

Bulama

Interviewer: Dabawa

Bursar's house, Ngoshe, Feb. 2009

B = Bulama

4289 words

Interlinear glosses: pp. 1-4, 22-31

- B bulama ġems
Bulama James
- D too, aa, aw lər βag-áv də βág vaakwán
DM, aa, what wo rk do-PSV d-do here
What sort of work is done here
- B b-úus-€ga
DM-farmiing
Just farming
- D aa, m€ġ digít-i lərn á βágə-ŋ ní b-úus-€g páll xa
DM, exist thing-C other yu do SbjP-you Q DM-farm one TpQ
There isn't anything else you do, only farming?
- B b-úus-g-íin bi máy dig-í € ħ βág ŋ-áy kwałərn-i
DM-farm-G-SPC Neg not thing-SPC I do SbjP-I other-SPC
Just farming, there is nothing else I do
- D to á d-uus-n-i, máy xa n-úus ksə-γ-i
DM you with-wife-SPC-Q, not TpQ NOM-wife EmpP-you-Q
Okay, do you have a wife or don't you?
- B m€ġ n-uŋgwásá-xá-r buwa
Exist NOM-women-PL-my two
I have two wives
- D m€ġ n-uŋgwasa-xá-γ buwa
Exist NOM-women-PL-your two
You have two wives
- D ár číŋga-čín ġay-á kəskəs-ni ár číŋgá-y k€ġay-á xa nán,
They hear-R mouth-PSSD village-Q they hear-NEG OBJ-mouth-PSSD TpQ nom
Do they understand the language of the village or don't theyPS
- n-uŋwasa-x-γ-íin bwə-n
NOM-women-PL-your-SPC two-SPC
your two wives

- B ár čing-a-čing (.40)
They hear-R
They understand {it}
- D βága-βág ηweñ xiyá-γ k€€γα
Do-R how many year-your EmpP-your
How old are you?
- B xiyá-r, kul l'əβ tár, tár ufad'
Year-my, 10 5 and, and 4
My age, is 50 and, 54
- D to, ndar n-úus€g vaakwán, βag-áv ndar n-úus€g d'a
DM, how NOM-farm-G here, do-PSV how NOM-farm-G Q
Okay, how is farming here. How is farming done?
- B úsə-g βag-áv **kám**,
Farm-Q do-PSV DM
Farming is done,

k€n sər-á ba tá-a má l-ál-ləg sárt-á páts€ga,
we.EX know-PSSDST DM if get-EXT-R time-PSSD clear-G
we only know, when it is time to clear the land (the time of clearing has reached)

má ba tax-a-táx€g n€η, n€-cul-á ufad'a, (22)
if DM tear.PL-3-R nomPS, NOM-month-PSSD 4
when April comes (when April tears)

áyá dágál dá βág-an-βág k-úus€ga, á dágál dá βa-η,
you go to do-EXT-R OBJ-farm-G, you go to do-PS
you go to do hoeing, you go to do

á pats-áná, txálá kwáx má ýíη-γ-a-ýíη páts€-ga, (1.07)
you. Clear.SQT-EXT, after that, if finish-you-EXT R clear-G
you clear {it} then when the clearing is done

áyá çad'ántá, má çád'-iy-ant-çád'íga, txálá kwáxa,
you sweep.SQT-EXT, if sweep-you-EXT-R, after that
you sweep [the weeds] clean; when you've cleared them, then

á fə-t k€rágw tə-vakáya, ηaa ləl-gáan də-η,
you put.SQT-EXT OBJ-manure on-it, then plow-GAN with-PS
you apply manure on it, then you plow with

də la, úus€gáana, úus-gáan də la, má ús-γ-ant-úsga,
with cow, hoe-GAN, farm-GAN with cow, if farm-you-EXT-R

a cow, you hoe and plow with a cow; when you've plowed

kaa rii-gáana, má rii-γ-a-riiγa, ka =wsə-gáan k~~ε~~εγ,
Then plant-GAN, if plant-you-EXT-R, then plant-GAN EmP-you
you plant; once you've planted, you hoe

má ús-γ-arža-wsəg k-úusəga zuŋwa,
if hoe-you-EXT-R OBJ-farm first
once you hoed [under the guinea corn] for the first time

txálá kwáx yīŋ-γ-a-yīŋg təd'ə-gáana, kaa /bu aŋ/ fá-ŋ,
after that finish-you-EXT-R pull-GAN, then [/] put-SbjP-you
then you finish reducing the seedling (pull them out), you put

ał la ksε-γα , má máya á gwíyá áwsεgáan, dəv,
cow also EmphP-you, if not you return farm-GAN, hand
a cow [hoe second time with cow]. If there isn't one you hoe again, by hand,

ma méy lá-γ bi, (1.36)
if not cow-your not
if you don't have a cow

(32)

D to təxálá kwáxə-m
DM after that-Q
And after that?

B txálá kwáxa, má m~~ε~~γ táakiya, áyá f-ársá á d'iy-árs
After that, if exist that, you put.SQT-EXT you pour.SQT-EXT
After that, if there is fertilizer, you put under, you pour under

D á γudə-gáan sáás,
You cut-GAN under
You harvest it and bring it back home

B a γudə-gáan sáás, má yīŋ-aa-yīŋg,
You cut-GAN back, if finish-EXT-R
You harvest it and bring it back home; if it's over

D má sa-γ-á-səg má /xay/ má sa-γ-á-səg d'iy-áv mo-w n-ín lakuti,
If come-3-EXT-R in [/] if come-3-EXT-R pour-PSV in-what SbjP-it before
If it should grow (come) back [/] if it should come back in what is it poured
before
(= saγavsəg]

lakuti lakuti má sa-γ-á-səg sá má ksə-n
 before before if come-3-EXT-R come in village-SPC
 before it comes into the village?

B áyá d'ii-gáana, má d'ii-γ-a-d'ii-g, txálá kwáxa,
 You pour-GAN if pour-you-EXT-R, after that
 You pour it, once you've poured it, after that

ɲaabu da d'ii-gáan kɛ-ɛ-ɣa ɲaa xutsi-gáan sáás (2.01)
 then pour-GAN EmP-you then gather-GAN back home
 then you pour it then you gather it back

(41)

D á d'ii-g má-w-ɛ-ɲ má-γá xútsí-gáan sáás-na
 You pour-G in-whatSbjP-you if-you gather back home-SPC
 What do you pour it in when you bring it back [to the village]

B m-ɛ-ɲ kuvura, m-ɛ-ɲ nəŋ n-ábuxw, **to** txálá kwáxa,
 Exist granary exist nomPS NOM-bag dm after that
 There is a granary, there are bags, after that

má ɲaara ɲaabu, á fə-gant-ú-fəg k-ɛ-zə-gáana
 if then, you put-EXT-EXT-R OBJ-eat-GAN
 then again, you begin eating it

D **to** á z-á ba xiy-íin pál ní m-ɛ-ɲ xa digíta xi,
 Dm you eat-PSDST gc-SPC Q exist FcQ AltQ
 Okay you only eat the guinea corn; is there {another} thing?

á zə-gə-ɲ-i lərn xi
 you eat-G-SbjP-you other AltQ
 do you eat anything else

B ɛ-ɲ z-á ba xiyi-n bi má aw kaçi digá-r-i lərn,
 I eat the guinea corn; what else do I have (what else is mine)

də-t-i ndzəd'á-r tə-vakáy bi ts-ɛ-na ɛ-ɲ z-á ba xiyi-na,
 My means do not reach that; I only eat guinea corn
 [he has means only to afford guinea corn]

ma m-ɛ-ɲ n-ágəra, ɛ-ɲ z-ánt-z-ánt k-ágəra (2.32)
 if there are beans, I eat a few beans

D ba xiyi-n dig-í pál us-áv vaakwán-íina m-ɛ-ɲ dig-í us-á-vá šáxšáxa
 Only guinea corn is farmed here; are there other things farmed

B m-ᄃ lúuža, m-ᄃ n-ágəra, m-ᄃ n-əŋ nəŋ
There is cotton, there are beans, there are ..

D n-íindar
groundnuts

B íindara
groundnuts

D **to** txálá kwáx-íina, **to** yŋ-aa-yŋg čí wáx,
So after that, that is finished

to zár-xá-γ-íini má ár makarant-ní ár β-áa ár máy má makarant xi
are you children in school or don't they attend school

B ár má makarant
They are in school

D ár taga-tag k-γay-á gəlváyɗ ba čád'ád'á
Do they speak Glavda fluently

(58)

B ár tág-áan
They speak {it}

D **to** m-ᄃ vakav-á kwa gway-av-γ-a n-ᄃ-i máy xa vavaka kwa gwayav-γ-ŋa
Is there anywhere you have been to, or isn't there

B ndzá gway-an-va-gwáyɗ, ᄃ tap-ná k-ᄃndzəga má yaru (3.08)
I used to travel; I once lived in Maiduguri

D βága-βág k-ᄃvíig ŋweñe-r nə-ndzə-gáná-γ má yaruw-íini
How many years did you stay in Maiduguri

B aa jijiya ndzə-ga **pámn-ᄃ** kám, /šákára/, ba víigá-r pál də-rabi
Really permanently staying, [/year], one and a half years

D á dáká dágála, á sáása
You continued going and coming [to Ngoshe]

B ᄃ daxa dágála ᄃ sáása
I continued going and coming

D **to** ndar zár-xá-γ zár-xá-γ-íin makarantə-n či tsa ár taga-tag gəlvayda-x ni ár taga-y xa

Okay, how are your children in the school; do they speak Glavda or not?

(67)

B ar tag-áan
They speak {it}

D **to kiina, kimaani**, mᵉᶇ zár-xá-γ ηweñ, (3.38)
So like, approximately, how many children do you have (how many are your children)

B ᵉᶇ də zár-x, kəlaw
I have 10

D a də zár-x klaw, bad'dəmáa-tər ár ba makarant
You have 10, All of them are in school?

B ar ba má makarant, mᵉᶇ wax xuβug indakwán k-uuf,
They are in school. There is that one breast feeding (drinking the breast)

ya-va ndakwán, ya-va ndakwán,
he was just born, he was just born

ama bad'dəm n-uuda-x-ats,
But all of those ones

vaslambad'ə-n **kam** tap-ar-na-tapəg kə makarant
the nine, they attended school for a time [touched it but did not finish]

(76)

D **praymariya**,
Primary,

ár **sakandari** ni **ku** kuwa mᵉᶇ wá βag-aa ba **pramariya** d'uw-árs xa
are they in secondary or are there ones who attended primary and stopped?

B mᵉᶇ wá βag-á ba **praymariya** ba pal,
There are ones who only attended primary

pal ba mariyam wá βag-a /ba mətʃ/,
only Mariyam does [...]

ladi wá βag-á **praymari**, βagá-y kᵉᶇ **sekandari** bi (4.14)

Ladi is the one who attended primary; she didn't attend secondary

D **to** má digít-i us-a-v vaakwánə-n či kwán má,
Okay, what is farmed here

a vəl-g ba də vəlg iči nə-ŋ k€dig-í á βágə-ŋ-na,
do you just sell what you produce (sell the thing you do)

ku kuwa awsə-g ba kiya zəgá-γ xa-nə-ŋ, kə x-íiná-γa awsə-g nə-ŋ ndana
or do you farm for eating (your eating Q-you) , the guinea corn you farm

(83)

B **€**ni usi-gáan k€zəgá-ra, a kwa má m**€**ŋ **bukat** l'əβa **dole** **€**ni vəl-gáan
I farm to eat (for my eating); if there is a need, I have to sell {it}

D ba xi **kaway** ni m**€**ŋ wá lərn k€san'á-γ-i lərn xa
Only guinea corn; or do you have some other crops (business)

B luž-íin n-aa tag ŋ-áy na, **€**ni úsi-gáan
Cotton I have said, I farm

D ee txal uus-g-íina,
Besides farming

m**€**ŋ wá lərn k€sanayá-γa βágə-n ni máy xa
Do you have other businesses you do or not

B máy, sei d'ay ba má čiigə-t βá-a xiñəxa,
There isn't; just when house-building time comes around
[after harvest time; works as house-building business]

ba má čiigə-t ndə βaa-ŋ, βá-a guda-x (4.47)
if house building comes, building houses

D **to** m**€**ŋa, má m**€**ŋ n-argwandz áγá sərga-ŋa,
Okay, perhaps you know a folktale

argwandzá bərga βəl-w-i-βəlg pálla-m **prof**
a narrative prof says you tell him one

B argwandz βəlg, aaŋa á bərga
Telling a narrative

D ee

B aa argwandz βəlg ʘ sər-ga ŋ-áy kam máy
No a narrative I don't know

D ba páll máya
Not even one

B pal má, kwa da ba, karami ba xəð'iikən ni
One, one that is short

(95)

D ee, bá-ɣa ɫawal-anta, argwandzá bi
Just put one together (mix up, improvise)

B argwandzá βəлга, ama argwandzá βəlg ʘ sər-ga ŋ-áy ,
A narrative; but I don't know any

ba diga-ŋ , a má čiya ɣuuz ardə-ŋ, də dig-íin kiliŋ (5.25)
just something, a penis erection and, something only

D bá-ɣa tag-áan či fa-rža-fəga
Just tell it; begin

B to fə-g-arža-fəga, taptap ərgwandzá
Okay, beginning, I feel a folktale

D suuta
Bring it

B ay mʘ nəŋ, bəra-bərga, txálá kwáxa mʘ nəŋ, nəŋ,
There is, a narrative, after that there is

aa, tap tap ərgwandz á suuta (106)
feel a folktale, you bring it

ma á bər-gáana, amúda, txálá kwáx-íina,
if you relate {it}, as it is said, after that

maɫ-aa-maɫəg nə-ŋ, má čiya ɣuuz ardə-ŋ,
if the erection of a penis and

də dig-íina, txálá kwáxa, da da ŋər-a-ŋərga ,
the thing comes together, after that

da vərəndzándzá wurga sei (6.14)
the mucous opening

D mm

B yawa, sei ŋaabu, da βága-βág má,
Then, when he begins doing it

da ŋr-aa-ŋərg nəŋ βag-a-va-ŋ, (6.36) a má čiya ɣuuž ardə-ŋ,
what is done will happen, the erection of the penis and the thing

də dig-íin má, kaabu ndzəd'-iga raaka xud' k-íin kaŋ,
then, it tightens the stomach of a person

kə-dig-íina. **to** kaabu, ɣačə-ga, (120) xalav wá argwandz ɛ sər-g ŋ-áy wax
the thing, then it stops; the only folktale that I know
[the “folktale” is about copulation; “the thing” = vagina]

D ma ľay wá lərn k-argwandz á sər-ga-ŋ yaa
There are no other folktales you know

B aa máy ľei (6.59)
No no others

D argwandz naa bərg máy ľei wá lərn **ko**
No other narrative

B mei ľei
no

B **yawa sei dei** dig-á mbəɣ-a ľa mbiimb ardə-ŋ ŋelexəβa
Okay, there is the one of covering the cow of Mbiimba and Hyena

D aana bá-ɣa tag, bá-ɣa tag-ana
Okay just tell it,

B yawa bər-aa-bərg ľa kɛbuwa, (126) tap-tap ərgwandz ľaβ kɛbuwa,
It narrates a second time, feel a folktale a second time

suuta, ám dada čiŋg-áana,
bring it; the listener says

mɛŋ n-ambəɣá ľa mbiimb ard də ŋelexəβa (7.18),
there and the Hyena

da βág-a-βága, sei ám nə-ŋ na-mbəɣa-ľa mbiimba,
when it happens (does), the Ambegha ľa Mbiimba said

zaráa-n zaráa-n bal'a xa dig-ín máŋ,
children children! Is there the rest of the thing

tsa-k-wa-da k-áy xiñexa, aa mᵊga, a ba l'aβa, aa,
that is searching for me at home, yes it is still there,

da ηər-aa-ηərg nə-ηsáa-n má,
when his song began

əŋ, mał-a-mda-małəg kᵊlakal tsᵊn,
we joined together to wrestle

γud-an-á ndəd' buw á waram nə-η, ám nə ηelexβ,
I cut it twice the hyena says
[I split him into two parts

ay da γwax-a-γwaxəg kə ηelexβa,
when he bit the hyena

to ηaa ndav-gáan kᵊŋ, ((7.54)
then he asked

kə=ηelexəβ taga táakí, (137) fiw-γ-ant-fiig n-ín kᵊηelexβa,
Hyena asked, he chased the Hyena

ηaa ndav-gáan táakí ba l'aβ xa dig-ínia má vəjá-r-n áwáráma taa k-uud,
then he asked him, if there is still something in my house he said to the person

ay ba l'aβ áwárám n-uuda-x,
yes there is the people said

ηaa xəl'əg kəŋ,
then Hyena ran

kə ηelexβa ηaa gwiya γwaa-gáan k-ambəγα lə mbiimbə-n,
and the Am lə kept biting Hyena

txálá kwáxa, gədzə-t-gədzəg nə-η,
after that, Heyna was afraid

nə-ηelexβa k-ambγα-l,
of the wasp/hornet

gədz-γ-a gədz-γ-ant-gədzəg nəŋ n-ambγαł kᵊηelexβa,
the wasp made the Hyena afraid

fi-wa-da-fiiḡ, ɣaal- =árgwandz-i ɛ̃n sər-ga ŋa-y wax (8.22)
and chased him away, end of the story that I know

(143)

D oke prof, ɫat iz al about ɫi

aw digít-i, βag-av də βág má k-sə-n kwána,
what is done in the village now

txálá má ʔiŋ-aa-ʔiŋ sa-ɣ-a-səḡ n-amfaniy-a aguxa-xa
after it (farming) has finished, after the farm (amfani) products are brought (come) back

B sei bá-ɣa čaxur-gana, má mɛ̃ŋ zər záwá-xa zər kwara áɣá tsə-gáana,
You just sit around, there is a little plaiting of ropes and the like

ndə ŋaɫapa-xa, kiya da βaa, a βaa gud-íina,
like the ŋ ropes, for making, for making the house [roof]

ba čuxur-gan bandkwána
sitting [and working] like that

D to da ɫə-kura yu bandkwáni
Until it rains (the rain meets you)

B ma mɛ̃ŋ dada sanáa-na, βág-ant-βág andzu band calma ɫər-áa-xa,
There are ones who do business, he does business and other work

ɫ-ə-ka yu bandkwán (8.55)
then the rains come

(151)

D am máy dágál dá má kasukwa-xa kwar kwar niya
Don't you go to the market and such things

B kəm daxa dágál
We go all the time

D txálá kasukw-íina, awa-r da-w wan,
after the market, what all

a vəlɣə-ŋ má kasukw má-ɣa dágál dá má kasukwə-ni,
do you sell in the market if you go there

kuu kuwa á dágál da sugwa digít xi

or you go to buy goods

B ma mɛŋg zər-á agwá-ɣa,
you have your few goats

áɣá vi-wa á dágál áɣá vəl-uwa,
you catch them and go and sell them

ma méy má máy **saná** biya, (9.11)
if not, if there is no business

ma mɛŋ **sanaaná**-ɣa, áɣá βág-áana (155) má band calma digíta-xa,
if you have a business, you do it with other things

ama ndə k-əmda-xáa-n kwán méy,
but like us.EX, there isn't this

méy san méy **sana**, tamar ndə k-áy kwán ɛn méy βá-a **sana** ŋ-áy bi,
there is no business, especially like me now, I don't do a business

sei dei ɛn də-da-l kɛdig-í xiñexa ɛn vəl-u (9.20)
I just just carry something out of my house and sell it [guinea corn, groundnuts etc.]

D bá-ɣa dágáta, á vəl-u
You carry them out and sell them

B mm

D **to**, á máy mbəd'-á dəv **kena**
Okay, so you don't have a business

B ɛn máy mbəd'-á dəv bi
I don't have a business

D **to**, aw kasukwa kəsə-n-i
Okay, what is the market of the village (market days)

B laad
Sunday

D laad kasukwə-n **kena**
The market is Sunday

(161)

B əŋ

D **to**, kwa lərna-xə-n,
okay, and others

mər kasukw-i lərn aa sərga-ŋ vaakwánə-n kwán (9.42)
where are the other markets you know here

B gwaša, litni, /tad'a gav/, vəj-á gava,
Ngoshe, Monday, [/], Gava village (house of Gava)

talaak, əvj-á činana **larab**, má ġubriya, **ŋəm**,
Tuesday, the Cinene on Wednesday, in Juburli, Friday

/maɣalan mts/, dágál də barawa, barawa **lamís**,
[/>. Away towards Barawa, Thursday

lamísa, ku kuuda juɣwad'a-x, too,
Thursday, or Dghwed'e [= Barawa]

d-ii də-ġubriya **ŋəma**, day, kərawa, **səvd**,
down with Juburli on Friday, down in Kirawa Saturday

kaabu saa takwán də **laad**
then coming back here [Agapalawa] on Sunday

(170)

D **to**, taxala kwáx-íin či kwán tsá,
after that now

βá-ɣ-a-βág k€makarant ni βá-ɣ-a-y k€makarant xa-ŋ-i
did you attend school or didn't you?

B máy, **ko** anġi pal βag-ana-y, kuu **pramari** (10.26)
No, I didn't attend a single one, even primary

D **to** méy digítá-ɣa, á sər-ga-ŋ kə viindi-gáan kwána, as,
There isn't anything, do you know how to write

a sər-ga-y kə viində-g kwán-iyá
you don't know how to write now

B zər d'áagá-r **kam** ɛni fəga-fəg kaaba ɛni ba, tsag-an má aa ba ča-ŋ
My name, I can write (put) it, then I learned from A B C [to write my name]

D a viindiga-viindig k€d'áagá-ɣa, kwar kwara-x **kena**

You can write your name, and the like

(175)

B əŋ

D ama **wasiika** á viindiga biya
But a letters you can't write

B Ɔ viindiga bi,
I can't write {one}

Ɔ tsoga-y kƆwasiika taa dɔgə-m-dig dá má j-ii k-ud-i
I can't write a letter that a person appreciates (that goes into the eye of a person)

D ay txálá kwáx-ín či kwán tsa
Okay, so after that

B əŋ

D kasuk wana,
This market

a **laadə**-n kwán awa vəl-av m-vakáyax-a kwar kwara-x-i,
of Sunday, what all is sold in it

tag-da-tag
tell {us}

B mƆ, mƆ nə-ŋ má xiya, iindara (180) aa agəra,
There is, there is guinea corn, groundnuts, beans

aa méy digít-i méy vəl-av m vakáy biya, luwa,
there is nothing that isn't sold in it, meat

yáa **təmaatəra**-xa, gwaaza, méy digít-i méy vəl-av m vakáy bi,
tomatoes, sweet potatoes, there isn't anything not sold in it

ba vəl-av , oowati (11.16)
they are sold

D to txálá kwáx-ín či kwán tsá,
Okay, after that

to lii z-a kasukw ən má mƆ li səgaw vak-á bəc ni z-a kasukwa laad-íina,
the market goers, are there those who comes from far on Sunday

ku kuwa li ba, má xudʼ-á ksə-n vaakwán xi
or only those from inside the village here

B aa, əŋ li saxa ságáwa, **rasga** mər ʼaβ li ságáw ʼaβ ár ba ságáwa
No, the ones coming, where do they lack? they just come [from far]

(188)

D ndukwar, ndeya nde-yaar-i
Like, like who

B ndə li s-ii má gwaš kwána,
Like those coming down from Ngoshe [to Agapalwa]

ndiya sanawa-xa, ndə ġubriya-xa, yáa čənana,
like the Sanawax village [Pulka to βooko], like juburli, Cinene

yaa, má ba kwar k-uuda, má ba ságáw,
any people at all, they just come

ma ba šəgašiya-xa ár ba ságáw, ár sa z-a kasukw (11.46)
from Ashgashiya they come, they come to trade

D li, ár ságát má kəraw máya
Those, they come up from Kirawa, they don't

B m-ŋ li saxa ságála, rasga biya, m-ŋ li ságál má faransa-x
There are those who come regularly, they must. There are those who come from
Cameroon [France]

(191)

D **to** txálá kwáx-íina m-ŋ naŋ,
Okay, after that there is

am **xad'i**-gáan d-alman-i k-ndzə-gá-ru vaakwáni-n kwána,
Do you also raise cattle in your life here (join with cattle)

ku kuwa ám sərə b-uusəg **kaway** k-digít-i ám sər-ga n-uurama
or do you only know farming, is what you know

B xadʼ-av d-almana, má méy n-alman βág-va-βág ʼaβa ,
Cattle are raised, if there are no cattle they aren't

m-ŋ ʼa, m-ŋ n-aagw

there are cows, there are goats

D to

B m-ŋ ɣwačək
There are chickens

D am βəl-təra má xiñex ni ám dágál da pii-g má tɣal xa
Do you.PL rear them at home, or do you.PL go and graze in the bush

(198)

B kəm dágál da pii-g má tɣal (12.12)
We go and graze in the bush

D am pii-g má ksa-r
You graze in which village

B k-ŋn pii-g ba mán,
we graze in

kwán k-ŋn dágál dá má faransa,
Sometimes we go into Cameroon

duŋ méer-á tɣal biya,
because there's a lack of bushland

kwána k-ŋn pii-g vaakwán má nd =aagw ,
some graze like goats here

aa k-ŋn pii-gáan vaakwán xayik ciβ-gáan ki-ywa-xa
we graze them here so that water does not kill them [die of thirst or rain]

D txálá kwáx-íina aw-nəŋ,
after that what are

ən kal'əŋ-a digít-i,
the utensils of

kwá-ɣa sərga-sərg táakíya dig-á gəlvayda-x wana,
what you know like in Glavda

diga-ŋ á gəlvayda-x wan (201) diga **gargarǵi** wanáa-na awa sərga-sərgə-ŋ,
the matter of Glavda tradition; what do you know of it

kə'əg ndana (12.38)

enumerate them now

B a, m-ᵉᵇ ᵃᵇᵇᵇ-xa,
there are traditions

ba má ᵃᵇᵇᵇ-x biya a, kwa **sárt**-i ndzá wur ndzá βag-av ᵃᵇᵇᵇ biya,
only in traditions, before the tradition used to be observed

ma d-al má kwáx-íina aw kaci diga-ᵇ á gəlvayda-x-i lərn,
apart from that what is are the Glavda?

ndzá ba ᵃᵇᵇᵇ má **sárti** ndzá má gargaḡ-i biya
there were only traditions before

D awa-r d-aw kal'əᵇ əwsəga-x-íina á də-vakáy á βágə-ᵇ kə lərn də-vakáy
What all are the farming utensils you have (you with it) that you work with

B ba majigana, də majigana la,
Only hoes, and plows

ba majigana majigana la (206) də d-íindar-íina, də-xiy-íina,
only hoes and plows, and groundnuts, guinea corn

d-aagər-íina, d-al ya luuža-x-íina bima aw kači (13.04)
beans, cows, cotton, only these

D kal'əᵇ-á lərn uusg-ín wan tag ᵇ-áy a,
I am talking of farming instruments

B kal'əᵇ-a lərn uusəga ba jəvr-a á gat-ar-ú k-ᵉᵇmajiganá-ᵃ á sugwá-na
Farming tools are just, a handle you look for the hoe [or] you buy it

D kwa lərnə-m
And others?

B uyuw-g (LL) li x'f'á, l'-aw kači wá lərn
Forging of blacksmiths, what else is there ?

D kwa lərn kəᵇ kal'əᵇ-a βa-a lərn-a guxwa,
what other utensils for farming

B ba ba guv-á la, m-ᵉᵇ **táakíya**-ᵇ á **zaamaniya**,
cow manure, there is modern fertilizer

m-ᵉᵇ nə-guva la m-ᵉᵇ nə-ᵇ , kliᵇa
there is cow manure, there is, that's all

(210)

D méy wá lərn y̨iŋ-u-y̨iŋg kina
Nothing else?

B y̨iŋ-u-y̨iŋg **manawa** (13.28)
It's done

D **to**, txálá kwáx-íin kwán či tsá, ndar zár-xə-n vaakwán kwána,
after that, how do children here

m-ar βá-a makarantə-n kwán vaakwán,
if they go to school now here

ar dágál da t-uvukw ni ku kuwa ba y̨iŋ-ar-a-y̨iŋg kə zər praymari vaakwána,
do they proceed ahead (go in front) once they've finished primary school here

ŋalbu ár ndzá xiñex xa d'aa
then do they stay at home?

B aa, má kwa m-ŋ ndzəd'áa-na dágál də-vakáya,
the ones who can go on to it

ma méy ndzəd'áa-n biya,
the ones who don't

da γač-án, (216) rasga bi wá γačiga-γačiga rasga bi wá dágál bi
you then stay, some have to stay [behind] and some have to proceed

D awa fə-tər-a-fəg γač-gan ni
What made them stay behind

B **to** m-ŋ wana d'uug-ars ban zər ba də-γəráa-n,
There is the one the child leaves the school by himself

m-ŋ wana, **rašiya** máy má dəva daad biya,
there is the case, a lack, the father has nothing (nothing in the hand of father)

ŋ βag-na bi ŋ-áy a warama-y (13.58)
I can't afford (make) it he says

D **to** txálá kwáx-íin či kwán tsá,
Okay, then

liya ár daxa dágál da t-əvuukə-n kwán ár βá-a makaranta-xa kwarkarə-n či kwán tsá,
those who proceed on ahead now, they attend school and othe things

ar l'a sáás sa má xaaya-miyam vaakwán-i ár má l'ay xa sáás-i
do they come back [after finishing] to our place here or not

(221)

B kwa l'erna sáása, kwa l'erna méy sáás-i
Some come back and others don't

D too , ee m E wá l'ern k-argwandz áyá gwiya dzamna- η txálá kwáx-ni
Okay, is there another folktale you can think of again

ÿi η -aa-ÿi η ba t ə -kwáx ə -na buu-na tag ə - η ə -n xaa (14.21)
or it has finished at the two which you told

B ÿi η -an-a-ÿi η η -áy ba t ə -kwáx k-argwandz E n s ə rga-y l'a η -áy bi,
I have finished at that folktale. I don't know another

argwandz ə -n txálá kwáx ts E n β al-an-á bi ts E n,
other than that one I have never told (sent) another one

way E n vay-g ba kwáx-íin kwán ndakwáni,
I forgot even that one [I told]

aa ba k ə d'á-k ə d'ani-n kwána (14.29)
it was mixed

D **to** nd ə da t-vuukw kwána **dašike** k E γ kwána,
Okay in the future now because you now

k ə - γ kwána á tag-da-y k ə η ,
you now you can't tell

k-argwandz kwán bi **to** zár-x tukw kwána ár da β ága ndar-i
a folktale, what are future children going to do
[they won't know them]

B ar dá β ág ndar kači, ba viy-aa-víigá
How are they going to do. They will be forgotten

D **to**

B ba viy-aa-víigá, má ba máy wan tag-áan bi ts E n ba **dole** vii-g ba,
They will forget, if there is no one to tell them, then they have to forget {them}

bad'd ə m dig-íin ə -n ndzá ba wura-xáa-n m E η ba vay-g-i n-íin-iya (14.49)

everything that was in the past, will be forgotten

D **to xar** yanzu ɛ̃ ba də ndavə-g ŋ-áy tə-γər k-úus ɛ̃gə-na
Up to now, I still have a question about farming

(230)

B mm

D **to**, má d'əg-av-a-d'əg xii-na
If the guinea corn is thrashed

B mm

D d'iy-av m-ow n-íina, má-γa tag-wiya,
What is it poured in, if you tell me

digít digít-i d'iy-av m-aw n-íin sáás zuŋw má sa-γa-səgə-na,
what (the thing) it is poured in here as soon as first) you bring it back

ard kwarkwara-x ŋal da zə-gáan k ɛ̃kur-na ,
and what else then you eat it (until you eat it)

dig-í **mana** naa-g ŋ-áy má-γa tag-kəmda k ɛ̃**bayaani** (15.07)
the thing I want, you should tell us the procedure

B dig-amda ba kuvur biya, ba kuvur bi diga d'ii-gáana-md bi má,
Our way (our own) is just a granary, just a granary is the thing we pour it in (thing
of our pouring)

ma ġ-uu-ġəg kuvura, á d'ii-g kuvura,
what exceeds [the storage capacity of] a granary, you pour in

a d'igə-m máŋ má sto má m ɛ̃ stowá-γ biya, (234) má gud biya,
you pour in, in a store, if you have a store, in a room

a d'iyə-m má buxwa, á d'iyə-m, má buxw-íin,
you pour {it} in a back, you pour it in bags

ma d'ii-γə-m-d'iig má buxwa, má lap-γ-ant-lapəg má buxwa,
once you've poured them in a bag, you sew up the bag

a βalə-m má gud biya, má ġ-uu-ġəg biya (15.26)
you put them in a room, if it exceeds [the silo]

D **to**, txálá kwáx-íin ċi kwán ɽa má,

Okay, then

ma ġ-uu-ġə-na á vəl-gáan ni,
if it exceeds, do you sell it?

máy xa vəl-av-i,
or isn't it sold

B má mᵋj kaari-n band kwa naa tag ŋ-áy -na áyá vəl-gáan biya,
if there is a problem (fire) like I said, you sell it then?

ama má vazə-g kᵋᵋγ da lə-ka-ará biya áyá da vəl-a-w kaci
if you see, it won't be sufficient for you, why should you sell it?

D to aagwa-x-nə-m
And what about goats

B ma b-aagw mᵋj digít,
If there are goats

ma méy digít má dvá-γ bi tsᵋn dole áyá vəl-gáan bad'dəm ba,
if you don't have anything [else], you have to sell them all

ma ba kwar n-ín kᵋdigíta, ba guvá-γ má suux cakad'a á náa-naag kᵋvəl-gáana (15.50)
whatever there is, even the shit in your anus also you want to sell it

D to awa-r d-aw wan digít-i ám pii-g n-uuram, txálá kwáxa,
Okay what all do you graze, after that

txálá awsəgá-rúu-na,
besides your farming

aw ám pii-g n-uuram xiñex-i b-aagw pálla
what do you.PL graze at home only goats

B b-aagw pálla, mᵋj γwačika (243),
Only goats, there are chickens

mᵋj γwačika, mᵋj nə-ŋ ,
there are chickens, there are

aana ba γwačk-ín b-iima aw wá lərn tə-vəγ-i, ba γwačika
yes, just chickens only what else is [there] next to it, just chickens

D ba γwačək pálla
Just chickens

B γwačiká-r d-aagw-íin bimo bi aw wá lərn, l'-aw wá lərn
My chickens and goats only; what else is there, what else?

D **to** txálá kwáx-íin či má ba kwáx-íin či kwán má,
Okay then after that

to, ám vəl-tər-vəlg k€zár-x da makarant-ni ám méy vəl-gáan xa k-aagwa-x-íin má čii-t-
čiiig bukwaatáa-ni
okay do you.PL sell them (goats) for children for the school or don't you, when problems
arise

B vəl-a-v vəla-v **méy laafiya**, andzu lá-γa á vəlg-i l'eiya (16.25)
They are sold, they are sold certainly, even your cow you sell as well

(248)

D ay či tsá, **to**, aw digít-i tsa-ká-vá-tsəg k€γ k€βá-a makaranta,
So DM DM.,DM, what thing-SPC hit-you-EXT-R OBJ-you k-do-PSSDST school
Then, what stopped you from attending school

lu-γ-uwá-ləg kə βá-a makaranta, ndzá méy makarant xéf ní
refuse-you-EXT-R OBJ-do-PSST school, was not school close Q
did you refuse to attend school, or there wasn't a school close

B makarant ba m€ŋga, tsa-k€ndá-va (LHHL) daada-xá-md k€k-€nd
School DM exist, stop-us.EX-EXT father-PL-our.EX EmphP-us.EX
There was a school, our father stopped us

D too tag-k€nd-tága
DM say-OBJ-us-R
Tell us [about it]

B ba žar-ná də-žárg k€táárd tə-xáay ndzá βəl-k-€ndá-ná-y núud biya,
DM show-EXT with-show OBJ-book on-grond was send-OBJ-us.EX-EXT-NEG
person not
Even seeing a book on the ground, we were not allowed

ba-va sa nəγ úud ndu-kwándakwi ndzá βəl-əv-náa bi ts€n,
DM-DM come see person like-this was send-EXT-EXT not DM
even coming to see people like this, they wouldn't agree
[refers to children gathered around recording site]

(256) k€n má šg-á γ€γá-xá **kəma** kwár ts€n,
we.EX in foot-PSSD fence-PL DM which DM
we were at the edge (foot of) of a fenced pastureland and other things

waar wá β̥k-ɛnd-a-na-β̥g (16.50)
 who TP send-Obj.us.EX-EXT-EXT-R
 who will agree to allow us

D **to**, ndzá β̥l-k-úr-ná-y núud bi, **to** ama ndakwán kwána,
 DM, was send-Obj-you.PL-NEG person not, DM DM DM now
 So no one allowed you, but now

á fə-gáan kɛzər makarant ni ad'aba táakíya,
 you put-GAN OBJ-child school Q because that say
 you put children in school because like

áa ndzá β̥l-ká-ná-y núud kwán biya,
 PER was send-you-EXT-NEG person now not
 you were not allowed that

á fə-gáan kɛzrɔ́-γ makarant ni áyá máy xa fə-gáan ndakwán-i
 you put-GAN OBJ-child-your school Q you not FcQ put-GAN DM-NEG
 do you put children in school or not?

B ɛ̃ fə-gáan **sosáy**
 I put-GAN well
 I put them certainly

D á fə-gáan ba
 You put-GAN DM
 You just do it

(256)

B mm

D aa šagra, **to** má zár-xá-γ-íin kwána mɛ̃j wá d-al-dá máj,
 Aa good, DM if child-PL-your-SPC now exist TP go-EXT-EXT inPS
 Good, now your children, are there any {who} went on to

má únívástíyá-xa kwár kwár-ní
 in university-PL which which-Q
 university or the like

B máy wá d-ál-i (LL)
 Not TG go-EXT-NEG
 There is not

D **ko** γač-ar-á ba tə-**sakandari** xa,

Even stay-they-EXT DM on-secondary
Or they just stayed in secondary

B γαḥ-ar-á ba tə-**sakandari** (17.16)
Stay-they-EXT DM on-secondary
They stayed in secondary

D to tsa-tϕ-vá n-áw kϕ-dágál,
DM hit-them-EXT NOM-what k-going
What stopped them from going

B wad'ansuwa bandkwa n-áa tág η-áy-na,
Others like I-P-ER say Sbj-I-SPC
Others as I have said

má kwá náa-gáan náa-gáan biya,
if who want-GAN wsant-GAN not
if some want [to go] they want

to **karfiyá-ra** dϕt bi dá təη,
DM strength-my go-EXT not to on-PS
okay my means do not reach

tə digá-η á vuukə-n biya ba **dóolé** ϕi γáḥ-g biya,
on thing-PSSPPS PSSR in front-SPC not DM must I stop-G not
up to a higher level (to a thing of in front) so I have to stop

má máy digá-γ má dəv bi tsϕna áγá γáḥ-g iya
if not thing-your in hand not DM you stop-G DM
if you don't have something in hand, you just stop

D to mbatak táakíya, βág-γá-y γəravá-γ kϕ-makarant biya,
DM máybe like, do-you-NEG self-your OBJ-school not
So máybe like, you yourself didn't go to school

á βag-ar (LL) bi γəraváa-tϕa, mbatak kwáx cí wá mar-áv cí amá-y ndandan
PER do-they not self-their, máybe that DM TP show-3-PSV DM say-I how
they themselves have not attended, probably that is what has been shown I said

B a'a, **sám**, méy wán má γərá-r biy,
No, DM, not this in heard-my not
No, I don't have this in my mind at all

a káy ndakwa βag-an-á bi tsϕn əhá-y ηáa-y kϕ-zərá-r maa,
DM I DM do-I-EXT not DM SbjP-I want-NEG OBJ child-my DM
I myself have not attended but don't I want my child

ǵ-úu n-ín kǵ-káy biya,
surpass Sbj-he Emph-P-I not
to surpass me

ǵ sǵ-gá-y k-ǵmtakə-r-a makarant l'ábiya,
I know-G-NEG ONJ-sweet-ABS-PSSD school also
don't I know the pleasure of school

ba-tara βag-an-á-y η-áy bi tsǵn, ǵ dá ts-ar-vá kǵ-zərá-r l'áβá (17.43)
DM-? do-I-EXT-NEG SbjP-I not DM, I FT hit-EXT-EXT OBJ-child-my also
because I have not attended, I will prevent my child?

(264)

tsa-k-wá-v-á ba méerá-r biya
hit-OBJ-me-EXT-EXT DM means-my not
my lack [of means] that prevented me

D ee **to**, gwíyá dzámǵ iyá-γ k-árgwándzǵn pál ndana,
Can you just think again of one folktale now

a βəl-ar-a (LLL) kaη, k-asarax ndana mbataka maa sər-a n-íina
you tell it to the Bature now, probably, so he can know it (if he knows it)

B argwandzá-w či wá nda gwiya dzamǵə-s η-áy ,
What folktale can I recall again

ma mǵ wá dzamǵə-s-dzamǵ ndana má tag-w-i ndana ǵ tag-áana
if there is someone who can recall it for me now tell me now and I will say it

aǵagwamat ard waara
a grasshopper and who

d =akwita kwita
and Akwitakwita

čij-an-á bi η-áy kwán-ín bi (268) ǵ sǵrgə-s-i,
I have not heard this one, I don't know it

| mei l'a n-argwandz-i ǵ sǵrga-sǵrg η-áy bi
there are no more folktales I know

D **to yanzú** ám ndzə-ga bánd kwán **kiina**,
DM now you.PL stay-G like this DM
So you live like this now

sei lə-k-ura viyáks **kena lakuti** ám dágál d-úus€g **kena**,
 except get-OBJ-you rainy season DM before you.PL go to-farm-G DM
 until the rainy seasons comes (to you) before you go to farm

méy lər-i βag-áv **kena**
 not work-SPC do-PSV DM
 there is no other work you do

B máy l-áv čí lər-íin dá βag-áv,
 Not also-what DM work-SPC FT do-PSV
 There is what other sort of work to be done?

ba máŋ yáa másá-xá,
 DM in type grass-PL
 only grass

zər kwára-xá wá k€n βág n-€nd bii má aw čí lərá-md (18.24)
 child which-PL TP we.EX do SbjP-we.ex DM if what DM word-we.EX
 small things like this we do, only what is our work

D másá, másá vəl-g ni, más-á zə-g kaŋ
 Grass, grass-PSSD sell-G Q, grass-PSSD eat-G PS
 Grass, grass for selling, grass for eating

(272)

B más-á zə-g kə **dabba**-xá-md-íina,
 Grass-PSSD eat-G OBJ-animal-PL-our.EX-SPC
 Grass for eating for our animals

ma s-ar-áa-səg má təyála k€n vəl-t€ k€más-íina
 if come-they-EXT-R in bush we.ED give-them OBJ-grass-SPC
 if they [animals] come back from the bush, we.EX give them grass

D **to** ndar m€ŋ **waxál**-á yuu vaakwán-i méy xa **waxál**-á yuw-i
 DM how exist problem-PSSD water here-Q not TpQ problem-PSSD-water-NEG
 Okay, is there a problem of water here or not?

B **waxál**-á yuu m€ŋga **mana**, m€ŋ,
 Problem-PSSD water exist DM, exist
 The problem of water is there, there is

m€ŋ, m€ŋ, m€ŋ, waxála **mana**, k€n má **waxál**-á yuu **sosáy** má,
 exist, exist, exist, problem DM, we.EX in problem-PSSD water serious DM
 there is, there is, a problem of course, we are in a serious water problem

ay, **waxál**-á yuə-n kɛn də-vakáy n-ɛndə-n sɛgá ba dada má žigla-y,
so, problem-PSSD water-SPC we.EX with-it SbjP-we-SPC know DM who in sky-NEG
the water problem we have it, only God knows

waxál sosáy mɛŋga (18.48)

problem serious exist
there is a serious problem

D **to** ám xəβə-g,
DM you.PL drink-G
Okay, you.PL drink,

am xəβə-g ndar kí-yu ám /g-um/ ám lə-k-ná ndar kí-yu vaakwán-i
you.PL drink-G how OBJ-water [/] you.PL get-EXT-EXT how OBJ-water here-Q
how do you drink how do you [/]fetch and] get water here

(277)

B tɛβə-va (LL) n-úuva **lakuti** xuβ-ɛv,
dig.SQT-PSV NOM-well before drink-PSV
a well is dug before it is drunk

təβ-vá n-úuva, **to** má təβ-a-v-á-təβəg n-úuvɛna,
dig.SQT-PSV NOM-well, DM I dig-3-PSV-EXT-R NOM-well-SPC
a well is dug, when the well has been dug

ma mɛŋga, múl-k-úmd-ú **gúmnátíya**,
if exist, helpOBJ-us-EXT government
if there is [means] the government helps us

dayuvaliya dá-md-əv-dɛg kɛtúu-ga,
sometimes go-we.EX-EXT-R OBJ-crying
sometimes we have gone with our problems crying

amá má máya, uuv-á xáay-íin ndakwa kɛn ba tɛβ-gáana,
but if not, well-PSSD ground-SPC DM we.EX DM dig-GAN
but if there is no [help], we just dig a well in the ground
[uuvá xay a dirt well, as opposed to one lined with cement

kɛn ba, má təf-a-v-á-təfəg n-úuv-á xáay-íina, kwána kɛn dá təβ-áná,
we.EX DM, if dig-3-PSV-EXT-R NOM-well-PSSD earth-SPC, this we.EX FT dig.SQT-
EXT
we, if an earthen well has been dug, this we will dig

kwána l'ag-áná, ba túuk méerá-ŋ, á βág-na-βág bi (19.14)

now cave in.SQT-EXT, DM ?? ability-PSPSSD, you do-EXT-R DM
 some cave in, because of lack of , ability to do it

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D **to** á, ám g-áan kí-yu má zaay ni vaakwán,
 DM you, you.PL fetch-GAN OBJ-water in river Q here
 So, you.PL carry water from a river here

ba ám xuβ-á ba yuw =úuv xa
 DM you.PL drink-PSSD DM water-PSSD well Q
 do you drink water from a well?

B mər, mər yu yu yaan má zaay ks€-k€nd-i yaan-i,
 Where, where water water DM in river EmphP-our.EX-NEG DM-NEG
 Where, where is water, water in a river for us here?

k€n xuβ-gáan kí-yu má zaay a kwa má dágyúváli yaa,
 we.EX drink-GAN OBJ-water in river even if in day DM
 we drink water from a river if sometimes [we have to]

dóolé má ndəl-ndələg n-úuvá-xá-md,
 necessary if dry-R NOM-well-PL-our.EX
 our wells go dry

k€n dágál dá g-áan má zaay ula-xa, má kwa má faránsá (19.31)
 we.EX go to fetch-GAN in river Wula-PL, in that in France
 we.EX go and fetch water from the river of the Wula, from the one in Cameroon

D báz ła-x, báz álmáná-x-áan-i,
 Also cattle-PL, also animals-PL-SPC-Q
 Together with cattle, animals?

B báz álmáná-x-áan, ár dágál k€n píi-g k€n fə-g ba sáa míits má
 Also animals-PL-SPC, they go we.EX graze-G we put-G DM come.from there
 DM
 Livestock as well, they go we graze we give them water from there
 [=fəg-ar-u give water

(285)

D **to yanzú**, dig-í náa-g n-ásaráx kwána,
 DM now, thing-SPC want-G NOM-bature now
 Okay, now what the Bature wants

má-ya tag-dáná **yada**, kwán ám píi-g n-úurám k€la-xə-na,

if-you say.SQT-EXT how, now you.PL graze-G SbjP-you.PL OBJ-cattle-PL-SPC
if you could say the way, this, you graze cattle

ám píi-g ba má xud' =áks vaakwán-i, ám dágál da á má kəs-á xáay-i lərn xa
you.PL graze-G DM in stomach-PSSD village here-Q, you.PL go to in village-PSSD
land-SPC other Q
do you graze inside the village here, do you go to other villages

B kɛn dágál dá má xáay-i lərna-xa,
we.EX go to in land-SPC other-PL
we go to the land of others

báz dágál kɛn dágál ba dá má faráns awar amá-y kɛɛɣ,
also go we.EX go DM to in France say say-I EmphP-you
also we go to Cameroon I said to you

musamman má viyáksa, má tə-vazáy ndukwán tsá,
especially in rainy season, in on dry season like.now DM
especially during the rainy season, during the dry season now

kɛn píiga-píig má xud'-á -kəs vaakwána, (289)
we.EX graze-R in stomach-PSSD village here
we graze inside the village here

balle má mər fiili kɛs-kɛnd,
DM where field EmphP-us.EX
where is there a field for us?

ba va fiili kəs-kəmd méy vak-á vaakwán-í (20.01)
DM DM field EmphP-us not place-PSSD here-SPC
there are no fields for us here

D **to**, ei á dágál dá má xáay
DM, DM you go to in land
You go to a field

X

B vak =úusə-g ndakwa lə-k-ɛnd-aar-á biya,
Place farm-G DM reach-OBJ-us-EXT-EXT DM
Even farmland doesn't suffice for us

kɛn da βág-á ndar kací n-ɛnd kɛtágá táakíya,
we.EX FT do-EXT how DM SbjP-we.EX OBJ-say saying
How can we do like

mɛj fiili /andzá/
exist field [/]

there are [our] fields

sei kɛn dágál ba dá má farans má xáaya má **tsallake**
 except we.EX go DM do in France in land in crossover
 we only go to Cameroon in the land, across the boundary (in the land, in the crossover)

D ee, **to, dašíké** má l'ei nəŋ, fiilíy úsə-g kwán,
 DM, DM, DM now longer PS, field farm-G now
 there are no more fields for farming

méy vak-á gux úusə-g vaakwán kwán bi,
 not place-PSSD field farm-G here now not
 there is no room for farming, here now

mɛŋ ni gəlváydá-xá dágál dá má ks-i lərn -úusɛg ni,
 exist Q Glavda-PL go do in village-SPC other farm-Q Q
 are there Glavda who go to other villages to farm

ko kuwa ba vaakwán xa **kawaya**
 or even DM here only
 or [do they stay] only here

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B kɛn mɛŋga, kɛn dáxá dágála,
 we.EX exist, we.EX go.PL go
 we.EX, we continue going outside

kɛn dáxá dágál xəc-k-ɛnd ba xáay-á faráns-íina,
 we.EX go.PL go hold-OBJ-us.EX land-PSSD france-SPC
 we go away; Cameroonian land sustains us

má méy xəc-á xáay-á faránsə-n bi kɛn mər cí n-ɛnd də xáay úusə-g vaakwán (20.31)
 if not hold-PSSDST land-PSSD France-SPC not we.EX where DM SbjP-we.EX with
 land farm-G here
 if it weren't for Cameroonian land, where would be able to farm here?
 [Glavda can go over border to Cameroon to get enough farmland]

D **to**, aw **waxál** xəβ-áv vak faránsa-xáa-n kwán
 DM what problem drink-PSV place France-PL-SPC now
 What are the problems with the Cameroonians (what problems are drunk)

B a, **to, waxál** kám, dzay-am-dzáxɛg kɛŋ kwáβá,
 A , DM problem DM, gather-you.PL-R objPS money
 The problems, you pay (contribute, gather) money

K€n ba dzə-gáana (298) sugw-á tʔál áwárám-íitə,
 we.Ex DM stay-GAB buy-PSSDST bush say-they
 we pay money we 'buy the bush' as it is said
 [sugwa tʔala = rent bushland]

k€n ba sugw-áana, k€n sugw-áan k-€tʔál vakáa-t€,
 we.EX DM buy-GAN, we.EX buy-GAN OBJ-bush place-there
 we just rent it, we rent the bushland from them

waxal **kam** k€n xəβ-gáan **laa bəda**,
 problem DM we.EX drink-GAN certainly
 problems we certainly have them

méy zər-á **sárti** méy n-úud dz-á **xadáam**-€r tə-k€nd-i,
 not child-PSSD time not person put-PSSDST tax-ABS on-us.EX-NEG
 there is no time {when} a person didn't impose a tax on us.EX

ba má ba má tə-vazáy ndukwána, **xuta**-md-a-**xút**-€ga,
 DM in DM in ondry-season DM, rest-we.EX-EXT-R
 only in the dry season like this, we can rest

ama musamman viyáks-€na,
 but especially rainy season-SPC
 but especially in the rainy season

k€n gwiiga-gwiig aanǵú šəg xkərd' dz-á **xadáamá**-η,
 we.EX repeat-R even foot three gather-PSSDST tax-PSSDPS
 we repeat paying the tax even up to three times

á vak-á sugw-á más
 PSSR place-PSSD buy-PSSDST grass
 for renting grassland

D **to**, íin l'ad'á-rú, íin l'ad' xəβ-áv **kena**,
 Dm, it difficulty-your.PL, it difficult drink-PSV dm
 So that is your.PL suffering, that is the suffering experienced
 (difficulty is drunk)

B íin l'ad'-i k€n xəβə-g n-€nd (21.02)
 That is the problem we face (drink)

(301)

D **to** təxáala kwáx-íin či kwán má,
 So after that

Aa, ła-xáa-na uγu-v-tər-γugw liipər ni,
are the cattle vaccinated

/aw wax-íina/ méy γuv-tər-γugw liipər xi
[/] or aren't they?

B ar fəg-ar-uwə-t band,
They begin as

ar pəčə-g band γay-a liipər-íin n-ítər k€γay, šig bu kə liipəra
they do as if vaccinating (mouth of needle), twice
[they use vaccination as a pretext for collecting taxes]

D ma viig ni má cəl xa
In a year or a month?

B ba má cəla-x dei, viig máy
Just in months, not a year

D **to yanzú** vaakwánə-n kwán tsa
Okay, now here

B mm

D li usəgə-n kwán tsá,
The farmers

ítər wá d'ək-ni ku kuwa, li kasukw xa wá d'ək vaakwána (21.31)
are they in a majority (many), or are traders here?

(305)

B čiiğə-t ba mán, ba mán, ba má li ús€g-íin ndakway,
From the farmers, are also {those who}
(from among the ones who farm also then go trade)

ηaa da βá-a kasuwanči ndakwa ba m€ŋ biya,
then go and trade; there is that

maal ba li usəg ba li úsəg tə-γər k€li,
the majority are the farmers, more than

kasuwanči dən kə li βá-a kasukw dən
traders, those who trade

D **to** , li βá-a ɬər-á gwamnatiyə-m máy d'ekiya

Government workers are not many

B də-m-dəg či mbal-u-mbalig ndakwána,
They are starting to be found now

méy d'ékk-i, (309) máy nə-li βá-a lər-á **gwamnati** d'ékk-i,
not many. Those who do government work are not many

iin ndakwa l'akula sáása-ŋ a, á dig-í n-íin,
this [interview] coming, the thing
[recording session seen as government work]

a sər-ga **gwamnati** wan kʘkʘkəmd vaakwána,
you know the government, for us here

mər d'uula-ŋ uud d'ékk-i (21.58)
where are the means of a person?

D ee **to**, ndzá mʘ makarant,
There used to be

mʘ makarant ba xef vaakwán ba xef vaakwána
there is a school very near to here

B aana
yes

D **to**

B ana taga-tag ŋ-áy l'aβ táakí,
I have said, also that

iyayen-mu βəl-ar-kʘnd-án-é kʘkʘkəmd biya,
our parents did not allow us [to go to school]

ay má ndzá á d'uu-g (313) kə **zamaana**-md biya,
if you leave aside our own generations

ba zər ya-md n-ʘnd də-yiig ,
even the children we have given birth to

a kwa má z-ar ba vukw ndakwi má ba mtakə-r wá βag-av-ay,
if they had progressed now, progress would have been achieved
(if they ate in front, enjoyment would have been done)

ay βəl-ar-kəmd-an-ay nə **iyafe**-amd biy áwárám-ay (22.20)

but our parents did not allow us I say

D /to βəl-ar k-ur-na/, βəla-kur-var-ant bi,
They allowed you.PL, they did not allow you

B m, /βəla/, xan-a-kəmd-ana-xaŋg n-uud,
We have been prevented

kwata kwata, ba žár-á takard má dəv ndukwán ndakwáni,
completely, even seeing a book in the hand like this

ndzá méy wá βəl-kəm ndana-βəlg bi ma
they wouldn't allow us [to look at it]

D sei usəgə-n **kena**
Only farming

(317)

B sei b-uus-g-íina,
only just farming

d-am-dəg ba da-awsə-ga d-am-dəg ba da piy- =áلمان am-iitər kəs-kəmd,
you go and just farm you go and herd livestock, they said to us

ili ndzá šaβ-kəmd də-šabəg n-uud má (22.39)
for that reason we used to be hidden

D šəβ-kur da vaakwar n-uud-i
Where did they used to hide you.PL

B kəm dágál dá má faransa-xa,
we went over to Cameroon

kəm dágál dá má dig-íina-xa, šaβ-kəmd má yáa γuuva-xa,
we went to wherever, they hid us among corn stalks

ma kadak-ax ndukwán n-uud, xiñexa ndzá šaβ-a-v n-uuda
in a corn store like this, we used to be hidden at home

D **to**, ama təxálá kwáx-íin či kwán tsá,
okay, after that

(321) ndar nə-nzdə-gan kwán ndukwán áγá čiŋ-am mtakə-ráa-n ni ,
how is life now, do you enjoy it (hears its sweetness)

ku kuwa, á čingga-y k€mtakə-ráa-n xaŋ kwán ndakwán,
or don't you?

ad'aba, baɣɣa-y k€makarant ni (23.02)
because, you didn't attend school

B əmtakə-r **kam**,
enjoyment,

ba lxəmdəleya **tunda** ɛ mɛɟ ɛ ba má li də šiifə-g kwána,
Alhamdulillah since I am among the living

ma mtakə-ra, ɛ ba mɛɟ əm vakáy, **waxalə**-ra ɛ ba mɛɟ vakáy,
as far as enjoyment goes (in enjoyment), I am just a part of it. Suffering, I am a part of it

ɽa mtakə-ra tag táakíya, digi-n- či ɽaβa, **to doole** ne,
so call it enjoyment like, the thing, it has to be said [that you enjoy]

tunda ɛ d'ii-gáan k€šiifə-ga,
since I am pouring a life (am alive)
[being alive by definition means enjoyment, even if life is hard]

ɛ zə-gáana k€dig-íin-íin kwán tsɛn ba doola ɛ ba má mtakə-ra (23.24)
I take (eat) the things [that come to me] now, so I must enjoy

D a xəβ-gáan
You drink

B ɛ xəβ-gáana
I drink

D a zə-gáan
You eat

B ɛ zə-gáana
I eat

D **to**, təxálá kwáx-íina,
Besides that

mɛɟ nu mɛn n-uusəg a **damun** βag-áv vaakwána méy xi
there is farming of the rainy [intended, dry] season that is done here or not?

B úusɛga daamuna mɛɟ li də ndzəd'áa-təra,
Dry season farming there are those with means

ar usi-gáan k-albasara-xa,
they farm onions

usi-ga-ŋ á babəra-xa, (329) yaa, karasa-xa,
they farm maize, carrots

mᵉŋ us-a-v tə-dágál tə-ɣaya zaay, má farans,
there is farming across the river in Cameroon

dágál má tataka farans ard nanḡeriyə-n (23.51)
away between Cameroon and Nigeria

(noise)

D ay təxálá kwáx-íin či kwán tsá,
After that

vəl-a-v-vəlg-i či wax-íina, usg-u ba kiya zəg-ú-zə-gáan xa n-uuda-n
is that sold, [or] is it farmed only for eating?

B aa, dig-í **yáśáfe**, má ła-k-na-ləg ndə **karasi**-na,
Something like, if somebody gets like carrots

ndə-n ndiə-ŋ albasarə-n **kam**, vəl-g či wana,
like onions, these are for selling

us-a-v ba kᵉvəl-g či wana, (334) zə ɦuuža-xáa-na,
these are just farmed for selling, and cotton

dukw ba dig-á vəlg n-uuda-xáa-n
all are things for sale
[núudaxaan, the items listed above]

D iindarə-m méy us-a-v-iyá
Aren't groundnuts farmed

B iindara mᵉŋ wana zə-v-uwa mᵉŋ wana vəl-v-uwa (24.20)
Groundnuts, there are those that are eaten and those that are sold

D **to** ndzə-gana vaakwán-íina, **daśike**,
So here

kiyam má **waxala** yá-a á mə-ŋ bandkwáxa tagə-ŋa,
we are in a water problem like you mentioned

to yuə-n má, mᵉŋ kuz-i βág yu-nə-n, vaakwán-i,

so the water, are there diseases water brings here

kə **rašiya** yuə-n vaakwán ni, ku kuwa méy xi
the lack of water here, or not

(338)

B aa kɛ̃n čingə-čingə taga táakí má ba tsakalə-t-tsakalg **leedə**-n dax-ii kərtsə-g uuva-xáa-n tsɛ̃n,

We understand that when plastic bags get down in masses into decayed wells

yana kawo, saa də-kuz awar amuúd tag-a-va-tag wan, **laabəda**,
it brings, it brings disease as it is said, certainly

mɛ̃j **mana**, kɛ̃n xəβəg **bak** taga táakíya,
there is this [problem], we just drink for saying ...

a má méy baabá-γ-i tsɛ̃n á d'aa-gi kə baab =uudən baabiya, (24.47)
if you don't have your mother, you call someone's mother mother (mother of someone mother)

kəm xuβu-g ba kɛ̃l'ad'ə-ra,
we drink just for suffering

kəm sərga-sərg tsa γərava-md táakíya ba kuz n-íina,
we know ourselves that it is diseased (a disease)

(341) kɛ̃n ba xuβi-gáan bi kɛ̃n da βág ndar,
we just drink it; or what can we do?

iin wá kɛ̃n ndzəga ba lapi lay čiya,
[because of] this [are] we living very well (healthily)

ba dole, aya γər-á aya l'əmbəla aya l'əmbəla,
we have to. Ow, my head, ow, the side of my body

sə-d ba n-γwad'á yu-i kwán-iyə
bad water brings it now

D **to** aya **to**, ndzá ba viind-am-viindəg biya, taa ba táakíya,
Okay, you.PL haven't written, saying that

(noise) gwamnatiya-ŋ á gwaaz ne (25.08)
[to] the government in Gwoza
[Ngoshe part of Gwoza local government]

B kəm viindi-gáan l'aβ dən,
We write also

šig ηweña, má γəraváa-tər ár šər-ga-y taga táakíya k€m ba má l'adiya ,
how many times, even they themselves know that we are suffering (in suffering)

saw n-aawa, (345)
how many times

andzu áyá də-va, méy wá čin-a-k-čing bi má,
even [if] you go, there is no one to listen to you

ma méy dada-η, á **ǵaagora** kwána, da məl-ka-məlg k€vuukw bi ts€n,
there is no delegate (father of) , that will lead you in front [of authorities]

a tag ndandarə-ηa, /band d'uula-η/
whatever you say, [/] like throwing

bandə gay-u t-akur biya (25.23)
like fetching water on a stone
[stones don't have water]

D **to** šagəra, **to** má βəl-γα-βəlg kaη, k-alman xiñexə-n tsa
Okay, good, if you keep animals at home

B mm

D **to** má d'iy-ar-a-d'iig k€gəváa-təra,
If they defecate (pour out their shit)

a xutsə-g da vaakwarə-η má-γα xutsi-gáan-i
Where do you carry it when you gather it up

(348)

B a xutsə-g dágál da t-gwuxa,
You collect it and carry it to a farm

ma xutsə-γ-da-xutsəg dágál da tə guxwa,
once you've gathered it you carry it to a farm

ba ηguləm l'a βága-βág-áan kəη,
it is better to make

yáa γambəgána-xáa-na yáa kwara-xáa-na,
on places where the Gham weed and the like are growing

[the ghambəgan weed grows where soil is exhausted]

gərá-ɣra-gərg l'a n-íin,
it evens out the land
[makes the exhausted farmland like the good]

vakavakə-n f-uu bi kəŋ,
the place that is not spread

kə-guv =alman-na, ard vakavakə-n f-uu-fəg kə guv =alman kwán,
with animal manure, and the place with it now

k-€n lə-k-na ba tə-vakáy n-€nd tekóm te-ka-ŋ á zər digít (25.53)
from it we get a smaller version of the crops
[applying fertilizer allows a yield, but the crops are of smaller size]

D **to**, aw lər-á guv =alman-íin kwán-i, ilərn,
Okay, what is the function of this manure, other than

banda lər-á guwa aw lər-áa-n-i lərn l'aβa (25.59)
like another function of the manure

(353)

B lər-áa-n-i lərn **kam** máy lər-áa-n-i lərn vaka-md-i,
Its application, there is no other application among us

say day, ba k-€n d'iig-a ba k-**ampaaniya** guxw-íin n-€nd,
only, we just apply it (pour it) as an improvement of the farm

ba k-€n gəl-€-t,
we nurse it

ba k-€n gəl-ant kə xaay də-vakáya,
we just nurse the soil with it

kwaya da βág-kəmda-βág k-€zər **ampani** də-vakáy
this one brings us a little benefit for it

D **to** má xuts-a-v-da-xutsi-gə-n má,
Okay, once it's been gathered up

d'i-v-áná d'ax-á-v d-aw vakavakə-n d'iy-á-v n-íin,
it is stored, what is the place called, where it is poured?

də-vakáy tə βal-a-βalə-n

on the yard [outside compound fence]

B d'ax-a-v d-agaagava,
It is called, a rbbush heap 'agagava'

kəm d'aag d agaagav n-ɛnd kɛvakava k-ínə-n,
we call it agagava the place

eee xutsɛv-dá n-ínə-n (26.21)
it is stored away

(356)

D to mɛj n-aagwa-xa mɛj la-xa áγá kɛl'-gáana
There are goats and cows you have mentioned

B mm

D mɛj γwačika-xa
There are chickens

B mm

D to, ýiŋ-u-ýiŋ mɛj wəlern kə digít-i,
Those are finished. Is there something else

á βəlgə-ŋ ni βəl-a-v l'a təxálá kwáx xiñexa, ba liyan xi, má =ks vaakwán-na
you keep, that are kept at home beyond that, only those, in the village here

B mɛj ná-γəja, mɛj ná-γəja,
There are dogs, there are dogs

mɛj nəŋ, təxálá kwáxa γəja l'-aw kači l'aβ méy l'ey wá təxálá kwáx-i (26.47)
there are, besides dogs, what else also?, there is nothing else beyond that

(361)

D γəj-á, aw lər-a vəj-ín kwán xiñex-i
A dog. What is the function of a dog in the house

B lər-a γəja, **ampaaniya** γəj kɛn sər-ga n-ɛnd **kam**,
The value of a dog, the benefit of a dog we know

ma ndzá **sártə**-n má ndzá dágál da m =anded' n-uuda,
at the time when people used to go to hunt

ma ndə xuŋwɔwa m-uud-i sáása vəjá-ɣ kwána,
if like barking if a person is coming to your house

wa d'u-ɣ-dəs-d'uuga á čing-a-čing k-ɛxuŋwáa-na,
if you leave {it} [inside the house] you hear its barking

b-íin n-ampáa-n-iyaaana (27.02)
that is just there value

D **to** txálá kwáxə-m, máy l'ey nə-ŋ, n-**ampaniya** ɣəj-íin-niya
Beyond that, there isn't any value for a dog

(364)

ba ndakwánə-n ba l'a n-**ampaniyáa-n mana**,
the do have a value now

a má méy n-**ampáan**-iyáa-n á gəl-gáana,
if they are of no value, [why] do you raise them

ma b-aw n-íin k-ɛdigít má ba (vehicle) á βág ba k-**ampaaniə**-r k-íin biya á βág k-aw či,
whatever it is, you make it for a purpose for it, for what do you do it?

ama luwáa-n tsa k-ɛn méy zə-gáan-i
but for its meat we don't eat it

D əmtak, əmtak bii ni
Tasty, isn't it tasty

B tap-ɣ-ana-y daad-iǵa-xa-md kə zə-gáan bi (27.28)
our ancestors never ate it

D tap-ɣ-ana-y dayiǵ k-ɛzə-gáan bi,
The ancestors never ate it

ay ndakwána, m-ɛŋ liya ár zə-gáan l'aβa,
but now, there are those who eat it

(368) **ku dašike** ndzá méy zə-gáan dayǵa-xáa-tər biya,
even though their ancestors weren't eating it

ndakwána, m-ɛŋ zár-x-i ár ɣubar-g ndakwána, ár zə-gáan k-ɛɣəj-íina
but, the children grew up now and are eating dogs

B ay **to**, βag-áv-ɣáa bi wan bi ɣər-á-v-ɣáa bi digít biya,
Okay was not done like that, things were not compared

kwa náa-g-an-náaga,
the one who likes {it}

naag-an-naaga, amaa kwa naag-ant biya,
like it, but the one who doesn't

yáa zama ba-ndə dig-á žər-u n-ín k€€kəmdə-n duŋ,
it has become like something shameful for us, since

dəŋ fə-γ-arža-y daada-x kəs-kəmdə-ni **kam**,
our elders did not start it

máy n-ín má γəra-md bi, nə-zə-gáan-i (27.53)
it does not occur to us to eat it (eating it is not in our head)

D **to** ay **to** m€ŋ γwasa-x áγá tag-áana əŋwγwasa-xá-r buua m€ŋa
Okay, there are wives, you say you have two wives

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B m

D **to** máŋ nγwasa-xá-γ-ín buə-n či kwán tsá,
Between your two wives

m€ŋ wá sərga-sərg ba **karaatu** ni,
is there one who can read

βag-ara-βág **karaatu** ni βag-ara xa **karaatuw-i**
can they read or not

B máy wá sərga-sərg **karaatu** m-iitər
There aren't any among them who can read

D ba páll máy
Not even one

B máy
no

D **to**, βag-ar-a-y k€makarant **kena**, ku kuwa
They didn't attend school, or

374)

- B máy wá βága makarant m-iitər-i (28.10)
None of them studied
- D ar úsəg γəraváa-tər ni ár méy xə usə-g-i
Do they themselves farm, or not
- B ar b-awsə-ga
They just farm
- D aw-ar usəg, aw wá-r usə-g n-íitər-i, awa-r d-aw wá-r úus€g n-íitər-i
What do they farm, what is it they farm, what all do they farm
- B iindara, zarva, azəγa, xiy-íina ár b úus€gáana,
Groundnuts, sesamee, okra, guinea corn they just farm

méy digít-i méy us-a-v bi, raata,
there isn't anything that isn't farmed, sesamee

kome má b-aw digənə-n us-a-v-na sa, ár usi-gáana,
everything that is farmed, they farm it

m€j n-ajawwa, iindar-ín **kaši** buwa,
there are bambara nuts, two types of groundnuts

m€j n-ajawa m€j másár (28.35)
there are bambara nuts, groundnuts

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- D **to** ár βág d-aw n-íitər, ar, ár arz ár tə-g-ú-təg ni,
What do they do with them, do they cook them

ku kuwa ár val-g-u də valg ni ár βág ndar n-íitər
or do they sell them what do they do?

- B m€j wá t-av-a, m€j wá vəl-á-v,
There are those that are cooked and those that are sold

ma sa-kəmdə-v-səg **waxala**-mda k€n vəl-gáan,
if a problem comes to them, we sell them

kuma k€n zə-gáan l'əβ
otherwise we eat them

- D **to** təxála kwáx či kwán tsá,
After that

awa tsa-tər-va-tsəg k€dfi dá má makarant k-iitər-i
what stopped them from going to school

B band xala kwána tag η-áy ə-n bi l'abiya,
Like before what I said

(382) ba iyayeyi-mu bi l'a wá ndzá ts-a-v uudi-n bi l'abiya,
our parents were preventing {us}

tsúkúm ndərgáa-təra tsukum ndərg-ar-i či l'aβa (29.04)
won't the way they did things be different from my way?

D to iitər duɣwa-xa gəlváyda-x n-uŋɣwasa-xá-ɣ-íini , yaar-i
Okay are they Glavda, your wives, who are they?

B duɣw-á yáa čənan wá pálla, duɣwa-η á gəlvayda-x wá páll
One is Cinene, one is Glavda

D kwar duɣw-á yáa čan pálli-na
Which girl is the Cinene one

B kwa kudur kudur
The junior one

D kwa maamaalə-m
And the elder?

B duɣw-á ba gəlvayda-x, miináa-n
The Glavda, between here

D ɣubar-a (LLL) vaakwar n-íin
Where did she grew up

B ɣubar-a (LLL) ba vaakwán
She grew up just here

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D to duɣw-a yáa čan sərg-asərg gəlvayd ba čad'ad'-ni ku kuwa,
The Cinene girl knows Glavda well or not

ušəg d-uušə-g xaa
or does she mix it up

B tag-áan k€čabčana tag-áan k€gəlvayd-íin

She speaks Cinene and she speaks Glavda

D ar úus€g bad'd'əm á mə-ŋ l'aβ
They both farm you said

B ar usə-g l'a bad'd'əm
They both farm

D **to** ár vaŋg ni k-úus€g na, kuu kuwa,
They spend the day farming

ar z-á ba aw pálla buwa s-ar-aa-səg sa má xiñexa
or they spend (eat) one or two [hours] and come back home

B vaŋg ba šuxw xwaas, ba šuxw xwaas (29.44)
They spend the whole day

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D **to**, má s-ar-aa-səgə-m
And when they come back?

B ma s-ar-aa-səga, á páŋ-á k€majiganá-γa sáása,
When they come back you clean up your hoe here

a sáása á gi-dá ki-yuwa, á t-á k-kafa, ám z-uw-a ám daa da xəŋ-gana
you come back you fetch water, you cook food, you eat you go sleep

D **to**, d'alə-m
soup

(30.18)

B **to** d'ala m€ŋ wana á čá-a ba á čáabá /xaya/, am nə-ŋ azy-á xaya,
Soup, there is the one you pick [/] sand, sand okra

yáa l'a çimiy =áagəra, yaa, á dig-íina-x má mb€-γ-d-u-mb€ga,
bean leaves, the things you find

aγam, áγá ta tə-v-an ba n-íina (30.17)
you cook and they are cooked