

11,

The speaker, T, is a native speaker of Gava (Guduf), who, however, is bilingual in Glavda.

Ngoshe, Bursar's house

D = Dabawa

T

Interlinear glosses, pp. 1-11, 36-46

6331 words

D k-íyám da fə-gárž-fəg či ndan baaba  
InP-we.IN FT put-EXT-R dm dm mother  
We will now start, mother

T **to**  
Okay η

D dəg-á zuŋwa, waar d'aagá-ya  
Thing-PSSD first, who name-your  
First, what is your name

T tabita emus  
Tapita Amos

D tapita emus  
Tapita Amos

T η

D aa m<sup>ϕ</sup> xiyá-γ ηwaña  
Aa exist year-your how many  
How old are you (how many are your age)

T xiyá-r kul ufad'a tár xəkərd'a (.17)  
Year-my 10 4 and 3  
I am 43

D kul ufad' tár xəkərd'  
10 4 and 3  
43

T η

- D    usa, βág-γα ba vaakwán k-áwré **ba**  
Greeting, do-you dm here OBJ-marriage dm  
Greetings, did you marry here
- T    η, βag-an-á ba má gwaš (.22)  
η, did-I dm in Ngoshe  
Yes I did in Ngoshe
- D    oke, a ba duγw-á gəlváγdá-xá  
Okay, you dm girl-PSSD glavda-PL  
You are a Glavda girl
- T    ən duγw-á yá-a gav, (10)  
I girl-PSSD people Gava  
I am a from Gava,  
[Gava a village about .7 kilometers west of Ngoshe; Lamang speaking]

amáa ba gəlváγdá-xí-n bi l'áya  
but dm Glavda-PL-SPC dm  
but I am also Glavda

- D    η, ba gəlváγdá-x, dašike áγá táγ-áan kwán tsáa, ba gəlváγdá-x  
m dm glavda-P, also you speak-GAN now dm, dm glavda-P  
Glavda, also, you speak Glavda
- T    əη ad'aba γubar-an ba má gwaša  
m because grew up-i dm in Ngoshe  
Because I grew up in Ngoshe
- D    γubar-γ ba má gwaš ba vaakwán  
Grew up-you dm in Ngoshe dm here  
You grew up here in Ngoshe
- T    əη  
yes
- D    **to** žíilá-γα emus ám€η2 **baa**  
Okay husband-your Amos say-you dm  
Your husband is Amos you said
- T    ee  
yes
- D    **to** aw lər-i á βág-€η də-βág-í  
Okay what work-SPC you do-you with-do-Q  
Okay, what work do you do

T      ʘn úusʘg

I farm-G  
I farm

D      úusʘga  
Farm-G  
farming

T      əŋ

D      kwá lərn-əm, máy wá lərn kə-digiti á bágʘn yáa  
Other-Q, not TP work-SPC other k-thing you do-SPC dm  
Besides (that), there is nothing else you do?

T      méy lərn-i lərn-n-i sei b-úusʘg wá kʘn bág n-ʘnd-i (50)  
No work-NEG work-SPC-NEG only dm-farm-G TP we do InP-we-NEG  
There is no other work than farming we do

D      b-úusʘg pállá (0.51)  
Dm-farm-G only  
Only farming

T      əŋ  
yes

D      á máy mbədʼ-á dəv yáa  
You not exchange-PSSD hand dm  
You don't trade

T      ən máyá, amáa ndz-an bág-áan wəra  
I no, but was-I do-GAN before  
I don't, but I was doing it before

**to**, tsá-k-wa-v-á ba nʘvəy viigá-r bu tə-xay ñambi  
okay, hit-OBJ-me-EXT-EXT dm NOM-body-my two on-ground sick  
the body stopped me; for two years I was sick

D      aya  
sorry

T      əŋ

D      **to**, a dig naŋ çi m-úusʘgʘn tsá  
Okay thing PS dm in-farm-G-SPC dm

Okay, something in the farming

βága-βág ndar gəlváyda-x či k-úus€gáa-t€ vaakwáná xár dá yudv-á xii d'á  
do-R how Glavda-PL dm OBJ-farm-G-their here unti **to** cutting-PSSDST Q  
how do Glavda farm (do their farming) here, up **to** the day of harvesting

(25)

T **to**, úus€g-in€n **kuma**, má fə-γ-aržá-fəga, eη,  
Okay, farm-G-SPC-SPC also, if put-you-EXT-R, m  
Okay, the farming also, when you begin

káa dá páts€g k-úud biya, má páts-a-va-páts€g páts€ga,  
then da clear-G OBJ-person also, if clear-3-PSV-R clear-G  
a person clears (the land), when the land is cleared

káa çád'€-g k-úuda, (1.20) má çad'-a-v-a-çád'€g çád'€-ga,  
then sweep-G OBJ-person, if sweep-3-PSV-R sweep-G  
then people sweep it clean, when it has been swept

káa βəl-á gúlkwa-x k-úud kiya xc-á yiwa, (33)  
then send-PSSDST dam-PL OBJ-person for holding-PSSDST water  
then a person builds dams for containing rain water

**to** təxálá kwáx **kuma**, káa síi k-íyu, káa dágál k-úud dá ríi-gá,  
okay after that also, then come down OBJ-water, then go OBJ-person da plant-G  
okay after that, rain falls, then people plant

má m€g wá d-ła, úus€-gáan də ła, má úusa-a-úsə-g də-ła,  
if exist TP with-cow, farm-GAN with cow, if farm-3-R with cow  
if there is (someone) with a cow, he farms with the cow, if he farms with a cow

úus€gá ríi-gáan dágál má láyí, **to** xákáw€áa-n x-áv də-vákay,  
farm-G plant-GAN go in line, then second weeding-its hit-3-PSV with-in it  
he farms and plants in a line, okay, the second weeding is done on it  
(second weeding is woven ??)

**to** təxálá kwáxa, má múl-γ-ar-ú-m€g da má žígíl k-úuda,  
okay after that, if help-3-EXT-R one in sky OBJ-person  
after that, if God helps a person

təxálá kwáxa á ła-k-ná k-ámpani káa γwədi-gáana (1.43)  
after that you get-EXT-EXT OBJ bounty then cut-GAN  
after that you get the bounty (meet, get) then you harvest (cut)

D **to** má yud-γ-a-yudəg káa á d'uw-árs má təyal níi

Okay if cut-you-EXT-R then you leave in outside Q  
Okay, once you've harvested, then you leave it outside (on farm)?

T əŋ əŋ, káa d'əg-á-v-á  
Mm, then thresh-3-PSV-  
Then it is threshed

D **yawwa**

T əŋ, má d'ɛg-ɣa-d'ɛga, má lə-ɣ-kə-ná-ləg káŋ,  
M, if pound-you-R, if get-you-EXT-EXT-R PS  
Once you thresh it, once you've gotten (it)

dada má kəlawə ku kul bu nəŋ xii-na,  
which from 10 10 10 2 PS guinea corn  
up **to** 10 or 20 guinea corn [bags]  
(that which is in 10 or 20)

áɣá təd'ə-dá kə-zák buwáa-n əm vakáy  
you remove.SQT-EXT OBJ-tithe two-SPC from it  
you remove a tithe, two from them  
[i.e. if you have 20]

D (38) má kul bu nɛxi áɣá l-kə-ná **kena**  
From 10 2 NOM-guinea corn you get-EXT-EXT  
From twenty guinea corn (bags) you get

T ee á təd'-dá kə-zákk buwáa-n əm vakáy  
Yes you remove.SQT-EXT OBJ-tithe two-SPC from it  
Yes, you remove a tithe, two from them

D **to, to**, má d'əg-a-v-á-d'əg ɕi kwán tsáa,  
Okay okay, if pound-3-PSV-EXT-R dm now dm  
Okay this having been threshed

á d'ig má-w ar d-aw nɛŋ kɛŋ, kə xiyá-ɣ-íin-i,  
you pound in what and what NOM-you SbjP-you objPS, OBJ guinea corn-your-SPC-Q  
you thresh (it) in what and what, this corn of yours,

á d'ii-g tə-xay níi, á Bág ndar-í  
you pour-G on-ground Q, you do how-Q  
do you put (it) on the ground, how do you do it.

T d'iy-áv dá má kuvəra  
Pour-3-PSV **to** in silo  
It is put in a clay silo

D má kuvur (2.09)

In silo

In a silo

T əm əŋ

D əŋ xən, ár d-aw ʔáβ

m, dm, and with-what also

And what also

T **to** iindará-γ ʔáβá, áγá sáa də-vakáyá,

Okay groundnuts-you also, you come with-them

okay, your groundnuts as well, you bring them with

bánd kwáx-íina má s-əγ-dáa-səg k-íindará-γ **kuma**, (45)

like that-SPC if come-you-EXT-R OBJ-groundnuts-your also

like that when you've brought your groundnuts also

áγá-ŋ, má ʔə-γ-kə-ná-ʔəg bánd kwá tág ŋ-áyə-n

you-PS, if get-you-EXT-EXT-R like that say SbjP-I-SPC

you, if you got it as I explained

m-ábúxw buwa m =ábúx kul bu n-íina áγá təɖ-dá kə-zák əm vakáyá,

from bag two if bag 10 2 SbjP-it you remove-EXT OBJ-tithe from them

from two bags if it is twenty bags , you take out the tithe from them

təxála kwáxa á d'ii-d-ɛn má kuvura

after that you pour-EXT in silo

after that you pour them in the silo

D k-íindar, diy-áv ba má kuvur pál ni m-ɛŋ wáɫərn kə-dig-a d'i-gáan xi (2.28)

OBJ-groundnuts, pour-PSV dm in silo one Q exist other k-thing pour-GAN Q

Groundnuts, they are poured into one silo, is there something else **to** pour into

[the same silo]

T a'a má méy n-ɛkuvurá-γ biya áγá ʔap-ánt m-ábúxwá,

No if not NOM-silo-your no you sew-EXT in-bag

No, if you don't have your silo, you sew them up in a bag

áγá ʔal-á má gudá-γ

you send-EXT in room-your

you put them in your room (send them in)

D má gudá-γ

in room-your

In your room

T əŋ  
yes  
yes

D méy zə-gáan digit máy bádʒɛg biya,  
Not eat-GAN thing not spoil not  
There isn't anything that will eat (them) they don't spoil

T to máy bádʒɛg n-íina, (51)  
Okay not spoil-G Sbj-it  
Okay, it doesn't spoil

áyá katə-m kɛŋ, kə-máagani dá m-vakáy ,  
you find-EXT objPS, OBJ-medicine for in-it  
you find, insecticide (medicine) for inside it

áyá sugwa kɛŋ, kə-máaganía-ŋ á kwánɛ-n, pəʃ-áv dəŋ,  
you buy objPS, OBJ-medicine-PSPSSD PSSR this-SPC, spray-3-PSV PS  
you buy (it), this medicine, is sprayed with this,

máaganí agakyil amúudə-n,  
medicine ant said-SPC  
ant medicine (medicine of ant) as it is called (they say)

má βág-γ-a-βág də-vakáy kuma,  
if do-you-EXT-R with-in-it also  
once it has been put inside

xád'-γ-an-xád'ɛg də vakáy áyá gátá kɛŋ, kɛŋ,  
cover-you-EXT-R with it you look for objPS, objPS  
cover it with it, then you look for

čačakúrám-á yá-a zadəvə-n,  
pepper-PSSD people-PSSD Zaidva-SPC,  
Zalidva pepper (hot red peppers),

áyá d'əg-ánt əm vakáyá,  
you pound-EXT in it  
you grind it in it

má xád'-γ-ant-xád'ɛg méy nɛ-digit zə-gáan-i  
if mix-you-EXT-R not NOM-thing eat-GAN-NEG  
after you've mixed it in, there is nothing that will eat it

D kú fíndara kú xi **kina**  
Whether groundnuts or guinea corn dm  
both groundnuts and guinea corn

T əŋ, kú fíndara kú xi  
m, both groundnuts and guinea corn  
Both groundnuts and guinea corn

(59)

D **to** šágra, **to**, o lər-i βag-áv d-fíndar-i (3.05)  
Okay thanks, dm, what work-SPC do-3-PSV with-groundnuts-Q  
Okay, great, what function do the groundnuts have?  
(what work is done with the groundnuts)

T iindara, má s-əγ-dáa-sga áγá tə-gáan kí-yákára,  
Groundnuts, if come-you-EXT-R you cook-GAN OBJ-porridge  
Groundnuts, once you've brought {them} in you cook porridge,

á pɛtsi-gáan kə-wala,  
you extract-GAN OBJ-oi  
you extract oil

**to** má mɛŋ bukaatá-γa má ndə kúz-iina áγá dzəgə-tá áγá baç-ána áγá vəl-u-án,  
okay if exist need-your if like sickness-SPC you pick-EXT you shell-EXT you sell-EXT-  
EXT  
okay if there is a need, like a disease, you pick them and you shell them and you sell  
them

iin lər =iindara  
it work-PSSD groundnuts  
this is the function of groundnuts

D t-áv də-d'ála  
Cook-a-PSV with-soup  
They are cooked with soup?

T t-áv də-d'ála á tə-gáana d'ál ášiya á βág-áan də-yákára,  
cook-a-PSV with soup you cook-GAN soup ashiya you make-GAN with-porridge  
They are cooked with soup, you cook soup of ashiya you make porridge

áγá-ŋ á pɛtsi-gáan kə-wala, á βág-áan kə-**kúlikúliya**-n  
you-PS you extract-GAN OBJ-oil, you make-GAN OBJ-ground nut cakes-SPC  
you-PS you extract-GAN OBJ-oil, you make-GAN OBJ ground nut cakes-SPC  
you extract oil, you make ground nut cakes



D      **to** t-áv ndar wal íindari-n (66) dəŋ,  
Okay cook-a-PSV how oil-PSSD groundnuts-SPC PS  
Okay how is it cooked (with) the groundnut oil

má tə-gáan gəlváydá-x d'aa, tság-k-ɛnd-tság ndana (3.29)  
if cook-GAN glavda-PL Q, teach-OBJ-us-R now  
if Glavda cook (it), teach us now

T      má t-áv nəŋ wal =íindari-n má pɛts-ɣ-a-pɛts-ɛg də-d'ál-na,  
If cook-a-PSV nom-PS oil-PSSD groundnuts-SPC if extract-you-EXT-R with-  
soup-SPC  
If the groundnut oil is cooked, if you extract it with the soup  
nii  
Q

X  
D      ee **to**, t-áv d-aw wal =íindar-íina,  
Okay, cook-a-PSV with-what oil-PSSD groundnuts-SPC  
Okay, the ground nut oil is cooked with what

má t-áv ndar ndar níi má-r tə-gáana  
if cook-a-PSV how how Q if-they cook-GAN  
how do they cook it if they cook it

T      aaxa, má t-áv wal =íindarə-n **kuma** má lə-ɣ-k-ná-ləg kɛŋ,  
Dm, if cook-a-PSV oil-PSSD groundnuts-SPC dm if get-you-EXT-EXT PS  
Okay, if groundnut oil is cooked, if you get

kú nd kílfá-ɣ n-íina **kuma** lu n-íina, **to** áyá tə-gáan də-vakáy  
either like fish-your SbjP-it dm meat Sbj-P-it, okay you cook-GAN with-it  
like your fish or meat (either it is your fish or it is meat), so you cook with it  
(groundnut oil)

D      oke, pɛts-ɛgáan-ɛm, pɛrts-áv ndar wal =íindar-i,  
Okay, extract-GAN-Q, extract-a-PSV how oil-PSSD groundnuts-Q  
Okay, extracting, how is the ground nut oil extracted

T      pɛts-á wal =íindar-na,  
Extract-PSSDST oil-PSSD groundnut-SPC  
Extracting groundnut oil  
m

D      ɓag-áv ndara  
Do-a-PSV how  
How is it done?

T      má má ɣuw-ánt-ɣugw ki-yuw-á káará-ɣ tə-káará, (3.51) (73)

If if boil-you-EXT-R OBJ-water-PSSD fire-your on-fire  
When you've boiled hot water on the fire

má γu-γw-ánt-γuygu ki-y-á káará-γ má,  
if boil-you-EXT-R OBJ-water-PSSD fire-your dm  
When you've boiled your hot water

áyá səl-ánt k-íindará-γ-na, á vər'l'a-kána,  
you fry.SQT-EXT OBJ-groundnuts-your-SPC, you remove.SQT-EXT  
you fry your groundnuts, you remove (the cover)

má vər'l'-γα-vər'l'εg xáy-γ-daa-xáyga,  
if remove-you-EXT-R grind-you-EXT-R  
having removed (the cover), and ground it back in,

á d'iy-əm má šáká,  
you pour.SQT-EXT pot  
you put it in a pot

kwá máy lalí əm vakáy, **to** má d'íi-γ-əm-d'íig əm vakáy máa,  
that not dirt in it, okay, if pour-you-EXT-R in it dm  
one that does not have dirt in it, okay having put it in it

á γw-ánt k-íyuw-á káarə-n,  
you boil.SQT-EXT OBJ-water-PSSD hot-SPC  
you boil the hot water

má γu-γw-ánt-γuyg kí-yuw-á káarεn má,  
if boil-you-EXT-R OBJ-water-PSSD hot-SPC dm  
Having boiled the hot water

təxálá kwáxε-n áyá g-áan kí-yuw-á káarə-n dá tə-γər áyá wši-gáan,  
after that-SPC you fetch-GAN OBJ-water-PSSD fire-SPC **to** on-head you stir-GAN  
after that you fetch the hot water on it then you stir it

á uši-gáan, á uši-gáan á uši-gáan, (77)  
you stir-GAN, you stir-GAN you stir-GAN  
you stir and stir and stir

txálá kwáx káa ságál kə-wal, má sə-γ-ál-səg wal l'a má,  
after that then comes OBJ-oil, if come-3-EXT-R oil also dm  
after that the oil comes (out), after the oil comes out also

á lə-k-ná kə-dəg-á **katakuu**-n kwá méy lalíyεni, (4.15)  
you get-EXT-EXT OBJ-thing-PSSD wood-SPC that not dirt-SPC  
you get a piece of wood as a cooking board that has no dirt

áyá pɛ̃tsə-gáan, á míl-gáan kə-kúlikúliyə-n tə-vakáy,  
you extract-GAN, you knead-GAN OBJ-ground nut cake-SPC on-it  
you extract, you roll it (knead it) the ground nut cake on it

má lə-ɣ-k-ná-ləg kə-wal má áyá d'iyə-t tə-káará á Bál-gáan kə-kúlikúliə-n tə-vakáy,  
if get-you-EXT-EXT-R OBJ-oil dm you pour.SQT-EXT on fire you throw-GAN Obj-  
ground nut cake on-it  
having gotten the oil, you pour it on a fire then you throw the ground nut cake on it (the  
fire)

má t-ál-təg n-íin má áyá xuts-dán  
if cook-EXT-R SbjP-it dm you remove.SQT-EXT  
once it is cooked, you remove it

D **to kúlikúliyə-n**ɛ̃m, á Bág d-aw  
Okay, groundnut cakes, what do you do with them?

T **kúlikúlii**-na mɛ̃j wáná má ba d'ek n-íina á zə-gáan də (82) zar-x-áy,  
the ground nuts cakes, (if) it is much, you eat them with your children

má kwár kə l'akádúr áyá vɛ̃l-tɛ̃-vɛ̃g kə-zar-x ár dágál dá makarant,  
every morning, you give them **to** your children {when} they go **to** school

**to** áyá zə-gáan,  
so you eat them

**to** má d'ek n-íina áyá Bág-áan kə mbəd'á dəv də-vakáyá,  
okay if they are many, you sell them (you make selling )

áyá vɛ̃-gáan, (4.37) á gat-á kɛ̃j, kə-bóksá-ɣə-n maraw-ən maa,  
you sell, you look for.SQT-EXT, your very good box

áyá d'ii-dɛ̃m má m vakáy, á vəl-gáan, **kúlikúli**  
you put them in it, and you sell ground nut cakes

D **kúlikúli** wáx  
Those are ground nut cakes

T əj  
yes

D **to** tə-xálá kwáx či k-úusə-g-íin (88) tsá,  
okay, after that, the farming

aw ard-aw dig-dálá, úusɛ̃g n-úus má gəlváyda-x d'aa

what and what (is) the kind of soup, a Glavda woman grows (them)

T      əŋ əŋ, **to**, m-ɕŋg aʃiya,  
Okay, there is the ashiya

áγáŋ, áγá ča-gáana, m-ɕŋ n-ázəγa,  
you, you pick, ... there's okra

áγá βág-áaná akufuxa, áγá βág-áaná,  
you make akufax, you make it

**to** tə-xala kwáx laβ m-ɕŋ n-ágər amúudə-na,  
okay, after that there are what they call beans

má riya-v-a-riiga áγá ča-gáan kə-ɕimy-án áγá γud-gáana,  
Once it has been planted, you pick the leaves, you cut them

iin wanɕn, taav l'áβá, aŋ, má ba digi z-áv də-zəg de,  
this is it, (there is) also taav, whatever can be eaten (if it is a thing it can be eaten)

səβaak l'áβ á kɕl-gáan sáasa, (95)  
Sesaab also you break (off the leaves) and bring them back (home)

fin wa məl-g-ar-ú-məlg ku-ŋγwasa-x, kə-tə-g xiñax (5.16)  
this is what helps women, **to** cook at home

D      kə-d'ál **kina**  
soup

T      aa kə-d'ál  
Yes, soup

D      **to**, uus-áv ndar n-ázəγ má gəlváyda-x d'aa  
Okay, how is okra farmed among the Glavda

T      azγa, **to** wana m-ɕŋ wana,  
Okra, okay this exists

áγá γudi-gáan má xiñaxá-γ má peg má ba d'ekka,  
you stake it out in your home, on a plot, a big one

áγá riyaana,  
you plant it;

méy má-γa máy də-pegə-x biya má m-ɕŋg vak =íindará-γa iž =úufə-n,

if you don't have your (own) plot, if there is a place for your groundnuts under the tree

nd iižá gaayə-na (100) áγá riiya-rs manjil,  
like under the Gagha tree, you plant under {it}

má rii-γ-ars-riig manjəla, áγá lə-k-na-ləg k-ámpaniyá-γ əm vakáy  
if you've planted under it, you get your benefit from it

D á γudi-gáan sáas **kina**  
You cut it (and bring it) home

T á γudi-gáan sáas, káa γudi-gáan (5.39)  
You cut it and bring it home, then you cut it

D kəla-v ndar sáasí-ní  
How is it broken and brought home

T oxo áγá dáay á γugw-áan dəŋ,  
Oho you go down you cut it

áγá γudi-gáan dəŋ, də-xəv tə-babáa-n,  
you cut it with, a sickle from the main plant (from its mother)

má s-əγ-dáa-səg **kuma**, áγá γud-áná,  
once you've brought it again, you cut it up

má m-ŋg n-kiğ áγá βəl-áná, áγá γul-g tə-vakáy tə-fači  
if there is a mat, you spread it, you dry (it) on it in the sun

(105)

D **to** á kəl-g má sati sati nii,  
Okay, do you break it (harvest it) weekly

má kyil kyil xa nəŋ k-ázγə nii  
in a month, the okra

T əŋ xəŋ, saati βaga-y kə-xəŋg xkərd'i-ya,  
Okay, a week won't do (it), spending three days (every three days)

á kəl'ə-g ba də-kəl'ə-ga,  
you just count them (the days)

áγá kəl-da xiinan nəŋ kwán xəŋ-g xəkərd'i-n má,  
you break it today (this) you take three days

s-á-γə-səg da xəng xkərdʰ, á dáay ʔa da kəl-gáan  
the three days come (elapse), you go down again and break them

D iin wáx **kina**  
That is it

T e, n-ázəγ  
A, yes, okra

D **to** iindarə-m, uus-áv ndar n-íindar (6.07)  
Okay, groundnuts, how are they farmed?

T (109) iindar tsaa, iindar má uus-áv má m-ŋga nəŋ,  
Groundnuts, if groundnuts are farmed, if there is

ən-lá, má xəra-kant-xərg n-lá,  
a cow, if the cow plows

áyá úus-gáan dágál má lay,  
you farm it in a row,

á riig-án dágál má lay,  
you plant in a row

á rii-gáan dágál má lay, á rii-gáan dágál má lay,  
you plant in a row, you plant in a row

**to** á máy fə-gáan ndaši ár lə-kə-na kə-fatal kiyava ʔərbəg k-ín,  
okay, you don't put them closely, they have a gap {between them}, so they can spread  
out (grow out)

**to** má βag-aa-βag n-ín-ŋn, káa áyá úusi-gáan,  
okay, once it has done this, you weed it

**to** áyá xwátsə-gáan kə sasəβa áyá d'ii-gáan təŋ ,  
okay you gather the weeds, you pour them on

tə-vja gacila-xa, (115-19) má ndə dəg patsə-gáan,  
on ant hills, if like something else comes up after (weeding)

ndə-ŋ ndəmdag ám-vakáy-na,  
like a thorn in it

áyá tsakal-ánt áyá d'ii-gáan əm vakáy  
you gather (them) you throw (pour) them in it

D     **to** kaʒákwáa-n-€m  
Okay, and its weeds?

T     **to** kaʒákwáa-n áγá xútsí-gáana,  
Okay, its weeds you pick them up

á d'íi-gáan tə-kwáx-íina,  
you throw/pour (them) on that (ant hill),

á máy təm-gáan kə-sasəβ mam vakáy-yi  
you don't leave any weeds in it (the farm)

D     aančia úusi-gáan wáx bil'ab-iyá ,  
Yes/so that farming is also

á da d'uwars má təγali či l'a k-íindara,  
will you leave the groundnuts on the farm/in the bush also

baz xutsi-gáan sáas bil'abiya,  
and picking them up and bringing them home

á βag ndar vaká kwad'ə-gáan-i  
how do you dig {them} out

(120)

T     má-γa kwad'ə-gáan-€n tsaa,  
if you are digging them up

má dáa li taaki áγá da máy kwad'ə-g tə-vazayə-n k-íina,  
if sometimes you don't dig them (kiina) out during the dry season

áγá kwad'ə-g viyaksə-na, **to**, təxála kwáx má xakwu-γ-w-ant-xakwugə-n-€ŋa,  
you dig them out during the rainy season, after that

áγá ŋwad'i-gáan sáasa,  
then you tie them up and bring them back

bi máy áγá lə-kə-na kə-muutá xutsi-da sáas də-vakáy (6.55)  
either you get a vehicle and pick them up and bring them back in it

D     muuta (7.02)  
A car

T     əŋ  
yes

D má máy muutá-γ biyə-m  
If you don't have your car

T má méy muutá-γ biya, awγ xutsə-gáan də-γəra  
If you don't have a car, you pick them up with your head

(124)

D awγ xtsə-gáan də-γər  
You pick them up on your head

T **to** kwáx-ín má áγá máy yīη-gáan d'əm biya ba γaala digiyi á da βaga-βag n€η,  
okay, that you will not finish it all (you can't carry them all); there is a limit **to** what you  
can do (limit the thing you will do)

má wura-wurg vazay **kuma** yīη-γ-a-yīηg βaa bukaatá-γ,  
if the dry season comes (opens) also, you have finished what you need **to** do  
(you have finished you do your need)

γud-γα-γudəg kə-xiya,  
you harvest (cut) your guinea corn

čá-γ-a-čag k-ágəra,  
you pick beans

bad'd'əm wana haan má təxálá kwáx áγá kwad'ə-gáan tə-vazay kə-dəgá-γ  
all of these things; if after that, you dig your own (groundnuts) during the dry season

D **to, to** txálá kwáx či tsaa, e,  
Okay, after that ccccc

e kəs-á wrayá žíilá-γə-n či kwán tsá,  
marrying your husband

T mm

D (130) βag-ama áwre nii, patə-g xii ((7.30)  
Did you.PL get married (in the church), or by eloping

T əη əη, in tsá, ndza má žəgma-x n-ín ba,  
He, was a Christian (wise person with religion)

kay ín ba-l'a kərđi,  
I also (on other hand) was a pagan,



**to**, sart-á kwá səb-k-wa-səbəg n-íin lang-áan kə-waláa-na,  
at the time he was courting me, he was carrying (cow) milk

lang-áan kə-lwáa-na, **to** təxálá kwáx má, ka baŋŋ,  
he was carrying his meat, okay, after that, then

vii-ku-t-viig k-úuda, ndza vay-áv də-vayg n-úud wir,  
a person caught me (for marriage), people were being caught

vii-ku-t n-úud má, **to** txálá kwáxa, gwi-y-an-a-i l'áb ságál dan,  
a person caught (me), after that I didn't come back **to** my home

da vəja dadá-r-i, káa ndzə-g kəs-kay, **to**,  
my father's house, I stayed (with my husband)

tap-aná-y kə-ŋwad'-á pakyax-áan l'a-y, (136)  
I had never worn (I have not touched tying - wearing) the traditional clothes at all

káa dəg ba da mán, má səd'av kəs-kay, ndza má žigmax n-íin (7.58)  
then I entered , into (wearing) clothes, (because) he was Christian

D **to, to** bánd kwáx či tsaa,  
Okay, if it is like that

e səbə-g ndar gəlváɣda-x kaŋ, kə-duɣw m-ár səb-gáana,  
how did the Glavda court, girls, if they are courting

tág-k-əmd-tág ndana  
tell us about it now

T əŋ xəŋ, má səb-áv tsá, **to**,  
Mm, if it is courted (courting is done)

masamman, má-ɣa dáalá zər nəŋ kwana, (8.13)  
especially, if you are a young boy now

m-ŋg daadá-ɣ ba,  
you have your father,

**to**, má m-ŋ naŋ n-úusə-n m-ŋ xud'ə-na,  
okay, if there is a woman pregnant (with her stomach)

**to**, təxálá kwáx maa, kwan-ŋ-n tsəm kəd'-ár-ánt kə-xəlwa,  
okay, after that, this he softens (tans) the skin

má kədə-γ-ar-ánt-kəd'əg kə-xulu-na, (143)  
after he has tanned the skin

akwa má duγw n-íin tsəm kiyava γuul-ár ám,  
if she is a girl, she is going **to** be (on account of) my son's wife

akwa má taakiya, má máy duγ-wi tsəm,  
if (that), if she is not a girl  
??

tsaγw-á zrá-r awaram,  
a friend of my child as they say,

**to** má məl-γ-ar-ú-məlg da má žigil má yáyayg-á duγwa,  
if God helps (the girl's father) if she gives **to** a girl

**to** txálá kwáxa, má sə-γ-ál-səg da vəj-á duxw-íina,  
then, if he (the father) comes **to** the girl's house

gar-ú ki-yiwa, sə-da k-áğəŋəğəŋáa-n tə-diva,  
he fetches water (for father of boy), he removes his ring from his hand

βəl-ár-əm mán, má kuwə-n kə duγwə-n, (8.46)  
he puts it in, in the calabash (which contains the water) for the girl

**to** txálá kwáxa, ba ndzə-g ba ndzə-g ndəkwxáxa,  
after that, it (the ring) remains like

káa marg-ár-marg kə-zráa-n€n kiin,  
he (father of father) shows his son (that he has a girl)

káa gway-áv kə-zər-n€n əvjáa-n, (150)  
then the boy goes **to** her house

**to** txálá kwáx ka laŋa-ŋ, á γadula, á γadul k-úud má,  
after that a person (of boy's house) brings, (of) the bride's gift, the bride's gift

ndza laŋa-ŋ, á jej núuda, ndza laŋ-á γadul k-úud má,  
people were bringing ... the bride's gift

ndza laŋ-á γay-á səd'av pál núuda,  
people used **to** bring one piece of cloth (piece of wrapper)

**to** má laŋ-a-v-a-laŋ wáx-íin má čaw-ar-a-čog má,  
okay, after that has been brought, if they (bride's family) collected it

ka baŋ, áγá xəra-ŋ, aŋ aŋ aagw nəŋ γwalv dágál, waía-γa,  
then, you slaughter, a goat, a male (relative/friend) goes, your milk

**to** tə-xala kwáx-íin ŋa ndzə-g bánd kwáx-íina,  
after that, it remains like that

ə səbə-gáana ndz-əm-ndzəg zra mañ má duγwa awar amúuda,  
he courts he remains the son of someone in (courtship with) the girl it is said

má xərá dəlig n-íina, (9.19) (156)  
after digging a trench for a wall,

ságál da xər-gáan kə-dəlga,  
he comes and digs a trench for a wall [around a house]

n€γwalv-íina , **to**, txálá kwáx-íin l'áβá,  
the male person, okay after that

mán mán má zawá γayá gud amúud mán mán má lakala ġayw vaya,  
in in, the rope of entrance (mouth) **to** the room as it is called in the Lakala festival

ár sagaw da zaw-á γay-á guda,  
they come **to** the rope of the entrance **to** the room

lánġ-ar-lánġ n€duγw k€ŋ, kəmtu γwáa-na, cáa-n má dfuwa,  
the girl carries (**to** the boy), her sesame seed cake, her beer in a pot

lanġ-ar-lanġ n€-duγw, **to** má d-a-dál n€duγw maa,  
the girl carries, okay the girl has carried (it)

txálá kwáx, d'ii-v-ár-əm xiya,  
after that, grain is poured into it,  
(boy and girl drink beer, pours milk into pot)

waía-ŋ á ndalaga dfu amúudə-n lanġ-á-v-na,  
ndalaga milk of the pot as they say is carried

waía laía γay amúud wur-na, (163)  
milk ? mouth as people used **to** say (said people before)

gat-v-á dəfu mandal maa riiγ-v-ánt nəŋ,  
a big pot is looked for when it is filled

waí mán mam vakáyá, káa lanġ-v-ar-lánġ ságála,  
milk in it, then it is brought (back) **to** the girl's house

m-ᄃ n-áᄃ ᄃáᄃ, riᄃ-v-ánt kud'əmbay əm vakáyá, (9.55)  
there is also a basket, an aubergine is put in it

**to**, ságál n-úud də-vakáyá, **to** txálá kwáx má, m-utuv ᄃaba,  
okay, people come with it (**to** girl's house), after that, in the Utuv festival also

šəgá láa-na lanᄃ-áana, n-ᄃwalva, **to šikina**,  
his cow leg he comes with, the boy, okay

txálá kwáx ba səb-gáan bandikwáx ndza-ndzəᄃ maña ana,  
after that courting is like that, a certain person stays they say (= ama)

má viya-v-ət-viig n-íin-ᄃn maa,  
if she is caught

ᄃakula-v-á ᄃəla ᄃuulə-n ki ᄃəlg n-imiə-n maa (168)  
instead of keeping the son's wife we keep (her)

dzax-v-ət zará daywa-xa,  
the young girls gather,

puᄃw-ák-puᄃw-ukw n-úud dágála,  
people see you off when (you) go

ir-əᄃ-v-ánt m-ᄃᄃᄃ ᄃər kudukw ᄃ-wáxxan má riᄃ-v-ánt nəᄃ,  
it is filled, there is a little pot, when it is filled

ni-yiu əm vakáy má ču ᄃuula alelel amúud má,  
water is in it, if the son's wife comes in (ču) they ululate as they say

ᄃəᄃ-aa-ᄃiᄃᄃ, ndzá-ndzəᄃ k-íina, kəl-ᄃ-ar-wə-ti k-ᄃᄃ,  
it has finished, she remains, she doesn't break  
kə-ndzəᄃga naᄃ, a ndzə-gána áwray-rúw-i,  
staying (she continues **to** stay), your pl. marriage stays

má ndza ndukwáx wur-i (10.30)  
it was like that before

D **to** txálá kwán či tsa a a, a a me d'iy-áv lə máᄃ,  
Okay, after that , wasn't it paid (a bride price)

máᄃ má (174) máᄃ má duᄃw-íin-ia  
in the girl

T **to** m-ᄃᄃᄃ wana d'iiga-d'iig k-ᄃᄃ kə-l lakuti vii-gáana

Okay, there is one way where someone pays a cow before catching (her)

D d'iy-áv ndav ndar l-i-i  
How is the cow paid?

T **to** lə má ndza d'iy-áv wurə-n tsaa,  
Okay, the cow, when it used **to** be paid (in the past)

D aaná  
ya

T á d'uu-g kə-dga ndakwan€na, kwá ndza wurə-n tsaa  
You leave this generation, that of the previous time

D e, kwá ndza wurə-n  
Ya, the previous time

T kwá ndza wurə-n maa, ndza tə-v-a ca, ġampaya,  
That as it used **to** be previously, beer was brewed (cooked), blanket (blue)

aagw-á baab-á duɣwa, uusala, lə buwa,  
a goat for the girl's mother, a billy goat, two cows

də-ġampaya amúudə-na, n€dágálə-n k-íina, (178)  
with a blanket as they say, he goes

ca tata mangyil, **to** má d-a-v-dál lə-n má,  
cooked beer among them (under), once the cows are brought

m€ŋ tapaax d'əgád'əga-na, má dərawa,  
there is crushed tobacco, in a horn

iin wa xəβə-g mala-xa, **to šikina**,  
that is what the elders sniffed (drink), okay that's it

d'iy-a-v-a-d'iig n€-lə-n čaw-av-a-čawg má,  
the cow was paid (dowry was paid) it was collected,

yəŋ-aa-ying (11.09)  
(so) it is finished

D méy kwaβ manjəl k€ŋ kə-l-iy-a  
There is no money with the cow (under the cow)

T m€ŋga =ndza kwaβa ndar l'áβ bi ndza ba dərməka amúud kə d'aagaa-ŋ a pamə-n  
There was money, how, it was one hundred, as they called its name of a pound

ndza wur biya, ndza ba kwáx wa wur,  
(it was) before, it was only that before

D yoo  
I see

T ndza pam amúud pam amuud maa,  
It was a pound as they said, as they said,

ndza d'ax-áv də-dərməka  
it was called one hundred

D **to**, awá-r βag zar-xa dada duɣwi-n ndakwaniin,  
Okay, what are the brothers of the girl (bride) doing now,

má dzə-ɣ-ar-dzəg wannən  
when this happened

T (185) **to** má dzə-ɣ-ar-dzəg wáx-íin **kuma**,  
Okay, when this was going on also

má ndə duɣwiya, ba maraw ndzəganaa-tɕa,  
if (it is) like a girl, their (bride and groom) living together is compatible ( good),

da puɣw-áv xiinanáa-n, (11.30)  
she will be carried today

vii-gáan nə zar-xa daadən dagat da vəja ǵambuə-n,  
his brothers will force (her) (they go **to**) **to** the house of the bridegroom

má viy-a-v-da-viig dágál má, **to**,  
Having taken her away (by force), okay

kiyava-ŋŋa yáa žiili-n maa vii-v-ár-da n-áagwa kɕŋ,  
a goat is kidnapped because of/for the relatives of the bridegroom

kə-zar-xə-na aa da duɣwə-n,  
for the brothers who were carrying the girl

ɪakulva ɣwačkaa-tɕ ár mčag n-ítɕ,  
instead of their hen, they roast (the goat)

**to** má mčag-ar-u-mčag kə-ɣwačəkə-n má ndza-ndzəg n-úusáa-tɕa, (190)  
having roasted the hen, their wife settles in

zar-xa dada ár da dəŋ ɬuwá aagu-n  
and the brothers of the bride will carry off the goat meat

D **to** də ʝeba-ŋ, aŋ, áwre wáx **kena**, (11.56)  
Towards that marriage

T ee  
yes

D **to**, šagəra, ee ám nəŋ, n-ásaraxə-n xar **yanzu** tsá,  
Okay, good. The Bature until now

mbataka, mɛŋ də ərgwandz-á abərga pállá má bu xa awaram  
maybe, there is one or two narrative stories he says

T argwandz **ko**  
A story?

D ee  
ya

T **to** mɛŋ n-árgwandza,  
Okay, there is one

D **to** šagəra  
Okay, good

T əŋ, mɛŋ n-árgwandza, mɛŋgə nəŋ,  
There is one, there is

n-žíila, kəs-u-ksəg k-uŋɣwasa-x bwa, (197)  
a man, he married two wives

kə-səgí ks-u n-íin kə-ŋɣwasa-xə-n buwə-n maa,  
as soon as he married the two wives

d-ál žíil da máŋ má mbaambə-n,  
the husband went **to** do dry season farming

kwá βag-áv nəŋ gaadi amúudə-n ndza βag-áv n-íin tuŋ ba wur nəŋ nɛ-gaady-ən,  
what is done is a garden as they say; it used **to** be done, since a long time ago, the garden

**to**, d-ál žíilə-n digi d-ál n-íin da m vakáy ənma,  
okay, the husband went, as he went **to** it

mɛŋg nɛ-ŋɣwasaxa-xə-n buə-n d'uu-ɣ-ánt n-íin xiñaxə-n maa, (12.33)

there were the two wives he left at home

ǵii d-i da čá-a d'ál awarama kĕŋ, k-átəyatəyáa-n-ĕn n-ĕmaalə-n,  
let's go down and pick the leaves (the senior wife ) says, **to**-junior wife (rival)

káa dii k-íit-ĕ da čá-a d'ál, digi d-ar-xi níit-ĕ da čá-a d'ál (202) **kina**,  
they went down **to** pick the soup leaves; as they went down **to** pick the leaves

kiyava ɣəraváa-n má,  
for her (the junior wife)

ɫ-ar-kə-ná-leg kĕŋ k-áwra vəryagw amúudə-n ndza čag-áv wur t-áv də-d'álə-n,  
they found (very) tamarind as it is called, before it was picked and cooked with soup

**to** d'ali-t-d'alig n-úusə-n kwáx, čag-d-i kwáx,  
okay, that woman (senior wife) climbed up, and picked them (down)

iin má sə-x-í n-atɣatɣə-n maali-na,  
she , the senior wife (senior rival) came down ,

kudərə-n tsá pilawa-pilig kə-s-i,  
but the junior wife was unable **to** come down  
[The junior wife could not get down; the senior wife got down]

**to**, txálá kwáxa, facy n-íin dáasáa-n da xiñex,  
okay, after that, the senior wife Fac went home

ai m-ĕŋgə duɣwáa-n k-úusə-n má, xəñax,  
so there is her daughter [of junior wife] in the house

ay tə-xala kwáx má ta-v-á-təg kaf laŋg-ar-laŋg kə-daadá-ɣ day awaram,  
so after that food was cooked, 'carry the food **to** your father', she says

laŋg-áan k-ĕŋ, n-ĕ-duɣwə-n kaf dáa-y, (208) ay da-xi ba n-íin da kalkala babáa-n-ĕn tsaa,  
the girl carried the food down, she went down exactly where her mother was

(mother in tree sings) (Mandara, Glavda)  
waari-na ndeye, (13.15) waari-na ndeye, á ßəla kaawara zəre,  
who is that, who is that, who sent the boy

aßəla ka kuud' mba zre, aya agwağamÿav ne,  
the boy said someone sent me, I ám a small aubergine here

gwağamÿa kud'əmbay-ár-ne, ay čitá gwál-ár-ne,  
my young aubergine, my Citagwal



*d'ekw d'ekwa* xaas-ár-ne amaa kə-duywáa-n-€n,  
pick pick then my powder he says **to** the girl

(end of singing)

mlá-di n-€  
the girl (daughter) got down  
duywə-n

X

D      ám baabə-n m-uufə-n **kina**  
The mother in the tree says

T      e ám baabə-n m-uufə-n,  
the mother in the tree said,

gala duywáa-n-€n d-ii də kafə-n,  
she praised her girl, who was going down with the food

ay digi da-dii n-íin kə kafə-n maa, (214)  
as soon as she went down with the food

vəla k-íin kə-dadáa-n, ai kə-γ má, áγá kužigi ndkwan-íina, (13.40)  
she gave (it) **to** her father, then you, you have become thin like this (says father)

ba kəγ wa s-i d-kafə-n má, mər nəŋ, baabá-γ awaram,  
'you are bringing the food down, where is your mother?', he says

ay baabá-r daad tsəm ba kwá d-ál n-íin vaká-γə-n tsəm,  
my mother, father, when she went from you (your side)

daala daya sayá-γə-n tsəm guye-y baabarə-n sáasa xiñax-iya,  
the day you went down, my mother didn't come back home again

dav-x-i da čáa d'ál d-uusadá-r awaram, ay ám nəŋ,  
(they) went down **to** pick soup leaves with my stepmother she said,

daadə-n tsaa, ən xay-g-ánt-i kwán-i, ģi ci dáas, (13.57)  
the father said, I do not agree **to** this, let's go back

sáas k-ít-€ má sáasa kalkal uusáa-n-€n tsaa, (219)  
when they came back, they came back close (kalkal) **to** his wife (in the tree)

(sung)

waare-ina da se, ware-na ndase, k-aya má muruwa,  
who is coming back who is coming back (cinene), I mother

aβəla káa wara zəra, aβəla káa kudəmba zəra,  
who sends you, child, a young boy sent me

ayya gwažamjǎ-r ne, gwağamjǎ, kud'əmbayǎ-r ne, ai čitagwalǎ-r-ne,  
o my G, my G, my aubergine, my C

d'ekw d'ekwa xaasǎ-r-ne ám,  
pick, pick my powder, she said

ai ám, ám baabə-n m-uufə-n, ai ám nəŋ,  
so, the mother in the tree said,

žiilə-n tsaa, awa sə-ka-di-səg da təŋ, t-uufə-n,  
the husband said, what brought you, up in the tree

ay təŋ ba daala sa-ya-miyam ən sə-x-ii nəŋ da βaa ləra-n tsəm,  
o since the day we came down **to** the east (**to** look for leaves), you came down **to** work

s-amd-xi da gat-á d'ál tsəm, ən də-x-i bi, ay assia, (226)  
we came down **to** look for leaves and I couldn't get down

méy s-ii, aya si-ya γubara dagat da má žigil n-uufə-n,  
I can't get down, what, come down! and then the tree grew up towards heaven

**to** txálá kwáx má káa sáas, ay ŋ, dada,  
after that he comes back home, father,

čing kə-digi da tág nəŋ,  
listen **to** what my stepmother

n-usaada-rə-n iya, wa-n da tág-áan bad'd'əma,  
will tell you, I will tell you

čing kə-digi da tág n-íina á waram, usaad,  
listen **to** what she has **to** say, he said, stepmother!  
[the stepdaughter now explains **to** her father the ways she was mistreated by her stepmother]

na wurw-ant-wurg kə-wacáγǎ, ám n-€duγwə-n,  
come open the door/entrance, the girl said

aaya, ən-zərá-γəj ni, áγǎ sáas-i tə-d'uula vəja-ŋ, aγəj biya, ám,  
o, a puppy (child of dog), don't you come in via the dog's road (entrance), she (stepmother said)

k-uulad' sáas, usaad, mər kaf-i,

she came in squeezing herself, stepmother, where's the food

n-zər-á sababa (230) kəfa=u wa naa-gə-ŋ d'a čag-u-čag kwá təm-g-ar-u kə-γəj m-əłtsa,  
'child of foolish witch, what food do you like, pick what remains/leftovers for the dog in  
the hearth',

ám,  
she said

čag-u k-ín, usaad, mər d'uula da gud-i,  
then she picked it (ate it), step mother, where is the entrance (road) **to** the room

á sáas-i tə-d'uula xku biya, ám, káa dáas k-ín,  
'don't you come via the rat's entrance?' she said, then she came in

usaad, mər vak-á xəŋ-gáan-i, n-zər-á sababa,  
stepmother, where is the place **to** sleep, child of a witch

xəŋ-ars-xəŋg k-iižá píina, ám (15.15)  
'keep sleeping under the bed', she said

D čingga-čing dadáa-n€n  
Her father hears them

T čingga-čing dadáa-n€n, ay ám daadə-n tsaa,  
Her father hears, then the father said

aaxk, ba vjá-r wan kə-sababa ks-an-k-u ba də-lá-r ŋ-áya,  
what!, this foolish witch in my house I married you with my cow (I paid for her)

áwaram, (236) təd-da k-ín k-úusə-n, káa d-ii k-ít€,  
he said, he removed the woman, then they went down (east)

má s-əγ-d-i k-úusə-n áγá d-ii n€ŋ da má tə-γal-ni tsəm,  
if you don't get this woman down you took down (**to** bush), **to** the bush

kə-γ tsəm sai má γwax-an-ká-γwáxg awarama k-uusáa-n€n,  
you (it is only) I will stab you he said **to** the wife

káa di k-ít€ da má tγal, (15.33) digi d-ár-xi n-ít€ da má tγal má,  
then they went down **to** the bush, as they went down **to** the bush

ŋwad'-γ-əna n€-ŋ xa k-uusá-rə-n t-uufə-n méy si-yə-n,  
Did you tie my wife in the tree so she couldn't come down

má-γa naa-gáan tsəm s-d-ii-səg sáay, dekw ám n-uufa dekwdekw

if you wish, bring her down, short, the tree said, ‘very short’

ám n-uufə-n má tsəladʰ n-úusə-n sáay, txálá kwáxa,  
said the tree , then Ts pop the woman came down, then

ɣwáxa k-ín kɛŋ, k-usaanɛn má tɣala (241),  
he stabbed his wife in the bush

sə-dáa k-ín kə-dada kwani-n-ən, áa ŋwadʰ-və-na t-uufə-na,  
then he brought the other, who was tied **to** the tree

s-di sad-áan-ín má, txálá kwáx daači, s-di-sadaa n-ín kɛŋ,  
when he brought her back, after that, when he brought her back

k-úusə-n tsaa, ʔakaduráa-n tsá n-ál-nəg kə-nɣuur nəŋ,  
the [other] wife, the next day she became a pálm tree (wife in the bush)

n-úusə-n ɣwáxa n-ín má tɣala, (16.01)  
i.e. the woman he stabbed in the bush

**to** ɣiyam d-ii da čá dʰál awaram k-úud kə-diga bu ʔáβ,  
let’s go down **to** the bush **to** pick leaves he said **to** a person for a second time

káa di k-úusáa-nɛn, digi da-xii (n-ín) k-úusáa-nən daači,  
his wife went down, when his wife went down

badʰəm lii ndza vakáa-nɛn dav-xi dá čá-a dʰálə-n tsaa,  
all those who were with her went down **to** pick the leaves

ŋgalʰ-ar-u-ŋgalʰəg kɛŋ, k-ənɣuurə-n,  
they plucked the pálm tree  
[i.e. the wife who had been stabbed and turned into a pálm tree]

ba-n ŋəlʰg-u-ŋəlʰəg ŋ-áy a maa tsá ŋəlʰga-i,  
I kept on plucking (but) it didn’t pluck

ba-n ŋəlʰg-u-ŋəlʰəg ŋ-áy ama tsá ŋəlʰga-i, (247) few,  
I kept on plucking but it wouldn’t be plucked, flying away

də-da k-ín dágál da má tɣal daači, tág-i-tág či kə-ɣaya m-ína,  
she carried (her) away into the bush, let’s continue our discussion

dig-i ndza naa-g nəŋ, n-žíílá-ɣ vaká-ɣə-n tsəm,  
what you wanted, your husband with you,

ɣi či xiinan a má xuraʔ,

let us see today she said,  
[the dead wife carries off the junior wife]

z-u k-íin k-ᄃᄂ  
she ate her  
[pálm tree ate her]

D k-úusə-n  
The woman

T k-úusə-n, **to** iin wanᄃn ndzaaga d-átγatəγax wurə-n tsəm,  
the woman , okay she living with the co-wife in the olden times

iin wa sd-á kwanᄃn ár máy waya-kav- á war amúudə-n (16.34)  
this is what caused this, they don't love each other, it is said

(251)

D **to** kwáx-íin či kwán tsá, awa tsag-ki n-íin mán,  
okay as for this, what does it teach us

má zamani a-mi ndakwani  
in our generation

T **to**, zaman-i a mi ndakwanᄃna, mal'e n-úud taakiya,  
Okay our generation, a person no longer (says)

Áγá =ksə-gáan k-átəγatəγ-i, ad'aba d'ek wáxal tu-vukw, **to**,  
you no longer marry a co-wife, because there is a lot of trouble ahead

b ayaxa zar-x ndakwan-i mal'e n-úud yáa-gáan ndakwa ndza wurə-n biya,  
giving birth **to** many children, a person no longer gives birth as was happening before

m-ᄃᄂ l'ad'a, mal'e nᄃ-ndzə-gán ndəkwa ndza wur məlg-ar-u-məłəg n-úud k-úud-i  
there is trouble, the way of living is no longer like before, people help other

(255)

D **to**, šagəra  
Okay, thanks

T əŋ

D us ba d'ed'd'eka, **to** txálá kwáx či tsá,  
Thank you very much, okay, after that

βag-γ-a-βag-i ciŋ kə- makaranta, bag-γ-a-i xi (17.01)  
did you go **to** school, or not

T      əŋ əŋ makarant tap-an n-aya,  
School, I did not

viya-ku-t-viig n-úud da makaranta βəl-γ-wana-i baabá-r-i ndza me n-úud xac úud wur-i  
makarant-i,  
they caught me (**to go**) **to** school, my mother didn't allow it, people were not holding  
people in a school before (forcing people **to go to** school)

ba xəŋg-ár xkərd' makarant fac, (257)  
only three days I spent in school,

šəβ-uk-wi n-úud əvj-a gav  
they hid me in Gava [village]  
(a person hid me)

D      šəb-ka n-úud əvj-a gav  
Someone hid you in Gava?

T      əŋ  
ya

D      **to** amaa zər-xá-γ-íin yáa-γa-ŋ či kwán tsá, ár m-ŋg wan-i  
But your children you gave birth **to**, how many are they

T      zar-xá-r yax-áná ŋ-áy al kəla tár ufad',  
My children are fourteen

tár ufad'ə-n **kuma**,  
fourteen , my last born also,

awta-rə-n **kuma** ýəŋ-gáan γwala-x wan-ŋ dzə-gána ŋ-áy,  
I finished, these twins I gave birth **to**  
(I picked out, as last children)

xkərd' wa máy əm vakáy (17.25)  
three of them have died (three do not exist from them)

D      **sei godiya**  
We thank God

T      əm  
m

D **to** ba txálá kwáx-in či tsá, mᵉᶇg li βag-ar-a-βág kə-makarant mán,  
Okay, then after that, are there those of your children who went **to** (did) school

má zar-x-íin ni, máy xi  
or not

(261)

T e mᵉᶇg li βag-ar-a-βág kə-makaranta,  
Yes, there are those who went **to** school

mᵉᶇg nᵉduywa-xá-r, bu əvj =úuda βag-ar-a-βág kə-makaranta,  
there are my two daughters, (married in) the house of a person, who went **to** school

mᵉᶇg nəᶇg, n-dada kwáx l'áb γwalv γwalva,  
there is also a boy

duuyw-ánt ba n-íin má gwaaza, βaga-βag kə makarant-íina,  
he left it (the schooling) in Gwoza, he attended the school

bad'dəm núuda-ts l'áb ár makarant  
all the others are in school

D **to**,  
Okay,

ár čing-a-čing γravaa-tᵉ kə γaya gəlváyđ ni ár čing-a bi xa kə-čing-a bi xa kə γay-á gəlváyđ  
do they themselves understand Glavda, or don't they

T ár tá-a ba gəlváyđ (17.51)  
They speak Glavda

D ba čad'ad'a  
clearly

(267)

T **to**, ár tág-ána  
Yes, they speak it

D **to**, má ndzəganá-γ či tsá, mᵉᶇg vakavak-i dəγ-ál nᵉᶇa,  
Okay, in your life, have you gone anywhere

banda də-xud'a gwaš vaakwán-na  
excluding within Ngoshe here

T     əŋ əŋ, tap-an-ná bi  
Yes, I have not

D     ku bánd, gwaaza xaan tap-γə-na-y dágál-i  
Even like, Gwoza, you haven't yet gone

T     sai dai ən dágál da gwaya-v-i kam,  
Only when I go on a trip

tappan-ne-i ta ndə ndzə-gán-i  
I never meant **to** stay

D     aan či ndə ndzə-gán biya anġu má bánd dágál da gway-áv či l'a tsá  
Yes, not like staying (away at a place) even like going for a trip

T     aa ən dágál (18.08)  
I go

D     iyo, da ɓa ziyara-xa kwarkwara-x biya (269)  
Okay, going for a visit and things like that, right

T     ee, kəm daxa dágál da má ziyara,  
we do go for visits

**kuma** mɛŋ zəra baabá-r má yar-u l'áɓá mɛŋ zəra baabá-r má yar-u l'áɓá,  
also I have my brother in Maiduguri, and another brother in Maiduguri

D     **yawwa**  
okay

T     ən, daxa dágál da tag-ár usa,  
I keep on going **to** greet him

má ndə taaki ndə bədzakut l'áɓá ən dágál l'abáa-n  
if like a funeral, I will go also

D     **to**, ama ár tág, ndar γay-á gəlváyɗ vaakwáx-i,  
okay how do they speak Glavda there

ár tág-áan ni ár máy xa tág-áan n-itər-i  
Do they speak it or don't they

T     əγəŋ,

ár uušəg ba d-uušəg ár tag-da-i ndə dəga-mini **kuma da šike** ár tág-áan n-ítɛ kam,  
they mix it up they don't speak like us (like ours) also so since they speak it



**sai dai** zəra gəlváydi-n€n kam,  
it is only with other Glavda (only a son of the Glavda)

má ndə ndzə-gána mi ən ár tág-áaná (273) ama calma-xa ár sə-da-i maraw-i (18.35)  
like our situation here, (our staying) they speak, but others don't speak it well  
(bring it out well)

D ár s-de-y maraw bi  
They don't speak it well

T əŋ  
ya

D ee **to**, šagəra, **to** txálá kwáx-in ċi kwán tsá,  
Okay, thanks, so after that then

áyá tág-áan n€ŋ n-úusə-g b-úusə-g lər-ár awara m€ŋ, **to**,  
you said farming is my work you said

amaa me ləree, nd ləra kasukw ba xəd'-ii-kən,  
but is there no work, like market work even a little

tap-γ-əna-ŋ, təxálá kwáxa,  
you tried, after that

méy mbad'əv βag-γ-ən-áŋ ba xd'iikən kwán má kasukw biya  
there is no trading you did even a little in the market

T əŋ, **to** ndz-ín wa naa tág ŋ-áya taakiya, (275)  
Okay, it is what I said that

ndza βag-an-a-βag k€ŋ, sart-i lakuti vii-k-wa-viig nə-vəγə-n tsəm,  
I was doing (it), when I got sick (the body caught me)

ndza-n tap-gáan, ən βág-áan kə mbəd'-á xiy awarama-y,  
I tried (touched) {the market}, I did guinea corn trading, I said

**to** txálá kwáx-íina, ndza-n tə-gáan kə-zər kwasay m€ŋ, t-γaya wacáyá,  
so after that, I was cooking small bean cakes at the front of the house

ən d'uw-át l'áβ  
then I left it

D **yawa**  
okay

T əm  
m

D á tə-gáan kwasay, **to**, ndza sugw-áv ba, ndza sugw-áv (19.12)  
You cooked bean cake, they used **to** be bought, they were bought

T əm, ee ndza sagw-á-v-á, **to**  
Yes, they were bought

D ár tág ba d-ɣayá kəskəs nii m-ár sugw-áan vaká-ɣ ni  
Did they speak in Glavda (language of the village) when they bought from you

(282)

T ár tág ba də-ɣaya kəskəsa  
They spoke Glavda

D **to**, kasukwa gwaši-n tsaa  
Okay, the Ngoshe market

T əŋ  
ya

D xər n-íin-i  
When is it

T əŋ ɣəŋ, ba laykyinan biya, f-a-v-ar-a-fəg n-íin kwán ndakwana, m-ɛŋ l'əm  
Only Monday, they increased it now; it is Friday (also)

D yowwa, awa-r da-wa d-aw wa vəl-áv má kasukwa-x-íina  
Okay, what all is sold in the markets

T m-ɛŋ xiya, m-ɛŋ nəŋ, n-íindara, m-ɛŋ zarva, m-ɛŋ raata,  
there is guinea corn, there are groundnuts, there is tiger seed, that is sesamee

m-ɛŋ n-áyaywa (288) m-ɛŋgə nəŋ, kwasay-íina, kwud'əmbaya, əŋ,  
there is tiger seed, there is bean cake, there is aubergine

car, əŋŋ awa m-úud kə d'aaga-ŋ á carase,  
car .. nn, what is it called the name of , caras (carrots)

aw ámuúd kə kwanɛ-n saa ndakwan z-áv n-áw, (19.49)  
what is it called the thing (they) bring now what is eaten?

əŋ m-ɛŋg wáx-íina, m-ɛŋ dige ba d'ek, m-ɛŋ digit val-áv má kasuk,

there is that, the big thing, there is something sold in the market

baz ɫa, baz aagwa, kyilfa, luwa,  
also cattle, also goats, fish, meat,

baɗ'ɗəm ba mɛɲ, magiya, ba gaba d'ay mɛɲg  
there is everything, magi cubes, there is a lot

D      **to**, yaara yar li sa z-á kasukw-i ni  
Okay, who are those who come **to** the market  
(eat the market, buyers and sellers)

T      əɲg yáa zad'va, mɛɲ yáa muud'a (291) mɛɲ yáa gava,  
The Zalidva, the Amuda, the Gava

mɛɲ ya činana, ərbkwáxa, baɗ'ɗəma yáa tagara,  
the Cinene, the Arboko, all the Attagara

baɗ'ɗəm dai, má ba bayan dutsin ár ba sagaw,  
all, the villages behind the mountains come

ku kwá má yaru ndakwa-i ságál  
even those in Maiduguri come

D      **to** li má yaru indəkwan tsá  
Okay, those from Maiduguri

T      əɲ  
n

D      a čɪŋa-čɪŋ kə ɣay-á li má yaru-in nɛɲa,  
Do you understand the language of those from Maiduguri

T      li má yaru ən má s-al-ár-səga m-ár gway-gáana,  
Those in Maiduguri, if they come, if they converse

d'əmd'əm ba mbəd'ə-gáan də xaws-íina,  
it is difficult (heavy) conversing in Hausa

ən čɪŋga-čɪŋg (295) má tág gwašgwaša  
I understand if {they} speak Glavda

D      iyo, má-ɣa sugwa digit vakaa-tɛ k-íina **ko** (20.32)  
Okay, you if you buy something from them

T      ee

ya

D m-ár sugw-áan n-iitr vaká-γ-əm  
If they buy from you

T m-ár sugw-áan vaká-r l'áβá ár tág-áaná,  
If they buy from me, also they speak

má yim-i ən čingga-čingga, mbəd'-da də-mbad'əg-ín wa mᵉᶯ wáxala  
in the ear I understand, I just converse but with trouble

D mᵉᶯ wáxal əm vakáy  
There is trouble in it

T əm  
m

D banda kwáx-ín, **to** txálá kwáx-ín čiya  
That's how it is, okay, so then

(298)

T əm

D **ko da šikee**, sər-an-á-y kə gargaag-i vavay awara mᵉᶯ bi  
Even though, I don't know the tradition very well, you said

T əᶯ  
m

D ndza tᵉᶯ ndar gəlváydá-x kᵉᶯ, k-cá d'a **káa ga** má gəlváydá-xá ,  
Was cook-G how Gavda-P objPS, OBJ-beer Q you see among Glavda-PL  
How did Glavda, cook beer you see among the Glavda

uᶯwásá-x wa t-á ca, γwálvá-x xi  
woman-PL TP cook-PSSDST beer, men-P Q  
women were the ones who cook beer, or men?

T əᶯ əᶯ, əᶯwásá-x  
m m , women-PL  
women

D mᵉᶯ əᶯwásá-x či kwán tsá  
exist women-PL dm now dm  
So women are it

T əŋ  
m

D mbataka, á tág-k-~~Ɔ~~nda-tág /ka kə-digiti, k-li,  
maybe, you tell-OBJ-us-R /ka OBJ-thing, OBJ-those/  
Maybe, you can tell us things, those

dig-ín ár ßág gəlváydá-x lakuti ár t-á cə-na,  
thing-SPC they do glavda-PL before they cook-PSSDST beer-SPC  
things the Glavda do before they cook beer

əŋ (301) sáxá sá xəß-áv ndar cə-n, á tág-k-~~Ɔ~~nda-tágá  
m come.PL come drink-3-PSV how beer-SPC, you tell-OBJ-us-R  
(they) keep on coming how is the beer drunk, can you tell us

T akwa má dig-á γƆ ni, dəga-ŋ (21.10)  
That of if thing-PSSD tradition Q, thing-PS  
That of tradition, a thing

D má ba kwár kə-ca,  
if dm whatever k-beer  
whatever beer

má ba t-á ca  
if dm cook-PSSDST beer  
any kind of cooking beer

x

T má ba kwár kə-láyá, ba t-á ca ba  
If dm whatever line, dm cook-PSSDST beer dm  
Whatever line (wherever you go), only cooking beer

D ee, ee  
yes

T **to káa ga**, ndə ta-kwár kə-láyá, ba t-á ca ba  
Okay you see, like ta-any k-line, dm cook-PSSDST beer dm  
Okay you see, anywhere , they cook beer

D ee, ee  
ya

T **to káa gaŋ** ndə t-á cə-n má-γa tə-gáan-~~Ɔ~~n,  
Okay you see like cook-PSSDST beer-SPC if-you cook-GAN-SPC  
Okay, you see, like cooking beer, if you cook (it)

ba k-áy də-dəvá-r má ndz-an tə-gáan

dm InP-I with-hand-my dm was-I cook-GAN  
I myself was cooking it

D **yawa**  
**yawa**

T má tə-ɣa-tig kə-cí-n á d'ii-dím má yu xínáná ,  
If cook-you-R OBJ-beer-SPC you pour.SQT-EXT in water today  
if you cook the beer, you pour in water today

D k-áw d'a  
OBJ-what Q  
What?

T kə-c-íina, xiy-íina,  
OBJ-beer-SPC, guinea corn-SPC  
The beer, the guinea corn

D **yawwa**  
**yawa**

T á d'ii-d~~ɛ~~n kə-xi má yu bi l'áyá,  
You pour-R OBJ-guinea corn in water also  
You pour guinea corn in water also

má d'ii-ɣ-dəm-díig kə-xi má yuwa,  
if pour-you-EXT-R OBJ-guinea corn in water  
having poured guinea corn in water

**to** x~~ɛ~~ja-x~~ɛ~~g tə-ɣər ki-yu ní-yu tə-ɣər k~~ɛ~~ŋ kə xiyi-n k-íina (21.31)  
okay lies-R on-head k-water NOM-water on-head kPS grain-SPC InP-it  
okay it lies on it, on the water, the water on top of the guinea corn

D **yawa**  
**yawa**

(306)

T l'akádúurá, áyá tsəβ-dáná, xəna tə-ÿəmba,  
Next day, you remove.SQT-EXT, rest on-basin  
The next day, you remove, it rests on a large basin

/təŋ/ fə-ga tə-nduyw bánd kwáxa, **to** txálá kwáxa, áyá-ŋ,  
/onPS/ put-G on-pot like that, okay after that , you-PS  
put it on a pot like that one (I told you about), so after that you

á g-ara kə-yu tə-γəra, má gə-γ-ar-a-gəg ki-yu tə-γəra,  
you pour.SQT-EXT OBJ-water on-head, if pour-you-EXT-EXT-R OBJ-water on-head  
pour water on the top, after you've poured water on it

áyá tsəβ-dána, má mɛŋgə ləg-á dəg-á yimba,  
you remove.SQT-EXT, if exist breaking-PSSDST thing-PSSD pot  
you remove it (guinea corn), if there is a potsherd

bi áyá baç-a kə-dəg-á γuuvə-na,  
or you peel.SQT-a OBJ-thing-PSSD stock-SPC  
or you peel the stock of guinea corn,

a uš-ánt əm vakáy a d'uw-árs tə-yimba,  
you stir.SQT-EXT in it you leave.SQT-EXT on-pot  
you stir it (with either piece of pot or guinea corn stalk) you leave {it} on the pot

má kəla-da-kɛg kə-γayáa-nɛn tsá lálálálánɛn (21.52)  
if break-EXT-R OBJ-head-its-SPC dm ɬɬ  
once it (guinea corn) is sprouted on its head lalala

D kɛ́áw  
breaks  
It sprouts

T e kɛ́áw ba xtsátát- n-ín əftsə-g bánd kwá riy-áv xii-n,  
Yes breaks dm ?? SBJ-it germinate-G like that plant-3-PSV guinea-corn-SPC

**to** a gwey-ánt, (311) má gwéy-γ-ant-gwéyg, txálá kwáx, ka,  
okay you turn.SQT-EXT, if turn-you-EXT-R, after that, then  
okay you stir it, having stirred it, after that

mɛŋ d-əm-dɛg y-á kwéd'é,  
exist go-EXT-R birth-PSSDST maggots  
there it has started producing maggots,

amčamčə-n əm vakáy məšəšašanɛn,  
pest-SPC in it, maggots-SPC  
the tiny pest in, the maggots

á ságál dá túuk fačiyá-γa á xúts-dá ságála,  
you come **to** towards sun-your you pick-EXT coming  
you carry it into the sun and you pick them out {towards you}

má xútsə-γ-dá-xútsəg ságál γul-al-γúlgə-na, á páx-gáana, (22.09)  
if pick-you-EXT-R coming dry-EXT-R-SPC, you grind-GAN  
having picked them out, when it has dried, you grind it coarsely

má pá-γa-páaga, má ηkwax n-íin təŋ, tə-kuwa,  
if grind-you-EXT-R, if six NOM-it onPS, on-calabash  
having ground it coarsely, if it is six, per calabash  
(six measures of crushed corn in a calabash)

kwár-γ-ant-kwárga, **to** əŋkwáx-áan nəŋ,  
measure-you-EXT-R, okay six-SPC PS  
if you've measured it, okay the six,

/yiu má ja/, n€yiwa-n má=dfúw, dá tə-γər,  
water in pot, NOM-water-SPC in pot, **to** on-head  
water in ja, the water in a pot, on it

á f-á kə-dəvá-γ η-wáná-n, má səs-s€g yiwa-n dá vaakwáx γáala kwáxáa-n, (311)  
you put.SQT EXT OBJ-hand-your like-this-SPC, if comes-R water-SPC **to** there  
boundary that-SPC  
you put your hand like this, if the water reaches (comes **to**) that level

áyáa-η, kalkaláa-n áyá d'uw-árs á male gay-ú tə-γər-i,  
you-PS, exactly-SPC you stop.SQT-EXT you no longer pour-R on-head-SPC  
you , exactly, you leave (it) you no longer pour water on it (stop pouring water)

áyá ped'a-ará k€ŋ, kí-yiwə-n tə-γəri-n,  
you remove.SQT-EXT objPS, OBJ-water-SPC on-head-SPC  
you remove, the water from on it,

áyá d'iy-á daavə-n má nduyw,  
you pour-PSSDST separate-SPC ?? in pot  
and you pour (the corn) separately in a big pot

ám€ŋ ku-guváa-n€n afts-alə-n,  
say-you OBJ-waste-its-SPC sprout-EXT-SPC  
you said **to** the waste product that sprouted,

á d'iyə-t təŋ, tə-káar, **to** má t-ál-təga,  
you pour.SQT-EXT onPS, on-fire, okay if cook-EXT-R  
you pour it on, on the fire, okay if it is cooked

áyá péd'é-gáan dá tə-γər ki-yuə-n má nduywə-n, (22.41)  
you remove-GAN do on-head k-water-SPC in pot-SPC  
you remove it (fermented grain, aftsál) from the water in the big pot

řakádúráa-na, káa čfi-g k-íin, xəd'fik€ŋ xəd'fik€ŋ,  
next day-its, then rise-G OBJ-it, litte little  
the next day, it ferments (gets up), little by little



ndə ba mčak kwerekən, káa áyá pərts-án,  
like ?? ba little, then you extract.SQT.SQT-EXT  
like a little sour, then you extract (water from corn),

má pʘts-v-a-pʘtsəg,  
if extract-PSV-EXT-R  
having extracted the water

áyá gwiyá fə-t tə-káará (321) má fə-γʘt-fəg tə-káar,  
you return put-EXT on-fire if put-you-EXT-R on fire  
you put it on a fire again and having put it on the fire

áyá ləv-gáan kə-γráa-n =ukubugə-n,  
you remove-R OBJ-head-its foam-SPC  
you remove the foam from its top (head)

á ləv-gáan kə-γráa-n =ukubugə-n, šikina,  
you remove OBJ-head-its foam-SPC, that's it  
you take off the foam from its top, that's it

ŋ-wáa á mʘj áya žár-gáan, áyá péd'é-gáan dá má nduyw,  
like-TP you exist you observe-GAN, you remove-GAN to in pot  
if you look at it you observe, you remove (beer) to the pot  
[from another, from a smaller to a bigger pot]

a péd'é-gáan da má nduyw, má péd'-γ-a-péd'əg da má nduyw,  
you remove to in pot, if remove-you-EXT-R do in pot  
you transfer (it) into the pot, having transferred it to the large pot

mbatak dá βá-a γavz áwár ámʘj má, (23.04)  
maybe FT do spoil say say-you dm  
maybe it will be spoiled (make spoiling) you said (you think)

má mʘj ədəga aŋ á májgáná-γ, á bar-dán,  
if exist thing-PSPSSD PSSR hoe-your, you wash.SQT-EXT  
if you have something (like) your hoe, you wash it,

á f-dʘn dá má káar-íina áyá péd'ígə-ŋə-n,  
you put-EXT to in fire-SPC you remove-you-SPC  
?? SQT  
you put it into the fire and you remove it (the beer) from

təxálá kwáx, má tvʘ-t-tvəg caŋŋə-n, (321-29)  
after that, if reddish-EXT-R red-SPC  
after that, if it (the hoe) becomes reddish (in the fire),

ndzánw á ságál má,  
Ndz you come dm  
you bring it Ndz. towards you

á βəl-dí dá mán, má cə-n,  
you send.SQT-EXT do inPS, in beer-SPC  
you put it (the hoe) into the beer,

káa γwádí-gáan kwá ta biyə-n əm vakáy€-n,  
then cut.PL-GAN what cook not-SPC in it-SPC  
then it finishes it off (cuts) that which is not cooked in it

káa kubu-g k-íin, má kub-út-kubugə-n, á m€η k€η,  
then foam-G OBJ-it, if foam-EXT-foam, you say-you PS  
then it foams up; once it has foamed, you say

kə-bákáa-n€n má áγá d'i-d€n mán má šuguda,  
OBJ-foam-its-SPC if you pour.SQT-EXT inPS in pot  
the foam (mucus-like foam) you pour it into (another) pot

d-uywáas káa číi-g k-íina, má čiyi-t-číig€n má,  
evening then rise-R OBJ-it, if rise-EXT-R-SPC dm  
in the evening it foams up (rises up), once it has risen

áyá-η áγá d'ax-ánt kə-žíilá-γ, áγá vəl-á k€η, kə-cə-na, (23.33)  
you-PS you call.PL-EXT OBJ-husband-your, you give.SQT objPS, OBJ-beer-SPC  
you you call your husband and you give him the beer

d'ax-ánt kə-ləγar-á wácáγá-xáa-n,  
call.PL-EXT OBJ-X-PSSD doorstep-PL-his  
he calls his neighbors

káa xəβ-gáan kə-báakə-n,  
then drink-GAN OBJ-beer-SPC  
and they drink the beer

má xuβ-a-v-ú-xuβəg má, (329-33)  
if drunk-3-PSV-EXT-R dm  
once it is drunk

txálá kwá káa d'éeya-gáan k€€γ cə-n,  
after that then sieve-GAN EmP-you beer-SPC  
after that you sieve the beer

má d'ée-γa-d'éeg kə-cə-n má, bad'd'€m γər lálá-γə-n má,

if sieve-you-EXT-beer OBJ-beer-SPC dm, all head neighborhood-your-SPC dm  
after you've sieved the beer, all in the surroundings

ám xəβə-gáan k-ádákáa-n, zər bak-áan€n má káa vál-gáan k€€γ,  
you.PL drink-GAN OBJ-dregs-its, little remaining beer-SPC dm then sell.PL-GAN EmP-  
you  
then you.PL drink its dregs, the rest of the beer, you sell it

má əmtak n-íin əŋ-ga-i cá-γ-i, ai má γavz má d'uuw-ánt,  
if sweet NOM-it beer-your-NEG, if ? if leave-EXT  
if it is sweet, your beer won't remain (will be bought), if s.t. spoiled, leave it,

ndza t-áv ndəkwáx ca  
was cook-3-PSV like that beer  
that is how beer used **to** be cooked

D t-áv ndəkwáx nəŋ ca máŋ, má gəlváyda-x k-íina  
Cook-3-PSV like that nomPS beer inPS, in glavda-PL  
Beer is cooked like that among the Glavda

T əŋ  
m

D **to**, a kwá máŋ, má c-á γələ-m βag-áv ndara  
Okay, that inPS, if beer-PSSD tradition-Q do-a-PSV how  
Okay, beer of a traditional festival, what is done?

(333-337)

T **to** má c-á γ€ tsá,  
Okay if beer-PSSD tradition dm  
Okay, if the beer of a festival,

má ndə c-á fəð'-á žíg-€€n,  
if ike beer-PSSD wind-PSSD sky-SPC  
like the beer of the wind of the heaven festival,

c-á γ€€n d'iy-ávə-n tsá  
beer-PSSD tradition-SPC pour-a-PSV-SPC dm  
beer of the traditional festival is poured

D aaná  
yes

T **to** d'iy-áv ba d'ek, nəŋ, ín-cə-n dá máŋ,

Okat pour-a-PSB dm much, nomPS, NOM-beer-SPC inPS  
A lot is poured, the beer into ...

in-xiyə-n dá má yu,  
NOM-guinea corn-SPC **to** in water  
the guinea corn into the water,

má d'iy-áv də-d'fi-g ba d'ek,  
if pour-a-PSV with-pouring dm much  
once a lot is poured

zaráabá-xá-γ l'áβ, d'fi-gáan k-Ϸ, kə-xiyə-n,  
relation-PL-your also, pour-GAN objPS, OBJ-guinea corn-SPC  
your relations also, pour, guinea corn,

má ba kud'igá-rú má,  
if dm clan-your.PL dm  
if (they are) from your clan

d'fi-gáan k-xiyə-n da má yu,  
they pour the guinea corn in the water,

ca dá tə-g sá mánjϷ k-Ϸ-Ϸγ,  
the beer will cook (when you) come back under you  
(the beer will be cooked and you can take it “under you” when you go back home)

áyá dzá-gáan k-úud, ám ba d'ek,  
you pick-GAN OBJ-person, you.PL dm many  
you pick people, you.PL are many,

ám páxϷ-gáan kə-xiyə-n,  
you.PL crush-GAN OBJ-guinea corn-SPC  
you.PL crush the guinea corn

d'aw-áv yuə-n dá vəjá-γ, (337-42)  
bring-a-PSV water-SPC **to** house-your  
the water is brought **to** your house

**to** zar-á duγwa-xa zar-á γwálvá-x l'áβ, áyá dzá-gáan,  
okay children-PSSD girl-P children-PL boy-PL also, you get-GAN  
okay small girls and small boys also, you get {them (**to** help you)}

má dzá-γ-ant-dzág má, (24.29) daačí,  
if get-you-EXT-R dm, dm  
once you've picked them, then

xay-áv n-vaarə-n má xáya-va-xáyg n-vaarə-n má,  
grind-a-PSV NOM-grinding stone-SPC if grind-EXT-R NOM-grinding stone-SPC dm  
the grinding stone is ground, once the grinding stone is ground (wth the grain)

kú yáa duywá =fka, kú yáa yiiga, kú yaar n-ín,  
either the people of Dughfka, or of Aiga, or who SbjP-he  
(it is gathered) either the Dughfka [part of Ngoshe] people or Aiga or whoever  
[Dughafka and Aiga are the southern and central part of Ngoshe village, respectively]

/dzax-á-v/ βal-áv γay d'aag, má βál-a-v-a-βálg γay d'aagə-n má,  
/gather-a-PSV/ send-a-PSV mouth word, if send-3-PSV-EXT-R mouth word-SPC dm  
a message (language) is sent calling, once the word is sent out

dáal-á zə-gáan k-íina, /z-áv núud bad'd'ém/  
day-PSSD eat-GAN OBJ-it /eat-a-PSV person all  
on the day of eating it, /everything is eaten/

elēl k-úud əm vakáy,  
ululate OBJ-person in it  
people ululate during it

to jivər xiil əjəl'ə-gáan γwálvá-x l'áβ,  
okay handle axe beat-GAN man-PL also  
then men hit the handle of the axe,

kú bánd awa áa dz-á-ar biya,  
even like what PER happen-3-EXT also  
let anything at all happen to the person

úsá, á lelelel, ηl'-áv n-əjəvər xíl,  
greeting, you ulululate, beat-3-PSV NOM-handle axe  
greeting, ululating, the axe handle is struck,

ndza βag-áv ndukwáx wər (342-344) (24.52)  
was do-3-PSV like that formerly  
it used to be done like that formerly

D t-á ca-η  
Cooking-PSSD beer-PSPSSD  
Cooking beer

T a fɛd'-á žígílaa,  
PSPSSD PSSR wind-PSSD heaven  
aa, the wind of heaven (festival)

D a fɛd'-á žígíl **kina**

PSSR wind-PSSD heaven dm  
The wind of heaven

T aŋ  
m

D **to** čəŋ-ámd-də-čínǵá, **to** təxálá kwáx čii tsá  
Dm listen-we-EXT-R, dm after that dm dm  
Okay we have listened **to** you, okay, after that

T əŋ  
m

D aa ndza t-á-v, ndar wal =átsər m-ŋ, má gəlváyǵdá-x d'a  
How was mahogeny oil cooked, among the Glavda?

T əŋxəŋ  
m

D wal =átsər (25.06)  
Mahogany oil

(344-48)

T ee, wal =átsəra, má čá-γ-a-čag kə-átsərá-γ a bəç-án,  
Yes, mahogeny oil, if you've picked the mahogany seed you peel (it)

má bəç-γa-bačəg kə- wal =átsərá-γ,  
once you peel the mahogany oil,

áyá vuulá də-káar,  
you cook it after peeling (burn it with fire)

má vuul-γa-vuuləg də-káar, áyá d'əg-áan,  
after you've scorched it with fire, you pound it,

má d'əg-γ-a-d'əg áyá kəβač-dan,  
having pounded it you winnow it (separate)

a d'əg-áan l'áb a kəβači-dan, má kəβač-γ-a-kəβačəg má,  
you pound it again you winnow it, having winnowed it

áyá d'əg-áan má dzər,  
you pound it in a mortar

má d'əg-γ-a-d'əg má dzərə-n má,

Once it is pounded in the mortar

təxálá kwá daači da =t-káar má, áyá kəd'-ánta, (348-52)  
after that then, (it) goes on a fire, you mix it

áyá d'iyi-t tə-káar, ba kubuga a b-uušə-gáan, (25.31)  
you pour it on a fire, it foams you stir it,

á b-uušə-gáan,  
you stir it

a b-uušə-gáan, má kud'-al-kəd'əg uš-gáan n n má,  
you keep on stirring, if you are tired of stirring it

káar əksə-γ maŋjil, txálá kwáx má,  
you put fire under (fire you put), after that

ka ságál kə-wal tə-γər kap kap kap kap tə-γər,  
then the oil comes to the surface Kap Kapkap

to má s-ál-səg walə-n tə-γər má, a žar-gáan n n má,  
okay once the oil has come out on it, you observe

sa-da-səg n-ín kə-wal ba maraw,  
it has brought out the oil very well,

áyá d'iim-áaka s-ii,  
you strain it down

má d'ii-γ-əm-d'iig da má dáfá-γ má áyá f-án,  
once you've poured it into your dish you keep it

má fə-γa-fəg má,  
once you've kept it,

áyá d'uw-árs kə-mand'ərβə-n (352-55) bandi kwáx tə-káar,  
you leave it in its form like that on a fire

txálá kwáx má, (25.53) l'akaduráa-na,  
after that, the next day

káa γugw-ánt-γugw ksə-γ kə-wal =átsərə-γ-na,  
you warm your mahogeny oil

a gat-á =k-zər, dəfəwa-d'agwa d'ig-íná-γ xəd'iikəna-n a d'ii-dəm má-m vakáyá  
you look for a very small pot calabash something you pour it into it

D     **to** aw ləra wala tsəri-n máŋ má gəlváɣda-x  
Okay what is the use of the mahogany oil among the Glavda?

T     wala tsər kam, tsax-á-v-á, ndza ndza masa-v-á,  
Mahogany oil, is measured, it used **to** be rubbed

wura, masa-v-á, a kərd'ə-gáan də-xaasa,  
formerly, it was rubbed, you rub it with powder

áyáŋ mə bákán wa nǵa-kər l'áβa, (355-59) áyá mas-gáana,  
you if it is a cold paining you also, you rub it

á gáag-u-gwaag da má-ɣay xəd'iikən xəd'iikən  
you sip a very little amount in the mouth

D     **to** , má wur tsá  
Okay, in former times

T     əŋ  
m

D     ndza-w kál'áŋ-i, ŋud'əg naŋ,  
What was the cloth, wore (tied)

in-duɣw jáyál má l-ál-ləg má gəlváɣda-x wura, ka'ana  
young girls when they reached adulthood among the Glavda formerly, clothes

T     a dig-á duɣw ba (26.26)  
Of a girl

D     aana  
yes

T     **to** ka gaŋ, digi ndza ŋud'ə-g n€duɣw,  
Okay, you see, what a young girl used **to** wear (tie),

m€ŋ d'ed'e-ra jajan tə-suuxa  
there is an apron on the buttocks

D     əŋ  
m

(359-63)

T     **to** duɣw-i má ndza, l-ál-əg wáx-íina,



Okay, a girl who has reached adulthood

də-t-návda ám dada-xə-n l-ál-ləg kə-duywə-n,  
with on the seat as the elders said, the girl has come of age

m-ŋ n-ád'ed'er-á jajáa-na, á mulá-muláana,  
there is an apron, you tie it between your legs

to, təxálá kwáxa, ádagádagáa-na, aŋ, axekáa-n t-ɣay-á vga,  
okay, after that, her large ring, her skin (for tying) on the forehead

ažuwaan má kúnja,  
a necklace on the neck

ndza bál'i-gáan k-ɣərəa-n =ətsə-gáan kə-ɣərəa-n čik čik čik čik  
she used to prepare her head (hair) plait her hair (hit her top) cik cik

ndza máy ts-áv ndəkwa ts-av-ən-iyá  
it didn't used to be plaited like it is (today)

D iyoo  
okay

T ndza βag-vá nəŋ,  
It used to be done,

má yəŋ-a-v-a-yiŋg xaya-ŋ, a mtuyw amúuda, (363-7) ku awən má,  
when the grinding of a tiger seed (sesamee seed) cake as it is called was ground

áyá βaga tə-dəv-á-ɣ ndəkwan má,  
you do it towards your hand like this,

čib, čib čib má njer njer njer njer ɣərə-n, (27.01)  
čib čib, njer njer

áyá dzəga kə-ɣr-á-r dágál ŋ-wana a ŋud'a k-xeká-ɣ,  
you turn your head towards that and you tie your head bánd

ndza ndukwáx á duyw,  
that is how girls were

ndza me naŋ, n-səd'ava-x-áan ŋud'-áv ndukwan-ŋni,  
there weren't clothes worn like now

má m-ŋ səd'avá-ɣa a tsə-t tə-suuxá-ɣa a ndzə-ga bandi kwáx  
if you have your clothes you put them on your buttocks and stay like that

D **to** má ndza ɣəl =útəv n-úudə-m, ɣəl-á utəv n-úudə-m  
Okay when there was a traditional festival, a festival a person

T **to** má ndza ɣəl-utəv núudə-n má,  
Okay when people were (doing) a festival

papakuram-áy m-ᵉᵇ biya,  
there is either your.PL bead-covered hide,

papakuram-áy d-ii tə-suux biya, (367-71)  
the bead-covered hide on your buttocks

ádagádag-á suuxá-ɣ biya, ((27.20) **to** m-ᵉᵇ səd'avá-ɣ-iin l'áβa,  
or the Ad skin (on) your buttocks; okay there are other clothes of yours

má bu ɣayáa-n áɣá d'iy-ít t-aÿapa,  
if two pieces, you put one on your shoulder,

kwáx tsá tsá tə-suux-áy biya, **to**,  
the other on your buttocks

kuwá mad'axá-ɣ, m-ᵉᵇ duywa xəc-á kuwá-ɣ, **to**,  
your calabash with a design, there is a girl holding your calabash

duywa xəc-á kuwə-n má, dágál də-cə má ɣər, **to**,  
a girl holding the calabash, goes with beer on her head, okay

iin wa dágál má nəɣ-á-nəɣg k-ᵉᵇ, bi əŋ ɣwalva-x,  
she is the one who goes if she sees, boys

tsaxwarga-ŋ ŋ-wáxáa-n-ᵉᵇn má, áɣá gar-u k-ᵉᵇ, kə-cə-n má,  
sitting down like that, you fetch the beer

vəla-vəlg kə-zər-n a m-ᵉᵇ, iin wa dágál da vəlga-vəlg k-ᵉᵇ,  
she gives the boy as you said, she is the one who goes **to** give

kə-c-íin (27.45) (371-4) kə-ɣwalvə-n tsuxur-gán-ən,  
the beer, **to** the boy sitting down

ku ndə ǧambuwáa-n-íina, má tsaywa-xaŋ,  
either like her fiancée, or a friend

aŋ aŋ a ǧambu-wáa-n-íin n-íina,  
of of her fiancée,

a xurc-ánt má vɔla-vɔlga awara mɛ-ŋ,  
you send a messenger (secretly) ‘give it (**to** him)’ you say

a ba tsuxur-gán-áy nɛ-ŋ, **to** kuwa mad’axə-n má,  
you just remain seated (your sitting), okay the design calabash

tsa-tsá-n nɛmtuɣw tɔ-vakáy, t-suuxáa-n,  
the sesamee has been filled up in it, okay, (the sesamee seed) on her buttocks,

**to**, ndza βag-áv ndukwáx wur  
so that it how it was formerly

D aw či, má dɔ-ɣ-dál kə kən c-i tsá (28.04)  
What , if you went with the beer?

T əŋ  
m

D awa saa əm vakáy saa ba emti ndukwáx ni  
What comes in it, does it come empty like that

T ən əm , βəl-áv kwaβa, (374-8)  
Mm , money is put

βəl-gáanə nɛ-ŋgambuwa-ɣ-iin kə-kwaβ,  
your fiancee puts money

ndza kwaβ pál amúud wurə-n ndza βəl-á-v, má-m vakáyá (28.12)  
it was one kobo as they said before, was put in it

D má ɣəl =útəvə-n  
during the festival

T ee má ɣəl =útəvə-n,  
Yes, during the festival

**to** má ndza f-a-va-fəg l’a kuwa-x dra tsá tsá tsá tɔ-wacay úud a žiil əvja-n má,  
okay when calabashes were put in a line at the door of a person of a husband, his house

mɛŋ wana sɔ-da kə-ca ka gaa-gáan má kuwa-xə-n,  
there is this alternative; one brings the beer, then he pours it into the calabashes

mɛŋ wana, má wala, ka gaa-gáan má kə-wáxə-n, ndza βag-áv ndəkwáx (28.28)  
there is another alternative; in milk, he pours it in the calabash, it used **to** be like that

D nda βag-áv ndəkwáx, **to** βəlá alalel əm, ndza bəl-áv ndar (378-83)

It used **to** be like that, the ululating, how was it done?

T     **to** alala, ndza m-ḡ n-ḡduywa-x ba diḡriḡ ságál n-ḡduywa-x-a,  
Okay ululating, there were crowds of girls, the girls came

(sung)

má βəl-a-v-a-βələg má, **to**, xwaasam duywa-xáa-na ee **yawa**,  
if it was being sung, okay, ‘good evening girls’ yes “**yawa**”

tág-kura-tág xa kə-lbəga, tág yáyá,  
(can I) tell you.PL something, just tell

ən naa viy-á žamb zər úudə-na, ám waara, ám duywa dawa kinawa,  
I want **to** catch the navel of someone’s son, says who?, says the daughter of dawa kinawa

aa viiga, aa viig tsaywa, aa viiga, dá víig bi k-áš bi má,  
you catch, you catch, friend, you catch, can’t she catch the fiancée,

da viy-á zər-á waar,  
which boy will she catch (son of who)

ndza ba tag-áv haka haka bánd kwáx bad’d’əm (28.58)  
it used **to** be said like that

D     sartá-r wáx-fína  
Which time was that

(383-88)

T     nəḡ n-ḡ-lalal na  
ululating

D     aa, aaná  
yes

T     βag-á-v tə-xalá-ḡ a γud-á xiya  
It was done after harvesting guinea corn

D     tə xala γud-á xi  
After harvesting guinea corn

T     əm  
m

D     sa-γ-á-səg kal’aḡ-á guxw ni  
A farm yield came in

T ee sə-γa-səg kal'əŋa-ŋ, a guxwa,  
Yes, the farm products came in,

ama l'a cálm iindara  
but there are still the rest of the groundnuts (in farm)

D oke l'a cálm iindar (29.13)  
Okay, still the rest of the groundnuts

T əŋ, mɛŋ wa ndza tsəg xaar kɛŋ, kɛŋ kə-duɣw vak kwad' iindara  
n, there was a girl sleeping during the digging the groundnuts (sleep beat a girl)

D iyo, βag-a-v k-ávəd' ni də-vači xa (388-90) wáxi-n kwán  
Okay, was it celebrated in the night or daytime, that one

T βag-a-v k-avəd' də-ɣwaas, tə-zəlam  
It was done in night, in the evening,

D iyo , **to**, šagəra, **to** amaa tsá  
Okay, good, but

T əm  
m

D áγá áγá βəl-gáan xa k-árgwandza bərga awaram (29.34)  
You you gave (us) a folktale he (bature) said,

T əm  
m

D a sərga-sərg xa kaŋ, k-árgwandza z-á =ks awarama  
Do you know, riddles he said (story of eating a town)

T argwandza z-á =ksa  
riddles

D aa  
yes

T **to** mɛŋga, argwandza mɛŋ kwana  
Okay, there is, there is this (type of) riddle

(390-4)

D suuta

Bring it

T kebeŋ kebeŋ da waya waya a mɛŋa, jeje wawar ám-úuda  
There is the sound of a small drum, Jej it is said

D kə-jaj awar ám-úuda  
The jeje drum

T ŋ argwandza amúuda, aβuruwá caw amúuda,  
An argwandza as it is said, the strength before a rain storm

yiú sii t-əsfá guda awaram úuda, argwandz ám-úuda,  
water falling on the tall grass of a room it is said, a riddle

**kwakwaca sukwaad'a** m-úudə-n má zad-əv-zadəv n-íin má,  
the Zalidva say

çimiyá wara m-úuda, argwandza awara m-úud l'áβa, gəla əŋ,  
“ear” it is said. Another riddle, a tomb

dəg-ár tsəm pila-wa-pilg kə-wərg awaramɛ-ŋ,  
something of mine refuses to open it is said, okay,

**to** gəlla (30.11), n-wáx l'áβa  
a tomb, that one is

(4)

T ən wáx l'áβ, argwandza mɛŋa, aŋŋ, ba dáal-áan,  
That one, there is a riddle, its day

təf-an-á-təfig k-áfká pálama-r tsəm ba dáal-áan tsá luwa awara mɛ-ŋa,  
I dug a hole of pálama that day you killed meat (animal) you said

xərá dəlg awar ám-úud  
digging a trench (for a wall) it is said

D βəl-k-əmda-βəlg k-árgwandza βəlg-k-əm tág-áan n-əmd k-ámsáa-n awaram  
You told (sent) us riddles, we will tell (you) its answer, he said

T argwandz-á dig dəlg-íina  
A riddle, that of a fence

D aa, ee, digaŋ, aa a z-á ksa  
Yes, that of a riddle

- T iyo ám vulg-w-a-vəlg n-uuram  
Okay you give me  
k-ámsáa-n  
its answer
- X
- D ee  
yes
- T m-án tágáan ám vəl-g-u-vəlg nur k-ámsáa-n **kina**, (12) argwandz čiiya  
If I speak, you give me its answer like that, so a riddle
- D suuta  
Bring it
- T dumbar bab, dumbar baabá-r βəlgə təŋ t-árdzəgá-ra  
Something big my mother falling on s.t. high
- D a'a, dágúwálá gəv wáx **ko**  
A big feces
- T **yawwa**, argwandz čiiya  
Okay, a riddle
- D suuta  
Bring it
- T daawá baabá-r tsa-v-a da yama yam má γəra (30.57)  
A single male of my mother was killed with a stick **to** the head
- D aw tág-ám-tág zar-áná n-áw d'aa  
Okay what do you say boys now?  
[addressing others present]
- B okee, sərge-y, tág-dá-tágá  
Okay, I don't know, say it
- T too, daawá baabá-r tsa-v-a da (21) yama yam má γər ama-y tsaa,  
Okay, a single male of my mother was killed with a soft stick **to** the head, I said,
- xiya  
guinea corn
- D xiya  
Guinea corn
- T gwažam k-íina

- It is Gw guinea corn
- D gwažama  
Guinea corn
- T argwandza-m čiiya  
A riddle?
- D suut l'áβa (31.12)  
Bring it
- T **caŋarŋara kumbá taata,**
- ? ki
- T naa-g kəsa  
I want a village
- B z-uu-zəg kĕŋ, yáa gava  
Eat the Gava people
- T ín z-u ki-yáa gáv tsá, əxəŋ, **caŋarŋara kumbá taata** má-y xárd'á pəłša  
I ate the Gava, the CKT I said is the hoof of a horse
- (29)
- D bandi kwáx  
That's it?
- T əŋ argwandza, tsalala dáa fáyá  
A riddle, going **to** hell
- B d'uul wáxa  
That is a road
- T naa-ga  
I want  
[said if there is an incorrect answer]
- D zəlyá  
A termite's house
- T əŋhəm, argwandza  
Yes, a riddle
- D suuta



Bring it

T **m-uksa pəlatá-ru** šakala-v-ánt šəg pállá  
Dance on one leg

B kaya vəd' (31.44)  
?

T əŋ həm

B kaya vəd'a

(34)

T xar yandzu bal'a **kena**  
Until now there is (another)

D əxəx, to βəl-ar-a-β-ŋg pál  
Okay, send us one

B má m-ŋ wa sərga-ŋ  
If there is one you know

D má m-ŋg wa sərga-ŋa  
There is one you know

T árgwándzá, kaf-á xəršašákwá-r lə-kwá biya  
A riddle, food of my charcoal doesn't satisfy me

D βál-á giya  
Looking around

T əŋ xəŋ, argwandza, uuf tə-γərə vjá-r píl-γ-wa-va-pílg d'ál-gáana  
Yes, a riddle, a tree on my house it prevents me from climbing it

D duγwá vjá-γ **ko**  
A girl in your house, right

T əŋ əŋ, xar **yandzu** ba l'áβ  
Yes, until now another (answer)

B šəd' kwaani  
A shadow

T naa-ga (32.08)  
I want

(41)

D z-u-zəg əŋ, kɛŋ ya saano  
Eat the Sano people (part of Boko)

T əməm, arexá, arex čawga-y kɛŋ, kə-xtər-i  
Tongue, tongue does not touch the nose

D əxəxəx

T argwandza, kánt barkedáa-n k-ándar-ra baabá-γ tsa-kə-γ də-lakala  
A riddle, shift the blessing of my eleventh child of you mother, it pushed you  
down by wrestling

D lərjáják  
Slippery ground

T naa-ga  
I want

D ee, a'a kwáx kám  
no that one

B zə-g kə-yáa gwiya  
Eat the Boko people

T ín z-ú tsá, kant barkáa-n k-ándar baabá-γ tsá kə-γ lakala-mu mbwuu-ga, (47)  
I eat (them), push away the blessing from the eleventh child of you mother, who  
pushed you down wrestling,

má-γa mbuw-á kaf, diŋ luwa  
if you eat food with the meat

B luu **ko**  
Meat

T ee, argwandza  
A riddle

D suuta (32.41)  
Bring it

T káwá-r tsáag, tuwá təγala  
My bull cries, in the bush

B lǎa-v-á žigil **ko**  
The sound of the sky (thunder)

T əmhəm, **to**, in ma'le l'ai, ama ba l'áβ n-íina, yīŋ-a-yīŋ  
Mm, I won't any more; although there are others, it's over

D aa yīŋ-aa-yīŋ, **to** its ovo,  
Its has finished, **to** it is over

Ee **to**, tsá-γ-u ndareŋ kεŋ, βəl argwandza-xáa-n ndukwan awarama  
Okay, how did you learn, telling (sending) the riddles like this he (bature) said

T əmhəm, má ndza βəl-gáan má ndza kəm zəlam tsá, (56)  
Mm, when we were conversing (sending) in the evening time

má ndza βəl-gáan baab-ámd má kəm tsugw-áan kə-çimi əm vakáy iin wa kəm βəlgə n-əmdə-n,  
when our mother was telling we listened **to** it, that is how we tell them

in gwiya tág-áan k-íina  
can I still tell it

D ee, tsá-γ-u ndarəŋ kaŋ, k-árgwandza-xáa-n awaram (33.11)  
How did you learn these stories he said

T **to** argwandz-íina,  
Okay, the riddle,

má ndza xəŋa-xíŋ baab-ámd l'ákúlvá zəlam k-íina,  
if our mother lay down, instead of (anything else) those were our evenings

βag-kəmd-βag, tság-kəmd-tság k-árgwandz awaram-əmda,  
'make us, teach us a riddle' we said

káa ta-kəmd-tág k-íina, ka xçi-gáan kəs-kəmd má γər  
then she told us, then we kept it in our head

D ba baabá-γ pál-ni, daadá-γə-m  
Just your mother alone, what of your father?

(63)

T **to** dadá-r ən γulz-á xud' ŋ-áy nəγ-ana-y kə-daadá-r-e  
Okay, my father I was in the womb, I never saw my father

D iyo

oo

T əŋ  
m

D calma mala-xa má lala-xa maya  
There were no other elders in the surrounding?

T **to** mɛŋ malaxa-x má lala, **to** d'əm bi núud taakiya,  
Okay, there were elders in the neighborhood, not all people, that

ndza, dágál da zəlam ndukwa ndza βag-áv ndakwan-ni  
were going out **to** the evening get together, like it was done like this (like we were doing)

D xaka ne, bánd kwáx-íina, ay ám **to**, amaa tsá  
That's it; its like that,

T əm  
m

(69)

D txálá kwáx-íin či má, ndzə-gán-áy vaakwanɛ-n maa,  
After that, your living here

a kristi nɛŋa, a masəlm xa warama (33.48)  
you are a Christian or are you aMuslim he said

T ən má krist  
I ám in Christianity

D a má kristan ba  
In Christianity

T əŋ  
m

D aa aw dalilya kwá ksə-γ-ánt əŋ taakiya, kristən tsəm,  
(for) what reason did you choose, Christianity

inaŋ naga n-ádiiná-r awaramɛŋ d'aa  
is my religion you said

T **to**, káa gəŋ, sártá kwáx-íina, ndza ba taakiya, ee,  
okay, you see, at that time it was so that

ndz-án má kərđi ŋ-áy awarama-y ba, (75) **to**,  
I was a pagan I said

ł-ana-rá má žigma-x kŋ kə-žiił ba, /łəgg-i ł-ana-ra ŋ-áy má žíıla/  
I met a husband who was religious (in religion), /I met in a husband/

má žəgmax kə-žíıla, wa-n d'uula da má žigil awarama,  
a husband having religion; 'it is the way **to** heaven', he said

txálá kwáxa, káa gati-gáan kəs-kəmd  
after that we followed him

D amaa má ndakwanŋn čii kwán tsá  
But if it would be now

T əŋ  
m

D d'uula ba da má žigli-n n-íin čii kwanni ndandar-i indakwani (34.20)  
It is the road **to** heaven, how is that

T aa ba d'uula ba da má žigil-íin  
It is just the way **to** heaven

D ba kə-ğiiərə ba  
Is it the truth

T əŋ ba kə-ğiiərə-r  
It is the truth

(81)

D **to**, aa

T a máy βa γəl biya, a máy βáa kome,  
don't you follow tradition, you don't do anything

**ko** aw biya a máy dzam =úud biya, a méy βá-a gwaragwar biya,  
anything you don't think (badly) of a person, you don't commit adultery

áyá xəcə-na ba kə-da má žiglá-γ kəm má rvəd' má xud'á-γ  
you hold your God in your heart

D ee , **to** txálá kwáx-íin čii tsá  
Okay, So after that

T əŋ

D aw d'áagá čočə-n áyá də-g nɛŋ da m vakáy ni  
What is the name of the church you go **to**

T d'aaga čoč ən dagat ŋ-áy da m vakáy naa (34.41)  
The name of the church I go **to**

D əm  
m

(86)

T ii way en **ko**  
EYN right?

D ii way en ba, **to** šagəra,  
EYN, good,

**to** ŋwañ čočə-x má xud'a-ŋ, a gwašəŋ má vaakwán kwán  
how many churches are in Ngoshe, in Ngoshe here

T kwá máŋ má gwaš  
Those in Ngoshe

D xud'a gwaš, aa  
In Ngoshe

T kwá má gwaš vaakwanna  
Those in Ngoshe here

D ee, ŋwañ čočə-xa, má ba kwara  
Yes how many churches, if any (if which)

T ba gaba d'ay gwaši-ni, **ko kuwa**  
Okay, right in Ngoshe, right?

D ee má xud'á gwaša, má xud'á gwaš bi ľaiya  
Yes, in Ngoshe, in Ngoshe also

T **to** xad'akay čoč-iy-aay (91) əvj-á gav kwana xəkərd' čoč  
(there are) many churches (right), in Gava now there are three churches

D aa, má kwá vəj-á gava  
If in Gava

B gwaša  
Ngoshe

T ba gwaša-mi-n **ko**  
In our Ngoshe right

D ee  
yes

T iyo əxə, **to** m-Əjg diipa laifa, m-Əjg vanğalika,  
okay, there is the Deeper life, there is the Evangelical

m-Əjgə nə kokina, m-Əjg i way enna, m-Əjgə nəj, əj, m-Əj nəridiima (35.19)  
there is the COCIN, there is IYN, there is the the, New Redeemer  
[COCIN = Church of Christ in Nigeria]

D aa šagər  
aa good

T iin wa má gwaš ən sərga η-áy  
That is what is in Ngoshe that I know of

D wağan unkwáx k-íina **ko**, **to** šagəra, **to** dašike,  
They are close **to** six right, okay good, even though

**ko dašike** áyá maa (98) masləm bi nəj bi  
and even though you are not a Muslim

T əj  
m

D ama, má-γa læg-áan də-γərə-γ, βaga-βag ηweñ nəj,  
but, if you think (push with your head), how many

**masalači** vaakwán má xud'-á gwašə-n  
mosques are here in Ngoshe

T masalači kam, kwá m-ár tág-áan n-ít-Ə,  
Mosques, as they say

**ko dašiike** ən maslem bi η-áy ya  
even though I am not a Muslim

D aan či dəna  
That's it now

T m-ᄃᄃ nəŋ, gwagurma-ye, gwagurmay xa múudi-na,  
there there are the Gogormaya, Gogormay as it is said

m-ᄃᄃə nəŋ ən  
there are

D ba **masalači** kawai  
Only mosques

T masalači wa-n kəl'ə-g ŋ-áy  
Is it mosques I should count

D kawai, βagaβag ŋwaña, (104) kawai, ba wai kəl'aŋ,  
only, how many are they (makes), only counting

a d'ariikaa-t-ᄃ biya, βaga-βag ŋweñ masalači awar ama-y kəsə-γ (35.54)  
denominations, how many are the mosques, I asked you (said **to** you)

T əməm, maro bi fiid'i ən gatgat-i biya kwáx-i  
mm lying is not good, I can't ascertain that

D aan čiya, a ləg ba də-γərə a wara má-y naa tág-ák-tág ŋ-áy l'áβa-y,  
so, you think I said I told you also

ba way naa taakiya  
I didn't (say that)

X

T ən lə-g ba də-γərə, ee **to**, má tə-masalača-x kam xad'akay masalačiya-xi ai,  
If I think, if it concerns mosques (if it is on), the mosques are many

ama ən gatəgat-i taakiya diga kwáx wáxa dəga kwáx wáx-i tər-e  
but, if I can't (saying) determine (find) that exact number (that is for that and that is for that)

(109)

D xaka ne  
That's it

T ee  
ya

D βaga-βag kə kul-bwáxáa-n **ko**  
Is it up **to** twenty?

T áa βag-áaná,



Yes it is,

ba d-ii vaakwán má mᵉᵇ dada má kul-bwa-xáa-n ba gabad'ay  
going down here, there are (those) twenty at least

D **yawwa** ḡuḡəg k-íina, **to** ya txálá kwáx-ín tsá,  
**Yawa**, it surpasses (20), okay, after that

ndzə-gáná-ya, a ks-u kə-žíila,  
your life, you married a husband,

a βag-áan kə kwár kwár kwán,  
what all are you doing (with him)

ama, ndar ndzə-gáná-rú də-žíilá-γ-i, balapi baa  
but, how is your staying with your husband, good?

T ba lapi ndzə-gána-md də-žíilá-r  
Our life together with my husband is good

D méy tsakala γay-i biya (114) méy bánd awy-i  
There are no arguments (gather language), like nothing

T aa, se gudi ki ya žigil, kəm máy tsakala γa-y bi  
Yes, we thank God, we don't argue

D **to** zar-xá-rú l'áβa, ár tág-áan kə-gəlváγda-x ba čadad bad'dəm l'áβ  
Okay, your children also, they speak Glavda clearly all of them also

T ár tág-áan gəlváγda-x  
They speak Glavda

D ár méy n-ítᵉ ləwal-ləwáləg ndə calma-xə-n bi  
They don't mix it up like the rest (do)

T máy sai dai, mᵉᵇ nəḡ zər-ámd ən nçikwáxə-n tsaa (36.40)  
They don't, (but) there is our small boy

D aaná  
yes

T vii-d-əm kə-xawsa, vii-dəm kᵉᵇ, kə-γay-á glavd glavda (118) ka təgəsi,  
he uses (catches) Hausa, he catches the Glavda language then he doesn't find

tsag-u-tsag watswats kᵉᵇ,  
he learned this (Hausa) (more) quickly,

kwana-xaan€n, ár sə-de-y d'əm-i,  
this one (Hausa), they [his siblings] don't bring it all out ??

li tu-vukwəə-n ndakwani  
those before him (older siblings) are the same

D to má ndzə-gáná-γ kwana,  
okay, your staying here

nəγγa-nəγγəg k€ŋ kə-ndzə-gána wura wura  
you have seen life (as it was) before

T əŋ əŋ  
m

D aw sawariyá-γ vəl-k-əmdə-ŋ kwana,  
what advice would you give us

kə dáala zar-xə-n čii-g ndakwan kwana,  
to young boys growing up today

ár dáala duɣwa-xə-n čii-g ndakwan€n aw sawariya,  
the young girls growing up today, what advice

a vəl-t€ə-ŋa má ndzə-gáná-γ,  
do you give them (from) your life

kə-dígiti má βag-áv də-ɣay-á gəlváɣda-x tu-vuk-i (37.05)  
something that will be done with the Glavda language in the future

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T ee ən sawariyə-n vəl-t€ ŋ-áya,  
ya, advice I should give them

to f-am-ar-ú-fəg kə-çimiy-arú zar-xa,  
put in your ear, children (be careful children)

to bandə ndzə-gán€n ndza ndzə-ga n-úud wurə-na,  
like the way of living of before

aa má mula-ku-məlg dada má žigila ,  
yes, if God helps you

áyá m€ŋ, lə-γ-kna-ləg zər digita,

you are, you get something small,

lə-ɣ-kna-ləg k-úusá-ɣa, áɣá xəcnáná,  
you get your wife, you keep

k-úusá-ɣ-íina, áɣá máy βa diga meleur biya ám βag-áan kə-digita da xñaxa,  
your wife, don't practice bad behavior, you do something for your house

kuram l'áβ zara duɣwa-xa,  
you also young girls,

βag-áan bi kə melakwa taakiya ən gat-á ɣwalva-x-a,  
don't practice bad behavior (that) you go after men

kwár kwár biya (130) má kwá maɫ-kurə-t dada má žigil mtad' d-íina,  
and such things, whoever God joined you together with him

ám ndza-n ba vak pál, ám ndzək-vana,  
**ám ndzək-vana,**  
you stay in one place, you live together

aɗ'aba d'ek zamaniya kwaβi ñeñ úud dəŋ,  
because money deceives many generations

də-duɣwa-x árd ɣwalva-x ndakwana w-ár máy má taaki má ndz-ámda-ndzəg ən tág-t-  
tág (37.40)  
girls and boys today, they don't (that) (...) if we sit together I tell them

D      **to** ndar yariya gəlváɣda-x,  
how is the Glavda language now;

wa d-əm-dig viig kwán,  
it has begun **to** be forgotten today

baz li baz li nçukwáx a m-  
also, there are those small ones you said who mix it up

xad'ə-g də-xaws awar am-  
mix with Hausa you said now

T      əŋ  
m

(134)

D      **to** aw sawariyá-ɣ kwán tə-vakavak-i, di-yara gəlváɣda-xə-n

Okay, your advice, concerning the Glavda language

T     **to** sawariya-ra,  
my advice

ba kwán-ín a **to** γəravaa-t☞ **kuma** li sa-da kwán-ín☞n kwán k☞,  
this (thing), okay, also they themselves, those who caused this situation,

kə-zar-xə-n ár ławalg-ławalgə-n tsá, káa gən,  
that the children mix up (the language), you see

dole má vii-γ-t☞-it-viigə-n,  
you have **to** meet with them (catch them),

má sar-áa-səg ba d'ekd'ekə-n,  
if they are gathered together in a large number

ee, áyá tág-t☞-taga, γərava zar-x-ín l'a **kuma**,  
you tell them the children themselves also

ár tsag-ák-tsag kə-xawsi-n l'áβ áyá tsag-áan vakaa-t☞ (38.08)  
they teach you Hausa; also you learn from them

(139)

D     aan čiiya  
so

T     əŋ  
m

D     **yanzu** γwalvə-n kwán tsá  
Now this man

T     əŋ  
m

D     a bi sal máŋ, bəcə n-ín kwán a bi  
You know he (Bature) comes from far, you know

T     əŋ  
m

D     tsugwa má frika, tsugwa máŋ, nağeria, má nağeria l'áβa,  
he stops in Africa, he stops in Nigeria, in Nigeria as well

tsugwa má yaruwa, sáasa má yaru l'áβa wa sáasa vaakwán n-íin kwán  
he stops in Maiduguri, he comes from Maiduguri and comes here now

T      əŋ  
         m

D      amaa ə naa γaya-ŋ, a gəlváγdax awara má kwán tsá (143) ai mŋ ə digit aa nəγga  
n-íin əm vakáy (38.26)

But he wants the Glavda language he said now, is there something he sees in it

T      mŋga  
         There is

D      yo, úud jajáa-n ndakwani, n naa-gáan kŋ  
         Okay, another person, he likes

T      kə-γay  
         The language

D      kə-γay-i, kə-γay-i áγá tagə-ŋ tsəm bale γəravá-γ l'áβa,  
         the language, the language you speak rather than yourself

ay k-imiyam l'áβa kiyam da má xaws,  
and we.IN also are turning **to** ( going **to**) Hausa

kiyam taa xawsə-n či kwán či tsa, aw n-ámfaani-yanii  
we speak Hausa, so, what is its importance

T      **to** ku áγá tág-áan kə-xawsi-n tsá,  
         Okay even if you speak Hausa,

á vii-na bi kə-dəg-a daa-yigá-γ-i  
you shouldn't forget that of your forefathers

(147)

D      **yawwaa, to sawari**áγá vəl-kəm-dəŋ k-íina, aa viivə-na bi nəŋ  
         **Yawa**, your advice you gave us, you should not forget

T      nŋdiga dayiği nəŋ, nŋ-lbəg gwaš-gwaši-n kiina, əŋ  
         That of your forefathers; it is the Ngoshe language

D      **to** šagəra  
         Okay thanks