

1

6

D = Dabawa

N = N

6227 words

Agapalawa

Interlinear glosses: 1-2, 19-20, 22-24, 29-34

- D     ηweñ n-xiya-γ ndakwáná  
How many NOM-year-your dm  
How old are you now
- N     kul xəkərd' tár xəkərd'  
?
- D     m-ϵj zər zár-x ba  
Exist child child-PL dm  
Do you have children
- N     ár m-ϵj  
They exist  
yes
- D     ár **makarant** n-ít-ϵ  
They school SbjP-they  
Are they in school
- N     ár **makarant**  
They school  
They are in school
- D     **to** ár tága-tág k-ϵγay-á gəlváyda-xa  
Dm they speak-R OBJ-mouth-PSSD Glavda-PL  
So, they speak Glavda
- N     ár tág-áan xa gəlváyð, gəlváyð  
They speak-GAN Glavda Glavda  
They speak Glavda
- D     aa
- N     ár tág-áan  
They speak-GAN  
They speak it
- D     ba čád'ád' **kó**  
Dm clear dm

Very well?

N ba čád'ád' ár tág-áan  
Dm clear they speak-GAN  
They speak it very well

(11)

D txálá gəlváyɗ mɛŋ ɣay-í lərn ár tág n-íitər ni  
After Glavda exist mouth-SPC other they speak.G SbjP-they Q  
Besides Glavda is there another language they speak?

N ?

D ár-d-o fáβ  
And-with-what also  
And what else

N ard xawsa  
And Hausa  
And Hausa

D ár tág-áan kɛxaws ba  
They speak-GAN OBJ-Hausa dm  
They speak Hausa

N ár tág-áan  
They speak-GAN  
They speak it

D to, txálá kwáxá aw lər-i á βágɛŋ kwáná  
Dm after that what other-SPC you do-SbjP-you now  
So, after that what work do you do

N ɛ b-úusɛga-úusɛga  
I dm-farm-R  
I just farm

D á b-úusɛga  
You dm-farm  
You just farm

N mm

D ard awa  
And what  
And what else?

(19)

N arda, βáa-η, ard lər-á dakará-xá kwár  
 And, do-you and work-PSSD firewood-PL which  
 And, I also, collect firewood

D **to** g-á yuwáa-nə-m  
 Dm fetch-PSSDST water-SPC-Q  
 And fetching water?

N ɛ̃ g-áan ki-yuwa, ɛ̃ βág-áan kɛ̃d'ɪ̃ki  
 I fetch-GAN OBJ-water do-GAN OBJ-sew  
 I fetch water, I sew

D **yawwa, to** txálá kwáxá mey lər-i á βagə-η-ya  
 Dm, dm after that not work-spc you do-SbjP-you-NEG  
 Yawa, and besides that there isn't anything you do

N a' txálá kwáx l'áβa, mɛ̃ nə-ləra-x tə-γay-á dva-xa (1.03)  
 Besides that, there is handy work

D **to, to**, βag-áv ndar n-úusɛ̃ga-η, a gəlváγda-x má-r úusəg vaakwánə-n  
 Okay, how is farming done, when the Glavda farm here?

N úusɛ̃ga gəlváγxda-xa, má rii-γ-a-riig káj,  
 Glavda farming, once you plant

má l'əl-γ-a-l'ɛ̃lg kaη (28) kə guýá-η úindará-γa,  
 once the groundnut farm has been cleared

kú gwuy-á xiyá-γa,  
 or your gc farm

kaabu dá-γa má çiy-a-çiiig yiwa,  
 then you go, when it rains

a dágál da má guxa-γ-na a us-ánt dəə kaw má mɛ̃ga,  
 you go to your farm you hoe with an axe if there is one

má mey kawa-γ biya aγa uusə-gáan də dəva-γa,  
 if there is no ox, you farm by hand

**to** má xulβ-γ-a-xúlβəga, a rii-gáan, (1.31)  
 once you've tilled it, you plant

má rii-γa-riig l'áβa a dágáw aγa usə-gáan kažakwa,

once you've planted you go and you hoe the weeds

a uusə-γ-usəga kažakwa  
you hoe the weeds

a kwad'i-gáan –k-índara-γ má βág-aa-βág,  
you dig out your groundnuts once they are ready

**to** guw-á xiya=γα má mϷga aγa uusə-gáan,  
as for a gc farm, if there is one you farm it

má uusə-γ-a-úusϷga, aγan-η, βag-βag ʼa xiya-γ,  
once you've farmed it, you, your gc is done

a γudi-gáan sáasa, (40)  
you harvest it and bring it back

**to** má γud-γ-á-γudig kϷxiya-γ sáasa,  
once you've harvested the gc and brought it home

txálá kwáxá a βág-áan a čix-gáan kϷzər γuva-xaa-na,  
after that you cut down the remaining stalks

kiyava mbig-u kaara-γa a sáasa baçi-gáan əvja-γ  
for kindling for your fire, you bring (come) and scrape the bark at home

D **to** xiyə-n má sə-γ-áa-səg, d'iy-áv da má-w-i (2.04)  
Once the gc is home, what is it poured in/

N má d'əg-áv-a-d'íga d'i-və-m má kəlala,  
Once it is threshed, it is stored in a Kilala granary  
[Kilala is for unthreshed gc]

maη, má gaagəg kudəra cəl pall má kəlala d'əg-vá-ná  
once it stays one month in the kilala, it is threshed

D m

N má d'ig-a-vá-d'íga d'ii-v-əm má kuvura  
Once it is threshed, it is stored in a granary  
(48)

N **to** [má d'iiga/], má d'iy-ávə-m-d'iig má kuvər ʼáβa,  
So once it it poured in a granary also

ʼay-á-vaa, a dágál da xáyává, tá-va

it is taken out {from granary}, you go and grind it and it is cooked

D a vəl-g, vəl-áv-i γiyə-n má ġ-u-ġəga mey xa vəl-áv  
Do you sell, is the gc sold if it remains or isn't it sold?

N a má ġ-a-k-u-ġəg kəsə-γa f'akulva-η, a lə-k-na-ləga-γa,  
If it is too much for you (surpasses you), instead of your income

a dzug-ú ba k€xiya-γ-íina a vəl-ú  
you pick out some gc and you sell it

D **to**, taxala kwáxə-m (2.34)  
And besides that

N txálá kwáxá, a paka ba sartiya a-da gwiya dágál d-uusə-gáan l'áβ  
After that, you wait for the season and you will go back to farm it again  
(55)

D **to**, ama a sər-á b-uusəg-ii či kwáná ,  
But do you only know how to farm

ba m€j lər-i lərn a βagə-η šaxšaxšaxa, txálá kwa-γa kəl'gə-η-na  
or is there another work, after which you mention

N €n sər-á b-úus€ga,  
I know just farming

də-zər βag-u zər d'inqi tə-γay-á dəvi-n má m€jga, (2.50)  
and a little sewing with my hand if there is any

aγa βág-u-βág udaná kəliŋa  
you just do it and finish

D aw lər-i iindari-n má usa-usa n-íindar  
What is the function of groundnuts, if you farm groundnuts

N iindara masəra-γa  
Your masr groundnuts

D aa

N m= us-γa-uusəg k-íindara masara-γa  
If you farm masr groundnuts

D η  
(60)

N a zaa-gáan di-yakara  
You cook them with porridge

D ηη

N axa-η, a baçi-gáan l'áβα, a tə-gáan də-d'ala-γα,  
You , you shell them and you cook them with your soup

iin lær =iindara masara, má təm-áa-təmg, a baç-úwá á vəlúwa,  
that is the function of Masar groundnuts, if some remains, you shell it and sell it

a sugú də-səd'av da t-uuk suuxa-γα (3.10)  
you buy clothes and put {them} on your buttocks

D **to**, šagəra, **to** , pərts-áv ndar wal  
How is oil extracted

N walaa-n l'áβα, má daavaliya baç-γα-baçəg k-iindara-γα  
its oil, sometimes if you shell your groundnuts

D η

N aγa čag-aržá čuwad'ed'ed'ed' kwa badza-bazda dágál manjəl k€zariraa-n  
You pick out the fresh ones the ones that are spoiled you throw away from the pure ones  
(away under = throw away)

D η

N aγa d'iy-ar-ú k€fačiya, má vaη-ət-vaη tə-fači ba palla,  
You spread them in the sun, once they have been in the sun for one day

daala buwa kaa səl-gáan kəsə-γα, má səl-γ-ant-səlga a vər'l-dán ba čəl'l'a  
on the second day you fry them, once you've fried them you and you rub the skins off of them  
clean

D η

N a taß-ar-da k€γaal'aa-na,  
You sieve out the dichotolydon

kaa dágál da xay-gáan kəsə-γ m-inği, (73)  
you go and grind them for yourself in a grinding machine

má xay-γ-a-ayga m=inği má,

once you've ground them in the engine

a g-ət (L) ki-yuwa-ɣa maŋ má šaka-ɣa aɣa bar-dá kɛšak-a dig-á =jáɣ ba may ca-w,  
you fetch water in your pot, you wash your metal pot, well

a gata kɛd'arawa-ɣa ba marawa, (3.51)  
you get a good bowl

má kubu-t-kubug nə-iwa-ɣ-na a gáa-gáan da tə-ɣəra,  
when your water foams, you pour it on top {of the groundnuts}

aɣa úuši-gáana, a g-aan da-t-ɣəra, aɣa uuši-gáana,  
you stir, you pour {water} on top you stir it

**to**[ maga/] má kwar-ɣ-ana-kwar kəŋ kɛyiwa-ɣ-na,  
[/] once you've measured your water out

a ga-gáan βag-aa-βág udra-ŋ,  
you add it, like

aa təxs, maŋ má čakwaliya, a bdz-á d'ala,  
eight {measures} in a spoon for pouring out soup

**to** kaa sagal kɛwal m-vakay, (81)  
then the oil comes out from it

má sə-ɣ-al-səg walaa-n ba bíd'ím m-vakáyá,  
once its oil has come out

a d'iim-arž-áná, **to** má yīŋ-ɣa-yīŋg l'áβ má d'im-ɣ-arža-d'iimgi-na,  
you pour away {oil}, after it is finished, after you have separated it

a lə-k-na kɛdigit ba may kaw a mil-gáan kɛ**kulikulyaa**-na,  
you get something good you {i.e. the groundnut paste} roll the kulikuli cakes

kiyava wala-ɣə-n aɣa pərts-ga-ŋə-na a d'iy-ət kaŋ, maŋ,  
for your oil you have extracted you pour it

má kə-ɣay-a taasa-ɣa, ba taas ba kwa mawara,  
in your metal frying pan, in a good one

aɣa tə-gáan kɛ**kulikulyaa**-n aɣa tə-ga nə-ŋə-na a d'ii-gáan da m vakáyá,  
you cook the groundnut cakes, you cook them, you pour them in it

má d'ii-ɣ-di-d'iig da m vakáyá kaa sagal l'a kɛwal (88) má **kulikulyaa**-na, (4.34)  
once you've poured them in it, oil comes out from the kulikuli cakes also

txálá kwáxá a xuts-ánt k€wala-ya, a xuts-ánt k€**kulikuliya**-γ,  
after that you pick out your oil, you take your ground nuts cakes

iin f'akurva sərga-sərga-η a t-a waliya, βág-aan n-əmd takwan  
that is ?? the knowledge of cooking oil, that we do over here

D iyo šagər, **to kulikuliya**-n βag-áv da-w n-ín kwan kulikul-íina  
Okay, good, okay the ground nuts cakes, what is done with the cakes

N **kulikuliya** má βag-áv-a-βága,  
ground nuts cakes, once they are ready

m€η wana, xupad'-əva-xupád'iga da má xud'-a,  
there is this one, it is chewed for the stomach

zə-gáan zar-xa, m€η wana,  
children eat them, there is this use

d'əg-áv l'áβa də-zər-η,  
it is pounded with a small amount

tarkače tarkačey-a dig-a d'ala-xa kwáná məlg-ar-u-məlg kəη,  
of spices, for soup, this helps

kurβətər má d'ala, (95) inaη nə kulukuli ,  
Kur in soup ; it makes the soup soft,

**to** calmaa-na vəl-v-ú-wa má m€η li naa-gáan (5.03)  
the rest of it/some of it will be sold to those who want it

D **to**, amaa walə-n ndakwani vəl-áv l'áβ  
But the oil is also sold

N walaa-na vəl-áv n-ín k€vəlga,  
The oil is just sold

ama z-áv l'áβ, t-áv də-d'al  
but it will also be eaten, it will be cooked with soup

D **to** txálá kwáxá, aw dig =uusə-r-i,  
After that, what females products

us-áv kwan l'áβ txálá kwáx-ín n-íindari-n ni  
are farmed besides groundnuts {are farmed by women}



N m-ŋ n-índara jaŋwa  
There are bambara nuts

D ŋŋ

N m-ŋ zarva, **to**, l'akulv-á diga-ŋ a uusə-ra,  
There is sesamee, also for women

b-índar- =ağanwa, iin zarva, n-índara masar, agəra m-ŋ  
bambara nuts, sesamee, Masar groundnuts, there are beans  
(102)

D ŋŋ d'ala-xə-m  
Leaves for soup

N **to** d'ala-xa, m-ŋ n-akufuxa,  
Okay, soups, there is

m-ŋ n-ašiya, m-ŋ n-azɣa, m-ŋ naŋ,  
there is sour soup, there is okra, there is

n-azɣa xaya, m-ŋ l'áɓatsa, **to** iin d'ala-x-i, m-ŋ nəŋ səɓaaka,  
wild okra, there are bean leaves, these are the soup leaves, there is baobab

nə-d'ala-xiya, ba xad'-áv (5.53)  
{these are} the soups, that are mixed

D **to, to** txálá kwáx tsa,  
Okay, after that

am n-asarax má má-na səra k-ɛdig-iti,  
the bature if I can know

kwa ndzá tə-g nə-ŋ, gargağiya-x má ndzá-r tə-g ndar k-ɛca áwárám-iitər,  
what you cook traditionally, if they were cooking wine, they said

**to** má-ɣa f-arž-áná, (114)  
okay, if you begin

kə-f-arž baz d'ii-gáan da má yuwa-xa kwarkwara-xa xar da tə-gáana k-ɛda xuɓ-gáan k-uud,  
starting from putting it in water and the like cooking up to when a person drinks it (until drinking  
for person)

má-na səra k-ɛdigi má gargağiya-xa ndzá ɓag-áv wur áwárám  
if I know the traditional way it was done formerly, he says

N oyo tə-ŋ tə-dva də t-a c **ko**  
They way of cooking beer (to the hand )

D ee

N iyo, a t-a ca,  
Okay cooking beer

kaa ga má s-a-v-da-səg xiyə-n naa tag ŋ-ayə-n d'iiga má kuvura-ɣa (6.19)  
once the gc is brought in, that I explained before poured in the granary

D ŋŋ

N má daali aya naa ta ca-ɣa aya (117) ndzá-ɣa dzəg-vɛda,  
If sometime you want to cook your beer,

Dzəg-və-d xii-na, kwar-v-ant tə-taasa, kəlawá, má kwar-a-va-kwarg tə-taas  
gc is picked out, it is measured in a bowl, ten {of them}, once ten bowls are measured

kəlaawa, aya d'iyə-m má yu l'adur ndəkwan  
, you pour it in water like in the morning

D ŋŋ

N má d'ii-ɣ-əm-d'iig má yu l'adur ndəkwaná,  
Once it has been poured in water like in the morning

má βag-aa-βág xwaasa misaali karfe šida, aya tsəβ-dá sagal má yuwa,  
once evening time comes like 6 PM, you remove the solid gc from the water

a d'iy-əm má nduywa,  
you pour it in a large earthen pot

má da wur-aa-wurg kɛl'akadura,  
when morning comes

**karfi tar** ndəkwaná, (6.49)  
like nine o'clock

a d'iy-ar-á ki-yu da t-ɣer l'áβ (129) kwan tsəβə-ɣ-da-ŋ-na,  
you pour water on it again, the one you sieved off {before}

má βaga-βág l'a **karfi** əŋkwáx-ín l'áβa,  
when 6 PM comes again

a gwiya tsəβ-da kɛxiya-ɣ-na,

you again sieve out your guinea corn

a gata k€daala nduywa-ya, á tagw-an- má kəŋ,  
you look for your new earthen pot, you divided

kə-xiya-γ-na **kaši** buwa, má taγu-na-tag k€xiya-γə-n **kaši** bu maa,  
your gc into two parts, once you've divided your gc into two parts

a d'íi-t tə-kwáxá á gat-á kəŋ, k€digí yimba a xumbím díi da má nduyw-íina,  
you pour it on that, you look for something, your small pot, you tip it over upside down in the  
earthen pot

a d'iig dii da tə-yimba-γ kəŋ,  
you pour the gc down on around the smaller pot

kə-xii-na, má d'ii-γ- di-d'iig k€xiyə-n di-dat tə-yimba-γ naa maa,  
once you've poured the guinea corn down with on the smaller pot

aya d'uw-ars ma'aaara, (7.12)  
you leave it alone

xəŋga, xkərd' má kəl'-γə-na-kəl'əg k€xəŋg xkərd'a, (133)  
one day, three, once you've counted three days

kaa dabu aya kwad'-da kəŋ, k€dig-a yimbə-n m-vakay-na,  
then you take out, the smaller pot in side

aya gway-ant k€xiya-γə-n maŋ má nduywə-n,  
you stir your gc in the pot

a ba gway-gáan , a z-a xəŋg bu gway-gáana,  
you just stir it, you spend two days stirring it

má ri-γ-€-riig daalət satiyə-n d'i-γə-m-əŋ də-vakayə-n aya xəŋg bu gway-gáan nə-ŋ-na,  
once it has reached one week that you are pouring water in it, you spend two days stirring it/  
'once you've been adding water for a week'

xəŋg xkərd' n-íin má yu-na,  
it stays in water three days

**to** txálá kwáx a d'iy-ar-ú k€fačiya,  
after that you spread your gc out in the sun

kə-xiya-γə-ŋ, má d'i-γ-ar-u-d'iig k€fačiya,  
once you've spread it out in the sun

má γul-al-γúlg n-íin xewxa-xewx-a,  
once it gets very dry and crushable

ba ndzæg-an-aan kərt-ú m-vakáyá (139) kaabu dá pax-gáan kəsə-γα,  
so there is still a little moisture in it, then you will grind it coarsely

a pax-áná, má pax-γα-paxga k€xiya-γə-n maa,  
you grind it, once you've ground your gc

də-váčiy-a [fačiya] xwaasa, **karfi** buwa, káa dáas kəs€γα,  
around 4PM, 2pM, then you go home

a kəd'-ant k-axup-íina, dəŋ,  
you mix together the gc powder, with

di-yuw-a riya-riiyg má nduywa, (8:00)  
with the water you poured in the pot

**to**, má rii-γ-án-riyæg kaŋ ki-ywa-γ-na, kəd'i-γ-ant-kəd'əg k-axupiaya-γ-na,  
once you've filled up your water to the brim, you knead/mix together the gc powder

d-uywaasa **misali karafi** l'əβa,  
in the evening like 5PM

kaala yaŋ-a ýaxw kəsə-γα á gat-á k€nduywa-x buwaa-na,  
Then you construct a makeshift furnace you get two big pots

a fax-€ tə-kaara, (146) a gata kəŋ, k€čabga kə-γαayaya,  
you put them on a fire, you get broken pots

a fər-vá-t tə-vəya,  
you put them next to them [the two pots]  
[two pots are connected by a fire that is covered]

a dágáwa a ks-ant k€d'agwala dakara-γ sáasa, (8.21)  
you go and you take a bundle of sticks back home

ku d'agwal-aŋ a γuuva-γα,  
or a bundle of corn stocks [for kindling]

kaa mbiya kaar ksə-γ manjəl kəŋ k€ýaxwa-γ-na,  
then you kindle a fire under your furnace

a ped'-ar-á kaŋ, k€zaavə-n a vaŋ-á kəd'a-kəd'-án di-yuw-a ca-γ-na,  
you skim of the powdery waste you spend the day mixed with the water of the beer  
[gc powder is left for a day mixed in the beer, before cooking it]

kiyava guvaa-nə-na a ped'-əm da má nduywa,  
because of the impurities you take it into {another} pot

má ped'-ə-γ-dəm-ped'əg da má nduywa,  
after you've put it in another pot

d-á-dəg kaara-γ či da manjəl kəŋ, k'ɛguvaa-nə-n, (152)  
you set your fire beneath, the impurities

ay kaa tə-g k-íina, kaa kuβ-iga má kub-ɛ-kubəga,  
then it cooks, it foams, once it has foamed

gwiya šig xkərd' kubuga,  
it repeats boiling three times

a mts-aržá kaar miž-a njəla, (8.46)  
then you put out the fire under it

aya ped'-da m'ɛŋ, da má yuwaa-n-ən,  
you take the liquid out of the water

aa ped'əg-ar-ára-ŋ nə-ŋ k'ɛγəraa-nə-n,  
the one whose top you have skimmed off

to kaa xəŋg k-íina, a may gağa-gaa-n-iyā,  
then it stays a night, you don't touch it

ɫakadura, má wura-wurg nə-ksa, d-əm-dəg **karfi**,  
the next day, when dawn breaks, when hour X begins/reaches

ɫəβa k'ɛɫakadura, aya čiiga, a pərtsi-gáana a pərts-dán,  
5 AM, you get up, you squeeze {the guva paste} you squeeze it

a pərtsi-gáan,  
you squeeze it

a pərtsi-gáana a pərts-da kəŋ, kə guvaa-n dágál m-vakay kəŋ, (160) k-afsafsa-xii-na,  
you squeeze it you squeeze it impurities out from it

kaa gwíyá ped'i-gáan ksəγ-da má nduywə-n tə-káar-na,  
then you pour it off again into another pot on the fire

kada tə-gáan ksə-γ, a kwad'ax-gáan,  
then you cook it, you boil it

a kwad'ax-gáan má kwad'ax-ət-kwad'ax-ga,  
you boil it, once it is boiled

mey nu-guvaa-n m-vakay-n-iyā,  
there are no more impurities in it

mᄃᄃ ɛnduɣwa-ɣ ba βal'á-βal'-an ba may kyaw kəsə-ɣa,  
there is another of your big pots kept aside, very clean

a ped'i-gáan a d'ii-gáan da m vakay,  
you pour the liquid into it

a d'ii-d'ɛm a ped'-d'ɛn da m vakay,  
you pour it into it

kiyava guvaa-nə-na a d'ii-dá dágála,  
because its impurities you pour away/should pour them away

**to**, má daɣuvali, ped'ə-ɣ-dəm-ped'əɣ nə-ŋ kɛca-ɣə-n da m vakay maa, (165)  
okay, once you have poured your beer into it

daaval-a təd'iiga, mey gaḡaga-v-iyā, (9.34)  
the day of seiving, it is not touched

daaval-a ɣubákáyaa-na, mey gaḡa-v-iyā,  
{until} the day of the beer testing, it is not touched

daavala xkərd'aa-na, kaa d'exa-va,  
on the third day it is removed

kaa kubug k-ín tə-nduɣw, má kub-ut-kubug tə-nduɣwa,  
then it foams on the pot, once it has foamed {i.e. fermented}

ba tap amuud da má ɣay-a tsa-ŋ tsa tsa-ŋ čiyi-t-čiiiga,  
taste it in the mouth, prickly prickly it has fermented

**to** txálá kwáxá, a lə-v-dá kɛkubugaa-nə-n t-ɣər-na,  
so after that, you remove its foam from the top

kada d'ed'egaa-n ksə-ɣ da má digita-xa-ɣ **ba may cyaw** da má šuguda-xá-ɣa,  
then you take out the beer from the big pot into your things, into your small pots

má d'eeɣ-a-m-d'eeɣ da má šugudə-na, (10:00)  
once you pour it into many pots

mᄃᄃ zər suxaa-na (171) kaa gwiya d'eŋa-dii kwa txal kwa pərts-v-dáná,

there is a little on its bottom, then it subsides down again after the one that has been removed

iin n-adaadak amuuda, **to** txálá kwáxá,  
that is “porter” as it is called, after that

adaadakaa-na má mᵊ li naa-gáana xuβ-gáana,  
the dregs, if there are those who like

kiyava ca-γ-na, γᵊβi-gáan, nə-l'am-a kəlaw, iin šiga-η, a t-a ca  
for your beer, the general populace drink it, those are the steps for brewing beer

D **to** vəl-av-vəlg-i či nə-η wax kᵊci-n má t-av-a-təga,  
So is that sold, once it has been brewed

ku kuwa xuβ-áv ba jajan-xa  
or is it just drunk for free

N yawa , mᵊ wana má tə-γa-təg kᵊca-γ-na,  
Yawa, there is the one case, once you've brewed your beer

a dágál də-vakay da má kasukwa, mᵊ zər zar kuwa-γa,  
you go with it to the market, there is a little gourd

a val-gáan m vakáyá, n-li ndzá má gargaag-iya  
you sell it in it, formerly

D η

N ár tsag-aana, (10:30)  
They measure it

mᵊ wa naa-gáan dig-a **ner** kəlawá,  
there are some who want it for 10 naira

mᵊ wan dig-a **ner** l'əβa, mᵊ wan dig-a **ner** kul buwa,  
there is for five naira, there is that for 20 naira

mᵊ wan dig-a **ner** kul xkərd'a, **to**,  
there is that for thirty, okay

ba γaal-a digit-i naa-g nuud-ana d'aagaa-na kᵊtsaywa-xaa-na,  
just according to the need a person wants to calls his friends

ár xuβ-gáana, iin nə-η šig-aη a t-a ca  
they drink it, those are the steps for brewing beer.

D t-a ca, **to** šagra,  
Brewing beer, good

us ba d'ekd'eka (182) **to** txálá kwáxá,  
thanks you very much, after that

**to** iindarə-n či kwan tsa, má s-á-v-dá-s-ŋ má təyal tsa,  
okay, ground nuts, when they are brought from the bush

d'iy-áv má-w n-ín-i, maŋ, má ndakwan-ni (10.53)  
where are they stored, now

N iindara-ɣa má s-ŋ-daa-s-ŋ má tɣala ndakwáná  
Groundnuts, once they've been brought from the bush

D ŋ

N a ree-ɣ-gáan maŋ m =abuxa **kaa ga** ndzá wura ndzá d'iy-áv má kuvur n-ín,  
You fill them in several bags, then you see before they were stored in granaries

amaa ndakwan aɣa reɣ-gáan m =abuxwa, (188)  
but now you pour them in bags

má lə-ɣ-k-na-ləg kəlawaa-na,  
if you get ten {sacks}

**to** palla á vəl-á k-ɛdada má žigla záka m vakay,  
okay one you give to God a tithe

aa baslambad'a a d'iy-əm maŋ, má guda-ɣ a ləp-ántá a f-án  
Nine you store them in in your house you sew them up and keep them

D **to** a ləp-ántá á f-án ba  
Okay you sew it up and keep it

N ŋ

D **to** txálá kwáx-ín či l'a tsa, **to**,  
Okay, so after that

us-áv ndar naŋ, n-íindar má us-áv kwan,  
how are groundnuts farmed if they are farmed now

us-áv má sarta-r n-íina n-íindar má us-áv (11:30)  
what time are they farmed, groundnuts if they are farmed  
(192)



N aa, us =iindara, riiga kə riig má cələ-ŋ kwáx biya,  
Aa, farming groundnuts, sowing, sowing in June (sixth month)

uus =iindara, ki usi-gáana maŋ wata-ŋ bakway, cəl –ud'ifa,  
farming groundnuts, we.2 farm it, in July (seventh month)

ki xulβi-gáan xulβ-gáan nuud k-íindar,  
we.2 till it, a person tills groundnuts  
{note, not kiyam}

D uusa βag-áv ndar ndar n-íin xar s-a-γa sá xiñex-ni  
How is farming donw, up to bringing them home

N n-íindara  
groundnuts

D ŋ

N **to** ba má uus-av-awsəg n-íina,  
Once they are farmed

má cəl ud'if-na, má xulβə-γ- də-xulβəgə-ŋ k-ina má s-al-səg t-afka (11.52)  
in July, once you've tilled them, when it germinates

D ŋ  
(196)

N aγa-ŋ, awsa xiiya awsa xiya ndana, a d'uw-ars k-uusi-na,  
You farm gc first, you leave off farming them

má βag-aa-βág nə-xəŋg-aan k-íina,  
if some days pays (spend)

kəlawə tar təxs təŋ tə guxwa, a dágál da žar-gáana kaa uusi-gáan,  
18 days on the farm, you go and check and you farm it

a βal'-aržá kəŋ, kə kažakw dágál miž-a njəla,  
you remove the weeks away from under it

a γwad-árs k€xay daa da má njəl,  
you spread some earth under it {under the roots}

**to** má yīŋ-γ-āyīŋ uusi-gáanə-n maa,  
once its farming is done

má mɛŋ zər aftsa-ɣa,  
if you have a little ash

aya dzəgɛt dágál á kwaz-ar-ú má jiya, ku kuwa (202) taakiya-ɣ má mɛŋga, a d'ay-ar-úwa,  
you sprinkle a little on the leaves, or if you have fertilizer, you spread it {under the roots}

**to** txálá kwáxá kwad'-á iindara kaa βaa xaβ xaβ xaβ k-íina kaa yii-gáan k-ín kəŋ kə zəraa-n  
okay, after that, digging up the groundnuts, they are plenty, then they yield nuts

D aya wsə-gáan k-íina  
You farm it

N ŋ, ay usi-gáan  
You farm it

D **to**, má us-ɣ-a-wsəga, aya d'uw-ars kažakw ba má xud'aa-n-i  
Okay, once you've farm it, do you leave the weeds on {the farm}

N ŋŋ má us-ɣ-a-wsəg a čag-an kažakw ba lekw lekw lekw,  
No, once you farm them you pick out the weeds completely

a ɣəɖ'i-ná ba dayuvə-n kažakwaa-na, na-y n-íindar kažakw-i  
you gather the weeds aside alone, groundnuts don't like weeds  
(207)

D **to**, txálá kwáxə-m  
Then after that?

N **to** má daywulə-n βag-al-βág či n-íina me l'ei či kažakw miž-á njələ-ni maa,  
So once it is done and there are no more weeds among them

a da dágál nə-ŋ da žar-gáan tsa cuwad'ad' n-íina iindar y-iy-yiiga  
you will go to watch them to see if they have produced

D **to** txálá kwáxə-m  
Then after that

N má y-it-yiiga n-íindara-ɣ-na má l-al-figa,  
Once your groundnuts have produced once they are ready

daa da má cəla kələwa, a təɖ'i-gáana, k-íindara-ɣ-na,  
towards October, you dig them up, your groundnuts

a d'ii-gáan má xud'-a guxwa a təɖ'i-gáana,  
you store them in the farm, you uproot them

má mɛŋ nə-muuta a xuts-dá də-vakay sa vəja-γ  
 if you have a car, you carry them away in it and come home  
 (212)

D to šágɛ, tó kɛγ čí tsá,  
 dm thanks, dm InP-you dm dm  
 Okay, thanks, now you

band kwá-γá tág-áanə-n naa,  
 like which-you say-GAN-spc  
 as you have said

βág-γ-a-βág-i ni kɛ**makarant** nɛŋa βág-γ-á bi xi  
 do-you-EXT-R-Q Q OBJ-school SbjP-you do-you-a not AltQ  
 Did you attend school or not

N a' a k-áy βag-an-á bi kɛ**makarant** nɛŋáy bi, βag-an-á-y kɛ**makarant** bi (13.12)  
 No I do-I-a not OBJ-school SbjP-I not, do-I-a-NEG OBJ-school not  
 No I didn't, I didn't attend school

D to ts-ák-áv-á n-áwa  
 Dm hit-you-EXT-a- NOM-what  
 What stopped you

N to ndzá wura, ndzá dágálá-v nə-βa-á **makaranta**,  
 Dm was formerly, was forbidden-abs NOM-do-PSSDST school  
 Okay formerly, it was prohibited to go to school  
 [only the poor went to school]

ambər-á f-a-va-ržá ba vak-ámd nə-βág-áana, to daada-xá-mda,  
 although-a put-3-EXT-EXT dm place-our.EX NOM-do-GAN, dm father-PL-our.EX  
 although it was initiated by us, our fathers

ndz-ár vay-á-k-əmda dá-y dá má kuvura,  
 was-they catch-PSSDST-OBJ-us.EX down to in granary  
 they were catching us and putting us in granaries

aa vay-ár-kúr-úw-í dá má **makarant** am-ítɛ-i  
 let catch-they-you.PL-EXT-NEG to in school say-they-NEG  
 let them not catch you and go to school they said

(218)

D e to má βág-γ-á-y kɛ**makarant** kwán bi ama,  
 Dm dm if do-you-a-NEG OBJ-school now not dm

If you didn't go to school now

á **karant-ga-karánt** k€dig-á xawsa-xa,  
 you read-R OBJ-ting-PSSD Hausa-PL  
 you read Hausa

digá-ŋ **arabiya-x** ni, kwár wá-γá sɔrgá-ŋ **karánt**-gáan má kwán pálla  
 thing-PSPSSR arab-PL Q, which TP-you know-SbjP-you read-GAN if this one  
 Arabic, which is it you know how to read among {them}

N     € **karánt**-gáan k€ŋ, k€**litáfiy**-á **bebɔla** dada má žigil (13.42)  
 I read-GAN objPS, OBJ-book-PSSD Bible who in sky  
 I read, the book Bible of God

D     **to, to** txálá kwáxá, aa aw lɔr-á táp-γɔ-na-táp k€βág-áana mán, má **čóci**-n-i  
 Dm, dm, after that, dm what work-PSSD touch-you-EXT-R OBJ-do-GAN inPS, in  
 church-spc-Q  
 Okay, after that, what is the work you have done in the church

N     **to** lɔr βág má **čóča**,  
 dm work do in church  
 Okay the work I did in the church

tap-an-a-tápɔg k€βág-áana k€**uwar zumunt** (223) tap-an-na-taga βág-áana k€**sakatáriya**,  
 touch-I-EXT-R OBJ-do-GAN OBJ brethern leader touch-I-EXT-R do-GAN OBJ-secretary  
 I have been the women's brethern leader, I have been the secretary (EYN)

tap-an-na-tápɔga βág-áana k€**maaḡiya** (13.59)  
 touch-I-EXT-R do-GAN OBJ-treasurer  
 I have been treasurer

D     aa **to** šágɔra, **to** txálá kwáx kwáná,  
 Aa dm thanks, dm after that  
 Good, after that

b-úus k€ga aa ár-dá d'ink-á sɔd'áva, n€digi, á βág-€ŋ **kina** ba ndakwáná  
 dm-farm, dm they FT sew-PSSDST clothes, NOM-thing, you do-SbjP dm dm now  
 just farming, they will sew clothes, the things you do are like those

N     ŋ

D     **to, to** amá ndar zar-xa , ba číp ár dá **makarant** ba  
 Dm, dm but how children-PL, dm Id they go school dm  
 But your children, they all go to school

N     aa zár-x bad'd'€ma ár ba **makaranta**

Dm children-PL all they dm school  
The children, they are all in school

D **to**, šágəra (229) **to**,[ γəraɓa-ŋ, ]  
Good, [ʌ]

ama ndar či na-ŋ, ni-yarey-á gəlváyɗ ár tág-áan n-iitər kwan ba, ba čad'ad' ba (14.28)  
[but how/], Glavda they speak it now, fluently

N ár tág-áana, ba kwan tag-ŋaya ba kwa tag zar-xa-r  
They speak it, now as I speak my children speak it

D **to**

N ár tág-áan  
They speak it

D too, šágəra, **to** txálá kwáx-ín či kwan tsa, aw či dig usə-r-i,  
Okay, after that now, what are female activities (things)

gwiya βág nə-ŋ, li ndzá wur kwan k€ŋ k€ŋ k€ŋud'-á səd'ava-xaa-təra,  
that you always do, as they dressed before (tied their clothes)

kwar kwaraa-xa tsa, ndzá ndar nə-diya-ŋ usə-r wur-i,  
and the like, how were women dressing before

? kimiyam či kram tsa

N axa

D kwa ndzá wur-na (14.50)  
That of before

N sart-á ŋud'-á səd'avə-n ndzá má wur-na  
The period of dressing before

D əŋ

N kwa ndzá nəγ-an-a-nəγg ŋ-áy vak daada-xa-miya-má  
That which I saw at our fathers'

D ŋ

N ndzá m€ŋ nə-səd'avaa-tər ndzá gwambara  
There was their long wrapper

D     η

N     má ndzá sugw-á-v-daa-súgwa, ár (237) ηud'ə-s (LL) tə-suuxaa-təra,  
That used to be bought, they tied it on their buttocks

Ndzá ba palla nə-γay-á səd'av-íina ár fə-g-ár-ú n-iitər t-ukw suuxaa-tər,  
it was just one piece of cloth they put it against their buttocks

uβáa-tər ndakwa ndzá ba tə-βala,  
their breasts were bare

vəγaa-tər ndakwa ndzá gwaya-v bandkwáxá,  
their bodies were going about like that

γəraa-tər ndakwa ndzá dágál band kwáx  
their heads went like that

D     də-x {< dæg] xər€m  
That of females

N     dæg xər wana tag η-áy kwáxə-na  
I explained about females

D     **to, to**, šagəra, digit ndzá βag-áv wur k-íina (15.21)  
Okay, good, what they were doing

N     n-li ndzá wur  
Those of former times

D     **to, to**, aw ədigití, βag-áv d-úusgá-x-íin má kəsá-mí-n,  
dm dm, what thing, do-PSV with-farm-PL-spc in village-our.2-spc  
what was the thing, what was done with farming implements in our.2 village

awar d-awa, kəl'əg ndana  
what with what, count now  
what all, enumerate them now  
(243)

N     kwa vaká-mí-na  
Which place-our.2-spc  
That of our.2 place

D     ee dig =úus-ga-xaa, kwárkwára-xa dig-á gargaḡiya-x bad'd'€m  
Yes thing farm-G-PL, which which-PL thing-PSSD traditional-PL all  
Ya the farming implements, and such things, all the traditional things

N6

N oxo, dig-á gargarǵiyá-x-i ki də-vakáy-mi ndakwáná b-úus-g-íina,  
 O, thing-PSSD tradition-PL-SPC we.2 with-place-our-2 now just-farm-G-spc  
 O, traditionally the only thing we.2 have is farming

ba kí úus-á k€xiya  
 dm we.2 farm.SQT OBJ-gc  
 we.2 just farm gc  
 [note, familiar dual form]

D us-áv d-awa, aw dig-á wsígá-x-íina, kwár kwára-x  
 Farm-PSV with-what what thing-PSSD you farm-PL-spc, what what-PL  
 What was farmed with, what were farming tools, which all

N m€ŋ axa, má-ǵá dágál dá má guxá-ǵa,  
 exist [], if-you go to in farm-your  
 There is, if you went to your farm

dig-á zunwa má ßag-aa-ßág n€cəl l'əβa, á gat-á k€xíilá-ǵa  
 thing-PL first if do-EXT-R NOM-month 5, you look.SQT-a OBJ-axe-your  
 the first thing when May came, you got your axe

D ŋ

N á dágál á pátsi-ǵáana k€táka-xá-ǵá (246) má guxá-ǵa, (15.48)  
 You go you cut-GAN OBJ-thorn-PL-your in farm-your  
 You went and cut your thorns in your farm

má pátsi-ǵa-pátsíg, á gat-á k€dzadzálá-ǵa,  
 if cut-you-R, you cut.SQT OBJ-broom-your  
 once you've cut them, you looked for your broom

də-majigáná-ǵa á l'əl-ǵáan k€ŋ,  
 with-hoe-your you clear-GAN objPS  
 with your hoe you cleared it

k€gədz-gədzaxa, áǵá çad'i-ǵáana, má çád'-ǵ-ant-çád'íga,  
 OBJ-dead roots-PL, you sweep-GAN, if sweep-you-EXT-R  
 the dead roots of gc, you swept them away, once you've cleared them

áǵá-ŋ á ßal-árs káara,  
 you-PS you set fire.SQT-EXT first  
 you set {them} on fire

žar-ǵáanə-ŋa má méy vakávak-á táka-x biya á ßal də-gulkw-á k€digá-ŋ,  
 observe-GAN SbjP-you if not place -PSSD thorn-PL not you send with-barrier for thing-PSPSSD  
 you observe if there is no place of thorns, you make (send) a barrier

á gədzgədzə-γa, kiyá-γ xc-á yu x-íina,  
 PSSR roots-your, for-you retain-PSSDST water  
 of guinea corn roots for retaining water

má gwuxá-γa,  
 in farm-your  
 on your farm

to txálá kwáx má ýin-γ-a-ýínŋ n-€ŋ l'əl-gáan guxwa má sə-γ-€-səg yuw-á ríi-ga,  
 dm after that if finish-you-EXT-R SbjP-you clear-GAN farm if come-you-EXT-R water-PSSD plant-G  
 after that, once you've finished clearing the farm, once rain for planting falls

má s-ii má žigila, kad'a buuda , dágál da ríi-gáan ksə-γ  
 if come-EXT from sky, then then, go to plant-GAN InnP-you  
 if it comes down from the sky, then you go out and plant

D to, to má wuri-n tsa,  
 Okay, formerly

bandkwáx-γa tág-€ŋ kwáná,  
 you are talking about like that

aa kal'əŋ-á γwálvá-x wanaa-na,  
 the instruments for men

kəŋ k-€dig-á **gargaḡiya**-miyam wura,  
 the traditional things of ours formerly

á gəlvayda-x wura, to ndzá-w arda-w wax-íina á kəl'-na-kəl'ga k-€diga,  
 of Glavda formerly; what all were those, enumerate the things

kwa ndzá ŋud'əg n-uŋγwasa-x,  
 what did women wear

kə-dig-á **gargargiy**-ámiyam wur wura,  
 the traditional things of ours formerly

kwa ndzá ŋud'əg nə-ŋ n-əŋγwasa-x-á gəlvayda-xa  
 what were women wearing  
 (256)

N aa ən kəl'-na-kəl'ga (16.35)  
 I can enumerate them

D ŋŋ



N ndzá [f'a-n/], ba k-áy ndakway nəγ-an-a-nəγg  
I used to [make/], I have have seen them

D yawa

N **to** digiti ndzá kal'əŋ-a ŋud'gə- ŋɣwasa-x wura,  
Okay women's objects formerly

má ndzá βag-av-a-βág n-awraya, ksə-γ-u-kəsəg k€žiila-γa  
how was the marriage done, how did you marry your husband

D ηη

N ndzá m€η nə-η, aγa sart-a duγwə-ra-γa, ndzá-γa ŋud'-a papakúrámá (16.49)  
There was, you in the period of girlhood, you used to wear a loin cloth  
(259)

D ηx

N **to** má nə-γ-al-nəg k-uusa,  
So when you became a wife

a ŋud'-a pacaka a βaga k€pacaka-γa dəga-η,  
you wore a short loin cloth

Ndzá dig-a šəm-aa-šəma, ndzá łal-á-v-łálg da təŋ,  
there was a string of beads, it was attached to

tə-zawa, pacak waxa, **to** kwa ndzá-γa ŋud'əg nə-η cəlgə,  
a rope, that is the Pacak, there is the one you wear on the back

Diga-η á dá túk súuxa-γa,  
a thing you wear on your buttocks

a βaga k-aabayaa-γa dig-a zaw ba dəppa áabay-á raat amuuda,  
you make your loincloth for the back from many ropes, bead loincloth (sesamee) as it is called

a tsə-ta a pax€t k-abrał tə-vakáyá, (263)  
you plait them, you bead up beads on them

á f-ar-ú kəŋ k€suxa-γa, **to** dig-a kunja-xa abrała-γa,  
you put them on your buttocks, okay, the thing for your necklace of beads

kwa miž-a γəra-γa,  
for under your head

dig-i žayəra-γa abrała-γa βaga-βaga kəsə-γa mad'axamad'ax-ána,  
your headband of beads, you decorate it in different colors

**to** má šiga-γa, ndzá mᵉᶇ n-aagwarágwara-γa,  
on your foot, your graass ankle bracelet

mᵉᶇ tsats =abrała-γ, tə-suuxa,  
there are plaited beads, on the buttocks

ndzá kal'aŋ-a diga-ŋ ɲud'ga-γ wana a gwayav də-vakáyá,  
these were the clothes worns you went about with them

šagər kəŋ, žár-áv má ji (17.30)  
pleasing, it was observed in the eye

D má γrə-n mey digit  
There was nothing on the head

N **to** mə γəra, digit ndzá má γəra-γa (268) digita ba taakiya zari wax-íina,  
okay on the head, the thing on your head, that was pretty

tsuxaa-n kaŋ k-uusa maña-na, ndzá l'eig n-uuda-x bad'd'em  
the woman's buttocks, people were all happy

[because she was married and looked good]

D **to** tə-dəvə-m,  
And on the hand

mei dig-i ndzá ɲud'-áv tə-dəva dəg dəva-xa kwarkwara-x biya  
wasn't there something worn on the hand, such and such

N mᵉᶇ ədig-a dəva-γa, (17.44)  
There was something on the hand

agwelelé-γ má kwáná-γ [má xlakaw/] má gwála dəva-γa,  
your white metal bracelet on the [armpit/] upper arm

aa dig-a γay-á dəva-γ mᵉᶇga,  
for the fingers

ağad'a zər-a dəva-γa ndzá mᵉᶇ bandikwan,  
ring for your fingers there was like that

**to** šiga-xa-γa mᵉᶇ tsats =abrała-γ tə-vakay (17.54)  
then on your feet there was your beads on them

(272)

D dig-a çima-x l'áβə-m  
Something for your ears also?

N dig-a çimiya-x mᵉᶯga,  
there was something for the ears

ndzá lal-a dig-a yuuv nuuda mad'axamad'ax-an  
something of the cornstalk was perforated decorated

D to šagəra, txálá kwáx-ín či aya tagə-ŋ tsa  
Okey, after that what you said

N ŋ

D ndzá mᵉᶯ vakavak-i dəy-alə-ŋ ni,  
Was there anywhere you went

a ba má xaaya gəlváyɔd xa  
or only in the Glavda area

N ŋ, ŋ yə-na ba vaka vaakwáná,  
I was just born here

ən βaga kəŋ ən kəs-u kᵉziil ba miinaa-na, (276)  
[I did] I married a husband here

ən n-al- kᵉmalax ba vaakwán ən yax-a kᵉzər ba miin  
I became old here, I bore children here

D to a yaxa kᵉzar-x ba vaakwán (18.19)  
Okay, you bore children here

N ŋ

D to txálá kwáx-ín tsa mᵉᶯ vakavak-i gway-γ-va-gwayg də-yaalə-ŋa,  
After that is there a place where you traveled to

má banda ziyaara-xa kwarkawara-x-ni,  
like a visit and the like

mei xa ndzə-ya ba vaakwán xa me xa vakavak-I də-γal nə-ŋa  
Didn't you just stay here and there was no where you visited

N owo mᵉᶯga

Oo, there is

D     ηη

N     d-an-al-á, d-an-ál da βa-a ziyaara maη,  
I went, I went on visits to -

má čoča iy way en maη, má yerwa  
to the EYN church in Maiduguri

D     ηη

N     d-an-ál da βa-a ziyara má **čoča** mí'uwá,  
I went to the church in Mí'uwá (Margi area)

d-an-al da βa-a ziyara má madagálya, **to** d-an-al da βa-a ziyara má jijia muuvia,  
I went to visit in Madágálya, I went to the in main area of Mubi

**to**, aa, gwoza, [má di si si vakavaak] má ár si si gwoza,  
aa Gwoza, in the DCC in the RCC Gwoza

βag-an-a-βág gwayava šig xəkərd' m-vakáyá,  
I went there three times

iin yaal-a vakavakiya d-an-al (LL) η-aya (18.56)  
those are the visits I went on  
(284)

D     **to** ama ndar γay-a gəlváγd,  
Okay, but the Glavda language

ár tág-áan k€γay-a gəlváγd ni vakavakə-n də-γalə-η naa , mey xi  
Do they speak Glavda, the places of visit, or not

N     ár tág-áan nə-η ba má kəmd-i má kəm dəgal má **byan dutsi** vak-a vaakwáná,  
[They speak/] only we go out from eastern Gwoza (byan dutsi) the place here

ama vaakwáx ba turančiya,  
but there, just english

ba xaws nə-dig-i ár tág-áan li vak-a vaakwáx (19.08)  
just Hausa is what the ones there speak

D     **to**, ama ndə-kə-γ čiya,  
Like you now

βág-γ-a-y k€makarant kwan bi tsa,  
you didn't attend school

a ndzá tag də-xaws€ηa, k€digit-I a či čingə-n€η čingə aγ bag-γ ndar  
were you speaking Hausa, the things you heard, how were you doing  
(287)

N ndzá-n čing də-xawsa  
I could understand Hausa

D iyo, **to**

N ən čing də-xawsa  
I understand Hausa

D too, šagəra, **to** xar yanzu am naη, am n-asaraxə-n tsa  
Okay, good, so now, the Bature says

N N

D kud'ál bi nda də-k-áy biya, **to**, (19.26)  
Tire-EXT not like with-InP-my not, dm  
Don't get tired with me

βag-am ndar xar da kəs-á žíilá-γə-n ksə-γ má aw dig-í βag-a (LL) n-íin βag-ani-n βag-ani-n,  
do-you.PL how until to carry-PSSDST husband-your-spc InP-your if what thing do-a SbjP-he do ??  
what were you.PL doing up **to** marrying your husband, what was he doing for you

əvj-á daada-γ ndana har da kəs-k-ú-kəsəg kəsə-γ-n áwárám  
house-PSSD father-your how till to carry-you-EXT-R InP-you-spc say  
in your father's house, up to the time he married you, he asks  
(291)

N iya

D á tág-áan ba də-x€kál  
You speak-GAN dm with-care  
Speak carefully

N yo k€digi-t βag-an (LL) n-íin kəda k€-káy k-íina  
Dm OBJ-thing do.SQT-EXT SbjP-he before carry-me InP-he  
The things he was doing before he married me

D ee, kəda sáas xar á ks-u k-íin áwárám (19.40)  
Yes, then come till ? marry-EXT InP-he says  
Coming up to when he married you he asks

N ee, žílá-ra kaa dágáw k-íina d-avjá-mda,  
 Dm, husband-my then go InP-he with-house-our.EX  
 My husband went off to our house

d€v-dəg da vjí-mda, šig-áan pálla,  
 go-EXT-R to house-our.EX, leg-spc one  
 he went one time

šig-á buw-áana kaa gwíyá dágáw k-íina zəlm-ána,  
 leg-PSSD two-spc then again go InP-he stay.SQT-EXT  
 the second time he came back and stayed a long time

**to** tə-dig-á xkərd'a, kaa lánġ-áan k-íina,  
 dm on-thing-PSSD three, then carry-GAN InP-he  
 then the third time, he brought

kə-səliyáa-na kul buwa, ay dig-á kwa ηud'áv tə-suux-na, (297)  
 OBJ-schillings-SPC 10 2, dm thing-PSSD which tie-PSV on-buttocks-spc  
 his twenty shillings, the one worn on the buttocks

ajaj-áana, buwa, **to** má ndzá laη-áv-a-lánġ wan dá vəj-á duywa, (20.12)  
 threadedbeads-spc, two, dm if was carry-PSV-EXT-R thing to house-PSSD girl  
 tiny white beads on a thread, two, what used to be brought to the girl's house

ndzí-n wá βa-á tabatá wá núud tag táakíyá,  
 was-I TP was do-PSSDST prove TP person say that  
 it was what a person did to prove/confirm that

zər-á meña tsug-áa-tsugw əvjá-η duyw áwárám múuda əvj-á meñ áwárámúuda,  
 child-PSSD so and so choose-EXT-R house-PSPSSR daughter say said house-PSSD so so said  
 the son of so and so has chosen the house of the girl as it is said, the house of so and so it is said

**to** txálá kwa lánġ-γ-wa-d€n-ín kwáx-na,  
 dm after which carry-3-me SbjP-he those-spc  
 so after that he carried me those things

€n čaw-án η-áya, kala ηud'i-gáan k€-káyá,  
 I receive.SQT-EXT SbjP-I, then tie-GAN EmP-I  
 I received them, then I wore them

dá t€vγá-ra, nəγ-a ba n-ín ηud'a-ηud'á t€vγá-ra,  
 to on-body-my, see-3 dm SbjP-he tie-R-PRT on-body-my  
 on my body, when he saw that (I was) wearing them on my body

kaa lánġ-áan k-íina, k€wałáa-na (302) má kudukwa,  
 then carry-GAN InP-he, OBJ-milk-his in pot

then he brought, his milk in a pot

d-uy-w-a-d<sup>ɛ</sup>-dæg, k<sup>ɛ</sup>walə-n má kudukwa,  
go-3-me-EXT-R, OBJ-milk-spc in pot  
he brought me, the milk in a pot

may nə-duɣw-ín lán-v-ár walə-na,  
not NOM-girl-spc carry-PSV-EXT milk-spc  
the girl who the milk is carried to

zə-gáan biya, laŋ-ar-dáná kə bá lərd'áa-na,  
eat-GAN not, carry.SQT-EXT-EXT to-mother-teeth-her  
Doesn't drink (eat) it, she carries is on to her aunt

má z-ú-zəg bá lərd'áa-na, txálá dig-á buw-áan,  
if eat-EXT-R dm mother teeth-her, then thing-PSSD thing-spc  
once her aunt has drunk it, after the second time

ndzá mey n-ín zə-gáan am ɣwalv-á duɣw biya,  
was not SbjP-she eat-GAN say man-PSSD girl not  
she was not drinking it, the fiancée says  
[indicates shyness]

gwíyá dágáwa, də-wala gwíyá dáalá, k<sup>ɛ</sup>buwa,  
return go, with-milk return do-EXT, k-2  
he again brings milk again, a second time

**to** kwáxá kaa zə-gáan sə-k-<sup>ɛ</sup>nda, **to** má laŋ-aa-láng k<sup>ɛ</sup>walaa,  
dm that then eat-GAN come-OBJ-we.EX, dm if carry-EXT-R OBJ-milk  
after that we [excluding fiancée] will eat together, after he has brought the milk

kaa láng-áan k-íná, k<sup>ɛ</sup>luwa xər-á k-ágwa  
then carry-GAN InP-he, OBJ-meat slaughter.SQT-a OBJ-goat  
then he brings, meat he slaughtered a goat

(308)

də-dəv-á, (21.04) tagwu-v-ar-náná k<sup>ɛ</sup>l'ámá kəlaw bad'd'ɛna,  
with-hand divide-PSV-EXT-EXT OBJ-group ten all  
with his hand {personally}, it is then distributed to the whole neighborhood

zər-á méña m<sup>ɛ</sup>ŋga da kəs-á duɣw-á méñ amúudá, **to**,  
child-PSSD so and so exist will carry-PSSDST girl-PSSD so and so said, dm  
the son of so and so will marry the daughter of so and so it is said

má yin-aa-yíng wax bad'd'ə<sup>ɛ</sup>l'áβa,

if finish-EXT-R that all also  
after all that is finished

ságáwa d'ii-gáana k€wáz€g€a, əvj-á duɣwa,  
come pour-GAN OBJ-veranda house-PSSD girl  
he comes to prepare (pour) a veranda lattice, in the girl's house

əsgw-áan k€kəgə kiyá β€g-gáana ár ndza-gána də-dəɣwa,  
buy-GAN OBJ-mat to throw-GAN they stay-GAN with-girl  
he buys a mat to spread it out {for guests} and they sit with the lady

áa βag-áv ləkál-á gəɣuvaya,  
PER do-PSV LG  
when the LG festival has been done

lång-áana k€wał-á n€ɣwálvá,  
carry-GAN OBJ-milk NOM-man  
the man brings milk

txálá kwáx l'áβa duɣwa lång-áana, k€c-á ləkáláa-na dá vəj-áa-n, (21.31) (312)  
after that also girl carry-GAN, OBJ-beer-PSSD LG-spc to house-his  
besides this also the girl brings, beer of the LG to his house

lång-áana k€c-á ləkáláa-na da vəj-á ɣwálvə-na,  
carry-GAN OBJ-beer-PSSD LG-spc to house-PSSD man-spc  
she brings beer of the LG festival to the man's house

má laŋ-aa-lång ɣwálv€n n€dəgə-n c-á ləkáláa-ná,  
if carry-EXT-R man-spc NOM-thing-spc beer-PSSD LG  
once the girl has brought the man the beer of the LG festival

lång-ar-lång ɣwálva səliya má kuwáa-na,  
carry-EXT-R man shillings in gourd-his  
the man brings shillings in his open gourd

lång-ar-lång k€ləw-á gwíyá dáalá,  
bring-EXT-R OBJ-meat again day  
he brings meat again

lång-ar-lång k€dakar-á guda k€bab-á duɣwa,  
carry-EXT-R OBJ-firewood house-PSSD to mother-PSSD girl  
he brings her firewood {log} to the girl's mother

sáas m-vakáyá, má sə-ɣ€v-səga,  
come with it, if come-3-EXT-R  
he comes with it, when he has come



txálá kwáxá ndz-áa-ndzæg γwálva,  
 after that stay-EXT-R man  
 after that the man stays {his courting tasks are done}

əvj-á duγw-íina,  
 house-PSSD girl-spc  
 at the girl's house  
 {zaw guda festival}

mei l'ei wa lərn k-úud ságáw **kwátákwáta**,  
 no longer TP other person come at all  
 there is nobody else who can come {to her} at all

sá gát-á duγwə-ni, (319)  
 come look-PSSDST girl-spc  
 coming to search for the girl

[to má da xərz nə-ŋ] má gáa-g k€víig nə-γwálvə-na, [es/] gátí-gáan k€guwxa,  
 [dm if to near] if stay-G for-year NOM-man-spc, look for-GAN OBJ-farm  
 if the time approaches, once the man has stayed a year, [sugwa/] he looks for a farm

dágálá dá uus-á k-íindar m-vakáyá, d'ax€-t k-úuda, (22.16)  
 go do farm.SQT-a OBJ-groundnuts in it, gather.SQT-EXT OBJ-people  
 he goes and farms groundnuts in it, he gathers people

βaga-βág núuda, ufad'áa-na,  
 do-R person, four-spc  
 it can be (make) up to four times

ár dágál da xulβəg-w-a-xúlβəg kán,  
 they go to till-me-R psOBJ  
 they go and till for me

k-íindar ár xulβ-w-í k-íindara,  
 OBJ-groundnuts they till-me-EXT OBJ-groundnuts  
 groundnuts, they till me the groundnuts

n€γwálvá-x-na, γəravá-ra, €ŋ səgw-á k€ráatá, ásəkúra, ín lánɣ-t€ dəv k-íiwa  
 NOM-man-PL-spc, self-my I buy.SQT-a OBJ-sesamee, sugar, I carry.SQT-them hand OBJ-water  
 the men, I myself, buy sesamee seeds, sugar and I carry it to them personally, water

d€ppa má səlaakw, ár ván-á xuβi-gáan nə-ŋ n€γwálvá-x-na, (324)  
 Id in pot, they spend-PSSDST drink-GAN nomPS NOM-man-PL-spc  
 filled up in a pot, the men spend the day drinking it  
 [water is mixed with sesamee]

**to** dəywa-xa, ár ríi-gáana k-íindara,  
 dm girl-PL they sow-GAN OBJ-groundnuts  
 okay the girls, they sow groundnuts  
 [women come after sowing the groundnuts]

γwálvá-xa ár úusi-gáana, **to** má yīŋ-a má yīŋ-áv-a-yīŋg wáx l'áβa,  
 man-PL they farm-GAN, dm if finish-3 if finish-PSV-EXT-R that also  
 the men farm it, when that is done

**to** dá sáas nə-ŋ sárt-á βá-a utuv gəlváyda, (22.45)  
 dm FT come nomPS date-PSSD do-PSSDST Utuv Glavda  
 then the time of performing the uteva festival will come

sugw-áan γwálvá, šig-á láa-na, lánŋ-ar-lánŋ k-əduywa,  
 the man buys, a cow leg, and carry it to the girl

əsgw-áan k-əkímbákáa-n má šiga, lanŋ-ar-lanŋ k-əduywa,  
 he buys her her shoes for the foot, and carries them to the girl

sugw-áana k-əγay-á səd'əvaa-na palla, vəl-g-ar-vəlg k-əduywa,  
 he buys one wrapper and gives it to the girl

**to** bandikwáxá (329) má βag-aa-βág viig xkərd'a lan-á ba kwan γwalv da-vj-á duyu-na,  
 okay like that , when three years are up, the man brings all these things to the girl's house  
 [boy does this once every year for three years]

kaabu da, tág-áan k-əγwalv taga taakiya,  
 then the man says

ən dágáwa da d'iy-á ła má duyu-na yīŋ-aa-yīŋg sart-a viig xkərd' áwárám,  
 I will go and pay a cow dowry to the girl, the three years are up, he says

má ri-γ-ət-riy viig xkərd'a,  
 once three years are full/have passed

**to**, kaa lagw-a łaa-na, baaba k-əłaa-n palla,  
 then he chases his cow, one female cow

də-zəraa-n miž-a njəla,  
 with its calf under it

siliyaa-n l'áβa kul buwa (322) kaa dágáw da vja-ŋ [aγaŋ avja-ŋ/] a yaa dada duywa,  
 also his 20 shillings, then he goes to the girl's parents

**to tapaxaa**-na xayáxay-ana maŋ  
 okay his ground tobacco (snuff)

D má dəraw  
In a horn

N má dərawaa-na,  
In its horn

**to** l'akula dig-a wura draw-na, m-ŋ l'áβa, nə-səli buwa d'iiga tə-γay-a dərav-na, (23.36)  
okay instead of opening the horn, there is also, two shillings, you put them together with the horn  
(in the mouth of the horn)

wur-áv də-vakay dráwa,  
the horn is opened with the money  
[before the horn with tobacco is opened, two shillings are given to a go-between]

vəl-vá k€daada duɣwa,  
it [horn + snuff] is given to the girl's father

**to**, má dayuvalə-n l'əy-a-vá-l'əyg nə-lə-n má duɣwa,  
sometimes when the cow has been received/accepted for the girl

kabu da d'ax-ant nə-daada k€zaraabaxaa-na, (337)  
then the father calls his brothers

ufad'aa-na ku kuwa xkərd'aa-na, laŋ-am-ar-dət-láŋga k€duɣu-na,  
four or three, carry the girl away up

kə-žiilaa-n áwárámuuda, kaa laŋ-ává du-ɣwaas d-avəd'a, də-v-ar-d€va,  
to her husband he says, then she is carried in the evening, she is carried away for him

má d-a-v-ar-d€v-d€g k€žiila duɣwa,  
once she is carried to the husband of the girl

l'əy-a žiil-a duɣ kaŋ- k-uusaa-na, vay-t€-úwa,  
the husband of the girl accepts her as his wife, he catches them

nə-ɣwačika-xa, dágál də-vakay-na, vay-v-t€-ú ɣwačika-xa,  
chickens, they go away {from husband's house} chickens, chickens are caught for them

ár saa də-ɣwačika-x má diva,  
they come with chickens in the hand

**to** má s-ar-áa-səga, ndav-gáan daad-a duɣwa, l'əy-aa-l'əg xaa,  
okay when they have come back [to father], the father of the girl asks, whether he has received  
{her} 9asks "did he receive her?)

l'əγ-aa-ləγga vəl-γ-a-vəlg, vəl-a-kúr-vɛlg xa kɛγwačika-xa-ruwa, (24.16)  
he received her [did you give her], did he give you your chickens/

vəl-a-k-ɛnd-vɛ-g-ána, to mal'aara,  
he has given us them, okay, what remains

kaa ndzəg kəŋ, kɛduγw əvj-a žiilaa-n,  
then the girl stays in her husband's house

txálá kwáxá daada má žigila da sə-dɛv kɛnuba, am yaa zəra, də-žiila-γ  
after that, May God bring a child, the husband's people say

D to, kalkal wan, takwar maa puγwəgw-aan k-íina ba  
Okay, that is correct, on the other hand he escorted her

N ee

D to, aa txálá kwáxá mɛŋ wa lərn k-awre βag-áv,  
Is there another type of marriage that is done

banda puγugw ni má gəlvayda-xa, may xi (24.37)  
like the escorting among the Glavda, or isn't there  
(346)

N a'a má puγw-a-v-á-puxgw nə-duγwa, me l'e wa lərna k-awre bi (24.40)  
No after the girl has been escorted, there isn't any other marriage

D to mei, mei wa lərn kəŋ,  
There isn't anything else

d'uul-i βag-áv d-awreya, ba puγgw **kawaya**  
a way of doing the marriage, only accompanying {her}

N axa, awre má dayuvali má puγw-ák-dá-puγugu nuuda,  
The marriage once she has have been escorted back for you

γərav-aγə-ŋ dəγwa, [aγa puγwa-dá-ŋ,/] a duγw- meñ nuud xíinána áwárám amuuda,  
you yourself the lady, [/]you the daughter of so and so today it is said will be escorted

to ságáwa yaa baab-a yaa daada-γ kəsə-γa, (349)  
so the relatives of your mother and father

yaa dəγa-x-ar ságáwa, ár d'áag-ar-əv-d'áag kɛyaa žiila duγw-íina,  
the relatives of the girl come, they insult, the family of the husband

Duyw-a-md-íina, aa dig-á da vəja-ru-na,  
our lady, she has gone to your house

zari veyvey tsəm, kuram xa wa kəsə-gáan áwárám-iitəra,  
very beautiful, are you.PL the ones to marry her they say  
{are you worthy of her}

ár ságáwa ár čaβi-gáan k€digita-x əvja-η a γwalv-a duywa,  
they come and they break some things in the house of the girl's husband

yaa γwálvá duywa sei ár fə-tər ba-rvid' má xud'a, ár mei d'aa-tər-d'aag bi (25.15)  
the husband's family, must bear the insults (be patient), they don't insult them back

D **to**, pat-gə-m m€η ni patəg má kwa-γα tagə-η-naa mei xi  
Okay, eloping, is there eloping, if you speak about it or not

N yáa pati-ga má gəlvayda-xa m€η sagaláa-n ba wura  
Okay, eloping, among the Glavda since the olden times (coming from) up to now

(353)

D βag-áv ndarndar nə-lbəg-a patəgə-n kwan l'áβa (25.22)  
How is the matter of eloping carried out

N **to**, akwa má dayavalə-n a naa dágál də patigə-n nə-ηa manjəl k€γwálvá,  
If one day you want to elope with a man

má-γα naa dágál də-patə-g manjəl k€γwalv maa,  
if you want to elope with a man

ságáw γwalv sa vəja-γα ,  
a man comes to your house

am ndzáag-ana, laη-á-y n-íin banda-w da vəja-γ biya,  
you.PL stay, he did not bring anything to your house

ən nax-ák-náxəg sək-əγ áwáráma kəsə-γ, ay aw nə-digiti,  
I love you he says to you, so what thing

a vul-g-wa-nə-η či m-aya ba naa-k-wa naag áwárámə-η, (357)  
will you give me if you want me you say

áa γúdə-g k€digiti a naa-g-nə-ηa áwárám γwalv, (25.45)  
aa tell what want the man says (cut the thing you want)

**to** má daavaliya, γud-a-v-a-γudəg k€digit matatak-ruwa kwaβa,

one day, the money is decided between you

γαal-a kwaβ-i a naa-g nə-ηa, má d'iy-ak-d'iig skə-γα duγwa,  
the amount of money you want, if he pays you the girl

a daas a šiβ-náná,  
you go and hide it

má guda baaba-γα a mey mar-g-ar k€baaba-γ-iya,  
in your mother's room, you don't show him to your mother

a mey mar-g-ar k€baaba-γ-iya,  
you don't show him to your mother

to má da sə-γə-v-səg γwalvi-n du-γwaas d-avəd'a,  
okay if the man comes in the evening

k-avd'a am dágálá-ru, má d-am-alá, am ləl-gáan k€dəlga, (361) (26.06)  
in the middle of the night you.PL go away, once you've gone away, you.PL cut down a thorn  
fence

əvj-a daada-γα, am ləl-ná k€d'uul-a dəlga,  
from your father's house, you.PL you cut a path of a thorn fence

[you cut a hole in the fence of the girl's father's house to get out unnoticed]  
γwalv ndakwa dágál ba tə-vakáyá,  
the man goes out through it

Duγw ndakwa dágál ba tə-vakáyá,  
the girl likewise goes out through it

txálá kwáxá d-ál n-awraya-η a patəg (26.15)  
and after that the elopment marriage is done (gone)

D η, txálá kwáxə-m ηaabu βa-w k-iin  
After that, what does he do

N o, txálá kwáxá, má daavaliya d-al nə-duγwə-n də-patiga,  
After that, when the girl has gone eloping

am daada, d-al də-patiga, d-al də-patiga, (26.25)  
the father says, she has eloped she has eloped

yáa žiil-a duγwa ár ságáwa,  
the family of the husband of the eloped girl come {to father of girl's house}

sa pəl-á γəra, vak dada duγw taga taakiya,  
come for forgiveness, to the girl's father, saying

kaya γəl-an-u-γəlga k€duγwa-γa, (366)  
I have stolen your daughter [family of man speaks]

**to** ár viyə-t k-aagwa, ár vəl-á ku-duγwə-na,  
so they catch a goat, they give it to the girl

suguv-án turmiy-a səd'ava,  
a bundle of three wrappers are bought

ságaw nuuda sa pəla γəra vak daad-a duγw taga taakiya,  
someone comes to the place of the girl's father and asks for forgiveness saying

βəš-wa-na-β€-ga, əsk-an-kaža-kəsəg k€duγwa-γ də-gəl (26.44)  
I ask for forgiveness, I have taken away your daughter by stealing

D     ηalbu d'iyá ł k-uud txálá kwáx k-íina  
Then someone pays a dowry after that

N     η, txálá kwáxá kalbu γwalv-a duγwa,  
After that then the husband of the girl

má dayuvalə-n ηw-aa-ηwəg nə-η nə-daadə-na **yáf**-γ-ar-na-yáfga,  
when the father accepts and forgives him

kaa ságaw k€žiil-a duγwa, də-ła-xaa-na, (370) d'ax-ant k€zaraaba-xaa-na, (26.57)  
then the husband of the girl comes, with his cows, he calls his brothers

də caa-n má dfuwa sart-a gargarǵiya ,  
with his beer in a pot during the traditional days

**to** caa-na βaga-βaga, tfuwaa-n xkərd'a,  
the beer makes, his three pots

**to** má s-áv-d€v-səga, palla fə-vá má guda-η a daad-a duγwa,  
once they bring it, one is put in the girl's father's room

palla fə-vá má dzawdzáwa baab-a duγwa,  
one is put on the girl's mother's kitchen lattice

palla xəβ-u zaraaba-xaa-n,  
one her brothers drink

**to** zaraaba-x-aana tág-ána k€daad-na taga taakiya,

so her brothers say to the father

xay-ar-ant-xáyga, aa baɫ-ar-na-bál'ga nə-daad-a má žigila,  
accept him, let God prepare

kə-vak-a ndzəg-anaa-n kɛduɣwa-ɣə-na (27.19)  
the place for your daughter to reside

D to  
(374)

N to, kiyavaŋ, a daadə-na má tag-aa-tag kwáx l'áβa,  
Okay, when the father has said this

D-ii daa da má kuvuraa-na, l'əɣ-ká-dá kəŋ, kɛxiya,  
he goes down to his granary, and gets out gc {for girl}

riɣ-k-ánt tə-kal'aŋa-ɣa xay-ká nuud kɛvaara, ɣud-k-ú kə lala,  
he fills up a gourd bowl and someone grinds it on a stone, he gets you {the girl} some old ground  
bones

má mɛŋ waɫ əvjaa-na gə-k-ú kɛwala,  
if there is milk in his house he (your father) gives you {the girl} some

ən-daada-ɣa , a saa vəja-ŋ, a pəl-a ɣər əvjaa-n  
your father, she comes to ask for forgiveness

D to, to šagər, to má ndakwanə-n či kwan tsa,  
Okay good, if it is like this

ba l'a ni naŋ, n-awreya patigə-n má gəlvaɣda-x ndakwáná, may l'ey xi (27.50)  
is there still, eloping among the Glavda like this, or not

N ba l'áβa n-awreya patiga, amaa ,  
There is still, but

awrey-a patig-íina ba l'áβə-na maa, ama may **kayid** biya  
a marriage by eloping still exists, but it is not proper

D ŋ  
(380)

N ad'aba-ŋ, dada má žigila βaga bi kɛgoyonbay taga taakiya,  
Because, God does not support like

aa βag-a-v-βág n-awreya patə-g biya,  
that eloping should be done



aa βag-áv-βága ba wana zariya,  
let the proper one be done

kwanə-n də-naa-gáan k€dada má žigila, də naa-gáan k€l'am-a kəlaw (28.15)  
that one with God's agreement, the one the community agrees with

D βág ndar ndakwan, nə-dig-a ndakwan  
How is it down now

N n-awrey-a patəg-ni n-awreya  
The marriage by elopement

D nə-dig-a ndakwan dig-a **zaaman**-fina (28.24)  
The way of now, the way of the present  
(384)

N oxo , dig-a zaamani ndakwáná k-awreya,  
the one of now, the marriage

má daavali, sə-γə-v-səg na-η, γwálvá sa vəj-a duγwa,  
if the man comes, to the girl's house

γwálvá, tág-áan taga taakiya,  
the man says, like

kaya n-aa səga ba parak ama gat-a k-uudaa-na,  
I have come in clear daylight but he finds his go-between (person)

má gat-aa-gatəg k-uudaa-n má **ikliziy**-fina,  
once he finds someone in the church

βəl-gáan əsgawa sa ndav-gáan əvja-η, a dada duγw-a, **krista** (28.49)  
he sends him he come and asks the family (house) of the girl's father, a Christian

D žiil divaa-n k-fina  
He is his go-between

N žiil divaa-na, má βəl-γ-ant-βəlg k-fina,  
His go-between, once he has sent him

a'a k-ay tsəm ən naa-gáan k€duγwa-γə-n áwárám naη (390) zər-a meñ áwáráma,  
No, I now want your daughter he says, some so and so he says

**to** a naa-gáan bi-xa ən naa-gáan, ay am daad-a duγwa ən βág d-u [d-aw] či ηa-y k€dəγw má,  
Do you want, I want, so the girl's father says, what am I going to do with her

zuŋw ba nə-ŋ, ən-xád'-və-t-xád'əgáa-təra, áwárám nə-daad-a duɣw, (29.05)  
 first , their meeting together, the girl's father says

to, kaa ságáw kəŋ kə ɣwálvá,  
 okay, then the man comes

kaa ndav-gáan k-íin vak əduɣwa,  
 he asks the girl

ay am nə-duɣw k-íina má ba labudda bandikwáná,  
 so the girl says to him if it is truly like this

ba-ɣa laŋg-aan kəŋ ka'əŋ-ay-a,  
 you should bring your goods

mey nuud-I lərnɪ má k-ay am nə-dəɣw bi, (393)  
 there is not other person for me the girl says

**to** txálá kwáxá kadabu da **xad'**-a ka'əŋa-xaa-n kaŋ, kə ɣwálvá,  
 after that the man will go and get his goods

kaa ságáw də-vakáyá dada žiil divaa-na,  
 then his go between brings them to her

kwáná marg-ar n-íin k-ɛd'uul kaŋ, k-ɛvjaa-nə-n (29.29)  
 this one he shows him a way to her house {the go-between}

D     **to** šagər, **to** txálá kwáx tsa,  
           Good, after that

ndzá ndar dəg, ndzá βag-áv ndar də-g ndərg- d'aa,  
 how was the thing done, how was a clay structure built

txálá-ŋ a kwa ndzá wur-na  
 formerly

N     dəg ndərga kwa ndər-ává  
           A clay structure that is built

D     ee

N     dəg ndərga kwa ndərav-na t-áv də cə-n n-aa tag ŋ-ay-na  
           The clay structure that is built, that is cooked with beer that I have mentioned  
 (397)

D η

N ku kuwa kwa ndzá t-áv də-kafa xub-áv di-yiwa (29.44)  
Or the one cooked with food drunk with water

D ηx

N má daavaliya də-γá-lá da má tɣala-γa a γud-dá kɛluwa,  
When you go to the bush you cut away clay

luw amuuda kwad'-áv ba sagat má xaaya,  
„clay as it is said, dug up from the ground

a mey γudi-gáan kwáná, tsatsəxə-n biya,  
you don't cut the one, the coarse sandy one

a γud-a ba kwáná kird'kird'-na, (400)  
you cut this one the smooth one

má γudə-γ-dáa-γudəg sáasa, aya γul-na tuk fačiya,  
once you cut it away and bring it home, you dry it in the (towards the) sun

má γúl-γ-na-γúlg tik fačiya, a d'ii-dəm má yiwa má yimba-γa, (30.05)  
once you've dried it up in the sun, you pour it down in water in your clay pot

a d'iid-əm l'akadura **karfi šid** má yuwa,  
you pour it in in the morning six o'clock in water

daa da maŋ, **karfi** baslambad'a, kad'a γudi-gáan kəsə-γa,  
up to nine o'clock, then you cut it

kad'a kəd'i-gáan kəsə-γ t-ákúra,  
then you mix on on a stone

a xay-a kɛxášák-a diga-η a luw-íin l'áβa a γad'ə-t ba kɛluwa,  
you grind red soil from the clay also you cut it {from the same} clay

a xay kɛxašakaa-n kaa kəd'i-gaan kəsə-γ də-vakay, (403)  
you grind the dry clay and you mix it with the soaked clay

má kəd'i-g-ant-kəd'iga, a gat-a kɛdəg ndərg ba kwa ba vəgaa-n ndəravá-na, (30.25)  
once it is mixed, you get an {old} built structure built of the same type

a tsə-t tə-vakáyá má tsə-γ-ət-tsəg tə-vakáyá, a γudi-gáana kɛγəraa-na,  
you mold it one it, once you've molded it on it, you cut it away from the old pot (from its head)

kadabu da ndər-gáan l'a kəsə-γ də-dəva-γ da tə-vakay,  
then you (continue) mold it with your hand

l'áβa a βal'-na ba may čaw, má nd€-γ-ət-nd€-g-ən,  
so you prepare it very well, once you've built it

**to** má ndər-γ-ət-ndərga, a kəs-áná a f-ána,  
once you've molded it, you carry and place

a ndər-gáan a ndər-gáan band kwáx-íina,  
you keep on molding it like that

má baγ-γα-baga udər-á kəlawá (407) k€ndər-gáanə-na,  
if you do it like ten different objects

ba má daγavuliya ndərg kəlawá tar buwə-n tsa (30.46)  
sometimes you mold twelve

D     η

N     aγa mey l'ei ndər-gáan aγa γač-nán,  
You no longer mold (stop molding) you stop

ən da d'əfgaa-n áwárámə-η, aγa dágála da má γwa  
I will fire it you say, you go the mountain

D     η

N     m€η luwa-η xašaka ba caηη má γwa, a γud-dá sáasa,  
There is red dry clay in the mountain, you cut it and bring it back

a d'iyə-m má yu, (410) aγa ηal'-a k-abarábara-γa,  
you pour it in water, you pluck a sponge your plant

aγa **ǵikəm** má yiwaa-nə-n caη-na, (31.05)  
you soak in the red water  
(459)

a mas-gáan a mas-gáan a mas-gáan a mas-gáan ,  
you wipe it and wipe it and wipe it

aa a mas-a ta-xud'aa-na, a mas-a cəl-gáana,  
you wipe it inside the molded object (its stomach) you wipe its outside { with red clay mixed  
with water }

a d'iy-ar-ú k€fačiya, txálá kwáxá a dágála,  
you place them in the sun, after that you go away

a ča-gáan k€gv-a laya,  
and pick up cow dung [dry, can be burned]

má čagə-γ-da-čag k€gəv-a la-γa ndək a γəđ'-nana,  
once you-ve picked up a lot of cow dung , you gather them

a dágála, a xwatsi-da k€dig-a də-kaara-η, a dakara gaaya-γa,  
yo go away, you collect firewood, wood of the acacia

a dzax-anta k€diga-η,  
you gather the things

gədiga dig- =atsəra, má-γa sáasa də-vačiya xwaasa-γa **karfi** ufaď'a,  
leaves shed from the mahogoney, when you come back around 4

kada xutsi-gáan kəsə-γa k€dəg ndərga-γ-na,  
then you collect you clay objects

čəη-na a dágál da d'ii-g má kaara, (31.36) (468) a yip-gáana ,  
the red one you carry it away and put it in the fire, you arrange them

a yip-na k€diga-η a dakara-γ nak,  
you arrange your firewood

kaa yip-gáan kəsə-γa k€dəg ndərga-γ-na da tə-vakáyá,  
you arrange your clay objects on it { firewood }

má yip-γ-a-yipig k€dəg ndər-g-a-γ-na, a xwambi-gáana k€guva la-γ-na da tə-γəra,  
once you've arranged your clay objects, you place the dung on top of them { the pots }

má xwamə-γ-ar-a-xwambəg k€guva lay da tə-γəra,  
once you've placed the cattle dung on top of them

aγa kut-ar-aana k€dig-a kažuku-na da tə-γra,  
you spread weeds on top of it { dung }

má kut-γ-ara kutəg k€dig-a kažakwa,  
once you've sprinkled the grass

aγa dzəg l'a k€diga-η, k€səfa-γa ba kwa čəηηa,  
you also pick /bring thatching grass, very red

a tsə-t kaara-γ tə-vakáyá,  
you start your fire on it

a d'iy-ara da tə-γər k€diga-η a kažakwə-n (32.01) (476)  
you put the grass on top of it

má d'ii-g-ar-aa-d'iig da tə-γər k€dig-a kažakwə-na kaa mbii-g kaar tə-vakay bəm bəm bəm,  
once you've put grass on top of it you light the fire on it B

ba z-u-zəg kaar k€dig-a kažakwu-na, kada xawg k-íina da tə-gva- lə-na,  
the fire burns the grass, then it climbs down onto the dung

má xaw-a-xəg tə-dig-a gəv-a l-na,  
once it reaches the dung

d'iizig nə-η karə-n tə-dig-a gəv-a lə-n bad'd'əma,  
the fire begins smoking on the dung

má da βəl-aa-βəlg n-ávəd'a mey l'ei n-uuf gağag biya,  
once night has fallen there are no more trees shaking (it is calm)

maa l'áβi nə-η šig =uud tə-d'uul biya,  
there are no more people moving (foot of people on road)

txálá kwáxá kaa sago k€fəd' vac vac vaca,  
after that a gentle breeze comes

kada təvgaa-n k-ín k€gəv-a l-na, kiyava diga-η a ndərga-γ-na, (483)  
then it makes the dung red, for your clay objects

čəŋ bad'd'əma, telen leŋ leŋgəŋa, sə-γ-al-səg l'akadura **misali karfi** šida,  
all red, sounding strong, you come to it in the morning like 6 AM

a sagala a xutsi-gáan sáasa vəj-aγa, má xutə-γ-da-xutsiga,  
you come and bring them to your home, once you've gathered them away

a d'ii-gáan ki-yiwa-γa, a tə-gáan kafa-γ m vakay (32.36)  
you pour your water, you cook your food in them

D      **to**, ama awar da-w či wax-ín,  
          Okay, but what all

a l'ək-na-ləg má kwáx-ín a d'əfgə-η n  
what {type of objects} do you get from what you fired

N      awar d-aw wa d'əfgə-η m vakáyá  
          What all do you fire

D ee, aw d'aag-a diga-x-íina, aya aya d'əfgə-ŋ-na  
What are the names, the things you fire

N oxo, aŋ dakara ka βəlgə te-ŋ tə-vakay lakuti aya da βəl-gáan k-íina dig-a gaaya  
The firewood you place {the pots on} before you place the object, the acacia  
(490)

D ŋx, to, dig-íin aya d'əfgə-ŋ tsa aw d'aaga-xaa-təra  
The objects you fire, what are their names

N oo, dig-íina-ya d'əf-ga nə-ŋ-na aya ndərga nə-ŋ-na, m-ŋ nduywa,  
Okay the things you fire, you make from clay, there is the Ndugwa (big) pot

m-ŋ čəkəra, m-ŋ səlaakw-a kafa, m-ŋ šak-a d'ala,  
there is the intermediate size pot, there is the food pot, there is the soup pot,

m-ŋ šuguda m-ŋ dafa, yaalaa-n wax  
there is the pot with a narrow opening, there is a bowl, that is all

D aw l'ər-a dafə-n ci kwáná  
What is the function of the bowl?

N daf-a, gá-v də-vakay d'al-a kiyava zə-gáan k-ŋžiila-ya (33.17)  
A bowl, food is fetched in it for your husband

(498)

D mbánambánə-m  
And the children's bowl?

N mbánmbána, a xəđi-gaan də-šaka-ya má-ya t-a digit tə-kaara  
The lid you cover it with your pot if you cook on the fire

D am jəkər-nə-m  
And the intermediate sized pot

N jəkəra aya d'ii-gáana ki-yiwa-γ əm –vakáyá

The intermediate pot you pour your water in it

D nduywə-nə-m  
The the large pot

N nduywa aya ti-gáana kɛca-γ m vakáyá  
The large pot, you brew your beer in it

D **to** ləraa-n wax k-íina  
Okay, after that

N η

(502)

D **to** šagra (33.37)  
okay

N oo argwandz **kó**  
A folk tale

D η, argwandz bərg  
A narrative tale

N abərgə-n **kó**  
A narrative right?

D η  
Yes

N aa, a taptap argwandza  
A story

D suuta  
Bring it

N bər-aa-bərga (33.48)  
It has become arranged/it has opened

D a bərg-aan



You tell it

N puu nan, n-ayayayay ard ηexβa,  
Once upon a time there was squirrel and hyena

D-al-ar da γud-a guxaa-tər tə-γaya-η a dəlva, (509)  
they went to stake out their farms at the edge of a lake

D-al-ar da γud-a guxaa-tər tə-γay-a dəlva,  
they went to stake out their farms at the edge of a lake

ayayayaya kaa patsi-gáan k-íina k€gavalaa-na,  
Squirrel cleared his on its bank

ηexβa kaa d-ii k-íina da,  
Hyena went down into

da pats-a guxwaa-na tə səγəl má zaaya,  
to clear his farm on the sand of the river  
[dry river bed]

da çad'-a-v-ant-çad'əg nə-səγəl má zaaya,  
when the sand was cleared from the river

am nə-ηexexβ taakə-η k- ayayayaya, k-aya dada kwáná, (34.20)  
Hyena said to Squirrel, as for me the owner

gwuxa-r wa má zaay-na áwárám,  
my farm is in the river, he said

ay am n- ayayayaya, aa ndz-á-k-ndzəg či maala,  
so said Squirrel, let it belong to you elder

k-aya ən βág-aana ba kwa tə-gaval am n-ayayayay,  
as for me I will make the one on the river bank, said Squirrel

to txálá kwáxá kala sáas k-iitəra, (518) da s-ar-aa-səg sa xiñexa kad'abu k€çii-g ki-yuwa,  
then they went back home and then rain fell

Da çiy-áa-çíig yiwa, (34.36)

once rain had fallen

ay am n-ayayayaya maala maala ġi d-ii daŋ,  
so said Squirrel, elder, elder let's go down to

da riy-a guxwa mii-na,  
to sow our.2 farms

aa ġi kudura áwárám nə-ŋ ŋalexəβ,  
okay let's go my junior said Hyena

da d-ar-xí n-iitər d-ii daŋ,  
when they had gone down to

da riy-a guxwaa-tər-na, nəγ-á ba ŋalexəβ kaŋ ki-yu n-ɛnák má d'ambak-á zaaya,  
to sow their farms, Hyena saw water all over the place in the river bed

aa ayayayaya wa tag-an-ka-tag ŋ-ay ba gwúl wur taga taakiya, (34.55)  
so Squirrel said, I told you from the beginning that

wa saa-y sa taŋ má d'ambakə-n biya,  
Don't go down in the lowland

gwuxa-r áwárám,  
it is my farm, he {hyena} said

(525) **to** bankdwax maala áwárám nə-ŋ, n-ayayayay,  
it is like that elder, said Squirrel

ayayayay ndakwaní kaa rii-g má guxwaa-n tə-gaval-na,  
Squirrel then went down and sowed in his farm on the river bank

ŋalexəβ ndakwa ŋaa rii-g má guxwaa-n má d'ambak,  
Hyena also then sowed his farm on the lowland/riverbed

**to** da riy-a-v-a-riig xiy-ən má d'ambaka,  
so, the gc was sown in the riverbed

kiyava-ŋ, a xiy =ayayayay-na,  
as for the gc of Squirrel  
[should be Hyena]

βaga ba xəŋg bu t-afka, tə-dig-á xkərd'a kud'ača-r sə-γ-al-səg,  
it spent two days in the soil, on the third day it sprouted out all at once

kiyava xiya-ŋ ayayayayə-n tə-gaval-na,

for Squirrel's on the river bank

may sagal bi, **to** ay amə-ŋ ɲexɛβa ǧi dii-dá žar-a xiya-miə-n kudur áwárám , (35.26) (532)  
it didn't sprout, so Hyena said, let's go down and look at our farms junior, he said

ǧi yaay am nə-ɲexəβ ,  
let's go relative, said Hyena

am n- ayayayay, káa dii (L) k-iitər ba βəljiyá,  
Squirrel said, then they went down

da má d'ambak-a zaay tsa, kud'ačar nə-ŋ,  
to the riverbed, gc sprouting all over

nə-xiya ayayayay, nə-ŋ xiy-a ɲexəβ,  
Squirrel's gc, the gc of Hyena [corrected]

ba ž-ar nuud k€xiya-ŋ ayayayayə-n tsa,  
as soon as they saw Squirrel's farm

t€ may nə-digit tə-vakay bi,  
Bare, not a thing on it

xəŋ, tag-an-á-k-í xa kudəra, k€ya may də-**dabari** vaka-γ biya,  
so, didn't I tell you my junior, you are not so clever (with cleverness at you)

wa-n či ŋ-ay dada dabari tsəm riŋ-an-a-riig k€xiya-r má d'ambak tsəm,  
as for me, I am clever (the one of cleverness) I have slowed my gc on the river

žar-g k€guxa-ra áwárám-nə-ŋ (35.49)  
look at my farm said

D xəŋ

N am ɲexɛβa guv,  
Hyena shit said [insult to Hyena]

ay **to** šagra áwárám nə-ŋ n- ayayayay, ay am n- ayayayay tsa,  
so good, said Squirrel, so said Squirrel

us-i-ant-usəg či kə guxa-γə-n maal maŋ má vakay,  
let's farm your land Elder {what is} in it

**dašike** sə-γ-al-səg xiya-γ tsəm, us-i-ant-usiga áwárám,  
since your gc has sprouted, let's go and farm it

kaa usi-gáan k-iit~~ϕ~~,  
then they went and farmed it

ár us-ánt k~~ϕ~~guxw ayayayayə-n, a ηelelexβə-n, **to**, kaa gwiya hii-g ki-yu, (36.06)  
they farmed the farm of Squirrel [corrected] of Hyena, then rain fell again

ay am nə-η n- ayayayaya, yaaya,  
so said Squirrel, elder

ǵi či dii-da riy-a xiya-rə-n (544) gwiya daala sə-γ-al bi tsaw bi tsəm a'a  
let's go down again and sow my gc, and they went down again it had not sprouted

kay tsəm ən mey η-ay βa-a lər tə-gaval biya,  
Me, I don't farm on the river bank

Dəg da xəβ-a l'ad'a-γ áwárám nə-ηelelexβ ta-a k-ayayayay,  
go and suffer (to drink your suffering) Hyena said to Squirrel

**to** kaabu dágáw k~~ϕ~~η, k- ayayayaya,  
then Squirrel went away

da má guxwaa-n, kad'a Bulku-gáan k~~ϕ~~gwuxaa-n,  
to his farm, then he tilled his farm

da bulku-γw-ant-Bulkugwa, riy-án,  
when he had tilled it he planted

**to** xən-a xaar-i daa da má žgəl biya, kaa çii-g ki-yu da t-əγər,  
so God does not sleep, then it rained on the soil

Da çiy-a-çiig yiw-a kad'abu sagal k~~ϕ~~xiy =ayayayayə-n, (550)  
when it rained, then Squirrel's gc sprouted

kud'ačar kaa gwiya sagal l'áb k~~ϕ~~xiy = ayayayay l'áb,  
all over the place Squirrel's gc sprouted also

Da gwíyá d-íi n-iitər da žár-á guxwə-n tsa (36.38)  
then they went down to look at the farm

D        η

N        sə-γ-al-səg xiy-aη, = ayayayay,  
Squirrel's gc had sprouted

d'iya-r-d'iig k~~ϕ~~xaar l'áβa ad'aβa ji façiya šúpúrr may nə-η,  
the gc was as in a coma because of the excessive sun rays wilting

kəd'əkəd' bi, žar amuud k€xiya ŋelexəβ tsa,

Not green, people saw the gc of Hyena

vəz€t-vəzəg xiya-ŋ a ŋelexəβ-n ġ-u-ġəg k€zaay, kaa sáas k-iitər,  
they saw Hyena's gc, it exceeded the river [had grown very tall], then they came back hoe

təm kad'abu çii-g ki-yu, da çiy-a-çiig yiwa,  
then it rained heavily, when it had rained

məc nə-ŋ, ni-yu d-ii tə-xiya-ŋ (37.00)  
the water went down on the river and carried it away

D a ŋelexəβ  
Hyena's

N a ŋelexəβ-n má zaay-na, faa', təd'-a-díi-təd'əg daa-y,  
Hyena's in the river, completely, it uprooted it away down

kiyava xiya-ŋ ayayayayə-n ndzá ruwaruw-ánə-n tsa, (37.08)  
for the gc of Squirrel, that was almost dead

γəŋ'a γubar-aa-γubarg tə-gaval,  
strong and healthy it had grown on the bank

daa-y d-ar-xí n-iitər žar-gáana,  
going down they went down to look at it

d-ar-xí d-uusaa-n n- ayayayay d'ax-a-y k€ŋelexəβ bi,  
they went down with his wife, Squirrel, he didn't call Hyena

da s-ar-aa-səga, kad'abu sáas k€ŋ k-ayayayay da tag-ar-tág = ayayayay,  
when they came back home, then Squirrel came back home and told him

aan-aa šə-v-€ bi ŋ-ay da d'á-a k€γ xiinán bi tsəm (562)  
I didn't have the chance to call you today

amaa n-áa də-xí dá žar-a xiy-miyə-n maŋ, má vakay tsəm,  
but I have gone down to look for our gc in it

maro má-γa də-xí γərava-γa má-γa čay-ántá,  
it would be good if you go down yourself and prop it up

mϣ wanə-na xəd'ə-γ-ar-á səḡəl áwárám nə-η n- ayayayay, (37.34)  
there is that {gc} that sand has buried, Squirrel said

Dá d-íi nə-η nə-ηelexəβ d-íi da žar-a xiyaa-nə-n tsa,  
when Hyena went down to look at his gc

fee má l'ei xiyaa-nə-n má d'ambakə-n biya,  
washed away, his gc was no longer in the river bank

xiya-η ayayayay-na, γubar-aa-γubarg,  
the gc of Squirrel had grown

xəη ay am nəη nə-ηelexəβ taa k-usaa-na, aη andzát xus áwárám, (568)  
hmm said Hyena to his wife, Hyena's wife

D-ii l'aη da má d'ambak biya ġi daη da βál'á-η.  
Don't go down to the lowland, let's go and prepare

a xaay da t-xiyə-n má dig- =ayayayayə-na guxwə-n k-ín áwárám nəη ηelexəβ, (37.56)  
the earth and put it on the roots , on Squirrel's farm for him Hyena said

Nəγ-ár ba da dzág-á xay da t xiya-η ayayayay,  
and they heaped up sand on Squirrel's gc

kaa sáas k-iitər,  
then they went back home

Da s-ar-aa-səg,  
once they had gone back home

sa xiñexa ay ayayayay ayayayay = ayayayay,  
to the house, so Squirrel, Squirrel

ay mei l'ay d'aag-a-d'áag xiya-γ má təyal biya,  
so there isn't even a little of your gc in the bush left

xəd'áa-xəd'əg səḡəla, mbats guxwa-γ wá kəs-ú yuwə-n tsəm,  
sand has covered it, it appears it is your farm the rain carried away

guxwa-r tsəm ba ndzəg-an-an xi tə-vakay, (38.10)  
my farm still has gc on it

aya bandkwáx **yaaya**, aa bandkwáx,  
so that is how it is elder, that's how it is

ufaraa-n, **to** k-í dá díi bu či da žar-gáan am n-ayayayay, da d-íi nuud tsa,

he said, we two will go down us two to look at it, Squirrel said, as they were going

sə-γ-al-səg xiya də-t-dəg zər tə-xiya-η ayayayayə-n,  
the gc sprouted, small grains were forming on the gc of Squirrel

βəl ji nuud da má zaaxə-n tsa banda-w may,  
looking at the river there was nothing

ay yaaya, ndzá kwáx bi xa l'a guxa-γ kəsə-γ maa,  
so elder, wasn't that your farm?

aa βaga ndar l'a-η-a sagal sa tə-gaval áwárám nə-η (38.29)  
how is it you came up to the river bank, said

D am n- ayayayay  
Said Squirrel

N am n- ayayayay k€ηlexəβ, (578) γa jəηjəη də-çimi,  
said Squirrel to Hyena, get out short-eared one

guxa-rə-n maalmaal wanə-n, də-xi tə-vakay bi tsəm,  
my farm, this is for the big people, the one with gc on it

gwuxa-r ama ndzá l'əla-ká wáar k€xi, ndzá mər n-açapa-ηa,  
my farm, who cleared the gc for your, where was your power (shoulder)

bulkw-á gavalə-n səkə-γ áwárám nə-η am ηlexəβ,  
for tilling the river bank, said Hyena

am n- ayayayay taa k€ηlexəβ, (38.44)  
then Squirrel said to Hyena

ay **to** y̆iη-aa-y̆iηg č̆i yaaya,  
so okay, that is over elder

əvj-ay ndakwa ba kafa əvja-r ndakwa ba kaf áwárám,  
your house has food and my house likewise has food he said  
[Squirrel says both houses will eat from the gc]

am-nə-η am n- ayayayay,  
Squirrel says

kaa sáas k-iit€ sa xiñex,  
then they went back home

**to** txálá kwáx daači (583) ay am n- ayayayay taa ηlexəβ tsa,

then after that, so Squirrel says to Hyena

yaaya a paká fəg áwárám,  
you are waiting for someone to give s.t. for nothing (you wait putting)

ay **dašike** kəs-u-ksəg ni-yu kɛxiya-r mei l'ei má vakay-i tsəm,  
so that water has carried away my gc there isn't any more there, so

xiya-ɣa təx-ál-təxgə-n ada z-u-i n-atər-i ġi d-íí da ɣudi-gáan áwárám n- ayayayay, (39.04)  
while your gc has ripened, don't let termites eat it let's go down and harvest it, Squirrel says

ġi či kudər áwárám nə-ɲelexəβ, kaa d-ii k-iiətər  
so let's go junior says Hyena, and they went down to the farm

D     ɲx

N     ɣud-ává ɣud-ává ɣud-áv xiyə-n ɣəd'ə-v-nán tilim, (39.10)  
It was cut and cut, a lot was gathered

**to** xəŋg pal kɛxi tə-xaay tsa tə-xəŋg-a bu tsa (588) ġi da d'ə-gáan am n- ayayayay,  
the gc spent one day on the ground, on the second day, Squirrel said let's go and thresh it

ġiya d'ig-i-wí-d'əg áwárám,  
let's go and us two thresh it for me said

nə-ɲelexəβ, kaabu d-í k-uud da d'i-gáan  
Hyena, then they went down to thresh it

,da d'ig-áv xiyə-n maa da d'ig-av-á-d'əg xii-na, (39.21)  
when the gc was threshed, when the gc was threshed

kada bəg-áv nə-ɲ xi,  
then the gc was winnowed

Da bəg-av-á-bəg xi tsa,  
when it was winnowed

kiya zəra-xiə-n maa číβúkwa,  
that of the grains was little

Da kiya-ɲ, a ɕaɕ-a tilim, ɣəd'-ɣ-an-íí-ɣəd'əg,  
for the chaff a lot, he gathered it up

ay am n-ayayayay, yaaya,  
so said Squirrel, Elder



k-ay ʔama [ʔʔáβa] aw ʔa diga-r ʔa sk-ay naa mul-kú ba kəsə-γ maŋ, má vakáyá;  
as for me, what is my own interest here? I am just helping you, in the project

má mᵋ zər kwáná a da naa bi nᵋ biya, (594)  
if there is something small you don't want

xuts-u-xutsiga áwárámanə-ŋa a vulg-wá ba-ŋ, kᵋjalala-γ bi maa,  
gather it up you said, and you give it to me, out of your free will

guxa-r ndakwa kəs-u-kəsəg yiw áwárám,  
after all my farm the water carried it away, said

am n- ayayayay, mᵋga, kwa dílim-ən tsa,  
Squirrel said, there is the big one {chaff}

diga-r wax f-u-wa-y kᵋdöv tə-vakayi,  
mine is that one, don't put a hand in it (for me)

ama kwa čuβakwə-n tsa d'áa-g k-usa-γ xuts-am-xutsəg daas áwárám nə-ŋ,  
but for the little one, call your wife and you.PL carry it away home said

am ɲelexəβ taa = ayayayaya (39.58)  
Hyena to Squirrel

D      çaç kina  
          Just chaff

N      kə-çacə-n,  
          the chaff

**to** kiyav-a çaci-na, gat-a-gat n- ayayayay má-ŋ, má kwakul-a kuvuraa-na,  
so that of the chaff, Squirrel looked in, in the grass cover of his granary

kal nə-ŋ nə-ɲelexəβa,  
then Hyena

kala x-γ-á-xəg sáas və-jaa-n,  
carries it away to his house

ay am nəŋ –n-ayayayay k-uusaa-n tsa, xŋ,  
so said Squirrel to his wife

usa-ra, vəl-a-ki-vᵋg tsaw n-ín kwan tsa,  
my wife, he has given us.2 this (little thing)

γwul-i-v-a-γwᵋlg γəra-va-mi kᵋxutsə-gáan sáasa vəja-mi, ayay kə tayubay, (40.15)  
let's hurry ourselves up and pick it up and go to our house, bring your basket

wá-r xutsi-gáan daa də vəjaa-n, wa-r xutsi-gáan daa də vəjaa-n k-iitər,  
 here they are carrying it to his house and the others are carrying it to their house  
 [Squirrel with grain, Hyena with chaff]

kap kap kap də-v-dáa xí, d-uywaas tə-zəlama ay am ηelexəβ taakə-η,  
 Kap the gc was carried him, in the evening at the gathering Hyena said

k-ayayayay tsa, xəη, ayayayaya, má-na mey vava-r kwan ən tag-á taaki , (605)  
 to Squirrel, Squirrel, if I haven't decided like

dzam-an-ka-dzámga kwan kudəra-r bi,  
 i have thought about you now my junior

má má-γa da z-u **kači** nə-η kwan ba zər xii-na kəs-k-u η-ayə-n má,  
 if you will eat what, just a little bit of the gc which I carried for you

má-γa da z-u kači nə-ηa,  
 what would you eat

gaši vəja-r kwáná ndək ndək nə-η, nə-xiy áwárám nəη,  
 look at my house filled up with gc, said

am ηelexəβ taa k- ayayayay, (40.38)  
 hyena to Squirrel

aayo, ba **barka**-γə-η maala áwárám,  
 yes, it was because of your blessing elder, said

am n- ayayayay, **to** txálá kwáxá,  
 Squirrel said, so after that

kaa tə-gáan k-uus = ayayayay kəη kafə-n,  
 then Squirrel's wife cooked food

Da t-áa-təg n-us = ayayayay kəη kafa sagal n-apakafəg (610) lə-γ-ar-aa-ləg kafa,  
 once Squirrel's wife had cooked the food, Hyena came and found the food

fϷ má ku vakə-η k-ayayayay, ay maala wan kafa, (40.53)  
 cooked well in a gourd at Squirrel's, so Elder here's the food

Naa z-ii-zϷ zəraaba-a, kada zə-gáan k-iitər,  
 come let us.2 eat it brother, and they ate it

ba da tap am nə-η nə ηelexəβ tsa,  
 as soon as Hyena tasted the food

çarakarak kaf-a xii-na, mtak má γay, aw d'a, ayayayay,  
the gc meal was very tasty, sweet in the mouth; what's this, Squirrel!

βág ndar n-usa-γ k€t-a kaf-na,  
how did you wife do to cook the food

ay má tə-gáan n-usa-r tsəm ndukwan bi má γay bi,  
so if my wife cooks, it is not like this in the mouth {is not so tasty}

aa bandikwan dən yaaya,  
so it is like this Elder

gərgər-i çi l'áβa (615) ndzá ba digit pall n-ín,  
is it different, it was the same thing (one thing) {from same gc}

ay z-iy-u-zəg çi ndakwan ġi çi dágál tap kwa vja-r  
so let's eat this one let's go, let's go and taste the one of my house

kaa dágál k-uud, da dágál k-uuda, [sə-dá-səg,/  
then they went, when they went,

andzatə-xusa sə-dá-səg kaf,  
Wife (Hyena's wife) bring out food

kaa daas k-andzatəxusa sə-dá kaf, (41.20)  
then Hyena's wife went and brought out food

dá tap-gáanə-η n- ayayayay tsa,  
when Squirrel tasted it

ba t€€n dən dii-da má çaç tsa, dindím ba yu d-ii da má taas,  
putting hand in water, his hand into the chaff, watery water down in the dish

ayəη, way çi n-ín ayayayay naa tag-á-k bi xa má vakay,  
so, look at it Squirrel, haven't I told you

a bandkwan-ína, ba gərgəra tə-gáan yaay ay (620), iya,  
it is like this, it is only a difference of cooking Elder

vərd' daavəla bu bandkwáx,  
again on the second day it was the same way

ay am n- ayayayay am nə-η ηelexəβ tsa,  
so said Squirrel, said Hyena

ayayayaya, çaçi-na gwigá-y da má səlakw əvja-r-i,  
Squirrel, this chaff won't come again in a pot in my house

xiya-rə-n vəl-an-ák η-ay-na,  
my gc that I gave you

ən dágál da xutsi-gáan sáasa,  
I will go and bring it back home

mbatsa-η, çaç wa xuts-an-dá η-aya,  
apparently, it was chaff I brought back

zər-a xi mtak wa vəja-γ má vakay k€γ-i ndzaa-γa vak uusəg-i ndzaa-γa vak u-w-i tsa,  
the small grains are good in your house, you weren't at the place of farming, you did not do anything

[H to S, you didn't farm any of the gc]  
məγəžiž d-iiž-a çimi,  
jowels with salt of the ear {an insult}

ən dágál da xuts-a xiya-r (624),  
I will go and get my own gc

d-á-dəg n-uud kaη, k- ayayayay də-mexupe-η, aa d'agjal n- ayayayay, (41.57)  
then Squirrel was slapped on the chin, Squirrel fell down

ax v€γ-wa baη l'a maala-ra dəg da xutsi-gáan çiya ən βág d-u áwárám,  
so you gave me Senior , go and bring it back, what am I doing with it

nə-η n ayayayay,  
said Squirrel

da čing-a-čing n- ayayayay kwáxá kaa sáas k-ín sa vak uusaa-n,  
when Squirrel heard that he went back home to his wife

ayəη usa-ra usa-ra, aya čing-a-w l'a k€dig-á yaa yaaya-miyə-n xiinana, a, (42.09)  
my wife my wife, di you hear about the thing our Elder today

kafaa-təra a da t-áv-təg kafa çaça mtak biya,  
their food, when there the food of chaff wasn't tasty

da t-a-v-t€g kaf-a xiya,  
when gc is cooked

əvja-mi mtak tsəm, (629) ən gwiya dágál daη, da xutsi-gáan áwáráman tsa,  
in our house it is tasty, I will go and collect it again, he said

aa d'aa-k-wa ba d-acap kəs-kay xiinan tsa, (42.19)  
he has beaten me with a club today

aw digit kí da βaga-βág-mi xiinana áwárám,  
what can we do today said

n- ayayayay k-uusaa-n ay am n-usaa-n k- ayayayay, (41.38)  
Squirrel to his wife, so Squirrel's wife said

digit ki βág miya, ġi dágál da čag-a vugw =ucuca,  
what we will do, let's go and bring an owl

[vugw ucuc = juuji  
má čag-íi-da-čág k€vugw ucuca,  
once we've gotten the owl

ki βal-ar-á tə-γər k€xi má kuvur lakuti da sagal k-ín l'akadur tsəm,  
we will throw it on top of the gc in the granary, before he comes out in the morning

ba k-i tsugw-a daasa-miy áwárám nə-η (633)  
we will arrange/decide and go back home/decide to go back home

k-íi d'uw-ar-ná kə kuvur áwárám naη n-uusə-n,  
we will leave the granary for him, the wife

**to**, puu n-ayayayaya,  
so then Squirrel

tsar dagat da tə-gaayaa-n,  
then Ts he went up into the acacia tree

čag-a-čaga čag, tə-vugu cucaa-n kəlaa tár bu, (42.46)  
and grabbed on to owl, twelve

da tə-γər k€xiyə-n má kuvurə-na čip d'iy-ar-áan, βal-ar-áan,  
on the top of the gc in the granary all of them he poured them he stored them

da wur-aa-wurg kəs-na,  
when morning came

kaa sagal k€ηelexβa, d-uusaa-na, də-kwakul-a kuvur vaka-η =uusa,  
then Hyena came out with his wife, with the lid of the granary with his wife  
[granary lid is with wife; guinea corn is dished out with the lid]

keeb vak žiil sagal sa xuts-á xi,

and the protective grass mat is with the husband and they come to collect the grain

ay yaayayayaya wur-am-wa-wúrg k€wacay,  
so Squirrel, open.PL the door for me

axa,  
okay

k€γ wa tə-wacay yaaya. (639)  
you are the one at the door Elder?

asgə-η sawa naa wur-ar-ant-wurg k€kuvur k€yaaya-mi, (43.06)  
come come come and open the granary for me for our Elder

kəη, k€wacay, kwats wur-v-ánt nəη wacay,  
as soon as the door was opened

wur-á-v-ant-wúrg nə-kuvura,  
the granary was opened

kusat ηexəβ sáasa kusat n-uusaa-n sáas,  
immediately hyena ran in and his wife ran in

ay mər nə-kuvura-ru-na, ay iin wa yaay,  
so, where is your granary, here it is Elder

ay ən da xuts-a xiyə-n sagat m vakay, aa dig-a, dig-a,  
I will collect the gc up from it, aa go, go

dig-a dəg yaay a xuts-ánt-xútsi-gáan,  
go Elder, you collect it

buts wur-aruw-an əη, n- ayayayay kan, k€dig-á xəd'ə-g tuk- γay-á kuvur, (43.25) (644)  
B Squirrel opened it, the lid (thing for covering the mouth of the granary)

kiyavaa-na ár šayd-kiv-u d-uusaa-n n-ayayayaya,  
they informed each other, Squirrel and his wife [knew their plan]

kaa dágál da mbii-g-u kaaraa-tər k-iitər tu-wacay,  
then they went and kindled their fire on the door {to Squirrel's house }

da d'al-gáan ηexəβ kán, k€kuvur ba da rap ηexəβ k€kuvura,  
as Hyena climbed into the granary, Hyena holding on to the granary

andzatə-xusa fa f-a keeb má γər pak-a saaya xi má kuvur tsa,  
h's wife put the mat on her head waiting for the gc down from the granary

ba da βəl-jiya da maŋ,  
at the moment he (Hyena) looked into

má kuvur taga taakiya aa d-an-xi da kəs-á xiya daači t-ar-á-təg ni-yaa vugw učuč sagat má kuvur,  
the granary like, let me go down and carry some gc then all the owls flew up in the granary

βətukw n-uud tə-çi má suux, kaŋ (649) k-ayayayay,  
the testes of Hyena are cut off, of Squirrel [mistake]

aa andzatzus awa-γa čingə nə-ŋa, (43.53)  
H's wife what have you heard?

kat-k-wa-katiga digit má maŋ,  
support me, something in

má kuvur,  
in the granary

aa maaya də-x-í biya mbac šiga-γ-ən aya taxal-na ŋə-n tsəm də-xi-yə-ŋ da má kuvur am n-uus-i,  
No, you didn't go in, because of your leg you have spread them, so you didn't go inside the wife said

aa kusat nə ŋelexəβ d-ii da maŋ a kuvur,  
then immediately the hyena went down into the granary

sə-γ-xi-səg xa vava-γ am naŋ, am yaa vugw učuča,  
So you have come down you, said the owls

βurukw n-uud tə-ŋ tə təmga yaba-ŋ, a γuž,  
ripping off the remaining side of the penis

wawaawa andzatzus  
ow ow ow wife

ən maa l'áβiya kat-k-wa-katig ŋğər-g kur-i (655) tə-kuvur am naŋ am ŋelexəβ,  
I am finished (no longer), support me, pour urine onto the granary the hyena said

fii n-uus-a ŋelexəβ k€kuri da tə-kuvur tsa,  
pouring urine on the granary

ədga-y dada má xud' kuvurə-n naŋ, nə-kuriyə-n bi, (44.25)  
the urine can't penetrate into the inside of the granary

a d'akw nuud tə-təmga ji pall kəŋ, k€ŋelexəβ má kuvur  
snatching the remaining eye, of Hyena in the granary

sagat gagagaga s-ii sa míž--a njəl k€kuvura,  
he climbed out and fell down under the granary

šii, ηelexəβ, kiyava usa-η andzatsə-n ndakwan-i, pəm t-əmdərg dágál ta dəlgo, (659)  
falling down dying, for the wife suddenly she runs towards the thorn fence

kiya ηelexəβ ndakwi pəm dágál ta dəlgo ,  
and Hyena runs away towards the fence

kiyav =ayayayaya kwadalá, saa sa čag-dət k€vug učučaa-na má kuvura,  
for the Squirrel of Kwadala, he comes and picks out the owls from the granary

səl-úwá', ár z-€ d-uusaa-na,  
he fried them and ate them with his wife

əη d'eleŋw d'eleŋw də-jii-na,  
the eye of a thief

mts-áa bi xa l'a zər-a guva áwárám n-ayayayaya,  
hasn't he died now, the son of shit said Squirrel

kəβət ár z-ət kə xiyaa-tər má kuvur,  
they ate up their gc in the granary completely

ubeŋ n-argwandz  
end of the story

D     ubeŋ n-argwandz  
      End of the story