana131)   | hi'bana na <b>ama</b>        | <i>this my skin</i>              |
| (Nyih1 94)  | ba gimaa na <b>ba</b>    | <i>this his son</i>       | (Nyih1 105)  | ngoyo na <b>ba</b>           | <i>this his song</i>             |
| (Nyih1 117)   | ba ngoyo na <b>'bii</b>  | <i>this your song</i>     | (Jেকে 6)   | ngoyo na <b>'bene</b>        | <i>this his song</i>             |
| (Nyih1 136)   | hu kumara na <b>'bii</b> | <i>this your woman</i>    | (Nyere 9)  | kinji na <b>'bene</b>        | <i>this his fish</i>             |
| (Nyih1 140)   | ye 'jii na <b>'bene</b>  | <i>this his people</i>    | (Nyere 22)   | ji na <b>aba</b>             | <i>this his hand</i>             |
|   |                          |                           | (Nyere 37)   | kinji na <b>ama</b>          | <i>this my fish</i>              |
|   |                          |                           | (Nyih1 70)   | a'ji <b>'behe</b> na<br>kpaw | <i>all these<br/>your things</i> |

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

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

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

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

(Nyih1 94) ba bihi na 'ba ba gimaa na **ba** *this place of this his son*

#### Exercise 14

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

(Mämb 10-11)

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

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

(Mämb 15-16)

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

(Mämb 41-42)

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

(Mämb 53)

Mömü ba naa, nafiri andee  
alehe mbaga ne.

(Mämb 59-60)

Hu raa ambi bilehe mbaga ne.

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

(Mämb 61-63)

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

(Mämb 65)

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

(Mämb 72-74)

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

(Mämb 105-106)

'Bimokee ayi ta ba 'bugba  
ba dakon äwü'dëë mömü ne.

(Mämb 111-112)

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

(Hi'bala 4)

Hu di yu, nya gimaa na 'bene.

(Hi'bala 43-44)

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

(Hi'bala 76-77)

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

(Hi'bala 127-128)

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

(Nyih 117-118)

A bö'bü ma i ku jo ba ngoyo na 'bii.

(Nyih 134)

Ba ngoyo nika ba da aku ne nandanika,

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

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

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

*She went to visit her mother.*

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

*Hare beat the drum*

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

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

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

*The fighters came*

*and found him pulling his wife.*

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

*When she died, she left behind her child.*

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

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

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

*Oh my father, just sing this your song.*

*That song he is singing now, these names*

ro nika haa ma ka hu lëmi na ma.

(Jekee 3-4)

Ka 'ba b'idi 'da mü'di nawu ka landaa mü'di  
nya moloo liki diji dili nji na didoo.

(Nyere 16-17)

Da maa mayi na kinji na ji ba, ka ba  
änyü ne, ka kilingba kinji agu dogiji ba.  
Dihikoree nja bikunoo, nja bikunoo!

(Lu'ba 11-12)

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

*in it are mine and this my sister's.*

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

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

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

### Same (Logophoric) Possessor Pronouns

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

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

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

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

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

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

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

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

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

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

The pronoun **'bahu** 'her' shows **maa** 'child' does not belong to the subject of the sentence, but instead to the elder woman. The pronoun **hu** 'her' shows **külü** 'breast' also does not belong to the subject, but instead to the elder woman.

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

(Mämb 114) (same as previous object)

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

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

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

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

In *Mämb 52-53*, the pronoun **ba** 'his' shows **mömü** 'wife' belongs to 'Bata 'Hare'.

(Mämb 51-53) (after a new sentence)

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

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

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

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

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

(Nyih 82) (after a new sentence)

Ye döndihĩ ro, ba roo, **ba** ka nyere ro.  
**Bihi** **ba** iri ro.

They remained like that, and **he** was the chief.  
**His land** was rich.

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

(Nyih 93-94) (after a pause)

Da maa mayi, bihi na **ba** da maa ämbühi

One day, the place where **he** came to,

roo, ba bihi na 'ba ba **gimaa** na **ba**. *that was the place of this his son.*

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

(Jekee 33) (after a pause)

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

Same (logophoric) possessor pronouns do not show the same person as the possessor of the subject.

In *Mämb 14*, **mbili** 'ear' is the subject and **Mämbilingänjä** is a bird that owns **mbili**.

(Mämb 14) (different than previous possessor)

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

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

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

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

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

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

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

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

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

(Mämb 121) (same as previous)

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

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

(Mämb 3-6) (different than previous)

Lo'ngu moko üdü nga 'ba nyihi dongara  
ye ngara höli monoo ngori ka **Mämbilingänjä**  
ye na **Mämbilingämä** kada kpatakpata nya  
ye ro moko, 'birota ye njaa.  
Akpa ye baagaa hölëë amba  
**firi 'beye** kpaw.

*A big fight began at noon between  
certain two great birds called **Mambilinganja**  
and **Mambilingama**, for many days,  
their fighting was unstoppable.  
And these colleague birds rejected  
all **their ideas**.*

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

### Exercise 15

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

(Mämb 45)

Kpa ngbo hu na ndere na lobi do ne

*And she went with a poem of **her head**.*

(Mämb 53)

Mömü ba naa, nafiri andee  
alehe mbaga ne.

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

(Mämb 57-60)

Kpa ba dihkoree amile, bimu'du muta  
ki mbi dikori ne ata hu na komo ne,  
maki gile ngara höli ilii 'bo hu ro.

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

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

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

(Mämb 61-62)

'Bata raa nabi cii hido kibii,  
ka 'jii na mayi awu firi 'bene.

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

(Mämb 65)

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

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

(Hi'bala 4)

Hu di yu, nya gimaa na 'bene.

*When she died, she left behind her child.*

(Hi'bala 28-30)

Hu raa awü gimaa ata gimaa do gbondo ne,

*She lifted child and put child on her knee,*

(Hi'bala 32)

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

*The child is just thinking  
her idea in her heart (making up her mind).*

(Hi'bala 67)

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

*She gets up quietly and goes  
her thing (moves herself) to the skin.*

(Hi'bala 114)



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

(Nyere 28-29)

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

(Nyih 140)

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

(Mämb 84)

'Bata di lehe, bi ta ngbo mömü ne,

(Jekee 5-6)

Ba gibu'du na raa na ndere gbo  
molo 'ba mü'di na, ka ba agi ro ne  
döndih ro ngoyo 'bene dihi köli.

(Jekee 44)

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

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

*Then the important man told the chief  
that he should call the owner of fish,  
so as to say what he (poor man) was  
thinking about in his mind the past day.*

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

*When Hare looked, he found his wife,*

*The young man walked up to the  
bottom of the tree, he turned his body (himself)  
and sat down, and whistled his song.*

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

## Numbers

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

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

(1) Bi ta **'jii kötü**. *He saw one person.*

(2) Bi ta **'jii ngori**. *He saw two people.*

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

(Mämb 9)

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

Numbers 1 to 10 are listed below.

### Number of nouns

binya **kötü** *one goat*

binya **ngori** *two goats*

binya **muta** *three goats*

binya **hewu** *four goats*

binya **müyi** *five goats*

binya **dökötü** *six goats*

binya **dongori** *seven goats*  
 binya **domuta** *eight goats*  
 binya **dohewu** *nine goats*  
 binya **kii** *ten goats*

### Exercise 16

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

(Mämb 19-20)

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

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

(Mämb 21-23)

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

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

Bimu'du muta hi ngira 'ba Böngö,

*For three days in the Bongo village,*

(Mämb 119)

Umi ngala ro kada kii.

*They danced for ten days.*

(Hi'bala 1)

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

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

(Hi'bala 31)

Ye a'du no hu ndan do a'jimu'du kötü.

*She would sleep with her tonight in one bed.*

(Nyih 2)

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

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

### **Quantities**

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

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

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

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

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

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

| countable  |                        |                       | uncountable  |                      |                    |
|------------|------------------------|-----------------------|--------------|----------------------|--------------------|
| (Mämb 33)  | 'bëë <b>ga</b>         | <i>all villages</i>   | (Bata 17)    | hi'bü <b>paca</b>    | <i>much oil</i>    |
| (Mämb 119) | 'bëë <b>kpaw</b>       | <i>all houses</i>     | (Jekee 20)   | bira <b>kädër</b>    | <i>much beauty</i> |
| (Jekee 37) | mälü'bëë <b>kpawga</b> | <i>all neighbours</i> | (Hi'bala 34) | komo <b>giyee</b>    | <i>some eyes</i>   |
| (Mämb 78)  | 'jii <b>rëti</b>       | <i>many people</i>    | (Nyih 52)    | lëmi <b>ngatikan</b> | <i>few sister</i>  |
|            |                        |                       | (Mämb 79)    | mini <b>gändä</b>    | <i>much water</i>  |

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

In *Nyih 52*, the uncountable quantity **ngatikan** ‘few, little’ is used with the countable noun **lëmi** ‘sister’.

(*Nyih 52*) (uncountable quantity shows quality of countable noun)

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

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

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

(*Mämb 122*) (quantity directly follows noun)

Agbodo ye komo beeri ro ngala *They would assemble in the open area*  
ro **dori kpaw**. *for dancing each year.*

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

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

Mbö'bö **mini** na kedeka 'bahi hu **gändä**. *There was much spoiled water inside her.*

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

### Exercise 17

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

(*Mämb 6*)

Akpa ye baagaa **höläë** amba firi 'beye **kpaw**. *All their bird colleagues rejected them.*

(*Mämb 33*)

Hi'ba ye bihi uwu ne do 'bëë ga.

*Their sound was heard in all villages.*

(*Mämb 67-68*)

Ugbodo loki a'ji ndobo ji ba kaka

*On that day they collected many tools for him*

ro kada nika hi lo'ngu gbügürü paca.  
(Mämb 77-78)  
 Bi kpa kedeka ata loki 'jii 'bahi hu kpii ka  
 'buru nya mumbu 'jii kedeka bihi rëti.  
(Mämb 111-112)  
 Yi kpa kaka dihi komoo ata ba  
 ka lo'ngu nyere 'beye kpawga.  
(Mämb 119-120)  
 Kpa ä'jimönyü na lë'ji dikori 'bëë kpaw  
 amayi ji 'jii do ngala 'bë'bë 'Bata.  
(Hi'bala 34)  
 Gikomo hu ëndimëndi giyee.  
(Hi'bala 85-85b)  
 Ye mälii'bëë gaa, ye lündü gaa,  
 na ye lëmi gaa, ye raa 'dee do ngaha.  
(Nyih 57)  
 Ba raa nabi ajo jungba, ba raa ä'dö'dü  
 a'ji nika didanga hu kpaw.  
(Nyih 70)  
 Ä'jimönyü 'behe a'ji 'behe na kpaw  
 he taa bina.  
(Nyih 127)  
 Ndan ye gbo'dee'ba do ye kpawga  
 ji ne 'bëë bina.  
(Jekee 16-20)  
 Ye binya nika kpawga ma aku ne ji ye  
 ka ye andee ji ye 'biyagaa doturu ye.  
 Ka i ma amayi na mbaaganja ji i,  
 ka i andee nini ji ye 'bë'bë  
 ka jeki mbaaganja na bira roo kädër,  
(Jekee 37)  
 Ka hi ko ye na ka mälii'bëë kpawga ho,  
 ro ba gibu'du na!  
(Jekee 44)  
 Ka hu agoki a'ji 'bene diro ba kpawga  
 gbana mbaaganja.  
(Jekee 49)  
 Na raki 'ba'ja komo he ga!  
(Nyere 25)  
 Ba nyere na raa ace nja kori firi na di  
 ta ne ga ji ba lo'ngu 'jii na.  
('Bata 17)  
 Ka hi'bü paca hi cici.

*filling up a big bag (in big bag much).*

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

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

*There was food and beer for all houses (people)  
 who came to dance at the home of Hare.*

*Her mind is somewhat perceptive .*

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

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

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

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

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

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

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

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

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

*And the oil in the pot was full.*

### Adjectives and Indefinite Adjective

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

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

- (1) Bi ta 'jii **kunya**.     *He saw a **bad person**.*  
(2) Bi ta **ye** 'jii **kunya**.   *He saw **bad people**.*

The adjective **kunya** tells that the 'jii ‘person’ is not good but does bad things. In (2), the pronoun **ye** ‘they’ shows there is more than one 'jii.

In *Mämb 83*, the adjective **kanda** ‘good’ tells about the noun **firi** ‘plan.

- (*Mämb 83*)  
Ba nabi kukor **firi kanda** bana   *He told them about **good plan***  
ba da mayi nini ji ye.           *that he came with to them.*

Other adjectives are shown below.

- |                       |                        |                        |
|-----------------------|------------------------|------------------------|
| ( <i>Mämb 75</i> )    | gbülükü 'jolanda       | <b>white stones</b>    |
| ( <i>Mämb 83</i> )    | firi <b>kanda</b>      | <b>good plan</b>       |
| ( <i>Hi'bala 2</i> )  | kumara <b>ngatee</b>   | <b>younger co-wife</b> |
| ( <i>Hi'bala 4</i> )  | kumara <b>ndüböö</b>   | <b>older co-wife</b>   |
| ( <i>Hi'bala 5</i> )  | rüü <b>banga</b>       | <b>bachelor house</b>  |
| ( <i>Hi'bala 48</i> ) | hi'bana <b>doturoo</b> | <b>plain skin</b>      |
| ( <i>Jekee 24</i> )   | lawu <b>kanda</b>      | <b>new clothes</b>     |
| ( <i>Nyere 11</i> )   | nyere <b>kunya</b>     | <b>bad chief</b>       |
| ( <i>Nyere 27</i> )   | ro <b>kidî</b>         | <b>cold body</b>       |
| ( <i>Nyere 35</i> )   | firi <b>kunu</b>       | <b>painful problem</b> |
| ( <i>'Bata 35</i> )   | cîci <b>kici</b>       | <b>hot pot</b>         |

Adjectives are used with complete pronouns as show below.

- Mi** tigoo.   *I am weak.*  
**Ï**   tigoo.   *You (sg) are weak.*  
**Bi**   tigoo.   *He is weak.*  
**Hu**   tigoo.   *She is weak.*  
**Ni**   tigoo.   *(S)he (same) is weak.*  
**Ji**   tigoo.   *We are weak.*  
**Hi**   tigoo.   *You (pl) are weak.*  
**Yi**   tigoo.   *They are weak.*

Phrases beginning with **ka** ‘is, be, as’ can also be used as adjectives.

In *Mämb 74*, **ka mumbu** ‘as bright’ describes the noun **hi** ‘belly’.

(Mämb 74) (**ka** phrase used as adjective)

'Bata bühi ta **hi** hu höli na **ka makaraa**. *Hare found **belly** of this bird **as bright***

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

(3) Bi ta **'jii monoo**. *He saw a **certain person**.*

(4) Bi ta **ye 'jii monoo**. *He saw **certain people**.*

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

Most adjectives can be used instead of **kunya** 'bad', **kidi** 'cold' or **tigoo** 'weak' in (5-7).

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

(6) Bi ta **a'ji kidi**. *He saw a **cold thing**.*

(7) Ba **'jii na bi tigoo**. *This person **is weak**.*

### Exercise 18

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

(Mämb 3-4)

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

*A big fight began at noon between  
**certain** two great **birds**.*

(Mämb 74-75)

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

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

(Hi'bala 1-2)

Naa ba bu'du monoo ndee nga,  
kumara naji ba ka kumara ngori.  
Damayi, hu kumara ngatee  
mu'du raa maa ayi hu.

*It is said that long ago, there was a certain man  
who had two wives (wife to him wife two).  
One day the younger co-wife  
became ill.*

(Hi'bala 4)

Hu di yu nya gimaa na 'bene, gimaa na  
döndihī na hu kumara ndüböö.

*When she died, she left behind her child,  
and the child lived with the elder co-wife.*

(Hi'bala 37-39)

Ka ä'jimönyü monoo hu da ä'bī ne ji ma  
ka jekee di hikori ba 'jomo'ba 'bonjo na

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

(Hi'bala 47-48)

Ka mbaga gimaa nika di yuyu, na domu'du  
do hi'bana doturoo kori gīa'ji monoo  
doo ka gikpanga lawu, na njaa.

*Since her mother's death, the little girl slept  
alone on a plain skin without any certain thing  
else on it like rags, nothing (at all).*

(Hi'bala 146)

Hu andee angu'ngu firi kunya cinika  
'baa nika diji 'di?

*How could she think up such a  
bad plan?*

(Jekee 1-2)

Nga pöwü 'ba Bongo, ba gibu'du monoo  
bi ndee bi'ba binya 'ba bi'di

*Long ago in Bongoland, a certain young man  
went and drove his goats to the pasture*

(Nyere 23)

Damayi ka ba nyere nika äfi 'jii  
kori ba lo'ngu 'jii monoo.

*Then that chief sent for a  
certain important person.*

### Modifiers

Modifiers show the kind of noun or tell a characteristic (quality) about it, and come before the noun. Modifiers can also be introduced by **ka** 'is, be, as'. The main difference between adjectives and modifiers is that adjectives follow nouns and modifiers come before nouns.

In (1-2), **lo'ngu** 'important' is a modifier.

(1) Bi ta **ba lo'ngu 'jii** na. *He saw this important person.*

(2) Bi ta **ye lo'ngu 'jii** na. *He saw these important people.*

The modifier **lo'ngu** tells that the **'jii** 'person' is important and not just an ordinary man. In (2), the pronoun **ye** 'they' shows there is more than one **'jii**.

In *Mämb 83*, the modifier **jeki** 'good, beautiful' tells about the noun **mbaaganja** 'car'.

(Jekee 29) (Before noun)

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

Modifiers can also be introduced by the word **ka** 'is, be, as'. When they follow **ka**, modifiers have a long final vowel.

In *Hi'bala 37-39*, the modifier **jeki** 'good' follows **ka** 'is, be, as' and has a long final vowel **ee** (**jekee**). The phrase **ka jekee** 'as good' describes **äl'jimönyü** 'food'.

(Hi'bala 37-39) (Follows **ka** 'is, be, as')

Ka **äl'jimönyü** monoo hu da ä'bi ne ji ma *There is no other food that she gave to me*  
**ka jekee** dihkori ba 'jomo'ba 'bonjo na. *that is as good as these pumpkin seeds.*

Modifiers can have the opposite meaning when they have a long final vowel.

In *Nyih 6*, the modifier **jeki** 'good, beautiful' is used as a negative modifier with long last vowel **jekee** 'not good, bad'.

(Nyih 6) (Negative modifier)

Hu kumara na hu nja **ami** *That woman, she **treated***  
ye mo'jo muu na 'ba ba bu'du na **ka jekee**. *these little children of this husband as **not good**.*

**Jekee** follows **ka** 'is, be, as'. The phrase **ka jekee** 'as not good' describes the action **ami** 'treated'. We learn more about long vowel negatives in the lesson on Negatives.

Other modifiers are shown below.

|               |                        |                         |
|---------------|------------------------|-------------------------|
| (Mämb 21)     | <b>longbo</b> kidi     | <i>huge elephants</i>   |
| (Mämb 22)     | <b>ngara</b> höli      | <i>great bird</i>       |
| (Mämb 67)     | <b>loki</b> a'ji       | <i>many things</i>      |
| (Mämb 69)     | <b>bu'du</b> 'bimoko   | <i>male fighters</i>    |
| (Mämb 79)     | <b>mbö'bö</b> mini     | <i>spoiled water</i>    |
| (Hi'bala 9)   | <b>gburu</b> 'bonjo    | <i>original pumpkin</i> |
| (Hi'bala 20)  | <b>jeki</b> ä'jimönyü  | <i>good food</i>        |
| (Hi'bala 48)  | <b>gikpanga</b> lawu   | <i>scrap clothing</i>   |
| (Hi'bala 57)  | <b>gburu</b> maa 'bahu | <i>her true child</i>   |
| (Hi'bala 107) | <b>molo</b> guloto     | <i>under granary</i>    |
| (Nyih 45)     | <b>mo'jo</b> käläkiti  | <i>small tree</i>       |
| (Nyih 68)     | <b>doja'da</b> bihi    | <i>middle place</i>     |
| (Jekee 5)     | <b>ngaja</b> hege      | <i>female spirit</i>    |
| (Jekee 38)    | <b>kumara</b> hege     | <i>female spirit</i>    |
| (Jekee 47)    | <b>landaa</b> mu'du    | <i>serious illness</i>  |
| (Nyere 23)    | <b>lo'ngu</b> 'jii     | <i>important person</i> |

Modifiers are used with incomplete pronouns as show below.

|           |            |                               |
|-----------|------------|-------------------------------|
| <b>Ma</b> | ka ngaraa. | <i>I am great.</i>            |
| <b>Ī</b>  | ka ngaraa. | <i>You (sg) are great.</i>    |
| <b>Ba</b> | ka ngaraa. | <i>He is great.</i>           |
| <b>Hu</b> | ka ngaraa. | <i>She is great.</i>          |
| <b>Ni</b> | ka ngaraa. | <i>(S)he (same) is great.</i> |
| <b>Je</b> | ka ngaraa. | <i>We are great.</i>          |
| <b>He</b> | ka ngaraa. | <i>You (pl) are great.</i>    |
| <b>Ye</b> | ka ngaraa. | <i>They are great.</i>        |

Most modifiers can be used instead of the underlined words in (5-7).

- (3) Bi ta **ba lo'ngu 'jii na**. *He saw this **important person**.*
- (4) Bi ta **jeki a'ji monoo**. *He saw a **cold thing**.*
- (5) Bi ta **doja'da bihi**. *He saw a **middle place**.*
- (6) 'Jii na ka **jekee**. *This person **is beautiful**.*
- (7) Bihi na ka **mo'joo**. *This place **is small**.*



## Exercise 19

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

(Mämb 3-4)

Lo'ngu moko üdü nga 'ba nyihi dongara  
ye ngara höli monoo ngori.

A ***big fight*** began at moon between two  
***great birds***.

(Mämb 21-22)

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

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

(Mämb 67)

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

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

(Mämb 74-75)

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

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

(Mämb 79)

Mbö'bö mini na kedeka 'bahi hu gändä.

*There was much spoiled water inside her.*

(Nyih 6)

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

*That woman, she treated  
these little children of this husband badly.*

(Jekee 3)

Ka 'ba bidi 'da mü'di nawu ka landaa mü'di

*In that pasture was a tall tree.*

(Nyere 23)

Damayi ka ba nyere nika äfi 'jii  
kori ba lo'ngu 'jii monoo.

*Then that chief sent for an important person.*

## Relative Clauses

A relative clause is a group of words with an action (verb) that are introduced by **da**, **di** ‘that, who, which’. It describes a noun that comes before it just like an adjective or demonstrative. A relative clause can identify which noun is talked about or can give new information to describe a noun. The clause describes a noun that in the relative clause can be a subject, object or introduced by a preposition. The relative words **da**, **di** come after the subject pronoun and before the verb in the relative clause. Later in the lesson on Dependant Clauses, we will learn that **da** comes before incomplete verbs and **di** comes before complete verbs.

In *Hi'bala 53*, **di** ‘that’ follows the pronoun subject **hu** ‘she’. This is the **kumara ndüböö** ‘elder woman’.

(*Hi'bala 53*) (identifies noun) (object in relative clause) (**di** before complete verb)

Ma kaa ata **ba firi na hu (di) ngu'ngu ne ndan.** *I will discover **this scheme that she plans today.***

**Di** introduces the relative clause **hu di ngu'ngu ne ndan** 'that she plans today'. This clause identifies or tells which **ba firi na** 'this scheme' is talked about. It is the scheme to kill the **gimaa** 'child' that we already know about from earlier in the story. **Ne** 'it' in the relative clause receives the action **ngu'ngu** 'plans'. This object in the relative clause is the same as **ba firi na** 'this scheme.'

In *Nyihi 84*, **da** 'that' follows the pronoun subject **ye** 'they'. This is **ye 'jii na** 'these people'.

(*Nyihi 84*) (describes noun) (subject in relative clause) (**da** before incomplete verb)

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

*There were also **these people**  
**who guarded him.***

**Da** introduces the relative clause **ye da akuru do ba** 'who guarded him'. This clause describes or gives new information about **ye 'jii na**. **Ye** 'they' in the relative clause does the action **akuru** 'guard' and is the same as **ye 'jii na**.

In *Hi'bala 86*, **da** 'that' follows the pronoun subject **ye** 'they'. These are the neighbours, brothers and sisters walking around.

(*Hi'bala 86*) (identifies noun) (introduced by preposition in rel.) (**da** before complete verb)

Da ba naa ka ji ye,  
**ba ndere nika ye da 'dee doo,**  
ye ayi ka nya ye alewu kori bihi.

*Then he told them  
**this walking that they came on it,**  
they should come look for footprints.*

**Da** introduces the relative clause **ye da 'dee doo** 'that they came on it'. This clause identifies **ba ndere nika** 'this walking'. **Doo** 'on it' in the relative clause is the same as **ndere nika** but is a pronoun introduced by the preposition **do** 'on'.

In *Hi'bala 49*, **di** 'that' does not follow any pronoun. This is because the subject of the relative clause **di 'du nya ne 'baki'da** 'that is thrown there' is unknown.

(*Hi'bala 49*) (identifies noun) (object in rel. ; unknown subject) (**di** before complete verb)

Ka gihi'bana nika **(di)'du nya ne 'baki'da,**  
gimaa na raa al'ji 'bene domu'du doo.

*And that piece of skin **that is thrown there,**  
this child by herself sleeps on it.*

## Exercise 20

In the lines below, underline all relative clauses and the pronouns that come directly before them. Circle all relative words **da**, **di**.

(*Mamb 79-80*)

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

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

(*Mamb 89*)

Ba raa akukori ndobo na ba da ro'bu

*He told about the work that he wanted*

ye amiyaa.

(Hi'bala 22-23)

“Nandanika ba a'ji na ma da ami ne ka ma ä'bi ne ji hu gihi'bala na nya hu raa na tö'bö ro ne.

(Hi'bala 37-38)

Ka ä'jimönyü monoo hu da ä'bi ne ji ma ka jekee dihikori ba 'jomo'ba 'bonjo na.

(Hi'bala 41-42)

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

(Hi'bala 78-80)

“Gimaa uyu roo, 'di di tunu gimaa?”

Naa, na atu a'ji na di tunu gimaa, ni lawu ngbo ta gimaa ka mumbu.

(Hi'bala 145-146)

Man ka ndee gihi'bala aman hu di tunu ne, hu andee angu'ngu firi kunya cinika 'baanika diji 'di?”

(Nyih 25-26)

Naa, “A lëmi ma, a'ji monoo je da ami ne na njaa ro.

(Nyih 61-62)

Ba raa amayi'dee naa,

“İ, İ raa da ämönyü ba a'ji na?

(Nyih 105)

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

(Nyih 120-121)

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

(Nyih 134)

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

(Nyih 140)

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

(Nyere 25)

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

(Nyere 26-27)

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

(Nyere 28-30)

*them to do it.*

*“Now, this thing that I cook and give to the little orphan she is with fatness from it.*

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

*This matter today that she wants to give me a bath and to sleep with her in the same bed, what is she thinking?*

*“Child is dead? What is that which killed child?” says only someone knows the thing that killed child, she woke up and just found the child dead.*

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

*He said, “Oh my sister, a certain thing that we do, there is not (nothing for us to do).*

*The boy came back and said, “You, it is you who ate these things?*

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

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

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

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

*Chief there reported all the matter that he found it to the important person.*

*Then chief said, after this fish that he took it from this poor man, nothing good happened in health for him. Then the important man told the chief*

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

(Nyere 38)

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

*that he should call the owner of fish,  
so as to explain the matter that he (poor man)  
was thinking it in his mind the past day,  
when he (chief) took the fish of the poor man.*

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

## Adverbs

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

In *Mämb 32*, the adverbs **bihi** ‘down’ and **dokorkotu** ‘together’ tell how the action **acu'dee** ‘fell’ happened.

(Mämb 32)

Yi tü hi komo ye di toro akpa *They met by their eyes from above*  
ye acu'dee **bihi dokorkotu**. *and then fell down together.*

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

### Place Adverbs

|                    |                                   |
|--------------------|-----------------------------------|
| <b>bina</b>        | <i>here</i>                       |
| <b>binika</b>      | <i>there</i>                      |
| <b>'ban</b>        | <i>there</i>                      |
| <b>'da</b>         | <i>there</i>                      |
| <b>hibihiga</b>    | <i>everywhere</i>                 |
| <b>'ba gël</b>     | <i>left (direction)</i>           |
| <b>'ba mönyï</b>   | <i>right (direction)</i>          |
| <b>dibi</b>        | <i>low, down</i>                  |
| <b>ngaka mönyï</b> | <i>south, right (side)</i>        |
| <b>ngaka gël</b>   | <i>north, left (side)</i>         |
| <b>'ba taga</b>    | <i>west</i>                       |
| <b>'ba nondo</b>   | <i>east</i>                       |
| <b>'boor</b>       | <i>inside</i>                     |
| <b>dikomo</b>      | <i>through</i>                    |
| <b>di'ban</b>      | <i>from over there</i>            |
| <b>'ba dibi</b>    | <i>under, below</i>               |
| <b>'ba toro</b>    | <i>over, above</i>                |
| <b>'bono 'baa</b>  | <i>in front of, before, ahead</i> |
| <b>'bugba</b>      | <i>off, away, outside</i>         |
| <b>'baki'da</b>    | <i>over there</i>                 |
| <b>bihi</b>        | <i>down</i>                       |
| <b>di'bono</b>     | <i>ahead of, forward</i>          |

### Time Adverbs

|                          |                                |
|--------------------------|--------------------------------|
| <b>njakada</b>           | <i>always</i>                  |
| <b>dihimonoo</b>         | <i>sometimes</i>               |
| <b>dokotu</b>            | <i>never</i>                   |
| <b>kädökökötü</b>        | <i>forever</i>                 |
| <b>dihikori</b>          | <i>afterwards, after</i>       |
| <b>ndumu</b>             | <i>tomorrow</i>                |
| <b>ndan</b>              | <i>today</i>                   |
| <b>nokotoo</b>           | <i>yesterday</i>               |
| <b>nga</b>               | <i>long ago</i>                |
| <b>nandanika</b>         | <i>now</i>                     |
| <b>pöwü, föwü</b>        | <i>early, formerly</i>         |
| <b>nahikada</b>          | <i>daytime</i>                 |
| <b>donondo, dondondo</b> | <i>dawn</i>                    |
| <b>yëë</b>               | <i>awhile, for a long time</i> |
| <b>kirehee</b>           | <i>late</i>                    |
| <b>kayee</b>             | <i>first</i>                   |
| <b>ngoree</b>            | <i>second</i>                  |
| <b>mutaa</b>             | <i>third</i>                   |
| <b>dökötü</b>            | <i>once</i>                    |
| <b>korkakpa</b>          | <i>long time</i>               |
| <b>bihitayi</b>          | <i>overnight</i>               |
| <b>mbaa</b>              | <i>short while</i>             |

|                       |                             |                      |                    |
|-----------------------|-----------------------------|----------------------|--------------------|
| <b>mbiloo</b>         | <i>long</i>                 | <b>ndee</b>          | <i>before</i>      |
| <u>Manner Adverbs</u> |                             | <u>Other Adverbs</u> |                    |
| <b>kunyee</b>         | <i>slowly</i>               | <b>took</b>          | <i>also</i>        |
| <b>kirehi</b>         | <i>fast, quickly</i>        | <b>yemeka</b>        | <i>also, again</i> |
| <b>kpilo</b>          | <i>straight</i>             | <b>ngbo</b>          | <i>just</i>        |
| <b>ka'ngaci</b>       | <i>without reason</i>       | <b>doturu</b>        | <i>only, alone</i> |
| <b>liki</b>           | <i>disturbing</i>           | <b>wa</b>            | <i>not</i>         |
| <b>dokorkotu</b>      | <i>equally, together</i>    | <b>'börö</b>         | <i>already</i>     |
| <b>kpi</b>            | <i>quietly</i>              | <b>kedeka, kede</b>  | <i>also</i>        |
| <b>mbara</b>          | <i>remaining</i>            |                      |                    |
| <b>kamabal</b>        | <i>slowly, gently</i>       |                      |                    |
| <b>tör</b>            | <i>completely, strongly</i> |                      |                    |
| <b>bikötü</b>         | <i>together</i>             |                      |                    |
| <b>ndende</b>         | <i>shakingly</i>            |                      |                    |
| <b>doturne</b>        | <i>alone</i>                |                      |                    |
| <b>toto</b>           | <i>differently</i>          |                      |                    |

Phrases beginning with **ka** 'is, be, as' can also be used as adverbs. In *Mämb 43-44*, **ka mumbu** 'as a corpse' tells how the action **ayi** 'came' happened.

(*Mämb 43-44*) (**ka** phrase used as adverb)

|                                |  |
|--------------------------------|--|
| Yi cu'dee bihi dokorkotu,      | <i>They both fell down together, but</i> |
| Mämbilingämä ayi bihi 'baganee | <i>Mambilingama came down herself</i>    |
| ngbo <b>ka mumbu</b> .         | <i><b>as dead</b>.</i>                   |

Most adverbs can be used instead of **kirehi** 'quickly' or **'börö** 'already' in (1) or (2).

- (1) Ba ambimbi **kirehi**. *He goes **quickly**.*  
(2) Bi ta a'ji na **'börö**. *He saw this thing **already**.*

### Exercise 21

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

(*Mämb 70-71*)

|  |  |
|--|--|
| Akpa ye nabi lali 'Bata na gbügürü <b>bikötü</b> | <i>and they rolled him <b>together</b> in the big bag,</i> |
| kpa ye atimbi 'bë'bë ye nya ba                   | <i>and then they went to their houses leaving</i>          |
| do beeri <b>doturne</b> .                        | <i>him <b>alone</b> in the open place.</i>                 |

(*Mämb 81*)

|   |  |
|---|--|
| 'Bata ndilekpe gbügürü diro ne ngbo kirehi. | <i>Hare quickly came out of the big bag.</i> |
|---|--|

(*Mämb 98*)

|                                |   |
|--------------------------------|---|
| Dihi banika monoo hu kpa ämëbi | <i>At that time, she flew high up in the sky.</i> |
| hi hilili ciki toro.           |   |

(*Mämb 103*)

|                                  |  |
|----------------------------------|--|
| Bu'du 'bimokee raa kori hu gbä . | <i>Male fighters were around her completely.</i> |
|----------------------------------|--|

(Hi'bala 67)

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

*She gets up quietly and goes to the skin.*

(Nyihì 70)

Ä'jìmönyü 'behe a'ji 'behe na kpaw  
he taa bina.

*Your food and everything you need,  
you will find it here.*

### Noun Phrases

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

In previous lessons, we learned many words that describe or tell about nouns. These are underlined in the list below for comparison.

|                          |  |  |
|--------------------------|--|--|
| <u>Noun</u>              | Bi ta <b>binya</b> .                         | <i>He saw a <u>goat</u>.</i>                   |
| <u>Possessor Noun</u>    | Bi ta <b>binya 'ba 'jii</b> .                | <i>He saw a <u>goat of a person</u>.</i>       |
| <u>Demonstrative</u>     | Bi ta <b>binya na</b> .                      | <i>He saw <u>this goat</u>.</i>                |
| <u>Topic Pronoun</u>     | Bi ta <b>ba binya na</b> .                   | <i>He saw <u>this goat</u>.</i>                |
| <u>Possessor Pronoun</u> | Bi ta <b>binya hu</b> .                      | <i>He saw <u>her goat</u>.</i>                 |
| <u>Number</u>            | Bi ta <b>binya kötü</b> .                    | <i>He saw <u>one goat</u>.</i>                 |
| <u>Quantity</u>          | Bi ta <b>binya rëti</b> .                    | <i>He saw <u>many goats</u>.</i>               |
| <u>Adjective</u>         | Bi ta <b>binya ndüböö</b> .                  | <i>He saw an <u>older goat</u>.</i>            |
| <u>Indefinite</u>        | Bi ta <b>binya monoo</b> .                   | <i>He saw a <u>certain goat</u>.</i>           |
| <u>Modifier</u>          | Bi ta <b>jeki binya</b> .                    | <i>He saw a <u>good goat</u>.</i>              |
| <u>Relative Clause</u>   | Bi ta <b>binya na ba da mönyü bilü</b> . (?) | <i>He saw <u>this goat that eats feed</u>.</i> |

Sometimes more than one of these words is used to describe nouns. In *Mämb 3-4*, there are four of these words that describe the noun **höli** ‘birds’.

(Mämb 3-4)

Moko üdü nga 'ba nyihì dongara  
**ye ngara höli monoo ngori**.

*A fight began at noon between  
they two certain great birds.*

#### Topic – Modifier – Noun – Indefinite - Number

The word **ye** ‘they’ shows **höli** ‘bird’ is the topic (what the sentence is about). The word **ngara** ‘great’ is a modifier (tells what kind of **höli**). The word **monoo** ‘certain’ is an indefinite (introduces **höli** and shows its importance). The word **ngori** ‘two’ is a number (tells how many **höli** there are).

The order of words describing nouns in a noun phrase differs from sentence to sentence. However, the words often have the following order<sup>1</sup>:

<sup>1</sup> Check which comes first, an adjective or number. Check which is more common first, an indefinite or number.

Common order of words describing nouns in a noun phrase

Topic – Modifier – Modifier – **Noun** – Possessor Noun – Adjective – Indefinite – Number  
Demonstrative – Relative Clause – Possessor Pronoun – (Adverb) – (Prepositional Phrase)  
– Quantity

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

Sometimes adverbs or prepositional phrases are in a noun phrase even though they tell about an action and do not describe the noun.

In *Mämb 79*, there are three words describing the noun **mini** ‘water’.

(Mämb 79) (Noun phrase includes adverb and prepositional phrase)

**Mbö'bö mini na** kedeka 'bahi hu **gändä**. *There was also much spoiled water inside her.*

Modifier – Noun – Demonstrative – Adverb – Prepositional phrase - Quantity

The word **mbö'bö** ‘spoiled’ is a modifier (tells what kind of **mini**). The word **na** ‘this’ is a demonstrative (points to which **mini**). The word **gändä** ‘much’ is a quantity (tells approximately how much **mini**). However, there is an adverb **kedeka** ‘also’ and a prepositional phrase **'bahi hu** ‘inside her’. These are in the noun phrase but do not directly describe **mini**.

Exercise 22

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

(Mämb 1)

Anya 'bene **ye gbogbo ngara**

*Long time ago there were*

**höli ngori monoo** ndee ngakoto.

*they two certain great big birds.*

Topic – Modifier – Modifier – Noun – Number - Indefinite

(Mämb 21-23)

Ki gbodo longbo kidi müyi bikötü,

If we put five big elephants together,

(Mämb 74-75)

na loki gbülükü 'jolanda

*with many white stones*

(Hi'bala 104)

Gimaa 'ba lündü hu uyu ro.

*Child of her brother was dead.*

(Nyihi 140)

Ka ye 'jii na 'bene,

*(He says) to they this his people,*

(Jekee 16-20)

Ye binya nika kpawga, ma aku ne ji ye *They all these goats, I will tell them*

---

(Jekee 44)

Ka hu agoki a'ji 'bene diro ba kpawga *Then she got all her things back from*  
gbana mbaaganja. *him, including the car.*

---

(Nyere 23)

Damayi ka ba nyere nika äfi 'jii *Then he that chief sent for a*

---

kori ba lo'ngu 'jii monoo. *he certain important person.*

---

### Verbs

A verb describes an action, motion, state, change, or can be used as an equal sign between words.

In *Nyih* 18-19, **ndee** ‘went’, **ärü** ‘sewed’, **ä'bëë** ‘gave’, **ndee'ba** ‘go’ and **atu'dee** ‘fetch’ are all verbs.

(Nyih 18-19)

Kumara nabi **ndee ärü** kuta ngori *Then, woman **went** and **sewed** two beer filters,*  
**ä'bëë** hi ji ye naa *she **gave** them to them (children)*  
ye **ndee'ba atu'dee** mini nini. *telling them to **go fetch** water with them.*

The following are other examples of verbs:

#### Bongo Verbs

|            |               |                    |
|------------|---------------|--------------------|
| Actions    | <b>ä'di</b>   | <i>cook</i>        |
|            | <b>älë</b>    | <i>dig</i>         |
|            | <b>aho</b>    | <i>slaughter</i>   |
| Motions    | <b>andee</b>  | <i>go</i>          |
|            | <b>amayi</b>  | <i>come</i>        |
|            | <b>amala</b>  | <i>crawl</i>       |
| Changes    | <b>ayu</b>    | <i>die</i>         |
|            | <b>andaru</b> | <i>shrivel</i>     |
|            | <b>ama'ja</b> | <i>melt</i>        |
| States     | <b>äcü</b>    | <i>be brave</i>    |
|            | <b>ämëre</b>  | <i>be afraid</i>   |
|            | <b>ädi</b>    | <i>be cold</i>     |
| Equal sign | <b>ka</b>     | <i>be, is</i>      |
|            | <b>ndee</b>   | <i>was, before</i> |

There are several different ways to use each verb. These can be called verb forms. Some verb



forms have added words (such as **kaa** ‘will’), prefixes (such as **u-** ‘someone’ in **uga** ‘someone chased’) or suffixes (such as **-’dee** ‘coming’ in **ga’dee** ‘chased coming’) used along with the verb. A prefix is letters attached to the beginning of a word. A suffix is letters attached to the end of a word.

Read each of the verb forms of **aga** ‘chase’ below. Look for differences in added words and prefixes, and differences in meaning.

Verb forms of le 'dig'

|                             |   |  |
|-----------------------------|---|--|
| <u>Command</u>              | Ga' <b>ba</b> binya na!                 | <i>Chase this goat!</i>                              |
| <u>Incomplete</u>           | Ba <b>aga</b> binya na.                 | <i>He <u>chases</u> this goat.</i>                   |
| <u>Complete</u>             | Bi <b>ga</b> binya na.                  | <i>He <u>chased</u> this goat.</i>                   |
| <u>Incomplete dependent</u> | Ba <b>da</b> <b>aga</b> binya na, . . . | <i><b>When</b> he <u>chases</u> this goat, . . .</i> |
| <u>Complete dependent</u>   | Bi <b>di</b> <b>ga</b> binya na, . . .  | <i><b>When</b> he <u>chased</u> this goat, . . .</i> |
| <u>Indefinite</u>           | <b>Uga</b> binya na.                    | <i><b>Someone</b> <u>chased</u> this goat.</i>       |
| <u>Direction</u>            | Bi <b>ga’dee</b> binya na.              | <i>He <u>chased</u> this goat <b>to here</b>.</i>    |
| <u>Repetitive</u>           | Bi <b>gaga</b> binya na.                | <i>He <u>chased</u> this goat <b>completely</b>.</i> |
| <u>Future</u>               | Ba <b>kaa</b> <b>aga</b> binya na.      | <i>He <b>will</b> <u>chase</u> this goat.</i>        |
| <u>Evidence</u>             | Ba <b>nabi</b> <b>aga</b> binya na.     | <i>He <b>did</b> <u>chase</u> this goat.</i>         |
| <u>Continuous</u>           | Ba <b>hibi</b> <b>aga</b> binya na.     | <i>He <b>is</b> <u>chasing</u> this goat.</i>        |
| <u>Perfect</u>              | Bi <b>ga 'bo</b> binya na.              | <i>He <b>already</b> <u>chased</u> this goat.</i>    |
| <u>(?)</u>                  | Ba <b>aga nja</b> binya na.             | <i>He <b>did</b> <u>chase</u> this goat.</i>         |
| <u>Action noun</u>          | Bi ta <b>biga</b> 'jii na.              | <i>He saw the <b>chasing</b> of this person.</i>     |
| <u>Person noun</u>          | Bi ta <b>'biga</b> na.                  | <i>He saw this <b>chasing person</b>.</i>            |

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

In the dictionary, verbs are listed in the incomplete form with **a-** prefix as in **aga** ‘chase’.

How do we know if a word is a verb? Most verbs can add the prefix **a-** to the beginning, and most verbs can add the suffix **-’ba** to the end. They can take the place of **ga** ‘chase’ in (1) or (2).

- (1) Ba **aga** (a’ji).                      *He **chases** (something).*  
 (2) **Ga’ba** (a’ji)!                        ***Chase** (something)!*

Exercise 23

In the following lines, underline all verbs or words that come from verbs.

(Mämb 59-63)

|                                       |   |
|---------------------------------------|---|
| Hu raa <b>ambi</b> bilehe mbaga ne.   | <i>She <b>went</b> to visit her mother.</i>         |
| Bimu’du di mbi muta dikori            | <i>When three sleeps passed before she</i>          |
| hu awi’dee hi kori ne, bihi da amara, | <i>returned in her footsteps, in a clear place,</i> |
| 'Bata raa nabi ci hido kibi,          | <i>Hare beat the drum,</i>                          |

ka 'jii na mayi awu firi 'bene. Kpa 'Bata nabi akehe firi diro mömü ne ji ye. (Mämb 90-92)

Mbaa dihkoree ndobo raa nabi dü, ka bilaga kilingba hu na fira, na bitugu hu na mehe yama, nya ye monoo ala'nga kidi hu na mambirembe.

(Mämb 95-98)

Ndobo raa ngbo di miro ne, damayi ngara höli raa nabi mēbi toro na mino, mbaa kpa hu yemeka acu bihi. Hu raa yemeka toro nya hu ngbo ayuyu na mino. Dihi banika monoo hu kpa ämēbi hi hilili ciki toro.

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

*After that the work began, which was cutting of her bones with an axe, and spearing her with a spear type, while others were cutting her veins with knives.*

*This work happened and then the great wild bird flew up with a screech, and then again fell down.*

*Then she (went) up again and she died with a screech. At that time, she flew high up in the sky.*

### Command (Imperative) Verbs

Command verbs are used to order or command others to do something, or to show an obligation to do something. They have the command marker **'ba** 'should, must' attached to the end of the verb unless the verb is separated from **'ba** by a pronoun.

In *Hi'bala 27*, **'ba** 'must' in **ayi'dee'ba** 'come' shows this verb is a command.

(*Hi'bala 27*) (command with **'ba** attached)

Hu raa ängürü gimaa naa, *Then she called the child,*  
"Gimaa, **ayi'dee'ba**." "Child, **come** here!"

With this command, **hu** 'she' (**kumara ndüböö** 'elder woman') orders the **gimaa** 'child' what to do. There is no pronoun separating **'ba** from **ayi'dee**, so it is attached as in **ayi'dee'ba**.

In *Nyere 36-37*, **'ba** in **uyo ne 'ba** 'should show it' shows this verb is an obligation.

(*Nyere 36-37*) (obligation with **'ba** separated by pronoun)

Ka ma raa akehe ne hi külü ma amile *Then I said in my mind that,*  
kaa kaba na nyere di wo kinji *if it is like this, the chief who took my fish,*  
na ama, Luma **uyo ne 'ba** ji ba. *God **should show it** to him (the right way).*

The **'bikinji** 'owner of the fish' is speaking to himself, and says **Luma** 'God' is obligated (has the responsibility) to do this verb. The pronoun **ne** 'it' separates **'ba** from **uyo**, so **'ba** is not attached, but written **uyo ne 'ba**.

In *Nyihhi 132*, **'ba** in **ku'ba ne** 'should sing it' shows this verb is an obligation.

(*Nyihhi 132*) (obligation with **'ba** attached)

U ba ngoyo nika bi **ku'ba ne** ka he awu ne. *This song, he **should sing it** so that you can hear it.*

The pronoun **ne** ‘it’ follows **ku** ‘sing’ and does not separate **'ba** from this verb, so **'ba** is attached as in **ku'ba ne**.

Sometimes commands are said without the command marker **'ba** ‘should, must’. These commands have a subject pronoun such as **ĩ** ‘you (sg)’ or **he** ‘you (pl)’.

*In Nyihi 107-108*, there is no command marker **'ba** ‘should, must’ after the command **ku** ‘sing’. Instead there is the subject pronoun **ĩ** ‘you (sg)’.

(Nyihi 107-108)

|   |  |
|---|--|
| Ba 'jii na raa nabi mayi'dee naa, “A baba,”         | <i>The man came and said, “Oh elder,</i>                     |
| naa “Ngoyo na ji ĩ bina ka jekee,                   | <i>the song you are singing is good. When you</i>            |
| Ĩ da aku ne, <b>ĩ ku</b> ka ne ji ma, ka ma wu ne.” | <i>sing it, <b>you sing</b> it for me, so I can listen.”</i> |

Most commands begin with a consonant, but the following commands begin with a vowel.

Commands with beginning vowel

|                       |                                       |
|-----------------------|---------------------------------------|
| Ayi!                  | <i>Come!</i>                          |
| Önyü'ba ä'jömönyü na! | <i>Eat this food!</i>                 |
| Olu'ba!               | <i>Enter!</i>                         |
| Olo'ba!               | <i>Flee, run away!</i>                |
| Ohitu'ba firi na!     | <i>Know the word!</i>                 |
| Ēbi'ba!               | <i>Fly! (to one person)</i>           |
| Tēbi'ba!              | <i>Fly! (to more than one person)</i> |

A few verbs such as **ēbi'ba** ‘Fly!’ add the prefix **t-** for commands to more than one person (**tēbi'ba** ‘Fly!’)

In summary, we have the following spelling rule for commands and obligations:

**Spelling rule 8:** The command marker **'ba** is connected when directly following a verb, but separate after any pronoun such as **je** or **he**.

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

Exercise 24

In the sentences below, underline all command verbs and their object pronouns. Circle the command marker **'ba**. The first sentence has been done as an example.

(Hi'bala 121)

“**Du'ba**ko külü ma bina.”

(Hi'bala 149)

“Hu ndee'ba na ye himü gaa.”

(Nyih 18-19)

Kumara nabi ndee

ärü kuta ngori ä'bëë hi ji ye naa

ye ndee'ba atu'dee mini nini.

(Nyih 25-26)

Naa, “A lëmi ma, a'ji monoo je da ami

ne na njaa ro. Ji ndi je 'ba, kaa ndee

äci je wile atunu je, ndi je 'ba ngbo.”

(Nyih 64)

Da naa, “Aa, i nja tunu maa.

Tugba ma 'ba, ma ayo bihi ji he.”

(Nyih 69)

Ba höli na naa ka ba, “I, na lëmi i

ndih i he 'ba bina.

(Nyih 104)

Ba da maa andee 'da roo, naa,

“A türü ayi'dee'ba, a nyere ayi'dee'ba.

(Nyih 119)

Dibinika roo, hu gimaa na hu ro 'bu

ami mino, ba naa, “Ndee'ba 'boor!”

(Nyih 121-122)

Naa, “Ba 'jii na, nja nya ba änyi dibinaa!

Ta nya ba 'ba molo guloto binika.”

(Nyih 126-127)

Ba raa aku ne ji ye roo naa ka ji ye,

ndan ye gbo'dee'ba do ye kpawga

ji ne 'bëë bina.

(Nyih 139)

Naa ba nja tugba nee, bi ndih i'ba bihi.

(Jekee 14-15)

Da ba naa ka ji hu, “Oo, ma ä'jë i, da i

nya'ba ma a'dee ye binya na 'bë'bë ku'du ji

ye 'biyagaa gbana biku ne ji ye himü mee.”

(Jekee 22-23)

Da hu naa ka ji ba bi mu'ba komo ne.

Ba raa nabi amu komo ne. Hu raa yemeka

aku ne ji ba naa, bi lewu'ba ro ne.

(Nyere 14-15)

Ka ba 'binjuru na ato hi ji ne ji Luma ami

amile, diji nyere di yo gütü ne ji ne,

Luma uyo'ba gütü ne ji ba kedeka.

(Nyere 28-29)

“Come *sleep* here on my breast.”

“She should go back to her parents’ home.”

*Then, woman went and sewed two beer filters, she gave them to them (children) telling them to go fetch water with them.*

*He said, “Oh my sister, there is nothing to do. Let us leave, even if we are beaten or killed, let us just leave.”*

*The (bird) said, “No don’t kill me! Take me and I will show you a nice place.”*

*The bird said to him, “You and your sister, you stay there.*

*When he arrived there, he said, “Oh governor, come! Oh chief, come!*

*From then on, the girl felt like crying, he told her, “Go inside!”*

*He said, “That man, don’t let him move from this place! Let him be put and left under granary there.”*

*He told them that all of them should gather with him today in his compound.*

*He (chief) said that he won’t embrace him, that he should stay where he is.*

*He told her, “Yes, I will marry you, but first let me drive the goats back home to their owners and tell my parents about this.”*

*Then she tells him to close his eyes.*

*Then he closes his eyes.*

*Then she told him to look at himself.*

*Poor man raised palms towards God saying, since chief has shown his strength to him, God should show His strength to him (chief). Then the important man told the chief*

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

(Nyere 38)

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

*that he should call the owner of fish,  
so as to say what he (poor man) was  
thinking about in his mind the past day.*

*Then the chief asked that the bad action  
he had done, let it be forgiven to him.*

### Incomplete (Imperfective) and Complete (Perfective) Verbs

Incomplete verbs are used for actions happening over time. It is like we are watching the action happen in a film. In stories, incomplete verbs are often used for the main actions that move the story forward. They are used when reporting actions that already happened. They are also used for future actions that have not yet happened, and for habitual actions that happen regularly. Incomplete verbs sometimes have the prefix **a-**. In the dictionary, verbs are listed in the incomplete form with **a-** prefix as in **aga** 'chase'.

In *Hi'bala 120*, the incomplete verbs **ä'dögü** 'bathed' and **alo** 'annointed' have the prefix **a-**.

(*Hi'bala 120*) (Incomplete Past)

Hu raa ngbo nabi **ä'dögü** ro ma, *Then she **bathed** my body,*  
**alo** hi'bü ro ma. *she **annointed** my body with oil.*

**Gimaa** 'child' uses **ä'dögü** and **alo** to report what **hu** 'she' (**kumara ndöbüü** 'elder woman') already did in the past.

In *Nyih 18*, **hu** 'she' (**kumara** 'woman') uses the incomplete verb **angu'ngu** 'will make' with prefix **a-** to report what she will do in the future.

(*Nyih 18*) (Incomplete Future)

Ma maa **angu'ngu** firi ro ye mo'jo muu na. *I **will make** a plan against the children.*

In *Hi'bala 22-23*, **hu** 'she' (**kumara ndöbüü** 'elder woman') uses the incomplete verbs **ami** 'cook' and **ä'bi** 'give' with prefix **a-** to report the habitual action that she does regularly.

(*Hi'bala 22-23*) (Incomplete Habitual)

Nandanika ba a'ji na ma da **ami** ne *Now, this thing that I **cook***  
ka ma **ä'bi** ne ji hu gihi'bala na *and **give** to the little orphan*  
nya hu raa na tö'bö ro ne. *she is with fatness from it.*

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

In *Nyih 133*, **ba gimaa na** 'the boy' uses the complete verb **ngürü'dëë** 'called' to report the

action he already did in the past.

(Nyihi 133) (Complete Past)

A he mooje, **mi ngürü'dëë** he yaa, ro firi 'di? *Oh people, I **called** you here for what purpose?*

The complete verb **ngürü'dëë** does not have the prefix **a-** and it has the complete pronoun **mi** before it.

In *Nyihi 16-17*, **hu** ‘she’ (**kumara** ‘woman’) uses the *complete* pronoun **mi** ‘I’ and *complete* verb **mi** ‘treat’ to report a conditional action that has not happened yet (The condition must happen before the result can happen.).

(Nyihi 16-17) (Complete Condition Future), (Incomplete Result)

Naa, “Ye mo’jo muu na **mi** ki **mi** ye kanee *She said, “These children, if I don’t **treat** them kungu ji ma ma da maa **ake** like that, there is no way for me **to turn** hi ye na ba bu'du na unja jaa. them away from that man.*

She also uses the *incomplete* pronoun **ma** ‘I’ and the *incomplete* verb **ake** ‘turn’ with prefix **a-** to report the result (what will happen if the condition first happens).

Complete verbs never have the prefix **a-**. Only some incomplete verbs have the prefix **a-**. When there is no prefix, the verb could be complete or incomplete. However, subject pronouns are sometimes different for complete and incomplete verbs.

In (1), the pronoun **ba** ‘he’ and the prefix **a-** show **alehe** ‘visits’ is an incomplete verb. In (2), the pronoun **ba** alone shows **lehe** ‘visits’ is incomplete.

|                               |   |
|-------------------------------|---|
| <u>Incomplete</u>             | (1) Ba bu'du na <b>ba alehe</b> 'jii na. <i>This man <b>visits</b> this person.</i>         |
| <u>Incomplete</u>             | (2) Ba bu'du na <b>ba lehe</b> 'jii na. <i>This man <b>visits</b> this person.</i>          |
| <u>Complete</u>               | (3) Ba bu'du na <b>bi lehe</b> 'jii na. <i>This man <b>visited</b> this person.</i>         |
| <u>Incomplete or complete</u> | (4) Ba bu'du na <b>lehe</b> 'jii na. <i>This man <b>visits/visited</b> this person. (?)</i> |

In (3), the pronoun **bi** ‘he’ shows **lehe** ‘visited’ is complete. However in (4), **lehe** could be incomplete or complete, since there is no subject pronoun.

Subject pronouns for complete and incomplete verbs as shown below in **bold**. The subject pronouns can show the verb is complete or incomplete even if there is no **a-** prefix.

| Subject incomplete pronouns  | Subject complete pronouns   |
|--|---|
| <b>Ba</b> bu'du na <b>ba</b> <i>This man</i><br>ta 'jii na. <i>sees this person.</i> | <b>Ba</b> bu'du na <b>bi</b> <i>This man</i><br>ta 'jii na. <i>saw this person.</i> |
| <b>Ma</b> ta 'jii na. <i>I see this person.</i>                                      | <b>Mi</b> ta 'jii na. <i>I saw this person.</i>                                     |
| <b>Ī</b> ta 'jii na. <i>You (sg) see this person.</i>                                | <b>Ī</b> ta 'jii na. <i>You (sg) saw this person.</i>                               |
| <b>Ba</b> ta 'jii na. <i>He sees this person.</i>                                    | <b>Bi</b> ta 'jii na. <i>He saw this person.</i>                                    |

|                |                                       |                |                                      |
|----------------|---------------------------------------|----------------|--------------------------------------|
| Hu ta 'jii na. | <i>She sees this person.</i>          | Hu ta 'jii na. | <i>She saw this person.</i>          |
| Ni ta 'jii na. | <i>(S)he (same) sees this person.</i> | Ni ta 'jii na. | <i>(S)he (same) saw this person.</i> |
| Je ta 'jii na. | <i>We see this person.</i>            | Ji ta 'jii na. | <i>We saw this person.</i>           |
| He ta 'jii na. | <i>You (pl) see this person.</i>      | Hi ta 'jii na. | <i>You (pl) saw this person.</i>     |
| Ye ta 'jii na. | <i>They see this person.</i>          | Yi ta 'jii na. | <i>They saw this person.</i>         |

In *Nyih* 139, **ba gimaa na** ‘the boy’ uses the *incomplete* verb **tugba** ‘embrace’ to report an action that will not happen.

(*Nyih* 139) (Incomplete)

Naa **ba** nja **tugba** nee, *He (boy) said that he won't embrace him,*  
bi ndihi'ba bihi. *that he should stay where he is.*

The incomplete verb **tugba** does not have the prefix **a-**. However, we know it is incomplete because the incomplete subject pronoun **ba** ‘he’ comes before **tugba**.

In *Mamb* 114, the incomplete verb **awü** ‘carried’ comes after the *incomplete* subject pronoun **ye** ‘they’ and the helping verb **nabi** ‘did’.

(*Mamb* 114) (Incomplete)

Kpa **ye nabi awü** ba toro do 'jii ye na mömü. *They did carry him with his wife on people.*

The helping verb **nabi** ‘did’ only comes before *incomplete* verbs and never before *complete* verbs.

In *Mamb* 61, we know the verb **ci** ‘beat’ is an *incomplete* verb, because only incomplete verbs follow **nabi** ‘did’.

(*Mamb* 61) (Incomplete)

'Bata raa **nabi ci** hido kibi, *Hare did beat the drum,*

Sometimes only tone (high or low sound of words and syllables) shows the difference between complete and incomplete verbs. In (5), the incomplete verb **lehe** ‘visits’ has *Low* tone. In (6), the complete verb **lehe** ‘visited’ has *High* tone.

|            |  |
|------------|--|
| Incomplete | (5) Hu lehe 'jii. <i>She visits a person.</i>  |
| Complete   | (6) Hu lehe 'jii. <i>She visited a person.</i> |

If readers need help understanding the correct meaning of verbs like this, we could write all complete verbs with a mark (such as **léhe** ‘visited’), and write all incomplete verbs without a mark (such as **lehe** ‘visits’).

### Exercise 25

In the sentences below, underline all incomplete verbs. Underline twice all complete verbs.

(Mämb 7-11)

Ye na na nyere hi ji ye raa  
nabi ga'dee ye gu'bu di'ba nyihi  
Ye höli ngori na roo, ye raa nabi  
mbi'dee ro dohii na 'bagajee,  
kpa ye nabi cucu hi ngira 'ba Böngëë  
do lo'ngu beeri hi komoo kpë.

(Mämb 39-42)

Hölëë yi tujo ngbo ndüü ye  
akpa ye dihkoree hi hilili ro moko.  
Kpa Mämbilingänjä nabi kpe tuha  
hi Mämbilingämä, jumu hi hu pulolo 'bugba.

(Mämb 53)

Mömü ba naa, nafiri andee  
alehe mbaga ne.

(Mämb 59-63)

Hu raa ambi bilehe mbaga ne.  
Bimu'du di mbi muta dikori  
hu awi'dee hi kori ne, bihi da amara,  
'Bata raa nabi cï hido kibi,  
ka 'jii na mayi awu firi 'bene. Kpa 'Bata  
nabi akehe firi diro mömü ne ji ye.

(Mämb 65-66)

Dihikoree naa kaka ye,  
na ro'bu anga hi kori hu,  
ka ne ro'bu ye alony njonjo  
mambirembe ji ne.

(Mämb 95-98)

Ndobo raa ngbo di miro ne, damayi  
ngara höli raa nabi mēbi toro na mino,  
mbaa kpa hu yemeka acu bihi.  
Hu raa yemeka toro nya hu ngbo ayuyu  
na mino. Dihi banika monoo  
hu kpa ämēbi hi hilili ciki toro.

(Hi'bala 16)

Ī ä'bi 'dī ji hu? Ī älü hu na 'di?"

(Hi'bala 20)

Jeki ä'jimönyü raki ro,  
i da ä'bi ne ji maa 'ba līi i!

(Hi'bala 25)

Ka cina ma atunu hu gihi'bala na 'bugba.

(Hi'bala 29)

ka ji hu ndan ye a'du na hu bikötü,

(Hi'bala 112)

*Those with authority in their hands  
chased them away from the moon.  
Then the two birds  
came to our land.  
and they flew down into area of Bongo  
on open land in its large face.*

*The birds screeched (articulated their sound)  
and then were in the air for fighting.  
Mambilinganja kicked tore open the stomach of  
Manbilingama, and dishes of her stomach  
(intestines) flowed out.  
His wife said, she wanted  
to go visit her mother.*

*She went to visit her mother.  
When three days passed before she  
returned in her footsteps, in an open place,  
Hare beat the drum,  
for the people to come listen to his statement.  
and Hare told them what happened to his wife.*

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

*This work happened and then the  
great wild bird flew up with a screech,  
and then again fell down.  
Then she (went) up again and she died  
with a screech. At that time,  
she flew high up in the sky.*

*What do you give her? What do you feed her?"*

*It is really good food  
you give to your co-wife's child!"*

*In that case, I will kill the little orphan.*

*(said) to her, today they would sleep together,*



A'ji monoo ro hu njaa.  
Yëyë raa di tunu hu.  
(Hi'bala 115)  
Ma ämönyü ko ma doturu ma.

*She did not have anything.  
My mother killed her.  
I was always eating alone.*

### Dependent (Subordinate, Relative) Clauses

A dependent clause is a group of words with a verb that are introduced by **da, di** ‘when, since, but’. The words introduced cannot stand alone as a sentence, but need other words to complete them. A dependent clause with **da, di** repeats old information or gives new information. It comes before or after a main clause. A dependent clause with **da, di** is the same as a relative clause, except that it tells information for the main clause (sentence that can stand alone) instead of about a noun. The words **da, di** ‘when, since, but’ come after a noun or pronoun subject and before the verb. **Da** comes before incomplete verbs and **di** before complete verbs.

In *Nyih* 104, **da** ‘when’ follows the pronoun subject **ba** ‘he’. This is **bö'bü ba gimaa na** ‘father the boy’.

(*Nyih* 104) (old information) (pronoun subject before **da** and incomplete verb)

**Ba**(**da** **maa andee 'da roo**, naa, *When he arrived there, he said, “Oh governor, come! Oh chief, come!”*  
“A türü ayi'dee'ba, a nyere ayi'dee'ba. *governor, come! Oh chief, come!*

Before this in the story, we know **ba gimaa na** who is the **nyere** ‘chief’ is coming to **bö'bü** ‘father’. So, we already know or can guess **Ba maa andee 'da roo** ‘he arrived there’ will happen. This is old information repeated to show the importance of the speech that comes next. The dependent word **da** comes before the incomplete verb **andee** ‘arrived’. The dependent clause **Ba da maa andee 'da roo** ‘When he arrived there’ cannot stand alone as a sentence but needs the rest of the sentence to complete it.

In *Mämb* 84, **di** ‘when’ follows the noun subject **'Bata** ‘hare’ in the dependent clause **'bata di lehe** ‘When Hare looked’. **Di** comes before the complete verb **lehe** ‘looked’.

(*Mämb* 84) (old information) (noun subject before **di** and complete verb)

**'Bata**(**di** **lehe**, bi ta ngbo mömü ne, *When Hare looked, he found his wife, and took her after him.*  
ka ba nabi koko hu hikori ne.

In *Hi'bala* 97, the main clause **Bu'du raa alee kori bübü** ‘Man looked around rubbish’ can be a sentence by itself.

(*Hi'bala* 97) (new information) (after main clause)

Bu'du raa alee kori bübü, *Man looked around rubbish,*  
**wile bi**(**di**)**ta kori gbondo 'jii.** *but never found any footprints.*

The dependent clause **wile bi di ta kori gbondo 'jii** ‘but never found any footprints’ comes after the main clause. It give new information that we didn’t know about yet.

The dependent words **da** ‘when, since, but’ follows a subject noun or pronoun. It should not be confused with the connector **da** ‘then’ which is always first in the sentence, as in *Jekee 22*.

(*Jekee 22*)

**Da** hu naa ka ji ba bi mu'ba komo ne. ***Then** she tells him to close his eyes.*

**Di** ‘when, since, but’ always comes before a complete verb. It should not be confused with the preposition **di** ‘from’ which always comes before an adverb, as in *Mämb 17*.

(*Mämb 17*) (**di** ‘from’)

Kokoro gbondo ye raa kaba *The talons of their feet are like digging tools*  
linda **di** güci mehe nyörö. ***from** the bottom of a spear (type).*

### Exercise 26

In the sentences below, underline all dependent clauses. Circle all dependent words **da** or **di**.

(*Mämb 59-60*)

Hu raa ambi bilehe mbaga ne.

**Bimu'du** (**di**) **mbi muta dikori**

**hu awi'dee hi kori ne,**

(*Hi'bala 4*)

Hu di yu, nya gimaa na 'bene.

(*Hi'bala 47*)

Ka mbaga gimaa nika di yuyu,  
na domu'du do hi'bana doturoo.

(*Hi'bala 76*)

Bihi na da ami'dee cecece 'ba donondo,  
kumara unja ko ne ro.

(*Hi'bala 114*)

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

(*Nyih 107-108*)

Ba 'jii na raa nabi mayi'dee naa, “A baba,”  
naa “Ngoyo na ji i bina ka jekee,  
I da aku ne, i ku ka ne ji ma, ka ma wu ne.”

(*Jekee 14-15*)

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

(*Nyere 14-15*)

Ka ba 'binjuru na ato hi ji ne ji Luma ami  
amile, diji nyere di yo gütü ne ji ne,  
Luma uyo'ba gütü ne ji ba kedeka.

*She went to visit her mother.*

***When three days afterwards she***  
***had not returned back in her footsteps,***

*When she died, she left behind her child.*

*Since mother of that little girl died,*  
*(she) slept only on a plain piece of skin.*

*When the first light of dawn appeared,*  
*the woman starts crying.*

*Since my mother died, she since never gave*  
*food to me together with her children,*  
*I was always eating alone.*

*The man came and said, “Oh elder,*  
*the song you are singing is good. When you*  
*sing it, sing it for me, so I can listen.”*

*Yes, I will marry you, but first let me drive*  
*(they) goats back home to (they) owners*  
*and tell (they) my parents about this.*

*Poor man raised palms towards God saying,*  
*since when chief has shown his strength to him,*  
*God should show His strength to him (chief).*

('Bata 28)

Kaa na cici nika di ci roo,  
ngürü'dëë ma 'ba.

*When with that pot becomes hot,  
call me to come.*

### Verbs With Beginning Vowels

In the lesson on Complete and Incomplete verbs, we learned that verbs without the prefix **a-** can be complete or incomplete.

In (1), the prefix **a-** show **ata** 'sees' is an incomplete verb, but in (2), **ta** 'see/saw' could be complete or incomplete.

(1) Ba bu'du na **ata** 'jii. *This man sees a person.*

(2) Ba bu'du na **ta** 'jii. *This man sees /saw a person.*

However, subject pronouns can help show the difference between a complete and incomplete verb, even without the prefix **a-**.

In (3), the pronoun **ba** 'he' shows **ta** 'sees' is an incomplete verb, and in (3), **bi** 'he' shows **ta** 'saw' is complete.

(3) Ba bu'du na **ba ta** 'jii. *This man sees a person.*

(4) Ba bu'du na **bi ta** 'jii. *This man saw a person.*

Other subject pronouns show the difference between complete and incomplete verbs when there is no incomplete prefix **a-**.

| Incomplete          |                    |                                   | Complete           |                                   |
|---------------------|--------------------|-----------------------------------|--------------------|-----------------------------------|
| <b>Ma</b> ata 'jii. | <b>Ma</b> ta 'jii. | <i>I see a person.</i>            | <b>Mi</b> ta 'jii. | <i>I saw a person.</i>            |
| <b>Ī</b> ata 'jii.  | <b>Ī</b> ta 'jii.  | <i>You (sg) see a person.</i>     | <b>Ī</b> ta 'jii.  | <i>You (sg) saw a person.</i>     |
| <b>Ba</b> ata 'jii. | <b>Ba</b> ta 'jii. | <i>He see a person.</i>           | <b>Bi</b> ta 'jii. | <i>He saw a person.</i>           |
| <b>Hu</b> ata 'jii. | <b>Hu</b> ta 'jii. | <i>She see a person.</i>          | <b>Hu</b> ta 'jii. | <i>She saw a person.</i>          |
| <b>Ni</b> ata 'jii. | <b>Ni</b> ta 'jii. | <i>(S)he (same) see a person.</i> | <b>Ni</b> ta 'jii. | <i>(S)he (same) saw a person.</i> |
| <b>Je</b> ata 'jii. | <b>Je</b> ta 'jii. | <i>We see a person.</i>           | <b>Ji</b> ta 'jii. | <i>We saw a person.</i>           |
| <b>He</b> ata 'jii. | <b>He</b> ta 'jii. | <i>You (pl) see a person.</i>     | <b>Hi</b> ta 'jii. | <i>You (pl) saw a person.</i>     |
| <b>Ye</b> ata 'jii. | <b>Ye</b> ta 'jii. | <i>They see a person.</i>         | <b>Yi</b> ta 'jii. | <i>They saw a person.</i>         |

In the lesson on Commands, we learned that a few commands begin with a vowel. When these are incomplete verbs, they have the prefix **am-** or **-m**. When they are complete verbs, they have the prefix **m-**. Plural commands such as **Tëbi'bä** 'Fly!' have the incomplete prefix **at-** or **t-** and complet prefix **t-**.

| Command                     | Incomplete        |                  |                  | Complete         |                 |
|-----------------------------|-------------------|------------------|------------------|------------------|-----------------|
| <b>Ayi'ba!</b> <i>Come!</i> | Ba <b>amayi.</b>  | Ba <b>mayi.</b>  | <i>He comes.</i> | <b>Bi mayi.</b>  | <i>He came.</i> |
| <b>Önyü'bä!</b> <i>Eat!</i> | Ba <b>ämönyü.</b> | Ba <b>mönyü.</b> | <i>He eats.</i>  | <b>Bi mönyü.</b> | <i>He ate.</i>  |

|           |                  |             |            |                   |            |                    |
|-----------|------------------|-------------|------------|-------------------|------------|--------------------|
| Olu'ba!   | <i>Enter!</i>    | Ba amolu.   | Ba molu.   | <i>He enters.</i> | Bi molu.   | <i>He entered.</i> |
| Olo'ba!   | <i>Flee!</i>     | Ba amolo.   | Ba molo.   | <i>He flees.</i>  | Bi molo.   | <i>He fled.</i>    |
| Ohitu'ba! | <i>Know!</i>     | Ba amohitu. | Ba mohitu. | <i>He knows.</i>  | Bi mohitu. | <i>He knew.</i>    |
| Ēbi'ba!   | <i>Fly! (sg)</i> | Ba ämëbi.   | Ba mëbi.   | <i>He flies.</i>  | Bi mëbi.   | <i>He flew.</i>    |
| Tëbi'ba!  | <i>Fly! (pl)</i> | Ye ätëbi.   | Ye tëbi.   | <i>They fly.</i>  | Yi tëbi.   | <i>They flew.</i>  |

The complete verbs above sound like there is no **m** when they are said quickly. However, we don't write these verbs without **m**. We don't write **Bayi** 'He came'. Instead we write **Bi mayi** 'He came'.

| Correct            | Wrong   |                    |
|--------------------|---------|--------------------|
| Bi <b>mayi</b> .   | Bayi.   | <i>He came.</i>    |
| Bi <b>mönyü</b> .  | Bönyü.  | <i>He ate.</i>     |
| Bi <b>molu</b> .   | Bolu.   | <i>He entered.</i> |
| Bi <b>molo</b> .   | Bolo.   | <i>He fled.</i>    |
| Bi <b>mohitu</b> . | Bohitu. | <i>He knew.</i>    |
| Bi <b>mëbi</b> .   | Bëbi.   | <i>He flew.</i>    |

Why do we write these complete verbs in the long way with **m**? If we write them the short way without **m**, there is no difference between **Hayi** 'She came' and **Hayi** 'You (pl) came'. So instead we write these as **Hu mayi** 'She came' and **Hi mayi** 'You (pl) came', so there is a difference.

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

Other verbs with beginning vowel such as **önyü** 'Eat!' we also write with an **m** in complete form.

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

Ye ämönyü. *They eat.* | Yi mönyü. | Yönyü. | *They ate.*

The dependent words **da**, **di** ‘when, since, but’ are separate before most verbs.

| Incomplete         |                                  | Complete           |                                   |
|--------------------|----------------------------------|--------------------|-----------------------------------|
| <b>Ma</b> da lehe, | <i>When I visit,</i>             | <b>Mi</b> di lehe, | <i>When I visited,</i>            |
| <b>İ</b> da lehe,  | <i>When you (sg) visit,</i>      | <b>İ</b> di lehe,  | <i>When you (sg) visited,</i>     |
| <b>Ba</b> da lehe, | <i>When he visits,</i>           | <b>Bi</b> di lehe, | <i>When he visited,</i>           |
| <b>Hu</b> da lehe, | <i>When she visits,</i>          | <b>Hu</b> di lehe, | <i>When she visited,</i>          |
| <b>Ni</b> da lehe, | <i>When (s)he (same) visits,</i> | <b>Ni</b> di lehe, | <i>When (s)he (same) visited,</i> |
| <b>Je</b> da lehe, | <i>When we visit,</i>            | <b>Ji</b> di lehe, | <i>When we visited,</i>           |
| <b>He</b> da lehe, | <i>When you (pl) visit,</i>      | <b>Hi</b> di lehe, | <i>When you (pl) visited,</i>     |
| <b>Ye</b> da lehe, | <i>When they visit,</i>          | <b>Yi</b> di lehe, | <i>When they visited,</i>         |

The dependent word **da** is also separate before incomplete verbs with beginning vowel such as **ma da mayi** ‘when I come’. However, the dependent word **di** is connected to complete verbs with beginning vowel, such as **ayi** ‘come’ in **mi dayi** ‘when I came’.

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

In summary, we have the following spelling rule:

**Spelling rule 9** (page ): Command verbs with beginning vowel (such as **Ayi'ba** ‘Come!’ and **Önyü'bä** ‘Eat!’) are written with beginning **m** in complete form (such as **Bi mayi** ‘He came’ and **Bi mönyü** ‘He ate’). After dependent words (**da**, **di** ‘when, that’), these verbs are written separately in incomplete form (such as **Ba da mayi** ‘When he comes’) and connected in complete form (such as **Bi dayi** ‘When he came’).

### Exercise 27

In the lines below, underline all verbs **amayi** ‘come’, **ämönyü** ‘eat’, subject pronouns before them, and relative clauses they are in. The first three are done as an example.

(Mämb 87-88)

Dihikoree ye raa nabi keke a'ji ndobo na, *After that they divided tools among themselves,*  
**ba da mayi ro moko nini ro höli** *that he came to fight great wild bird with*

**di'ba himi.**

(Mämb 110)

Mbaa dihikoree, komo beeri na,  
tile ka 'jii **ye da mayi anya'da 'Bata.**

(Hi'bala 9)

Ka hu acu do gburu 'bonjo ä'bi ne ji  
muu 'bene, nya **ye ämönyü** ne.

(Hi'bala 55-56)

Ye raa ngbo na bi'du 'bii  
da mayi nado ja'da hindo,

(Hi'bala 82-84)

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

(Hi'bala 114)

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

(Nyih 8-12)

Kaa ata ä'jimönyü ji ba bu'du na,  
bi ki ngürü muu 'bene, hu kumara na hu  
mile mo'jo muu yi mönyü 'bo ko ye ro.  
Ye nja mayi danga ä'jimönyöö, mo'jo  
muu yi mönyü ko ye ro. Naa yi mönyü  
ko ye ro. Yi mönyü ndee ko ye ro.

(Nyih 28)

Ye da mayi 'bë'bë roo, 'bëë naka  
kpongo 'jii monoo njaa ro.

(Nyih 49-50)

Ba mini na ndee danga hu, ka hu höli  
na aye nja ne, käläkiti na ndee danga hu,  
hu ämönyü nja ne.

(Nyih 54-56)

“A lëmi ma a'ji na ndee danga i,  
na 'baa ro?” Naa, “Mi mönyü ne ro.”  
“I mönyü ne taa? Ndere na mi di ndee  
kede kori ma akpaa. I mönyü ne taa?”  
Naa, “Mi mönyü 'bo ne ro.”

(Nyih 61-63)

I, i raa da ämönyü ba a'ji na?  
Ma kaa andee föwü mbiloo roo,  
i mönyü 'bo ne diji hu ro.

(Nyih 111-112)

A lëmi ma, ba 'jii monoo ba 'bugba  
bina ba da mayi'dee nya ba ro ngoyo.

(Jekee 1-2)

**from inside.**

*After a while, the open space was full  
of people **who came to welcome Hare.***

*Then she took edible part of pumpkin and  
gave it to her own children and **they ate** it.*

*They with beginning of sleep,  
which came in the middle of the night,*

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

*Since my mother died, she since never gave  
food to me together with her children,  
I was always eating alone.*

*Whenever the father brings some food,  
if he calls his children, the woman says children  
have already eaten. They should not come  
near food, since they have already eaten.  
She says they have already eaten.  
They ate already.*

*When they arrived home, the house was empty,  
there was no one there.*

*The water which was by her side, the  
bird drank it, the fruits of the Kalakiti tree  
next to her, it ate it.*

*“Oh my sister, things which were by your side,  
where are they?” “I ate them.”  
“When did you eat them? The walk I had  
didn't last very long. When did you eat them?”  
“I already ate them.”*

*You, it is you who ate the things?  
Whenever I go away for a while  
you have eaten them up.*

*Oh my sister, there is someone  
outside who came and is singing a song.*

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

(Jekee 18)

Ka i ma amayi na mbaaganja ji i,  
(Jekee 44-45)

Ka hu agoki a'ji 'bene diro ba kpawga  
gbana mbaaganja, ka hu ambi nini  
bina hu dayi ndee diroo.

('Bata 6-7)

Ba da maa äbüh'i'dee 'bë'bë, bi ta luma ne  
'Bata, ba da mayi bilewu ye.

('Bata 19)

Kidi naa, "A 'di luma ma,  
i mönyü köyëë, ka je mi kelee."

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

*And you, I will bring you a car,*

*Then she got all her things back from him,  
including (with) the car, and she went back  
with them to the place where she came from it.*

*When he arrived home, he saw his in-law  
Hare who had come to visit them.*

*Elephant said, "Oh my in-law,  
you did not eat, and we did not talk."*

### Indefinite (Middle, Causitive, Passive) Verbs

All the types of verbs we have learned so far have a subject (doer of action) mentioned before the verb. These are called active verbs. With indefinite verbs, it is not mentioned who does the action, or it is not mentioned who causes or decides to do the action. Before some indefinite verbs, there is a noun or pronoun involved in the action that is not the one deciding to do the action. The prefix **u-** attaches to all indefinite verbs. Only incomplete pronouns may come before indefinite verbs.

Active verbs have a subject mentioned before the verb. In *Mämb 25*, the pronoun subject **yi** 'they' (**höli ngor** 'two birds') does the action **mi ndere** 'made journey'.

(*Mämb 25*) (Active verb **mi** 'made')

Ye raa ngbo **yi** di **mi** ndere  
hi beeri nabi lëli 'jii.

*When **they made** a journey  
around the area, they swallowed people.*

In *Mämb 117-119*, there is no subject before the indefinite verb **umi** 'made'.

(*Mämb 117-119*) (No noun before verb; unmentioned subject)

Yi di bühi 'bë'bë ye raa nabi cï kibi  
kpa ngala nabi dü.

*When they arrived home, they beat the drum  
and dancing began (in celebration).*

**Umi** ngala ro kada kii.

*They **made** a dance for ten days.*

The prefix **u-** on **umi** 'made' shows the one doing this action is not mentioned. It may be the same people doing the actions in the previous sentence. The action **umi ngala** 'made dance' is important. The ones doing this action is not important, so the subject is not mentioned.

In *Hi'bala 76*, **kumara** 'woman' comes before the indefinite verb **unja** 'threw'.

(Hi'bala 76) (Person noun before verb does not decide action; middle)

Bihi na da ami'dee cecece 'ba donondo, *When the first light of dawn appeared,*  
**kumara unja** ko ne ro. *the **woman** starts crying (threw her mouth).*

When a noun or pronoun comes before an *active* verb, it is the subject of that verb. However, the prefix **u-** on **unja ko ne ro** ‘threw her mouth’ (start crying) shows it is an *indefinite* verb, and the subject **kumara** did not decide to do this action. Crying is something that can take a person by surprise. People don’t usually decide to cry.

In *Nyih* 100, **do'bugba** ‘misfortunes’ comes before the indefinite verb **uta** ‘found’.

(Nyih 100) (Thing noun before verb does not decide action; middle)

**Do'bugba uta** ma roo. *All **misfortunes** of life have found me!*

The prefix **u-** on **uta** shows **do'bugba** do not decide to do the action **uta**. Since they are not alive, they cannot decide, even though they seem to be alive in this sentence by doing the action.

In *Mämb* 121, **Böngö** ‘Bongo people’ comes before the indefinite verb **uda** ‘were tied’.

(Mämb 121) (Person noun before verb receives action; passive)

Dikori 'jii apiya dihi ngala, *Before people scattered from dancing place,*  
**Böngö uda** hi firi 'beye yemeka kötü. ***Bongo** finalized (were tied) in their one decision.*

The prefix **u-** on **uda** ‘were tied’ shows **Böngö** is not doing the action. Instead it receives the action.

In *Mämb* 121, **Luma** ‘God’ comes before the indefinite verb **uyo'ba** ‘should show’.

(Nyere 14-15) (Person noun is made to do the action; causative)

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

The prefix **u-** on **uta** shows **Luma** does not decide to do the action **uyo'ba**. Instead justice (fairness) of the situation may cause **Luma** to do the action.

### Exercise 28

In the sentences below, underline all indefinite verbs.

(Mämb 3-4)

Lo'ngu moko **üdü** nga 'ba nyihi *A big fight began at moon between two*  
dongara ye ngara höli monoo ngori *great birds called Mämbilingänjä*  
ka Mämbilingänjä ye na Mämbilingämä. *with Mämbilingämä.*

(Mämb 33)



Hi'ba ye bihi uwu ne do 'bëë ga.

(Mämb 54)

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

(Mämb 67-68)

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

(Hi'bala 31)

Gimaa üti ko nee.

(Hi'bala 65-67)

Gimaa da amohitu 'bo ne amile  
gimaa üci 'bo ro ne roo, gimaa üdi roo  
gimaa raa a'ji' 'bene nabi änyï  
kamabal andee a'ji 'bene do hi'bana.

(Hi'bala 74-75)

'Bii ucu komo hu wa ro,

ï gihi'bala 'ban roo,

'bii ucu komo ï wa ro.

(Hi'bala 78-80)

“Gimaa uyu roo, 'di di tunu gimaa?”

(Hi'bala 144)

Ye lündü gaa bihi ro ye unya ro,  
ye mbaa gaa bihi ro ye unya ro.

(Nyih 24)

Ba gibu'doo külü ba ücücü.

(Jekee 33)

Ka 'da hu kumara na hu ka ngülü,  
bu'do hu uyuyu.

(Nyere 22)

Ka ji na aba di 'nga 'doci ne,  
unu ro ba nja firee!

(Nyere 34-37)

Ka amile naa hi kada na nyere di wo  
kinji na ama haa firi kunu na ndee ro ma,  
ka nyere unduju maa.

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

(Nyere 38)

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

('Bata 1)

Naa nga koto Kidi umayi ami ngoo  
ro lëmi 'Bata.

*Their sound was heard in all villages.*

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

*On that day they collected many tools  
for him, filling up a bag.*

*The child says nothing.*

*When child had understood that  
the child had been beaten,  
that the child's body is cold,  
she did get up quietly and went to the skin.*

*Sleep doesn't catch her eyes,  
you little orphan over there,  
sleep doesn't catch your eyes.*

*(Husband,) "Child died? What killed child?"*

*All the brothers, they were upset,  
all the mothers they were upset.*

*The young boy was brave.*

*The woman was a widow,  
her husband was dead.*

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

*Then he said, "The day when chief took my  
fish, I had a painful problem,  
but the chief didn't ask me any question.  
Then I said in my mind that,  
if it is like this, the chief who took my fish,  
God should show it to him (the right way).*

*Then the chief asked that the bad action  
he had done, let it be forgiven to him.*

*Long ago, Elephant arranged  
to marry the sister of Hare.*

('Bata 18)

Kori 'Bata ämönyü dümü, *Before Hare ate the porridge,*  
ba naa ka ji ba luma ne, ndere 'bene üdü ro. *he said to his in-law that his trip was starting.*

### Direction verbs

The word **'dee** 'come' is a verb. However, **-'dee** 'coming' can also be a direction verb suffix to show the direction of the verb it is attached to. It shows the direction is towards the speaker or towards people present in the story.

In *Hi'bala 98-99*, the verb **'dee** means the action 'came'.

(Hi'bala 98-99)

Ye mälii'bëë gaa, ye lündü gaa, *All the neighbours, brothers,*  
na ye lëmi gaa ye raa **'dee** danga hu. *and sisters came beside her.*

However in *Nyihi 18-19*, **-'dee** 'coming' is a suffix on the verb **atu** 'carry'. It shows the children should carry the water towards the woman speaking to them.

(Nyihi 18-19) (**-ndee** as direction towards speaker)

Kumara nabi ndee *Then, woman went and sewed two*  
ärü kuta ngori ä'bëë hi ji ye naa *beer filters, she gave them to them (children)*  
ye ndee'ba **atu'dee** mini nini. *telling them to go fetch water with them (filters).*

However in *Nyihi 122-123*, **-'dee** is a suffix on the verb **wo** 'carry'. It shows the child carried the other child to the elder woman.

(Hi'bala 122-123) (**-ndee** as direction towards a person in the story)

Da mi di 'du, damayi na do ja'da *Then, after I had spent a while lying down,*  
hindo ma raa nabi änyï ngbo *in the middle of the night, I got up*  
a'ji ama kamabal nabi **wo'dee** gburu *very slowly, I carried her own child*  
maa 'bahu ataa ko külü hu. *and placed him on her breast.*

Often, direction verbs are used along with place adverbs. In *Mämb 105*, the place adverb **'bugba** 'out' is used along with the direction suffix **-'dee** on **molu** 'enter'.

(Mämb 105) (**-ndee** along with place adverb)

Kayi 'jii di **molu'dee 'bugba** raa ka 'Bata. *The first person to come out was Hare.*

Why do we attach the direction suffix **-'dee** 'coming' to verbs? It is because the command suffix **-'ba** 'should, must' follows **-'dee** and does not come before **-'dee**. Rule 8 says **'ba** is connected to the verb unless separated by a pronoun. **-'dee** is not a pronoun, so should be connected to the verb, and **-'ba** should be connected after **-'dee**.

In *Hi'bala 27*, **-'ba** 'should, must' is connected after **-'dee** 'coming' on the verb **ayi** 'come'.

(Hi'bala 27)

Hu raa ängürü gimaa naa, “Gimaa, **ayi'dee'ba**.” *Then she called the child, “Child, **come here!**”*

So, we connect the direction suffix **-'dee** ‘coming, towards’ to the end of all verbs before it.

|                   | Correct             | Wrong                |                         |
|-------------------|---------------------|----------------------|-------------------------|
| <u>Hi'bala 27</u> | ayi' <b>dee</b> 'ba | ayi ' <b>dee</b> 'ba | <i>must come here</i>   |
| <u>Mämb 8</u>     | ga' <b>dee</b>      | ga ' <b>dee</b>      | <i>chased coming</i>    |
| <u>Nyihi 44</u>   | atinge' <b>dee</b>  | atinge ' <b>dee</b>  | <i>got coming</i>       |
| <u>Nyihi 45</u>   | a'do'du' <b>dee</b> | a'do'du ' <b>dee</b> | <i>collected coming</i> |
| <u>Nyihi 72</u>   | le' <b>dee</b>      | le ' <b>dee</b>      | <i>looked towards</i>   |
| <u>Nyih 125</u>   | amolo' <b>dee</b>   | amolo ' <b>dee</b>   | <i>rushed coming</i>    |
| <u>'Bata 12</u>   | ängürü' <b>dëë</b>  | ängürü ' <b>dëë</b>  | <i>called to come</i>   |

We do not connect the direction suffix **-'dee** to any other words.

| Correct                         | Wrong                          |                            |
|---------------------------------|--------------------------------|----------------------------|
| <u>Bi '<b>dee</b></u> danga hu. | <u>Bi'<b>dëë</b></u> danga hu. | <i>He came beside her.</i> |

In summary, we have the following spelling rule:

**Spelling rule 12** (page ): Write **'dee** connected to a verb before it. (Do not connect **'dee** to any other words.)

### Exercise 29

In the lines below, underline all direction verbs.

(Mämb 7-8)

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

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

(Mämb 32)

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

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

(Hi'bala 76-77)

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

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

(Hi'bala 89)

Ye lewu nee wala kori 'jii.  
Ye raa amayi'dee.

*They did not see any human footprints.  
Then, they came back.*

(Hi'bala 91)

Lëmi ba raa nabi änyi'dëë di 'da,  
maki biyaa naa gimaa uyu ro.

*Then his sister came from over there,  
(since she heard) that the child was dead.*

(Nyih 21-22)

Yi ndee 'da, ye ka ange mini ye ka  
amolu'dee 'bugba, mini na äkü dihi kuta.

(Nyih 43-45)

Hu lēmī ba hu döndihī haa, u ba raa ä'jē  
mbili gurufa, atugu ne tugu ne tugu ne nya  
ba atinge'dee mini nini atu taa danga hu. Ba  
andee, ba a'do'du'dee mo'jo käläkīti di 'da.

(Nyih 61-62)

Ba raa amayi'dee naa,  
“İ, i raa da ämönyü ba a'ji na?

(Nyih 72)

Damayi roo ye monoo kedeka yi le'dee.

(Nyih 96)

Ba raa maa amayi'dee roo ba ro ndu'ba ro.

(Nyih 103-104)

Ka gile kanikii ma andee toko  
ängürü'dee ba nyere na.

Ba da maa andee 'da roo, naa,  
“A türü ayi'dee'ba, a nyere ayi'dee'ba.

(Nyih 124-125)

Da di'ba Böngö roo, ki 'du ji 'jii hi kibī  
nya i ka nyere, ye 'jii bana roo ye  
amolo'dee amayi 'bē'bē nyere ro.

('Bata 11-12)

Hu raa na cici do fö'dü, cici da maa aci,  
ka hu ängürü'dēē bu'du ne.

*They went there, and when they drew  
water and went out, water seeped through filters.*

*His sister stayed inside, he took Gurufa tree  
leaves. He beat it, beat it, beat it, he got water  
with them, and carried and put it next to her.  
He went and collected fruits of Kalkit tree.*

*The boy came back and said,  
“You, it is you who ate these things?*

*Then, other people looked around.*

*The old man came and began begging.*

*Because of this, I am going to  
call the chief to come.”*

*When he arrived there, he said,  
“Oh governor, come! Oh chief, come!*

*In Bongoland, if someone beats the drum  
and if it is the chief, then all the people  
rush up and come to the chief's compound.*

*She put the pot on fire, and when it became  
hot, she called for her husband to come.*

### Repetitive (Perfect) Verbs

Repetitive verbs show a previous action with a lasting result, and the action does not need to be done again. [check this] The verb letters are repeated (doubled) in the verb to make a repetitive verb. Repetitive verbs can be incomplete or complete.

In *Mämb 9-10*, the repetitive verb **cucu** ‘fell, went down’ is used to show the action that happened had a lasting result. After the birds came, they did not leave, so they don’t need to come again.

(Mämb 9-10)

Ye höli ngori na roo, ye raa nabi mbi'dee ro dohii na 'bagajee. Kpa ye nabi **cucu** hi ngira 'ba Böngöë. *These two birds, they came to this our land. And they **fell** down into the village of Bongos.*

Exercise 30

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

(Mämb 87-88)

Dihikoree ye raa nabi **keke** a'ji ndobo na, *After that they **divided** tools among themselves,*  
ba da mayi ro moko nini ro höli *that he came to fight great wild bird with*  
di'ba himi. *from inside.*

(Mämb 95-99)

Ndobo raa ngbo di miro ne, damayi *This work happened and then the*  
ngara höli raa nabi mëbi toro na mino, *great wild bird flew up with a screech,*  
mbaa kpa hu yemeka acu bihi. *and then again fell down.*  
Hu raa yemeka toro nya hu ngbo ayuyu *Then she (went) up again and she died*  
na mino. Dihi banika monoo *with a screech. At that time,*  
hu kpa ämëbi hi hilili ciki toro, *she flew high up in the sky,*  
ka ne mbimbi kädökökötü, *so as to leave for good,*  
ka pürü na di'ba himi adari hu. *and this wound from inside defeated her.*

(Hi'bala 7-8)

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

(Nyih 24)

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

(Nyih 82-83)

Ye döndihī ro, ba roo, ba ka nyere ro, *They remained like that. He was the chief,*  
bihi ba iri ro, lëmi ba na alala ro. *his land was rich, and his sister grew up.*

### Helping (Auxiliary) Verbs

When helping verbs are used along with a real verb, it changes the meaning and use of the real verb. The helping verb **kaa** 'will' shows the action will happen after the time of speaking (future). **Nabi** 'did' confirms that the action happened or will happen (evidence). **Hibi** 'is, was' shows ongoing action (continuous). **Bo** 'already had' shows the action that already happened continues or has lasting effect until the time of speaking (perfect). **Nja** 'did' is also a helping verb [check all these].

Future kaa 'will'

The helping verb **kaa** 'will' shows the action will happen after the time of speaking. It only comes before incomplete verbs [check this].

In *Hi'bala 53*, **kaa** 'will' shows the action **ata** 'discover' will happen in the future.

(*Hi'bala 53*) (Future)

Ma **kaa ata** ba firi na hu di ngu'ngu ne ndan. *I **will discover** the scheme she plans today.*

Evidence (Evidential, indicative) **nabi** ‘did’

The helping verb **nabi** ‘did’ confirms that the action happened. It only comes before incomplete verbs [check this] that are in past time. It is only used in stories for main actions that move the story forward.

In *Nyih* 81, **nabi** ‘did’ confirms that the action **alewu** ‘choose’ really did happen.

(Nyih 81) (Evidence)

Ye raa **nabi alewu** ba gimaa na ka nyere    *Then they **did choose** the boy*  
hi ba bihi aman ro.                                    *as the chief in that place.*

Continuous **hibi** ‘is, was, doing’

The helping verb **hibi** ‘is, was, doing’ shows the action is ongoing. It only comes before incomplete verbs [check this].

In *Hi'bala* 43-44, **hibi** ‘was doing’ shows the action **ngu'ngu** ‘thinking’ did not happen at once, but continued over time.

(Hi'bala 43-44)

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

Perfect **'bo** ‘already had’

The helping verb **'bo** ‘already had’ shows the action that already happened continues or has lasting effect until the time of speaking. It follows complete or incomplete verbs.

In *Nyih* 8-10, **'bo** ‘already had’ means the action **mönyü** ‘eat’ already happened and the effect continues until the time of speaking.

(Nyih 8-10) (Perfect with complete)

Kaa ata ä'jimönyü ji ba bu'du na,    *Whenever the father brings some food,*  
bi ki ngürü muu 'bene, hu kumara na hu    *if he calls his children, the woman says the*  
mile mo'jo muu yi **mönyü 'bo** ko ye ro.    *children **have already eaten.***

According to **kumara** ‘woman’, the children ate some time ago and do not need to eat again.

**nja** ‘did’

The helping verb **nja** ‘did’ follows incomplete verbs.

In *Nyih* 49-50, **nja** ‘did’ follows the incomplete verbs **aye** ‘drink’ and **ämönyü** ‘eat’.

(Nyih 49-50)

Ba mini na ndee danga hu, ka hu höli na *The water which was by her side,*  
**aye nja** ne, kälakiti na ndee danga hu, *bird **did drink** it, and fruits of Kalakiti tree*  
 hu **ämönyü nja** ne. *next to her, it **did eat** it.*

The helping verb **nja** ‘did’ should not be confused with the modifier **nja** ‘how, what’. The modifier **nja** ‘who, what’ comes before a noun possessed by a long vowel possessor pronoun.

In *Nyere 17*, the modifier **nja** ‘how, what’ describes the noun **bikunoo** ‘pain of it’. This noun is possessed by the long vowel pronoun **oo** ‘it’ (**dogiji** ‘finger’).

(*Nyere 17*) (**nja** ‘how, what’ modifier)

Dihikoree **nja bikunoo, nja bikunoo!** *And then **what** pain of it, **what** pain of it!*

The helping verb **nja** ‘did’ should also not be confused with the neg **nja** ‘not’ used after a subject and before the verb.

In *Mämb 27*, the negative **nja** ‘not’ is used along with **wa** ‘not’. **Nja** is after the subject pronoun **ye** ‘they’ and before the verb **ärörö** ‘fly’.

(*Mämb 27*)

Ye **nja ärörö** nahi kadaa **wa**. *They do **not** fly around in day time.*

In summary, we have the following helping verbs. We learn about the helping verb **ndee** ‘was, before’ in the next lesson.

| Helping verbs     |                                | Location                                     | Shows   |
|-------------------|--------------------------------|--|---|
| <u>Future</u>     | <b>kaa</b> <i>will</i>         | before incomplete verbs                      | the action will happen after the time of speaking   |
| <u>Evidence</u>   | <b>nabi</b> <i>did</i>         | before incomplete verbs                      | certainty that the action happened or will happen   |
| <u>Continuous</u> | <b>hibi</b> <i>is, was</i>     | before incomplete verbs                      | ongoing action  |
| <u>Perfect</u>    | <b>'bo</b> <i>already had</i>  | after incomplete or complete verbs           | the action that already happened continues or has lasting effect until the time of speaking |
| <u>??</u>         | <b>nja</b> <i>did</i>          | after incomplete verbs                       | ??  |
| <u>Past</u>       | <b>ndee</b> <i>was, before</i> | before or after incomplete or complete verbs | the action happened before the time of speaking   |

### Exercise 31

In the sentences below, underline the helping verbs **kaa** ‘will’, **nabi** ‘did’, **hibi** ‘is, was’, **'bo** ‘had’, **nja** ‘did’ and the verbs they help.

(Mämb 7-11)

Ye na na nyere hi ji ye raa  
**nabi ga'dee** ye gu'bu di'ba nyihi  
Ye höli ngori na roo, ye raa  
**nabi mbi'dee** ro dohii na 'bagajee,  
kpa ye **nabi cucu** hi ngira 'ba Böngëë  
do lo'ngu beeri hi komoo kpë.

(Hi'bala 6-8)

Hu kumara na hu raa ata 'bonjo do fö'dü,  
hu ka maa ata 'bo 'bonjo do fö'dü,  
'bonjo di 'di'di 'bo roo, hu raa acu do  
'jomo'ba 'bonjo na äröhï ne hi ko'do,  
ä'bi ne ji gihi'bala na mbagaa di yuyu.

(Hi'bala 32)

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

(Hi'bala 51)

Ma kaa alewu ba firiri na ndan da

(Hi'bala 63-67)

Hu raa nabi ranee, gimaa raa ngbo  
hibi cï ro ne, gimaa na hibi cï ro ne.  
Gimaa da amohitu 'bo ne amile  
gimaa ücï 'bo ro ne roo, gimaa üdï roo  
gimaa raa a'ji 'bene nabi änyï  
kamabal andee a'ji 'bene do hi'bana.

(Hi'bala 128-129)

Hu da mohitu 'bo ne amile gimaa üdï roo,  
hu raa ä'jê kaga hu raa ata nya ne.

(Nyihï 56)

“I mönyü ne taa?” Naa,  
“Mi mönyü 'bo ne ro.”

(Nyihï 61-63)

“I, i raa da ämönyü ba a'ji na?  
Ma kaa andee föwü mbiloo roo,  
i mönyü 'bo ne diji hu ro.  
Da i kaa ataa ndan.”

(Nyihï 142-143)

Ka firiri na dido 'bugba na dile naa  
nja aku nja nee na raki!

(Jekee 5-9)

Ba gibu'du na raa na ndere gbo molo 'ba  
mü'di na, ka ba agi ro ne döndihï  
ro ngoyo 'bene dihi köli nya  
binnee hibi mönyü ko ye hi bidï.  
Ka 'da, ngoyo na ba gibu'du na ba da  
hibi aku ne ünyï ko hu ngaja hege monoo

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

*Then the two birds*

***did come** to our land.*

*and they **did fly down** into area of Bongo  
on open land in its large face.*

*The woman used to put some pumpkin  
on fire. And when she had put pumpkin on fire,  
when the pumpkin had cooked, she took  
seeds out, she scraped them into calabash,  
and give them to orphan whose mother died.*

*The child was thinking*

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

*I will examine the situation today . . .*

*She did press, the child there was struggling,  
the child was struggling.*

*When child had understood that*

*the child had been beaten,*

*that the child's body is cold,*

*she did get up quietly and went to the skin.*

*When she realized that the child was dead,  
she took the rod back and left it.*

*When did you eat them?”*

*“I already ate them.”*

*“You, it is you who ate the things?*

*Whenever I go away for a while*

*you have eaten them up. But you will see*

*what is happening to you today.”*

*Question that concerns everyday life, said that  
not did tell it in this way!*

*Young man walked up to the bottom of  
the tree, he turned his body and sat down  
to whistle his song, and let the goats  
eating with their mouths in the pasture.  
Then from the tree under which he was  
sitting singing his song,*



dihi ba mü'di na ba da döndihii  
moloo ro ngoyo na 'bene.

(Jekee 38-39)

Ana ye da roo na, hu kumara hege  
na 'ba bi'di 'ban hu hibi lewu ye diro firi  
na ye da hibi yogo ne.

(Jekee 47-48)

Ka ne ro ba ka landaa mu'du nya ba  
hibi ngu'ngu ro ne ro firi na ndee hu kumara  
na hu di ku ne ji ba, ka bi mi ndobo ninee.

(Nyere 25)

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

('Bata 15-16)

Nya ba 'jii 'bii 'Bata hibi lingi ye diro firi  
na ye, da hibi yogo ne.

*a young she-spirit became charmed by  
the song of the one sitting under the tree.*

*In the meantime, the she-spirit in the  
pasture over there,  
was watching what they were doing.*

*He felt seriously ill while thinking about  
the woman's words which  
he didn't turn to his advantage.*

*The chief there did report in detail to  
important person all that had happened.*

*While Hare was examining situation of  
them, he thought about how it was unusual.*

### Past helping verb ndee 'was, before'

The word **ndee** 'go' is a verb that can also be used as the past helping verb ndee 'was, before'. The helping verb **ndee** 'was, before' shows the verb happened before the time of speaking. It can come before or after incomplete or complete verbs. It can also be used as an equal sign for words that were the same in the past.

In *Mämb 114-115*, the verb **andee** has the incomplete prefix **a-** and means the action 'went'.

(*Mämb 114-115*) (used as verb)

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

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

However, **ndee** can also be used along with another verb to mean 'was, before'.

In *Nyih 12*, **ndee** 'was, before, in past' shows the action **mönyü** 'ate' happened before the time of speaking. It follows the complete verb **mönyü**.

(*Nyih 12*) (after complete verb)

Naa yi mönyü ko ye ro.

*She says they have already eaten.*

Yi **mönyü ndee** ko ye ro.

*They already **ate** in the past.*

In *Hi'bala 111*, **ndee** 'was, before' shows the state verb **anunu** 'be ill' was before the time of speaking. It comes before the incomplete verb **anunu** 'be ill'.

(*Hi'bala 111*) (before an incomplete verb)

“Da ana nokotoo he da na gilëmi i,  
hiti ro hu na **ndee** anunu?”

“Yesterday when you were with  
your little sister, **was** she ill?”

**Ndee** can also be used as an equal sign for words that were the same in the past. In this way it can be used without any other verb.

In *Nyih* 34, **ndee** shows **gikomo hu na** ‘this her mind’ was the same as **giyee** ‘weak’.

(*Nyih* 34) (**ndee** used as equal sign)

Ka hu gingajaa, gikomo hu na  
**ndee** kpil giyee.

*And the little girl, her mind  
**was** still a bit weak.*

### Exercise 32

In the lines below, underline all **ndee** ‘was, before, in past’

(*Mämb* 49-50)

Akpa ye na **ndee** yi di 'du 'bëë ko beeri  
ändimü hi gbogbo mü'di diji hu.

*Those **in past** who were living in that area  
fled from her into the bush.*

(*Mämb* 82-83)

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

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

(*Hi'bala* 61-62)

Hu raa ngbo nabi änyä diyäl do landaa  
kaga monoo ndee hi mbötü  
nabi ä'jë ne ara ne ro go gimaa.

*She got up straight away and seized  
a stick (which) was on the door,  
and she took it and pressed it on child's throat.*

(*Hi'bala* 145-146)

Man ka ndee gihi'bala aman hu di tunu ne,  
hu andee angu'ngu firi kunya cinika  
'baanika diji 'di?”

*Even if it was a little orphan she killed,  
how could she think up such as plan?”*

(*Nyih* 49-50)

Ba mini na ndee danga hu, ka hu höli na  
aye nja ne, käläkiti na ndee danga hu,  
hu ämönyü nja ne.

*The water which was by her side,  
bird drank it, and fruits of Kalakiti tree  
next to her, it ate it.*

(*Nyih* 135-136)

“Ro firi ndee bi di yi ne ro je nakadan.”

*“This trouble was what he made for us in past.”*

“A baba, hu kumara na 'bii ndee na ye  
mo'jo muu na, ye 'baa?”

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

(*Bata* 7-8)

Hi Waw nika na ndee ga ka Böngëë 'jii monoo  
ndee hi Waw di hikori Böngö unja ndee wa.

*In Wau, there were not many other tribes  
like was the Bongo (in number of people).*

### Derived Nouns

Derived nouns are verbs or other types of words used as nouns. Just like other nouns, they can be possessed by a noun or pronoun, follow a preposition, and be described by numbers or modifiers. Action nouns are actions used as nouns, and have the prefix **bi-**. Person nouns are people doing an action, and have the prefix **'bi-**. Small nouns are the same as other nouns but smaller, and have the prefix **gi-**. A few other derived nouns have the prefix **ma-**.

In (1), **'bugu** ‘stole’ is a verb. However, in (2) the prefix **bi-** on **bi'bugu** ‘stealing’ shows this verb is used as an action noun. This action is possessed by **'jii** ‘person’.

|                    |  |   |
|--------------------|--|---|
| <u>Verb</u>        | (1) Ba 'jii na bi <b>'bugu</b> a'ji monoo. (?) | <i>This person <b>stole</b> something.</i>        |
| <u>Action noun</u> | (2) Bi ta <b>bi'bugu</b> 'jii na. (?)          | <i>He saw the <b>stealing</b> of this person.</i> |
| <u>Person noun</u> | (3) Bi ta <b>'bi'bugu</b> na. (?)              | <i>He saw this <b>thief</b>.</i>                  |

In (3) the prefix **'bi-** on **'bi'bugu** ‘thief’ shows this verb is used as a person noun. The demonstrative **na** ‘this’ points to this person who does the action.

Action nouns are often made from verbs, but can also be made from adjectives or other nouns.

| Action noun                               | Original word                 |           |
|---|-------------------------------|-----------|
| <b>bi'nga</b> <i>cutting</i>              | a'nga <i>cut off</i>          | verb      |
| <b>bifemu</b> <i>denying</i>              | afemu <i>deny</i>             | verb      |
| <b>biyoyo</b> <i>tiredness</i>            | ayoyo <i>be tired</i>         | verb      |
| <b>bingbe</b> <i>changing, altering</i>   | angbe <i>twist, turn over</i> | verb      |
| <b>bifati</b> <i>thanks, praise</i>       | afati <i>thank, praise</i>    | verb      |
| <b>bitugu</b> <i>stabbing, spearing</i>   | atugu <i>stab</i>             | verb      |
| <b>biba</b> <i>engagement</i>             | aba <i>get engaged</i>        | verb      |
| <b>bijo</b> <i>trapping</i>               | ajo <i>trap</i>               | verb      |
| <b>biga</b> <i>harvest</i>                | aga <i>cut</i>                | verb      |
| <b>bi'ligi</b> <i>wrongness</i>           | ali'gi <i>be lost</i>         | verb      |
| <b>bi'ndigi</b> <i>belief, acceptance</i> | andi'gi <i>agree, accept</i>  | verb      |
| <b>bi'lu</b> <i>feed, food</i>            | alu <i>suck, nurse</i>        | verb      |
| <b>bi'rihi</b> <i>honour</i>              | ari'hi <i>hounour</i>         | verb      |
| <b>bi're</b> <i>threatening</i>           | are <i>threaten</i>           | verb      |
| <b>bi'du</b> <i>planting</i>              | adu <i>plant, sow</i>         | verb      |
| <b>bi'bi</b> <i>giving</i>                | abu <i>give</i>               | verb      |
| <b>bitigo</b> <i>strength</i>             | tigo <i>strong</i>            | adjective |
| <b>bikunu</b> <i>pain</i>                 | kunu <i>painful</i>           | adjective |
| <b>binjuru</b> <i>humiliation</i>         | njuru <i>sorrow</i>           | noun      |
| <b>bimu'du</b> <i>sleeping, bed</i>       | mu'du <i>rest</i>             | noun      |

Person nouns are often made from other nouns, but can also be made from verbs, adverbs or modifiers.

| Person noun                    | Original word      |      |
|--------------------------------|--------------------|------|
| <b>'bindu'ba</b> <i>beggar</i> | andu'ba <i>beg</i> | verb |

|            |                              |         |                         |          |
|------------|------------------------------|---------|-------------------------|----------|
| 'bi'bugu   | <i>thief</i>                 | a'bugu  | <i>steal</i>            | verb     |
| 'bi'do'du  | <i>talkative person</i>      | a'do'du | <i>talk to much</i>     | verb     |
| 'biluma    | <i>medicine man, healer</i>  | Luma    | <i>God</i>              | noun     |
| 'bindugu   | <i>merchant, trader</i>      | ndugu   | <i>price</i>            | noun     |
| 'bigoli    | <i>rich person</i>           | goli    | <i>wealth, riches</i>   | noun     |
| 'bi'boro   | <i>blacksmith, craftsman</i> | 'boro   | <i>forging</i>          | noun     |
| 'bia'ji    | <i>master, owner</i>         | a'ji    | <i>thing</i>            | noun     |
| 'bimoko    | <i>fighter</i>               | moko    | <i>war, fighting</i>    | noun     |
| 'bingomu   | <i>doctor</i>                | ngomu   | <i>abscess</i>          | noun     |
| 'bidokuu   | <i>shy person</i>            | dokuu   | <i>shame</i>            | noun     |
| 'binjuru   | <i>poor person</i>           | njuru   | <i>poverty</i>          | noun     |
| 'biku'ja   | <i>prostitute</i>            | ku'ja   | <i>prostitution</i>     | noun     |
| 'biganja   | <i>rich person</i>           | ganja   | <i>money</i>            | noun     |
| 'biyungba  | <i>enemy</i>                 | yungba  | <i>hatred</i>           | noun     |
| 'bimamba   | <i>hunter</i>                | mamba   | <i>search, hunt</i>     | noun     |
| 'bikaga    | <i>sorcerer</i>              | kaga    | <i>witchcraft, tree</i> | noun     |
| 'bingbütü  | <i>deaf person</i>           | ngbütü  | <i>deafness</i>         | noun     |
| 'biwängä   | <i>greedy person</i>         | wängä   | <i>greed</i>            | noun     |
| 'bimängiri | <i>coward</i>                | mängiri | <i>fear</i>             | noun     |
| 'bitö'bö   | <i>healthy person</i>        | tö'bö   | <i>fat</i>              | noun     |
| 'bikülü    | <i>jealous person</i>        | külü    | <i>heart</i>            | noun     |
| 'bimbiyö   | <i>spy</i>                   | mbiyö   | <i>lie, falsehood</i>   | noun     |
| 'bingü'dü  | <i>blind person</i>          | ngü'dü  | <i>blindness</i>        | noun     |
| 'biliki    | <i>stubborn person</i>       | liki    | <i>disturbing</i>       | adverb   |
| 'bikä'bü   | <i>lame person</i>           | kä'bü   | <i>paralyzed</i>        | modifier |

Action nouns and person nouns can be used as other nouns. They can be possessed by a noun or pronoun, be introduced by a preposition, and be described by numbers or modifiers.

In *Mämb 28-29*, the action noun **bimu'du** 'sleep' has the prefix **bi-**. It is described by the number **hëwü** 'four'.

(*Mämb 28-29*) (action noun before number; action noun before possessor pronoun)

|  |  |
|--|--|
| Damayi hi <b>bimu'du</b> <b>hëwü</b> , | <i>Then after <b>four sleeps</b>,</i>      |
| dihikori <b>bimayi</b> ye ro dohii,    | <i>after <b>their coming</b> to earth,</i> |
| Mämbilingänjä raa ngbo tijohi ndüü ne. | <i>Mombilinganja made a noise.</i>         |

The action noun **bimayi** 'coming' also has the prefix **bi-** and is possessed by the possessor pronoun **ye** 'their'.

In *Lu'ba 9*, the action noun **bigu** 'selling' has the prefix **bi-** and is possessed by the possessor noun **Böngö** 'Bongo people'.

(*Lu'ba 9*) (action noun before possessor noun)

|  |  |
|--|--|
| Ba naa kedeka <b>bigu</b> <b>Böngö</b> ka 'ngäcä raa | <i>And he said that the <b>selling</b> of the <b>Bongo</b></i> |
| ndee ka hido kunya.                                  | <i>as slaves was a bad thing.</i>                              |

In *Hi'bala 41-42*, the action noun **bimu'du** ‘bed’ has the prefix **bi-** and is introduced by the preposition **hi** ‘in’.

(*Hi'bala 41-42*) (action noun introduced by preposition)

Ba a'ji bana ndan hu di ngu'ngu ne      *What is the matter today that she wants it*  
 amile naa, na ro'bu ä'dögü ro ma aka      *to give me a bath and to sleep*  
 je a'du ne ne **hi bimu'du** köti.      *with her in one **bed**.*

In *Mämb 69*, the person noun **'bimoko** ‘fighters’ has the prefix **'bi-** and is described by the modifier **bu'du** ‘male’.

(*Mämb 69*) (person noun after modifier)

Bihi da amara, akpa **bu'du 'bimoko**      *When morning came, the **male fighters***  
 äwü ne ji ba.      *carried it (bag of tools) for him.*

Sometimes action nouns follow verbs directly. In this position, they describe the verb—just like an adverb.

In *'Bata 6-7*, the action noun **bilewu** ‘visiting’ follows the verb **mayi** ‘came’. It tells the reason for the action. It tells why Hare came.

(*'Bata 6-7*) (action noun after verb)

Ba da maa äbühi'dee 'bë'bë,      *When he arrived home, he saw his in-law*  
 bi ta luma ne 'Bata ba da mayi **bilewu** ye.      *Hare who came of **visiting** them.*

### Small nouns

Small nouns are the same as other nouns but are smaller or younger in some way. These have the prefix **gi-**. This prefix only attaches to nouns to mean a smaller of that noun.

| Small noun   | Original word                    |      |
|--|----------------------------------|------|
| <b>gimbara</b> <i>remains</i>                        | mbara <i>balance</i>             | noun |
| <b>gingaja</b> <i>daughter</i>                       | ngaja <i>girl</i>                | noun |
| <b>gibaanga</b> <i>insect</i>                        | baanga <i>dangerous animal</i>   | noun |
| <b>gibu'du</b> <i>boy</i>                            | bu'du <i>man</i>                 | noun |
| <b>giji</b> <i>small hand</i>                        | ji <i>arm, hand</i>              | noun |
| <b>gimaa</b> <i>small child, baby</i>                | maa <i>child</i>                 | noun |
| <b>gihi'bala</b> <i>small orphan</i>                 | hi'bala <i>orphan</i>            | noun |
| <b>ginduru</b> <i>little weakness (in character)</i> | nduru <i>weakness</i>            | noun |
| <b>gikomo</b> <i>perception</i>                      | komo <i>eyes</i>                 | noun |
| <b>gia'ji</b> <i>little thing</i>                    | a'ji <i>thing</i>                | noun |
| <b>gikpanga</b> <i>scrap</i>                         | kpanga <i>piece of something</i> | noun |
| <b>gihi'bana</b> <i>small skin</i>                   | hi'bana <i>skin</i>              | noun |
| <b>gikpara</b> <i>small pool</i>                     | kpara <i>pool</i>                | noun |
| <b>gifiri</b> <i>small matter</i>                    | firi <i>word, matter</i>         | noun |

gikütü    *small shelter*     |    kütü    *shelter*     |    noun

In *Hi'bala 33-34*, the small noun **gimaa** 'little girl' has the prefix **gi-** and is the topic of the sentence.

(*Hi'bala 33-34*) (small nouns)

Diji hu **gimaa** maki hu nja ka **ginduru**    *Because this little girl, there is no weakness of*  
**gimaa** wa, **gikomo** hu èndimèndi giyee.    *little girl (in character); her perception is mature.*

The small noun **ginduru** 'weakness in character' is possessed by **gimaa** 'little girl'. The small noun **gikomo** 'perception' is possessed by the pronoun **hu** 'her'.

A few other derived nouns have the prefix **ma-**. This prefix can attach to verbs, adjectives or other nouns.

| Other derived noun                         | Original word                 |           |
|--|-------------------------------|-----------|
| <b>maduru</b> 'bu <i>vision</i>            | adu'buru <i>dream</i>         | verb      |
| <b>mähimü</b> <i>relative</i>              | hìmü <i>relative by blood</i> | noun      |
| <b>mäkinyè</b> <i>sweetness, happiness</i> | kinyi <i>tasty</i>            | adjective |

We have the following spelling rule:

**Spelling rule 7** (page ): Write the following as attached prefixes:

|             | Derived nouns              | Correct                            | Wrong                               |
|-------------|----------------------------|------------------------------------|-------------------------------------|
| <b>bi-</b>  | apati <i>praise (verb)</i> | <b>bipati</b> <i>praise (noun)</i> | <b>bi</b> pati <i>praise (noun)</i> |
| <b>'bi-</b> | andu'ba <i>beg (verb)</i>  | <b>'bindu</b> 'ba <i>beggar</i>    | <b>'bi</b> ndu'ba <i>beggar</i>     |
| <b>gi-</b>  | maa <i>child</i>           | <b>gimaa</b> <i>baby</i>           | <b>gi</b> maa <i>baby</i>           |
| <b>ma-</b>  | hìmü <i>relative</i>       | <b>mähimü</b> <i>relative</i>      | <b>mä</b> hìmü <i>relative</i>      |

Exercise 33

In the sentences below, underline all action nouns. Underline twice all person nouns. Circle all small nouns.

(Mämb 12)

**Bilehe** ye raa da agbo kilili hi külü.

*Their sight brought fear in hearts (of people).*

(Mämb 34-35)

Yi cì ro ye bihi ka korkakpa akpa ye kpaw yongi diji biyoyo, akpa do bihi diro ye kpi.

*They fought long time, they became exhausted from tiredness, then were quiet for awhile.*

(Mämb 90-92)

Mbaa dihkoree ndobo raa nabi dü, ka bilaga kilingba hu na fira, na bitugu hu na mehe yama, nya ye monoo

*After that the work began, which was cutting her bones with an axe, and spearing her with a spear type, while others*

ala'nga kidi hu na mambirembe.

(Hi'bala 47-50)

Ka mbaga gimaa nika di yuyu, na domu'du do hi'bana doturoo kori gia'ji monoo doo ka gikpanga lawu, na njaa.

Ka gihi'bana nika di 'dü nya ne 'baki'da, gimaa na raa a'ji 'bene domu'du doo.

(Hi'bala 55-56)

Ye raa ngbo na bi'du 'bii da mayi nado ja'da hindo,

(Mämb 59)

Hu raa ambi bilehe mbaga ne.

(Hi'bala 94-96)

Ba raa roo, di'ba Böngö 'da pöwü naa firi ki bühi cinika 'baanika, bu'du 'bi'bëë mälii'bëë ye raa abe didokori kungu abe dido bübü alingi kori gbondo 'jii na dayi 'bë'bë.

(Hi'bala 127-128)

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

(Nyih 1-2)

Naa nga ba bu'du monoo bi 'jë kumara 'bene ka ye a'ju na hu mo'jo muu ngori gibu'du kötü ka gingaja kötü.

(Nyih 42)

Ye döndih ı ro, ba raa nabi äbü gia'ji monoo kaba gikütü.

(Jekee 1-2)

Nga pöwü 'ba Bongo, ba gibu'du monoo bi ndee bi'ba binya 'ba bi'di.

(Jekee 13)

Ka hiko ba gibu'du na ho ro bira diro hu gingaja na.

(Jekee 14-15)

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

(Nyere 4)

Ka ba andee ätü na ba 'jii monoo ka 'binjuru kori baa.

(Nyere 18)

Ka ba äfi 'jii kori ba 'bingomu monoo.

(Nyere 28-30)

Ka ba lo'ngu 'jii na akehe ne ji nyere, amile bi ngürü'ba ba 'bikinji na, ro firi na

*were cutting her veins with knives.*

*Since her mother's death, the little girl slept alone on skin without any small thing like small pieces of cloth, nothing(at all).*

*That piece of skin thrown there, it is the little child who is sleeping alone on it.*

*They with beginning of sleep, which came in the middle of the night,*

*She went for visiting of her mother.*

*In Bongo area from long ago, if something happens like this, the male house owner and neighbours try to find along side of rubbish footprints of person coming into the house.*

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

*Long ago, a man married a woman and they gave birth to two children, a boy and a girl.*

*They settled there and he built a small thing like a small shelter.*

*Long ago in Bongoland, a certain young man went driving his goats to the pasture.*

*Then the young man stood gaping in admiration at the beauty of the girl.*

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

*Then when going to the river, he met a poor man.*

*Then he sent someone to get an abscess doctor. Then the important man told the chief that he should call the owner of fish, so as to explain the matter that he (poor man)*

bi di ku ne hi külü ne ro kada na ndee,  
bi di wo kinji na ba 'binjuru na haa.  
(Bata 21)

*was thinking it in his mind the past day,  
when he (chief) took the fish of the poor man.*

Mi mayi ngbo binduju he ka ayikaw.  
(Bata 36-37)

*I just came for greeting you.*

Ì 'Bata dibina roo, mbir bihaci ro,  
ka hi ba aya'nga ro Kidi.

*You Hare, (your) anger of hot,  
and lost your temper on Elephant.*

(Lu'ba 11-12)

Da ana njii bida firi gbana bingo firi 'ba  
Böngö ka he tugba do firi diro kuhu he  
(Lu'ba 1)

*This book that is a matter with writing of book  
of Bongo is the responsibility of your tribe.*

Gifiri diro kuhu Böngö nga koto.

*Brief history of Bongo tribe from eariler time.*

### Derived Adjectives and Modifiers

Derived adjectives are verbs or other types of words used as adjectives. Just like other adjectives, they can follow and describe a noun. Derived modifiers are adjectives used as modifiers. Like other modifiers, they can follow **ka** 'is, be, as' and have a long last vowel when following **ka**. Derived adjectives have the prefix **ki-**. Derived modifiers have the prefix **ma-**.

In (1), **aci** 'became hot' is a verb. However, in (2) the prefix **ki-** on **kici** 'hot' shows this verb is used as an adjective. **Kici** describes the noun **cici** 'pot'.

|                          |  |  |
|--------------------------|--|--|
| <u>Verb</u>              | (1) Cici da maa <b>aci</b> , . . . (?) | <i>When the pot <b>became hot</b>.</i> |
| <u>Derived adjective</u> | (2) Bi ta ba <b>cici kici</b> na. (?)  | <i>He saw this <b>hot pot</b>.</i>     |

In (3), **kunya** 'bad' is an adjective. However, in (4) the prefix **mi-** on **makunyaa** 'bad' shows this adjective is used as modifier. **Makunyaa** follows **ka** 'is, be, as'.

|                         |                                      |                                 |
|-------------------------|--------------------------------------|---------------------------------|
| <u>Adjective</u>        | (3) Firi na bi <b>kunya</b> . (?)    | <i>This word is <b>bad</b>.</i> |
| <u>Derived modifier</u> | (4) Firi na ka <b>makunyaa</b> . (?) | <i>This word is <b>bad</b>.</i> |

Derived adjectives are often made from verbs, but can also be made from nouns or other adjectives.

| Derived adjective                   | Original word                     |
|-------------------------------------|-----------------------------------|
| <b>kindaru</b> <i>wrinkled</i>      | andaru <i>shrivel</i> verb        |
| <b>kici</b> <i>hot</i>              | aci <i>be hot, boil</i> verb      |
| <b>kidi</b> <i>cold</i>             | ädi <i>be cold, diminish</i> verb |
| <b>kilëti</b> <i>perceptive</i>     | älëti <i>perceive</i> verb        |
| <b>kihilili</b> <i>light-weight</i> | hilili <i>air, wind</i> noun      |
| <b>kitigo</b> <i>hard</i>           | tigo <i>strong</i> adjective      |

Derived adjectives can be used like other adjectives. They can follow and describe a noun.



In *Nyere 26-27*, the derived adjective **kidi** ‘cold’ has the prefix **ki-**. It describes the noun **ro** ‘body’.

(*Nyere 26-27*) (Derived adjective describes a noun)

Da nyere naa, dihikori kinji na ni di *Chief said, after the fish he took it from*  
 wo ne diji ba 'binjuru na, alji monoo *poor man, nothing like a **cold body** (good)*  
 ka **ro kidi** ro hiti ro ne unja. *happened in health for him.*

Derived modifiers are made from adjectives.

| Derived modifier                    | Original word                   |
|-------------------------------------|---------------------------------|
| <b>makanda</b> <i>recent, new</i>   | kanda <i>new</i> adjective      |
| <b>makitigo</b> <i>hard</i>         | kitigo <i>hard</i> adjective    |
| <b>makonye</b> <i>white</i>         | konye <i>white</i> adjective    |
| <b>makunya</b> <i>bad</i>           | kunya <i>bad</i> adjective      |
| <b>mangatee</b> <i>younger</i>      | ngatee <i>younger</i> adjective |
| <b>makinyeë</b> <i>sweet, happy</i> | kinyi <i>tasty</i> adjective    |

Derived modifiers can follow **ka** ‘is, be’ like other modifiers. When following **ka**, a modifier has a long last vowel.

In *Nyere 5*, the derived modifier **makandaa** ‘recent’ has a long final vowel and follows **ka** ‘is, be, as’.

(*Nyere 5*) (Derived modifier following **ka** ‘is, be, as’)

Kumara ba 'jii na hu 'ju **ka makandaa**. *Wife of that man gave birth **as recent**.*

We have the following spelling rule:

**Spelling rule 7** (page ): Write the following as attached prefixes:

|            | Derived nouns                | Correct                              | Wrong                                 |
|------------|------------------------------|--------------------------------------|---------------------------------------|
| <b>ki-</b> | aci <i>become hot (verb)</i> | <b>kici</b> <i>hot</i>               | <b>ki ci</b> <i>hot</i>               |
| <b>ma-</b> | kunya <i>bad (adjective)</i> | <b>makunya</b> <i>bad (modifier)</i> | <b>ma kunya</b> <i>bad (modifier)</i> |

### Exercise 34

In the lines below, underline all derived adjectives. Underline twice all derived modifiers.

(*Jekee 5-7*)

Ba gibu'du na raa na ndere gbo molo 'ba *The young man walked up to bottom of*  
 mü'di na, ka ba agi ro ne döndihä *the tree, he turned his body and sat down*

ro ngoyo 'bene dihi köli nya  
 binyee hibi mönyü ko ye hi biđi.  
 nabi gele dongara nduma na ka jekee,  
 naa na ka makunyaa.

*to whistle his song, and let the goats  
 eat with their mouths in the pasture.  
 and separated the good grass  
 from the bad.*

(Jekee 24-26)

Ba da maa alewu ro ne, bi ta ro ne na lawu  
 kanda ka nja bira roo, nya ne ka makonyee  
 gbana mbaaganja dotoro danga ba  
 nya roo alilili nya ne ka makonyee kedeka.

*When he looked at himself, he saw his  
 body with new clothes that were beautiful  
 and as white, and next to him there was a  
 car that sparkled and was also white.*

('Bata 6-7)

Ba da maa äbühi'dee 'bë'bë,  
 bi ta luma ne 'Bata, ba da mayi bilewu ye.  
 Ka bihi ro ba ka mäkinyyë.

*When he arrived home,  
 he saw his in-law Hare had come  
 to visit them, and he was very happy.*

('Bata 35)

A'ji bana di nya i äwü gbondo i ata ne  
 hi cici kici raa ka 'di?

*How can you put your foot  
 into the hot pot?*

### Compound Words and Phrases

A compound word is two or more words joined together to become a new word. The compound word has a different meaning than either of the two original words. The prepositions **do** 'on', **hi** 'in', **di** 'from', **'ba** 'to' and the nouns **a'ji** 'thing' and **bihi** 'place' often begin compound words. A compound phrase is two or more separate words that are often said together. The words of a compound phrase have about the same meaning as when the words are alone.

The compound words below are made from two different words. The compound word has a different meaning than either of the two original words.

| Compound words                 | Original words                              |
|--------------------------------|---|
| <b>dörüü</b> <i>roof</i>       | <b>do</b> <i>on</i> rüü <i>house</i>        |
| <b>hürüü</b> <i>floor</i>      | <b>hi</b> <i>in</i> rüü <i>house</i>        |
| <b>dikomo</b> <i>through</i>   | <b>di</b> <i>from</i> komo <i>eyes</i>      |
| <b>'badibi</b> <i>bottom</i>   | <b>'ba</b> <i>to</i> dibi <i>down</i>       |
| <b>a'jimoko</b> <i>weapon</i>  | <b>a'ji</b> <i>thing</i> moko <i>war</i>    |
| <b>bihindugu</b> <i>market</i> | <b>bihi</b> <i>place</i> ndugu <i>price</i> |

Compound words often begin with one of the original words in **bold** above.

The following are other compound words beginning with the preposition **do** 'on'. Most of them are nouns, but a few are modifiers, adjectives or prepositions.

| Compound words                | Original words  |
|-------------------------------|---|
| <b>do'</b> bugba <i>world</i> | noun   do <i>on</i> prep.   'bugba <i>outside</i> adv |

|                |                    |       |    |           |       |       |                |      |
|----------------|--------------------|-------|----|-----------|-------|-------|----------------|------|
| <b>dogiji</b>  | <i>finger</i>      | noun  | do | <i>on</i> | prep. | ji    | <i>hand</i>    | noun |
| <b>dohii</b>   | <i>earth</i>       | noun  | do | <i>on</i> | prep. | hii   | <i>soil</i>    | noun |
| <b>donyaka</b> | <i>harvest</i>     | noun  | do | <i>on</i> | prep. | nyaka | <i>field</i>   | noun |
| <b>dokomo</b>  | <i>forehead</i>    | noun  | do | <i>on</i> | prep. | komo  | <i>face</i>    | noun |
| <b>doal'ji</b> | <i>bundle</i>      | noun  | do | <i>on</i> | prep. | a'ji  | <i>thing</i>   | noun |
| <b>dobih</b>   | <i>countryside</i> | noun  | do | <i>on</i> | prep. | bihi  | <i>place</i>   | noun |
| <b>dö'bëë</b>  | <i>clan</i>        | noun  | do | <i>on</i> | prep. | 'bëë  | <i>home</i>    | noun |
| <b>dödili</b>  | <i>ghost</i>       | noun  | do | <i>on</i> | prep. | dili  | <i>shadow</i>  | noun |
| <b>dörüü</b>   | <i>roof</i>        | noun  | do | <i>on</i> | prep. | rüü   | <i>house</i>   | noun |
| <b>doja'da</b> | <i>between</i>     | mod.  | do | <i>on</i> | prep. | ja'da | <i>middle</i>  | noun |
| <b>doko</b>    | <i>edge</i>        | mod.  | do | <i>on</i> | prep. | ko    | <i>edge</i>    | noun |
| <b>domu'du</b> | <i>resting</i>     | mod.  | do | <i>on</i> | prep. | mu'du | <i>rest</i>    | noun |
| <b>dökötü</b>  | <i>once</i>        | mod.  | do | <i>on</i> | prep. | kötü  | <i>one</i>     | num. |
| <b>dole</b>    | <i>wandering</i>   | adj.  | do | <i>on</i> | prep. | ale   | <i>inspect</i> | verb |
| <b>döndih</b>  | <i>settled</i>     | adj.  | do | <i>on</i> | prep. | ändih | <i>stay</i>    | verb |
| <b>dohogo</b>  | <i>behind</i>      | prep. | do | <i>on</i> | prep. | hogo  | <i>back</i>    | noun |

| Compound words |                 |                    | Original words |           |       |      |             |      |      |              |      |
|----------------|-----------------|--------------------|----------------|-----------|-------|------|-------------|------|------|--------------|------|
| <b>do</b>      | <b>uufiri</b>   | <i>truth</i> noun  | do             | <i>on</i> | prep. | duu  | <i>real</i> | mod. | firi | <i>word</i>  | noun |
| <b>do</b>      | <b>kokolawu</b> | <i>thread</i> noun | do             | <i>on</i> | prep. | koko | <i>type</i> | mod. | lawu | <i>cloth</i> | noun |

The following are compound words beginning with the preposition **hi** ‘in’. Most are nouns, but they can also be modifiers, adjectives, or an indefinite word.

| Compound words |                  |      | Original words |           |       |       |                 |      |
|----------------|------------------|------|----------------|-----------|-------|-------|-----------------|------|
| <b>hiji</b>    | <i>palm</i>      | noun | hi             | <i>in</i> | prep. | ji    | <i>hand</i>     | noun |
| <b>hikomo</b>  | <i>face</i>      | noun | hi             | <i>in</i> | prep. | komo  | <i>eyes</i>     | noun |
| <b>hikunu</b>  | <i>diarrhea</i>  | noun | hi             | <i>in</i> | prep. | kunu  | <i>painful</i>  | adj. |
| <b>hili'bu</b> | <i>snail</i>     | noun | hi             | <i>in</i> | prep. | li'bu | <i>hive</i>     | noun |
| <b>hiko</b>    | <i>mouth</i>     | noun | hi             | <i>in</i> | prep. | ko    | <i>mouth</i>    | noun |
| <b>hi'bëë</b>  | <i>courtyard</i> | noun | hi             | <i>in</i> | prep. | 'bëë  | <i>home</i>     | noun |
| <b>higüci</b>  | <i>anus</i>      | noun | hi             | <i>in</i> | prep. | güci  | <i>bottom</i>   | mod. |
| <b>hikinyi</b> | <i>happiness</i> | noun | hi             | <i>in</i> | prep. | kinyi | <i>tasty</i>    | adj. |
| <b>hikada</b>  | <i>noon</i>      | mod. | hi             | <i>in</i> | prep. | kada  | <i>day</i>      | noun |
| <b>hihimü</b>  | <i>rotten</i>    | adj. | hi             | <i>in</i> | prep. | himü  | <i>relative</i> | noun |

| Compound words      |                         |        | Original words |           |       |        |               |      |       |                  |       |
|---------------------|-------------------------|--------|----------------|-----------|-------|--------|---------------|------|-------|------------------|-------|
| <b>higuuku'da</b>   | <i>valley</i>           | noun   | hi             | <i>in</i> | prep. | guu    | <i>hole</i>   | noun | ku'da | <i>water pl.</i> | noun  |
| <b>higbondokaga</b> | <i>forest</i>           | noun   | hi             | <i>in</i> | prep. | gbondo | <i>trunks</i> | noun | kaga  | <i>trees</i>     | noun  |
| <b>hibihiga</b>     | <i>every-<br/>where</i> | indef. | hi             | <i>in</i> | prep. | bihi   | <i>place</i>  | noun | ga    | <i>all</i>       | quan. |

The following are compound words beginning with the preposition **di** ‘from’. All are adverbs.

| Compound words |                   |     | Original words |             |       |      |            |       |
|----------------|-------------------|-----|----------------|-------------|-------|------|------------|-------|
| <b>di'ban</b>  | <i>from there</i> | adv | di             | <i>from</i> | prep. | 'ban | <i>adv</i> | there |

|                  |                   |     |    |             |       |       |              |       |       |                       |
|------------------|-------------------|-----|----|-------------|-------|-------|--------------|-------|-------|-----------------------|
| <b>di'</b> bono  | <i>forward</i>    | adv | di | <i>from</i> | prep. | 'bono | <i>front</i> | mod.  |       |                       |
| <b>dikomo</b>    | <i>through</i>    | adv | di | <i>from</i> | prep. | komo  | <i>eyes</i>  | noun  |       |                       |
| <b>dihikori</b>  | <i>afterwards</i> | adv | di | <i>from</i> | prep. | hi    | <i>in</i>    | prep. | kori  | <i>before</i> prep.   |
| <b>dihimonoo</b> | <i>sometimes</i>  | adv | di | <i>from</i> | prep. | hi    | <i>in</i>    | prep. | monoo | <i>certain</i> indef. |

The following are two compound words beginning with the preposition **'ba** 'to'. In the adverb **'bē'bē** 'to home' **'ba** changes to **'bē**.

| Compound words                    | Original words                              |
|-----------------------------------|---|
| <b>'badibi</b> <i>bottom</i> noun | 'ba <i>to</i> prep.   dibi <i>down</i> adv. |
| <b>'bē'bē</b> <i>to home</i> adv. | 'ba <i>to</i> prep.   'bēē <i>home</i> noun |

The following are compound words beginning with the noun **a'ji** 'thing'. Three are nouns, and two are indefinite words.

| Compound words                            | Original words                                  |
|---|---|
| <b>ä'jimönyü</b> <i>food</i> noun         | a'ji <i>thing</i> noun   ämönyü <i>eat</i> verb |
| <b>a'jikunya</b> <i>bad behavior</i> noun | a'ji <i>thing</i> noun   kunya <i>bad</i> adj.  |
| <b>a'jimoko</b> <i>weapon</i> noun        | a'ji <i>thing</i> noun   moko <i>fight</i> noun |
| <b>a'jiga</b> <i>everything</i> indef.    | a'ji <i>thing</i> noun   ga <i>all</i> quan.    |
| <b>a'jingaa</b> <i>nothing</i> indef.     | a'ji <i>thing</i> noun   njaa <i>not</i> neg    |

The following are compound words beginning with the noun **bihi** 'place'.

| Compound words                          | Original words                                    |
|---|---|
| <b>bihindugu</b> <i>market</i> noun     | bihi <i>place</i> noun   ndugu <i>price</i> noun  |
| <b>bihibi'dögürö</b> <i>shower</i> noun | bihi <i>place</i> noun   ä'dögü <i>bathe</i> verb |
| <b>bihikunya</b> <i>sad</i> adj.        | bihi <i>place</i> noun   kunya <i>bad</i> adj.    |
| <b>bihitayi</b> <i>overnight</i> adv.   | bihi <i>place</i> noun   tayi <i>morning</i> adj. |

The following are other compound words, most of which are nouns.

| Compound words                   | Original words                                      |
|----------------------------------|---|
| kagado <i>rafter</i> noun        | kaga <i>tree</i> noun   do <i>head</i> noun         |
| kongono <i>beak</i> noun         | ko <i>mouth</i> noun   ngono <i>chicken</i> noun    |
| komokendi <i>cleverness</i> noun | komo <i>eyes</i> noun   kendi <i>correct</i> noun   |
| magoriganja <i>bicycle</i> noun  | magori <i>wheel</i> noun   ganja <i>metal</i> noun  |
| mokogimaa <i>labor pain</i> noun | moko <i>fight</i> noun   gimaa <i>baby</i> noun     |
| bu'duji <i>thumb</i> noun        | bu'du <i>male</i> mod.   ji <i>hand</i> noun        |
| folikomo <i>eyelid</i> noun      | foli <i>cover</i> noun   komo <i>eye</i> noun       |
| goji <i>wrist</i> noun           | go <i>neck</i> noun   ji <i>hand</i> noun           |
| gbondokada <i>time</i> noun      | gbondo <i>leg</i> noun   kada <i>day, sun</i> noun  |
| hakacaganja <i>bicycle</i> noun  | hakaca <i>donkey</i> noun   ganja <i>metal</i> noun |
| hirökägä <i>flower</i> noun      | hirö <i>liver</i> noun   kaga <i>trees</i> noun     |
| hitirö <i>body</i> noun          | hitü <i>health</i> noun   ro <i>body</i> noun       |
| lë'jicükä <i>bubble</i> noun     | lë'ji <i>beer</i> noun   cuka <i>smoke</i> noun     |

|            |                  |      |        |               |       |       |                 |       |
|------------|------------------|------|--------|---------------|-------|-------|-----------------|-------|
| mäcikirikö | <i>bed bug</i>   | noun | mäciki | <i>lice</i>   | noun  | riko  | <i>bed</i>      | noun  |
| t̄l̄ükēh̄i | <i>gold</i>      | noun | t̄l̄ü  | <i>ring</i>   | noun  | kēh̄i | <i>red</i>      | adj.  |
| korkakpa   | <i>long time</i> | noun | kori   | <i>before</i> | prep. | kakpa | <i>long ago</i> | adj.  |
| kpawga     | <i>all</i>       | quan | kpaw   | <i>all</i>    | quan. | ga    | <i>all</i>      | quan. |

The following are other compound words, all of which are verbs.

| Compound words (verbs) |                        |      | Original words |                  |      |      |                |       |
|------------------------|------------------------|------|----------------|------------------|------|------|----------------|-------|
| agbokomo               | <i>rekindle, renew</i> | verb | agbo           | <i>join</i>      | verb | komo | <i>eyes</i>    | noun  |
| akpekoo                | <i>leave</i>           | verb | akpe           | <i>kick</i>      | verb | ko   | <i>opening</i> | noun  |
| ami'buu                | <i>want, desire</i>    | verb | ami            | <i>make</i>      | verb | 'buu | <i>love</i>    | noun  |
| amingoo                | <i>marry</i>           | verb | ami            | <i>make</i>      | verb | ngoo | <i>in-law</i>  | noun  |
| amohuu                 | <i>breathe</i>         | verb | amo            | <i>survive</i>   | verb | huu  | <i>breath</i>  | noun  |
| akukori                | <i>speak about</i>     | verb | aku            | <i>speak</i>     | verb | kori | <i>about</i>   | prep. |
| agikori                | <i>surround</i>        | verb | agi            | <i>go around</i> | verb | kori | <i>around</i>  | prep. |
| atuwo                  | <i>pull</i>            | verb | atu            | <i>carry</i>     | verb | awo  | <i>pull</i>    | verb  |

Some compound words are action nouns and have the prefix **bi-**.

| Compound action nouns     |                 |      | Original words |                 |         |               |      |        |             |      |
|---------------------------|-----------------|------|----------------|-----------------|---------|---------------|------|--------|-------------|------|
| <b>bi</b> cukada          | <i>sunset</i>   | noun | bi-            | <i>(action)</i> | acu     | <i>fall</i>   | verb | kada   | <i>sun</i>  | noun |
| <b>bi</b> dukada          | <i>sunshine</i> | noun | bi-            | <i>(action)</i> | adu     | <i>ignite</i> | verb | kada   | <i>sun</i>  | noun |
| <b>bi</b> kunyawfiri      | <i>promise</i>  | noun | bi-            | <i>(action)</i> | kunya   | <i>bad</i>    | adj. | firi   | <i>word</i> | noun |
| <b>bi</b> l̄l̄l̄h̄it̄ör̄ö | <i>thunder</i>  | noun | bi-            | <i>(action)</i> | äl̄l̄l̄ | <i>flash</i>  | verb | hitoro | <i>rain</i> | noun |

Some compound words are person nouns and have the prefix **'bi-**.

| Compound person nouns |                  |      | Original words |                 |        |              |      |       |               |      |
|-----------------------|------------------|------|----------------|-----------------|--------|--------------|------|-------|---------------|------|
| <b>'bi</b> 'docikudo  | <i>judge</i>     | noun | 'bi-           | <i>(person)</i> | a'doci | <i>cut</i>   | verb | kudo  | <i>speech</i> | noun |
| <b>'bi</b> mindobo    | <i>servant</i>   | noun | 'bi-           | <i>(person)</i> | ami    | <i>do</i>    | verb | ndobo | <i>work</i>   | noun |
| <b>'bi</b> ngbakete   | <i>potter</i>    | noun | 'bi-           | <i>(person)</i> | angba  | <i>bake</i>  | verb | kete  | <i>pot</i>    | noun |
| <b>'bi</b> njakinji   | <i>fisherman</i> | noun | 'bi-           | <i>(person)</i> | anja   | <i>throw</i> | verb | kinji | <i>fish</i>   | noun |
| <b>'bi</b> gümēh̄i    | <i>butcher</i>   | noun | 'bi-           | <i>(person)</i> | agu    | <i>stab</i>  | verb | mēh̄i | <i>meat</i>   | noun |

The compound phrases below are words that often come together but are written as separate words. The words in each compound phrase have about the same meaning as when they are alone.

| Compound phrase |                          |      | First word alone |                    |      | Second word |                 |      |
|-----------------|--------------------------|------|------------------|--------------------|------|-------------|-----------------|------|
| bi'nga yanga    | <i>fem. circumcision</i> | noun | bi'nga           | <i>cutting</i>     | noun | yanga       | <i>clitoris</i> | noun |
| hi'bana komo    | <i>eyelid</i>            | noun | hi'bana          | <i>skin</i>        | noun | komo        | <i>eyes</i>     | noun |
| bu'du caa       | <i>bull</i>              | noun | bu'du            | <i>male</i>        | mod. | caa         | <i>cow</i>      | noun |
| bu'du gimaa     | <i>son-in-law</i>        | noun | bu'du            | <i>male</i>        | mod. | gimaa       | <i>child</i>    | noun |
| kilingba do     | <i>skull</i>             | noun | kilingba         | <i>bone</i>        | noun | do          | <i>head</i>     | noun |
| kokoro gbondo   | <i>toe</i>               | noun | kokoro           | <i>finger nail</i> | noun | gbondo      | <i>leg</i>      | noun |
| b̄ī h̄öli      | <i>feather</i>           | noun | b̄ī             | <i>hair</i>        | noun | h̄öli       | <i>bird</i>     | noun |

|             |                            |       |       |               |       |       |                  |       |
|-------------|----------------------------|-------|-------|---------------|-------|-------|------------------|-------|
| bii komo    | <i>eye lash</i>            | noun  | bii   | <i>hair</i>   | noun  | komo  | <i>eyes</i>      | noun  |
| möümü gimaa | <i>mother-in-law</i>       | noun  | möümü | <i>wife</i>   | noun  | gimaa | <i>child</i>     | noun  |
| firi kunu   | <i>important matter</i>    | noun  | firi  | <i>matter</i> | noun  | kunu  | <i>important</i> | adj.  |
| 'ba dibi    | <i>under, below</i>        | adv   | 'ba   | <i>to</i>     | prep. | dibi  | <i>down</i>      | adv.  |
| 'ba taga    | <i>west</i>                | adv   | 'ba   | <i>to</i>     | prep. | taga  | <i>evening</i>   | mod.  |
| 'ba toro    | <i>over, above</i>         | adv   | 'ba   | <i>to</i>     | prep. | toro  | <i>up</i>        | mod.  |
| 'jii ga     | <i>everyone</i>            | indef | 'jii  | <i>person</i> | noun  | ga    | <i>all</i>       | quan. |
| aga hege    | <i>exorcise, chase out</i> | verb  | aga   | <i>chase</i>  | verb  | hege  | <i>spirit</i>    | noun  |

How do we know if words should be written joined as a compound word or written separately as a compound phrase? Sometimes two words next to each other can have two different meanings. For example, when the words **hi** ‘in’ and **li'bu** ‘hive’ are next to each other, they can have the meaning ‘snail’ or ‘in the hive’. We write these words separate when they mean about the same as when they are alone. That is, when they mean ‘in the hive’, we write them separate as **hi li'bu**. However, we write these words connected when they have a different meaning than either of the two words alone. That is, when they mean ‘snail’, we write them connected as **hili'bu**.

This helps us decide how to correctly write the other words below.

| Correct    | Wrong                        | Correct                                 |
|------------|------------------------------|---|
| hili'bu    | hi li'bu <i>snail</i>        | hi li'bu <i>in the hive</i>             |
| dohogo     | do hogo <i>behind</i>        | do hogo <i>on the back</i>              |
| gbondokada | gbondo kada <i>time</i>      | gbondo kada <i>leg of the sun</i>       |
| mokogimaa  | moko gimaa <i>labor pain</i> | moko gimaa <i>fighting of the child</i> |
| komokendi  | komo kendi <i>cleverness</i> | komo kendi <i>eyes of correctness</i>   |
| bihindugu  | bihi ndugu <i>market</i>     | bihi ndugu <i>place of the price</i>    |

The words **kilingba** ‘bone’ and **do** ‘head’ have only one meaning when they are next to each other. Together **kilingba do** means ‘skull’ or ‘bone of the head’, which is about the same meaning. So we write these word separate. The same is true for the other words below.

| Correct      | Wrong                            | Correct                             |
|--------------|----------------------------------|-------------------------------------|
| kilingba do  | kilingbado <i>skull</i>          | kilingba do <i>bone of the head</i> |
| hi'bana komo | hi'banakomo <i>eyelid</i>        | hi'bana komo <i>skin of the eye</i> |
| firi kunu    | firikunu <i>important matter</i> | firi kunu <i>important matter</i>   |

So, we have the following spelling rule:

**Spelling rule 10** (page ): Write words connected if there they have a different meaning from when they are separate or alone (otherwise, write them as separate words).

There is another way to decide if words are connected or separate. Sometimes a word with light vowels changes to heavy vowels when next to a word with heavy vowels. For example, the word **a'ji** ‘thing’ has light vowels and the word **ämönyü** ‘eats’ has heavy vowels. When they

are next to each other and mean ‘food’, **a’ji** has heavy vowels as in **ä’jimönyü**. When the vowels of a word become heavy, we write the word connected to the word next to it with heavy vowels. We connect the other words below.

| Correct   | Wrong                    | Original words                         |
|-----------|--------------------------|--|
| ä’jimönyü | ä’ji mönyü <i>food</i>   | a’ji <i>thing</i>   ämönyü <i>eats</i> |
| hi’bëë    | hi ’bëë <i>courtyard</i> | hi <i>in</i>   ’bëë <i>home</i>        |
| dödīlī    | dō dīlī <i>ghost</i>     | do <i>on</i>   dīlī <i>shadow</i>      |
| lë’jīcūka | lë’jī cūka <i>bubble</i> | lë’jī <i>beer</i>   cuka <i>smoke</i>  |
| hīrökägä  | hīrō kägä <i>flower</i>  | hīrō <i>liver</i>   kaga <i>trees</i>  |

When the words **mömü** ‘wife’ and **gimaa** ‘child’ are next to each other, the light vowels in **gimaa** do not become heavy. So we write these word separate.

| Correct    | Wrong                            | Original words                        |
|------------|----------------------------------|---------------------------------------|
| mömü gimaa | mömügimaa <i>daughter-in-law</i> | mömü <i>wife</i>   gimaa <i>child</i> |
| bīi komo   | bīikomo <i>eye lash</i>          | bīi <i>hair</i>   komo <i>eyes</i>    |

So, we have the following spelling rule:

**Spelling rule 11** (page ): Write words connected if the vowels of one word become heavy when next to the heavy vowels of the other word (otherwise, write them as separate words).

### Exercise 35

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

| Test Word    |                 | Write correctly | Test Word    |                   | Write correctly |
|--------------|-----------------|-----------------|--------------|-------------------|-----------------|
| go ji        | <i>wrist</i>    | <u>goji</u>     | bu’du gimaa  | <i>son-in-law</i> | _____           |
| bīihōlī      | <i>feather</i>  | _____           | lë’jī cūkā   | <i>bubble</i>     | _____           |
| magori ganja | <i>bicycle</i>  | _____           | kokorogbondo | <i>toe</i>        | _____           |
| tīlūkēhī     | <i>gold</i>     | _____           | hi kunu      | <i>diarrhea</i>   | _____           |
| aga hege     | <i>exorcise</i> | _____           | a’jimoko     | <i>weapon</i>     | _____           |
| bihi kunya   | <i>sad</i>      | _____           | do a’ji      | <i>bundle</i>     | _____           |

### Prefixes and Suffixes

In this lesson, we learn how a light prefix or suffix vowel becomes heavy when attached to words with heavy vowels.

In the *Bongo Consonant & Vowel Book*, we learned that vowels are either light or heavy.

| <u>Light Vowels</u> | <u>Heavy Vowels</u> |
|---------------------|---------------------|
| A a                 | Ä ä                 |
| E e                 | Ë ë                 |
| I i                 | Ï ï                 |
| O o                 | Ö ö                 |
| U u                 | Ü ü                 |

Do you remember **Spelling rule 1** (page 5)? It says, the vowels in the same word are all light (without dots) or all heavy (with dots). Light and heavy vowels are usually not mixed together in the same word.

The noun **kire** ‘arrow’ has the light vowels **i, e** together in the same word. The noun **higë** ‘mouse’ has the heavy vowels **ï, ë** together in the same word.

| <u>Light vowels</u> |              | <u>Heavy vowels</u> |              |
|---------------------|--------------|---------------------|--------------|
| kire                | <i>arrow</i> | higë                | <i>mouse</i> |

The same rule works for nouns and verbs with prefixes or suffixes.

#### Noun plural suffix –ee/-ëë

When the plural suffix **-ee** attaches to a noun with light vowels (such as **binya** ‘goat’), it remains light (as in **binyee** ‘goats’). When **-ee** attaches to a noun with heavy vowels (such as **tä'ngä** ‘antelope’), it becomes heavy (as in **tä'ngëë** ‘antelopes’). Read each of the nouns below. Listen for the light or heavy sound of the suffix vowel **-ee/-ëë**.

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

#### Long vowel object pronoun suffix –ee, -oo/-ëë, -öö

When the long vowel object pronoun suffix **-ee, -oo** ‘it, them’ attaches to a verb with light vowels (such as **akpe** ‘kick’), it remains light (as in **akpee** ‘kick it’). When **-ee, -oo** attaches to a verb with heavy vowels (such as **ä'jë** ‘get’), it becomes heavy (as in **ä'jëë** ‘get it’).

| <u>Light Vowels</u> |                  |                           | <u>Heavy Vowels</u> |                 |                           |
|---------------------|------------------|---------------------------|---------------------|-----------------|---------------------------|
|                     | Verb             | Long vowel object pronoun |                     | Verb            | Long vowel object pronoun |
| <b>e</b>            | akpe <i>kick</i> | akpee <i>kick it</i>      | <b>ë</b>            | ä'jë <i>get</i> | ä'jëë <i>get it</i>       |
| <b>i</b>            | akpi <i>open</i> | akpee <i>open it</i>      | <b>ï</b>            | äcï <i>beat</i> | äcëë <i>beat it</i>       |



|          |      |              |       |                 |          |     |               |          |                  |
|----------|------|--------------|-------|-----------------|----------|-----|---------------|----------|------------------|
| <b>o</b> | awo  | <i>pull</i>  | awoo  | <i>pull it</i>  | <b>ö</b> | älö | <i>remove</i> | älöö (?) | <i>remove it</i> |
| <b>u</b> | a'bu | <i>fold</i>  | a'boo | <i>fold it</i>  | <b>ü</b> | ätü | <i>pound</i>  | ätöö     | <i>pound it</i>  |
| <b>a</b> | anja | <i>throw</i> | anjaa | <i>throw it</i> |          |     |               |          |                  |

### Command suffix –'ba/'bä

When the command suffix –'ba ‘should, must’ attaches to a verb with light vowels (such as **akpe** ‘kick’), it remains light (as in **Kpe'ba** ‘Kick!'). When –'ba attaches to a verb with heavy vowels (such as **äl'jä** ‘get’), it becomes heavy (as in **'Jë'bä** ‘Get!').

| Light Vowels |      |              | Heavy Vowels |               |         |                |
|--------------|------|--------------|--------------|---------------|---------|----------------|
|              | Verb | Command      |              | Verb          | Command |                |
| <b>e</b>     | akpe | <i>kick</i>  | Kpe'ba       | <i>Kick!</i>  | 'Jë'bä  | <i>Get!</i>    |
| <b>i</b>     | akpi | <i>open</i>  | Kpi'ba       | <i>Open!</i>  | Ci'bä   | <i>Beat!</i>   |
| <b>o</b>     | awo  | <i>pull</i>  | Wo'ba        | <i>Pull!</i>  | Lö'bä   | <i>Remove!</i> |
| <b>u</b>     | a'bu | <i>fold</i>  | 'Bu'ba       | <i>Fold!</i>  | Tü'bä   | <i>Pound!</i>  |
| <b>a</b>     | anja | <i>throw</i> | Nja'ba       | <i>Throw!</i> |         |                |

### Noun plural suffix –'dee/'dëë

When the direction suffix –'dee ‘coming’ attaches to a verb with light vowels (such as **akpe** ‘kick’), it remains light (as in **akp'dëë** ‘kick coming’). When –'dee attaches to a verb with heavy vowels (such as **äl'jä** ‘get’), it becomes heavy (as in **äl'jë'dëë** ‘get coming’).

| Light Vowels |      |              | Heavy Vowels |                     |           |                      |
|--------------|------|--------------|--------------|---------------------|-----------|----------------------|
|              | Verb | Direction    |              | Verb                | Direction |                      |
| <b>e</b>     | akpe | <i>kick</i>  | akpe'dee     | <i>kick coming</i>  | äl'jë'dëë | <i>get coming</i>    |
| <b>i</b>     | akpi | <i>open</i>  | akpi'dee     | <i>open coming</i>  | äci'dëë   | <i>beat coming</i>   |
| <b>o</b>     | awo  | <i>pull</i>  | awo'dee      | <i>pull coming</i>  | älö'dëë   | <i>remove coming</i> |
| <b>u</b>     | a'bu | <i>fold</i>  | a'bu'dee     | <i>fold coming</i>  | ätü'dëë   | <i>pound coming</i>  |
| <b>a</b>     | anja | <i>throw</i> | anja'dee     | <i>throw coming</i> |           |                      |

### Incomplete prefix a-/ä-

When the incomplete prefix a- attaches to a verb with light vowels, it remains light (such as **akpe** ‘kicks’). When a- attaches to a verb with heavy vowels, it becomes heavy (as in **äl'jä** ‘gets’).

| Light Vowels |         |               | Heavy Vowels |               |            |                |
|--------------|---------|---------------|--------------|---------------|------------|----------------|
|              | Command | Incomplete    |              | Command       | Incomplete |                |
| <b>e</b>     | Kpe'ba  | <i>Kick!</i>  | akpe         | <i>kicks</i>  | 'Jë'bä     | <i>Get!</i>    |
| <b>i</b>     | Kpi'ba  | <i>Open!</i>  | akpi         | <i>opens</i>  | äl'jä      | <i>gets</i>    |
| <b>o</b>     | Wo'ba   | <i>Pull!</i>  | awo          | <i>pulls</i>  | äci        | <i>beats</i>   |
| <b>u</b>     | 'Bu'ba  | <i>Fold!</i>  | a'bu         | <i>folds</i>  | Lö'bä      | <i>Remove!</i> |
| <b>a</b>     | Nja'ba  | <i>Throw!</i> | anja         | <i>throws</i> | älö        | <i>removes</i> |
|              |         |               |              |               | ätü        | <i>pounds</i>  |

Indefinite prefix u-/ü-

When the indefinite prefix **u-** attaches to a verb with light vowels (such as **akpe** ‘kick’), it remains light (such as **ukpe** ‘someone kicked’). When **u-** attaches to a verb with heavy vowels (such as **äl’jē** ‘get’), it becomes heavy (as in **ü’jē** ‘someone got’).

| Light Vowels |                   |                            | Heavy Vowels |                   |                            |
|--------------|-------------------|----------------------------|--------------|-------------------|----------------------------|
|              | Incomplete        | Indefinite                 |              | Incomplete        | Indefinite                 |
| <b>e</b>     | akpe <i>kick</i>  | ukpe <i>someone kicks</i>  | <b>ë</b>     | äl’jē <i>get</i>  | ü’jē <i>someone gets</i>   |
| <b>i</b>     | akpi <i>open</i>  | ukpi <i>someone opens</i>  | <b>ï</b>     | äcī <i>beat</i>   | ücī <i>someone beats</i>   |
| <b>o</b>     | awo <i>pull</i>   | uwo <i>someone pulls</i>   | <b>ö</b>     | älö <i>remove</i> | ülö <i>someone removes</i> |
| <b>u</b>     | a’bu <i>fold</i>  | u’bu <i>someone folds</i>  | <b>ü</b>     | ätü <i>pound</i>  | ütü <i>someone pounds</i>  |
| <b>a</b>     | anja <i>throw</i> | unja <i>someone throws</i> |              |                   |                            |

Derivational prefixes bi-/bī-, 'bi-/'bī-, gi-/gī-, ma-/mä-, ki-/kī-, ma-/mä-, do/dö, hi/hī, a’ji/a’jī

When the derivational prefixes **bi-**, **'bi**, **gi-**, **ma-**, **ki-**, **ma-** and the words **do** ‘on’, **hi** ‘in’, **a’ji** ‘thing’ are attached to a word with light vowels (such as **afati** ‘thank’), it remains light (**bifati** ‘thanks’). When these are attached to a word with heavy vowels (such as **äl’bi** ‘give’), it becomes heavy (**bī’bī** ‘giving’).

| Light Vowels           |                                | Heavy Vowels         |                                      |
|------------------------|--------------------------------|----------------------|--------------------------------------|
| Original word          | Derived word                   | Original word        | Derived word                         |
| afati <i>thank</i>     | <b>bifati</b> <i>thanks</i>    | äl’bī <i>give</i>    | <b>bī’bī</b> <i>giving</i>           |
| aci <i>be hot</i>      | <b>kici</b> <i>hot</i>         | ädi <i>be cold</i>   | <b>kidi</b> <i>cold</i>              |
| kitigo <i>hard</i>     | <b>makitigo</b> <i>hard</i>    | kinyī <i>tasty</i>   | <b>mäkinyēē</b> <i>sweet</i>         |
| bu’du <i>man</i>       | <b>gibu’du</b> <i>boy</i>      | kütü <i>shelter</i>  | <b>gikütü</b> <i>small shelter</i>   |
| kaga <i>witchcraft</i> | <b>'bikaga</b> <i>sorcerer</i> | wängä <i>greed</i>   | <b>'bīwängä</b> <i>greedy person</i> |
| ji <i>hand</i>         | <b>dogiji</b> <i>finger</i>    | hii <i>soil</i>      | <b>dohii</b> <i>earth</i>            |
| li’bu <i>hive</i>      | <b>hili’bu</b> <i>snail</i>    | hīmü <i>relative</i> | <b>hīhīmü</b> <i>rotten</i>          |
| moko <i>fight</i>      | <b>a’jimoko</b> <i>weapon</i>  | ämönyü <i>eat</i>    | <b>ä’jīmönyü</b> <i>food</i>         |

In summary, we have the following prefixes, suffixes and words that become heavy when attached to a heavy word.

| Prefix, Suffix or Word | Original Word                     | New Word                             |
|------------------------|-----------------------------------|--------------------------------------|
| <u>Plural noun</u>     | <b>-ee</b> tā’ngä <i>antelope</i> | tā’ngēē <i>antelopes</i>             |
| <u>Object pronoun</u>  | <b>-ee, -oo</b> ätü <i>pound</i>  | ätöō <i>pound it</i>                 |
| <u>Command</u>         | <b>-’ba</b> äcī <i>beat</i>       | Cī’bā <i>Beat!</i>                   |
| <u>Direction</u>       | <b>-’dee</b> älö <i>remove</i>    | älö’dēē <i>remove coming</i>         |
| <u>Incomplete</u>      | <b>a-</b> Tü’bä <i>Pound!</i>     | ätü <i>pounds</i>                    |
| <u>Indefinite</u>      | <b>u-</b> äl’jē <i>get</i>        | ü’jē <i>someone gets</i>             |
| <u>Action noun</u>     | <b>bi-</b> äl’bī <i>give</i>      | <b>bī’bī</b> <i>giving</i>           |
| <u>Person noun</u>     | <b>'bi-</b> wängä <i>greed</i>    | <b>'bīwängä</b> <i>greedy person</i> |
| <u>Small noun</u>      | <b>gi-</b> kütü <i>shelter</i>    | <b>gikütü</b> <i>small shelter</i>   |
| <u>Noun</u>            | <b>ma-</b> hīmü <i>relative</i>   | <b>māhīmü</b> <i>relative</i>        |

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

### Exercise 36

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

| <u>Test Word</u> |                   | <u>Write correctly</u> | <u>Test Word</u> |                       | <u>Write correctly</u> |
|------------------|-------------------|------------------------|------------------|-----------------------|------------------------|
| bi'dü            | <i>planting</i>   | <u>bi'dü</u>           | gih'i'bänä       | <i>small skin</i>     | _____                  |
| birih'i          | <i>honour</i>     | _____                  | 'bikülü          | <i>jealous person</i> | _____                  |
| gingaja          | <i>daughter</i>   | _____                  | kihilili         | <i>light-weight</i>   | _____                  |
| 'bimoko          | <i>fighter</i>    | _____                  | biga             | <i>harvest</i>        | _____                  |
| biba             | <i>engagement</i> | _____                  | hikunu           | <i>diarrhea</i>       | _____                  |
| 'bimängiri       | <i>coward</i>     | _____                  | hilili           | <i>air, wind</i>      | _____                  |
| kilëti           | <i>perceptive</i> | _____                  | älëti            | <i>perceive</i>       | _____                  |
| makonye          | <i>white</i>      | _____                  | do'bugba         | <i>world</i>          | _____                  |
| dorüü            | <i>roof</i>       | _____                  | a'jiga           | <i>everything</i>     | _____                  |
| bihindugu        | <i>market</i>     | _____                  | hikinyi          | <i>happiness</i>      | _____                  |

### Clauses with equal sign verbs

The word **ka** 'is, be, as' can be like an equal sign. It can show that one word or phrase is about the same as another word or phrase.

In (1), **ka** shows that **a'ji** 'thing' is equal to or the same as **ko'do** 'calabash'.

- (1) A'ji na **ka** ko'do.                      *This thing is a calabash.*  
A'ji na = ko'do.                              *This thing = calabash.*  
Subject      Complement

In (1), **a'ji** is the subject because it comes before the word **ka**. **Ko'do** comes after the word **ka** like an object after a verb. But since **ko'do** does not receive any action, we call it a complement instead of an object. It complements or completes the meaning of the clause.

Sometimes a sentence is complete without **ka**. Below, there are sentences with **ka** and sentences without **ka**.

|       |                |                   |       |
|-------|----------------|-------------------|-------|
| _____ | with <b>ka</b> | without <b>ka</b> | _____ |
|-------|----------------|-------------------|-------|

|                   |                                |                             |   |
|-------------------|--------------------------------|-----------------------------|---|
| <u>topic noun</u> | Ba 'jii na ba <b>ka</b> bu'du. | <b>Ba</b> 'jii na ba bu'du. | <i>This person is a <b>husband</b>.</i> |
| <u>known noun</u> | 'Jii na <b>ka</b> bu'du. (?)   | 'Jii <b>na</b> bu'du. (?)   | <i>This person is a <b>husband</b>.</i> |
| <u>noun</u>       | 'Jii <b>ka</b> bu'du. (?)      | 'Jii bu'du. (?)             | <i>A person is a <b>husband</b>.</i>    |

In all of the sentences above, the subject and complement are both nouns. However, the complement can be many other types of words. The follow are other types of words that can be complements after **ka**.<sup>2</sup>

#### Complements after **ka** 'is, be'

|                  |                                    |   |
|------------------|------------------------------------|---|
| <u>Noun</u>      | Ba 'jii na ba ka <b>bu'du</b> .    | <i>This person is a <b>husband</b>.</i> |
| <u>Obj Pron</u>  | Ba 'jii na ba ka <b>ba</b> .       | <i>This person is <b>he</b>.</i>        |
| <u>Quantity</u>  | Ye 'jii na ba ka <b>reti</b> . (?) | <i>These people are <b>many</b>.</i>    |
| <u>Number</u>    | Ye 'jii na ba ka <b>muta</b> . (?) | <i>These people are <b>three</b>.</i>   |
| <u>Poss Pron</u> | Ba 'jii na ba ka <b>'bahu</b> .    | <i>This person is <b>hers</b>.</i>      |
| <u>Modifier</u>  | Ba 'jii na ba ka <b>ngaraa</b> .   | <i>This person is <b>brave</b>.</i>     |

The follow are types of words that can be complements without **ka**.

#### Complements without **ka** 'is, be' after topic subject

|                  |                              |   |
|------------------|------------------------------|---|
| <u>Noun</u>      | Ba 'jii na ba <b>bu'du</b> . | <i>This person is a <b>husband</b>.</i> |
| <u>Obj Pron</u>  | Ba 'jii na <b>ba</b> .       | <i>This person is <b>he</b>.</i>        |
| <u>Quantity</u>  | Ye 'jii na <b>reti</b> . (?) | <i>These people are <b>many</b>.</i>    |
| <u>Number</u>    | Ye 'jii na <b>muta</b> . (?) | <i>These people are <b>three</b>.</i>   |
| <u>Poss Pron</u> | Ba 'jii na <b>'bahu</b> .    | <i>This person is <b>hers</b>.</i>      |
| <u>Modifier</u>  | Ba 'jii na <b>ngara</b> .    | <i>This person is <b>brave</b>.</i>     |
| <u>Adjective</u> | Ba 'jii na bi <b>tigoo</b> . | <i>This person is <b>weak</b>.</i>      |

#### Complements without **ka**

|                  |                            |   |
|------------------|----------------------------|---|
| <u>Noun</u>      | 'Jii na <b>bu'du</b> . (?) | <i>This person is a <b>husband</b>.</i> |
| <u>Obj Pron</u>  | 'Jii na <b>ba</b> . (?)    | <i>This person is <b>he</b>.</i>        |
| <u>Quantity</u>  | 'Jii na <b>reti</b> . (?)  | <i>These people are <b>many</b>.</i>    |
| <u>Number</u>    | 'Jii na <b>muta</b> . (?)  | <i>These people are <b>three</b>.</i>   |
| <u>Poss Pron</u> | 'Jii na <b>'bahu</b> . (?) | <i>This person is <b>hers</b>.</i>      |
| <u>Modifier</u>  | 'Jii na <b>ngara</b> . (?) | <i>This person is <b>brave</b>.</i>     |

The subject of the word **ka** can be a noun or subject pronoun.

#### Subjects of **ka** 'is, be'

|                     |                                      |  |
|---------------------|--------------------------------------|--|
| <u>Noun</u>         | <b>Ba 'jii na</b> ba ka ba bu'du na. | <i><b>This person</b> is this husband.</i> |
| <u>Subject Pron</u> | <b>Ba</b> raa ka ba bu'du na.        | <i><b>He</b> is this husband.</i>          |

The subject without **ka** can be a any of the words below.

<sup>2</sup> Adjectives never follow **ka**.

Subjects without **ka** ‘is, be’

|                      |  |  |
|----------------------|--|--|
| <u>Noun</u>          | <b>Ba 'jii na</b> raa ba bu'du na. (?) | <i><b>This person</b> is this husband.</i> |
| <u>Subject Pron</u>  | <b>Ba</b> raa ba bu'du na. (?)         | <i><b>He</b> is this husband.</i>          |
| <u>Demonstrative</u> | <b>Ana na</b> ka ko'do.                | <i><b>This</b> is a calabash.</i>          |
| <u>Poss Pron</u>     | <b>'Bahu</b> ba bu'du na. (?)          | <i><b>Hers</b> is this husband.</i>        |
| <u>Modifier</u>      | <b>Ngara</b> bu'du na.                 | <i><b>Brave</b> is this man.</i>           |
| <u>Adjective</u>     | <b>Bi tigoo</b> ba bu'du na.           | <i><b>Weak</b> is this man.</i>            |

*Incomplete* subject pronouns are used before **ka**.

|           |          |                               |
|-----------|----------|-------------------------------|
| <b>Ma</b> | ka ngara | <i>I am great.</i>            |
| <b>İ</b>  | ka ngara | <i>You (sg) are great.</i>    |
| <b>Ba</b> | ka ngara | <i>He is great.</i>           |
| <b>Hu</b> | ka ngara | <i>She is great.</i>          |
| <b>Ni</b> | ka ngara | <i>(S)he (same) is great.</i> |
| <b>Je</b> | ka ngara | <i>We are great.</i>          |
| <b>He</b> | ka ngara | <i>You (pl) are great.</i>    |
| <b>Ye</b> | ka ngara | <i>They are great.</i>        |

*Complete* subject pronouns are used without **ka**.

|           |        |                              |
|-----------|--------|------------------------------|
| <b>Mi</b> | tigoo. | <i>I am weak.</i>            |
| <b>İ</b>  | tigoo. | <i>You (sg) are weak.</i>    |
| <b>Bi</b> | tigoo. | <i>He is weak.</i>           |
| <b>Hu</b> | tigoo. | <i>She is weak.</i>          |
| <b>Ni</b> | tigoo. | <i>(S)he (same) is weak.</i> |
| <b>Ji</b> | tigoo. | <i>We are weak.</i>          |
| <b>Hi</b> | tigoo. | <i>You (pl) are weak.</i>    |
| <b>Yi</b> | tigoo. | <i>They are weak.</i>        |

Other uses of ka ‘is, be, as’

Phrases beginning with **ka** ‘is, be, as’ can be used as adverbs.

In *Mämb 43-44*, **ka mumbu** ‘as a corpse’ tells how the action **ayi** ‘came’ happened.

(*Mämb 43-44*) (**ka** phrase used as adverb)

|                                       |  |
|---------------------------------------|--|
| Yi cu'dee bihi dokorkotu,             | <i>They both fell down together, but</i>     |
| Mämbilingämä <b>ayi</b> bihi 'baganee | <i>Mämbilingama <b>came</b> down herself</i> |
| ngbo <b>ka mumbu</b> .                | <i><b>as dead</b>.</i>                       |

Phrases beginning with **ka** ‘is, be, as’ can also be used as adjectives.

In *Mämb 74*, **ka mumbu** ‘as bright’ describes the noun **hi** ‘belly’.

(*Mämb 74*) (**ka** phrase used as adjective)

'Bata bühi ta **hi** hu höli na **ka makaraa**. *Hare found belly of this bird as bright*

Sometimes, **ka** is used as a dependent word, just like **da** 'when, since'.

In *Nyih* 72, **ka** follows the subject pronoun **ye** 'they'. It shows **ye ka ata ye** 'when they saw them' is not a complete sentence, but needs other words to follow.

(*Nyih* 72) (**ka** used as dependent word)

Damayi roo ye monoo kedeka yi le'dee.

Ye **ka** ata ye, . . .

*Then, other people looked around.*

**When** they saw them, they said, . .

In *Nyih* 104, the dependent word **da** 'when, since' comes after the subject **ba** 'he', and shows **ba da maa andee 'daa roo** 'when he arrived there' is not a complete sentence.

(*Nyih* 104) (**da** used as dependent word)

Ba **da** maa andee 'da roo, naa, . . . *When he arrived there, he said, . . .*

The equal sign **ka** 'is, be 'as' should not be confused with the connector **ka** 'and, then'.

In *Nyih* 1-2, the first connector **ka** introduces a clause and the second **ka** introduces a phrase.

(*Nyih* 1-2) (**ka** 'and, then')

Naa nga ba bu'du monoo bi 'jë kumara *Long ago, a man married a woman*  
'bene **ka** ye a'ju na hu mo'jo muu ngori **and** they gave birth to two children,  
gibu'du kötü **ka** gingaja kötü. *a boy and a girl.*

The equal sign **ka** 'is, be 'as' should also not be confused with the connector **ka** 'so that, in order to'.

In *Jekee* 1-2, the connector **ka** introduces a clause that tells the purpose of the previous action.

(*Jekee* 1-2) (**ka** 'so that, in order to')

Nga pöwü 'ba Bongo, ba gibu'du *Long ago in Bongoland, a young man went*  
monoo bi ndee bi'ba binya 'ba bidi *and drove his goats to the pasture*  
**ka** ye mönyü ko ye 'da. **so that** they could graze.

If readers have difficulty understanding the correct meaning, the equal sign could be written with the mark **ká** 'is, be, as', and the connectors **ka** 'and, then' and **ka** 'so that' could be written without a mark.

Past helping word **ndee** 'was, before' as equal sign

The helping word **ndee** 'was, before' can be used alone with **ka** or without **ka** as an equal sign in past time.

In *Nyih* 86-87, **ndee ka** shows **ba bu'du na** ‘this man’ used to be the same as **bö'bü ye** ‘their father’, but he is not really their father anymore.

(*Nyih* 86-87) (**ndee** used as past equal sign)

|  |  |
|--|--|
| Ba bu'du na <b>ndee ka</b> bö'bü ye,<br>ye dolo na hu kumara na<br>na mo'jo muu, anya ye mo'jo muu na. | This man <b>was</b> their father,<br>he fled with his wife<br>and children, had absandoned these children. |
|--|--|

In *Nyih* 77, **ndee** shows **ba gimaa na** ‘this boy’ used to be **kötü bina ye na lëmi ne** ‘here alone with his sister’, but this is not the case anymore.

(*Nyih* 77) (**ndee** used as past equal sign)

|  |   |
|--|---|
| Ye naa nandana, ba gimaa na<br>ba raa <b>ndee</b> kötü bina ye na lëmi ne. | They said, “At this time, this boy<br><b>was</b> here on his own with his sister. |
|--|---|

Existence word **nawu** ‘these is, was’ as equal sign

In *Jekee* 3, the existence word **nawu** ‘these is, was’ shows **mü'di** ‘tree’ exists.

(*Jekee* 3)

|                                     |   |
|-------------------------------------|---|
| Ka 'ba bīdī 'da mü'di <b>nawu</b> . | <i>In that pasture <b>there was</b> a tree.</i> |
|-------------------------------------|---|

### Exercise 37

In the sentences below, underline all phrases beginning with the equal sign **ka** ‘is, be, as’.

(*Mämb* 13-14)

|  |   |
|--|---|
| Nya hitirö 'jii diji ye ndende <b>ka mängiri</b> . | <i>As bodies of people were shaking <b>as fear</b>.</i> |
|--|---|

(*Mämb* 43-44)

|   |  |
|---|--|
| Yi cu'dee bihi dokorkotu,<br>Mämbilingämä ayi bihi 'baganee<br>ngbo ka mumbu. | <i>They both fell down together, but<br/>Mambilingama came down herself<br/>as dead.</i> |
|---|--|

(*Mämb* 79-80)

|   |  |
|---|--|
| Mbö'bö mini na kedeka 'bahi hu gändä,<br>ye na ka 'buru ye da ayee. | <i>There was a lot of spoiled water inside her,<br/>and those were alive who were drinking it.</i> |
|---|--|

(*Hi'bala* 37-39)

|  |   |
|--|---|
| Ka äljimönyü monoo hu da ä'bi ne ji ma<br>ka jekee dihikori ba 'jomo'ba 'bonjo na. | <i>There is no other food that she gave to me<br/>that is as good as these pumpkin seeds.</i> |
|--|---|

(*Nyih* 81)

|   |  |
|---|--|
| Ye raa nabi alewu ba gimaa na ka nyere<br>hi ba bihi aman ro. | <i>Then they chose the boy<br/>as the chief in that place.</i> |
|---|--|

(*Nyih* 133)

|                            |                               |
|----------------------------|-------------------------------|
| Ba 'jii na ba ka bö'bü ma. | <i>That man is my father.</i> |
|----------------------------|-------------------------------|

(*Jekee* 18-20)

|  |   |
|--|---|
| Ka i ma amayi na mbaaganja ji i,<br>ka i andee nini ji ye 'bë'bë | <i>And you, I will bring you a car,<br/>and you will go to them at home</i> |
|--|---|

ka jeki mbaaganja na bira roo kädër,  
ka i andee nini ro i ji ye himüyëë.

(Nyere 5)

Kumara ba 'jii na hu 'ju ka makandaa.

(Nyere 26-27)

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

(Bata 38-39)

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

*as with a car with much beauty,  
in order to visit (they) parents with these things.*

*The wife of that man gave birth as recently.*

*Chief said, after the fish he took it from  
poor man, a certain thing be cold body  
in health for him (nothing good happened).*

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

### Negatives

A negative shows the opposite meaning of the sentence or part of the sentence. The negatives **njaa** 'not' **unja** 'not' **wa** 'not' are at the end of clauses. The negatives **wala** 'not' and **wile** 'not' are at the beginning of clauses. There is also a negative by a long vowel of the last word of the clause. The negative **nja** 'not' is after the subject and requires either **wa** or the long vowel negative. [check all of this as some claims do not fit all the data]

Njaa 'not' shows opposite of clause with no verb

In *Hi'bala 112*, the negative **njaa** shows the opposite meaning of **A'ji monoo ro hu** 'She had something.' This clause has no verb.

(*Hi'bala 112*) (clause with no verb)

A'ji monoo ro hu **njaa**. *She did **not** have anything.*

Yeyë ra di tunu hu. *My mother just killed her.*

Unja 'not' shows something does not exist

In *Nyere 26-27*, the negative **unja** shows the opposite meaning of **nawu** 'there is, was' in **a'ji monoo nawu** 'there was something.'

(*Nyere 26-27*) (clause with **ka**)

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

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

Wa 'not' shows opposite meaning of verbs [check for difference with long vowel negative]

In *Hi'bala 74-75*, the negative **wa** shows the opposite meaning of the verb **ucu** 'catch' in **'bii ucu komo hu** 'sleep catches her eyes.'

(*Hi'bala 74-75*) (clause with verb)



'Bii ucu komo hu **wa** ro, i gihi'bala 'ban roo, *Sleep does **not** catch her eyes, you little orphan over there, sleep does **not** catch your eyes.*

### Wala 'not' shows opposite meaning of incomplete verbs in dependent clauses

In *Hi'bala 114*, the negative **wala** shows the opposite meaning of the incomplete verb **ä'bi** 'gave' in the dependent clause **hu da ä'bi ä'jिमönyü jaa** 'since she gave food to me.' This clause begins with **wala** and has the dependent word **da** 'since'.

(*Hi'bala 114*)

Ka mbaga ma di yuyu, **wala** hu da ä'bi *Since my mother died, she since **never** gave ä'jिमönyü jaa, na ye muu 'bene, . . . food to me, together with her children,*

### Wile 'not' shows opposite meaning of complete verbs in dependent clauses

In *Hi'bala 97*, the negative **wile** shows the opposite meaning of the complete verb **ta** 'find' in **bi di ta kori gbondo 'jii** 'he found footprints.' This clause begins with **wile** and has the dependent word **di** 'when'.

(*Hi'bala 97*)

Bu'du raa alee kori bübü, *Man looked around rubbish,*  
**wile** bi di ta kori gbondo 'jii. ***but did not** find any footprints.*

### Long vowel 'not' for clauses with verbs

In *Hi'bala 31*, the possessor pronoun **ne** 'she' has a long vowel as in **nee** 'she-not'. This shows the opposite meaning of the verb **üti** 'push' in **Gimaa üti ko ne** 'The child pushes her mouth (speaks).'

(*Hi'bala 31*)

Gimaa üti ko **nee**. *The child does **not** push her mouth (does not speak).*

### Nja 'not' for introducing clauses with wa 'not' or the long vowel negative

In *Mämb 27*, the negative **nja** 'not' is used along with **wa** 'not'. Together they show the opposite meaning of the verb **ärörö** 'fly' in **Ye ärörö nahi kadaa** 'They fly around in daytime.' **Nja** is after the subject pronoun **ye** 'they'.

(*Mämb 27*)

Ye **nja** ärörö nahi kadaa **wa**. *They do **not** fly around in day time.*

In *Hi'bala 118-119*, the negative **nja** 'not' is used along with the long vowel negative on the object pronoun **ne** 'it' as in **nee** 'it-not'. Together they show the opposite meaning of the verb **amba** 'refuse' in **ma kedeka amba firi na** 'I could refuse this idea.' **Nja** is after the subject pronoun **ma** 'I'.

(Hi'bala 118-119)

Mi lewu hi mini firi nika 'bahu, *I looked for motive behind her behaviour,*  
 mile ma **nja** kedeka amba firi na *I said that I could **not** refuse this idea that*  
 hu da ro'bu ayi **nee**, ma alewu ne. *she wanted to do, I would see later.*

Be careful not to confuse the negative **nja** 'not' with the helping verb **nja** 'did' that we learned about in the lesson on Helping verbs. The helping verb **nja** 'did' follows a verb. The negative **nja** 'not' comes before a verb after the subject.

In *Nyih* 49-50, **nja** 'did' is a helping verb that follows the verbs **aye** 'drink' and **ämönyü** 'eat'.

(*Nyih* 49-50)

Ba mini na ndee danga hu, ka hu höli na *The water which was by her side,*  
**aye nja** ne, käläkiti na ndee danga hu, *bird drank it, and fruits of Kalakiti tree*  
 hu **ämönyü nja** ne. *next to her, it ate it.*

The long vowel pronouns can be on the following types of words when they are last in the sentence.

|                   |              |                 |          |             |                           |
|-------------------|--------------|-----------------|----------|-------------|---------------------------|
| (Hi'bala 19)      | hītēē        | health-not      | hīī      | health      | noun                      |
| (Hi'bala 147)     | atunu hoo    | kill her-not    | atunu hu | kill her    | object pronoun            |
| (Hi'bala 17)      | ji hoo       | to her-not      | ji hu    | to her      | pronoun after preposition |
| (Hi'bala 31)      | ko nee       | her mouth-not   | ko ne    | her mouth   | possessor pronoun         |
| ( <i>Nyih</i> 51) | makpaa       | long-not        | makpa    | long        | modifier                  |
| ( <i>Nyih</i> 58) | liyee        | short-not       | liye     | short       | adjective                 |
| ( <i>Nyih</i> 31) | binaa        | here-not        | bina     | here        | adverb                    |
|                   | 'jii naa (?) | this person-not | 'jii na  | this person | demonstrative (?)         |
|                   | mēkēē (?)    | shake-not       | mēkē     | shake       | verb (intransitive) (?)   |

The nouns below can take the place of **äl'jimönyü** 'food' in (1). The nouns with long vowel negative can take the place or **äl'jimönyöö** 'food-not' in (2).

- (1) Ye mayi danga **äl'jimönyü**. *They pass near **food**.*  
 (2) Ye **nja** mayi danga **äl'jimönyöö**. *They do **not** pass near **food**.*

Vowel changes for long vowel negative on nouns

|   | Noun                          | Noun with long vowel negative      |
|---|-------------------------------|------------------------------------|
| a | langba <i>drying platform</i> | langbaa <i>drying platform-not</i> |
| e | mbele <i>catfish</i>          | mbelee <i>catfish-not</i>          |
| i | gbiti <i>shield</i>           | gbitee <i>shield-not</i>           |
| o | ngoyo <i>song</i>             | ngoyoo <i>song-not</i>             |
| u | jumu <i>dish</i>              | jumoo <i>dish-not</i>              |
| ä | rākā <i>bread</i>             | rākää <i>bread-not</i>             |
| ë | lëlë <i>stone</i>             | lëlëë <i>stone-not</i>             |
| ï | ngirī <i>firewood</i>         | ngirëë <i>firewood-not</i>         |
| ö | tö'bö <i>fat</i>              | tö'böö (?) <i>fat-not</i>          |

ü | hi'bü oil | hi'böö oil-not

Nouns with long vowel negative **aa** have a last vowel **a** without the negative. Nouns with long vowel **ee** have last vowel **e** or **i**. Nouns with long vowel **oo** have last vowel **o** or **u**. Nouns with long vowel **ëë** have last vowel **ë** or **ï**. Nouns with long vowel **öö** have last vowel **ö** or **ü**.

These are the same changes as for long vowel object pronouns on verbs that we learned in the lesson on Object Pronouns. They are also the same changes as for possessor pronouns on nouns with a close relationship that we learned in the lesson on Possessor Pronouns. They are similar to the changes as for plural nouns we learned in the lesson on Plural Nouns.

So, we must be careful to know the difference between sentences with a plural noun and sentences with a negative, such as the following:

|                                  |                                   |                               |
|----------------------------------|-----------------------------------|-------------------------------|
| <u>Singular noun</u>             | Bi ta binya.                      | <i>He saw a goat.</i>         |
| <u>Plural noun</u>               | Bi ta biny <b>ee</b> .            | <i>He saw goats.</i>          |
| <u>Negative on singular noun</u> | Bi <b>nja</b> ta biny <b>ee</b> . | <i>He did not see a goat.</i> |
| <u>Negative on plural noun</u>   | Bi <b>nja</b> ta biny <b>ee</b> . | <i>He did not see goats.</i>  |

We must also be careful to know the difference between sentences with a possessed noun and sentences with a negative, such as the following:

|                                   |   |                                    |
|-----------------------------------|---|------------------------------------|
| <u>Noun</u>                       | Bi ta bu'du.                            | <i>He saw a husband.</i>           |
| <u>Possessed noun</u>             | Bi ta bu'd <b>oo</b> .                  | <i>He saw her husband.</i>         |
| <u>Negative on noun</u>           | Bi <b>nja</b> ta bu'd <b>oo</b> .       | <i>He did not see a husband.</i>   |
| <u>Negative on possessed noun</u> | Bi <b>nja</b> ta bu'd <b>oo</b> wa. (?) | <i>He did not see her husband.</i> |

If readers are confused by these sentences, we can add markings to help them understand clearly. For example, we could use the tilda (ẽ) for plural (as in **binyẽẽ** 'goats'), down (è) for long vowel negatives (as in **binyèè** 'goat-not', **bu'dòò** 'husband-not') and up (ó) for long vowel possessor pronouns (**bu'dóó** 'her husband'). This would make the sentences as follows:

|                                  |                                   |                               |
|----------------------------------|-----------------------------------|-------------------------------|
| <u>Singular noun</u>             | Bi ta binya.                      | <i>He saw a goat.</i>         |
| <u>Plural noun</u>               | Bi ta biny <b>ẽẽ</b> .            | <i>He saw goats.</i>          |
| <u>Negative on singular noun</u> | Bi <b>nja</b> ta biny <b>èè</b> . | <i>He did not see a goat.</i> |
| <u>Negative on plural noun</u>   | Bi <b>nja</b> ta biny <b>èè</b> . | <i>He did not see goats.</i>  |

|                                   |   |                                    |
|-----------------------------------|---|------------------------------------|
| <u>Noun</u>                       | Bi ta bu'du.                            | <i>He saw a husband.</i>           |
| <u>Possessed noun</u>             | Bi ta bu'd <b>óó</b> .                  | <i>He saw her husband.</i>         |
| <u>Negative on noun</u>           | Bi <b>nja</b> ta bu'd <b>òò</b> .       | <i>He did not see a husband.</i>   |
| <u>Negative on possessed noun</u> | Bi <b>nja</b> ta bu'd <b>òò</b> wa. (?) | <i>He did not see her husband.</i> |

In summary, we have the following negatives:

| Negatives | Position | Shows |
|-----------|----------|-------|
|-----------|----------|-------|

|                             |                         |   |
|-----------------------------|-------------------------|---|
| <b>njaa</b>                 | last in clause          | opposite of clauses without verb                |
| <b>unja</b>                 | last in clause          | something does not exist                        |
| <b>wa</b>                   | last in clause          | opposite of verb                                |
| <b>wala</b>                 | first in clause         | opposite of incomplete verb in dependent clause |
| <b>wile</b>                 | first in clause         | opposite of complete verb in dependent clause   |
| long vowel                  | last in clause          | opposite of verb                                |
| <b>nja . . . wa,</b>        | after subject of clause | shows negative emphasis (?)                     |
| <b>nja . . . long vowel</b> |                         |   |

### Exercise 38

In the lines below, underline all negative words and long vowel negatives. The first four are done as examples.

(Mämb 5)

Kada kpatakpata nya ye ro moko,  
'birota ye **njaa**.

*For many days, they were for fighting,  
their stopping did **not** happen.*

(Mämb 23-24)

Bimu'du muta hi ngira 'ba Böngö, giminyi  
a'ji monoo ka moko di miro ne **njaa**.

*For three days in Bongo village, there  
was fighting which did **not** happen.*

(Mämb 122-124)

Agbodo ye komo beeri ro ngala ro dori kpaw  
diji ba lo'ngu firi na di miro ne  
**nja** firi yemeka do 'jii da älü biyaa **wa**.

*They assembled in area for dancing each year  
because of big event that happened, so that  
event would **not** be forgotten by people.*

(Hi'bala 17-19)

“**Nja** kaka 'jomo'ba 'bonjoo raa,  
ma da ä'bī ne ji **hoo**.”  
Da maa amayi hu banika naa ka ji hu,  
“Bö'bö yēki di ku ne ji i amile 'jomo'ba  
'bonjo **nja** amayi na **hītēē**?”

*“**Nothing** but pumpkin seeds,  
I do **not** give her anything else.”  
After that a woman there said to her,  
“But who told you that pumpkin  
seeds do **not** bring health?”*

(Hi'bala 37-38)

Ka ä'jimönyü monoo hu da ä'bī  
ne ji ma ka jekee di hikori  
ba 'jomo'ba 'bonjo na unja.

*There is no other food that she  
gave to me that is as good  
as the pumpkin seeds.*

(Hi'bala 47-48)

Ka mbaga gimaa nika di yuyu, na domu'du  
do hi'bana doturoo kori gäl'ji monoo  
doo ka gikpanga lawu, na njaa.

*Since her mother's death, little girl slept  
alone on a plain skin without any thing  
else on it like rags, nothing (at all).*

(Hi'bala 89)

Ye lewu nee wala kori 'jii.

*They looked but did not see footprints.*

(Hi'bala 106)

Abe komo ne yaa, hu ta gihi'balaa.

*She opened her eyes, she did not see orphan,*

(Hi'bala 110)

Naa ka ji hu lee ne  
a'ji monoo njaa, na döndihī ka'ngaci.

*She told her aunt there was no reason,  
just stiting there without a reason.*

(Hi'bala 136)

Naa na ohitu nee, ni lewu ta hu ka mumbu.  
(Hi'bala 147-148)

Ba bu'boo roo, hi külü ba raa nabi nya ro,  
naa ne nja kedeka atunu hoo. Da cinika,  
gimaa na nja ämëhi ne nya hu döndihëë.  
(Nyih 6)

Hu kumara na hu nja ami ye mo'jo  
muu na 'ba ba bu'du na ka jekee.  
(Nyih 10)

Ye nja mayi danga äljimönyöö,  
mo'jo muu yi mönyü ko ye ro.  
(Nyih 13-14)

Ka'da mo'jo muu naka 'buu. Diji 'di ya,  
hu di nja ro'bu firi 'beye mo'jo muu naa.  
(Nyih 16-17)

Naa, “Ye mo'jo muu na mi ki mi ye  
kanee, kungu ji ma ma da maa  
ake hi ye na ba bu'du na unja jaa.  
(Nyih 31)

A lëmi ma, je nja ändih ́i binaa ro.  
(Nyih 51)

Ba gimaa na ba ka ambi do mamba,  
kori ba nja makpaa.  
(Nyih 55)

Ndere na mi di ndee kede kori ma akpaa.  
(Nyih 58)

Bi di ndee 'da, kori ba liyee.  
(Nyih 64-65)

Da naa, “Aa, i nja tunu maa.  
Tugba ma 'ba, ma ayo bihi ji he.”  
Ba gimaa na ngur bi tunu höli wa ro.  
(Nyih 98)

Kumara nja ämëre Lumaa,  
kumara nja ämëre Lumaa.  
(Nyih 114)

U i ki ndee 'bugba 'da i nja mi minoo,  
i nja mi firi monoo.  
(Nyih 117-118)

A bö'bü ma i ku jo ba ngoyo na 'bi, ́i  
ba ngoyo na 'bi, ́i ünü nja firee.  
(Nyih 121-122)

Naa, “Ba 'ji na, nja nya ba äny ́i dibinaa!  
(Nyih 137)

Ye ga ma ro, bina no ye roo na ndan  
ma ohitu nee.  
(Nyih 139-140)

*She does not know it, she just found her dead.*

*Husband was in a bad mood, but said he  
would not kill her too. The little child will  
not be buried as long as she remains settled.*

*That woman, she did not treat  
her husband's children well.*

*They should not come near food,  
since they have already eaten.*

*That is why the children are hungry.  
Why is that? She does not love these children.*

*She said (to herself), “These children, if I  
do not treat them like that, there is no way  
for me to turn them away from that man.*

*Oh sister, we can not stay here any longer.*

*The boy, when he went hunting,  
he did not linger on the way.*

*The walk I had did not last very long (short)*

*When he goes over there, he does not linger.*

*(Bird) said, “No do not kill me! Take me  
prisoner, and I will show you nice place.”  
The boy, he actually did not kill the bird.*

*Women do not fear God,  
women do not fear God.*

*If you go outside there, do not make tears,  
just do nothing.*

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

*He said, “That man, do not let him move  
from this place.*

*They chased me away. Where they are now,  
I do not know it.*

Naa ba nja tugba nee, bi ndihi'ba bihi.  
Ka ye 'jii na 'bene, a'ji monoo ji ne  
na da amee na ba 'jii na, na njaa.

(Nyih 142-143)

Ka firi na dido 'bugba na dile naa  
nja aku nja nee na raki!

(Jekee 12)

Hu raa nabi äwü ko ne naa ka ba gibu'du na,  
“İ nja al'jē ma wa?”

(Jekee 21)

Ka i nja dihi 'da ka kori kakpaa.

(Jekee 31-32)

İ nja al'jē ma ka kumara ji i wa  
ka i mayi ka nyere 'ba 'bēē naa?

(Jekee 47-48)

Ka ne ro ba ka landaa mu'du nya ba hibi  
ngu'ngu ro ne ro firi na ndee hu kumara na  
hu di ku ne ji ba, ka bi mi ndobo ninee.

(Nyere 34-35)

Ka amile naa, “Hi kada na nyere di wo  
kinji na ama haa firi kunu na ndee ro ma,  
ka nyere unduju maa.”

(Nyere 39-40)

Ka dihi ndan andee 'bono na, nja ami firi  
banaa. Nja yi nee, ye 'jii na hi goli 'bene.

('Bata 9)

Da hu naa, "Hi'bü nja ji jee."

('Bata 19)

Kidi naa, “A 'di luma ma,  
i mönyü köyēē, ka je mi kelee.”

('Bata 38-39)

Naa ka ji ba, “İ kaa akoo ka nika  
gile lēmi ma nja ji i wa ro.”

*He (chief) said that he will not embrace him.  
to remain where he is. (He says) to his people  
there is nothing for him to do with that person.*

*Question that concerns everyday life, said that  
not tell it in this way! (impossible to deal with)*

*Then she asks this young man,  
“Would not you marry me?”*

*But you will not stay there for very long!*

*Will not you take me as your wife  
so that you will become chief of village?*

*He felt seriously ill  
when thought about woman's words  
which he did not turn to his advantage.*

*Then he said, “The day when chief took my  
fish, I had a painful problem,  
but chief did not ask me any question.”*

*From that day, he would not behave like that.  
He would not let them commit wrong,  
those who serve under him.  
But she said, “We do not have oil.”*

*Elephant said, “Oh my in-law,  
you did not eat food, we did not make talk.”*

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

## Direct and Indirect Speech

In stories, it is common to mention what those in the story say. These are called speeches. When the stories are written down, the speeches need to be marked differently than other words in the story. In this lesson, we learn about direct and indirect speech and how they are marked in writing.

Direct speech is the words actually spoken by a person or animal in a story. We introduce direct speech with **naa** ‘said that’. In direct speech, the pronouns **ma/mi** ‘I’, **ni** ‘I (same)’, **i** ‘you (sg)’, **je/ji** ‘we’, **he/hi** ‘you (pl)’, and commands, questions (?), and exclamation (!) are often used.

In *Nyih* 69, only the words spoken by the **höli** ‘bird’ are the direct speech—**Ī na lēmi ĩ, ndihī he 'ba bina** “You and your sister, you stay there.”

(Nyih 69) (Direct speech)

Ba höli na **naa** ka ba, *The bird said to him,*  
“Ī na lēmi ĩ, ndihī he 'ba bina.” *“You and your sister, you stay there.”*

The pronouns **ĩ** ‘you (sg)’, **he** ‘you (pl)’ and the **command ndihī he 'ba** ‘stay’ show that it is a direct speech—the words actually spoken by the **höli**.

The words **Ba höli na naa ka ba** ‘The bird said to him’ are spoken by the story teller to introduce the speech, but are not part of the direct speech. **Naa** ‘said that’ is required to introduce this direct speech.

We use a comma (,) before the direct speech, and double quotes (“ ”) on both sides of the direct speech.

Indirect speech introduced with **naa** ‘said that’

Indirect speech describes the meaning of what a person or animal in the story says, but is not the actual words spoken. We introduce indirect speech with **naa** ‘said that’ or **mile** ‘said that’. We only use the subject pronouns **ba/bi** ‘he’, **hu** ‘she’, **ni** ‘(s)he (same)’, **na** ‘someone’ and **ye/yi** ‘they’.

In *Nyih* 126-127, the words **ndan ye gbo'dee'ba do ye kpawga ji ne 'bëë bina** are an indirect speech.

(Nyih 126-127) (Indirect speech)

Ba raa aku ne ji ye roo **naa** ka ji ye, *He said to them saying to them that,*  
ndan ye gbo'dee'ba do ye *all of them should meet and gather*  
kpawga ji ne 'bëë bina. *for him today here in the compound.*

The actual speech may be something like **ndan je gbo'dee'ba do je kpawga ji ne 'bëë bina** ‘today we should meet and gather for him in the compound’. The indirect speech has the pronoun **ye** ‘they’ instead of **je** ‘we’. It gives the meaning of what was said, but not the actual words.

The words **ba raa aku ne ji ye roo naa ka ji ye** are spoken by the story teller to introduce the speech, but are not part of the indirect speech. We use **naa** ‘said that’ to introduce the indirect speech.

We use a comma (,) before the indirect speech, but no quotation marks.

Indirect speech introduced with **amile** ‘that’

**Amile** ‘that’ is a complement connector that introduces a clause inside of a clause.

In *Hi'bala 128-129*, **amile** introduces **gimaa üdi roo** ‘child was dead’ to show this clause receives the action **mohitu** ‘realized’. It is a clause inside of the sentence.

(Hi'bala 128-129) (**amile** ‘that’ as complement connector)

Hu da **mohitu** 'bo ne **amile** gimaa üdi roo, *When she **realized that the child was dead**,*  
hu raa ä'jè kaga hu raa ata nya ne. *she took the rod back and left it.*

**Amile** ‘that’ can also introduce indirect speech.

In *Mämb 57-60*, **amile** introduces the long indirect speech beginning with **bimu'du muta** . . .

(Mämb 57-60) (**amile** ‘that’ introducing indirect speech)

Kpa ba di hikoree **amile**, bimu'du muta *And he **said that, if after these three days***  
ki mbi dikori ne ata hu na komo ne, *he did not see her with his eyes, that could*  
maki gile ngara höli ili 'bo hu ro. *mean the great bird swallowed her.*

Sometimes only the word **naa** ‘said that’ introduces a speech.

(Nyih 25-26) (Direct speech)

**Naa**, “A lèmi ma, a'ji monoo *He **said**, “Oh my sister, a certain thing*  
Je da ami ne na njaa ro.” *that we do, there is not (nothing for us to do).”*

Speech inside of speech

Sometimes there is direct speech inside of a longer direct speech.

All of *'Bata 34-35* is a direct speech. We know it is direct from the subject pronouns **ï** ‘you (sg)’.

('Bata 34-35) (Single quotes inside of double quotes)

“**ï** Kidiraa äwü ko **ï** anduju 'Bata *(Narrator speaks to Elephant) “Elephant,*  
**naa** ka ji ba, ‘A'ji bana di nya **ï** äwü *you go and you ask Hare, ‘How can you put*  
gbondo **ï** ata ne hi cici kici raa ka 'di?’” *your foot into the hot pot?’”*

However, there is a shorter direct speech inside the longer speech. It is **A'ji bana di nya ï äwü gbondo ï ata ne hi cici kici raa ka 'di?** We know this is direct from the subject pronoun **ï** ‘you (sg)’ and the question.

We put single quotes ( ‘ ’ ) before and after direct speech that is inside a direct speech.

The following are important punctuation rules for speech.

|                                     |
|-------------------------------------|
| <b>Punctuation Rules for Speech</b> |
|-------------------------------------|



Put a comma(,) before a direct or indirect speech.  
 Put double quotation marks (“ ”) before and after a direct speech.  
 Put single quotation marks ( ‘ ’ ) before and after a direct speech that is inside a direct speech.  
 Put a period (.) at the end of a direct and indirect speech.  
 For *direct speech*, make the first word have a capital (large) letter.  
 For *indirect speech*, do not use quotations marks, and do not make the first word have a capital letter.

### Exercise 39

In the following lines, put a comma before each direct or indirect speech. Write quotation marks before and after each direct speech. Draw a circle around any letter that should be a capital. Underline the words **naa** ‘said that’, **amile** ‘that’ and all pronouns in speeches. The first three are done as examples.

(Māmb 53)

Mömü ba **naa**, nafiri andee  
 alehe mbaga **ne**.

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

(Māmb 65)

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

*Afterwards, he **said** to them **that**,  
**he** wanted them to follow **her**.*

(Hi'bala 21)

Da hu **naa** ka ji hu, (na kanikii?)

*Then she asked to her, “Is it true?”*

(Nyih 61-62)

Ba raa amayi'dee naa  
 i, i raa da ämönyü ba a'ji na?

*The boy came back and said  
 you, it is you who ate these things?*

(Hi'bala 113)

Naa  
 nokotoo hu naa ni du'buru mbaga ma.

*(She) said yesterday  
 she said she dreamed about my mother.*

(Nyih 64)

Da naa aa, i nja tunu maa!  
 Tugba ma 'ba, ma ayo bihi ji he.

*The (bird) said no you don't kill me! Take me  
 and I will show you a nice place.*

(Nyih 104)

Ba da maa andee 'da roo, naa  
 a türü ayi'dee'ba, a nyere ayi'dee'ba.

*When he arrived there, he said oh  
 governor, come! Oh chief, come!*

(Nyih 119)

Dibinika roo, hu gimaa na hu ro 'bu  
 ami mino, ba naa ndee'ba 'boor!

*From then on, the girl felt like crying,  
 he said go inside!*

(Nyere 14-15)

Ka ba 'binjuru na ato hi ji ne ji Luma ami  
 amile diji nyere di yo gütü ne ji ne,  
 Luma uyo'ba gütü ne ji ba kedeka.

*Poor man raised palms towards God saying  
 since when chief has shown his strength to him,  
 God should show His strength to him (chief).*

(Nyere 26-27)

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

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

ka ro kidi ro hiti ro ne unja.

(Nyere 28-29)

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

(Nyere 38)

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

('Bata 38-39)

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

*Then the important man told the chief  
that, he should call the owner of fish,  
so as to say what he (poor man) was  
thinking about in his mind the past day.*

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

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

## Main Clauses and Dependent Clauses

### Connectors (conjunctions)

#### Dependent Clause Connectors Before Main Clauses

#### Main Clause Connectors

#### Dependent Clause Connectors After Main Clauses

#### Relative Clause Connectors

#### Question Words (Interrogatives)

#### Focus

### Bongo Stories

The words on the previous pages are found in the following stories. Each story is introduced with some information. The abbreviations used in the stories are as follows:

| Abbreviation | Meaning                            | Example                        |
|--------------|------------------------------------|--------------------------------|
| PERS         | person (agent) verbal noun         | 'bi-                           |
| INF          | infinitive (action) verbal noun    | bi-                            |
| IMP          | imperative, command                | 'ba                            |
| DEP          | dependent, subordinate marker      | di (complete), da (incomplete) |
| IND          | indefinite verb marker             | u-                             |
| DIR          | directional verb marker            | -'dee                          |
| REDP         | reduplication of verb for emphasis | -CV                            |
| FUT          | future                             | kaa                            |
| PERF         | perfect                            | 'bo                            |
| PL           | noun plural                        | -ee                            |
| PL           | plural verb                        | ti-                            |

|      |                   |               |
|------|-------------------|---------------|
| SP   | speech introducer | naa           |
| NEG  | negative          | -oo, -ee, -aa |
| LOG  | locative          | ni            |
| FOC  | focus             | 'du           |
| PAST | past verb marker  | ndee          |

***Mämbilingänjä ye na Mämbilingämä; Kparkpar nya kilaa maa! (Mämb)***

Mambilinganja they with Mambilingama listen as my

The Two Big Birds Mambilinganja and Mambilingama

Author by cassette recording: Michael Bi Hesein

Written and translated by Daniel Rabbi Moi; June 2014 ( A legend, mixes truth with fiction)

1. Anya 'bene ye gbogbo ngara höli ngori monoo ndee ngakoto  
leave his they big great bird two another before long.time.ago  
Long time ago there were two great birds
2. 'ba hitoro ro ye ka Mämbilingänjä na Mämbilingämä.  
in heaven name their as Mambilinganja with Mambilingama  
who were called Mämbilingänjä and Mämbilingämä.
3. Lo'ngu moko üdü nga 'ba nyihi dongara ye ngara höli  
big fighting IND.start long.ago in moon between they great bird  
A big fight began between the two great birds
4. monoo ngori ka Mämbilingänjä ye na Mämbilingämä,  
other two as Mämb... they with Mämb...  
called Mämbilingänjä and Mämbilingämä,
5. kada kpatakpata nya ye ro moko, 'birota ye njaa.  
sun many while they for fighting INF.stop they NEG.  
for many days, their fighting was unstoppable.
6. Akpa ye baagaa hölëë amba firi 'beye kpaw.  
then they colleagues birds reject matter theirs all.  
All their bird colleagues rejected them.
7. Dayi ro kada monoo, ye na na nyere hi ji  
DEP.comes for sun another they those with authority in hands  
One day, those who have authority in their hands
8. ye raa nabi ga'dee ye gu'bu di'ba nyihi.  
they then did chase.DIR them away from.at moon.  
chased them away from the moon.

9. Ye hōli ngori na roo, ye raa nabi mbi'dee ro dohii na 'bagajee,  
they birds two DEF then, they are did travel.DIR on earth DEF ours,  
Then the two birds came to our land,
10. kpa ye nabi cucu hi ngira 'ba Böngëë  
and they did fall.REDP in jungle/forest of Bongos  
and they flew down into the Bongo village
11. do lo'ngu beeri hi komoo kpë, nya dangara ye ciki ka lo'ngu ndere.  
on big grassland in face.its large while distance they far be long walk.  
on open land with a long distance between them.
12. Bilehe ye raa da agbo kilili hi külü,  
INF.look them then DEP accumulate unpleasant.things in heart  
Looking at them brought fear in the hearts (of the people)
13. nya hitirö 'jii diji ye ndende ka mängiri.  
while body person from them shaking as fear  
and the bodies of the people were shaking from fear.
14. Mbili Mämbilingänjä na dikori do hu gewegewe mile mbili mehe yama,  
ear Mämbilingänjä DEF around head her falls as ear spear  
Mambilinganja's ears hand down by her head like oversized spears,
15. nya mbili Mämbilingämä dolongo dikori do hu 'ba dibi  
while ear Mämbilingämä hanging round head her to down  
and Mambilingama's ears hanging down by her head,
16. nya hi koo kulondokulondo.  
while in mouth.her hanging  
having things hanging from her beak.
17. Kokoro gbondo ye raa kaba linda di güci mehe nyörö,  
nail feet they here like digging.tool from bottom spear  
The talons on their feet are like digging tools on the bottom of a spear (type),
18. nya kpico ye mile hi'dü, ko ye ka gingo nya ne hengu.  
while talons they like fish.spear mouth they like hook as it sharp  
their claws are like fish spears, their curved points are like sharp hooks.
19. Mbili ye naka makakpaa nya haa ka maka'baa na korokoro  
Ears they be long as in.it be wide with nail  
Their ears are wide and there are
20. muta do lingë mbëli kötü cina 'baga 'birü.  
three on horn wings one like of.who bat

three points on their wings like a bat.

21. Ki gbodo longbo kidi müyī bikötü,  
if collect big elephants five together  
If we put five big elephants together,
22. tö'bö na bitigo 'baga ngara höli kötü na mbi do ye kpaw.  
fat with strength of great bird one DEF overtake on them all  
their fatness and their strength are not equal to one great bird.
23. Bimu'du muta hi ngira 'ba Böngö, gĩminyī a'ji monoo ka  
INF.sleeping.place three in forest of Bongo, little.smell thing another as  
For three days in the Bongo village, there was
24. moko di miro ne njaa.  
fighting DEP happen it not.completely  
no fighting.
25. Ye raa ngbo yi di mi ndere hi beeri nabi lēli 'jii  
they here just they DEP did walk in grassland did swallow people  
All night, they flew around swallowing people
26. na njonjo baanga dihi beeri bihitai.  
with small wild.animal from.in grassland overnight.  
and animals in the open land.
27. Ye nja ärörö nahi kadaa wa.  
They NEG wandering with.in sun.neg not.  
They do not fly around in the day time.
28. Damayi hi bimu'du hēwü, dihkori bimayi ye ro dohii,  
then in INF.sleep.place four after INF.come they on Earth,  
Then after four days, when they came to earth,
29. Mämbilingänjä raa ngbo tijohi ndüü ne,  
Mämbilingänjä here just articulate.in sound her  
Mombilinganja made a noise,
30. akpa Mämbilingämä kedeka kirehi ajohi ndüü ne,  
and Mambilingama also quickly articulated sound her  
and Mambilingama also made a noise.
31. akpa ye nabi tēbi toro ro moko  
and they did PL.fly up for fighting  
then they flew up and fought.

32. Yi tü hi komo ye di toro akpa ye acu'dee bihi dokorkotu,  
they met in eye they from up and they fall.DIR down together,  
They met above and then fell down together,
33. hi'ba ye bihi uwu ne do 'bëë ga.  
sound they down IND.heard it on house all.  
Their sound was heard throughout the area.
34. Yi cī ro ye bihi ka korkakpa akpa ye kpaw yongi  
they beat body they down as longtime and they all exhausted  
They fought for a long time and they both became
35. diji biyoyo, akpa do bihi diro ye kpi.  
from INF.tiredness and on place from they quiet.  
exhausted, and were then quiet for awhile.
36. Dihikori ba moko banika, yi kpa ngbo ätīnyī toro  
after he fight that, they then just PL.gets up  
After that fighting, they both got up
37. akpa ye nabi gbu'ju hi kori ye.  
then they did return in footsteps their.  
and then they returned back.
38. Bimu'du muta dihkori kayi moko, moko raa ngbo didü yemeka.  
sleeping three after first fighting, fight here just happened again.  
Three days after the first fighting, they begin fighting again.
39. Höläë yi tujo ngbo ndüü ye  
Birds they articulate just sound they  
The birds screeched
40. akpa ye dihkoree hi hilili ro moko.  
andthen they after.it in air for fighting.  
and then flew up into the air for fighting.
41. Yi tü hi komo ye di toro kpa Mämbilingänjä nabi  
They met in eye they from up and Mämbilingänjä did  
They met face to face up (in the sky) and Mambilinganja
42. kpe tuha hi Mämbilingämä, jumu hi hu pulolo 'bugba.  
kicked tear/burst belly Mämbilingämä, dishes belly her fell out  
kicked open the belly of Manbilingama, and her intestines flowed out.
43. Yi cu'dee bihi dokorkotu, Mämbilingämä ayi bihi 'baganee  
They fall.DIR down together, ... came down herself

They both fell down together, but Mambilingama came down

44. ngbo ka mumbu. Mämbilingänjä ünyünyü mumbu hu binika,  
just as corpse eating corpse her there  
already dead. Mambilinganja kept eating her corpse,
45. kpa ngbo hu na ndere na lobi do ne dikori hu  
and just she with walking with poem head her before she  
while singing a victory song before
46. amohitu firi na di 'bono.  
know matter DEF from front.  
thinking about what would happen in the future.
47. Mämbilingänjä raa di hikoree änyiri nya ro ne komo  
Mämbilingänjä here after.it refuse leave body her surface  
Mambilinganja refused to go away from the
48. beeri doja'da 'bëë äkü do 'jii.  
grassland middle village finish head people.  
open land until she finished eating the people.
49. Akpa ye na ndee yi di 'du 'bëë ko beeri  
And they those PAST they did live home edge grassland  
Those who had been living in that area
50. ändimü hi gbogbo mü'di diji hu.  
move in big bushy from she.  
fled from her into the bush.
51. Ro kada monoo, mu'du raa nabi 'dugba moori ba bu'du monoo  
Body sun another, sickness here did catch in-law he man another  
One day, sickness came to the mother-in-law of a person
52. ro ba ka 'Bata na hi mbili ba ka bii!  
name he as Hare with inside ear he as fur.  
whose name was Hare, (the sickness) was inside his ear.
53. Mömü ba naa, nafiri andee alehe mbaga ne.  
wife his SP want go see mother her.  
His wife said, she wanted to go to visit her mother.
54. 'Bata kehe firi diro ngara höli mbiloo, kumara umba tör.  
Hare tell matter from great bird long woman IND.refuse strongly  
Hare repeated told her about the great wild bird, but she completely refused (to listen).

55. Ba raa nabi ndiji do ndere ji hu, kpa ba nabi ba'bi  
He here did accept on walking to her and he did describe  
He allowed her to go visit her, but he gave her
56. bimu'du ji hu muta, kpa ba di hikoree amile, bimu'du muta  
INF.sleep to her three, and he after.it said, INF.sleep three  
three days, and if after these three days
57. ki mbi dikori ne ata hu na komo ne, maki gile  
if gone before he see her with eye his, means maybe  
he did not see her, that could mean
58. ngara höli ili 'bo hu ro.  
great bird swallowed had she out.  
the great bird swallowed her.
59. Hu raa ambi bilehe mbaga ne.  
she here gone INF.see mother her.  
She went to visit her mother.
60. Bimu'du di mbi muta dikori hu awi'dee hi kori ne,  
INF.sleep DEP go three before she return.DIR in footstep her,  
When three days was over and she had not returned back,
61. bihi da amara, 'Bata raa nabi ci hido kibi,  
place while be.clear Hare here did beat in.on drum  
in a clear place, Hare beat the drum
62. ka 'jii na mayi awu firi 'bene.  
and people DEF come listen matter his.  
for the people to come listen to his statement.
63. Loki raa nabi mayi kpa 'Bata nabi akehe firi diro mömü ne  
crowds here did came and Hare did tell matter about wife his  
Many gathered and Hare told them what happened to his wife,
64. ji ye, amile höli ili 'bo hu ro.  
to them said bird swallow had her OUT.  
saying that the great wild bird had swallowed her.
65. Dihikoree naa kaka ye, na ro'bu anga hi kori hu,  
after.it SP to them, he want follow in tracks her  
After that he said to them that he wanted to follow her tracks,
66. ka ne ro'bu ye along njonjo mambirembe ji ne.  
and he want they contribute small knife to him.



and asked them to contribute knives for him.

67. Ugbodo loki a'ji ndobo ji ba kaka ro kada nika  
IND.collect many things work to him just for day that  
On that day they collected many tools for him,
68. hi lo'ngu gbügürü paca.  
in big bag.type full.  
filling up a bag.
69. Bihi da amara, akpa bu'du 'bimoko äwü ne ji ba  
place DEP be.clear and men PERS.war take it to him  
When morning came, the fighters carried it (bag of tools) for him
70. 'ba beeri, akpa ye nabi lali 'Bata na gbügürü bükötü,  
to grassland and they did rolled Hare with bag together  
to the open place, and they rolled him together in the big bag,
71. kpa ye atimbi 'bë'bë ye nya ba do beeri doturne.  
and they gone to.home they left him on grassland alone.  
and then they went to their houses leaving him alone in the open place.
72. Mbaa dihkori ye yëë, ba höli na raa nabi mayi  
little.bit after they long.time, he bird DEF here did came  
After they left, this bird came and
73. ämëli ba gbügürü na na 'Bata haa kpaw 'ba hi ne.  
swallow he big bag DEF with Hare in.it all in belly his  
swallowed the big bag with the Hare in it into her belly.
74. 'Bata bühü ta hi hu höli na ka makaraa, na loki gbülükü  
'Bata arrived found belly she bird DEF as clean.it with many round  
Hare found her belly very bright, with many varieties of
75. 'jolanda di'ba nyihi na hi hu gbanja, monoo na adu  
hail from moon DEF in her random another DEF light  
the white stones from the moon in her, some shown brightly
76. 'ngäl'ngäl nya monoo adu nyëenyëë nya bihi dijiyaa wärä.  
bright while others light blinking while place from.it bright  
while others blinked brightly to make the place very bright.
77. Bi kpa kedeka ata loki 'jii 'bahi hu kpai ka  
he then also show many people inside her remaining as  
He also found many people inside who were still

78. 'buru nya mumbu 'jii kedeka bihi rëti.  
 alive while corpse people also down many.  
 alive as well as many people who were dead.
79. Mbö'bö mini na kedeka 'bahi hu gändä,  
 spoiled water is also inside her much,  
 There was a lot of spoiled water inside her,
80. ye na ka 'buru ye da ayee.  
 they DEF as alive they DEP drink.it.  
 and those who were alive were drinking it.
81. 'Bata ndilekpe gbügürü diro ne ngbo kirehi akpa ba  
 'Bata slide bag from it just quick and he  
 Hare quickly came out of the big bag and
82. nabi gbagba kori ye na ndee kpïï ka 'bur nabi  
 did wander around they those PAST remain as alive did  
 went around among those who were still alive
83. kukor firi kanda bana ba da mayi nini ji ye.  
 tell.about matter new that he DEP.came with.it to them.  
 and told them about the plan that he came with.
84. 'Bata di lehe, bi ta ngbo mömü ne, ka ba nabi koko hu hikori ne.  
 'Bata DEP look he show just wife his, and he did pull her in.around him  
 When Hare looked, he found his wife, and took her with him.
85. Ye dayi danga gbügürü, ba raa nabi 'bi mini  
 they DEP.come beside bag he then did give water  
 When they came to the big bag, he gave her a little water
86. na giä'jimönyü ji hu.  
 with small.food to her  
 and some food.
87. Dihikoree ye raa nabi keke a'ji ndobo na,  
 after.it they here did distribute.REDP thing work DEF  
 After that they divided the tools among themselves,
88. ba da mayi ro moko nini ro höli di'ba himi.  
 he DEP.come for fighting with.it for bird from inside.  
 that he came to fight the great wild bird with from inside.
89. Ba raa akukori ndobo na ba da ro'bu ye amiyaa.  
 he here talk work that he DEP want them do.it

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

90. Mbaa di hikoree ndobo raa nabi dü, ka bilaga kilingba  
For while after.it work here did start, as INFcut bones  
After that, the work began, which was cutting her bones
91. hu na fira, na bitugu hu na mehe yama, nya ye monoo  
she with axe and INF.stab her with spare while they other  
with and axe and spearing her with a spear type, while others
92. ala'nga kidî hu na mambirembe.  
cutting vein her with knife.  
were cutting her veins with knives.
93. Ye monoo nabi tiji dökër hu wätawätä  
They another did open side her big  
The others were opening wide her side
94. ka hilili na mayi 'ba himi ka jekee.  
and air DEF come to inside as nice.  
to let nice fresh air come inside.
95. Ndobo raa ngbo di miro ne, damayi ngara höli raa nabi  
work here just DEP happen it afterwards great bird here did  
This work took place and then the great wild bird
96. mëbî toro na mino, mbaa kpa hu yemeka acu bihi.  
fly up with cry, short.time and she again fell down.  
flew up with a screech, and then again fell down.
97. Hu raa yemeka toro nya hu ngbo ayuyu na mino.  
she here again up while she just die.REDP with cry.  
Then she again flew up with a screech.
98. Dihi banika monoo hu kpa ämëbî hi hilili ciki toro  
from that another she and fly in air far up  
At that time, she flew high up in the sky
99. ka ne mbimbi kädökökötü, ka pürü na di'ba himi adari hu.  
as her leave.REDP forever, and wound DEF from inside defeat her.  
so as to leave for good, but the wound from inside her defeated her.
100. Kada damayi hi ja'da 'bëë kpa ngbo hu wilengu 'dee  
sun afterwards in middle home and just she slope came  
When the sun came in the middle of the day, she descended

101. na do ne bihi.  
with head her down.  
with her head down.
102. Hu di cu bihi, hi'ba hu nado 'bëë ga.  
She did fall down sound her with.on home all.  
When she crashed down, it (sound was heard) all around the village.
103. Dihikoree mbaa bu'du 'bimokee raa kori hu gbä  
after.it short.while men PERS.fighters here around her completely  
For a short time, the fighters surrounded her
104. na mehe do ji ye.  
with spear on hand they.  
with spears in their hands.
105. Kayi 'jii di molu'dee 'bugba raa ka 'Bata. 'Bimokee ayi  
first person DEP go.DIR out here as 'Bata PERS.fighters came  
The first person to come out was Hare. The fighters came
106. ta ba 'bugba ba dakon äwü'dëë mömü ne dikomo  
found him out he while carry.come wife his through  
and found him pulling his wife out
107. gbugbu di dökër höli.  
hole from side bird  
from the side of the great bird.
108. Hu dayi 'bugba, ba raa nabi kuko ne naa bu'du 'bimokee  
She when.came out, he herdid told it SP men PERS.fighters  
When she came out, he told the fighters
109. ke ye mol 'ba himi atuwo'dee ye loki 'jii na 'bugba.  
as they enter to inside pull.come they many people these out  
to enter in order to pull out many people.
110. Mbaa dihkoree, komo beeri na, tile ka 'jii ye da mayi anya'da 'Bata.  
short.while after.it eye grassland is, flood as people they DEP came welcome Hare.  
After a while, the open space was full of people who came to welcome Hare.
111. Yi kpa kaka dihi komoo ata ba ka lo'ngu  
they then instantly from eye.them put he as big  
Instantly, they decided to make him their big king
112. nyere 'beye kpawga diji bi 'domo dokoko  
chief their all because he save group

of all (the Bongo clans) because he saved all

113. Böngöö diji hu ngara höli na ka Mämbilingänjä.  
Bongos from she great bird DEF as Mämbilingänjä.  
the Bongo people from the great wild bird that is called Mämbilingänjä.
114. Kpa ye nabi äwü ba toro do 'jii ye na mömü ne,  
And they did carry him up head people they with wife his,  
And the people carried him and his wife,
115. andee no ye 'bë'bë na loki hikori ye na ngoyo kümö  
go with them to.home with crowd in.round them with song celebration  
and they went home with them with a crowd following them with a celebration song
116. nya kumara na miyeei.  
while women with yelling.  
while the women cheered (ululated).
117. Yi di bühü 'bë'bë ye raa nabi cï kibi  
They DEP arrived to.home they here did beat drum  
When they arrived home, they beat the drum
118. kpa ngala nabi dü.  
and dancing did start.  
and dancing began (in celebration).
119. Umi ngala ro kada kii. Kpa ä'jimönyü na lë'ji dikori  
IND.made dance for sun ten. And food with beer around  
They danced for ten days. There was food and beer
120. 'bëë kpaw amayi ji 'jii do ngala 'bë'bë 'Bata.  
home all come to people head dance to.home Hare  
for all the people who came to dance at the home of Hare.
121. Dikori 'jii apiya dihi ngala, Böngö uda hi firi 'beye yemeka kötü.  
before people scatter from dancing Bongo IND.tie in matter their again one  
Before the people scattered from the dancing place, the Bongo decided to come out with  
one decision.
122. Agbodo ye komo beeri ro ngala ro dori kpaw  
assembling they surface grassland for dancing for year all  
They would assemble in the open area for dancing each year
123. diji ba lo'ngu firi na di miro ne nja firi yemeka  
because he large matter that DEP happen it NEG matter again  
because of the big event that happened, so that the event would not

124. do 'jii da äli biyaa wa.  
head people which forget news negative.  
be forgotten by the people.
125. Da ngara matiyoo ma di njaa roo, ndihī'bā komo he 'ba'ja ka rürü.  
DEP soon story my DEP not.completely then, stay.in eyes you dirty as filth  
While my story doesn't last longer, let it stay in your eye as an unclean eye.

***Gihī'bala; Kparkpar nya kilaa maa! (Hi'bala)***

Orphan listen as my  
The Orphan

Author: Lucia 'ba Benoko (from Tonj; wife of Daniel Rabbi)  
Initially collected by Pierre Nougayrol (Told as true story)

1. Naa ba bu'du monoo ndee nga, kumara naji ba ka kumara ngori.  
SP he man some PAST formerly woman with.to him as woman two  
It is said that long ago, there was a man who had two wives.
2. Damayi, hu kumara ngatee mu'du raa maa ayi hu,  
afterwards she woman latest illness here come her  
One day the younger co-wife became ill,
3. ka hu nabi ayu anya gimaa 'bene kötü ka gingaja.  
then she did die leave little.child her one as little.girl  
and then she died leaving her only child, a little girl.
4. Hu di yu nya gimaa na 'bene, gimaa na döndihī na hu kumara ndüböö.  
she DEP die leave little.child DEF her little.child DEP live with she woman elder  
When she died, she left behind her child, and the child lived with the elder co-wife.
5. Ba bu'doo ba kpii hi ngüli, ba domu'du hi rüü banga 'bene 'bugba.  
he husband.her he remain in widowhood he rest in house bachelor his outside  
The husband was still in mourning, and he slept outside in the bachelor's house.
6. Hu kumara na hu raa ata 'bonjo do fö'dü, hu ka maa ata 'bo 'bonjo do fö'dü,  
she woman DEF she here put pumpkin on fire she if put PERF pumpkin on fire  
The woman there, she used to put some pumpkin on the fire. And when she put  
pumpkin on the fire,
7. 'bonjo di 'di'di 'bo roo, hu raa acu do 'jomo'ba 'bonjo na  
pumpkin DEP cook PERF then she here take on seeds pumpkin DEF  
when the pumpkin was cooked, she took the seeds out,

8. äröhi ne hi ko'do, ä'bī ne ji gihi'bala na mbaḡaa di yuyu.  
scrape it in calabash give it to little.orphan DEF mother.her DEP be.dead.REDP  
she scraped them off into a calabash, and she give them to the little orphan whose  
mother died.
9. Ka hu acu do ḡburu 'bonjo ä'bī ne ji muu 'bene, nya ye ämönyü ne.  
then she take on genuine pumpkin give it to children her and they eat it  
Then she took the edible part of the pumpkin and gave it to her own children and they  
ate it.
10. Hu raa ngbo ro ba firi naa. Damayi kada monoo roo,  
she here only on he behaviour on.it afterwards day other then  
That was how she behaved. One day,
11. ye mälii'bëë na ye raa roro, “He mooje hu kumara na,  
they neighbour DEF they here on.on you look she woman DEF  
the neighbours said, “Look at that woman.
12. co külu hu nawu, hu tugba maa 'ba lii, ne hiti ro gimaa na  
oh heart her there.is she take.care.of child of cowife it health body little.child DEF  
How nobled-hearted she is! She really takes care of her co-wife’s child. The health of
13. ngbo ka jekee dido ngara ye muu na 'bahu.  
only as good from great they children DEF her  
the little child is better than that of her own children.
14. Ka ana ngbo nya i da amayi'dee, “A boo co firi 'bii naka jekee  
when this only as you DEP come.DIR oh friend oh behaviour your like good  
When people come to you, they say, “Oh friend! What a kind behaviour you have
15. tugba maa 'ba lii i ka jekee, hiti ro hu naka jekee.  
take.care.of child of cowife your as good health body her as good.its  
to take care of the child of (your) cowife. She is in perfect health!
16. I ä'bī 'di ji hu? I älü hu na 'di?” Hu naa a'ji monoo naw,  
you give what to her you feed her with what she SP thing some there.is  
What do you give her? What do you feed her?” She answered,
17. “Nja kaka 'jomo'ba 'bonjoo raa, ma da ä'bī ne ji hoo.  
NEG only seeds pumpkin.NEG here I DEP give it to her.NEG  
“Nothing but pumpkin seeds, I don’t give her anything else.”
18. Da maa amayi hu banika naa ka ji hu, “'Bö'bö yëki di ku ne  
DEP come she that SP be to her oh who DEP tell it  
After that a woman there said to her, “But who told

19. ji i amile 'jomo'ba 'bonjo nja amayi na hitëë?  
to you SP seeds pumpkin NEG come with health.NEG  
you that pumpkin seeds don't bring health?
20. Jeki ä'jimönyü raki ro, i da ä'bi ne ji maa 'ba lü i!  
good food here at you DEP give it to child of cowife your  
It is really good food you give to your co-wife's child!"
21. Da hu naa ka ji hu, "Na kanikii?" Hu naa, "Oo". Hu raki nabi mbi.  
DEP she SP be to her with as.like.that she SP yes she in.this.way did leave  
Then she asked her, "Is it true?" She replied, "Yes." Then she left.
22. Hu raa ändihii angu'ngu hi do ne naa, "Nandanika ba a'ji na ma da ami ne  
she here stand think in head her SP now he thing DEF I DEP do it  
Then she thought intensely, "Now, this thing that I cook
23. ka ma ä'bi ne ji hu gihi'bala na nya hu raa na tö'bö ro ne  
and I give it to her little.orphan DEF whereas she here with fatness body her  
and give to the little orphan makes her fat
24. nya muu ama raa na mëndë ro ye.  
whereas children my here with thinness on them  
and makes my children thin.
25. Ka cina ma atunu hu gihi'bala na 'bugba."  
if like.DEF I kill her little.orphan DEF outside  
In that case, I will kill the little orphan."
26. Hu raa angu'ngu hi do ne, damayi kada da maa mayi andee ka taga.  
she here think in head her afterwards sun DEP come go as evening  
She kept thinking, and then the sun set.
27. Hu raa ängürü gimaa naa, "Gimaa, ayi'dee'ba." Gimaa raa amayi.  
she here call little.child SP little.child come.DIR.IMP littlechild here come  
then she called the child, "Child, come here!" The child came.
28. Hu raa äwü gimaa ata gimaa do gbondo ne,  
She here carry little.child put little.child on leg her  
Then, she lifted the child up, put the child on her knee,
29. alayi do gimaa ka ji hu ndan ye a'du na hu bikötü,  
caress head little.child be to her today they stay with her together  
caressed the child's head, and told her that, today they would sleep together, that
30. ni du'buru mbaga hu nokotoo, da ndan roo ni ngu'ngu mbaga hu ro.  
LOG dream mother her yesterday DEP today then LOG think mother her



she dreamed of her mother yesterday, and today she is still thinking about her mother.

31. Ye a'du no hu ndan do a'jimu'du kötü. Gimaa üti ko nee.  
they stay with her today on bed one little.child IND.push mouth her.NEG  
She would sleep with her tonight in the same bed. The child says nothing.
32. Gimaa na ngbo hibi ngu'ngu firi 'bene hi külü ne.  
little.child DEP only did think opinion her in heart her  
The child is just making up her mind.
33. Diji hu gimaa maki hu nja ka ginduru gimaa wa,  
Because she little.child is she NEG be little.weakness little.child not  
This is because the little girl does not have a weak character,
34. gikomo hu ëndimëndi giyee.  
little.eye her mature some  
(instead) her mind is perceptive.
35. *Hu raa ngbo angu'ngu ne, hu lii na 'ba mbaga ma,*  
she here only think it she cowife DEF on mother my  
*She the cowife was just thinking of my mother,*
36. *mbaga ma di yuyu wala kada kötü hu di 'dögu ro ma, na njaa.*  
mother my DEP die never day one she DEP wash body my with not.completely  
*but since my mother died, she has never washed my body.*
37. *Ka ä'jimönyü monoo hu da ä'bi ne ji ma*  
as food other she DEP give it to me  
*There is no other food that she gave to me*
38. *ka jekee dihikori ba 'jomo'ba 'bonjo na unja.*  
as good after he seeds pumpkin DEF not.be.NEG  
*that is as good as the pumpkin seeds.*
39. *Ka hu ata 'jomo'ba 'bonjoo aman ji ma doturu ma*  
as she put seeds pumpkin this to me only me  
*And she gave the pumpkin seeds only to me*
40. *nya ye muu 'bahu ämönyü ko ye doturu ye.*  
while they children her eat mouth their alone they  
*while her children were eating by themselves.*
41. *Ba a'ji bana ndan hu di ngu'ngu ne amile naa, na ro'bu*  
he thing this today she DEP think it says SP she want  
*What is the matter today that she wants to give me*

42. *ä'dögü ro ma aka je a'du ne ne hi bimu'du kötü,*  
wash body my also we sleep with her in INF.bed one  
*a bath and to sleep with her in the same bed,*
43. *hu ngu'ngu 'di?* Firi nika gimaa na ngbo  
she think what matter that little.child DEF just  
*what is she thinking?* The girl just
44. hibi ngu'ngu ne hi külü ne. Gimaa üti ko nee.  
do think it in heart her little.child IND.push mouth her.NEG  
thought in her mind on this matter. The little child was silent.
45. Hu raa roo, na taga ä'dögü ro gimaa  
she here on with evening bathe body little.child  
Then the woman there, in the evening bathed the child
46. alo hi'bü ro gimaa ace bimu'du.  
anoint oil on little.child get.ready INF.bed  
and anointed the child's body with oil and prepared the bed.
47. Ka mbaga gimaa nika di yuyu, na domu'du do hi'bana doturoo  
and mother little.child that DEP die.REDP with resting on skin alone.her  
Since her mother's death, the little girl slept alone on a plain piece of skin
48. kori gia'ji monoo doo ka gikpanga lawu, na njaa.  
before little.thing some on.it as little.pieces cloth with NEG.completely  
without anything else like rags, nothing (at all).
49. Ka gihi'bana nika di 'dü nya ne 'baki'da, gimaa na raa  
and little.skin that DEP throw leave it over.there little.child DEF here  
And that piece of skin thrown there, it is the child who is sleeping
50. a'ji 'bene domu'du doo. Gimaa raa ngbo angu'ngu hi do ne naa,  
thing her resting on.it little.child here only think inside head her SP  
alone on it. The child kept thinking,
51. “Ma kaa alewu ba firi na ndan da maa amiro ne.  
I FUT look.at he problem DEF today DEM happen it  
“I am going to examine the situation today . . .
52. Hu lü na 'ba mbaga ma hu di mile naa je a'du ne ne hi bimu'du kötü.  
she cowife DEF of mother my she DEP say SP we sleep with her in INF.bed one  
The cowife of my mother, she has said that we would sleep together in the same bed.
53. Ma kaa ata ba firi na hu di ngu'ngu ne ndan.”  
I FUT find he plan DEF she DEP think it today

I will discover the scheme she is planning today.”

54. Hu raa ä'jë gimaa ata gimaa ko külü ne,  
she here take little.child put little.child mouth heart her  
The woman there, she got the child, put the child on her breast,
55. ä'jë maa 'bene ataa dohogo ne anya hu hi ja'da ye. Ye raa ngbo  
take child her put.it behind her leave her in middle their they here only  
got her own child and placed him behind her, herself lying between them.
56. na bi'du 'bii damayi nado ja'da hindo, gimaa raa ngbo  
with INF.sleep sleep after with.on middle night little.child here only  
They slept, and in the middle of the night, the child there,
57. a'ji 'bene nabi änyï kunyee nabi äwü gburu maa 'bahu ataa ko külü hu.  
thing her did get.up very.slowly with carry true child her put.her mouth heart her  
she got up quietly, carried her actual child and put her on her breast.
58. Ka hu gimaa na nabi nyï angbe ro ne dohogo hu  
and she little.child DEF did get.up turn.over body her behind her  
Then the little girl went and lied down behind her,
59. agiro ne domu'du. Hu 'du'bii ro, hu 'du'bii ro.  
lie.down.body her rest she sleep body she sleep body  
and rested. She (woman) slept and slept.
60. Hu damayi hu da mayi äbürübü dihi 'bii cina.  
she after she DEP come get.up.suddenly from sleep like.DEF  
Then suddenly, she awoke with a start.
61. Hu raa ngbo nabi änyï diyal do landaa kaga monoo  
she here only did get.up catching on big stick some  
she got up straight away and seized a rod which
62. ndee hi mbötü nabi ä'jë ne ara ne ro go gimaa.  
PAST in door did take it press it on neck little.child  
barred the door, and she took it and pressed it on the child's throat.
63. Hu raa nabi ranee, gimaa raa ngbo hibi cï ro ne,  
she here did press.CONT little.child here only did beat body her  
she keeps pressing, the child there keeps struggling,
64. gimaa na hibi cï ro ne. Hu gimaa na hu ngbo a'ji 'bene domu'du kpi,  
little.child it did beat body her she little.child DEF she only thing her resting quietly  
The child keeps struggling. The little girl, as for her, she keeps resting quietly,

65. gimaa üti ko nee. Gimaa da amohitu 'bo ne amile  
 little.child IND.push mouth her.NEG little.child DEP know PERF it SP  
 she doesn't say anything. When the child understand that
66. gimaa üci 'bo ro ne roo, gimaa üdi roo gimaa raa  
 little.child IND.beat PERF body her then little.child IND.be.cold then little.child here  
 the child doesn't struggle anymore, that the child's body is cold,
67. a'ji' 'bene nabi änyï kamabal andee a'ji 'bene do hi'bana.  
 thing her did get.up slowly go thing her on skin  
 she gets up quietly and goes to the skin.
68. Ka firi aman hu da roo, hu roo hi mülü.  
 and act this she DEP on.it she on.it in darkness  
 And that act she committed, she committed in the dark.
69. Ana hu da maa amayi änyï cina 'baana agbokomo fö'dü cina  
 this she DEP come get.up like.this of.this rekindle fire like.that  
 And then when she got up like that to rekindle the fire
70. hu ta gimaa döndihï do hi'bana 'ban.  
 she see little.child sit.down on skin there  
 she saw the child over there lying down on the skin.
71. Anika roo na toyi ro donondo ro.  
 that then DEF near on dawn  
 It was almost dawn.
72. Hu ngu'ngu hi ne hu ki ngba ba mino na ka gimbara bihi na kpïi,  
 she think in her she if put.on he tears DEF and little.remains place DEF still  
 She thinks that if she cries when it is still dark,
73. ka hu ngbo nabi äcü külü ne döndihï na mbara 'bii.  
 then she only did be.brave heart her sit.down with remains sleep  
 then she must have patience, and sits down without sleeping.
74. 'Bii ucu komo hu wa ro, i gihi'bala 'ban roo,  
 sleep IND.fill eye her NEG you little.orphan over there  
 Sleep doesn't catch her eyes, you little orphan over there,
75. 'bii ucu komo i wa ro.  
 sleep IND.fill eyes your NEG  
 sleep doesn't catch your eyes.
76. Bihi na da ami'dee cecece 'ba donondo, kumara unja ko ne ro.  
 place DEF DEP do.DIR dawn of head.morning woman IND.throw mouth her

When the first light of dawn appeared, the woman starts crying.

77. Ba bu'doo      raa    amayi'dee    ji hu, “Ka ji hu 'di    ya?”  
he husband.her here come.DIR to her be to her what INTER  
Her husband came to her, and asked her, “What is the matter?”
78. Naa, “Gimaa    uyu    ro.” “Gimaa    uyu    roo,    'di    di    tunu gimaa?”  
SP    little.child IND.die body    little.child IND.die body.its what DEP kill little.child  
“The child is dead.” (Husband,) “The child is dead? What killed the child?”
79. Naa, na    atu    a'ji    na    di    tunu    gimaa,  
SP    DEF carry thing DEF DEP kill    little.child  
(She) says she doesn't know what killed the child,
80. ni    lawu    ngbo ta    gimaa    ka mumbu.  
LOG wake.up only see little.child as corpse  
she woke up and just found the child dead.
81. Ba raa    roo, di'ba    Böngö 'da    pöwü    naa firi    ki bühi cinika  
he here then from.in Bongo there formerly SP problem if arrive like.that  
He was there, and said that in the past in Bongoland, when this kind of problem
82. 'baanika, bu'du 'bi'bëë,                    mälii'bëë    ye    raa    abe  
of.that man PERS.compound neighbor they here walk  
occurred, the head of the house and his neighbours would inspect the road
83. didokori    kungu abe                    dido bübü                    alingi kori    gbondo 'jii  
from.along path walk.along from rubbish.dump look.for tracks foot people  
and inspected the rubbish dump, looking for footprints of the person
84. na    dayi            'bë'bë.    Bu'du raa    alee    kori    bübü  
DEF DEP.come to.home man here search.it around rubbish.dump  
who had entered the hous. So the man inspected the rubbish dump,
85. wile bi di ta kori    gbondo 'jii.    Ye mälii'bëë                    gaa,  
never he DEP find footprint foot people they neighbor.compound all  
but didn't find any human footprints. All the neighbours,
- 85b. ye    lündü    gaa, na    ye    lëmi gaa    ye    raa    'dee do ngaha.  
they brother all with their sister all they here come on run  
all the brothers and sisters, they all rushed up.
86. Da ba naa ka ji ye,    ba ndere    nika ye da    'dee doo,  
DEP he SP be to them he walking that they DEP come on.it  
Then he told them who were walking around,

87. ye ayi ka nya ye alewu kori bihi.  
they come be as they look.for footprint place  
to come look for footprints.
88. “Kori gbondo 'jii monoo nawu dayi amolu 'bē'bē bina?”  
footprint foot people some there.is DEP.come enter to.compound here  
“Are there anyone’s footprints who would have entered the house?”
89. Ye lewu nee wala kori 'jii. Ye raa amayi'dee.  
they look.for it.NEG NEG footprint people they here come.DIR  
They did not see any human footprints. Then, they came back.
90. Ye raa ro tūdü ro hu ro, ro tūdü ro hu.  
they here on mourning on her on mourning on her  
They mourned for her fate, they mourned for her fate.
91. Lēmi ba raa nabi ānyī'dēē di 'da, maki biyaa naa gimaa uyu ro.  
sister his here did leave.DIR from there that.is news.its SP little.child IND.die body  
Then his sister came from over there, (since she heard) that the child was dead.
92. “Gimaa uyu roo, 'didi tunu gimaa?” Naa, “Atu a'ji na  
little.child IND.die body.her what kill little.child SP carry thing DEF  
“This child that died, what has killed the child?” (She answered), “I know this
93. di tunu gimaa, ni lawu ngbo ta gimaa ka mumbu.”  
DEP kill little.child LOG wake-up just find little.child as corpse  
has killed the child, I just woke up and found her dead.”
94. Ba raa roo, di'ba Bōngō 'da pōwū naa firi ki bühī cinika  
he here then from Bongoland there long.time SP matter if happen like.that  
In Bongo area from long ago, if something happens like this,
95. 'baanika, bu'du 'bi'bēē mālī'bēē ye raa abe didokori kungu  
of.that man PERS.home neighbours they here walk from.along road  
the man of the house and neighbours try to find along the side
96. abe dido bübü alingi kori gbondo 'jii na dayi 'bē'bē.  
walk on rubbish look.for footprint foot person DEF DEP.came to.home  
of the rubbish the footprints of the person coming into the house.
97. Bu'du raa alee kori bübü, wile bi di ta kori gbondo 'jii.  
man there search.it around rubbish never he DEP find footprint foot person  
The man looked around the rubbish but did not find any footprints.
98. Ye mālī'bēē gaa, ye lündü gaa,  
they neighbours all they brothers all

All the neighbours, brothers,

99. na ye lēmī gaa ye raa 'dee danga hu. Da ba naa ka ji ye,  
with they sisters all they there come beside her DEP he SP be to they  
and sisters came beside her. And he said to them,
100. ba ndere nika ye da 'dee doo yi ayi ka nya ye alewu kori bihi.  
he walk that they DEP come on.it they come be while they look around place  
that they come look around the place.
101. “Kori gbondo 'jii monoo nawu, dayi amolu 'bëë bina?”  
footprint foot person other exist DEP.come enter home here  
“Are there any footprints of someone entering the home?”
- 101b. Ye lewu ne, wala kori 'jii. Ye raa amayi'dee.  
they look it not footprint person they there come.DIR  
They tried to find some, but didn't find footprints of any person. Then they returned.
102. Ye raa ro tūdū ro hu ro, ro tūdū ro hu.  
they here do cry for her already do cry for her  
They cried and cried for her.
103. Lēmī ba raa nabi änyi'dëë di 'da, maki biyaa undee  
Sister his here did raise.come from there while news when  
His sister arose and came from there when she heard the news
104. ji hu ro naa roo, gimaa 'ba lündü hu uyu ro.  
to her there SP then little.child of brother her IND.die body  
that the child of her brother was dead.
105. Hu raa amayi acu ro hu, ro mino, hu mi hu da maa  
she here come fall on her for tears she cry she DEP  
Then she came and clasped her in her arms, and when she cried,
106. abe komo ne yaa, hu ta gihi'balaa, hu ta gihi'bala ngbo  
open eye her oh she see little.orphan.NEG she see little.orphan only  
she opened her eyes, and she didn't see the orphan,
107. a'ji 'bene döndihī kpängälä 'baki'da molo guloto.  
thing her sit.down far.away over.there underside granary  
but then saw her sitting alone over there under the granary.
108. Hu raa nabi änyi dibina, andee ändihī danga gihi'bala äwü gihi'bala  
she here did get.up then go sit.down side litte.orphan carry little.orphan  
Then she left the place, she went and sat down next to the little orphan, she put the little

109. ro mino ro hu, naa ka ji hu 'di hu da döndihī doturu ne?  
on tears on her SP be to her what she DEP sit.down alone her  
orphan on her knee, she wept over her, and she asked why she was sitting alone.
110. Naa ka ji hu lee ne, a'ji monoo njaa na döndihī ka'ngaci.  
SP be to her paternal.aunt her thing some NEG.completely it sit.down without.reason  
She told her aunt there was no reason in particular, she was just stiting down like that.
111. “Da ana nokotoo he da na gīlēmī i, hīti ro hu na ndee anunu?”  
DEP this yesterday you DEP with little.sister your health body her DEF PAST be.ill  
“Yesterday when you were with your little sister, was she ill?”
112. “A'ji monoo ro hu njaa. Yēyē raa di tunu hu.”  
Thing some on her NEG.completely my.mother here DEP kill her  
“She did not have anything. My mother killed her.”
113. “Hu tunu hu na 'di?” Naa, “Nokotoo hu naa ni du'buru mbaga ma.  
She kill her with what SP yesterday she SP LOG dream mother my  
“How did she kill her?” She (answered,) “Yesterday she said she dreamed about my
114. Ka mbaga ma di yuyu wala hu da ä'bi ä'jīmōnyü jaa na ye muu 'bene,  
and mother my DEP die.REDP NEG she DEP give food to.me with they children her  
mother. Since my mother's death, she never fed me together with her children,
115. ma ämōnyü ko ma doturu ma. A'ji na da ä'bē ne jaa,  
I eat mouth my on.loneliness my thing DEF DEP give it to.me  
I was always eating alone. The only thing I was given was
116. kaka 'joma'ba 'bonjo. Damayi na kada nika roo, naa ni du'buru mbaga ma,  
only seeds pumpkin after with day that then SP LOG dream mother my  
pumpkin seeds. One day she said that she had dreamed of my mother,
117. ndan na ro'bu ka ma a'du ko külü ne ro 'buu mbaga ma diro ne.  
today DEF want so.that I sleep mouth heart her for love mother my from her  
that she wanted me to sleep on her breast that day, in the name of the love my mother  
had for her.
118. Mi lewu hi mini firi nika 'bahu, mile ma nja kedeka  
I look.at inside water behaviour that her say I NEG also  
I looked for the motive behind her behaviour, I said that I couldn't
119. amba firi na hu da ro'bu ayi nee, ma alewu ne.  
refuse act DEF she DEP want do it.NEG I look.at it  
refuse what she wanted to do, I would see later.
120. Hu raa ngbo nabi ä'dögü ro ma, alo hi'bü ro ma naa,



- she here only did bathe body my anoint oil on I SP  
Then she gave me a bath, she anointed my body with oil, and said,
121. “Du'ba ko kùlù ma bina.” Ka nga pöwü ma a'du do hi'bana.  
Sleep.IMP mouth heart my here and long.ago formerly I sleep on skin  
“Come sleep here on my breast.” For a long time I was used to sleeping on a skin.
122. Da mi di 'du, damayi na do ja'da hindo ma raa nabi änyì ngbo  
then I DEP sleep afterwards with in middle night I here did get.up only  
Then, after I had spent a while lying down, in the middle of the night, I got up
123. a'ji ama kamabal nabi wo'dee gburu maa 'bahu ataa ko kùlù hu.  
thing my slowly did pull.DIR true child her put.her mouth heart her  
very slowly, I carried her own child and placed him on her breast.
124. Ka ma angbe ro ma domu'du. Ana hu di 'du'bii,  
then I turn.over body my resting this she DEP sleep.sleep  
Then I went to sleep. When she was sleeping
125. damayi na do ja'da hindo, hu raa äbürübü dihi 'bii  
After with in middle night she here suddenly from.in sleep  
in the middle of the night, she became awake with a start,
126. äwü ba kaga na dihogo mbötü ataa ro go gimaa, naa 'bene ma.  
carry he stick DEF from.back door put.it on neck little.child SP hers me  
grabbed the rod barring the door, and put it on the child's throat thinking she was me.
127. Hu raki ngbo nabi ambo gimaa, gimaa raa na bìdì.  
she in.this.way only did press little.child little.child here with INF.cold  
She kept pressing on the child until the child's body became cold.
128. Ka hu, ro ba a'jee maki hi mülü. Hu da mohitu 'bo ne amile  
and she on he thing.it be in darkness she DEP.know PERF it SP  
And she committed this act in the dark. When she realized that
129. gimaa üdì roo, hu raa ä'jë kaga hu raa ata nya ne.  
little.child IND.get.cold then she here take stick she here put let it  
the child was dead, she took the rod back and left it.
130. Ma raa a'je ma nabi änyì kamabal anda'ba  
I here just my did get.up slowly come.back  
Then, as for me, I got up slowly, went back
131. do ba gikpanga hi'bana na ama, ma raki nabi giro ma domu'du.  
on he little.piece skin DEF my I in.this.way did little.body my resting  
to my old piece of skin, and layed down to rest.

132. Ana hu da maa agbokomo fö'dü cina, hu di lewu hu ta ma döndihi.  
 this she DEP rekindle fire like.DEF she DEP look.at she see me sit.down  
 Then, when gathering the dying embers like that, she looks around and sees me lying down.
133. Hu raki ro mino, damayi na donondo roo, hu raa maa anja  
 she in.this.way on crying after with dawn then she here throw  
 Then she started weeping and when the dawn came, she
134. ko ne hi külülü. Bö'bü ma raa nabi amayi'dee, ka ji hu, 'Di ya?'  
 mouth her in cry father my here did come.DIR be to her what oh  
 began crying. My father there came and asked her, 'What has happened?'
135. Naa gilemi ma raa di yu. 'Di di tunu hu?'  
 SP little.sister my here DEP die what DEP kill her  
 She said that my little sister was dead. 'What killed her?'
136. Naa na ohitu nee, ni lewu ta hu ka mumbu." Ana nja hu kumara na  
 SP it know it.NEG LOG look.at find her as corpse this NEG she woman DEF  
 She says that she doesn't know what, that she just found her dead." Then her
137. änyï dibina waade, hu boko na 'bahu lëmi bu'du hu.  
 get.up then only she sister.in.law DEF her sister husband her  
 sister-in-law, her husband's sister, that woman left that place.
138. Hu raa nabi andee angba hi komo hu, angba hi komo hu.  
 she here did go hit in face her hit in face her  
 Then she went and hit her (mother's) face, she hit her face.
139. Ye bana 'dee di 'ban mängiri 'dugba ye ro, "Di ya?"  
 they this.one come from there fear seize them what oh  
 Those who were coming from over there, they felt fear and asked, "What's going on?"
140. Da naa ka ji ye, ye ndu'ju ka hu gihi'bala na 'di raa di tunu gimaa.  
 then SP be to them they ask to she little.orphan DEF what here DEP kill little.child  
 Then she tells them to ask the orphan what killed the child.
141. Mähimëë raa meyeka änyï didanga mumbu andee danga hu gihi'bala na.  
 relatives here also get.up from.side corpse go side her little.orphan DEF  
 As for the parents, they also left the corpse, and went beside the little orphan.
142. Hu raa nabi afi ba firi na hu di ku ne ji lee ne aku ne ji ye 'jii na.  
 she here did tell he story DEF she DEP tell it to aunt her tell it to they people DEF  
 Then she told in detail the story she related to her aunt, telling those people the story.

143. Ye lündü gaa bihi ro ye unya ro, ye mbaa gaa bihi ro ye  
 they brother all place body their IND.unhappy they mother all place body their  
 All the brothers, they were in a bad mood, all the mothers they were in a bad mood,
144. unya ro. “Koko külü kunya 'di cina, hu di yi ne andee  
 IND.unhappy kind heart bad what like.this she DEP make it go kill  
 thinking, “What kind of cruel heart is that? How could she go so far as to kill the
145. atunu fi gimaa. Man ka ndee gihi'bala aman hu di tunu ne,  
 kill as.far.as little.child this if PAST little.orphan this she DEP kill her  
 child? Even if it is a little orphan she killed,
146. hu andee angu'ngu firi kunya cinika 'baanika diji 'di?”  
 she go think plan bad like.that of.that because what  
 how could she think up such as plan?”
147. Ba bu'boo roo, hi külü ba raa nabi nya ro, naa ne nja kedeka  
 he husband.her inside heart his here did be.angry SP he NEG also  
 The husband there, was in a bad mood, but said he wouldn't kill
148. atunu hoo. Da cinika, gimaa na nja ämëhî ne nya hu döndîhëë.  
 kill she.NEG DEP like.that little.child it NEG bury it as she remaining.NEG  
 her too. The little child, he won't be buried as long as she remains in that place.
149. “Hu ndee'ba na ye himü gaa.” Ka ne, na ate na mo'jo muu 'bene.  
 she go.IMP with they relative all and him DEF remain with little children his  
 “Let her go back to her parents' home.” And he said that he would stay with his  
 children.
150. Na raki nabi kpakpa hu di binika roo, na bindee na hu 'bë'bë ye.  
 one in.this.way did chase her from there DEF go with her to.home them  
 So, she was driven away from that place, and was brought back to her parents.
151. Bu'du raki nabi te nya hi lu'ba  
 man in.this.way did stay leave in abandoned.place  
 That is why the man stayed with his children
152. binika na mo'jo muu 'bene doturu ne.  
 there with little children his alone his  
 in that abandoned place, alone.

***Nyihî Ye na Magure; Kparkpar matiyoo ma! (Nyihî)***

Moon PL with Magure listen story my  
 The Boy Moon and His Sister Magure

Author: Mägër 'ba Madanga (Sister in-law of Daniel Rabbi)  
Initially collected by Pierre Nougayrol (Told as a true story)

1. Naa nga ba bu'du monoo bi 'jë kumara 'bene  
SP formerly he man some he marry woman his  
Long ago, a man married a woman
2. ka ye a'ju na hu mo'jo muu ngori gibu'du kötü ka gingaja kötü.  
and they give.birth with she little children two little.man one and little.girl one  
and they gave birth to two children, a boy and a girl.
3. Ye raa döndihî roo, hu raa maa ayu ro.  
they here living then she here die  
They lived together for a long time and then she died.
4. Hu da maa ayu roo, ba raa maa ä'jë kumara monoo amayi no hu.  
she DEP die then he here marry woman some come with her  
After her death, he took another wife and brought her to his place.
5. Ye raa döndihî no hu kumara na roo, ye raa maa a'ju mo'jo muu ro.  
they here living with she woman DEF they here give.birth little children  
He lived with that woman for a long time, and they gave birth to children.
6. Hu kumara na hu nja ami ye mo'jo muu na 'ba ba bu'du na ka jekee.  
she woman DEF she NEG do they little children DEF of he man DEF as good  
That woman, she treated her husband's children badly.
7. Na ami ä'jimönyü, na ämönyü ä'jimönyü na ä'bi mbaraa  
DEF do food DEF eat food DEF give remains.its  
Some food is cooked and eaten, then they give the left-overs
8. ji ye mo'jo muu na. Kaa ata ä'jimönyü ji ba bu'du na,  
to they little children DEF whenever put food to he man DEF  
to the children. Whenever the father brings some food,
9. bi ki ngürü muu 'bene, hu kumara na hu mile mo'jo muu yi mönyü 'bo  
he if call children his she woman DEF she say little children they eat PERF  
if he calls his children, the woman says the children have already
10. ko ye ro. Ye nja mayi danga ä'jimönyöö, mo'jo muu yi mönyü ko  
mouth their they NEG come side food.NEG little children they eat mouth  
eaten. They should not come near the food, since they have already eaten.
12. ye ro. Naa yi mönyü ko ye ro. Yi mönyü ndee ko ye ro.  
their SP they eat mouth their they eat PAST mouth their  
She says they have already eaten. They ate already.

13. Ka'da mo'jo muu naka 'buu. Diji 'di ya, hu di nja ro'bu firi  
that.is.why little children be.as hunger because what oh she DEP NEG want words  
That is why the children are hungry. Why is that? She doesn't love
14. 'beye mo'jo muu naa. Ye raa döndihĩ ro, ye raa döndihĩ ro.  
their little children DEF.NEG they here living they here living  
these children. They remain like that, they remain like that.
15. Hu kumara na hu raa angu'ngu firi ro ye mo'jo muu na ro.  
she woman DEF she here think plan on they little children DEF  
The woman began making a plan against the children.
16. Naa, "Ye mo'jo muu na mi ki mi ye kanee,  
SP they little children DEF I if do them like.that.NEG  
She said (to herself), "These children, if I don't treat them like that,
17. kungu ji ma ma da maa ake hi ye na ba bu'du na unja jaa.  
path for me I DEP separate inside them with he man DEF not.be for.me  
there is no way for me to turn them away from that man.
18. Ma maa angu'ngu firi ro ye mo'jo muu na." Kumara nabi ndee  
I think behavior on they little children DEF woman did go  
I will make a plan against the children." Then, the woman went and sewed two
19. ärü kuta ngori ä'bëë hi ji ye naa ye ndee'ba atu'dee mini nini.  
sew filter two give.it in for them SP they go.IMP carry.DIR water with.it  
beer filters, she gave them to them (children) telling them to go fetch water them.
20. Ye raa andee 'ba ku'da, ye di ndee 'ba ku'da, ku'da na giyee  
they here go to water.place they DEP go to water.place water.place DEF some  
Then, they went to the water hole, when they went to the water hole, the water hole is a
21. ka ndere diro 'bëë. Yi ndee 'da, ye ka ange mini ye ka amolu'dee  
as trip from village they go there they when draw water they when go.DIR  
bit far from the village. They went there, and when they drew the water out,
22. 'bugba mini na äkü dihi kuta. Ye kaa ami ne, mini na äkü dihi kuta.  
outside water it finish from filter they whenever do it water DEF finish from filter  
the water flew out through the filters. Whenever they did this, the water flew out  
through the filters.
23. Dihi ndondo ye mo'jo muu nika ro ba firi nika gboro taga.  
from morning they little children that on he act that until.on evening  
From morning until evening, they did this work (of trying to hold water in the filter).

24. Ba gibu'doo külü ba ücücü.  
he little.man.his heart he IND.be.brave.REDP  
The young boy was brave.
25. Naa, “A lëmi ma, a'ji monoo je da ami ne na njaa ro.  
SP oh sister my thing other we DEP do it DEF not.completely  
He said, “Oh my sister, there is nothing to do.
26. Ji ndi je 'ba, kaa ndee äci je wile atunu je, ndi je 'ba ngbo.”  
we go we IMP if go beat us or kill us go we to only  
Let us leave, even if we are beaten or killed, let us just leave.”
27. Ye raa amayi 'bë'bë, anika na na taga ro.  
they there come at.home that DEF with evening  
They came back home as it was getting dark.
28. Ye da mayi 'bë'bë roo, 'bëë naka kpongo 'jii monoo njaa ro.  
they DEP come at.home compound it.as empty people some not.completely  
when they arrive home, the house was empty, there was no one there.
29. Ye goki ro ye roo, ye mbi dihi 'bëë ro.  
they gather body them they leave from compound  
they came together and then left.
30. Ba gimaa na raa maa aku ne ji lëmi ne naa,  
he little.child DEF here tell that to sister his SP  
The younger child (boy) said to his sister,
31. “A lëmi ma, je nja ändihi binaa ro, je ngbo do ndere hi ngira ngbo.  
oh sister my we NEG remain here.NEG we only on walking in bush only  
“Oh my sister, we can't stay here any longer, we are just going to walk out into the
32. Je andee bina ngbo Luma da ami ne kaka ji je roo.”  
we go here only God DEP do it but for us then  
bush. We will go as far as the place God keeps for us.”
33. Diji ba gibu'doo gikomo ba raa di lëti 'du.  
because he little.man.its little.eye his here DEP be.perceptive FOC  
For the boy, this mind was more perceptive.
34. Ka hu gingajaa gikomo hu na ndee kpil giyee.  
and she little.girl.its little.eye her it PAST still some  
And the little girl, her mind was still a bit weak.
35. Ye raa nabi mbi na ndere na ndere na ndere, hi bihi naka hindo ro,  
they here did leave with walk with walk with walk in place be.as night

They left, they walked and walked and walked. When it became night,

36. muu raa a'du raki hi ngira.  
children here sleep in.this.way in bush  
the children slept without anything (such as mat) in the bush.
37. Ye da maa a'du roo gibu'du raa na ndondo ale kori bihi.  
they DEP sleep little.man here with morning search around place  
When they had slept, the boy made a survey of their surroundings in the morning.
38. Ba raa nabi ta gikpara monoo danga ye toyi kaba na.  
he here did find little.pool some next.to them near like DEF  
He discovered a small pool nearby like that.
39. Ba raa maa akehee ji lëmi ne naa ka ji hu, “A lëmi ma,  
he here report.it to sister his SP be to her oh sister my  
Then he reported to hi sister and told her, “Oh my sister
40. nandanika dibina ro yaa, je nja änyi wa ro.  
now then place we NEG leave NEG  
from now on, we won't move from this spot.
41. Diji mini na raa danga ba a'ji na, je ändihī bina.”  
because water DEF here next he thing DEF we live here  
Since there is water nearby, we will stay here.”
42. Ye döndihī ro, ba raa nabi äbü gia'ji monoo kaba gikütü.  
they living he here did build little.thing some like little.shelter  
They settled there and he built something like a bush shelter.
43. Hu lëmi ba hu döndihī haa, u ba raa ä'jä mbili gurufa, atugu ne  
she sister his she living in.it and he here take ears tree strike it  
His sister stayed inside, and he took some leaves of the Gurufa tree. He beat
44. tugu ne tugu ne nya ba atinge'dee mini ne ne atu taa danga hu.  
strike it strike it as he scoopDIR water with it carry put.it next her  
and beat and beat it, he got water with them, and carried it and put it down next to her.
45. Ba andee, ba a'do'du'dee mo'jo käläkiti di 'da,  
he go he talk.much.DIR little tree from there  
He went and collect fruits of the Kalkit tree, he came back with them
46. ba ä'bëë ji hu nya hu ämönyöö nya hu aye ba mini aman.  
he give.it to her and she eat.it as she drink he water this  
and gave them to her, and she ate them and drank the water.

47. Ye raa ami bimu'du muta binika. Ye da maa ami bimu'du muta roo naa  
 they here do INF.sleep three there they DEP do INF.sleep three SP  
 They spent three days in that place. They spent three days and then it is said that
48. höli raa maa ami'dee roo, ata hu gimaa aman. Höli raa amolu  
 bird here make.DIR then find she little.child this bird here go.into  
 a bird came and met the young girl. Then the bird followed her
49. kori hu. Ba mini na ndee danga hu, ka hu höli na aye nja ne,  
 footprint her he water DEF PAST next her then she bird DEF drink did it  
 inside. The water which was by her side, the bird drank it,
50. käläkiti na ndee danga hu, hu ämönyü nja ne. Ka höli ambi.  
 tree DEF PAST next her she eat did it then bird leave  
 the fruits of the Kalakiti tree next to her, it ate it. Then the bird left.
51. Ba gimaa na ba ka ambi do mamba, kori ba nja makpaa.  
 he little.child DEF he when leave on search tracks his NEG long.NEG  
 The boy, when he went hunting, he didn't linger on the way.
52. Diji ba ohitu ne amile lëmi ne na ngatikan.  
 because he know it SP sister his DEF few  
 For he knew that his sister is still little.
53. Ba ka mayi föwü mbiloo roo, a'ji monoo danga hu njaa ro.  
 he when come formerly long.time then thing some next her not.completely  
 When he came back later, there was nothing left close to her.
54. “A lëmi ma a'ji na ndee danga i, na 'baa ro?” Naa, “Mi mönyü ne ro.”  
 oh sister my thing DEF PAST next you DEF of.it SP I eat it  
 “Oh my sister, the things which were by your side, where are they?” “I ate them.”
55. “İ mönyü ne taa? Ndere na mi di ndee kede kori ma akpaa.  
 you eat it when walking DEF I DEP go also tracks my be.long.NEG  
 “When did you eat them? The walk I had didn't last very long.
56. İ mönyü ne taa?” Naa, “Mi mönyü 'bo ne ro.”  
 you eat it when SP I eat PERF it  
 When did you eat them?” “I already ate them.”
- 56b. Bi di ngu'ngu hi donee naa kaka na da ajo jungba 'boor.  
 he DEP think in head.his SP only it DEP set trap inside  
 Then he thought that he must set a trap inside (the house).
57. Ba raa nabi ajo jungba, ba raa ä'dö'dü a'ji nika didanga hu kpaw,  
 he here did set trap he here collect thing that from.next her all



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

58. ba raa nabi mbi. Bi di ndee 'da, kori ba liyee.  
he here did leave he DEP go there tracks his last.NEG  
and goes away. When he goes over there, he doesn't linger.
59. Höli ayi ro, ämönyü ba alji na aye ba mini na.  
bird come eat he thing DEF drink he water DEF  
The bird came back, and he ate and drank the water.
60. Ana höli da ro'bu agbu'ju kaba na yaa, jungba raa nabi tugba gbondo höli.  
and bird DEP want go.back like DEF oh trap here did catch leg bird  
But when the bird wanted to leave, the trap caught its leg.
61. Ba raa amayi'dee naa, "Ï, i raa da ämönyü ba alji na  
he here come.DIR SP you you here DEP eat he thing DEF  
The boy came back and said, "You, it is you who have eaten the things
62. diji hu lëmi na ma bina? Ma kaa andee föwü mbiloo roo,  
from she sister DEF my here I whenever go formerly long.time  
of my sister in this place? Whenever I go away for a while
63. i mönyü 'bo ne diji hu ro. Da i kaa ataa ndan."  
you eat PERF it from her DEP you FUT see.it today  
you eat them up. But you are going to see what is happening to you today."
64. Da naa, "Aa, i nja tunu maa. Tugba ma 'ba, ma ayo bihi ji he."  
then SP no you NEG kill me.NEG catch me IMP I show place to you  
The (bird) said, "No don't kill me! Take me prisoner, and I will show you a nice place."
65. Ba gimaa na ngur bi tunu höli wa ro. Ba raa atugba höli.  
he little.child DEF really he kill bird not he here catch bird  
The boy, he actually didn't kill the bird. He held it prisoner.
66. Höli naa ka ye dibina roo na 'bono, ye hi kori ne.  
bird SP to them then this ahead they in footprint his  
The bird told them that, from now on, he will be ahead and they will follow him.
67. Ye raa na ndere, ye raa na ndere, ye raa na ndere,  
they here with walk they here with walk they here with walk  
They walk and walk and walk,
68. da mayi hi külü ngira, 'bëë monoo nawu di bü nya ne doja'da bihi ngbo  
DEP come in middle bush house some there.is DEP build leave it middle place only  
and when they reached the middle of the bush, there was a house which was built and

69. kötü 'da. Ba höli na naa ka ba, “İ, na lëmi İ ndihİ he 'ba bina.  
one there he bird DEF SP to him you with sister your settle you IMP here  
and abandoned, a single house. The bird said to him, “You and your sister, stay there.
70. Ä'jimönyü 'behe a'ji 'behe na kpaw he taa bina.”  
food your thing your DEF all you find.it here  
Your food and everything you need, you will find it here.”
71. Ye mo'jo muu na ye döndihİ roo, hi ba bihi nika ro.  
they little children DEF they settling then in he place that  
The children settled in, in that place.
72. Damayi roo ye monoo kedeka yi le'dee, ye ka ata ye,  
after then they some also they inspect.DIR they when see them  
Then, other people passed by while looking around. When they saw them, they said,
73. “İ bana, İ mayi'dee İ aga kütü 'bägäyëë kedeka İ ngbo döndihİ.  
you this.one you come.DIR you cut shelter your.own also you only settling  
“You there, come and build your own shelter to settle down in.
74. İ bana, İ mayi İ aga kütü 'bägäyëë, İ döndihİ.”  
you this.one you come you cut shelter your.own you settling.  
You there, come and build your own shelter to settle down in.”
75. Ye mi ne roo, aka göny roo ala ro.  
they do it then then new.site then grow  
They do so and then the new site grows.
76. Ye raa maa agbo do ye, angu'ngu hi do ye .  
they here gather head their think in head their  
Then they gathered and started thinking.
77. Ye naa nandana ba gimaa na, ba raa ndee kötü bina ye na lëmi ne.  
they SP now he little.child DEF he here PAST one here them with sister his  
They said, “At this time, the boy has stayed here on his own with his sister.
78. Ka ayi je 'dee roo, ka je ami 'bëë roo kori ye ro.  
and come we come then then we do compound then around their  
Then we came and made our compounds after theirs.
79. Je ro'bu angu'ngu firi amile ba gimaa na  
we want think thought SP he little.child DEF  
We want to think about making the boy
80. je ami ba ka nyere hi ba bihi na.  
we do him as chief in he place DEF

into the chief of this place.

81. Ye raa nabi alewu ba gimaa na ka nyere hi ba bihi aman ro.  
they here did choose he little.child DEF as chief in he place this  
Then they chose the boy as the chief of that place.
82. Ye döndihi ro, ba roo, ba ka nyere ro, bihi ba iri ro,  
they living him then he as chief place his rich  
They remained like that. He was the chief, his land was rich,
83. lëmi ba na alala ro. Ye döndihi ro.  
sister his DEF grow.REDP they living  
and his sister grew up. They remained like that.
84. Ye 'jii na ye da akuru do ba kede kuru yewu ro.  
they people DEF they DEP guard on him also guard there.are  
There were also people who were guards to protect him.
85. Ye bana ye da ami nyälä ji ba yewu ro. Diji ba ka nyere 'ba 'bëë ro.  
they this.one they DEF do wealth for him there.are because he as chief of land  
There were those who made wealth for him. For he was the chief of the area.
86. Ba bu'du na ndee ka bö'bü ye, ye dolo na hu kumara na  
he man DEF PAST as father their they DEP.flee with she woman DEF  
The man who was their father, who had fled with his wife
87. na mo'jo muu, anya ye mo'jo muu na.  
with little children leave they littlef children DEF  
and children, had absandoned these children.
88. Hu banika 'da kedeka roo, hu kpekoo diji ba ro.  
she one.among.others there also she leave from him  
That woman also had parted from him.
89. Hu ga ba ro. Komo ba ngü'dü ro. A'ji monoo ji ba njaa ro.  
she chase him eye his become.blind thing some for him not.completely  
He had gone blind. He no longer possessed anything.
90. Firi monoo ba da angu'ngoo njaa roo, ba kaka angu'ngu ndu'ba.  
purpose some he DEP think.it not.comepletely then he but think begging  
He had nothing to think about or do, except begging.
91. Ba ro ndu'ba ro. Ba dole roo, na ndu'ba ro.  
he on begging he roaming then with begging  
He just begged. He wandered around begging.

92. Na ndu'ba, na ndu'ba, na ndu'ba na ndu'ba.  
with begging with begging with begging with begging  
(He was) begging and begging and begging and begging.
93. Da maa mayi, bihi na ba da maa ämbühĩ roo,  
DEP come place DEF he DEP arrive then  
One day, the place where he came to,
94. ba bihi na 'ba ba gimaa na ba.  
he place DEF of he little.child DEF his  
that was the place of his son.
95. Ba 'jii na ba da akuru do 'jii na ba dotoro ko mbötü 'bugba.  
he person DEF he DEP guard head people DEF he standing mouth door outside  
The man who guarded that person, he stood at the entrance.
96. Ba raa maa amayi'dee roo ba ro ndu'ba ro.  
he here come.DIR then he on begging  
The old man came and began begging.
97. Ba da amayi ro ndu'ba roo, ba aku ngoyo,  
he DEP come on begging he sing song  
When begging, he sang a song,
98. “Kumara nja ämërë Lumaa, kumara nja ämërë Lumaa.  
women NEG fear God.NEG women NEG fear God.NEG  
“Women don’t fear God, women don’t fear God.
99. Molo nya muu ama, ... a Nyihi maa ma,  
flee leave children my oh Nyihi child my  
I ran away and abandoned my children, Oh Nyihi my child!
100. Magure maa ma .... Do'bugba uta ma roo.  
Magure child my world IND.find me then  
Magure my child! All the misfortunes of life have fallen on me!”
101. Ba 'jii na ba da akuru do ba 'jii na, ba raa bi di wu ro ba 'jii na,  
he person DEF he DEP guard on he person DEF he here he DEP hear name he person DEF  
The man who guards the man, then he hears the name of the man
102. ba akuru do ba. “Hu lëmi na ba ro hu na cinika,  
he guard on him she sister DEF his name her DEF like.that  
he guards. “His sister’s name is like that one.
103. ka gile kanikii ma andee toko ängürü'dee ba nyere na.  
and like be.like.that I go also call.DIR he chief DEF

Because of this, I am going to call the chief to come.”

104. Ba da maa andee 'da roo, naa, “A türü ayi'dee'ba, a nyere ayi'dee'ba.  
he DEP go there then SP oh governor come.DIR.IMP oh chief come.DIR.IMP  
When he arrived there, he said, “Oh governor, come come! Oh chief, come come!”
105. Ba 'jii monoo ba ro ngoyo bina, ayi ka awu ngoyo na ba ba da akoo!”  
he person some he on song here come be hear song DEF his he DEP sing.it  
Someone is singing a song over there, please come and hear the song his is singing!”
106. Ba 'jii na raa nabi mayi'dee naa, “A baba,” naa “ngoyo na ji i bina ka jekee,  
he person DEF here did come.DIR SP oh elder SP song DEF for you here as good  
The man came and said, “Oh elder, your song, the song you are singing is good.
107. I da aku ne. I ku ka ne ji ma ka ma wu ne.”  
you DEP sing it you sing as it for me in.order.to I hear it  
Sing it for me, please, so I can listen.”
108. Ba raa maa anja ko ne doo ro. Ba 'jii na roo,  
he here throw mouth his on.it he person DEF  
Then the man sang. This man
109. ba raa alewu hi komo ba 'jii na, ba ohitu ne roo naka bö'bü ne.  
he here look.at in face he person DEF he know it then be.as father his  
he looked at the mans face and recognized him as his father.
110. Aa raa anya ba, ba raa agbu'ju 'da,  
he here leave him he here go.back over.there  
Then he left him and went back over there,
111. ba raa andee akehee ji gilemi ne, “A lemi ma, ba 'jii monoo  
he here go report.it to little.sister his oh sister my he person some  
he went and told his sister, “Oh my sister, there is someone
112. ba 'bugba bina ba da mayi'dee nya ba ro ngoyo.  
he outside here he DEP come.DIR and he on song  
outside who came and is singing a song.
113. Da ma ro'bu aku ne ji i amile ba 'jii na ana bö'bü je.  
and I want tell it to you SP he person DEF this father our  
And I want to tell you that this person is our father.
114. U i kindee 'bugba 'da i nja mi minoo, i nja mi firi monoo.  
and you if go outside there you NEG cry tears.NEG you NEG do act some  
If you go outside there, don't cry. Just do nothing.

115. Ma ro'bu ngbo i, ka i awu ba ngoyo na ba da mayi nini  
I want only you in.order.to you hear he song DEF he DEP come with.it  
I just want you to hear the song with which he has come, and then
116. ka i agbu'ju.” Ye raa änyidëë ye na hu lëmi ne, ye raa amayi'dee.  
and you return they here get.up.DIR they with she sister his they here come.DIR  
you come back.” Then he went with his sister and they arrive there.
117. Ye da maa amayi'dee roo, naa, “A bö'bü ma i ku jo ba ngoyo na 'bii,  
they DEP come.DIR then SP oh father my you sing just he song DEF your  
When they arrived there, he says, “Oh my father, just sing your song,
118. ba ngoyo na 'bii ünyi nja firee, ku ka ne ji je ka je wu ne.”  
he song DEF your good NEG word.NEG sing be it for us in.order we hear it  
it is such a beautiful song, please sing it for us so that we may hear it.”
119. Dibinika roo, hu gimaa na hu ro 'bu ami mino, ba naa, “Ndee'ba 'boor!”  
Then she little.child DEF she on will cry tears he SP go.IMP inside  
From then on, the girl felt like crying, he told her, “Go inside!”
120. Hu raa nabi agbu'ju 'boor. Da ba raa maa aku ne ji ba 'jii na ba da  
she here did go.back inside DEP he here tell it to he person DEF he DEP  
So, she went back inside. Then he spoke to the man who
121. akuru do ne. Naa, “Ba 'jii na, nja nya ba änyi dibinaa!  
guard on him SP he person DEF NEG let he get.up then.NEG  
guarded him. He said, “That man, don't let him move from this place!
122. Ta nya ba 'ba molo guloto binika. U je alewu firi diro ba ndum.  
put leave him IMP under granary there and we choose opinion from him tomorrow  
Let him be put and left under the granary over there, and we will decide his case  
tomorrow.”
123. Da maa amayi roo, na donondo roo, ba raa ä'dü ji ne hi kibî ro.  
DEP come then with dawn he here throw hand his in drum  
Then at dawn, he beat the drum.
124. Da di'ba Böngö roo, ki 'du ji 'jii hi kibî nya i ka nyere,  
DEP from Bongo then if remain hand people in drum as you as chief  
In Bongoland, if someone beats the drum and if it is the chief,
125. ye 'jii bana roo ye amolo'dee amayi 'bë'bë nyere ro.  
they people this.one then they flee.DIR come to.home chief  
then all the people rush up to the chief's compound.
126. “Di di ta nyere!” Ba raa aku ne ji ye roo naa

- what DEP find chief he here tell it to them then SP  
 “What is going on with the chief?!” He told them that all
127. ka ji ye, ndan ye gbo'dee'ba do ye kpawga ji ne 'bëë bina.  
 be to them today they gather.DIR.IMP head their all for him home here  
 of them should meet and gather with him today in his compound.
128. Firi nawu na da ro'bu aku ne ji ye. Ye raa 'dee agbo'dee do ye ro.  
 problem there.is it DEP want tell it to them they here come gather.DIR on them  
 There is a problem he wants to tell them about. Then, they came and gathered.
129. Na raa andee amayi'dee na ba lo'ngu 'jii na roo, ata ba hi ja'da ro.  
 one here go come.DIR with he old people DEF put him in middle  
 The old man was brought, he was placed in the middle of the people.
130. Ba gimaa na ba raa maa aku ne naa,  
 he little.child DEF he here tell it SP  
 The boy that was there said,
131. “Ba 'jii na ngoyo na ji ba bina ba da akoo.  
 He person DEF song DEF to him here he DEP sing.it  
 “This person has a song he is used to singing.
132. U ba ngoyo nika bi ku'ba ne ka he awu ne.  
 and he song that he sing.IMP it in.order.to you hear it  
 And this song, let him sing it so that you can hear it.
133. A he mooje, mi ngürü'dëë he yaa, ro firi 'di? Ba 'jii na ba ka bö'bü ma.  
 oh you people I call.come you oh on purpose what he person DEF he as father my  
 Oh people, I called you here for what purpose? That man is my father.
134. Ba ngoyo nika ba da aku ne nandanika ro nika haa ma ka hu lëmi na ma.  
 he song that he DEP sing it now name that in.it me and she sister DEF my  
 That song he is singing now, the names are mine and my sister’s.
135. Ro firi ndee bi di yi ne ro je nakadan.” Da, ka ba raa anduju ba, ba naa,  
 on problem PAST he DEP make it on us long.ago DEP then he here ask he he SP  
 It is about the trouble he made for us, a long time ago.” Then he asked him,
136. “A baba, hu kumara na 'bii ndee na ye mo'jo muu na, ye 'baa?”  
 oh elder she woman DEF your PAST with they little children DEF they where  
 “Oh elder, the woman who was with you and her children, where is she?”
137. Naa, “Ye ga ma ro, bina no ye roo na ndan ma ohitu nee.”  
 SP they chase me here with their then with today I know it.NEG  
 He answered, “They chased me away. Where they are now, I don’t know.”

138. Ba da ro'bu änyĩ'dëë di 'da, naa na ro mino, amayi atugba ba gimaa na.  
 he DEP want get.up.DIR from there SP DEF on tears come catch he little.child DEF  
 As he was getting up and coming from there, he said with tears that he wanted to come  
 and embrace his son.
139. Naa ba nja tugba nee, bi ndihi'bä bihi.  
 SP he NEG catch him.NEG he remain.IMP place  
 He (chief) said that he won't embrace him, that he should stay where he is.
140. Ka ye 'jii na 'bene, a'ji monoo ji ne na da amee na ba 'jii na, na njaa.  
 to they people DEF his thing some to him it DEP do.it with he people DEF it not.comp  
 (He says) to his people that there is nothing to do with that person,
141. Da na äbü 'bëë ji ba ata ba haa nya ba döndihĩ haa danga ye  
 and it build house for him put him in.it as he living in.it next them  
 He would build a house for him and put him inside to live next to them
142. toyi no ye binika. Ka firi na dido 'bugba na dile naa  
 near with them there and problem DEF from.on life DEF DEP.say SP  
 near them. And the question which concerns everyday life, it is said that
143. nja aku nja nee na raki!  
 NEG tell did it.NEG DEF in.this.way  
 it is impossible to deal with completely!

***A'ji kpawu na komo ba ka jekkee! (Jekkee)***

thing all it eye he be good  
 Everthing in His Eye is Good

Author: Daniel 'ba Rabbi

Initially collected by Pierre Nougayrol (A parable)

1. Nga pöwü 'ba Bongo, ba gibu'du monoo bi ndee  
 long.ago formerly in Bongoland he little.man some he go  
 Long ago in Bongoland, a young man went and
2. bi'ba binya 'ba bidi ka ye mönyü ko ye 'da.  
 INF.drive goat to pasture in.order.to they eat mouth they there  
 drove his goats to the pasture so that they could graze.
3. Ka 'ba bidi 'da mü'di nawu ka landaa mü'di  
 and in pasture there shade.tree there.it be big shade.tree  
 And in that pasture, there was a shade tree, a big shade tree



4. nya moloo liki diji dili njii na didoo.  
as bottom.its cool because shade foliage DEF from.on.it  
which brought coolness down from its top because of its foliage.
5. Ba gibu'du na raa na ndere gbo molo 'ba mü'di na, ka ba agi ro  
he little.man DEF here with walk as.far.as bottom of tree DEF then he turn body  
The young man walked up to the bottom of the tree, he turned himself and
6. ne döndihĩ ro ngoyo 'bene dihi köli nya binyee hibi mönyü ko  
his sitting on song his from whistling as goat.PL did eat mouth  
sat down, whistled a song, let the goats graze
7. ye hi bidĩ nabi gele dongara nduma na ka jekee, naa na ka makunyaa.  
they in pasture did choose among grass DEF with good SP DEF be bad.its  
in the pasture and separated the good grass from the bad.
8. Ka 'da, ngoyo na ba gibu'du na ba da hibi aku ne ünyĩ ko hu  
and there song DEF he little.man DEF he DEP did sing it good mouth her  
Then from the tree under which he was sitting singing his song,
9. ngaja hege monoo dihi ba mü'di na ba da döndihĩ moloo ro ngoyo na 'bene.  
girl spirit some from he tree DEF he DEP sitting bottom.its on song DEF his  
a young she-spirit became charmed by the song of the one sitting under the tree.
10. Hu ngaja hege na hu di wu ngoyo na  
she girl spirit DEF she DEP hear song DEF  
When the she-spirit hears the song,
11. ka hu 'dee na ndere gbodo ba gibu'du na.  
then she come with walking as.far.as he little.man DEF  
she comes walking up to the boy.
12. Hu raa nabi äwü ko ne naa ka ba gibu'du na, "İ nja a'jē ma wa?"  
she here did carry mouth her SP to he little.man DEF you NEG marry me not  
Then she asks this young man, "Wouldn't you marry me?"
13. Ka hiko ba gibu'du na ho ro bira diro hu gingaja na.  
then mouth he little.man DEF wide.open at beauty from she little.girl DEF  
Then the young man stood gaping in admiration at the beauty of the girl.
14. Da ba naa ka ji hu, "Oo, ma ä'jē i, da i nya'ba ma a'dee ye binya na  
DEP he SP be to her yes I marry you but you let.IMP I accompany they goat DEF  
So, he told her, "Yes, I will marry you, but first let me drive the goats back
15. 'bē'bē ku'du ji ye 'biyagaa gbana biku ne ji ye hĩmü mee."  
at.home first to they PERS.all with INF.tell it to they parent my?

home to their owners and tell my parents about this.”

16. Da hu naa ka ji ba, “Ye binya nika kpawga ma aku ne ji ye  
DEP she SP be to him they goat that all I tell that to them  
Then she said to him, “All these goats, I will tell them
17. ka ye andee ji ye 'biyagaa doturu ye.  
in.order.to they go to they PERS.all alone their  
to go back to their owners by themselves.
18. Ka i ma amayi na mbaaganja ji i, ka i andee nini ji ye 'bë'bë  
and you I come with car for you then you go with.it to they at.home  
And you, I will bring you a car, and you will go to them at home
19. ka jeki mbaaganja na bira roo kädër gbana jeki lawu  
be good car with beauty on.it much with good clothes  
with a beautiful car and wearing nice clothes,
20. ro i dibina ka i andee nini ro i ji ye himüyëë.  
on you then in.order.to you go with.it on you to they parent.PL  
in order to visit your parents with these things.
21. Ka i nja dihi 'da ka kori kakpaa.  
and you NEG from.in there be around long.NEG  
But you won't stay there for very long!”
22. Da hu naa ka ji ba bi mu'ba komo ne. Ba raa nabi amu komo ne.  
then she SP be to him he close.IMP eye his he here did close eye his  
Then she tells him to close his eyes. Then he closes his eyes.
23. Hu raa yemeka aku ne ji ba naa, bi lewu'ba ro ne.  
she here again tell it to him SP he look.at.IMP body his  
Then she told him to look at himself.
24. Ba da maa alewu ro ne, bi ta ro ne na lawu kanda ka nja bira roo,  
he DEP look.at body his he see body his with clothes new and how beauty body.his  
When he looked at himself, he saw his body with new clothes that were beautiful
25. nya ne ka makonyee gbana mbaaganja dotoro danga ba  
let it be white.its with car standing side his  
and white, and next to him there was a car
26. nya roo alilili nya ne ka makonyee kedeka.  
as then shine let it be white.its also  
that sparkled and was also white.

27. Ba gibu'du na raa ämëci hi ba mbaaganja na nabi ambi nini 'bë'bë ye.  
he little.man DEF here get.on inside he car DEF did leave with.it to.home their  
The young man got in the car and drove to his parents' house.
28. Kori ba ämbühi 'bë'bë, ba raa amebe danga 'bëë 'ba nyere.  
before he arrive at.home he here go.through next.to home of chief  
Before arriving home, he passed through the compound of a chief.
29. Kumara 'ba nyere raa nabi ta ba jeki mbaaganja na do ngaha  
woman of chief here did see he good car DEF on running  
The chief's wife saw the beautiful car going along
30. do kungu, hu raa kirehi nabi 'doro ba ka hu amayi ji ba.  
on road she here quickly did stop him then she come to him  
the road, she stopped him and came to him.
31. Naa ka ji ba gibu'du na, "Ï nja ä'jë ma ka kumara ji ï wa  
SP be to he little.man DEF you NEG marry me with woman to you not  
She said to the young man, "Won't you take me as your wife
32. ka ï mayi ka nyere 'ba 'bëë naa?"  
in.order.to you become as chief of village DEF.NEG  
so that you will become the chief of the village?"
33. Ka 'da hu kumara na hu ka ngüli, bu'do hu uyuyu.  
and there she woman DEF she with widowhood husband her IND.die.REDP  
The woman was a widow, her husband was dead.
34. Ba gibu'du na ba da maa alehe 'bëë na hu kumara na hu da haa,  
he little.man DEF he DEP look.at house DEF she woman DEF she DEP inside.its  
The young man gazed at the house where the woman lived,
35. ba naa ka ji hu, "Oo, ma ä'jë ï."  
he SP be to her yes I marry you  
he said to her, "Yes, I will marry you."
36. Ka ba amolu na mbaaganja na 'bë'bë hu kumara na.  
then he go.into with car DEF to.home she woman DEF  
Then he drove into the woman's compound.
37. Ka hi ko ye na ka mälii'bëë kpawga ho, ro ba gibu'du na!  
then inside mouth their DEF as neighbor all open at he little.man DEF  
All the neighbours stood around gaping (amazed) at the young man!
38. Ana ye da roo na, hu kumara hege na 'ba bïdi 'ban  
this they DEP then DEF she woman spirt DEF in pasture there

In the meantime, the she-spirit in the pasture over there,

39. hu hibi lewu ye diro firi na ye da hibi yogo ne.  
she did gaze.at they from act DEF they DEP did do it  
watched what they were doing.
40. Ka hu kumara hege na 'dee gboji ye 'bë'bë hu ngüli na,  
then she woman spirit DEF come up.to them to.home she widow DEF  
Then the she-spirit came to them, to the widow's home,
41. hu raa nabi 'jë ba gibu'du na ka ye gbo bina  
she here did take he little.man DEF and they up.to here  
she took the young man and they went to the place
42. ndee ba da döndihī roo hi ngira 'ba bīdī.  
PAST he DEP sitting at.it inside bush in pasture  
where he was sitting in the bush, in the pasture.
43. Ka hu ängürü ye binya na ndee di 'bë'bë kpawga ji ba 'ba bīdī yemeka.  
then she call they goats DEF PAST from at.home all to him to pasture again  
And she called all the goats back to the pasture.
44. Ka hu agoki a'ji 'bene diro ba kpawga gbana mbaaganja,  
then she gather thing her from him all with car  
then she got all her things back from him, including the car,
45. ka hu ambi nini bina hu dayi ndee diroo.  
and she leave with.it place she DEP.come PAST from.it  
and she went back with them where she came from.
46. Ba gibu'du na raa nabi te hi njuru 'bene kaba na ndee pöwü ba da haa.  
he little.man DEF here did stay in poverty his like DEF PAST formerly he DEP in.it  
The young man fell back into poverty like before.
47. Ka ne ro ba ka landaa mu'du nya ba hibi ngu'ngu ro ne ro  
Be it body his as serious illness as he did think on it on  
He felt seriously ill when thought about the woman's
48. firi na ndee hu kumara na hu di ku ne ji ba, ka bi mi ndobo ninee.  
words DEF PAST she woman DEF she DEP tell it to him and he do work with.it.NEG  
words which he didn't turn to his advantage.
49. Ngara matiyoo ma di njaa roo. Na raki 'ba'ja komo he ga!  
soon tale my DEP not.completely DEF in.this.way eye yours all  
My story is complete. Let it stay in your minds.

## *Nyere kunya (Nyere)*

chief bad

The Bad Chief

Author: Veronica 'ba Rundu

Initially collected by Pierre Nougayrol (Told as a true story)

1. Naa koto ndee ba nyere monoo ba ka 'jii kunya, ba ändihĩ ayi 'jii  
SP in.past PAST he chief some he as people bad he remain make people  
It is said that, in the past, there was a chief who was a bad person. He used to
2. na firi kunya. Ka ba ä'jè a'ji 'ba 'jii diji ba ka nyere.  
with behavior bad and he take thing of people because he as chief  
behave badly with people. And he used to seize the property of other people just  
because he was a chief.
3. Damayi hi kada monoo ka ba änyĩ di 'bè'bè ne na ye 'jii na ye  
After in sun some then he leave from to.home his with they people DEF they  
One day, he left his home with
4. da akuru do ba. Ka ba andee ätü na ba 'jii monoo ka 'binjuru kori baa.  
DEF guard on him then he go meet with he person certain as PERS.poverty before river  
his bodyguards. Then when going to the river, he met a poor man.
5. Kumara ba 'jii na hu 'ju ka makandaa,  
woman he person DEF she give.birth as newness.its  
The wife of that man had just given birth,
6. ka a'ji monoo ji ba 'bè'bè unja.  
and thing some to him at.home not.be  
and he had nothing at home.
7. Dihikoree ka ba 'binjuru na andee alehe mbira 'bene dihi mini.  
after.it be he PERS.poverty DEF go look.at net his from water  
That is why the poor man went and inspected his fishing net at the river.
8. Ka ba ata kinji ka lo'ngoo kötü hi mbira 'bene.  
then he find fish as big.its one in net his  
Then he found a big fish in his net.
9. Damayi ka ba akehe ne hi külü ne amile kinji na 'bene, na akeke haa do ngori,  
After be he tell it in heart his SP fish DEF his DEF share in.it on two  
then he says in his mind that the fish which is his, he will devide into two–
10. doo ji kumara 'bene ka mbaraa na agoo 'bugba.  
head.its for woman his and remains.its one sell.it outside

its head will be for his wife and the rest will be sold.

11. Damayi do kungu ka ba ätü na ba nyere kunya na.  
after on road then he meet with he chief bad DEF  
Then, on the road, he met the bad chief.
12. Ba nyere na raa nabi fi dihi ye 'jii na ye da akuru do ba,  
he chief DEF here did send from they people DEF they DEP guard on him  
The chief there sent a bodyguard of his
13. andee awo kinji 'ba ba 'binjuru na.  
go draw fish of he PERS.poverty DEF  
to seize the poor man's fish.
14. Ka ba 'binjuru na ato hi ji ne ji Luma amile,  
then he PERS.poverty DEF raise inside hand his to God SP  
Then the poor man raised his palms towards God saying that
15. diji nyere di yo gütü ne ji ne, Luma uyo'ba gütü ne ji ba kedeka.  
because chief DEP show strength his to him God IND.show.IMP strength his to him also  
since the chief has shown his strength to him, let God also show His strength to him.
- 15b. Da mayi ka ba nyere na äwü kinji andee nini 'bë'bë ne.  
After be he chief DEF carry fish go with.it to.home his  
Then the chief took the fish and went home with it.
16. Da maa mayi na kinji na ji ba, ka ba änyü ne, ka kilingba kinji agu  
DEP come with fish DEF to him then he eat it then bone fish prick  
When he arrived with his fish, he ate it, but a bone pricked
17. dogiji ba. Dihikoree nja bikunoo, nja bikunoo!  
head.finger his after.it how pain.its how pain.its  
his finger. And then what pain, what pain!
18. Ka ba äfi 'jii kori ba 'bingomu monoo.  
then he send people around he PERS.abscess some  
Then he sent someone to get an abscess doctor.
19. Ka ba 'bingomu na a'nga 'doci dogiji ba nyere na.  
then he PERS.abscess DEF cut cut head.finger he chief DEF  
Then the abscess doctor cut the chief's finger.
20. Dihikoree nja bikunoo, nja bikunoo.  
after.it how pain.its how pain.its  
And then what pain, what pain!

21. Ka ba 'bingomu na yemeka a'nga 'doci ji ba. Ka bikunu ädi  
then he PERS.abscess DEF again cut cut arm his then pain be.cold  
So, the abscess doctor cut his arm, and then the pain of the chief
22. diro nyere. Ka ji na aba di 'nga 'doci ne, unu ro ba nja firee!  
from chief and hand DEF his DEP cut cut it IND.be.ill on him how problem.its  
diminished. But his hand which had been cut made him suffer so much!
23. Damayi ka ba nyere nika äfi 'jii kori ba lo'ngu 'jii monoo toyi diro  
After be he chief that send people around he great person certain near from  
Then the chief sent for an important person near his house.
24. 'bëë ba. Ba lo'ngu 'jii na raa nabi amayi'dee kori ngürü na 'ba nyere.  
home his he great person DEF here did come.DIR around call DEF of chief  
Then that important person came answering the chief's call.
25. Ba nyere na raa ace nja kori firi na di ta ne ga ji ba lo'ngu 'jii na.  
he chief DEF here report had about problem DEF DEP find it all to he great person DEF  
The chief there reported in detail to the important person all that had happened.
26. Da nyere naa di hikori kinji na ni di wo ne diji  
DEP chief SP after.it fish DEF LOG DEP draw it from.to  
then the chief said that since he took the fish from the poor man,
27. ba 'binjuru na, a'ji monoo ka ro kidi ro hiti ro ne unja.  
he PERS.poverty DEF thing some as body cold on health on him not.be  
nothing good has happened to his health.
28. Ka ba lo'ngu 'jii na akehe ne ji nyere,  
then he great person DEF tell it to chief  
then the important man told the chief
29. amile bi ngürü'ba ba 'bikinji na, ro firi na bi di ku ne  
SP he call.IMP he PERS.fish DEF on purpose DEF he DEP tell it  
to call the owner of the fish so that he could say what he (poor man) was
30. hi külü ne ro kada na ndee, bi di wo kinji na ba 'binjuru na haa.  
in heart his on day DEF PAST he DEP draw fish DEF.its he PERS.poverty DEF inside.it  
thinking about in his mind the past day when he (chief) took the fish of the poor man.
31. Ka nyere äfi 'jii kori ba 'bikinji na.  
then chief send people around he PERS.fish DEF  
Then the chief sent someone to get the owner of the fish.
32. Ba 'bikinji na ba da maa amayi'dee ka ne anduju ba ro  
he PERS.fish DEF he DEP come.DIR then someone ask him on

When the owner of the fish came, he was asked about

33. firi na bi di ku ne ro nyere hi külü ne.  
thought DEF he DEP tell it on chief in heart his  
the thoughts he was thinking in his mind about the chief.
34. Ka amile naa, “Hi kada na nyere di wo kinji na ama haa  
then say SP in day DEF chief DEP draw fish DEF my in.its  
Then he said, “The day when the chief took my fish, I had
35. firi kunu na ndee ro ma, ka nyere unduju maa.  
problem painful DEF PAST on me and chief IND.ask me.NEG  
a painful problem, but the chief didn’t ask me any question.
36. Ka ma raa akehe ne hi külü ma amile kaa kaba na nyere  
then I here tell it inside heart my say if like DEF chief  
Then I said in my mind that, if it is like this, the chief
37. di wo kinji na ama, Luma uyo ne 'ba ji ba.”  
DEP draw fish DEF my God IND.show it IMP to him  
who took my fish, let God show him (the right way).”
38. Ka nyere amile firi kunya na ni di mi ne, unya ne 'ba ji ne.  
then chief say behavior bad DEF LOG DEP do it IND.forgive it IMP to him  
Then the chief asked that the bad action he had done be forgive him.
39. Ka dihi ndan andee 'bono na, nja ami firi banaa.  
and from today go ahead DEF NEG do act that.NEG  
And that from that day forward, he wouldn’t behave like that anymore.
40. Nja yi nee, ye 'jii na hi goli 'bene  
NEG do it.NEG they people DEF in wealth his  
He would not let them commit wrong, those who serve under him.
41. Ka na ro'bu ba bu'du 'binjuru na ändimü'dee 'bë'bë ne bina,  
and he want he man owner.poverty DEF move.DIR to.home him here  
And he wanted the poor man to move into his home
42. na kumara 'bene. Ngara mätiyö ama di njaa, na raki.  
with woman his soon story my DEP not.completely it in.this.way  
with his wife. My tale which is finished is like this.

*Kidi na 'Bata; Kparkpar matiyoo ma! ('Bata)*

Elephant with Hare listen story my

The Elephant and the Hare



Author: Daniel 'ba Rabbi

Initially collected by the Luke Partnership Project, 2007 (Fable)

1. Naa nga koto Kidi umayi ami ngoo ro lëmi 'Bata.  
SP long.ago previous time elephant IND.come make marriage on sister hare  
Long ago, Elephant arranged to marry the sister of Hare.
2. Ka ngoo ändigï ji ba.  
and marriage consent for him  
And the marriage was agreed to (but did not yet take place).
3. Damayi dihi dori monoo 'Bata naa, na andee bi lewu lëmi ne.  
After from year another hare say DEF go he visit sister his  
Then after a year, Hare said he would go visit his sister.
4. 'Bata raa na ndere na ndere ka ba 'bëë lëmi ne.  
Hare start with walking with walking and he compound sister his  
Hare began walking to the home of his sister.
5. Bu'du lëmi ba ka Kidi, ba ndee do mamba.  
husband sister his is elephant he PAST on hunt  
His sister's husband, Elephant, was hunting.
6. Ba da maa äbühi'dee 'bë'bë, bi ta luma ne 'Bata, ba da mayi  
he DEP arrive.DIR at.home he see in-law his hare he DEP come  
When he arrived home, he saw his in-law Hare had come
7. bilewu ye. Ka bihi ro ba ka mäkinyëë.  
INF.visit them and down on him be happy  
to visit them, and he was very happy.
8. Kidi raa kirehi ji mömü ne, "Ï mi 'ba ä'jimönyü ji luma ma."  
elephant here quickly to wife his you make IMP food for in-law my  
Elephant said to his wife, "Make food for my in-law."
9. Da hu naa, "Hi'bü nja ji jee."  
but she say oil NEG for us.NEG  
But she said, "We don't have oil."
10. Da ba naa, "Ï ta 'ba cici do fö'dü."  
DEP he say you put on (pot) on fire  
Then he said, "Put the cici pot on the fire."
11. Hu raa na cici do fö'dü, cici da maa aci,  
she here with (pot) on fire (pot) DEP become.hot  
She put the pot on the fire, and when it became hot, she called

12. ka hu ängürü'dëë bu'du ne.  
then she call.DIR husband her  
for her husband to come.
13. Naa ka ji ba, "C'ic'ic' uci ro."  
say then for him (pot) become.hot  
She said to him, "The pot is hot." (There was no water in the pot.)
14. Ka Kidi äwü gbondo ne ata ne hi c'ic'ic'.  
then elephant carry foot his put it in (pot)  
Then Elephant went and put his foot into the pot. (Because his body produces oil and it comes out when it is hot, in this way they commonly got cooking oil.)
15. Nya ba 'j'ji 'b'bi 'Bata hibi lingi ye diro firi  
as he person yours hare did examine them from matter  
While your person Hare examined the situation of
16. na ye, da hibi yogo ne.  
with them DEP did obey it  
them, he thought about how it was unusual.
17. Ka hi'bü paca hi c'ic'ic'.  
and oil full in (pot)  
And the oil in the pot was full.
18. Kori 'Bata ämönyü dümü, ba naa ka ji ba luma ne, ndere 'bene üdü ro.  
before hare eat porridge he say then to he in-law his walking his IND.start  
Before Hare ate the porridge, he said to his in-law that he was going.
19. Kidi naa, "A 'di luma ma, i mönyü köyëë, ka je mi kelee,  
elephant say oh what in-law my you eat ?.not and we make talk.NEG  
Elephant said, "Oh my in-law, you did not eat, and we did not talk,
20. i naa i doo roo?"  
you say you on.it then  
you say you are going?"
21. 'Bata naa, "Mi mayi ngbo binduju he ka ayikaw."  
hare say I came just INF.ask you as (greeting)  
Hare said, "I just came to greet you."
22. 'Bata raa na ndere nabi gbu'ju 'bë'bë ne.  
hare here with walking did return at.home his  
Hare began walking and returned to his home.

23. Ba da maa ämbühi 'bë'bë, naa ka ji hu Majayi,  
 he DEP arrive at.home say then to her (name)  
 When he arrived at home, he said to Majai (Hare's wife),
24. Hu ta 'ba cici do fö'dü, cici do fö'dü.  
 she put on (pot) on fire (pot) on fire  
 for her to put the pot on the fire, the pot on the fire.
25. Majayi raa ngur na cici do fö'dü. 'Bata raa andee agi ro  
 (name) here really with (pot) on fire hare here go turn.aside body  
 Majai then put the pot on the fire. Hare turned around
26. ne kon domu'du.  
 his little lying.down  
 and lay down.
27. Naa ka ji hu kumara 'bene,  
 say then to she woman his  
 He said to his wife,
28. “Kaa na cici nika di ci roo, ngürü'dëë ma 'ba.”  
 if DEF (pot) that DEP become.hot then call.DIR me IMP  
 “When that pot becomes hot, call me to come.”
29. Mbaa cici raa nabi aci.  
 short.while (pot) here did become.hot  
 In a short while, the pot became hot (there was no water in the pot).
30. 'Bata raa nabi amayi äwü gbondo ne ataa hi cici.  
 hare here did come carry foot his put.it in (pot)  
 Then Hare came and put his foot in the pot.
31. Ka gbondo 'Bata älö mbäjä ka fürü.  
 then foot hare peel.off place.of.wound as wounded  
 Then Hare peeled off the scab of the wound on his leg. (Because he has no oil in his body, unlike Elephant he gets burned).
32. Ba firi na dibina raa andee ka ne ämbühi hi mbili lëmi ba.  
 he matter DEF then here go then it arrive in ear sister his  
 This story came to his sister.
33. Ka lëmi ba ye na bu'du ne amayi'dee bi lewu ba.  
 then sister his they with husband her come.DIR he visit him  
 Then his sister and husband (Elephant) came and visited him.
34. “Ï Kidi raa äwü ko ï anduju 'Bata naa ka ji ba,

you elephant here carry mouth your ask hare say and to him  
(Narrator speaks to Elephant) “Elephant, go and ask Hare,

35. ‘A’ji bana di nya i äwü gbondo i ata ne hi cici kici raa ka ‘di?’”  
thing that DEP let you carry foot your put it in (pot) hot here and what  
‘How can you put your foot into the hot pot?’”
36. “İ 'Bata dibina ro, mbir bihaci ro, ka hi ba  
you hare then (anger) INF.be.hot and in he  
(Narrator speaks to Hare) “Hare, you have become angry, and
37. aya'nga ro Kidi.”  
lose.temper on elephant  
lost your temper on Elephant.”
38. Naa ka ji ba, “İ kaa akoo ka nika gile lëmi ma nja ji  
SP then to him you if say.it like that surely sister my NEG for  
(Narrator says to Hare) Then say to him, “If you say like this, then surely my sister is
39. i wa ro.  
you not  
not for you.
40. Ngoo 'doci 'börö, ma nja ro'bu ngoo no i wa.”  
marriage stop already I NEG want marriage with you not  
The marriage is off, I don't want to be an in-law with you.”
41. Da ngara matiyoo ma di njaa na raki komo he, nyaki!  
DEP soon story my DEP not.completely DEF in.this.way eye yours as.is  
My story has now ended before you like this.

**Firi di'ba lu'ba (Lu'ba)**

matter from deserted.village  
History of the Deserted village

Initially collected by the Luke Partnership Project, 2007 (Historical narrative)

1. Gifiri diro kuhu Böngö nga koto.  
little.matter about tribe Bongo long.ago previous.time  
The history of the Bongo tribe from an eariler time.
2. Hi dori 1872 ba 'jii monoo ro ba ka Schweinfurth bi mayi'dee  
in year 1872 he person another name his is Schweinfurth he comes.DIR  
In the year 1872, a person named Schweinfurth came

3. do bihi 'ba Böngëë hi Waw,  
on place (location) Bongo in Wau  
to the place of Bongo in Wau,
4. ro firi ango gifiri diro kuhu Böngö.  
on matter write small.matter about tribe Bongo  
for the matter of writing about the Bongo tribe.
5. Da 'dice ba ji Böngëë naa, ni ta  
DEP message his to Bongo(pl) SP LOG see  
He wrote in his article that he found
6. Böngëë yi cu ndee kaba a'ji 'ba mbu'da.  
Bongo(pl) they be.full PAST like thing of 100,000  
the number of Bongo to be 100,000.
7. Hi Waw nika na ndee ga ka Böngëë 'jüi monoo  
in Wau that DEF PAST all as Bongo(pl) person another  
In Wau, there were not many other tribes
8. ndee hi Waw dihkori Böngö unja ndee wa.  
PAST in Wau after Bongo is.not PAST not  
like the Bongo (in number of people).
9. Ba naa kedeka bigu Böngö ka 'ngäcä raa ndee ka hido kunya ye  
he SP also INF.sell Bongo as slave here PAS as attitude bad they  
And he said that the selling of the Bongo as slaves was a bad thing
10. türü na ndee hi Waw ka Türkiyä yi di mi ne ro Böngö.  
government DEF PAST in Wau is Turks they DEP make it on Bongo  
that the Turks did, using the Bongo tribe at that time.
11. Da ana Njüi bida firi gbana bingo firi 'ba Böngö ka  
DEP this.is book INF.read matter with INF.write matter of Bongo is  
So, this is the reading and writing book of Bongo
12. he tugba do firi diro kuhu he, dibi mbaraa na äkü.  
you take on matter about tribe yours otherwise balance.its DEF finish  
to take responsibility of your tribe, otherwise the memory will disappear.
13. Ngu'ngu he hi do he 'ba!  
Ponder you in head yours of  
Ponder this in your heads.

## Glossary

The following important words are from the *Bongo Consonant and Vowel Book*.

| Word        | Example                                       | Definition   |
|-------------|---|--|
| syllable    | <b>cu ma ri</b> in <b>cumari</b> ‘loin cloth’ | The parts of a word that can be divided according to beats.  |
| consonant   | <b>mb</b> and <b>r</b> in <b>mbira</b> ‘net’  | Letter sounds that begin or occasionally end a syllable; a consonant cannot be a syllable by itself. |
| vowel       | <b>i</b> and <b>a</b> in <b>mbira</b> ‘net’   | Letter sounds that end a syllable; a vowel can be a syllable by itself.                              |
| heavy vowel | <b>ü</b> in <b>küngü</b> ‘monkey’             | The sound of vowel letters with dots.  |
| light vowel | <b>u</b> in <b>kungu</b> ‘road’               | The sound of vowel letters without dots.   |
| short vowel | <b>i</b> in <b>hi</b> ‘stomach’               | The sound of single vowel letters which take less time to pronounce.                                 |
| long vowel  | <b>ii</b> in <b>hii</b> ‘soil’                | The sound of doubled vowel letters which take longer to pronounce.                                   |

The following important words are discussed in the *Bongo Grammar Book*.

|                      |   |  |
|----------------------|---|--|
| noun                 | <b>lë’ji</b> ‘beer’, <b>’bëë</b> ‘house’  | A person, animal, place, thing, or idea.   |
| singular noun        | <b>kumara</b> ‘woman’   | One of the noun.   |
| plural noun          | <b>kumaree</b> ‘women’  | More than one of the noun. Some person and animal nouns have the plural suffix <b>-ee, -ëë</b> . |
| countable noun       | <b>raka</b> ‘shoes’ in <b>Bi ta loki raka</b> .<br><i>He saw many shoes.</i>                  | A noun thought of as having individuals that can be counted.                                     |
| uncountable noun     | <b>bütü</b> ‘sorghum’ in <b>Bi ta bütü kädër</b> .<br><i>He saw much sorghum.</i>             | A noun thought of as a group that cannot be counted.   |
| subject              | <b>’jii</b> ‘person’ in <b>Ba ’jii na bi ta binya</b> .<br><i>This person saw a goat.</i>     | A noun or pronoun that does the action.  |
| object               | <b>binya</b> ‘goat’ in <b>Ba ’jii na bi ta binya</b> .<br><i>This person saw a goat.</i>      | A noun or pronoun that receives the action.  |
| preposition          | <b>hi</b> ‘in’ in <b>Ba amayi hi mbaaganja</b> .<br><i>He comes in a car.</i>                 | A word that introduces nouns or pronouns.  |
| prepositional phrase | <b>hi mbaaganja</b> ‘in a car’ in <b>Ba amayi hi mbaaganja</b> .<br><i>He comes in a car.</i> | A preposition and the words introduced by the preposition; used to describe the action.          |

|                                   |  |   |
|-----------------------------------|--|---|
| introduced by preposition         | <b>mbaaganja</b> ‘car’ in<br><b>Ba amayi hi mbaaganja.</b><br><i>He comes in a car.</i>  | A noun or pronoun that follows a preposition.   |
| possessor                         | <b>nyere</b> ‘chief’ in<br><b>Bi ta 'bëë 'ba nyere.</b><br><i>He saw home of chief.</i>  | A noun or pronoun that owns a noun or has a relationship to the noun; follows the noun directly or after 'ba ‘of’.  |
| demonstrative                     | <b>na</b> ‘this, these’ in<br><b>Ka pürü na di'ba himi adari hu.</b> And <i>these</i> wounds from inside her defeated her.   | Words that point to or show a noun the hearers can see or already know about; follows the noun it points to.  |
| topic                             | <b>ye</b> ‘they’ in<br><b>Ye höli ngori na roo, ye raa nabi mbi'dee ro dohii na 'bagajee.</b> Then <i>they</i> these two birds, they came to our land.   | What the sentence is about; in stories, a pronoun before a noun shows the noun is a topic.  |
| pronoun                           | <b>ye</b> ‘they, their’ in<br><b>Nga pöwü 'ba Bongo, ba gibu'du monoo bi ndee bi'ba binya 'ba bīdi ka ye mönyü ko ye 'da.</b><br><i>Long ago, certain young man went and he drove goats to pasture so that they eat with their mouths there.</i> | A word that takes the place of a noun.  |
| subject complete pronoun          | <b>mi</b> ‘I’ in<br><b>Mi ta 'jii na.</b><br><i>I saw this person.</i>   | A pronoun that does actions that have finished; takes the place of a subject noun.  |
| subject incomplete pronoun        | <b>mi</b> ‘I’ in<br><b>Ma ata 'jii na.</b><br><i>I see this person.</i>  | A pronoun that does actions that have <i>not</i> finished; takes the place of a subject noun.   |
| same (logophoric) subject pronoun | <b>ni</b> ‘(s)he (same)’ in<br><b>Da nyere naa, di hikori kinji na ni di wo ne diji ba 'binjuru na, . . .</b><br><i>Chief said, after he took fish from poor man, . . .</i>  | A special pronoun used for ‘(s)he’; when a ‘(s)he subject pronoun is the same person that is reporting, <b>ni</b> ‘(s)he (same)’; sometimes it is spelled <b>ne</b> ; sometimes the demonstrative <b>na</b> ‘this, someone’ is also used as a same subject pronoun. |
| object pronoun                    | <b>ma</b> ‘me’ in<br><b>Bi ta ma.</b> <i>He saw me.</i>  | A pronoun that receives the action; takes the place of an object noun.  |
| pronoun introduced by preposition | <b>ma</b> ‘me’ in<br><b>Ba amayi ji ma.</b><br><i>He comes for me.</i>   | A pronoun that follows a preposition.   |
| same (logophoric)                 | <b>ne</b> ‘him/her’ in<br><b>Ka ba 'binjuru na ato hi ji ne</b>  | A pronoun introduced by a preposition and is the same as the person   |

|                                     |   |  |
|-------------------------------------|---|--|
| pronoun                             | <b>ji Luma ami amile, diji nyere di yo gütü ne ji ne,</b><br><i>Poor man raised his palms towards God saying that, since chief has shown his strength to <u>him</u> (poor man),</i>                       | reporting, or the same as the subject of the sentence; <b>ne</b> ‘him/her (same)’  |
| possessor pronoun                   | <b>ma</b> ‘my’ in<br><b>Bi ta komo ma.</b><br><i>He saw <u>my</u> eyes.</i>   | A pronoun that owns something or someone; takes the place of a possessor noun.   |
| same (logophoric) possessor pronoun | <b>ne, 'bene</b> ‘his/her’ in<br><b>Hu raa ä'jë gimaa ata gimaa ko külü ne, ä'jë maa 'bene</b><br><i>She (elder woman) got child, put mouth of little child on her breast, got <u>her</u> child . . .</i> | A possessor that is the same as the subject or object of the sentence; <b>ne</b> ‘his/her (close)(inalienable)’ or <b>'bene</b> ‘his/her (distant)(alienable)’.            |
| emphasis pronoun                    | <b>'bagamaa</b> ‘myself’ in<br><b>Mi mayi 'bagamaa.</b><br><i>I came <u>myself</u>.</i>   | A pronoun that shows importance.   |
| Reflexive pronoun                   | <b>ma</b> ‘my’ in<br><b>Mi lewu ro ma.</b><br><i>I looked at myself (<u>my</u> body).</i>   | A pronouns that receives the action and is the same person who does the action; possessor pronouns of <b>ro</b> ‘body’ are used for reflexive pronouns.                    |
| number                              | <b>ngori</b> ‘two’ in<br><b>Bi ta 'jii ngori.</b><br><i>He saw <u>two</u> people.</i>   | A word that tells how many nouns there are; follows the noun.  |
| quantity                            | <b>kpawga</b> ‘all’ in<br><b>Bi ta 'jii na kpawga.</b><br><i>He saw <u>all</u> these people.</i>  | A word that tells the amount or approximate number of a noun; follows the noun it tells about; some quantities are for countable nouns and some are for uncountable nouns. |
| adjective                           | <b>kunya</b> ‘bad’ in<br><b>Bi ta 'jii kunya.</b><br><i>He saw a <u>bad</u> person.</i>   | A word that tells the kind of noun or tells a characteristic (quality) about it; follows the noun.   |
| indefinite adjective                | <b>monoo</b> ‘certain’ in<br><b>Bi ta 'jii monoo.</b><br><i>He saw a <u>certain</u> person.</i>   | A word that shows a noun is mentioned for the first time or is important in the story; follows the noun.   |
| modifier                            | <b>lo'ngu</b> ‘important’ in<br><b>Bi ta ba lo'ngu 'jii na.</b><br><i>He saw <u>this</u> important person.</i>  | A word that tells the kind of noun or tells a characteristic (quality) about it; comes before the noun; can also be introduced by <b>ka</b> ‘is, be, as’.                  |
| relative clause                     | <b>hu di ngu'ngu ne ndan</b> ‘that she plans today’ in<br><b>Ma kaa ata ba firi na hu di ngu'ngu ne ndan.</b>   | A group of words with a verb that are introduced by <b>da, di</b> ‘that, who, which’ that describes a noun coming before it; can identify which noun is talked about       |



|                 |   |   |
|-----------------|---|---|
|                 | <i>I will discover this scheme that she plans today.</i>  | or can give new information to describe the noun; <b>da</b> comes before incomplete verbs and <b>di</b> comes before complete verbs.  |
| adverb          | <b>kirehi</b> ‘quickly’ in <b>Ba ambimbi kirehi.</b><br><i>He goes quickly.</i>   | A word that tells about the action (verb).  |
| noun phrase     | <b>ba binya na</b> ‘this goat’ in <b>Bi ta ba binya na.</b><br><i>He saw this goat.</i>   | A noun and all the words describing the noun.   |
| prefix          | <b>u-</b> ‘someone’ in <b>uga</b> ‘someone chased’  | Letters attached to the beginning of a word.  |
| suffix          | <b>-dee</b> ‘coming’ in <b>ga'dee</b> ‘chased coming’   | Letters attached to the end of a word.  |
| verb            | <b>ärü</b> ‘sewed’, <b>atu'dee</b> ‘go get’   | A word that describes an action, motion, state, change, or can be used as an equal sign between words.  |
| verb form       | <b>ata</b> ‘finds’<br><b>ta</b> ‘found’   | Different ways of using verbs such as with a prefix, suffix or word for continuous or complete action.  |
| command verb    | <b>ayi'dee'ba</b> ‘come here!’ in <b>Hu raa ängürü gimaa naa, “Gimaa, ayi'dee'ba.”</b><br><i>Then she called the child, “Child, come here!”</i>                             | A verb used to order or command others to do something, or to show an obligation to do something; has the suffix <b>-'ba</b> ‘should, must’   |
| incomplete verb | <b>ä'dögü</b> ‘bathed’, <b>alo</b> ‘annointed’ in <b>Hu raa ngbo nabi ä'dögü ro ma, alo hi'bü ro ma.</b><br><i>Then she bathed my body, she annointed my body with oil.</i> | A verb form used for actions happening over time; it is like we are watching the action happen in a film; sometimes have the prefix <b>a-</b> ; in the dictionary, verbs are listed in the incomplete form with <b>a-</b> prefix. |
| complete verb   | <b>ngürü'dëë</b> ‘called’ in <b>A he mooje, mi ngürü'dëë he yaa, ro firi 'di?</b><br><i>Oh people, I called you here for what purpose?</i>                                  | A verb form without any prefix or suffix used for actions that are finished and do not continue. The action is thought of as a single unit.   |
| active verb     | <b>mi</b> ‘made’ in <b>Ye raa ngbo yi di mi ndere,</b><br><i>When they made a journey,</i>  | A verb that has a subject (doer of the action) mentioned before the verb.   |
| indefinite verb | <b>umi</b> ‘someone made’ in <b>Umi ngala ro kada kii.</b><br><i>They made a dance for ten days.</i>  | A verb for which it is not mentioned who does the action, or it is not mentioned who causes or decides to do the action; has the prefix <b>u-</b> ; only incomplete pronouns may come before                                      |

|                 |   |   |
|-----------------|---|---|
|                 |   | indefinite verbs.   |
| direction verb  | <b>atu'dee</b> 'fetch, get coming' in<br><b>Kumara nabi ndee ärü kuta<br/>ngori ä'bëë hi ji ye naa ye<br/>ndee'ba atu'dee mini nini.</b><br><i>Then, woman went and<br/>sewed two beer filters, she<br/>gave them to them (children)<br/>telling them to go <u>fetch</u><br/>water with them (filters).</i> | A verb that shows the direction is towards the speaker or towards people present in the story; has the suffix <b>-'dee</b> 'coming'; can be incomplete or complete.   |
| repetitive verb | <b>cucu</b> 'fell' in<br><b>Akpa ye nabi cucu hi ngira<br/>'ba Böngëë.</b><br><i>And they <u>fell</u> down into the<br/>village of Bongos.</i>  | A verb that show a previous action with a lasting result, and the action does not need to be done again; verb letters are repeated (doubled) in the verb; can be incomplete or complete.  |
| helping verb    | <b>nabi</b> 'did',<br><b>ndee</b> 'was, before'   | A word used along with a verb that changes the meaning and use of the verb.   |
| future verb     | <b>kaa ata</b> 'will discover' in<br><b>Ma kaa ata ba firi na hu di<br/>ngu'ngu ne ndan.</b><br><i>I will discover the scheme<br/>she plans today.</i>  | A verb with the helping verb <b>kaa</b> 'will' that shows the action will happen after the time of speaking; <b>kaa</b> comes before incomplete verbs.  |
| evidence verb   | <b>nabi alewu</b> 'did choose' in<br><b>Ye raa nabi alewu ba gimaa<br/>na ka nyere.</b><br><i>Then they <u>did choose</u> the<br/>boy as chief.</i>   | A verb with the helping verb <b>nabi</b> 'did' that confirms the action happened or will happen; <b>nabi</b> comes before incomplete verbs.   |
| continous verb  | <b>hibi ngu'ngu</b> 'was thinking'<br>in<br><b>Firi nika gimaa na ngbo hibi<br/>ngu'ngu ne hi külü ne.</b> <i>That<br/>matter, the girl <u>was thinking</u><br/>in her mind on it.</i>  | A verb with the helping verb <b>hibi</b> 'is, was' that shows ongoing action (continuous); <b>hibi</b> comes before incomplete verbs.   |
| perfect verb    | <b>mönyü 'bö</b> 'have already' in<br><b>Hu kumara na hu mile mo'jo<br/>muu yi mönyü 'bo ko ye ro.</b><br><i>The woman says the hildren<br/><u>have already eaten.</u></i>  | A verb with the helping verb <b>'bo</b> 'already had' that shows the action that already happened has lasting effect until the time of speaking; <b>'bo</b> follows complete or incomplete verbs.   |
| past verb       | <b>mönyü ndee</b> 'ate before' in<br><b>Yi mönyü ndee ko ye ro.</b><br><i>They <u>ate before.</u></i>   | A verb with the helping verb <b>ndee</b> 'was, before' that shows the verb happened before the time of speaking; <b>ndee</b> can come before or after incomplete or complete verbs; can also be used as an equal sign for words that were the same in the past. |

|                   |   |   |
|-------------------|---|---|
| derived noun      | <b>bi'bugu</b> 'stealing' and <b>'bi'bugu</b> 'thief' from <b>a'bugu</b> 'steals'   | A verb or other type of word used as a noun; can be possessed by a noun or pronoun, follow a preposition, and be described by numbers or modifiers.   |
| action noun       | <b>bi'bugu</b> 'stealing' in <b>Bi ta bi'bugu 'jii na.</b><br><i>He saw the <u>stealing</u> of this person.</i>                 | An action used as a noun; has the prefix <b>bi-</b> .   |
| person noun       | <b>'bi'bugu</b> 'thief' in <b>Bi ta 'bi'bugu na.</b><br><i>He saw this <u>thief</u>.</i>  | An action used as a person doing the action; has the prefix <b>'bi-</b> .   |
| small noun        | <b>gibu'du</b> 'boy' from original noun <b>bu'du</b> 'man'  | A noun that is smaller than others of that noun; has the prefix <b>gi-</b> .  |
| derived adjective | <b>kici</b> 'hot' in <b>Bi ta ba cici kici na.</b><br><i>He saw this <u>hot</u> pot.</i>  | A verb or other type of word used as an adjective; can follow and describe a noun; has the prefix <b>ki-</b> .  |
| derived modifier  | <b>makunyaa</b> 'bad' in <b>Firi na ka makunyaa.</b><br><i>This word is <u>bad</u>.</i>   | An adjective used as a modifier; can follow <b>ka</b> 'is, be, as' and have a long last vowel when following <b>ka</b> ; has the prefix <b>ma-</b> .  |
| compound word     | <b>bhindugu</b> 'market' from original words <b>bihi</b> 'place' and <b>ndugu</b> 'price'                                       | Two or more words joined together to become a new word; has a different meaning than either of the two original words; the prepositions <b>do</b> 'on', <b>hi</b> 'in', <b>di</b> 'from', <b>'ba</b> 'to' and the nouns <b>a'ji</b> 'thing' and <b>bihi</b> 'place' often begin compound words.   |
| compound phrase   | <b>kilingba do</b> 'skull' from original words <b>kilingba</b> 'bone' and <b>do</b> 'head'                                      | Two or more separate words that are often said together; the words of a compound phrase have about the same meaning as when the words are alone.  |
| negative          | <b>nja</b> 'not' and <b>wa</b> 'not' in <b>Ye nja ärörö nahi kadaa wa.</b><br><i>They do <u>not</u> fly around in day time.</i> | A <u>negative</u> shows the opposite meaning of the sentence or part of the sentence; the negatives <b>njaa</b> 'not' <b>unja</b> 'not' <b>wa</b> 'not' are at the end of clauses; the negatives <b>wala</b> 'not' and <b>wile</b> 'not' are at the beginning of clauses; there is also a negative by a long vowel of the last word of the clause; the negative <b>nja</b> 'not' is after the subject and requires either <b>wa</b> or the long vowel negative. |
| complement        | <b>ko'do</b> 'calabash' in <b>A'ji na ka ko'do.</b><br><i>This thing is a <u>calabash</u>.</i>                                  | A word used to complete the equal sign of the verb <b>ka</b> 'is, be'.  |

|                  |   |   |
|------------------|---|---|
| clause           | <b>Ka pürü na di'ba himi adari hu.</b> <i>And these wounds from inside her defeated her.</i>  | A group of words with a verb.   |
| main clause      | <b>'Bata di lehe, bi ta ngbo mömü ne.</b><br><i>When Hare looked, he found his wife.</i>  | A clause that can be a sentence by itself; it does not require another clause in order to be a complete sentence.   |
| dependent clause | <b>'Bata di lehe, bi ta ngbo mömü ne.</b><br><i>When Hare looked, he found his wife.</i>  | A group of words with a verb that are introduced by <b>da, di</b> 'when, since, but'; the group of words cannot stand alone as a sentence, but need other words to complete them; <b>da</b> comes before incomplete verbs and <b>di</b> before complete verbs.  |
| condition        | <b>Bi ki ngürü muu 'bene, hu kumara na hu mile mo'jo muu yi mönyü 'bo ko ye ro.</b><br><i>If he calls his children, the woman says children have already eaten.</i>   | An action that must first happen before a second action can happen.   |
| result           | <b>Bi ki ngürü muu 'bene, hu kumara na hu mile mo'jo muu yi mönyü 'bo ko ye ro.</b><br><i>If he calls his children, the woman says children have already eaten.</i>   | The action that will happen if the condition first happens.   |
| direct speech    | <b>Ba höli na naa ka ba, "i na lēmi i, ndihī he 'ba bina."</b><br><i>The bird said to him, "You and your sister, you stay there."</i>   | The words actually spoken by a person or animal in a story; introduced with <b>naa</b> 'said that'; the pronouns <b>ma/mi</b> 'I', <b>ni</b> 'I (same)', <b>i</b> 'you (sg)', <b>je/ji</b> 'we', <b>he/hi</b> 'you (pl)', and commands, questions (?), and exclamation (!) are often used.                                      |
| indirect speech  | <b>Ba raa aku ne ji ye roo naa ka ji ye, ndan ye gbo'dee'ba do ye kpawga ji ne 'bēē bina.</b><br><i>He said to them saying to them that, all of them should meet and gather for him today here in the compound.</i> | Words that give the meaning of what a person or animal in the story says, but are not the actual words spoken; introduced with <b>naa</b> 'said that' or <b>mile</b> 'said that'; only the subject pronouns <b>ba/bi</b> 'he', <b>hu</b> 'she', <b>ni</b> '(s)he (same)', <b>na</b> 'someone' and <b>ye/yi</b> 'they' are used. |

### Answers to Exercises

#### Exercise 1

| Test Word   |                       | Write correctly    | Test Word  |                       | Write correctly    |
|-------------|-----------------------|--------------------|------------|-----------------------|--------------------|
| 'bikülü     | <i>jealous person</i> | <u>'bikülü</u>     | mäkinyë    | <i>sweetness</i>      | <u>mäkinyë</u>     |
| ahü         | <i>grind</i>          | <u>ähü</u>         | hïrökaga   | <i>flower</i>         | <u>hïrökägä</u>    |
| hi'bëë      | <i>courtyard</i>      | <u>hi'bëë</u>      | beer       | <i>open land</i>      | <u>beeri</u>       |
| dorüü       | <i>roof</i>           | <u>dörüü</u>       | 'bimängiri | <i>coward</i>         | <u>'bimängiri</u>  |
| tïngöl      | <i>mortar, bowl</i>   | <u>tïngöli</u>     | alew       | <i>look at, watch</i> | <u>alewu</u>       |
| dödili      | <i>ghost, spirit</i>  | <u>dödili</u>      | ätünyü     | <i>smell</i>          | <u>ätünyü</u>      |
| 'jögöm      | <i>testicle</i>       | <u>'jögömü</u>     | külüü      | <i>python</i>         | <u>külüyi</u>      |
| föü         | <i>early</i>          | <u>föwü</u>        | ngöön      | <i>snore</i>          | <u>ngöönü</u>      |
| lany        | <i>gun</i>            | <u>lanyi</u>       | ngayi      | <i>table</i>          | <u>ngayi</u>       |
| ga 'dee     | <i>chased coming</i>  | <u>ga'dee</u>      | Mi dayi,   | <i>When I came,</i>   | <u>Mi dayi,</u>    |
| Ba dayi,    | <i>When he comes</i>  | <u>Ba da mayi,</u> | bïikömö    | <i>eye lash</i>       | <u>bïi komo</u>    |
| kilingba do | <i>skull</i>          | <u>kilingba do</u> | Bi mönyü.  | <i>He ate.</i>        | <u>Bi mönyü.</u>   |
| gbondo kada | <i>time</i>           | <u>gbondokada</u>  | hi 'bëë    | <i>courtyard</i>      | <u>hi'bëë</u>      |
| Yayi.       | <i>They came.</i>     | <u>Yi mayi.</u>    | mähimü     | <i>relative</i>       | <u>mähimü</u>      |
| 'bi ngomu   | <i>doctor</i>         | <u>'bingomu</u>    | gi baanga  | <i>insect</i>         | <u>gibaanga</u>    |
| makunya     | <i>bad</i>            | <u>makunya</u>     | acu'dee    | <i>fall coming</i>    | <u>acu'dee</u>     |
| bi lü       | <i>feed, food</i>     | <u>bilü</u>        | Ndee'ba    | <i>Go!</i>            | <u>Ndee'ba</u>     |
| Ayi 'ba     | <i>Come!</i>          | <u>Ayi'ba</u>      | kici       | <i>hot</i>            | <u>kici</u>        |
| amayi'dee   | <i>come here</i>      | <u>amayi'dee</u>   | Önyühe'ba  | <i>Eat (pl)!</i>      | <u>Önyü he 'ba</u> |

## Exercise 2

(Mämb 1)

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

(Mämb 6)

Akpa ye baagaa höläë amba  
firi 'beye kpaw.

(Mämb 10)

Kpa ye nabi cucu hi ngira 'ba Böngëë.

(Mämb 17)

Kokoro gbondo ye raa kaba  
linda di güci mehe nyörö.

(Mämb 54)

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

(Mämb 61-62)

'Bata raa nabi cï hido kibi,  
ka ji na mayi awu firi 'bene.

(Mämb 67)

Ugbodo loki aji ndobo ji ba  
kaka ro kada nika.

(Mämb 74-75)

'Bata bühi ta hi hu höli na ka makaraa,

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

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

*And they flew down into the village of Bongos.*

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

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

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

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

*Hare found belly of this bird very bright,*

na loki gbülükü 'jolanda di'ba  
nyihi na hi hu gbanja.  
 (Mämb 114)

Kpa ye nabi äwü ba toro  
 do 'jii (ye) na mömü ne,  
 (Hi'bala 85-85b)

Ye mälii'bëë gaa, ye lündü gaa.  
 na (ye) lëmi (gaa), ye raa 'dee do ngaha.  
 (Nyihi 84)

Ye 'jii na ye da akuru do ba  
 kede kuru yewu ro.  
 (Jekee 1-2)

Nga pöwü 'ba Bongo, ba gibu'du  
 monoo bi ndee bi'ba binya 'ba bidì  
 ka ye mönyü ko ye 'da.  
 (Jekee 5-7)

Ba gibu'du na raa na ndere gbo molo 'ba  
mü'di na, ka ba agi ro ne döndihì  
 ro ngoyo 'bene dihi köli nya  
binyee hibi mönyü ko ye hi bidì.  
 (Jekee 14-15)

Oo, ma ä'jè ì, da ì nya'ba ma a'dee  
(ye) binya na 'bë'bë ku'du ji (ye) 'biyagaa  
 gbana biku ne ji (ye) hümü mee.  
 (Jekee 18-20)

Ka ì ma amayi na mbaaganja ji ì,  
 ka ì andee nini ji ye 'bë'bë  
 ka jeki mbaaganja na bira roo (kädër).  
 ka ì andee nini ro ì ji (ye) hümüyëë.

with many round white stones  
 from the moon in her belly.

And they carried both him  
 and his wife on people,

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

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

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

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

Yes, I will marry you, but first let me drive  
 (they) goats back home to (they) owners  
 and tell (they) my parents about this.

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

### Exercise 3

| Singular | Plural           |           | Singular     | Plural        |             |
|----------|------------------|-----------|--------------|---------------|-------------|
| guru     | <u>guree</u>     | fish type | <u>mici</u>  | <u>X</u>      | potato      |
| higë     | <u>higëë</u>     | mouse     | <u>tuje</u>  | <u>tujee</u>  | ancestor    |
| 'bonjo   | <u>X</u>         | pumpkin   | <u>gala</u>  | <u>galee</u>  | wild dog    |
| ngoo     | <u>ngoeë</u>     | in-law    | <u>hi'bü</u> | <u>X</u>      | oil         |
| höli     | <u>höläë</u>     | bird      | <u>koki</u>  | <u>kokee</u>  | egret, bird |
| küngü    | <u>küngëë</u>    | baboon    | <u>ngono</u> | <u>ngonee</u> | chicken     |
| kpärikpö | <u>kpärikpëë</u> | tortoise  | <u>boo</u>   | <u>booyee</u> | friend      |

### Exercise 4

| Noun   | Noun with<br><u>loki</u> or <u>kädër</u> |       | Noun  | Noun with<br><u>loki</u> or <u>kädër</u> |       |
|--------|--|-------|-------|--|-------|
| tirama | <u>tirama kädër</u>                      | blood | higba | <u>loki higba</u>                        | stool |

|           |                        |                  |         |                     |                      |
|-----------|------------------------|------------------|---------|---------------------|----------------------|
| mbëli     | <u>loki mbëli</u>      | <i>wing</i>      | koko    | <u>koko kädër</u>   | <i>dura, sorghum</i> |
| ta'ba     | <u>ta'ba kädër</u>     | <i>tobacco</i>   | kinyö   | <u>kinyö kädër</u>  | <i>thorn, brier</i>  |
| 'balakana | <u>'balakana kädër</u> | <i>okra</i>      | hinyi   | <u>loki hinyi</u>   | <i>scorpion</i>      |
| tuje      | <u>loki tuje</u>       | <i>ancestor</i>  | kulongo | <u>loki kulongo</u> | <i>bottle</i>        |
| manda     | <u>manda kädër</u>     | <i>groundnut</i> | tolo    | <u>tolo kädër</u>   | <i>juice, dew</i>    |
| binya     | <u>loki binya</u>      | <i>goat</i>      | 'bara   | <u>loki 'bara</u>   | <i>rib</i>           |
| dogiji    | <u>loki dogiji</u>     | <i>finger</i>    | kure    | <u>kure kädër</u>   | <i>malaria</i>       |

### Exercise 5

(Mämb 61)

'Bata raa nabi cï hido kibi.

(Hi'bala 6)

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

(Jekee 27)

Ba gibu'du na raa ämëci hi ba mbaaganja na

(Jekee 29)

Kumara 'ba nyere raa nabi ta

ba jeki mbaaganja na.

(Jekee 34)

Ba gibu'du na ba da maa alehe bëë na.

(Nyere 5)

Kumara ba jii na hu 'ju ka makandaa.

(Nyere 17-19)

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

*Hare* beat on the drum.

The woman put pumpkin on the fire.

The young man got in that car.

The chief's wife saw the beautiful car.

The young man gazed at the house.

The wife of that man had just given birth.

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

### Exercise 6

(Mämb 10)

Kpa ye nabi cucu hi ngira 'ba Böngëë

(Mämb 13-14)

Nya hitiro 'jii diji ye ndende ka mängiri.

Mbili Mämbilingänjä na dikori do hu

gewegewe mile mbili mehe yama.

(Mämb 41-42)

Kpa Mämbilingänjä nabi kpe tuha

hi Mämbilingämä, jumu hi hu pulolo 'bugba.

(Mämb 45)

Kpa ngbo hu na ndere na lobi do ne.

(Hi'bala 12)

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

(Hi'bala 104)

Gimaa 'ba lündü hu uyu ro.

(Jekee 36)

Ka ba amolu na mbaaganja

They flew down into area of Bongo.

As bodies of people were shaking from fear.

Ears of Mambilinganja hang down

by her head like ears of spears.

Mambilinganja kicked open the stomach of

Manbilingama, and dishes of her stomach

(intestines) flowed out.

And she went with a poem of her head

(a victory song).

How nobled-hearted she is! She really

takes care of child of co-wife.

Child of her brother was dead.

Then he drove into the

na 'bē'bē hu kumara na.  
 (Nyere 18-19)  
 Ka ba 'bingomu na a'nga  
 'doci dogiji ba nyere na.

compound of this woman.  
 Then the doctor cut  
 the finger of this chief.

Exercise 7

|  |   |  |
|--|---|--|
| <p><u>Incomplete</u><br/> <u>Emphasis</u><br/> <u>Incomplete</u></p>   | <p>(Māmb 9-10)<br/>         Ye hōlī ngori na roo,<br/> <u>ye</u> raa nabi<br/>         mbi'dee ro dohii na '<u>bagajee</u>. Kpa<br/> <u>ye</u> nabi cucu hi ngira 'ba Böngëë.<br/>         (Māmb 43-44)</p> | <p><i>These two birds,<br/> <u>they</u> came<br/>         to this <u>our</u> land. And <u>they</u> flew<br/>         down into the village of Bongos.</i></p>              |
| <p><u>Complete</u><br/> <u>Emphasis</u></p>  | <p><u>Yi</u> cu'dee bihi dokorkotu,<br/>         Māmbilingāmā ayi bihi '<u>baganee</u><br/>         ngbo ka mumbu.<br/>         (Māmb 67)</p>   | <p><i>They both fell down together, but<br/>         Mambilingama came down <u>herself</u><br/>         already dead.</i></p>  |
| <p><u>After preposition</u></p>  | <p>Ugbodo loki a'ji ndobo ji <u>ba</u><br/>         kaka ro kada nika.<br/>         (Māmb 99)</p>   | <p><i>Some collected many tools<br/>         for <u>him</u> on that day.</i></p>   |
| <p><u>Object</u></p>   | <p>Ka pürü na di'ba himi adari <u>hu</u>.<br/>         (Hi'bala 118)</p>  | <p><i>This wound from inside defeated <u>her</u>.</i></p>  |
| <p><u>Complete</u><br/> <u>Possessor</u></p>   | <p><u>Mi</u> lewu hi mini<br/>         firi nika '<u>bahu</u>.<br/>         (Jekee 1-2)</p>   | <p><i>I looked in motive<br/>         of <u>her</u> behavior.</i></p>  |
| <p><u>Complete</u><br/> <u>Incomplete</u><br/> <u>Possessor</u></p>  | <p>Nga pöwü 'ba Bongo, ba gibu'du<br/>         monoo <u>bi</u> ndee bi'ba binya 'ba bi'di<br/>         ka <u>ye</u> mönyü.<br/>         ko <u>ye</u> 'da<br/>         (Jekee 18-20)</p>                     | <p><i>Long ago, certain young man went<br/>         and <u>he</u> drove goats to pasture so that<br/> <u>they</u> eat<br/>         with <u>their</u> mouths there.</i></p> |
| <p><u>Incomplete</u><br/> <u>Incomplete</u><br/> <u>Object</u><br/> <u>Incomplete</u><br/> <u>After prepositon</u></p> | <p>Ka <u>i</u>,<br/> <u>ma</u> amayi<br/>         na mbaaganja ji <u>i</u>,<br/>         ka <u>i</u> andee nini<br/>         ji <u>ye</u> 'bē'bē.</p>   | <p><i>And <u>you</u>,<br/>         I will come<br/>         with a car to <u>you</u>,<br/>         and <u>you</u> will go<br/>         to <u>them</u> at home.</i></p>     |

Exercise 8

(Māmb 67)  
 Ugbodo loki a'ji ndobo ji ba  
 kaka ro kada nika.  
 (Māmb 72-73)  
 Mbaa di hikori ye yëë, ba hōlī na raa  
 nabi mayi ämēli ba gbügürü na  
 na 'Bata haa kpaw 'ba hi ne.  
 (Hi'bala 37-39)

On that day they collected  
 many tools for him.

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



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

(Hi'bala 43-44)

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

(Hi'bala 47)

Ka **mbaga gimaa nika** di yuyu, na domu'du do hi'bana doturoo.

(Hi'bala 49)

Ka **gih'i'bana nika** di 'dü nya ne 'baki'da,

(Hi'bala 68)

Ka **firi aman** hu da roo, hu roo hi mülü.

(Hi'bala 118)

Mi lewu hi **mini firi nika** 'bahu.

(Nyih 23)

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

(Nyih 46)

ba ä'bëë ji hu nya hu ämönyöö nya hu aye **ba mini aman**.

(Nyih 48)

Höli raa maa ami'dee roo, ata **hu gimaa aman**.

(Nyih 57)

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

(Nyih 81)

Ye raa nabi alewu ba gimaa na ka nyere hi **ba bihi aman** ro.

(Nyih 134)

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

(Nyere 23)

Damayi ka **ba nyere nika** äfi 'jii kori ba lo'ngu 'jii monoo.

('Bata 28)

Kaa na **cici nika** di ci roo, ngürü'dëë ma 'ba.

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

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

*Since **mother of that little girl** died, (she) slept only on a plain piece of skin.*

*And **that piece of skin** thrown there,*

*And **that act** she did, she did in the dark.*

*I looked in water (motive) of her **that behavior***

*From morning until evening, **those little children** (did) **that work**.*

*and gave it (fruit) to her, and she ate it and drank **that water**.*

*A bird came and met **that young girl**.*

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

*Then they chose the boy as the chief in **that place**.*

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

*Then **that chief** sent for an important person.*

*When with **that pot** becomes hot, call me to come.*

## Exercise 9

(Mämb 55-58)

**Ba** raa nabi ndiji do ndere ji hu, kpa **ba** nabi ba'bi bimu'du ji hu muta, kpa **ba** dihikoree amile, bimu'du muta

***He** allowed her to go visit her, but **he** gave her three days, and **he** said that if after these three days*

ki mbi dikori **(ne)**ata hu na komo ne,  
maki gile ngara höli ilī 'bo hu ro.

(Māmb 98-99)

Dihi banika monoo **hu** kpa ämēbi hi hilili  
ciki toro ka **(ne)**mbimbi kädökökötü.

(Hi'bala 28-30)

**Hu** raa äwü gimaa ata gimaa do gbondo ne,  
alayi do gimaa, ka ji hu ndan ye a'du na hu  
bikötü, **(ni)**du'buru mbaga hu nokotoo,  
da ndan roo **(ni)**ngu'ngu mbaga hu ro.

(Hi'bala 78-80)

“Gimaa uyu roo, 'di di tunu gimaa?”

Naa, **na** atu a'ji na di tunu gimaa,  
**(ni)**lawu ngbo ta gimaa ka mumbu.

(Hi'bala 113)

“**Hu** tunu hu na 'di?” Naa,

“Nokotoo **hu** naa **(ni)**du'buru mbaga ma.”

(Nyere 38)

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

(Lu'ba 5-6)

Da 'dicee ba ji Böngëë naa, **(ni)**ta  
Böngëë yi cu ndee kaba a'ji 'ba mbu'da.

### Exercise 10

(Māmb 33)

Hi'ba ye bihi uwu **ne** do 'bëë ga.

(Māmb 57-60)

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

(Māmb 79-80)

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

(Māmb 89)

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

(Māmb 114)

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

(Hi'bala 37-39)

Ka ä'jimönyü monoo hu da ä'bi **ne** ji ma  
ka jekee di hikori ba 'jomo'ba 'bonjo na.

(Hi'bala 41-42)

Ba a'ji bana ndan hu di ngu'ngu **ne**

***he** did not see her with his eyes, that could  
mean the great bird swallowed her.*

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

***She** lifted child and put child on her knee,  
caressed child's head, and told her that,  
today they would sleep together,  
**she** dreamed of her mother yesterday,  
and today **she** is still thinking about her mother.  
(Husband,) “Child is dead? What killed child?”  
(She) says **no one** knows what killed child,  
**she** woke up and just found the child dead.*

*“How did she kill her?” (She) said, “Yesterday,  
**she** said **she** dreamed about my mother.”*

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

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

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

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

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

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

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

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

*What is the matter today that she wants **it***

amile naa, na ro'bu ä'dögü ro ma aka  
je a'du ne ne hi bimu'du kötü.

(Hi'bala 49)

Ka gihi'bana nika di 'dü nya ne 'baki'da,

(Hi'bala 82-84)

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

Bu'du raa alee kori bübü . . .

(Hi'bala 129)

Hu raa ä'jê kaga hu raa ata nya ne.

(Hi'bala 145-146)

Man ka ndee gihi'bala aman hu di tunu ne,  
hu andee angu'ngu firi kunya cinika  
'baanika diji 'di?"

(Nyih 18-19)

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

(Nyih 39)

Ba raa maa akehe ee ji lëmi ne naa ka ji hu,

(Nyih 52)

Diji ba ohitu ne amile lëmi ne na ngatikan.

(Nyih 105)

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

(Nyih 120-121)

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

(Nyih 134)

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

(Nyih 140)

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

(Nyere 9-10)

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

(Nyere 26-27)

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

(Nyere 38)

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

('Bata 30)

*to give me a bath and to sleep  
with her in the same bed.*

*And that piece of skin thrown it there,*

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

*She took the rod back and put and left it.*

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

*Woman went and sewed two beer filters,  
she gave them to them (children), told them  
to go fetch water in them.*

*Then he reported it to his sister and told her,*

*For he knew it that his sister is still young.*

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

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

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

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

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

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

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

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

(Bata 38-39)

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

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

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

### Exercise 11

(Mämb 3-4)

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

(Mämb 7-8)

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

(Mämb 9)

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

(Mämb 14)

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

(Mämb 27)

Ye nja ärörö **nahi** kadaa wa.

(Mämb 32)

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

(Mämb 34-35)

Yi ci ro ye bihi ka korkakpa akpa ye kpaw yongi diji biyoyo, akpa **do** bihi **diro** ye kpi.

(Mämb 61)

'Bata raa nabi ci **hido** kibii.

(Mämb 121)

Dikori 'jii apiya **dih**i ngala,

(Hi'bala 6)

Hu kumara na hu raa ata 'bonjo **do** fö'dü.

(Hi'bala 12-13)

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

(Hi'bala 55-56)

Ye raa ngbo **na** bi'du 'bii da mayi **nado** ja'da hindo,

(Hi'bala 95-97)

Mälii'bëe ye raa abe **didokori** kungu abe **dido** bübü alingi kori gbondo 'jii na dayi 'bë'bë. Bu'du raa alee **kori** bübü,

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

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

*Then the two birds came **to** our land.*

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

*They do not fly **in** the day time.*

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

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

*Hare beat **on** the drum.*

*Before people scattered **from** dancing place,*

*The woman put pumpkin **on** the fire.*

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

*They **with** beginning of sleep, and when came **in** the middle of the night,*

*Neighbours passed **along** road **on** side of rubbish looking for footprints of the person coming into house. Man looked **around***

wile bi di ta kori gbondo 'jii.

(Hi'bala 141)

Mähimëë raa meyeka änyï **didanga** mumbu  
andee **danga** hu gihi'bala na.

(Nyihî 10)

Ye nja mayi **danga** ä'jimönyöö.

(Nyihî 23)

**Dihî** ndondo ye mo'jo muu nika  
**ro** ba firi nika **gboro** taga.

(Jekee 5)

Ba gibu'du na raa **na** ndere **gbo**  
molo 'ba mü'dî na,

(Jekee 14-15)

Oo, ma ä'jê î, da î nya'ba ma a'dee ye  
binya 'bë'bë ku'du ji ye 'biyagaa  
**gbana** biku ne ji ye himü mee.

### Exercise 12

(Mämb 19-20)

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

(Mämb 55)

Ba raa nabi ndijî **do** ndere **ji hu**,

(Mämb 77)

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

(Mämb 79)

Mbö'bö mini na kedeka **'bahi hu** gändä.

(Mämb 82-83)

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

(Mämb 114-115)

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

(Hi'bala 1)

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

(Hi'bala 21)

Da hu naa ka **ji hu**, "Na kanikii?"

(Hi'bala 41-42)

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

*rubbish but did not find any footprints.*

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

*They should not come **near** the food.*

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

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

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

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

*He accepted **on** walking **to her**,*

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

*There was a lot of spoiled water **inside her**.*

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

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

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

*Then she asked **to her**, "Is it true?"*

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

(Hi'bala 58)

Ka hu gimaa na nabi nyi angbe  
ro ne **dohogo hu**.

(Hi'bala 68)

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

(Hi'bala 86)

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

(Hi'bala 98-99)

Ye mälii'bëë gaa, ye lündü gaa,  
na ye lëmi gaa ye raa 'dee **danga hu**.

(Hi'bala 114)

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

(Nyih 18-19)

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

(Nyih 42-43)

Ye döndihü ro, ba raa nabi äbü gia'ji monoo  
kaba gikütü. Hu lëmi ba hu döndihü **haa**.

(Nyih 106-108)

Ba 'jii na raa nabi mayi'dee naa, "A baba,"  
naa "ngoyo na ji i bina ka kekee,  
I da aku ne. I ku ka ne ji ma ka ma wu ne."  
Ba raa maa anja ko ne **doo** ro.

(Jekee 3-4)

Ka **'ba** bidi 'da mü'di nawu ka landaa mü'di  
nya moloo liki diji dili njü na **didoo**.

(Jekee 18-20)

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

(Jekee 40)

Ka hu kumara hege na 'dee **gboji ye**  
'bë'bë hu güli na.

(Jekee 44-45)

Ka hu agoki a'ji 'bene **diro ba** kpawga  
**gbana** mbaaganja, ka hu ambi **nini**  
bina hu dayi ndee **diroo**.

### Exercise 13

(Mämb 65-66)

Dihikoree naa kaka ye,  
na ro'bu anga hi kori hu,  
ka ne ro'bu ye alony njonjo

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

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

*Then he told them  
this walking when they came **on it**.*

*All the neighbours, brothers,  
and sisters came **beside her**.*

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

*Woman went and sewed two beer filters,  
she gave them to them (children), saying to  
go collect water **with them**.  
They settled there and he built a certain bush  
shelter. His sister stayed **inside it**.*

*The man came and said, "Oh elder, your song,  
the song you are singing is good.  
Sing it for me, please, so I can listen."  
Then the man sang (threw his mouth **on it**).*

***In** that pasture was a big shade tree,  
which brought coolness down because*

*And you, I will bring you a car,  
and you will go **with it** to them at home  
of the foliage **on it**.  
Then the she-spirit came **as far as to them**,  
to the widow's home.*

*Then she got all her things back **from him**,  
including (**with**) the car, and she went back  
**with them** to the place where she came **from it**.*

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

mambirembe ji **(ne)**

(Mämb 84)

'Bata di lehe, bi ta ngbo mömü ne,

ka ba nabi koko hu hikori **(ne)**

(Hi'bala 72)

Hu ngu'ngu hi **(ne)** hu ki ngba

ba mino na ka gimbara bihi na kpii,

(Hi'bala 116-117)

Damayi na kada nika roo, naa ni du'buru

mbaga ma, ndan na ro'bu ka ma a'du ko

külü ne ro 'buu mbaga ma diro **(ne)**

(Nyih 120-121)

Da ba raa maa aku ne ji ba 'jii na ba da

akuru do **(ne)**

(Nyih 126-127)

Ba raa aku ne ji **ye** roo naa

ka ji **ye**, ndan ye gbo'dee'ba do ye

kpawga ji **(ne)** 'bëë bina.

(Nyih 140)

Ka ye 'jii na 'bene, a'ji monoo ji **(ne)**

na da amee na ba 'jii na, na njaa.

(Nyere 26-27)

Da nyere naa, di hikori kinji na ni di

wo ne diji ba 'binjuru na, a'ji monoo

ka ro kidi ro hiti ro **(ne)** unja.

(Nyere 38)

Ka nyere amile firi kunya na

ni di mi ne, unya ne 'ba ji **(ne)**

*knives for **him**.*

*When Hare looked, he found his wife,*

*and took her after **him**.*

*She thinks inside **herself** that if she cries*

*when it is still dark, . . .*

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

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

*He said to **them** saying  
to **them**, that all of them should meet and gather  
for **him** today here in the compound.*

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

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

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

#### Exercise 14

(Mämb 10-11)

Kpa ye nabi cucu hi ngira 'ba Böngëë

do lo'ngu beeri hi **komoo** kpë.

(Mämb 15-16)

Nya mbili Mämbilingämä dolongo

dikori **do hu** 'ba dibi

nya hi **koo** kulondokulondo.

(Mämb 41-42)

Kpa Mämbilingänjä nabi kpe tuha

hi Mämbilingämä, jumu **hi hu** pulolo 'bugba.

(Mämb 53)

**Mömü ba** naa, nafiri andee

alehe **mbaga ne**.

(Mämb 59-60)

Hu raa ambi bilehe **mbaga ne**.

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

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

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

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

*She went to visit **her mother**.*

Bimu'du di mbi muta dikori,  
hu awi'dee hi **kori ne**,  
(Mämb 61-63)  
'Bata raa nabi cī hido kibi,  
ka 'jii na mayi awu **firi 'bene**. Kpa 'Bata  
nabi akehe firi diro **mömü ne** ji ye.  
(Mämb 65)

Dihikoree naa kaka ye,  
na ro'bu anga hi **kori hu**.  
(Mämb 72-74)

Ba höli na raa nabi mayi ämëli ba  
gbügürü na na 'Bata haa kpaw 'ba **hi ne**.  
'Bata bühi ta **hi hu** höli na ka makaraa.  
(Mämb 105-106)

'Bimokee ayi ta ba 'bugba  
ba dakon äwü'dëë **mömü ne**.  
(Mämb 111-112)

Yi kpa kaka dihi **komoo** ata ba  
ka lo'ngu **nyere 'beye** kpawga.  
(Hi'bala 4)

Hu di yu, nya gimaa **na 'bene**.  
(Hi'bala 43-44)

Firi nika, gimaa na ngbo  
hibi ngu'ngu ne hi **külü ne**.  
(Hi'bala 76-77)

Bihi na da ami'dee cecece 'ba donondo,  
kumara unja ko ne ro. Ba **bu'doo** raa  
amay'i'dee ji hu, “Ka ji hu 'di ya?”  
(Hi'bala 127-128)

Hu raki ngbo nabi ambo gimaa, gimaa raa  
na bīdī. Ka hu, ro ba **a'jee** maki hi mülü.  
(Nyihī 117-118)

A bö'bü ma i ku jo ba **ngoyo** na **'biī**.  
(Nyihī 134)

Ba ngoyo nika ba da aku ne nandanika,  
**ro** nika haa **ma** ka **hu lēmī na ma**.  
(Jekee 3-4)

Ka 'ba bīdī 'da mü'dī nawu ka landaa mü'dī  
nya **moloo** liki diji dīli njii na didoo.  
(Nyere 16-17)

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

Da ana Njii bida firi gbana bingo  
firi 'ba Böngö ka he tugba do firi diro

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

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

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

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

*The fighters came  
and found him pulling **his wife**.*

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

*When she died, she left behind **her child**.*

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

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

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

*Oh my father, just sing this **your song**.*

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

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

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

*This is the reading and writing book  
of Bongo to take responsibility of your tribe,*



kuhu he, dibi mbaraa na äkü.

otherwise its memory will disappear.

### Exercise 15

(Mämb 45)

Kpa ngbo hu na ndere na lobi do ne

(Mämb 53)

Mömü ba naa, nafiri andee

alehe mbaga ne.

(Mämb 57-60)

Kpa ba dihikoree amile, bimu'du muta

ki mbi dikori ne ata hu na komo ne,

maki gile ngara höli ili 'bo hu ro.

Bimu'du di mbi muta dikori,

hu awi'dee hi kori ne,

(Mämb 61-62)

'Bata raa nabi cī hido kibi,

ka 'jii na mayi awu firi bene.

(Mämb 65)

Dihikoree naa kaka ye,

na ro'bu anga hi kori hu.

(Hi'bala 4)

Hu di yu, nya gimaa na bene.

(Hi'bala 28-30)

Hu raa äwü gimaa ata gimaa do gbondo ne.

(Hi'bala 32)

Gimaa na ngbo hibi ngu'ngu

firi bene hi külü ne.

(Hi'bala 67)

Hu nabi änyī kamabal andee

a'ji bene do hi'bana.

(Hi'bala 114)

Ka mbaga ma di yuyu wala hu da ä'bī

ä'jimönyü jaa, na ye muu bene.

(Nyere 28-29)

Ka ba lo'ngu 'jii na akehe ne ji nyere,

amile bi ngürü'ba ba 'bikinji na, ro firi na

bi di ku ne hi külü ne ro kada na ndee.

(Nyih 140)

Ka ye 'jii na bene, a'ji monoo ji ne

na da amee na ba 'jii na, na njaa.

(Mämb 84)

'Bata di lehe, bi ta ngbo mömü ne,

(Jekee 5-6)

Ba gibu'du na raa na ndere gbo

molo 'ba mü'di na, ka ba agi ro ne

And she went with a poem of her head.

His wife said, she wanted

to go visit her mother.

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

When three days were over, and she  
had not returned back in her footsteps.

Hare beat the drum

for the people to come listen to his statement.

After that he said to them that

he wanted to follow her footsteps.

When she died, she left behind her child.

She lifted child and put child on her knee.

The child is just thinking

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

She gets up quietly and goes

her thing (moves herself) to the skin.

Since my mother's death, she never gave

food to me together with her children.

Then the important man told the chief

that he should call the owner of fish,

so as to say what he (poor man) was

thinking about in his mind the past day.

(He says) to these his people that there is

nothing for him to do with that person.

When Hare looked, he found his wife.

The young man walked up to the

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

döndihī ro **ngoyo** **'bene** dihi köli.  
(Jekee 44)

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

*and sat down, and whistled **his song**.*

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

### Exercise 16

(Mämb 19-20)

Mbili ye naka makakpaa nya haa  
ka maka'baa na **korokoro muta**  
do lingē mbēli kötū cina 'baga 'birū.

(Mämb 21-23)

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

**Bimu'du muta** hi ngira 'ba Böngö,  
(Mämb 119)

Umi ngala ro **kada kii**.

(Hi'bala 1)

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

(Hi'bala 31)

Ye a'du no hu ndan do **a'jimu'du kötü**.  
(Nyihī 2)

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

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

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

*For **three days** in the Bongo village,*

*They danced for **ten days**.*

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

*She would sleep with her tonight in **one bed**.*

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

### Exercise 17

(Mämb 6)

Akpa ye baagaa **höläë** amba firi 'beye **kpaw**.  
(Mämb 33)

Hi'ba ye bihi uwu ne do **'bëë ga**.  
(Mämb 67-68)

Ugbodo loki a'ji ndobo ji ba kaka  
ro kada nika hi lo'ngu **gbügürü paca**.  
(Mämb 77-78)

Bi kpa kedeka ata loki 'jii 'bahi hu kpai ka  
'buru nya mumbu **'jii** kedeka bihi **rëti**.  
(Mämb 111-112)

Yi kpa kaka dihi komoo ata ba  
ka lo'ngu nyere **'beye kpawga**.  
(Mämb 119-120)

Kpa ä'jimönyü na lë'ji dikori **'bëë kpaw**  
amayi ji 'jii do ngala 'bë'bë 'Bata.  
(Hi'bala 34)

***All their bird** colleagues rejected them.*

*Their sound was heard in **all** villages.*

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

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

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

*There was food and beer for **all houses (people)**  
who came to dance at the home of Hare.*

Gikomo hu ëndimëndi giyee.

(Hi'bala 85-85b)

Ye mälī'bëë gaa, ye lündü gaa,  
na ye lëmi gaa, ye raa 'dee do ngaha.

(Nyih 57)

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

(Nyih 70)

Ä'jimönyü 'behe a'ji 'behe na kpaw  
he taa bina.

(Nyih 127)

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

(Jekee 16-20)

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

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

ka jeki mbaaganja na bira roo kädër,

(Jekee 37)

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

(Jekee 44)

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

(Jekee 49)

Na raki 'ba'ja komo he ga!

(Nyere 25)

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

('Bata 17)

Ka hi'bü paca hi cici.

## Exercise 18

(Mämb 3-4)

Lo'ngu moko üdü nga 'ba nyih dongara  
ye ngara höli monoo ngori.

(Mämb 74-75)

'Bata bühi ta hi hu höli na ka makaraa,  
na loki gbülükü 'jolanda di'ba  
nyih na hi hu gbanja.

(Hi'bala 1-2)

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

Damayi, hu kumara ngatee

*Her mind is somewhat perceptive .*

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

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

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

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

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

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

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

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

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

*And the oil in the pot was full.*

*A big fight began at noon between  
certain two great birds.*

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

*It is said that long ago, there was a certain man  
who had two wives (wife to him wife two).  
One day the younger co-wife*

mu'du raa maa ayi hu.

(Hi'bala 4)

Hu di yu nya gimaa na 'bene, gimaa na döndihí na hu **kumara ndüböö**.

(Hi'bala 37-39)

Ka **ä'jímönyü monoo** hu da ä'bí ne ji ma ka jekee di hikori ba 'jomo'ba 'bonjo na

(Hi'bala 47-48)

Ka mbaga gimaa nika di yuyu, na domu'du do **hi'bana doturoo** kori **gia'ji monoo** doo ka gikpanga lawu, na njaa.

(Hi'bala 146)

Hu andee angu'ngu **firi kunya** cinika 'baa nika diji 'di?

(Jekee 1-2)

Nga pöwü 'ba Bongo, ba **gibu'du monoo** bi ndee bi'ba binya 'ba bidí

(Nyere 23)

Damayi ka ba nyere nika äfi 'jüü kori ba lo'ngu **'jüü monoo**.

*became ill.*

*When she died, she left behind her child, and the child lived with the **elder co-wife**.*

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

*Since her mother's death, the little girl slept alone on a **plain skin** without any **certain thing** else on it like rags, nothing (at all).*

*How could she think up such a **bad plan**?*

*Long ago in Bongoland, a **certain young man** went and drove his goats to the pasture*

*Then that chief sent for a **certain important person**.*

#### Exercise 19

(Mämb 3-4)

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

(Mämb 21-22)

Ki gbodo **longbo kidi** müyí bikötü, tö'bö na bitigo 'baga **ngara höli** kötü na mbi do ye kpaw.

(Mämb 67)

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

(Mämb 74-75)

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

(Mämb 79)

**Mbö'bö mini** na kedeka 'bahi hu gändä.

(Nyihí 6)

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

(Jekee 3)

Ka 'ba bidí 'da mü'dí nawu ka **landaa mü'dí**

(Nyere 23)

Damayi ka ba nyere nika äfi 'jüü

*A **big fight** began at moon between two **great birds**.*

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

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

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

*There was much **spoiled water** inside her.*

*That woman, she treated these **little children** of this husband badly.*

*In that pasture was a **tall tree**.*

*Then that chief sent for an **important person**.*

kori ba lo'ngu 'jii monoo.

Exercise 20

(Mämb 79-80)

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

(Mämb 89)

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

(Hi'bala 22-23)

“Nandanika ba a'ji na ma da ami ne  
ka ma ä'bi ne ji hu gihi'bala na  
nya hu raa na tö'bö ro ne.

(Hi'bala 37-38)

Ka ä'jimönyü monoo hu da ä'bi ne ji ma  
ka jekee dihikori ba 'jomo'ba 'bonjo na.

(Hi'bala 41-42)

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

(Hi'bala 78-80)

“Gimaa uyu roo, 'di di tunu gimaa?”  
Naa, na atu a'ji na di tunu gimaa,  
ni lawu ngbo ta gimaa ka mumbu.

(Hi'bala 145-146)

Man ka ndee gihi'bala aman hu di tunu ne,  
hu andee angu'ngu firi kunya cinika  
'baanika diji 'di?”

(Nyih 25-26)

Naa, “A lëmi ma, a'ji monoo  
je da ami ne na njaa ro.

(Nyih 61-62)

Ba raa amayi'dee naa,  
“İ, i raa da ämönyü ba a'ji na?”

(Nyih 105)

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

(Nyih 120-121)

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

(Nyih 134)

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

(Nyih 140)

Ka ye 'jii na 'bene, a'ji monoo ji ne

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

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

*“Now, this thing that I cook  
and give to the little orphan  
she is with fatness from it.*

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

*This matter today that she wants  
to give me a bath and to sleep with her  
in the same bed, what is she thinking?*

*“Child is dead? What is that which killed child?”  
says only someone knows the thing that killed  
child, she woke up and just found the child dead.*

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

*He said, “Oh my sister, a certain thing  
that we do, there is not (nothing for us to do).*

*The boy came back and said,  
“You, it is you who ate these things?”*

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

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

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

*(He says) to his people there is not a certain*

na da amee na ba 'jii na, na njaa.

(Nyere 25)

Ba nyere na raa ace nja kori firi na

di ta ne ga ji ba lo'ngu 'jii na.

(Nyere 26-27)

Da nyere naa, di hikori kinji na

ni di wo ne diji ba 'binjuru na, a'ji monoo  
ka ro kidi ro hiti ro ne unja.

(Nyere 28-30)

Ka ba lo'ngu 'jii na akehe ne ji nyere,  
amile bi nguru'ba ba 'bikinji na, ro firi na

bi di ku ne hi kulu ne ro kada na ndee,

bi di wo kinji na ba 'binjuru na haa.

(Nyere 38)

Ka nyere amile firi kunya na

ni di mi ne, unya ne 'ba ji ne.

### Exercise 21

(Mamb 70-71)

Akpa ye nabi lali 'Bata na gbüürü biköti

kpa ye atimbi 'b'ë ye nya ba

do beeri doturne.

(Mamb 81)

'Bata ndilekpe gbüürü diro ne ngbo kirehi.

(Mamb 98)

Dihi banika monoo hu kpa ämëbi

hi hilili ciki toro.

(Mamb 103)

Bu'du 'bimokee raa kori hu gbä .

(Hi'bala 67)

Hu nabi änyä kamabal andee

a'ji 'bene do hi'bana.

(Nyih 70)

Ä'jimönyü 'behe a'ji 'behe na kpa

he taa bina.

### Exercise 22

(Mamb 1)

Anyä 'bene ye gbogbo ngara

höli ngori monoo ndee ngakoto.

Topic – Modifier – Modifier – Noun – Number - Indefinite

(Mamb 21-23)

Ki gbodo longbo kidi müyi biköti,

Modifier – Noun – Number

*thing that he should do it with that person.*

*Chief there reported all the matter*

*that he found it to the important person.*

*Then chief said, after this fish*

*that he took it from this poor man,*

*nothing good happened in health for him.*

*Then the important man told the chief*

*that he should call the owner of fish,*

*so as to explain the matter that he (poor man)*

*was thinking it in his mind the past day,*

*when he (chief) took the fish of the poor man.*

*Then the chief asked that the bad action*

*that he had done it be forgive to him.*

*and they rolled him together in the big bag,*

*and then they went to their houses leaving*

*him alone in the open place.*

*Hare quickly came out of the big bag.*

*At that time, she flew high up in the sky.*

*Male fighters were around her completely.*

*She gets up quietly and goes to the skin.*

*Your food and everything you need,*

*you will find it here.*

*Long time ago there were*

*they two certain great big birds.*

*If we put five big elephants together,*

(Mämb 74-75)

na **loki gbülükü 'jolanda**

Modifier – Modifier - Noun

(Hi'bala 104)

**Gimaa 'ba lündü hu** uyu ro.

Noun – Possessor Noun – Possessor Pronoun

(Nyih 140)

Ka **ye 'jii na 'bene,**

Topic – Noun – Demonstrative – Possessor Pronoun

(Jekee 16-20)

**Ye binya nika kpawga,** ma aku ne ji ye

Topic – Noun – Demonstrative -Quantity

(Jekee 44)

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

Noun – Possessor Pronoun – Prepositional Phrase – Quantity

(Nyere 23)

Damayi ka **ba nyere nika** äfi 'jii

kori **ba lo'ngu 'jii monoo.**

Topic – Noun – Demonstrative

Topic – Modifier – Noun - Indefinite

with **many white stones**

**Child of her brother** was dead.

(He says) to **they this his people,**

**They all these goats,** I will tell them

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

Then **he that chief** sent for a  
**he certain important person.**

### Exercise 23

(Mämb 59-63)

Hu raa **ambi** bilehe mbaga ne.

**Bimu'du** di **mbi** muta dikori

hu **awi'dee** hi kori ne, bihi da amara,

'Bata raa **nabi ci** hido kibi,

ka 'jii na **mayi awu** firi 'bene. Kpa 'Bata

nabi **akehe** firi diro mömü ne ji ye.

(Mämb 90-92)

Mbaa dihi koree ndobo raa **nabi dü,**

ka **bilaga** kilingba hu na fira,

na **bitugu** hu na mehe yama, nya ye monoo

**ala'nga** kidi hu na mambirembe.

(Mämb 95-98)

Ndobo raa ngbo di **miro** ne, damayi

ngara höli raa **nabi mēbi** toro na mino,

mbaa kpa hu yemeka **acu** bihi.

Hu raa yemeka toro nya hu ngbo **ayuyu**

na mino. Dihi banika monoo

hu kpa **ämēbi** hi hilili ciki toro.

She **went** to visit her mother.

When three **sleeps passed** before she

**returned** in her footsteps, in a **clear** place,

Hare **beat** the drum,

for the people to **come listen** to his statement.

And Hare **told** them what happened to his wife.

After that the work **began,**

which was **cutting** of her bones with an axe,

and **spearing** her with a spear type, while others

were **cutting** her veins with knives.

This work **happened** and then the

great wild **bird** flew up with a screech,

and then again **fell** down.

Then she (went) up again and she **died**

with a screech. At that time,

she **flew** high up in the sky.

### Exercise 24

(Hi'bala 121)

“**Du'ba** ko külü ma bina.”

(Hi'bala 149)

“Hu **ndee'ba** na ye himü gaa.”

(Nyih 18-19)

Kumara nabi ndee

ärü kuta ngori ä'bëë hi ji ye naa

ye **ndee'ba** atu'dee mini nini.

(Nyih 25-26)

Naa, “A lëmi ma, a'ji monoo je da ami

ne na njaa ro. Ji ndi je 'ba, kaa ndee

äci je wile atunu je, **ndi je (ba)** ngbo.”

(Nyih 64)

Da naa, “Aa, i nja tunu maa.

**Tugba ma (ba)** ma ayo bihi ji he.”

(Nyih 69)

Ba höli na naa ka ba, “I, na lëmi i

**ndih i he (ba)** bina.

(Nyih 104)

Ba da maa andee 'da roo, naa,

“A türü **ayi'dee'ba**, a nyere **ayi'dee'ba**.”

(Nyih 119)

Dibinika roo, hu gimaa na hu ro 'bu

ami mino, ba naa, “**Ndee'ba** boor!”

(Nyih 121-122)

Naa, “Ba 'jii na, nja nya ba änyi dibinaa!

**Ta nya ba (ba)** molo guloto binika.”

(Nyih 126-127)

Ba raa aku ne ji ye roo naa ka ji ye,

ndan ye **gbo'dee'ba** do ye kpawga

ji ne 'bëë bina.

(Nyih 139)

Naa ba nja tugba nee, bi **ndih i (ba)** pihi.

(Jekee 14-15)

Da ba naa ka ji hu, “Oo, ma ä'jè i, da i

**nya'ba ma** a'dee ye binya na 'bë'bë ku'du ji

ye 'biyagaa gbana biku ne ji ye himü mee.”

(Jekee 22-23)

Da hu naa ka ji ba bi **mu'ba** komo ne.

Ba raa nabi amu komo ne. Hu raa yemeka

aku ne ji ba naa, bi **lewu'ba** ro ne.

(Nyere 14-15)

Ka ba 'binjuru na ato hi ji ne ji Luma ami

amile, diji nyere di yo gütü ne ji ne,

Luma **uyo'ba** gütü ne ji ba kedeka.

(Nyere 28-29)

“Come **sleep** here on my breast.”

“She **should go back** to her parents' home.”

Then, woman went and sewed two

beer filters, she gave them to them (children)

telling them to **go** fetch water with them.

He said, “Oh my sister, there is nothing

to do. Let us leave, even if we are

beaten or killed, **let us** just leave.”

The (bird) said, “No don't kill me! **Take me**  
and I will show you a nice place.”

The bird said to him, “You and your sister,  
**you stay** there.

When he arrived there, he said, “Oh  
governor, **come!** Oh chief, **come!**”

From then on, the girl felt like crying,  
he told her, “**Go** inside!”

He said, “That man, don't let him move  
from this place! **Let him be put** and left  
under granary there.”

He told them that all of them **should**  
**gather** with him today in his compound.

He (chief) said that he won't embrace him,  
that he **should stay** where he is.

He told her, “Yes, I will marry you, but first  
**let me** drive the goats back home to their  
owners and tell my parents about this.”

Then she tells him to **close** his eyes.

Then he closes his eyes.

Then she told him to **look** at himself.

Poor man raised palms towards God saying,  
since chief has shown his strength to him,  
God **should show** His strength to him (chief).  
Then the important man told the chief



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

(Nyere 38)

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

that he **should call** the owner of fish,  
so as to say what he (poor man) was  
thinking about in his mind the past day.

Then the chief asked that the bad action  
he had done, **let it be forgiven** to him.

### Exercise 25

(Mämb 7-11)

Ye na na nyere hi ji ye raa  
nabi **ga'dee** ye gu'bu di'ba nyihi  
Ye höli ngori na roo, ye raa nabi  
**mbi'dee** ro dohii na 'bagajee,  
kpa ye nabi **cucu** hi ngira 'ba Böngëë  
do lo'ngu beeri hi komoo kpë.

(Mämb 39-42)

Hölëë yi **tujo** ngbo ndüü ye  
akpa ye dihikoree hi hilili ro moko.  
Kpa Mämbilingänjä nabi **kpe tuha**  
hi Mämbilingämä, jumu hi hu pulolo 'bugba.

(Mämb 53)

Mömü ba naa, nafiri **andee**  
**alehe** mbaga ne.

(Mämb 59-63)

Hu raa **ambi** bilehe mbaga ne.  
Bimu'du di mbi muta dikori  
hu **awi'dee** hi kori ne, bihi da amara,  
'Bata raa nabi **ci** hido kibi,  
ka 'jii na **mayi awu** firi 'bene. Kpa 'Bata  
nabi **akehe** firi diro mömü ne ji ye.

(Mämb 65-66)

Dihikoree naa kaka ye,  
na **ro'bu anga** hi kori hu,  
ka ne **ro'bu** ye **alony** njonjo  
mambirembe ji ne.

(Mämb 95-98)

Ndobo raa ngbo di **miro** ne, damayi  
ngara höli raa nabi **mëbi** toro na mino,  
mbaa kpa hu yemeka **acu** bihi.  
Hu raa yemeka toro nya hu ngbo **ayuyu**  
na mino. Dihi banika monoo  
hu kpa **ämëbi** hi hilili ciki toro.

(Hi'bala 16)

İ **ä'bi** 'di ji hu? İ **älü** hu na 'di?"

Those with authority in their hands  
**chased** them away from the moon.  
Then the two birds  
**came** to our land.  
and they **flew** down into area of Bongo  
on open land in its large face.

The birds screeched (**articulated** their sound)  
and then were in the air for fighting.  
Mämbilinganja **kicked tore** open the stomach of  
Mämbilingama, and dishes of her stomach  
(intestines) flowed out.  
His wife said, she wanted  
**to go visit** her mother.

She **went** to visit her mother.  
When three days passed before she  
**returned** in her footsteps, in an open place,  
Hare **beat** the drum,  
for the people to **come listen** to his statement.  
and Hare **told** them what happened to his wife.

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

This work **happened** and then the  
great wild bird **flew** up with a screech,  
and then again **fell** down.  
Then she (went) up again and she **died**  
with a screech. At that time,  
she **flew** high up in the sky.

What do you **give** her? What do you **feed** her?"

(Hi'bala 20)

Jeki ä'jímönyü raki ro,  
i da **ä'bi** ne ji maa 'ba lii i!

(Hi'bala 25)

Ka cina ma **atunu** hu gihi'bala na 'bugba.

(Hi'bala 29)

ka ji hu ndan ye **a'du** na hu bikötü,

(Hi'bala 112)

A'ji monoo ro hu njaa.

Yëyë raa di **tunu** hu.

(Hi'bala 115)

Ma **ämönyü** ko ma doturu ma.

### Exercise 26

(Mämb 59-60)

Hu raa ambi bilehe mbaga ne.

**Bimu'du (di) mbi muta dikori**

**hu awi'dee hi kori ne,**

(Hi'bala 4)

**Hu (di) yu,** nya gimaa na 'bene.

(Hi'bala 47)

**Ka mbaga gimaa nika (di) yuyu,**  
na domu'du do hi'bana doturoo.

(Hi'bala 76)

**Bihi na (da) ami'dee cecece 'ba donondo,**  
kumara unja ko ne ro.

(Hi'bala 114)

**Ka mbaga ma (di) yuyu, wala hu da ä'bi**  
**ä'jímönyü jaa, na ye muu 'bene,**

ma ämönyü ko ma doturu ma.

(Nyih 107-108)

Ba 'jii na raa nabi mayi'dee naa, "A baba,"

naa "Ngoyo na ji i bina ka jekee,

**İ (da) aku ne,** i ku ka ne ji ma, ka ma wu ne."

(Jekee 14-15)

Oo, ma ä'jè i, **(da) i nya'ba ma a'dee**

**ye binya na 'bè'bè ku'du ji ye 'biyagaa**

**gbana biku ne ji ye himü mee.**

(Nyere 14-15)

Ka ba 'binjuru na ato hi ji ne ji Luma ami

amile, diji **nyere (di) yo gütü ne ji ne,**

Luma uyo'ba gütü ne ji ba kedeka.

('Bata 28)

**Kaa na cici nika (di) ci roo,**

ngürü'dëe ma 'ba.

*It is really good food*

*you **give** to your co-wife's child!"*

*In that case, I **will kill** the little orphan.*

*(said) to her, today they **would sleep** together,*

*She did not have anything.*

*My mother **killed** her.*

*I **was** always **eating** alone.*

*She went to visit her mother.*

***When three days afterwards she***

***had not returned back in her footsteps,***

***When she died,** she left behind her child.*

***Since mother of that little girl died,***

*(she) slept only on a plain piece of skin.*

***When the first light of dawn appeared,***

*the woman starts crying.*

***Since my mother died, she since never gave***

***food to me together with her children,***

*I was always eating alone.*

*The man came and said, "Oh elder,*

*the song you are singing is good. **When you***

***sing it, sing it for me, so I can listen."***

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

***(they) goats back home to (they) owners***

***and tell (they) my parents about this.***

*Poor man raised palms towards God saying,*

*since **when chief has shown his strength to him,***

*God should show His strength to him (chief).*

***When with that pot becomes hot,***

*call me to come.*

Exercise 27

(Mämb 87-88)

Dihikoree ye raa nabi keke a'ji ndobo na, **ba da mayi ro moko nini ro höli di'ba himi.**

(Mämb 110)

Mbaa dihikoree, komo beeri na, tile ka 'jii **ye da mayi anya'da 'Bata.** (Hi'bala 9)

Ka hu acu do gburu 'bonjo ä'bi ne ji muu 'bene, nya **ye ämönyü** ne. (Hi'bala 55-56)

Ye raa ngbo na bi'du 'bii **da mayi nado ja'da hindo.** (Hi'bala 82-84)

Bu'du 'bi'bëë, mälii'bëë ye raa abe didokori kungu abe dido bübü alingi kori gbondo 'jii **na dayi 'bë'bë.** (Hi'bala 114)

Ka mbaga ma di yuyu, wala hu da ä'bi ä'jimönyü jaa, na ye muu 'bene, **ma ämönyü** ko ma doturu ma. (Nyih 8-12)

Kaa ata ä'jimönyü ji ba bu'du na, bi ki ngürü muu 'bene, hu kumara na hu mile mo'jo muu **yi mönyü** 'bo ko ye ro. **Ye** nja **mayi** danga ä'jimönyöö, mo'jo muu **yi mönyü** ko ye ro. Naa **yi mönyü** ko ye ro. **Yi mönyü** ndee ko ye ro. (Nyih 28)

**Ye da mayi** 'bë'bë roo, 'bëë naka kpongo 'jii monoo njaa ro. (Nyih 49-50)

Ba mini na ndee danga hu, ka hu höli na aye nja ne, käläkiti na ndee danga hu, **hu ämönyü** nja ne. (Nyih 54-56)

“A lëmi ma a'ji na ndee danga i, na 'baa ro?” Naa, “**Mi mönyü** ne ro.” “**I mönyü** ne taa? Ndere na mi di ndee kede kori ma akpaa. **I mönyü** ne taa?” Naa, “**Mi mönyü** 'bo ne ro.”

(Nyih 61-63)

I, i raa **da ämönyü ba a'ji na?**

*After that they divided tools among themselves, **that he came to fight great wild bird with from inside.***

*After a while, the open space was full of people **who came to welcome Hare.***

*Then she took edible part of pumpkin and gave it to her own children and **they ate** it.*

*They with beginning of sleep, **which came in the middle of the night.***

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

*Since my mother died, she since never gave food to me together with her children, **I was always eating** alone.*

*Whenever the father brings some food, if he calls his children, the woman says children **have already eaten. They should not come** near food, since **they have already eaten.** She says **they have already eaten.** They **ate** already.*

***When they arrived** home, the house was empty, there was no one there.*

*The water which was by her side, the bird drank it, the fruits of the Kalakiti tree next to her, **it ate** it.*

*“Oh my sister, things which were by your side, where are they?” **I ate** them.”*

*“When did **you eat** them? The walk I had didn't last very long. When did **you eat** them?” **I already ate** them.”*

*You, it is you **who ate the things?***

Ma kaa andee föwü mbiloo roo,  
**ï mönyü** 'bo ne diji hu ro.  
(Nyihî 111-112)

A lëmi ma, ba 'jii monoo ba 'bugba  
bina **ba da mayi'dee nya ba ro ngoyo**.  
(Jekee 1-2)

Nga pöwü 'ba Bongo, ba gibu'du  
monoo bi ndee bi'ba binya 'ba bi'di  
ka **ye mönyü** ko ye 'da.  
(Jekee 18)

Ka i **ma amayi** na mbaaganja ji i,  
(Jekee 44-45)

Ka hu agoki a'ji 'bene diro ba kpawga  
gbana mbaaganja, ka hu ambi nini  
bina **hu dayi ndee diroo**.  
('Bata 6-7)

Ba da maa äbühî'dee 'bë'bë, bi ta luma ne  
'Bata, **ba da mayi bilewu ye**.  
('Bata 19)

Kidi naa, "A 'di luma ma,  
**ï mönyü** köyëë, ka je mi kelee."

### Exercise 28

(Mämb 3-4)

Lo'ngu moko **üdü** nga 'ba nyihî  
dongara ye ngara höli monoo ngori  
ka Mämbilingänjä ye na Mämbilingämä.  
(Mämb 33)

Hi'ba ye bihi **uwu** ne do 'bëë ga.  
(Mämb 54)

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

(Mämb 67-68)

**Ugbodo** loki a'ji ndobo ji ba kaka ro  
kada nika hi lo'ngu gbügürü paca.  
(Hi'bala 31)

Gimaa **üti** ko nee.  
(Hi'bala 65-67)

Gimaa da amohitu 'bo ne amile  
gimaa **üci** 'bo ro ne roo, gimaa **üdi** roo  
gimaa raa a'ji 'bene nabi änyî  
kamabal andee a'ji 'bene do hi'bana.  
(Hi'bala 74-75)

'Bii **ucu** komo hu wa ro,

*Whenever I go away for a while  
**you have eaten** them up.*

*Oh my sister, there is someone  
outside **who came and is singing a song**.*

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

*And you, **I will bring** you a car,*

*Then she got all her things back from him,  
including (with) the car, and she went back  
with them to the place **where she came from it**.*

*When he arrived home, he saw his in-law  
Hare **who had come to visit them**.*

*Elephant said, "Oh my in-law,  
**you did not eat**, and we did not talk."*

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

*Their sound **was heard** in all villages.*

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

*On that day they **collected** many tools  
for him, filling up a bag.*

*The child **says** nothing.*

*When child had understood that  
the child **had been beaten**,  
that the child's body **is cold**,  
she did get up quietly and went to the skin.*

*Sleep doesn't **catch** her eyes,*

ĩ gihi'bala 'ban roo,  
'bii **ucu** komo ĩ wa ro.  
(Hi'bala 78-80)

“Gimaa **uyu** roo, 'di di tunu gimaa?”  
(Hi'bala 144)

Ye lündü gaa bihi ro ye **unya** ro,  
ye mbaa gaa bihi ro ye **unya** ro.  
(Nyihĩ 24)

Ba gibu'doo kũlũ ba **ũciũciũ**.  
(Jekee 33)

Ka 'da hu kumara na hu ka ngũlĩ,  
bu'do hu **uyuyu**.  
(Nyere 22)

Ka ji na aba di 'nga 'doci ne,  
**unu** ro ba nja firee!  
(Nyere 34-37)

Ka amile naa hi kada na nyere di wo  
kinji na ama haa firi kunu na ndee ro ma,  
ka nyere **unduju** maa.  
Ka ma raa akehe ne hi kũlũ ma amile  
kaa kaba na nyere di wo kinji  
na ama, Luma **uyo** ne 'ba ji ba.  
(Nyere 38)

Ka nyere amile firi kunya na  
ni di mi ne, **unya** ne 'ba ji ne.  
('Bata 1)

Naa nga koto Kidi **umayi** ami ngoo  
ro lĩmi 'Bata.  
('Bata 18)

Kori 'Bata ämönyũ dũmũ,  
ba naa ka ji ba luma ne, ndere 'bene **ũdũ** ro.

### Exercise 29

(Mämb 7-8)

Ye na na nyere hi ji ye raa  
nabi **ga'dee** ye gu'bu di'ba nyihĩ.  
(Mämb 32)

Yi tũ hi komo ye di toro akpa  
ye **acu'dee** bihi dokorkotu.  
(Hi'bala 76-77)

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

*you little orphan over there,  
sleep doesn't **catch** your eyes.*

*(Husband,) “Child **died**? What killed child?”*

*All the brothers, they **were upset**,  
all the mothers they **were upset**.*

*The young boy **was brave**.*

*The woman was a widow,  
her husband **was dead**.*

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

*Then he said, “The day when chief took my  
fish, I had a painful problem,  
but the chief didn't **ask** me any question.  
Then I said in my mind that,  
if it is like this, the chief who took my fish,  
God **should show** it to him (the right way).*

*Then the chief asked that the bad action  
he had done, **let it be forgiven** to him.*

*Long ago, Elephant **arranged**  
to marry the sister of Hare.*

*Before Hare ate the porridge,  
he said to his in-law that his trip **was starting**.*

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

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

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

(Hi'bala 89)

Ye lewu nee wala kori 'jii.

Ye raa **amayi'dee**.

(Hi'bala 91)

Lemi ba raa nabi **anyi'dee** di 'da,  
maki biyaa naa gimaa uyu ro.

(Nyih 21-22)

Yi ndee 'da, ye ka ange mini ye ka  
**amolu'dee** 'bugba, mini na aku dihi kuta.

(Nyih 43-45)

Hulemi ba hu dondihi haa, u ba raa ajje  
mbili gurufa, atugu ne tugu ne tugu ne nya  
ba **atinge'dee** mini nini atu taa danga hu. Ba  
andee, ba **a'do'du'dee** mo'jo kalakiti di 'da.

(Nyih 61-62)

Ba raa **amayi'dee** naa,

“I, i raa da amonyu ba a'ji na?”

(Nyih 72)

Damayi roo ye monoo kedeka yi **le'dee**.

(Nyih 96)

Ba raa maa **amayi'dee** roo ba ro ndu'ba ro.

(Nyih 103-104)

Ka gile kanikii ma andee toko  
**anguru'dee** ba nyere na.

Ba da maa andee 'da roo, naa,

“A turu **ayi'dee'ba**, a nyere **ayi'dee'ba**.”

(Nyih 124-125)

Da di'ba Bongo roo, ki 'du ji 'jii hi kibi  
nya i ka nyere, ye 'jii bana roo ye  
**amolo'dee** amayi 'be'be nyere ro.

('Bata 11-12)

Hu raa na cici do fodu, cici da maa aci,  
ka hu **anguru'dee** bu'du ne.

*They did not see any human footprints.*

*Then, they **came back**.*

*Then his sister **came** from over there,  
(since she heard) that the child was dead.*

*They went there, and when they drew  
water and **went** out, water seeped through filters.*

*His sister stayed inside, he took Gurufa tree  
leaves. He beat it, beat it, beat it, he **got** water  
with them, and carried and put it next to her.  
He went and **collected** fruits of Kalkit tree.*

*The boy **came back** and said,*

*“You, it is you who ate these things?”*

*Then, other people **looked around**.*

*The old man **came** and began begging.*

*Because of this, I am going to  
**call the chief to come**.”*

*When he arrived there, he said,*

*“Oh governor, **come!** Oh chief, **come!**”*

*In Bongoland, if someone beats the drum  
and if it is the chief, then all the people  
**rush up** and come to the chief's compound.*

*She put the pot on fire, and when it became  
hot, she **called for her husband to come**.*

### Exercise 30

(Mamb 87-88)

Dihikoree ye raa nabi **keke** a'ji ndobo na,  
ba da mayi ro moko nini ro holi  
di'ba himi.

(Mamb 95-99)

Ndobo raa ngbo di miro ne, damayi  
ngara holi raa nabi mebi toro na mino,  
mbaa kpa hu yemeka acu bihi.

Hu raa yemeka toro nya hu ngbo **ayuyu**  
na mino. Dihi banika monoo

*After that they **divided** tools among themselves,  
that he came to fight great wild bird with  
from inside.*

*This work happened and then the  
great wild bird flew up with a screech,  
and then again fell down.*

*Then she (went) up again and she **died**  
with a screech. At that time,*

hu kpa ämëbi hi hilili ciki toro,  
ka ne **mbimbi** kädökökötü,  
ka pürü na di'ba himi adari hu.  
(Hi'bala 7-8)

Hu raa acu do 'jomo'ba 'bonjo na  
äröhî ne hi ko'do,  
ä'bi ne ji gihi'bala na mbagaa di **yuyu**.  
(Nyihî 24)

Ba gibu'doo külü ba **üüüü**.  
(Nyihî 82-83)

Ye döndihî ro, ba roo, ba ka nyere ro,  
bihi ba irî ro, lëmi ba na **alala** ro.

### Exercise 31

(Mämb 7-11)

Ye na na nyere hi ji ye raa  
**nabi ga'dee** ye gu'bu di'ba nyihî  
Ye höli ngori na roo, ye raa  
**nabi mbi'dee** ro dohii na 'bagajee,  
kpa ye **nabi cucu** hi ngira 'ba Böngëë  
do lo'ngu beeri hi komoo kpë.  
(Hi'bala 6-8)

Hu kumara na hu raa ata 'bonjo do fö'dü,  
hu ka maa **ata 'bo** 'bonjo do fö'dü,  
'bonjo di **'di'di 'bo** roo, hu raa acu do  
'jomo'ba 'bonjo na äröhî ne hi ko'do,  
ä'bi ne ji gihi'bala na mbagaa di yuyu.  
(Hi'bala 32)

Gimaa na ngbo **hibi ngu'ngu**  
firi 'bene hi külü ne.  
(Hi'bala 51)

Ma **kaa alewu** ba firi na ndan da  
(Hi'bala 63-67)

Hu raa **nabi rancee**, gimaa raa ngbo  
**hibi ci** ro ne, gimaa na **hibi ci** ro ne.  
Gimaa da **amohitu 'bo** ne amile  
gimaa **üci 'bo** ro ne roo, gimaa üdi roo  
gimaa raa a'ji 'bene **nabi änyî**  
kamabal andee a'ji 'bene do hi'bana.  
(Hi'bala 128-129)

Hu **da mohitu 'bo** ne amile gimaa üdi roo,  
hu raa ä'jê kaga hu raa ata nya ne.  
(Nyihî 56)

Ï mönyü ne taa?" Naa,  
"Mi **mönyü 'bo** ne ro."

*she flew high up in the sky,  
so as to **leave** for good,  
and this wound from inside defeated her.*

*She took the seeds out,  
she scraped them off into a calabash,  
she gave them to this orphan her mother **died**.*

*The young man's heart was **brave**.*

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

*Those with authority in their hands  
**did chase** them away from the moon.  
Then the two birds  
**did come** to our land.  
and they **did fly down** into area of Bongo  
on open land in its large face.*

*The woman used to put some pumpkin  
on fire. And when she **had put** pumpkin on fire,  
when the pumpkin **had cooked**, she took  
seeds out, she scraped them into calabash,  
and give them to orphan whose mother died.*

*The child **was thinking**  
her idea in her heart (making up her mind).*

*I **will examine** the situation today . . .*

*She **did press**, the child there **was struggling**,  
the child **was struggling**.  
When child **had understood** that  
the child **had been beaten**,  
that the child's body is cold,  
she **did get** up quietly and went to the skin.*

*When **she realized** that the child was dead,  
she took the rod back and left it.*

*When did you eat them?"  
"I **already ate** them."*

(Nyih 61-63)

“İ, i raa da ämönyü ba a’ji na?  
Ma **kaa andee** föwü mbiloo roo,  
i **mönyü 'bo** ne diji hu ro.  
Da i **kaa ataa** ndan.”

(Nyih 142-143)

Ka firi na dido 'bugba na dile naa  
nja **aku nja** nee na raki!

(Jekee 5-9)

Ba gibu'du na raa na ndere gbo molo 'ba  
mü'di na, ka ba agi ro ne döndih  
ro ngoyo 'bene dihi köli nya  
binyee **hibi mönyü** ko ye hi bidi.  
Ka 'da, ngoyo na ba gibu'du na ba da  
**hibi aku** ne ünyi ko hu ngaja hege monoo  
dihi ba mü'di na ba da döndih  
moloo ro ngoyo na 'bene.

(Jekee 38-39)

Ana ye da roo na, hu kumara hege  
na 'ba bidi 'ban hu hibi lewu ye diro firi  
na ye da **hibi yogo** ne.

(Jekee 47-48)

Ka ne ro ba ka landaa mu'du nya ba  
**hibi ngu'ngu** ro ne ro firi na ndee hu kumara  
na hu di ku ne ji ba, ka bi mi ndobo ninee.

(Nyere 25)

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

('Bata 15-16)

Nya ba 'jii 'bii 'Bata **hibi lingi** ye diro firi  
na ye, da hibi yogo ne.

### Exercise 32

(Mämb 49-50)

Akpa ye na **ndee** yi di 'du 'bëë ko beeri  
ändimü hi gbogbo mü'di diji hu.

(Mämb 82-83)

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

(Hi'bala 61-62)

Hu raa ngbo nabi änyä diyal do landaa  
kaga monoo **ndee** hi mbötü  
nabi ä'jä ne ara ne ro go gimaa.

(Hi'bala 111)

“You, it is you who ate the things?  
Whenever I **go** away for a while  
you **have eaten** them up. But you **will see**  
what is happening to you today.”

Question that concerns everyday life, said that  
not **did tell** it in this way!

Young man walked up to the bottom of  
the tree, he turned his body and sat down  
to whistle his song, and let the goats  
**eating** with their mouths in the pasture.  
Then from the tree under which he was  
sitting **singing** his song,  
a young she-spirit became charmed by  
the song of the one sitting under the tree.

In the meantime, the she-spirit in the  
pasture over there,  
**was watching** what they were doing.

He felt seriously ill while **thinking** about  
the woman's words which  
he didn't turn to his advantage.

The chief there **did report** in detail to  
important person all that had happened.

While Hare **was examining** situation of  
them, he thought about how it was unusual.

Those **in past** who were living in that area  
fled from her into the bush.

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

She got up straight away and seized  
a stick (which) **was** on the door,  
and she took it and pressed it on child's throat.



“Da ana nokotoo he da na gilēmī ī,  
hīfī ro hu na **ndee** anunu?”

(Hi'bala 145-146)

Man ka **ndee** gihi'bala aman hu di tunu ne,  
hu andee angu'ngu firi kunya cinika  
'baanika diji 'di?”

(Nyihī 49-50)

Ba mini na **ndee** danga hu, ka hu hōlī na  
aye nja ne, kālākītī na ndee danga hu,  
hu āmōnyū nja ne.

(Nyihī 135-136)

“Ro firi **ndee** bi di yi ne ro je nakadan.”

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

('Bata 7-8)

Hi Waw nika na **ndee** ga ka Bōngēē 'jīī monoo  
**ndee** hi Waw dihkori Bōngō unja **ndee** wa.

“Yesterday when you were with  
your little sister, **was** she ill?”

Even if it **was** a little orphan she killed,  
how could she think up such a plan?”

The water which **was** by her side,  
bird drank it, and fruits of Kalakiti tree  
next to her, it ate it.

“This trouble **was** what he made for us in past.”

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

In Wau, there **were** not many other tribes  
like **was** the Bongo (in number of people).

### Exercise 33

(Māmb 12)

**Bilehe** ye raa da agbo kililī hi kŭlŭ.

(Māmb 34-35)

Yi cī ro ye bihi ka korkakpa akpa ye kpaw  
yongi diji **biyoyo**, akpa do bihi diro ye kpi.

(Māmb 90-92)

Mbaa dihkoree ndobo raa nabi dŭ,  
ka **bilaga** kilingba hu na fira,  
na **bitugu** hu na mehe yama, nya ye monoo  
ala'nga kīdī hu na mambirembe.

(Hi'bala 47-50)

Ka mbaga **gimaa** nika di yuyu, na domu'du  
do hi'bana doturoo kori **gia'ji** monoo doo  
ka **gikpanga** jawu, na njaa.

Ka **gihi'bana** nika di 'dŭ nya ne 'baki'da,  
**gimaa** na raa a'ji 'bene domu'du doo.

(Hi'bala 55-56)

Ye raa ngbo na **bi'du** 'bii  
da mayi nado ja'da hindo,

(Māmb 59)

Hu raa ambi **bilehe** mbaga ne.

(Hi'bala 94-96)

Ba raa roo, di'ba Bōngō 'da pōwŭ naa firi  
ki bŭhī cinika 'baanika, bu'du **bi'bēē**  
mālīī'bēē ye raa abe didokori kungu abe dido  
bŭbŭ alingi kori gbondo 'jīī na dayi 'bē'bē.

Their **sight** brought fear in hearts (of people).

They fought long time, they became exhausted  
from **tiredness**, then were quiet for awhile.

After that the work began,  
which was **cutting** her bones with an axe,  
and **spearing** her with a spear type, while others  
were cutting her veins with knives.

Since her mother's death, the **little girl** slept  
alone on skin without any **small thing** like  
**small pieces** of cloth, nothing(at all).  
That **piece of skin** thrown there,  
it is the **little child** who is sleeping alone on it.

They with **beginning** of sleep,  
which came in the middle of the night,

She went for **visiting** of her mother.

In Bongo area from long ago, if something  
happens like this, the male **house owner** and  
neighbours try to find along side of rubbish  
footprints of person coming into the house.

(Hi'bala 127-128)

Hu raki ngbo nabi ambo gimaa, gimaa raa na **bi'di**. Ka hu, ro ba a'jee maki hi müli.

(Nyih 1-2)

Naa nga ba bu'du monoo bi 'jë kumara 'bene ka ye a'ju na hu mo'jo muu ngori **gibu'du** kötü ka **gingaja** kötü.

(Nyih 42)

Ye döndih ı ro, ba raa nabi äbü

**gia'ji** monoo kaba **gikütü**.

(Jekee 1-2)

Nga pöwü 'ba Bongo, ba gibu'du monoo bi ndee **bi'ba** binya 'ba bi'di.

(Jekee 13)

Ka hiko ba **gibu'du** na ho ro bira diro hu **gingaja** na.

(Jekee 14-15)

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

(Nyere 4)

Ka ba andee ätü na ba 'jii monoo ka **'binjuru** kori baa.

(Nyere 18)

Ka ba äfi 'jii kori ba **'bingomu** monoo.

(Nyere 28-30)

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

('Bata 21)

Mi mayi ngbo **binduju** he ka ayikaw.

('Bata 36-37)

İ 'Bata dibina roo, mbir **bihaci** ro, ka hi ba aya'nga ro Kidi.

(Lu'ba 11-12)

Da ana njii bida firi gbana **bingo** firi 'ba Böngö ka he tugba do firi diro kuhu he

(Lu'ba 1)

**Gifiri** diro kuhu Böngö nga koto.

### Exercise 34

(Jekee 5-7)

Ba gibu'du na raa na ndere gbo molo 'ba mü'di na, ka ba agi ro ne döndih ı

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

*Long ago, a man married a woman  
and they gave birth to two children,  
a **boy** and a **girl**.*

*They settled there and he built  
a **small thing** like a **small shelter**.*

*Long ago in Bongoland, a certain young man  
went **driving** his goats to the pasture.*

*Then the **young man** stood gaping in  
admiration at the beauty of the **girl**.*

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

*Then when going to the river,  
he met a **poor man**.*

*Then he sent someone to get an **abscess doctor**.  
Then the important man told the chief  
that he should call the **owner of fish**,  
so as to explain the matter that he (poor man)  
was thinking it in his mind the past day,  
when he (chief) took the fish of the **poor man**.*

*I just came for **greeting** you.*

*You Hare, (your) anger of **hot**,  
and lost your temper on Elephant.*

*This book that is a matter with **writing** of book  
of Bongo is the responsibility of your tribe.*

***Brief history** of Bongo tribe from eariler time.*

*The young man walked up to bottom of  
the tree, he turned his body and sat down*

ro ngoyo 'bene dihi köli nya  
 binyee hibi mönyü ko ye hi bi'di.  
 nabi gele dongara nduma na ka jekee,  
 naa na ka makunyaa.

(Jekee 24-26)

Ba da maa alewu ro ne, bi ta ro ne na lawu  
 kanda ka nja bira roo, nya ne ka makonyee  
 gbana mbaaganja dotoro danga ba  
 nya roo alilili nya ne ka makonyee kedeka.  
 ('Bata 6-7)

Ba da maa äbühi'dee 'bë'bë,  
 bi ta luma ne 'Bata, ba da mayi bilewu ye.  
 Ka bihi ro ba ka mäkinyëë.

('Bata 35)

A'ji bana di nya i äwü gbondo i ata ne  
 hi cici kici raa ka 'di?

*to whistle his song, and let the goats  
 eat with their mouths in the pasture.  
 and separated the good grass  
 from the bad.*

*When he looked at himself, he saw his  
 body with new clothes that were beautiful  
 and as white, and next to him there was a  
 car that sparkled and was also white.*

*When he arrived home,  
 he saw his in-law Hare had come  
 to visit them, and he was very happy.*

*How can you put your foot  
 into the hot pot?*

### Exercise 35

| <u>Test Word</u> |                 | <u>Write correctly</u> | <u>Test Word</u> |                   | <u>Write correctly</u> |
|------------------|-----------------|------------------------|------------------|-------------------|------------------------|
| go ji            | <i>wrist</i>    | <u>goji</u>            | bu'du gimaa      | <i>son-in-law</i> | <u>bu'du gimaa</u>     |
| biühöli          | <i>feather</i>  | <u>biü höli</u>        | lë'ji cükä       | <i>bubble</i>     | <u>lë'jicüka</u>       |
| magori ganja     | <i>bicycle</i>  | <u>magoriganja</u>     | kokorogbondo     | <i>toe</i>        | <u>kokoro gbondo</u>   |
| tilükëhi         | <i>gold</i>     | <u>tilükëhi</u>        | hi kunu          | <i>diarrhea</i>   | <u>hikunu</u>          |
| aga hege         | <i>exorcise</i> | <u>aga hege</u>        | a'jimoko         | <i>weapon</i>     | <u>a'jimoko</u>        |
| bihi kunya       | <i>sad</i>      | <u>bihikunya</u>       | do a'ji          | <i>bundle</i>     | <u>doa'ji</u>          |

### Exercise 36

| <u>Test Word</u> |                   | <u>Write correctly</u> | <u>Test Word</u> |                       | <u>Write correctly</u> |
|------------------|-------------------|------------------------|------------------|-----------------------|------------------------|
| bi'dü            | <i>planting</i>   | <u>bi'dü</u>           | gïhi'bänä        | <i>small skin</i>     | <u>gïhi'bana</u>       |
| birihï           | <i>honour</i>     | <u>birihï</u>          | 'bikülü          | <i>jealous person</i> | <u>'bikülü</u>         |
| gingaja          | <i>daughter</i>   | <u>gingaja</u>         | kihilili         | <i>light-weight</i>   | <u>kihilili</u>        |
| 'bimoko          | <i>fighter</i>    | <u>'bimoko</u>         | bïga             | <i>harvest</i>        | <u>bïga</u>            |
| biba             | <i>engagement</i> | <u>biba</u>            | hikunu           | <i>diarrhea</i>       | <u>hikunu</u>          |
| 'bimängiri       | <i>coward</i>     | <u>'bimängiri</u>      | hilili           | <i>air, wind</i>      | <u>hilili</u>          |
| kilëti           | <i>perceptive</i> | <u>kilëti</u>          | älëti            | <i>perceive</i>       | <u>älëti</u>           |
| makonye          | <i>white</i>      | <u>makonye</u>         | do'bugba         | <i>world</i>          | <u>do'bugba</u>        |
| dorüü            | <i>roof</i>       | <u>dorüü</u>           | a'jiga           | <i>everything</i>     | <u>a'jiga</u>          |
| bihindugu        | <i>market</i>     | <u>bihindugu</u>       | hikinyi          | <i>happiness</i>      | <u>hikinyi</u>         |

### Exercise 37

(Mämb 13-14)

Nya hitirö 'jii diji ye ndende **ka mängiri**. *As bodies of people were shaking **as fear**.*

(Mämb 43-44)

Yi cu'dee bihi dokorkotu,  
Mämbilingämä ayi bihi 'baganee  
ngbo **ka mumbu**. *They both fell down together, but  
Mambilingama came down herself  
**as dead**.*

(Mämb 79-80)

Mbö'bö mini na kedeka 'bahi hu gändä,  
ye na **ka 'buru** ye da ayee. *There was a lot of spoiled water inside her,  
and those **were alive** who were drinking it.*

(Hi'bala 37-39)

Ka äljimönyü monoo hu da ä'bi ne ji ma  
**ka jekee** dihikori ba 'jomo'ba 'bonjo na,  
**that is as good** as these pumpkin seeds.

(Nyih 81)

Ye raa nabi alewu ba gimaa na **ka nyere**  
hi ba bihi aman ro. *Then they chose the boy  
**as the chief** in that place.*

(Nyih 133)

Ba 'jii na ba **ka bö'bü ma**. *That man **is my father**.*

(Jekee 18-20)

Ka i ma amayi na mbaaganja ji i,  
ka i andee nini ji ye 'bë'bë  
**ka jeki mbaaganja na bira ro kädër**,  
ka i andee nini ro i ji ye himüyëë. *And you, I will bring you a car,  
and you will go to them at home  
**as with a car with much beauty**,  
in order to visit (they) parents with these things.*

(Nyere 5)

Kumara ba 'jii na hu 'ju **ka makandaa**. *The wife of that man gave birth **as recently**.*

(Nyere 26-27)

Da nyere naa, dihikori kinji na ni di  
wo ne diji ba 'binjuru na, a'ji monoo  
**ka ro kidi ro hiti** ro ne unja. *Chief said, after the fish he took it from  
poor man, a certain thing **be cold body**  
**in health** for him (nothing good happened).*

('Bata 38-39)

Naa **ka ji ba**, "I kaa akoo ka nika  
gile lëmi ma nja ji i wa ro." *(Narrator) Say **be to him**, "If you say it like  
this, then surely my sister is not for you."*

### Exercise 38

(Mämb 5)

Kada kpatapkata nya ye ro moko,  
'birota ye **njaa**. *For many days, they were for fighting,  
their stopping did **not** happen.*

(Mämb 23-24)

Bimu'du muta hi ngira 'ba Böngö, giminyi  
a'ji monoo ka moko di miro ne **njaa**. *For three days in Bongo village, there  
was fighting which did **not** happen.*

(Mämb 122-124)

Agbodo ye komo beeri ro ngala ro dori kpaw  
diji ba lo'ngu firi na di miro ne  
**nja** firi yemeka do 'jii da älü biyaa **wa**. *They assembled in area for dancing each year  
because of big event that happened, so that  
event would **not** be forgotten by people.*

(Hi'bala 17-19)

“**Nja** kaka 'jomo'ba 'bonjoo raa,  
ma da ä'bi ne ji hoo.”

Da maa amayi hu banika naa ka ji hu,  
“Bö'bö yëki di ku ne ji i amile 'jomo'ba  
'bonjo **nja** amayi na hitëë?”

(Hi'bala 37-38)

Ka ä'jimönyü monoo hu da ä'bi  
ne ji ma ka jekee di hikori  
ba 'jomo'ba 'bonjo na **unja**.

(Hi'bala 47-48)

Ka mbaga gimaa nika di yuyu, na domu'du  
do hi'bana doturoo kori gäl'ji monoo  
doo ka gikpanga lawu, na **njaa**.

(Hi'bala 89)

Ye lewu nee **wala** kori l'jii.

(Hi'bala 106)

Abe komo ne yaa, hu ta gihi'balaa.

(Hi'bala 110)

Naa ka ji hu lee ne  
a'ji monoo **njaa**, na döndihī ka'ngaci.

(Hi'bala 136)

Naa na ohitu nee, ni lewu ta hu ka mumbu.  
(Hi'bala 147-148)

Ba bu'boo roo, hi külü ba raa nabi nya ro,  
naa ne **nja** kedeka atunu hoo. Da cinika,  
gimaa na **nja** ämëhi ne nya hu döndihëë.

(Nyihī 6)

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

(Nyihī 10)

Ye **nja** mayi danga ä'jimönyöö,  
mo'jo muu yi mönyü ko ye ro.

(Nyihī 13-14)

Ka'da mo'jo muu naka 'buu. Diji 'di ya,  
hu di **nja** ro'bu firi 'beye mo'jo muu naa.

(Nyihī 16-17)

Naa, “Ye mo'jo muu na mi ki mi ye  
kaneë, kungu ji ma ma da maa  
ake hi ye na ba bu'du na **unja** jaa.

(Nyihī 31)

A lëmi ma, je **nja** ändihī binaa ro.

(Nyihī 51)

Ba gimaa na ba ka ambi do mamba,  
kori ba **nja** makpaa.

(Nyihī 55)

“**Nothing** but pumpkin seeds,  
I do **not** give her anything else.”

After that a woman there said to her,  
“But who told you that pumpkin  
seeds do **not** bring health?”

There is **no** other food that she  
gave to me that is as good  
as the pumpkin seeds.

Since her mother's death, little girl slept  
alone on a plain skin without any thing  
else on it like rags, **nothing** (at all).

They looked but did **not** see footprints.

She opened her eyes, she did **not** see orphan,

She told her aunt there was **no** reason,  
just stiting there without a reason.

She does **not** know it, she just found her dead.

Husband was in a bad mood, but said he  
would **not** kill her too. The little child will  
**not** be buried as long as she remains settled.

That woman, she did not treat  
her husband's children well.

They should **not** come near food,  
since they have already eaten.

That is why the children are hungry.  
Why is that? She does not love these children.

She said (to herself), “These children, if I  
do **not** treat them like that, there is **no** way  
for me to turn them away from that man.

Oh sister, we can **not** stay here any longer.

The boy, when he went hunting,  
he did **not** linger on the way.

Ndere na mi di ndee kede kori ma akpaa.  
(Nyih 58)

Bi di ndee 'da, kori ba liyee.  
(Nyih 64-65)

Da naa, “Aa, i **nja** tunu maa.  
Tugba ma 'ba, ma ayo bihi ji he.”  
Ba gimaa na ngur bi tunu höli **wa** ro.  
(Nyih 98)

Kumara **nja** ämëre Lumaa,  
kumara **nja** ämëre Lumaa.  
(Nyih 114)

U i ki ndee 'bugba 'da i **nja** mi minoo,  
i **nja** mi firi monoo.  
(Nyih 117-118)

A bö'bü ma i ku jo ba ngoyo na 'bii,  
ba ngoyo na 'bii ünyä **nja** firee.  
(Nyih 121-122)

Naa, “Ba 'jii na, **nja** nya ba änyä dibinaa!  
(Nyih 137)

Ye ga ma ro, bina no ye roo na ndan  
ma ohitu **nee**.  
(Nyih 139-140)

Naa ba **nja** tugba **nee**, bi ndihi"bä bihi.  
Ka ye 'jii na 'bene, a'ji monoo ji ne  
na da amee na ba 'jii na, na **njaa**.  
(Nyih 142-143)

Ka firi na dido 'bugba na dile naa  
**nja** aku nja **nee** na raki!  
(Jekee 12)

Hu raa nabi äwü ko ne naa ka ba gibu'du na,  
“I **nja** a'jē ma **wa**?”  
(Jekee 21)

Ka i **nja** dihi 'da ka kori kakpaa.  
(Jekee 31-32)

I **nja** ä'jē ma ka kumara ji i **wa**  
ka i mayi ka nyere 'ba 'bëe naa?  
(Jekee 47-48)

Ka ne ro ba ka landaa mu'du nya ba hibi  
ngu'ngu ro ne ro firi na ndee hu kumara na  
hu di ku ne ji ba, ka bi mi ndobo ninee.  
(Nyere 34-35)

Ka amile naa, “Hi kada na nyere di wo  
kinji na ama haa firi kunu na ndee ro ma,  
ka nyere unduju maa.”  
(Nyere 39-40)

Ka dihi ndan andee 'bono na, **nja** ami firi

*The walk I had did **not** last very long (short)*

*When he goes over there, he does **not** linger.*

*(Bird) said, “No do **not** kill me! Take me  
prisoner, and I will show you nice place.”  
The boy, he actually did **not** kill the bird.*

*Women do **not** fear God,  
women do **not** fear God.*

*If you go outside there, do **not** make tears,  
just do **nothing**.*

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

*He said, “That man, do **not** let him move  
from this place.*

*They chased me away. Where they are now,  
I do **not** know it.*

*He (chief) said that he will **not** embrace him.  
to remain where he is. (He says) to his people  
there is **nothing** for him to do with that person.*

*Question that concerns everyday life, said that  
**not** tell it in this way! (impossible to deal with)*

*Then she asks this young man,  
“Would **not** you marry me?”*

*But you will **not** stay there for very long!*

*Will **not** you take me as your wife  
so that you will become chief of village?*

*He felt seriously ill  
when thought about woman's words  
which he did **not** turn to his advantage.*

*Then he said, “The day when chief took my  
fish, I had a painful problem,  
but chief did **not** ask me any question.”*

*From that day, he would **not** behave like that.*

banaa. Nja yi nee, ye 'jii na hi goli 'bene.  
(Bata 9)

Da hu naa, "Hi'bü nja ji jee."  
(Bata 19)

Kidi naa, "A 'di luma ma,  
i mönyü köyëë, ka je mi keee."  
(Bata 38-39)

Naa ka ji ba, "I kaa akoo ka nika  
gile lëmi ma nja ji i wa ro."

*He would not let them commit wrong,  
those who serve under him.  
But she said, "We do not have oil."*

*Elephant said, "Oh my in-law,  
you did not eat food, we did not make talk."*

*(Narrator) Say to him, "If you say it like  
this, then surely my sister is not for you."*

### Exercise 39

(Mämb 53)

Mömu ba naa, nafiri andee  
alehe mbaga ne.

(Mämb 65)

Dihikoree naa kaka ye,  
na ro'bu anga hi kori hu.

(Hi'bala 21)

Da hu naa ka ji hu, "na kanikii?"  
(Nyih 61-62)

Ba raa amayi'dee naa,  
"i i raa da ämönyü ba a'ji na?"  
(Hi'bala 113)

Naa,

"nokotoo hu naa ni du'buru mbaga ma."  
(Nyih 64)

Da naa, "aa, i nja tunu maa.  
Tugba ma 'ba, ma ayo bihi ji he."

(Nyih 104)

Ba da maa andee 'da roo, naa,  
"a türü ayi'dee'ba, a nyere ayi'dee'ba."  
(Nyih 119)

Dibinika roo, hu gimaa na hu ro 'bu  
ami mino, ba naa, "de'ba 'boor!"  
(Nyere 14-15)

Ka ba 'binjuru na ato hi ji ne ji Luma ami  
amile, diji nyere di yo gütü ne ji ne,  
Luma uyo'ba gütü ne ji ba kedeka.  
(Nyere 26-27)

Da nyere naa, dihikori kinji na ni di  
wo ne diji ba 'binjuru na, a'ji monoo  
ka ro kidi ro hiti ro ne unja.  
(Nyere 28-29)

Ka ba lo'ngu 'jii na akehe ne ji nyere  
amile, bi ngürü'ba ba 'bikinji na, ro firi na

*His wife said, (she) wanted  
to go visit her mother.*

*Afterwards, he said to them that,  
he wanted them to follow her.*

*Then she asked to her, "Is it true?"*

*The boy came back and said,  
"You, it is you who ate these things?"*

*(She) said, "Yesterday,  
she said she dreamed about my mother."*

*The (bird) said, "No you don't kill me! Take me  
and I will show you a nice place."*

*When he arrived there, he said, "Oh  
governor, come! Oh chief, come!"*

*From then on, the girl felt like crying,  
he said, "Go inside!"*

*Poor man raised palms towards God saying,  
since when chief has shown his strength to him,  
God should show His strength to him (chief).*

*Chief said, after he took fish from poor man,  
nothing good happened in health for him.*

*Then the important man told the chief  
that, he should call the owner of fish,  
so as to say what he (poor man) was*

bi di ku ne hi külü ne ro kada na ndee.  
(Nyere 38)

Ka nyere **amile**, firi kunya na  
ni di mi ne, unya ne 'ba ji ne.

('Bata 38-39)

Naa ka ji ba, '(i)kaa akoo ka nika  
gile lëmi ma nja ji i wa ro."

*thinking about in his mind the past day.*

*Then the chief **asked that**, the bad action  
he had done be forgive to him.*

*(Narrator) **Say** to him, "If you say it like  
this, then surely my sister is not for you."*