

Tape 13  
Bursar's house

H, d = dabawa, t, m = mohammad ali η-ay  
7279 words  
interlinear glosses pp. 1-22

D aa, ndara waar d'áagá-γa  
Aa, how who name-your  
What is your name

H xalíma  
Halima

D xalíma waara gáan  
Halima who  
Halima who

H xalíma filibus  
Halima Filibus

D xalma filibus, á ba má xud'-á gwaš-na  
Halima Filibus, you dm from stomach-PSSD Ngoshe-SPC  
Halima Filibus, you are from right in Ngoshe?

H əη, ín ba má gwaš  
m, I dm from Ngoshe  
Yes I am from Ngoshe

D aa, ηweñ xiya-γ-i  
Aa, how many year-you-Q  
How old are you?

H xiyá-r kul bu tár nkwáx  
Year-my 10 2 and 6  
I am 26

D xi kul bu tár əηkwáxa  
Year 10 2 and 6  
26 (year 26)

H əη

m

D **to**, aw ləra áyá βág€ŋ  
 Okay, what work you do-you  
 Okay, what work do you do

H €ŋ makarant  
 I school  
 I am in school

D á makarant, má ama práméí ní áyá má **sákándáí** xi (0.26)  
 You schoo, in mm primary Q you in secondary AltQ  
 You are in school, in primary or are you in secondary  
 (13)

H əŋ əŋ, €n má **háyá institušən**  
 Mm, I in higher institution  
 Mm, I am in a higher institution

D **xáy instišušən**  
 Higher institution  
 Higher institution

H əŋ  
 m

D vaakwára  
 where?

H má bám  
 In Bama

D má bám, **to** šagəra, áyá máŋ, máŋ, má páat ŋweñ en kwán də kwán  
 In Bama, okay good, you in, in, in part how many now  
 In Bama, good, you are in in what grade now?

H en si tri  
 NCE 3

D en si hri, yawwa, **to** txálá kwáxa,  
 NCE 3, **yawa**, so after that,

ba karatu digí áyá βág€ŋ də βág ni,  
 dm write thing you do-you with do Q,  
 is studying the only thing you just do;

mϵ̃ lər-ii lər áγá βágə-n də βág xii  
 exist work-SPC other you do-you with do AltQ  
 is there any other work you do?

H mei lər-i ϵ̃ βág η-áy ama ϵ̃ βág-áan kϵ̃d'inki l'af̃  
 No work-SPC I do SbjP-i but I do-GAN OBJ-sew also  
 There is no other work, but I also sew

D a βág-áan kϵ̃d'inkí l'á  
 You do-GAN OBJ-sew also  
 You sew as well

H əŋ  
 m

(22)

D awa-rd-aw digí áγá ləpəgə-ŋ d'a  
 What-and what thing you sew-you Q  
 What all do you sew

H ϵ̃ ləp-á yáa ríigá-xa, ard pataría-x  
 I sew-PSSDST type skirt-PL, and skirt-PL  
 I sew shirts and skirts

D kwa lərnə-m  
 That other  
 Anything else

H ko gağari wanda-xáa-n, ϵ̃ ləp-gáan  
 Or trousers-PL-SPC, I sew-GAN  
 Or these short trousers I sew

D á ləpə-gáan l'af̃, to, tág baab  
 You sew-GAN also, okay speak mother  
 You sew also, okay, speak mother

T e má xud'á kwáx-íin-ϵ̃ tsá,  
 e in stomach that-SPC-SPC dm  
 In the middle of that

ba =dɣwa-x ní wá dágál dá vaká-γa,  
 dm girl-PL Q TP go to place-your  
 Do only girls go to you,

báz kál'əŋ-á γwalva-x áγá βág-áan xi (1.13)  
 also clothes-PSSD man-PL you do-GAN AltQ

do you also do men's clothes

H     ϵ̃n βág-áan kϵ̃kál'áη-á, duywa-xa,  
I do-GAN OBJ-clothes girl-PL,  
I do clothes of girls,

dəg-á zár-x məšiš **ko** dig-á γwalva-x-íin ϵ̃n ba βág-áan  
thing-PSSD small-PL ?? or thing-PSSD man-PL-SPC I dm do-GAN  
of small boys or even of men I do  
(30)

T     /a βág-áan,/ méy wá lərn kϵ̃**saniya** digí a βág-áan tə-vəy kwáx-i  
/you do-GAN/ not exist TP other OBJ-skill thing you do-GAN on-body that  
/You do,/ there is no other skill, thing you do besides that

H     má y  
No

T     ba kwáx-íin  
Dm that-SPC  
Only that

H     əm **sei** ba **d'ɪŋkiya**, makarant wá-n βág η-áy  
M only dm sewing, school TP-i do SbjP-i  
Yes, only sewing, school is what I do

T     a má gud ηweñe-r əη kwán-i  
you in room how many-Q m now-Q  
In which class (rom) are you now

H     ϵ̃n má, gud xkərd'a  
I in, room 3  
In class 3

T     a má gud xkərd' (1.30)  
You in room 3  
In class 3

H     əη  
M

T     ama **see**, **lakuti** áγá βá-a =áwre kina se má yíη-γ-a-yíη βá makaranta-γi-n kina  
But dm, before you do-PSSDST marriage dm dm if finish-you-EXT-R do school-your-SPC dm  
But, before you get married, until you finish your school

H     se má yíη-an-a-yíη βa makarant, ϵ̃n tə-k-ní kϵ̃lər  
dm if finish-i-EXT-R do school, I get-EXT-EXT OBJ-work

When I have finished school, I will get a job

(37)

T á lək-ní kɛlər  
 You get-EXT-EXT OBJ-work  
 You will get a job

H əŋ  
 m

T **to** á dá gátɛg ba makarant-íini nɛŋ kɛlər-na a dá gátɛg ɛj-á daadá-γ kɛŋ,  
 dm you FT seek-G dm school-SPC SbjP-you OBJ-work you FT seek-G house-PSSD father-your objPS  
 Okay you'll look for a job in the school, (or) you'll look in your father's house for work

kəŋ, kɛlər-n  
 objPS, OBJ-work-SPC

H ləra  
 work

T əŋ  
 m

H sei má yŋ-an-a-yŋŋ kɛmakarant ín čaw[-á] kɛtáárdá-r **lakuti** ɛ ta dá gát-á ləra  
 dm if finish-I-EXT-R OBJ-schoo I pick-PSSDST OBJ-paper-my before I dm FT seek-PSSDST work  
 [-á not audible here; čaw has L]  
 Unless I have finished school, I'll get my certificate, before I look for a job

D ai čí tsá, ba má-γá dá lək-ná lər-i čí **lakuti** áγá dá βá-a uréyi číya ,  
 Dm dm dm, dm if-you FT get-EXT work-SPC dm before you FT do-PSSDST marriage  
 Okay, is it only if you get a job (now), before you get married?

ma méy ləri-n-i áγá da βág ndar-i (1.57), máy ksa βá-a wuréy-i ba líŋlíŋa  
 if not exist work-SPC you FT do how-Q, not carry do-PSSDST marriage-SPC dm at all  
 if there is no job, how will you do, you won't marry at all

H a'a , ku andzú méy l'a lər-á gúmnátí l'a tsá,  
 No, either no longer work-PSSD government also dm  
 Either there is no longer government work

mɛŋ lər-í d'ax-áv də **praívét** amuúda-y,  
 exist work-SPC call-a-PSV with private say-Q  
 there is the work called private as they say

áγá ləg-ní-ləg anǵú baǵa kwáx-ín dəg =úudə-n  
 you get-EXT-R whether like that-SPC thing-PSSD person-SPC  
 you will get it either like that of person

D aan čia, má méy **práivétə** či kwán bi l'á tsáa,  
 Aa dm, if no private dm now not also dm  
 Aa, so, if there is no private (work) as well

iyo iyo a méy bá-a wréy kiná ku lə-γ-kə-ná-y k€lər-á **práyvéti**-n bi ay  
 oh oh you not do-PSSDST marriage dm if get-you-EXT-EXT-NEG OBJ-work private not dm  
 you won't marry if you don't find work in the private sector

H a'a in da βág-áan **mana**, nda βága ndar núudə-n máy bá-a uráy-i  
 No, I FT do-GAN dm, like do how person-SPC not do-PSSDST marriage-NEG  
 No, I will do it of course; how will a person do without marrying (who doesn't marry)

(48)

D **yawa**, úusəgə-m, á βág-áan či k-úus€g ní á máy xi (2.16)  
 Dm , farm-Q, you do-GAN dm OBJ-farm-G Q you not AltQ  
**Yawa**, farming, do you farm or not

H €n βág-áan k-úus€g máη máη má **xútú**, €n βág-áan k-úus€g  
 I do-GAN OBJ-farm-G in in in vacation, I do-GAN OBJ-farm-G  
 I farm, in in during the holidays, I do farming

D awa-r d-aw wá úus€gə-η d'aa  
 What-and-what TP farm-G-you Q  
 What all do you farm

H €n úsə-gáan k-íindara, xiyá, zarvá, agərá, an  
 I farm-GAN OBJ-groundnuts, guinea corn, sesamee, beans  
 I farm groundnuts, guinea corn, sesamee seed, beans

D ma ba kál'áŋa-η á gwuxə-n áyá úus€gáan bad'd'€n **kena**  
 If dm object-PSPSSR PSSR farm-SPC you farm-GAN all dm  
 If it is a farm yield, you farm all

H əη, əη úus€gáan  
 I, I farm-GAN  
 I farm

T má sə-γ-dáa-səg kwáx-íin má, baabá-γ-ni wánə-n, (54)  
 If come-you-EXT-R that-SPC dm, mother-your-SPC this-SPC  
 If you brought that (farm produce) , is it your mother who

βá-a lər də kwáx-íina, **ko** k€γ xa wá βá-a lər də-vakáy  
 do-PSSDST work with that-SPC, or InP-you FcQ TP do-PSSDST with-it  
 uses it (works with it), or you who are doing it

H baabá-md wá βág-ána,

mother-our TP do-GAN  
Our mother is the one who uses it

**írín** má k-~~en~~ náa-gáan n-~~en~~d k-~~en~~βág-áan k-~~en~~lær də-vakáy k-~~en~~ ndav-arú-wa vəl-k-~~en~~d n-~~in~~  
like if we want-GAN SbjP-we OBJ-do-GAN OBJ-work with-it we ask-EXT-EXT give-OBJ-us  
SbjP-3  
like if we want to make use of it, we ask her and she gives us (2.38)

T vəl-k-úr n-~~in~~  
Give-OBJ-you.PL SbjP-she  
She gives you.PL

H əŋ  
m

T **to** má čaw-γ-a-čawg kwáx-~~in~~ má áyá báč-~~en~~g dása dá makarant-~~in~~-ní **ku** kuwa,  
dm if collect-you-EXT-R that-SPC if you shell-G going to school-SPC-Q or  
okay if you collect it, do you shell it (groundnut) going to school, or

áyá βág ba dən, lær xəñáx xi  
you do dm withPS, work house AltQ  
you use it at home

H má dig-á lær xəñəxa,  
if thing-PSSD work home  
if it is for use at home

k-~~en~~ βág də-lær xiñax (58) má dzug-wá-d dig-á dása dá makaranta,  
we do with-work home if pick out-me-EXT thing-PSSD going to school  
we use it at home, if she picks out (the groundnuts) for me for going to school

~~en~~ baça-kána in vəl-ú-a ín dása dá makarant də-vakáy, də-kwáβáa-n  
I peel.SQT-EXT I sell.SQT-EXT I go to school with-them, with-money-its  
I peel them and I sell them for myself I go back to school with it, with its money

T a kwa má d'owa-ká-n-e baabá-γa má á d'uw-árs, **ko**  
If if allow-you-EXT-NEG mother-your if you leave.SQT-EXT, dm  
If you mother doesn't allow you (to sell) do you leave it

H ee má v-~~en~~-γ-wá-i n-~~in~~-iya ín ba d'uw-árs  
Yes if give-3-me-not SbjP-she-NEG I dm leave.SQT-EXT  
If she doesn't give me I just leave it

T **to** má xud'-á kwáx-~~in~~ə-n má  
Dm if stomach-PSSD that-SPC-SPC if  
okay, concerning that (in the middle of that)

sə-γ-dáa-səg kwáx-íin má, k-íindar-íin má,  
 come-you-EXT-R that-SPC dm, OBJ-groundnuts-SPC dm  
 you brought that, the groundnuts

ám xád'íg-ánt də-baabá-γ-ní ku kuwa,  
 you.PL collect-EXT with-mother-your-Q  
 Do you collect {them} with your mother or

áyá d'iy-á baŋ táakí indzə-g n€dəgá-r xáa-n (3.06)  
 you pour-PSSDST dm that remain-G NOM-thing-my FcQ-n  
 Do you store them (groundnuts) (saying) mine should remain (apart)

H máy ba vak páll ba? də baabá-r  
 No dm place one with mother-my  
 no, just one place with my mother's

(64)

T də-baabá-γ  
 With-mother-your  
 With your mother

H əŋ  
 M

T ba má digít pál  
 dm in thing one  
 In one place

H xə  
 X

T áyá mei táakí áyá dzug-ú təxálá baabá-γ-i  
 You not that you pick.SQT-EXT after mother-your-NEG  
 You don't (saying) you pick them up after your mother (without her knowing)

H a'a ín máy ŋ-áy dzəg-áan-i , sei in ndav-gar-ú k-íin  
 No I not SbjP-I pick-GAN-NEG, dm I ask-EXT-EXT OBJ-her  
 No no I don't pick them, unless I ask her

T ma wali-n má ba má čiiğə-t baabá-γ dá p€ts€gáan-i ku kuwa,  
 if oil-SPC if dm if get up-EXT mother-your to extract-GAN-NEG or  
 If it is the oil, does your mother get up and extract it or

áyá βág-áan xa báz k€γ əm vakáy  
 you do-GAN FcQ also InP-you in it  
 Do you do (it) yourself



H ba k-áy ndakwáni ɛn pɛtsɛgáan (3.22)  
 Dm InP-I now I extract-GAN  
 Even I extract it

(69)

T á pɛtsɛgáan  
 you extract-GAN  
 You extract it

H əŋ  
 m

T **kulikiyáa**-nə-m má-γá βág-áanə-m,  
 ground nut-SPC-Q if-you do-GAN-Q  
 what about ground nut cake, do you make them?

H ín βág-áan báz k-áy kulikulí  
 I do-GAN also InP-I cakes  
 I also make groundnut cakes

T ba kiyavá-γ ni, ku kuwa, ár zə-gáan nə-li xiñax xi  
 Dm for-your Q, or, they eat-GAN NOM-who home AltQ  
 Only for yourself, or do those at home eat them

H kɛn βág-áan, se **iri** , kwán βág ŋ-áy ciyavá-r se ín dáa dá makarantə-n,  
 We make, dm like, today do SbjP-I for-my dm I go to school-SPC  
 we make them, unless like, today I might make them for myself when I go to school

ama, má kwa =xñaxə-n ín βág ba ciya xiñaxá-md bad'd'ɛn z-áv  
 but, if that house-SPC I do dm dm house-our al eat-a-PSV  
 but as far as what concerns the house, I do it for our household all are eaten

T z-áv bad'd'ɛn  
 eat-a-PSV all  
 All are eaten

H əŋ  
 M

T əm waláa-nɛn má tsakál-γ-a-tsakálíg má áyá βág d-aw ár-d-aw (74)  
 m oil-its-SPC if accumulate-you-EXT-R if you do with-what and-with-what  
 Its oil if you accumulate it, how do you do it

H waláa-nɛn kɛn tə-g ba də-d'ála,

Oil-its-SPC we cook-G dm with-soup  
 Its oil we just cook with soup

dáal lɔrna kɛn tɔ-g ba dɔ-d'álá kɛn t-á kɛkwásái d-vakéy  
 day other we cook-G dm with-soup we cook-PSSDST OBJ bean cake with-it  
 Some we cook (it) with the soup we cook bean cake with it

D ám t-á kwásáy dɔ-vakáy (3.47)  
 You.PL cook-PSSDST bean cake with-it  
 You cook bean cake with it

H əŋ  
 m

D ai cí tsá, á duyw-á makarantə-ŋ kwán  
 dm dm, you girl-PSSD school-SPC now  
 So, you are a girl student in school now

H əŋ  
 m

D **kuma** makarantá-γ l'áβá, a tu-vúkw ba véyvéy  
 Also school-your aso, you on-front dm very  
 Also, your school, you are in a very prominent one

H əm  
 m

D /to wanəŋ / n-ímyám duywa-x-á makaranta, duywa-x-á makaranta xa, (74)  
 So this / InP-we.IN girl-PL-PSSD school, girl-PL-PSSD school FcQ  
 /So this/ we.IN girl students, girl students/

to wá-m náa-y kɛŋ, kə βá-a lɔra-xa, kwa kwara-xa,  
 okay TP-you.PL want-NEG objPS, OBJ-do-PSSDST work-PL, which-PL  
 so , you pl. don't like, doing (domestic) work and the like

má ba dɔ digí gay-ú ndakwi g-áv má pámpám,  
 if dm with thing fetch-EXT now fetch-a-PSV from tap  
 like fetching water, it is fetched from a tap

méy núud gay-ú m-úuv núud ndákwán bi  
 not person fetch-EXT from-well person now NEG  
 a person doesn't draw water from a well

H əm  
 m

- D aya, bá-γá múl-gar-ú-múlg kaŋ, kɛbaabá-γ gay-ú m-úuva  
 You, if you help-EXT-EXT-R objPS, OBJ-mother-your fetch.SQT-EXT from-well  
 Do you help your mother fetching water from a well
- H in-áa sá ba sá g-á yu-i ŋ-áy kwánya (4.11)  
 I-PER come dm come fetch-PSSDST water-SPC SbjP-I now  
 Yes I was coming from fetching water now
- D a sáa ba sa gay-ú, a sáa ba sá gay-ú nə-ŋ kwán ba ndakwán kwán  
 you come dm come fetch-EXT, you come dm come fetch-EXT SbjP-you now dm dm dm  
 you come from fetching water, you come from fetching water, now
- H əŋ, b-akwatiyá-r ba t-úuv kwán ba ndakwánə-n má  
 M, dm bucket-my dm on-well now dm now-SPC dm  
 My bucket is at the well now just now
- (85)
- D káf má, wá n-úuráma ám náa-y,  
 food dm, TP SbjP-you.PL you.PL want-NEG  
 Food, you.PL don't like
- átsəx tsɛŋ kɛŋ náa biya má kɛŋ-dá náa βá-a lər ba dəŋ  
 smoke dm we want not if we-FT want do-PSSDST work dm withPS  
 smoke, we don't like, we will (would ) like using
- gaskuuk** dig-á **zaamán**-i náa áwárám-úram  
 gas cooker thing-PSSD generation-SPC want said said-you.PL  
 a gas cooker, something of the generation you said
- H a'a méy wá tá-a kwáx-i, ín mbíi-g ba d-əłts  
 No not TP say-PSSDST that-NEG, I lighted dm on-hearth  
 No, nobody says that, I even set a fire on the hearth
- ín t-á ba káf  
 I cook-PSSDST dm food  
 I just cook food
- D ndar, á mbíi-gáan káar-n-i á máy xi  
 How, you kindle-gan fire-SPC-Q you not AltQ  
 How, do you kindle a fire or not
- H əŋ in t-á ba kaf  
 mm I cook-PSSDST dm food  
 I cook food

D a t-á ba káf  
You cook-PSSDST dm food  
You cook food

H əm

D áa mbats áyá βág-áan **kwarkwari** dákár ma  
You maybe you do-GAN try firewood dm  
Yes you do try, firewood

H dákára , am , dákár (89) má d'iy-á-v-a-d'íig n-áján kám ən,  
firewood, m, firewood if cut-3-PSV-EXT-R NOM-neem TP  
firewood, if a neem tree is cut down

ηwád'i-gáan saás, amá dágát dá má γw **kám** €n dig-ít-i η-áy dá má γw-i,  
tie-GAN coming, but going up to in mountain TP I go-EXT-NEG SbjP-I to in market-NEG  
I tie it and bring it back home, but going up to the mountain I can't climb the mountain

x

D á da-gít biya  
You don't climb up,

X

H €n mai ηay da βa dakar dá má γ-w-i ??

X

D makarant-ín an-á tág η-áyə-n **kəna** ba (4.35)  
You thing no school-SPC I-PER say SbjP-I-SPC dm dm  
(that is) the school I talked about  
[the school causes that]

H əxəη əxəη

D iyo, dágát nə-η, nə-baabá-γ kwán ts€n, aa á méy n€η dágát-iya  
Okay, climb up SbjP-you, NOM-mother-your now dm, aa you not SbjP-you go up-NEG  
O, you go, your mother does and you don't climb

H kuu baabá-r ndakwí méy βá-a dakar má γw-i  
Even mother-my like not do-PSSDST firewood in mountain-SPC  
Even my mother doesn't look for firewood in the mountain

D aa  
(93)

H k€n máy, sei k€n d'iy-á ba úfa, k€n lál-gáan ba xəñax  
We not, dm we cut-PSSDST dm tree, we cut off-GAN dm home  
We don't, we only cut down trees, we cut off branches at home

D ám sugw də-sugw k-íina  
You.PL with-buy OBJ-it  
You.PL just buy it

H əŋ  
m

T **yanzú** má taga-tág baabá-γ kwán táakíya áγá duɣwá-ra makarantə-n tsɛn,  
Now if say-R mother-your no that you daughter-my school-SPC dm  
If now your mother says now (saying), you my daughter, the school

l-a-k-wa-ar-á-ləg kɛ-káyá ɛn máy də-digíti βága-βág k-áwráy,  
reach-3-OBJ-me-EXT-EXT-R EmP-me I not with-thing do-R OBJ-marriage  
is enough for me (the mother) I have nothing, get married

**lakuti**, má məla-k-ú-mɛig žíilá-γi-n tsɛn,  
before, if help-you-EXT-R husband-your-SPC dm  
before, if your husband helps you

**lakuti** áγá da βág-áan kɛmakarant amaa má, áγá dán,  
before you FT do-GAN OBJ-school but if, you PS  
before you go to school, but if you

á číŋg-ar-ná-číŋg kɛdig-á baabá-γ-íina, (99) ku kwa áγá máy xi ((5.03)  
you hear-EXT-EXT-R OBJ-thing-PSSD mother-your-SPC or you not AltQ  
you will listen to what your mother (says), or won't you?

H kə-baabá-r táakí, d'uw-as-d'úug kɛmakarant ndan ama  
For-mother-my say, leave-EXT-R OBJ-school now said  
For my mother to say, leave the school now she said

T ýíŋ-γə-na-ýíŋ tsáv kɛmakarantə-n tsɛn **lakuti** áγá da gátí-gáan kɛlər βág txála,  
Finish-you-EXT-R dm OBJ-school-SPC dm before you FT seek-GAN OBJ-work do after  
Since you have finished the school, before you go and look for work, after

á dá βág əvəj-á žíilá-γ amá tsá  
you FT do house-PSSD husband-your say dm  
you will do it (schooling) in your husband's house she (the mother) said

H ei

T má tag-a-ká-tág baabá-γ-íin ndukwáxiin amé-y tsá  
If say-3-you-R mother-your-SPC like say-I dm  
If your mother told you like like I say

H a

Ya

(107)

T      áyá číng-ar-nu-číng k€lbəga ku kuwa a z-á ba vúkw ba də-táakí áyá βágá x amá-y  
 You listen-EXT-EXT-R OBJ-word or you eat-PSDST dm front dm with-say you do FcQ  
 say-I  
 Will you listen to {her}, or will you keep on (eat in front) (saying) you will do it I say

H      €ñ číng-gáan k€digí tag-u-wá n-íina  
 I listen-GAN OBJ-thing tell-me SbjP-she  
 I will listen to what she tells me

T      á číng-áan k€digí tag-ák n-íin (5.21)  
 You hear-GAN OBJ-thing tell-you SbjP-she  
 You will listen to what she tells you

H      əŋ  
 Ya

T      má tag-a-k-ák-tág baabá-γ k€táakí, βág-ák n-íinə-m,  
 if say-3-OBJ-you-R mother-your OBJ-that, do-you SbjP-she-Q  
 if your mother tells you (saying) , she does it for you

máy n-əŋyur-i tág-ák baabá-γ táakíyá wá ŋ-áx ŋ-áx ŋ-áx táp-əγ-əná-i k€čínga-číng vakáa-n-iyá  
 not NOM-story-NEG say-you mother-your that TP like-that ... feel-you-DM-NEG hear-R place-  
 her-NEG

There isn't any story your mother tells you (saying), like that and that, have you never heard  
 {such a thing} from her?

[Hasn't your mother ever told you something like that?]

H      wánə-n , méy digí tag-uwá n-íin k€káy-i  
 This-SPC, not thing say-me SbjP-she InP-me-NEG  
 This thing, it is not something she told me

(108)

M      kwáx ba šibá-šibá wáx am€ŋa  
 That dm hide-R that said-you  
 That is hidden you said

D      **to**

T      tápə-γ-aná-i čínga-číng k€digí tag-ák baabá-γ-i táakíyá,  
 feel-you-EXT-NEG hear-R OBJ-thing say-you mother-your-NEG that  
 you have never heard what your mother told you (saying)

ku tə-diva dəŋ, da ks-á žíila, ku ndzə-gá dəŋ,  
 either on-hand toPS, to pick-PSSDST husband, or stay-G withPS  
 either in regards to (on the hand), for getting (picking) a husband, or staying

dəŋ də-žíilí-na, **ku** ndzə-ga dəŋ  
 withPS with-husband-SPC, or stay-G PS  
 with the husband or staying (with him)

D ndzə-ga makarant-ín əndzə-ga n-ín-ən  
 Remain-G school-SPC remain-G SbjP-it-SPC  
 Remaining in school, it is remaining

T naa, táp-γ-aná-i kəŋ,  
 Naa, feel-you-SPC-NEG objPS  
 (continues niinə-n naa), have you never

číŋga-číŋg táakí wá βag-áv ndukwáx zərá-r-i  
 hear-R that TP do-a-PSV like child-my-NEG  
 listened to (saying) this is how it is done my child

H **kai**, k~~€~~m máy n-~~€~~nd ndzə-ga βá-a taad'iya kwán-i  
 Dm, we not SbjP-we stay-G do-PSSDST conversation this-NEG  
 Kai, we don't sit down to discuss this (making conversation)

T ám máy ndzə-ga βá-a taad'iy-i (5.55)  
 You.PL not stay-G make-PSSDST conversation-NEG  
 You.PL don't sit and discuss

D tág-áan  
 say-GAN  
 She (mother) said

M tág-áana,  
 say-GAN  
 She (mother) says

tág-áan dígí táakí (114)  
 say-GAN thing that  
 she says (something) (saying)

bi mb~~€~~-vaas-mb~~€~~g táakí kəsə-g k~~€~~žáila ksə-g k~~€~~žíil-ín wá né (< naa-y) n-ín k~~€~~táa kwáx-íini  
 either disturb-EXT-R that carry-G OBJ-husband ... TP want SbjP-he OBJ speak that-SPC  
 either she (Halima) is being disturbed (saying) because of marriage, because of the husband, that  
 is why she (Halima) doesn't want to talk about it

D əŋ xəŋ xəŋ xəŋ, ba kwáxa,

mm xx, dm that  
Xxx that is it

M **kaa san** ár dz-~~g~~-dz-~~g~~ n-ítər k-~~ž~~íil **ay**  
You know they select-R SbjP-they OBJ-husband dm  
You know they (the girls) select the husband (girls are selective)

D aya  
So!

M dzər-áv ár dz-~~g~~-dz-~~g~~ ay  
Select-a-PSV they select-R dm  
It is selected, they select

D aa, ai kwána tág η-áy  
Yes, dm this say SbjP-I  
Yes that is what I said

M ár n-áy n-ítər pru táakí **ku** ba waar ts-~~en~~ ba ks-a-və-m **kám**  
They want-NEG SbjP-they ?? that if dm who dm dm marry-a-PSV-Q TP  
they (the girls) don't like (saying) anyone should be married,

ár máy n-ítər βá-a kwáx n-ítər, bándkwáx-i xalim-ya  
they not SbjP-they do-PSSDST that SbjP-they, like that-NEG Halima-NEG  
they don't do that.; isn't it like that Halima?

H əxəŋ  
Ya

T ee **to** maro wáx-íina,  
Dm dm good that-SPC  
Okay that's good

ama má ksə-γ-ú-ksəg či k-~~ž~~íila-γ-in má ýín-γə-na-ýín k-~~en~~makarant ku tálág nə-~~ž~~íilá-γ-íina  
but if carry-you-EXT-R dm OBJ-husband-your-SPC if finish-you-EXT-R OBJ school even poor  
NOM-husband-your-SPC  
but if you marry your husband if you finish school even if your husband is poor

(119)

H əm  
m

T ku méy n-íin digít-i áyá fəgá-fəg k-~~en~~xud' táakí ám ndzəga-ndzəg mtád' d-íina (6.21)  
If not SbjP-he thing-SPC you put-R OBJ-stomach that you.PL stay-R together with-him  
Even if he doesn't have anything, will you be patient and stay together with him



H aa má ba-m ndzə-ga **lapi** tsɛna ám ndzəgá-ndzəg dən  
 Aa if dm-you.PL stay-G wel dm you-PL stay-R PS  
 If you.PL stay happily, you.PL stay (together)

T a ma-y táakíya kwáxa kwáxa kwáx máy kwáx máy  
 You say-NEG that that that that exist not that not  
 You say (that) we don't have that that and that (don't exist)

H a'a ɛ́n má-y, (124)  
 No I say-not  
 No no, I don't say it

ama sai dai má žíili-n **kam** máy βa digí áyá náa-y nɛŋ-i  
 but only dm if husband-SPC TP not do thing you want-NEG SbjP-you-NEG  
 However, except if the husband (kam) does something you don't like (want)

kaa da ndzə-ga kɛβá-a-w či núud áyá xuβ-á **waxál** =uudan ba-ján  
 then da stay-G OBJ-do-PSSDST-what dm person you drink-PSSDST problem person dm-nothing  
 then why will a person stay {when} you have problems (drink trouble) for nothing

T **ee to** bisa ga digí mayi-n **kina** aa fə-gá-i k-ɛ́vid' má xud'a **kiina**  
 Okay according to thing not exist-SPC dm aa put-G-NEG OBJ-heart in stomach dm  
 Okay according to what you don't have (something that doesn't exist) you are patient

H ainá, zaman-i ndakwánə-n ba wa-i digít máyá-i,  
 Dm, generation-SPC now-SPC dm TP-NEG thing not exist-NEG  
 It's not like that, the (this) generation it's certainly not as if there is nothing (in it)

mɛŋ ɣwalva-xa, ar nə-dál-nəg kɛɣərəa-tɛ kɛfəd'a,  
 exist man-PL, they become-EXT-R OBJ-head-their OBJ-wind  
 there are men, who turn themselves (turn their head) into wind (useless)

**bá wiya** ár d'uu-k-árs kəsə-ɣa ár dágál da βá-a gumbáa-tɛ ba jáján,  
 either they leave.SQT-EXT EmP-you they go FT do-PSSDST bad behavior-their dm nothing  
 either they leave you and go practice bad behavior for no reason

**to, kaman** zamanə-n ndakwánə-na gədz-á kúz núud, (127)  
 dm, like generation-SPC now-SPC fear-a OBJ-disease person  
 okay like this generation, people fear this disease

**ba wiya** žíila-ɣ kwán zər-á fəd' n-iin kwána dəgál tá-kwán dəgál tá-kwán  
 dm dm husband-your this child-PSSD wind SbjP-he now go on-this go on-this  
 either your husband a child of wind he goes now in this direction now in that  
 (he goes towards here he goes towards here) (= á dəgal)

kə-ɣ a xiñax áyá sɛ́gá-y kuu nda-w-i ságaw ɫə-káa kwána s-ká-dá kɛkúz kwán tsɛ́n,

InP-you you home you know-not if like-what-SPC come meet-you now come-you-EXT OBJ-disease now dm

you are at home, you don't know anything he comes and meets you and brings a disease

áyá xáy-gant-xáyg ičɪŋ kwán úuda-na,  
you agree-EXT-R dm this person-SPC  
would you agree to such a person

áyá máy táakí a'a, k-áy ɛ̃n βág ŋ-áya,  
you not that no, InP-I I do SbjP-I  
you can't (saying), I can do it (I cannot do it)

ŋgulm áyá ba dágál da vak yáa gumbá-xá-rú áyá d'uw-ár-ná k-íin k-ɛ̃vijáa-n k-íin biya (6.56)  
better youn dm go to place people useless-PL-your.PL you leave-EXT-EXT OBJ-him OBJ-house-his for-him dm

it is better you go to your.PL useless people you leave him his house for him

T ama **lakuti** áyá d'úu-gáan k-íin-íin tsá, áyá fə-d-ɛ̃n-fəg k-ɛ̃žíila-γ dá m-áw-i  
But before you leave-GAN OBJ-him dm, you put-EXT-R OBJ-husband-your to in-what-Q  
But before you leave him, what will you put your husband in [what sort of prayer]

H dzugw-á žigəla  
Prayer-PSSD sky  
A prayer?

T á fə-d-ɛ̃n-fəg k-ɛ̃ k-ɛ̃žíila-γ dá má kwáni-n  
You put-EXT-R objPS OBJ-husband-your do in this-SPC  
You put your husband in this (prayer)

**lakuti** áyá dá d'úu-gáan k-íin mbatak də-γərəáa-n bi wá náa-g n-íin-i tsá  
before you FT leave-GAN OBJ-him maybe with-head-his not want-G SbjP-he-NEG dm  
before you leave him maybe he doesn't have control over what he is doing  
(with his head he doesn't want)

H əŋ  
m

T áyá fə-d-ɛ̃n-fəg k-ɛ̃ k-ɛ̃žíila-γ dá má táakíya,  
You put-EXT-R OBJ-husband-your to in that  
You put your husband (in prayer) (saying)

kwán-íin má mul-w-ú ndar áyá βág ndara  
this-SPC in help.SQT-me-EXT how you do how  
this thing (the prayer) should have helped me how; what (how) are doing about it

H aḡa kwán-íin tsá,  
Sort this-SPC dm

This sort of thing

yatti ?? tsɛn kud'-γ-ál-kud'əg áyá tág-ar-tág kwán kɛdigíta maraw biya, (134)  
dm dm tire-you-EXT-R you say-EXT-R this OBJ-thing good not  
(iitər ) you've gotten tired of telling him that this thing is bad

kwar kwar amɛŋ íin má-γá tág-ar-tágɛn máy kəs-ák-ksəg-ya gwíyá b-úurɛg də-búr-ga,  
which which say-you it if-you say-EXT-R-SPC not carry-you-R return dm-shout-G with-shout-G  
whatever you tell him, he doesn't get it (carry it ) he repeatedly shouts (7.16)

**ba wiya** tak-ká dágáw dá vak-í yáa-tɛr táakí ay kɛdigí tag-úwá n-úusá-r-na  
dm dm say-you go to place-SPC people-their that look OBJ-thing say-me wife-my-SPC  
either he tells you he goes to the place of their people, look this is the thing my wife told me

náa kwára k-áy dá má diva kwar kwara ama kwán,  
want which InP-me to in hand which which say now  
she wants to lead me by the hand (into a hand) such things he said now

y-á káará-γ vak yáa-tɛr kwáná  
produce-PSSDST fire-your place peope-their now  
He reported me to his relatives (he produced his fire before his people)

digí áyá tága-tág-n-in ka ságáw kɛyáa-tɛr l'áβ ár tág-ák-tág kɛɛγ táakíya,  
thing you say-R-SPC-you then come OBJ-people-their also they tell-you-R EmpP-you that  
what you say then his parents come again they tell you that

aa áyá náa víy-á zərá-md dá má dəva (138) kwár kwár ám-íitər,  
aa you want catch-PSSDST sone-our to in hand which which say-they  
you want to catch our son in your hand (control him) such things they say

**to** aw digí á βága-βágə-ŋi, bá-γá d'uu-tɛr-ná kɛəjáa-tɛr biya  
dm what thing you do-R-you, dm-you leave.SQT-them-EXT OBJ-house-their dm  
okay what are you going to do, you just leave them in their house

T ənəŋ kwáx bi wán náa-g ŋ-áya, amá-y tsá  
dm that not this want-G SbjP-I, said-I dm  
That is not what I like, I say that

H əŋ  
m

T žíilá-γ-in a žíilá-γ-in **lakuti** kɛyáa-tər čing-a-čing tsa,  
husband-your-SPC a husband-your-SPC before OBJ-people-their hear-R dm  
Your husband before their parents heard it (about the problem)

ay mɛŋ digí ám tag n-uur kɛsawari də-žíilá-γ-ína-i, (7.36)

dm exist thing you.PL say SbjP-you.PL OBJ-advice with-husband-your-SPC-Q  
there is something you.PL discuss (tell), advice with your husband

ku máyá, ama kwáx-ín ame-y tsa, áyá fə-dɛn-fəg nɛŋ táakíya,  
if not, but that-SPC said-I dm, you put-EXT-R SbjP-you that  
or not, but that thing I said, you put (saying)

áyá fə-dɛn dá má kwár kɛʒíilá-γ-ín táakí ku méy n-ín də-digíti-ya,  
you put.SQT-EXT to in which k-husband-your-SPC that either not exist SbjP-he with-thing-NEG  
you put your husband in what (saying) either there is nothing [for him]

ku mɛŋ digít k-ín a fə-dɛn-fəg da m-áw (143) kɛdigítə-n,  
or exist thing for-him you put-EXT-R to in-what OBJ-thing-SPC  
or there is something for him, in what will you put the thing

áyá dzam-gár-əŋ kɛʒíila-x-in amúda  
you think-EXT-SPC OBJ-husband-PL say  
you think about your husband it is said  
[T is saying that H should be more respectful to her husband]

H nda fə-dɛn nda ndar ŋ-áy k-ín, ax,  
How put.SQT-EXT like how SbjP-I for-him, dm  
How do I put (classify, consider) him, ax  
[H answers strongly]

ma lər n-ín kwán aa,  
if work SbjP-he now  
if it is work

má ġí dá má gux ama kɛn dágó,  
if let-s go to in farm says we go  
if he says let's go to the farm, we go

ma ku aw ləra kɛn βág-áan n-ɛnd kwán d-ín tsa,  
if any what work we do-GAN Sbj-P-we now with-him dm  
if whatever the work, we do it now with him

aw digí-yi ín gwíyá n tág-ar-a-tág ŋ-áy txálá kwáx-í (7.57)  
what thing I return I say-EXT-EXT-say SbjP-I after that-Q  
What can I tell him beyond that (again after that)?

T iyo, ba lər wá náa-gə-n táakíya áyá fə-dɛn da m vakáy  
O!, dm work TP want-G-SPC that you put.SQT-EXT do in it  
right, is it only work you want (saying) you put into consideration (prayer, wish, matter)

méy digí a da vígə-ŋ də-γər-á ʒíilá-γ-ína,  
not thing you FT catch-you with head husband-your-SPC

there is nothing to attract your husband  
(you catch with the head of your husband)

áyá fə-d~~ɛ~~n kwa lərn k~~ɛ~~tunaani da m vakáy táakí, ndukwáxáa-ni  
you put.SQT-EXT also OBJ-consideration to in it that, like that-SPC  
you should put into consideration (into it) a different way of thinking, like that

H am, má-ya, a' a **yanzú** úuda-n  
m, if-you no now person-SPC  
No if you now a person

(149)

M tag-am-ar-tág ba bás  
Say-you.PL-EXT-R dm also  
You.PL tell her everything  
[let her have it]

H áyá, yuw-á bar-g áyá v~~ɛ~~ga-v~~ɛ~~g,  
you, water-PSSDST wash-G you give-R  
You, bath water, you give him

a tə-gár-təg káf,  
you cook-EXT-R food  
you cook food for him

bad'd~~ɛ~~n digít náa-g n-ín áyá βág-ar-βág k~~ɛ~~žíl ts~~ɛ~~n  
all thing want-G you do-EXT-R for-husband dm  
everything he wants you do for a husband, so

awa da gwíyá βág-ar nə-ŋ ġu-gu-ġ~~ɛ~~g k~~ɛ~~kwán-i (8.14)  
what FT turn do-EXT SbjP-you exceed-EXT-R OBJ-this-Q  
what else can you do beyond (that surpasses) this

T ee ~~ɛ~~n s~~ɛ~~ga-s~~ɛ~~g m~~ɛ~~ŋ wáx-ín tsá,  
ee I know-R exist that-SPC dm  
You know, there is that (thing)

**yáa kamaata**, žílá-γ má m~~ɛ~~ŋg nəŋ matsal də-vakáy n-íina əŋ,  
necessary, husband-your if exist PS trouble in-it SbjP-he m  
it is necessary, your husband if there is a problem with him

**to** áyá žár-gáan n~~ɛ~~ŋga diváa-n má káلكál dágál di-vakáya,  
dm you observe-GAN SbjP-you hand-his exact go with-it  
okay you observe if he (his hand) is going correctly (with it, his movement/behavior )

**to** m~~ɛ~~ŋ wán təd'-dá-tədəg ba nəŋ, n-úus k~~ɛ~~γər-á žíl **ko**, (155)

dm exist this take out-EXT-R dm nomPS, NOM-wife for-head-PSSD husband dm  
okay there is this situation where the wife will take the husband out of the problem (his head out), right

áyá məl-gar-ú də-dzugw-á žigil, á mül-gar-ú-mƏg də dzugw-á žigil,  
you help.SQT-EXT-EXT with prayer-PSSD sky, you help-EXT-EXT-R with prayer-PSSD sky  
you help him with prayers, you help him with prayers

l'akadur wúr á dágáw dá vakáa-n, má ŋ-wa mƏj má čiy-ák d-úuš-áv n-ín,  
morning early you go to place-his, if like-this exist if get up-you with-fighting SbjP-he  
early in the morning you go to him, if you look when he gets up {wanting} to fight (with fighting) you

d'uw-ars-d'úug má xəŋkaláa-n, vərd áyá dƏg, ama dúulí a táđə-gáan kƏγərəa-n  
leave-EXT-R in behavior-his, again you go-G, but must remove-GAN OBJ-head-his  
leave him in his behavior, you go again, but you have to convince him

D mƏj wáx, kálkáláa-n wáx  
Exist that, exact-SPC that  
That is it, that is correct

H mƏj cálma,  
Exist others  
there are others

mƏj cálma ár čing-áan ama kwa li d-ál γərəa-tƏ bæcc ár máy čing-áan-i  
exist other they hear-GAN but that who go-EXT head-their far they not hear-GAN-NEG  
there are others they listen, but there are those who are beyond help  
(those whose head has gone far they don't listen)

T **sai dai** áyá γačəg-ará də-γáčƏg  
Unless you stand.SQT-EXT with-stand-G  
Unless you stand on your own feet (you keep standing)

D ay ančiya,  
Then

txálá kwáx-ín čí kwán tsá (160) má ýiŋ-γa-ýiŋ kƏmakarantə-n čí kwán tsa  
after that-SPC dm now dm if finish-you-R OBJ-school-SPC dm now dm  
after that so, if you finish school

H əm  
m

D aw digí má-γa náa-g nəŋ kƏdá báγ-áan-í  
What do you want to do

H Ən dá bá-q ləra  
I will work

D má-ya naa kwar kɛ̀lɛ̀r ɕi wá-n tag ŋ-áy-na  
What sort of work do you want, I want to say

H k-áya, ɛ̀n bá-a tiiɕiŋ  
Me, I teach

D má-ya naa bá-a tiiɕiŋ  
You want to teach

H əŋ  
m

D digít-i naa-g n naa-g n-ərvid' má xud'á-γ kəna  
It is something you really want (your heart in stomach)

H a'a, dəŋ kwosi ɛ̀n karántə-g ŋay tiiɕiŋ lain  
A, because the course I am reading is for teaching (teaching line)

D aan ɕi dəna, ndzə-gana nayɕeri ndakwánə-n tsa (9.09)  
Yes now, life in Nigeria now

(165)

H a  
a

D ai ba wai sai tiiɕ bi ay,  
It is not only teaching

yandzú mɛ̀ŋ wá karant ba kəŋ kɛ̀d'uulaŋ a maləmiya kwána a ɕin-á ba bá lər má bank  
now there (are those) who study a course in teaching (a road of teaching), then you heard that he  
is working in a bank

\*yandzu mɛ̀ŋ wá karant ba kəŋ kɛ̀d'uulaŋ a maləmiya kwána a ɕin-á kə-ba bá lər má bank  
now there (are those) who study a course in teaching (a road of teaching), then you heard that he  
is working in a bank

H əŋ  
m

D máy kwán-ya  
Isn't it like that

H mɛ̀ŋga  
yes

D mɛ̀ŋ wana karanta digít tə-γər kɛ̀bank ba lər má banka ba maləm

There are those (who) study banking (something on the head of a bank) to work in a bank, and he is a teacher

H m-ŋ n-íin ba ndukwáx-íin  
There is this of course

D m-ŋ wana **karanta** digít tə-γər kaŋ lər-á guxa, nə-g k-**dokt**  
There are those (who) study agriculture (something for a farm) and he becomes a doctor

H **xaka ne**  
right

D ma ba **zamaniya siasə**-n (170) ki əm vakáy mi ndawkanə-n,  
In the generation of politics we are in now

ku waar naag-ar-u ba k-**zrabáa**-n,  
everyone wants to help only his relations

**to** digítə-n kwán kwa naa-g nə-n-ərvid' má xud'á-γ kwán  
okay, the thing you want now (your heart in stomach)

ma yīŋ-γ-a-yīŋ k-**makarantə**-n kwán tsa,  
if you you finish the school now

a naa awa naa-gə-ŋ kə **βag-ána**  
what do you want to do?

H aa **to** duŋ dig-í in-a taga táakí ɛ naa **tičŋ** ama-y tsa  
Okay, what I have said, I want to teach I said

D ana  
yes

H **duŋ yanzú** viig-ar xkərd' ɛ **karant**,  
Since now I have been studying three years  
(my years are three I am studying)

tsag-u-wa ba dig-í **yadi** βag-áv k-**koyasu** n-íin,  
it has taught me how teaching is done

**to** íin wanə-n nəγ-a-ká-nəγg táakí ɛ βag-na-βag ŋ-áy watswats dá vulg-w-a-i k-**waxál**-i  
it is this, he saw me (he saw, saying), I can do it (teaching) faster it doesn't give me trouble

D **yawa**,  
**yawa**



H íin l'á wá náa tág η-áy taa ɛ̃ da βá-a **tiičiŋ** ama-yə-n  
That is also what I said, I will teach I said  
(175)

D a naa ba táakíya malama, malama, malama nəŋ aa kalkaláa-n waxa, šagər waxa  
You only want (saying) teacher, teacher, teacher, you that is right, that is good

T ay ama-y kwán tsa  
Yes, I said

H ee

T ma daali məl-ak-u-məlg dadá má žigil táakíya,  
If sometime God helps you (saying)

ee áyá da tsag-tər-tsag kɛ̃**tiiča** kəŋ kɛ̃zár-x-íina,  
you will teach the teaching for the children

a dá fə-garža ba də xaws ni, áyá da tag də-turanči ni,  
will you begin with Hausa or will you speak in English

áyá tag-tər ba gwaš gwaša-miyə-n kii tag mii-ən xi  
or will you speak to them in our.2 Glavda that we.2 are speaking (10.11)

H makarant l'a tsɛ̃n gwíyá tag-áv də xawsa árd di-yareea  
In the school again is it taught with Hausa and with the (Glavda) language

turanči wá tsag-v-tər kɛ̃zár-x makaranta-i  
English is being taught to the pupils (children of the school)

(181)

T amaa vii-və-na nə-diga dayiğ k-íina bad'd'əm  
But that (the language) of the forefathers will be forgotten completely

H a'a máy núud ta xaws árd **yarey-i**,  
No no Hausa and the (Glavda) language

máy núud táa kwáx makarant-i, turanči,  
no one speaks that (Glavda ) in the school, English

ku áyá dágál da mər nə-η má máŋ má **kasa** nayğeri,  
wherever you go in Nigeria

ku ta-kwar **de**, ama xaws árdi **yareə**-n yaaláa-n ba nə-ksa-miyam vaakwán,  
wherever you go, but Hausa and the (Glavda) language, its boundary is in our.IN village here

ama má turanči má sɛrga-sɛrg zɛrá-ɣa, ku dágál da mɛra dágál n-íin  
but English if your child knows it, wherever he goes he will go

T ee, in sɛrga-sɛrg  
Ya, I know

H iin wá tsag-áv n-turanči makarant  
That is the reason English is taught in the school

(186)

T ee ɛn sɛrga-sɛrg kwáx-íinə-n tsaa  
Ya, I know that

H əm  
m

T aaŋ kwán-ii ndə zár-x kwán má d-ii kwán da tsag-ar-tsag kɛmaləma-xə-n  
Yes now, like children now, if they go down to teach the teacher (mistake, tsag = learn)

??

má tsag-ak-u-tsag má tsa-ɣ-u-tsagə-ŋ ama-y tsa  
if they/it teaches you, if you learn I say

H e

T **to**, yandi áyá da ɓag-arə-ŋ kɛzár-xa da tsag-áv ba mán má **karatu** ndukwáxa,  
okay, how will you do for children, will it be taught in reading or the like

dig-á xawsa-xa turanči ni,  
in Hausa or in English

ku mɛŋ **yandiya** (195)  
either there is how (?)

ar ndzə-g n-íitər də babáa-tər árd daadáa-tər áyá vəl-tər-vəlg da m-vakáy xa maya  
they live with their mother and their father, do you give them from it (??) or not

H kəŋ kɛyandi a tsag-tər-əŋ kɛlbəg kɛzarx-axa  
How do you teach the children a word?

T əŋ  
yes

H a tsag-tər-tsag kɛzár-x dəna,  
you teach the children right

bassə-ŋ, ɓag-ar laddabi kɛiyaaye-tər xiñaxa,  
and showing obedience (making obedience) to their parents at home

bas **ko** βá-a ləra xiñax xiñax-na kwarkwara áyá tsag-tər-tzag k€zár-x  
either by doing work at home, in any way you will teach the children

ba wa-y áyá tsag-tər má xawsa **ko yarey-i**, áyá tsag-tər má turanči  
you won't teach them in Hausa or in the (Glawda) language, you teach them in English

D aana čiya, ee, akwa má táakíyan (195) vakavak-i dá f-ak núudə-n kwána (11.11)  
That's it, if (saying) a place where a person will put you now (in terms of work)

H əm  
m

D ma lə-γ-k-na-ləg k€lərə-n kwána áyá sáása máŋ má xud'-a gwaš vaakwán,  
If you've found work now, will you come to Ngoshe here?

**ba-wiya** l'áβá, a da čiŋa ba táakíya, aa,  
either again, you will hear (saying)

tsag má ma **praymeri** ya-n, sa má **praimariyə-n** l'áβ xar **yanzu**, aa,  
you teach in the primary ?, if you come to the primary school again now

tsag-tər-tzag k€klaas wan li, daala-ŋ, a xutsəgə-n amuúd kwán  
she teaches class one, the new students you gather {them} they say (

H əŋ  
m

D iyo, dada xtsəgə-n kwán l'áβá ar sərga-y kəŋ, turanči bi  
Okay, the ones who pick up (new entries) also don't know, English  
(201)

H kə-turanči bi  
No English

D kə-turanči bi, m€ŋ wan ba xaws ar sərga bi  
English, there are those who don't know Hausa

H əm  
m

D m€ŋ wana, digít-i a sə-d-av-səg ndakwi sərga-y n-ín k€yráa-n  
There is another case, he doesn't know anything about what has brought him himself

H xaka ne  
right

D a čija ba k-áy-n ndukwáx bá-a dra kwarkwara-x,  
You hear me like that, they fool around (joke) and the like

**to** dá pil-wa-pilg **yare** áyá tag-ar-a-tagə-n k€kwán k€zər kwána  
okay will the {Gavda} language be difficult (lack) for me, for you to explain (tell) this to the child

H áǵá li klas klas pallə-n kwán tsa  
Like the ones in class one

D anaa  
ya

H má-ya taga-tag, a má-ya máy tag də-**yare-i**,  
if you speak, if you don't speak in the {Glavda} language

ƴaβa áyá də-yareá-γ **kena** áyá tag-ar də xaws k€zər,  
also you have your language, or you speak to the child in Hausa

ma taya-tag də xawsa áyá gwiya-av-ant ta má turanči  
if you speak in Hausa, you translate it in English

D **yawa**  
**yawa**

H ama xar má-ya gwiya tag-ar **yare**  
But if you repeat to them in Glavda

**to** máy dig-í da tsag zər-íni bi zər **yanzú** má ya-v-a-yig n-ín kwán,  
okay there is nothing the child will learn, if a child is born now

ma fə-γ-arža-fəg tsag-ar-tsag əŋ má xaws-ína čii-g də xaws,  
if you begin teaching him in Hausa, he will grow up with Hausa

ma turanči čii-g də-turanči,  
if English he will grow up with English

amaa makarant ƴáβ a gwiya tag-ar **yare** k€zər, βaga-y,  
but if in the school you repeat to them Glavda, he doesn't (he can't learn it)

**yare**-na má sa-ya da xñax n-ína ku ndandar **yare** má tag-áv, (210)  
Glavda if he comes back home, however the language is spoken

amaa makarantə-n má d-al tsa-gáan k€xawsa ard turanči, (12.18)  
but if he goes to school he learns Hausa and English

máy táakíya gwiya tag-v-ar nə-yare makarant k€zər-i  
not (saying) Glavda is spoken to a child in school

D to šagər čiya, t-xalaŋ dæg-íilmi wax  
Okay, good, after that topic (thing) of knoweldge

H əŋ  
m

D ki daa da má lər-á ndzəd'  
We.2 are going to something of power

H xəŋ  
m

D to, áyá úus€g amə-ŋ kwána,  
okay, you farm you said just now

a wsəga-v k€xiya, €i úus€gáan kwar kwar amə-ŋ,  
you farm guinea corn you farm whatever you said

ma s-γ-aa-səg xuutu, to ai či kwán tsa  
if you come home during the holiday,

H əŋ  
m

D tag-w-a-tag ndan k€digi, da šike dada úus€g l'áβá, (12.37)  
tell me now something and also (about) he who farms

sərga-sərg k€sárt-i, fə-v-arž də-riiga,  
He know the time, when it is begun with planting

fə-varž də úus€ga, sárt-á γudi-gáana (217) kwar kwara-x,  
Hoeing is begun, the time of harvest and the like

tag-wa-tag ndan k€digíti, βag-áv, aa xar sə-v-da xi sa xiñax d'a  
tell me now what, is done, until the guinea corn is brought back home

H oke, ba zuŋw  
Okay, first

D əŋ  
m

H **iri** má cəl-a bua-xáa-na má cil-a xkərd'ə-n,  
Like in February or March

f-əv-aržá xutsa ragw dágál da tə-guxw,  
start with picking manure and going to the farm

ma d-av-da-dəg ragw da tə-guxw **kena**,  
Once the manure has been taken to the farm

kaa vawa-ŋ a yiwa a riig k-uud say sii má cəl-á l'əβa-xa cila-ŋ kwáx-áan,  
a person waits for rain of planting until it falls in Máy or June

ma çiy-a-va-çiiig yúu,  
when rain has fallen

kaa dágál da riig núud  
a person goes to plant

m-ŋ çalma-x má ar pakg-ant-i táakí çiy-á yuw-i  
there are others who don't wait for the rain to fall

m-ŋ digí d'ax-áv də-tsałga amuúd (224) calma tsałəg,  
there is something called "tsałg" they say some plant without (it having) rained

amaa calm ar pak-á ba çiya yuwá γərə žigil yiwá riig ka rii-v-án,  
but others wait for rainfall from the sky (head of sky) rain of planting, then it is planted

ma yij-a-va-yij riig kaa xədza kaamb n-uud,  
Once planting is finished, a person does the first hoeing (before rain falls)

m-ŋ wá xədzá káamb-ín  
there are those who does the first hoeing

m-ŋ wana má riya-av xiy-ína máy riyy-áv mtad' d-agər-i  
there are those who if guinea corn is planted, it is not planted together (at same time) as the beans

**iri** sai má xədz-á káamb núuda kaa βal =ágər núud manjəl kəŋi k-çiy-ín,  
like if a person is doing the first hoeing, a person plants beans in (under) the guinea corn at intervals

ma l'ij-a-va-l'ij xədz-á kambi-n, ba yij-ud xədz-á kaamba,  
if the first hoeing is finished, immediately the first hoeing is finished

usa us-áv l'áβ n-índar, kaa rii índar k-uud, (13.34)  
groundnuts are hoed as well, a person plants groundnuts

ma l'ij-a-va-yij riy =findar má kaa xədz-á kaamb k-uud,  
once planting ground nuts is finished, then a person does the first hoeing

ma yij-a-va-yij xədz-á kaamb,  
once the first hoeing is finished

ka bá-a xakawər k-uud (230) má yij-a-ra-yij bá-a xakawəra, kaa,  
then a person does the second hoeing. When the second hoeing is done

m-ŋ lal-á d'al-á xiy-á amuúd tə-γər k-agər,  
there's the removing the leaves of the guinea corn as it is said above the beans,

ka lə-γ-áv d'al-á xi, tə-γər k-agrə-n yubára dágát-áan xi yubára dágát xi,  
then the leaves of the guinea corn are removed, above the beans, the guinea corn grows up and up

**to** má yubará-yubarg xiiya, kaa da bá-a guzguz k-íina kwar kwara-x-áan, (13.56)  
okay once the guinea corn has grown, then it forms its head and so on

agər l'áβ kaa da βag k-íin , **to** kaa da təxə-g k-ŋxi, má txal-txəg xii-na,  
beans also are finishing (doing), to then the guinea corn ripens, after the guinea corn ripens

kaa agrə-n kwán-i riy-áva də-watswats ka βag-aa-βag k-íina,  
the beans planted early (quickly) ripen (make it)

kaa čag-va n-agər-íin manjəl k-ŋxi ba zuŋw,  
the beans are picked {from} under the guinea corn first

ma čag-a-va-čag nə-xiyə-n kwáx ba zuŋwa,  
after the guinea corn /meant beans/ are picked first

m-ŋ l'a n-ajanw ajanw-i kwa rii-va-ni dəgaa-ŋ  
there are also bambara nuts planted

kwáni-n z-áv má viyáks (238) kaa kwad'-áv nəŋ n-ájanwə-n l'áβ,  
something eaten in the rainy season then the bambara nuts are dug out again

txala kwáxa má ba βag-aa-βag xii yul-ar-γulg kaa γud-v-án,  
after that after the guinea is ready (makes), when it dries, then it is cut

ma γud-av-á-γudga,  
once it is cut

tsə-v-dii ba zuŋw dá má xay,  
it is cut down to the ground

ma ts-a-v-dii-tsəg ka wurd'-av, (14.20)

once it is cut down, its head is cut off

ma wurd'-a-va-wurd'æg má xədz-va nəŋ nəŋ vaavak **kenaa**,  
once the head is cut off, an area is cleared off

ǵifka amuúd,  
'jifka' as it is called

wurd'-ava ɣud-áv sáás da mán  
the heads are cut off and he/she brings it home

čəx-áv dá má daraw d'íy-áv da tə-ɣuzay,  
and it is cut into a big metal dish, and it is threshed on the threshing place

ma ɣud-a-v-á-ɣudəg bad'd'əma ka d'æg-v-án,  
once it is all cut, it is threshed;

má d'æg-a-va-d'ægəg kaa bəg-áv,  
once threshed , then it is winnowed

tagw-vaaká nə-zəra xiy árd ɕaɕ,  
the guinea corn seeds are separated from the chafe

**to**, má tagwa-v-aaka-tagw zər-á xiy ard ɕaɕ má, (244)  
okay, once the guinea corn seeds are separated

kaa sagu-va yá =ábuxwa-x k-íina,  
then he buys some sacks

ma má-ɣa da xutsəg saa tə **mašiinə-ŋ**  
if you carry (pick) them back home on a motorcycle

kaa ságaw k€dada **mašiin** ča-gáan daas,  
the motorcyclist comes and picks (the bags one after another) back home (from field)

ma má muut n-íina  
if it is in a car,

**d'iigkə**-v-ant yáan m-ab uxwa-xa d'iivə-m má muut xuts-əv-dá sáás sa xiñax,  
they are just sewn in bags you put them in a car they are carried back home

**to** calma-x ndakwána,  
okay, others now

ar d'iig ba m-abuxw-íina fə-v-əm má ma gud sto amuúda, (14.50)  
they just pour them in the bags they are put in a room called a store



mᵉᶇ wan **kuma** d'iy-áv má kuvur,  
there are also the way {where} it is poured into a silo,

calma má **kər̥di-kər̥diya** ndzá kwád'áv afək núud,  
some in the pagan times it used to be buried in a hole

ar d'iy-əm má vakáy, nə-ləra xii **kena**  
they pour it in it, that is the cycle of guinea corn

D iindar ma  
And groundnuts

H iindar má ma kwád'-a-va-kwád'əg n-iindar,  
Groundnuts, once they have been dug out

s-əv-d-áan, mᵉᶇ calm ar d'iig má kuvura calm l'áβá ar d'ii-g má kuvur k-iindar  
they are brought home, there are some who pour them in a silo, some pour them in a groundnut silo

D aa mbats a βag-áan nəᶇ k-úus-ᵉgə-n, **to**  
I guess you hoe (the groundnuts)

T ma sə-γaa-səg či wax-iin kwán k-iindara-γ-iin kwán tsa  
Once you've brought those groundnuts of yours home

H əᶇ  
m

T indzə-ga ba-də-ndzə-g ni mᵉᶇ xa lər-i a βagə-n də-vakáy-i  
Do you just store them or is there something else you do with them

H mᵉᶇ ləráa-n k-iindar dən  
The groundnuts have their function  
(their work exists)

T awa-rd-aw wá βagə-ᶇ də-vakáy (15.10)  
What and what do you do with it

H iindar, baç-v-a-baçə-ga tə-va yákár də-vakáy, ba káb írí ma-γa máy ᵉᶇ də-kwaβ kwán  
The groundnuts will be peeled and porridge cooked with it, if I have no money at all

ndakwi áγá baçəga-baçəg (255) a dagaw áγá vəl-u a sugwa k-ᵉdigí áγá naa-g nə-ᶇ,  
you peel (them) and go sell them and buy what you like

iin lər iindar,  
that is the use of groundnuts

**ko** ba ʒa wali-n l'áʒá áyá ʒaga-ʒag də-vakáy, iin ləráa-n  
or making oil you you can do it, their function

T amaa iindari-n áyá tə-g də-kwar, də-kwar kɛd'al-i  
But the groundnuts you cook with which , with which soup

H iindara  
Groundnuts

T kú-wal-íin, wal-íina baz iindar áyá tə-g də-kwar  
Even the oil, the oil also what do you cook with it

H a tə-gáan kɛd'al-á lʷ-á d'al-á kilfa,  
You cook meat soup, fish soup,

ku ba d'al =aʃi l'áʒ a gwiýá tə-gáan də-wal, ʒag-áv  
even Asha soup you cook it also with oil, it is done

T əŋəŋ, **to** kwáx-íin má lər usuusə-n ʒag-ávə-n,  
Okay, that , if women's work is being done,

**kaa ga** duywa-x ndakwa ʒág-áan kɛlər =usuus ay (15.50)  
you see girls also do the work of women now  
(265)

H azə-ɣa  
okra

T əŋ  
m

H ma ʒag-aa-ʒag n-azəɣa, má irin má, yayi-g n-íin kɛzəráa-n,  
once okra is ready, if like, it produces seeds

l-áv n-íin ku kɛsárti saatiya, ku xəŋ xəkərd'iya,  
it is cut off, every week, or every three days

kaa ɣud-áv da tuu-k fačiya,  
then it is cut (and put ) towards (in) the sun,

ma ɣwul-ar-ɣwulga, kaa d'iy-áv m-abuxwa, (16.25)  
once it is dried, it is poured into a sack

**iri** sárti maʔe n-azəɣ də-jiyi, iin wá dzəg-və-ta,  
like okra is no longer fresh (it no longer has an eye),

d'əg-va-na t-áv də-d'al  
that is what is being picked up (from sack), pounded and cooked in soup

D **to** n-azəy **kena**  
Okay, that's okra

H əŋ  
m

D **to** ɣərəv-əra čin-an-a-činɣa (270) kwáxa bad'dəm tə-ɣər kwána-xáa-n  
Okay ? I myself hear all that about these things

H xəŋ  
m

D **to**, fə-ɣ-arža mərə-ŋ kə βá-a praymari áɣá  
Okay, where did you start your primary school

H k-áya  
me

D əŋ  
m

H f-an-arža má ali baab  
I began at Ali Baba (towards mountain, Ali Baba first headmaster; 1970's)

D ali baab, z-u-ɣú viig ŋwañ vaakwáx  
Ali Bab, for how many years there (how many years did you eat there)

H víigá-r uŋkwac  
Six years  
(my years are six)

D uŋkwáx máŋ m ali baab  
Six in Ali Baba

H əŋ  
m

D təxal ali baab f'áβá kaa da mər kəsə-ɣ  
After Ali Baba, where did you go  
(273)

H kaa sii dá má ġiġi ngoše k-Ḡ-káy  
I went to Government Girl's Secondary School Ngoshe

- D    ġiġi ngoše (16.53)  
JiJi Ngoshe
- H    əŋ  
yes
- D    ỵiŋə-γ-na **sártá**-r má ġiġi ngoše ni  
When (what time) did you finish at JiJi
- H    l̥əŋ-an-í, **nainti siks**  
I finished ninety six
- D    **nainti siks** ỵiŋg-áaná-γ má ġiġi ngoše  
Ninety six you finished at JiJi
- H    əŋ  
m
- D    **yawa**, txala kwáx l̥a má, ŋal dágál da an, má baam kəsə-γ  
**Yawa**, after that then, then you went to, Bama
- H    əm  
m
- D    də-γal xər dá má bamə-n  
When did you go to Bama
- H    n d-an-al dá má bama, d-an-al má **tu tawzan ... izit** (17.23)  
I went to Bama, I went in two thousand “is it”
- D    m-ŋ víigá-γ ŋwañ vaakwáx-i  
How many years did you spend there (
- H    víigá-r uufad'  
Four years
- D    uufad' k-ŋ víigá-γ  
Four years
- H    əŋ  
m
- D    to, təxala ỵiŋ-a-ỵiŋ, a fad'iya makaranta-γ  
Okay, after finishing, you told your school

H əŋ  
m

D **to** txala kwáx čii tsa  
Okay, so then

H əŋ  
m

D yáar tsaywa-xa-γ kwáná, vaka vak-i lərn šaxšaša-x-i  
Who are your friends now, in different places

H əŋg tsayw m-ŋ tsaywá-r má čibok (17.38)

D ma čibok  
In Cibok  
(284)

H **yawa** kwa lərnə-m, m-ŋ l'a má yaru-y  
**Yawa** , and another, there is in Maiduguri

D ma yaru l'aβ  
Also in Maiduguri

H həŋ  
m

D əməm  
m

H m-ŋ má bam  
There is in Bama

D m-ŋ má bam,  
there is in Bama

γayáa-tər šaxša šax-ni bad'd'əmáa-tər naa ku kuwa ba a digít pal xa niitr-i  
Are their languages all different, or is it the same  
(their language is different all of them)

H **kai, yareyáa**-tər šaxšaxašax  
Kay, their languages are different

D a čing-ačing sərga-y k-ŋ**yaree**-tər  
Do you understand or don't you know their language

D am tag də-waar n-uuram kəŋ, kɛɣay-á xár ám da ciŋa,  
With whom do you speak, so that you.PL understand the language

am-da səraa-k kɛɣay uud-ax-ii  
you.PL know the language of the people (other people) (-k is pausal here)

H kəm tag də-xaws (18.00)  
We speak Hausa

D də-xaws  
Hausa

H əŋ  
m

D turanči əm ám máy tag-áan-iyá,  
English, don't you.PL speak?

H sei duywa-x yáa ibowa-xa ard yaruba-x wá kɛn tag n-ɛnd kɛ-turanči  
Only the Ibo and Yoruba girls are the ones we speak English with

D iyo, ama čiboka-xa, li má bam na, li má xud'-á yaru na  
Okay, but the Cibok, the ones in Bama, the ones in Maiduguri

H tag də-xaws má ám tag də-xaws n-uuram kɛɣayá-ru,  
Speaking in Hausa, you.PL speak Hausa your.PL language

to ama ndzə-gana-γ ci áyá dəɣw-á gilvaxda-x nə-ŋə-n či kwán tsá,  
okay, but your being a Glavda girl, so,

a máy tsag-tər-tsag táakí wana-m ɣayá-r uusa-ma,  
Don't you teach them (saying) this is my language, "Hello you all"

ama vaŋa ndara a máy tag-tər-tag-iyá,  
"How did you spend the day", don't you tell them?

H aa **iri** má kɛmakaranta-md kwán tsa, má kɛn tá-a **yaare** tsa,  
aa if we are in our school now, if we speak our native language

/sai ar naa-gáan baz iitər aw/ táakí saw am-iitər ar ndavg-w-a-ndavəg  
/only if they want also what?/ (restart) "come" "they say" they ask me

a **yare**-amd, **kaa ga** a nəɣa ba-n tag-tər kɛ-káy,  
your language, you see you see I do tell them

ay má digá-ru má ama-y k-iitər ar tagw-áan,

ay if it is your own (language) I say to them they tell me

amaa má čĩŋ-ar-a-čĩŋg kʘ-káy in tá-a **yare** tsa,  
But if they hear me speaking (I am speaking) the native language,

ar naa-gáan n-ítər in tag-tər ki-**yareyá**-r (18.38)  
they like (that) I speak to them (in) my language

D **to** šagər čĩ waxa, txala kwáx tsa,  
Okay good, so, after that

ar sáxá sáas sa vaakwán ni, ar máy xa sa má gwaš vaakwán,  
Do they keep coming here, or don't they come to Ngoshe here

awa táakíya aa mər tsaywaamda kʘn dá nəγ-á bi tsaywa-mda ar máy ságáw yáa  
what (saying) aa, where is our friend, we'll see either this friend (or that one) , don't they come

H ar ságáw  
They come

D ar saxa ságáw  
They keep coming

H mm (18.49)  
m

D /**to** má sə-g/ kʘγ γərava-γə-m áγá dáxá dágál da vja-xáa-tər ni a máy xa dagaw-i  
/Okay if come (reset)/ you yourself, do you keep going to their houses or not

H ʘ dagaw  
I go

D **to**, má dzəg-ar nə-ŋ n-aw wax-ín, má yánbí ni ku kuwa,  
Okay what happens is that, if there is illness, or

**ko** ar balapi áγá di-ga  
if they are well, do you go

H **iri** má yánbí n-ín, (302) ʘ dagaw, (19.03)  
Like if there is illness , I go

**ko iri** βag-və-tər n-əmstəga ni-yigáa-n kwa xxf,  
if like death afflicts them (is done to them), a relation,

**ko** vəjáa-tər **xakanəŋ** ʘ dagaw da vəjáa-tər ʘ tag-tər-tag k-us  
or their house something like this (happens), I go to their house I go to greet them

D a tag-tər-tag k-uus, to šagra,  
You greet them, okay good

T a dagaw da tag-tər-tag k-uus  
You go to greet them

H m  
m

T to má xud'a kwáx-íinə-n kwán tsa,  
okay within this topic (in stomach of this)

tap-γə-na-tapəg táakíya, kwánə-n tsɛn,  
Have you ever experienced (saying), this

ee wan d'uula ku bandə-η γwalv vaakwán kɛtsaywa-x-a-γ-íin-i máy xa (19.27)  
this is the way like a boy here to your friend or not  
(did a friend ever introduce you to a boyfriend)

H nə tsaywa-xá-ra (307) máy tsaywa-xá-r γwalva-x-i  
My friends, I don't have boy friends

T əm əm  
m

H əm'm

T duγwa-x-i má s-ar-a-səg sa miináa-n ama-y tsa  
Your girls friends if they come here I say

H əm  
M

T áγá máy tag-tər, a tag-ar-tag xa,  
Don't you tell them, don't you tell them

táakíya kwánə-n má ndara a naa-gáan xa tsayw ku bandə γwalv vaakwán ni a máy xa maya  
(saying) this (boy), how, do you want a friend like a boy here (in Ngoshe) or not

H k-áy ɛn máy tag-tər kwán-i  
Me, I don't talk to them about this

D ma-γa pərdə-gu-pərd'ig dadá má ksa-γ dənna  
If you (you should) confiscate (convince) the one in the village/ you should  
[You should convince the friend to find a boy in the village]



(310)

T a máy tag-áan táakíya tsaywa má kiya ndzəga-ndzəg vak pal  
 Don't you tell her 'friend, we should stay together (in Ngoshe)'  
 (if we-2 we will stay together)

D vak pal  
 One place

T vak palla áyá ksəga-ksəg kwána a máy tag-ar-tag-i  
 One place, you will marry this one, or don't you tell her that?

H ən may, ba ġġir Ɔ máy tag-ar šawara ksəg kəŋ Ɔ marg-ar ɣwalv kəŋ  
 No, truthfully I don't advise her (tell her advice) to marry and I show {her} a boy

D gəlvaxda-x  
 Glavda

H Ɔ marg-ar ɣwalv kƆtsaywá-r-i, (19.58)  
 I show a friend to my friend

ma nəya-nəyg n-uudana Ɔ naa-gáan ŋ-áy amá to,  
 if someone sees (her) I like, I say okay

nda kwána ba way zár-x núud-i (314) tinda uud kwána kƆn zár-x- bi,  
 However, a person is not a child (children), since a person now, we are not children

**tinda** uud-án má xaya **institušin** sərgasərg kƆdigí βág n-ín,  
 since a person is in a higher institution, he knows what he is doing

**bayfi** dagaw da vakwáa-na [ar tá-a ɣay k-íni/],  
 it does not involve more than him going to her and they converse [mistake they / he speaks to her/])

má tag-ar-a-tag (314) **tunda** uud kwána kƆn zár-x- bi **tunda** táakíya uuda-n má **xaya** **institušin**  
 if they converse since a person is not children, since a person is in a higher institution

sərga-sərg kƆdigí βág n-ín,  
 He knows what he is doing

má tag-ar-a-tag ɣay n-ítər mtad' dəyu-n na **dole** tag-wa táakíya ma-na naa-gaan kƆzəra ksa-ruə-  
 n,  
 if they converse together, the girl has to tell me that (saying) I máy like the village boy for  
 marriage

ama sai dai ndu kwáx,  
she (the girl) says (to Halima) only when it like that

amaa k-áy wá táakíya ay k€γwalv €n máy tag-ar-tag-i  
but for me (saying) see the boy, I don't say (such things)  
[H looks at individual wishes before encouraging a match with a local boy or girl]

T a máy táakíya **xad'**-tər-**xad'**əg-i (20.13)  
You don't (saying) join them

H duŋw má s-a-γ-a-səg sa ma=ksə-n,  
Because if she comes to this village

**ko xad'**-ant-tər-it-**xad'**ig η-áy  
even if I join them together

də-γwalvá =ks-amdə-n má dzə-γaar-dzəg ə digít dá tag-aan táakí  
with a boy in our village, if something happens she will say that

tsaywa sə-γ-k-wá-dá ba nə-η, ay k€digíti dzə-γ-ar də-k-áyáa-n  
a friend, you brought me, see the thing that happened to me

iin wá-n máy η-áy tag-ar €n marg-ar u(uud),  
that is why I don't tell her (and) show her

γwalv k€duγw kə tsaywá-r-i (20.22)  
a boy to a girl to my friend

T **to**  
okay

D ee **to** kwáx-íin má badzg-al biya, ku kwara,  
Doesn't that spoil, whatever

**dali** kwa tag ηə-η, nə-baabə-n kwán l'áyáa-n l'a tsa,  
the reason the mother {Tapita} says this {introducing H's friends to boys} is appropriate

ku waar ts€n,  
everyone

mbugw-ar-u ba kəŋ k-uudáa-na ba kwáx bi nə-dəgáa-n l'a k-íin biya  
heals his person (himself) isn't that the thing for her (to do)  
[Halima will heal herself by introducing her friend to a boy]

H aan band kwáx-íin- n-íin  
Yes it is like that

D **to** ndakwán l'αβa, má ba duγwə-n kwán l'αβa say uud wá tə-vukwáa-n k-uuday  
 Okay, if the girl now, unless {another} person {who goes} to another person  
 (in front of a person)  
 Okay nda also, if the girl now also, unless it is a person TOP in front –K-another person

H band kwáx-íin-íin tsa (323) ndakwánə-n badz-al-badzəg duniya,  
 Its like that, now the world has spoiled

naa-y n-uud k€ğiri, duŋ, **gaskiya**,  
 People don't want the truth, since, truth

ma βág-γ-a-βág k€žiil dəv kwán k€duγwá-r də-γwalv **keena**, (20.47)  
 if you send (do) a go between, to a girl and a boy like that

ma ságáw βága-y nə-ndzə-ganáa-tər-i **to** d'axa-k žigil nə-duγw-íin,  
 if it comes (to) their being together doesn't work out, the girl will curse you

aya awa βaga-na-ra η-áy k€maña, xad'a-k-əmd-it də-mañaa-n, iin wan naa-y η-áy-n-ii  
 ay what have I done to the person, she joined us with this person, that is what I don't want

D yo, mei l'ay žiil dəv kwán ndakwániya,  
 So, there are no go-betweens nowadays

ndzə-vá-ndzəg ba žiil dəv ba kwac táakíya,  
 the middlemen will discontinue because of (saying)

a xəβ-á waxala-x kwarkwara-xa (20.59)  
 you suffer in these ways (drink trouble)

H əm əm uuda-n d'axa-k dadá má žigil tsa ay maraw bi ay  
 mm, m the person invokes God on you, that's not good.  
 (327)

D βága bi k€duγw bi ay, **yanzú** áγá máy βá-a urayə-η kwániya  
 It doesn't do for a girl, now won't you marry now

H **ko** ən-da βág-áan k-awraya aw €n máy táakí də-sárta kwáx-i  
 Even if I will may, no, I will not say I have time for that (the go-between thing)

D **to** da βag-áv žiil dəv l'αβ  
 Okay the middle personship will be done (for you) anyway

H əm, ə **dəm ka san** vaavak-i **xad'**-áv əduγw ard γwalva  
 Because, the place where a boy and girl are joined

D aana  
ya

H vaavaká =wraya, **ko** má kasukw, (21.12) **iri**,  
A ceremonial place, or in the market, like

bi vaavaka dágál n-uud vak pal ir vaavaka, **iri** βá-a bikiya-x d'ék'd'ék n-uudə-n,  
either a person goes together, like ... a place, like holding parties {with} a lot of people

iin wá **xad'**-v-ət nə-duɣwa- rdə-ɣwalv,  
that is (how) a boy and girl meet

ama má **xad'**-ár-v-it-**xád'əga** (330) a'a , a **balapi**,  
but if they are joined, how are you

balapi a vaakwar əvjaá-ru **ka san** ndakwán méy n-uud βa žiruya-y ,  
great, where is your.PL house you know no one is shy (makes shyness)

**kaa ga** ma-ba duɣw tag-áa-tag táakí aɣ k-ɛvəja-md vaakwáxáa-n wá naa-gáan n-ín k-ɛɣwalv  
you see if a girl has said (saying) see our house there, she likes the boy  
(21.25)

D ee šagr či waxa,  
Okay good

ndar či naŋ, a tagu-wa-tag kaŋ,  
How then, you tell me

k-awre βag-av má gəlvayda-xa, digí βág gəlvayda-x k-awre  
How are marriages done among the Glavda, how Glavda do marriage

H aŋ awre **čoč**-ni  
Church marriage?

D **ka ši** ŋwañ n-awray, m-ɛŋ kaši ŋwañ n-awre máŋ má gəlvayda-x  
How many types of marriage, how many types of marriage (are there) among the Glavda  
(334)

H ma glavda  
Among Glavda

D aa m-ɛŋ **kaši kaši** ŋweñ n-awraya má gəlvayda-x  
Ya, there are how many types of marriage among the Glavda

H ba ən, má gəlvayda-x ba, m-ɛŋ n-awrya **čoč** amuúda m-ɛŋ n-awraya kwáni,

Among the Glavda, there is a church marriage as they say there is this (type of) marriage

da puɣw-áv də-puɣwa mɛŋ wana awraya patəgiya  
being seen of (mini-church marriage) there is the traditional (kidnapping) marriage  
mini-church marriage, for those who can't afford a regular marriage)

D **yawa**, kwáx či wan naa-g ŋ-áy, tag nda kəŋ,  
**Yawa**, that is what I want, tell like

k-awray-á partəgə-n ndan βág ndar nəŋ,  
the traditional (kidnapping) marriage how it functions now

nə-ɣwalv xar táakí da pátá kɛduɣw-i, tag ndana (21.59)  
the boy (saying) kidnaps the girl, tell (us) now

H yaddi pat-u nə-ɣwalv kɛduɣwa (339) ba zuŋwa,  
How the boy kidnaps a girl, first of all

irin band, band, dágál dá má kasukwa, **ko**, in da vak =áwray-íina,  
like like, like, she goes to the market, or the place of a wedding

ma nəɣga-nəɣəg ɣwalv kɛduɣwa, a nəɣá ba, (22.09)  
If a boy sees a girl, you see

ma naa-ɣant-naag n-íin a nəɣ-ga ba βəl-ant k-uud,  
if he likes her you see he just sends a person

vakavak =áwrayi-n d'aw-ánt-d'ág kɛduɣun amáa-n,  
to the place of wedding, 'call this girl' he says

**to** má, d'ax-a-v-ant-d'axəg nə-duɣu-na má nəɣa-nəɣga kaa dagaw da vakáa-n,  
okay if a girl is called if she sees (him) she goes to him

irin má tag-ar-a-tag kɛɣaya,  
like if he talks to her face to face (the mouth)

**iri** váz-gáan ɣwalv-íina náa-gáan dəɣw-íin **kuma** náa-gáan (22.19)  
like the boy sees (her) he likes her and the girl also likes (him)

á nəɣá ba ən-da ságáw xəra (343)  
you see, 'when should I come?' (boy says),

ɣwalv má tag-ɣ-ar-tag kɛduɣwə-n **keena**, (22.23)  
once the boy has told the girl

'ay a səg daala kwáx' ɛŋ ba xiñexa-m, (22.25)

you come that day I am at home

ηαα σάγáw k€γwalvə-n da vəjáa-tər, (22.27)  
then the boy comes to their house

irin sad'-dá kiimbaka tag-tər-tag k-uus ki-yáa-tər kəl-tər γunġ ki-yáa-tərə-n,  
like he removes shoes and greets their parents he bends down to her (their) parents

**to**, dole duγu-na sərga-sərg táakíya  
so, the girl has to know (saying)

kay γwalvə-na ságáw ba də-ni náa-k-wá-naag kiyav-á βá-a wuray amáa-n, (22.37)  
kay this boy is serious (comes with serious) he wants me for marriage she says

daas má daγa n-íin da vak duγwə-n **kuma** kəd'-ar-ant nə-duγəə-n ki-yuwa-η a pakš,  
He enters when he gets into the girl's place, the girl mixes sesamee water

ar čáxw-ára má dzaw dzaw (347) ar tá-a γayáa-tər,  
they sit in the porch and converse

kwán má čii-t-čiiġ daasáa-n,  
then when he gets up to go on his way

da puγw-da duγu-n ságál sa jəmal tag-tər k€babáa-n,  
the girl will accompany (him) outside he tells her mother

ki-yáa-tər fac k-íin dáasáa-n,  
Her parents (then) Fac he goes home (his going home)

**to, iri**, má xad'əġ kal'aη ám nə-duγwə-n k-íina vaz-gáan n-íina máy má dváa-n-i,  
okay, like, if the girl says to him bring cloth, and he sees he doesn't have anything in his hand  
(no money)

kay €n nax-ak-naxəġ η-áy ba k-uusa,  
I I like you for a wife

dəη dəvá-r tsa máy k€-káy,  
because I don't have anything (because my hand I don't have)

ama ma-na naa-gáan tsa má kiya dágál də-patəġ áwárámáa-n,  
but I want if we –2 could go by the traditional marriage he says

**to** má xayə-γ-ant-xayig, (23.00)  
if she agrees

**to** má xay-γ-ant-xayg nə-duγw-íina nax-gáan k-íin dágál də-patəġ,

if the girl agrees she likes to follow the traditional marriage (go the traditional marriage)

ay awa tə-vakáy čiya,  
what is in it

/tunda áyá/ kiya way-gant ba n-imi k-uud áwárám (351) kəŋ,  
/since you (reset)/ we.2 love each other she says

kə zaráaba-xá-miyam áwárám nə-dɣwə-n,  
our brothers/sisters the girl says  
we love our brothers/sisters = ourselves

a nəya ba wiya vəla k-ín k-ɛkwaβa,  
you see it is not difficult for him to give you money

ma máy kwaβ-ín vakáa-n k-ín-iyá  
if he has no money (no money at his)

ma-ba way-ɣ-ant-wayig dəɣw dágál k-iitər də-patəg,  
if the girl loves him, they follow (go) the traditional marriage

ar ndzá-xanáa-tər, (23.13)  
they stay together

to irin sártə-n lə-kə-na-ləg n-ín k-ɛdigí n-íina,  
okay, like when he has something (money)

ŋal ságál da ŋal'-á wacaya amuúd,  
then she comes to knock on the house door as it is said  
[after she has moved in with her husband, she comes back to greet her parents (normally not with husband)]

m-ɛŋ wana ndzá ságál d-aagw núuda,  
there is variant, a person (she) (used to) came with a goat (to her father)

tə-va yakara kwarkwar ságál da tá-a uus əvj-á daad n-uud ,  
porridge and other things are cooked she comes to greet her father in his house

ma s-a-vá-l-á usa-m yáa dada m-uuda (355) ságáw l'a máŋ daada-ɣ-ín m-ɛŋ digíta, (23.26)  
when she has come, 'hello' relatives she says, he comes also, if your father has something

xər-va n-aagw l'aβ kəs-kə-ɣ vəj-á daada-ɣ-ín, tə-ka núud k-ɛd'al-á lu,  
then a goat is slaughtered for you in your father's house, meat soup is cooked for you

ma-ɣa da daasa yáa xiya-xa, yáa dəg-d'ala-xa kwar kwar,  
if you are going back, either like guinea corn, or something for soup and other things

dzav-k-ánt n-uud dzəv daas d-ín da vəja-ŋ, aya žiila-γ,  
a person gives you all kinds of goods she goes with them for the home of your husband

**to** yīŋ-aa-yīŋ n-awray-á patə-g **kena** (23.39)  
okay, that finishes the traditional marriage

D **yawa** kwáxə-m  
Okay that (other) one

H awray-á **čoča**  
The church marriage

D aan čiya  
ya

H xow  
False start

D xkərd', xkərd'-i l'a wá kəl'na-ŋ ya (23.45)  
Three, it is (the) three you listed (counted)

(359)

H **to**, má awrey-á **čoča**,  
Okay, if the church marriage

ba zuŋwa ságáw nəŋ,  
first of all he/she comes

ma **xad'**-ar-kəvə-t-**xad'**əg nə-dəγw árd γwalv ár nax-kava,  
if a boy and girl meet and like each other

/ságáw/ m<sup>ϕ</sup> **kayan tambay** amuúd,  
/comes (false start)/, there are clothes [brought to ask for girl's hand]

sə-v-da **kayaŋ tooši**, (23.55)  
the clothes are brought [for a second time]

kaa, dá d'iy =álman núud amuúd,  
then a dowry (animal) is paid as it is said

d'ii-v-a n-alman tagu-v-dá **goro** waxa kwar kwar zə-v-u kaa,  
a dowry is paid and kola nuts and other things are distributed then they are eaten

γud-v-a deta βá-a =wre, má γud-av-a-γudəg deta βá-a awre má,



then a marriage date is set (date of doing marriage is cut), once the marriage date is set

ma s-a-γa-səg sárta-n **kena**, (24.07)

if the date (time) comes

ka ságáw d'uywa-x duyu-n má sagwa ki-yá kal'ana-xa-xáa-n ba cíppán,  
then girls come (her friends), the girl buys some of her goods (clothes) all together

(364) digí daas n-ín da vəj-á žiiláa-n,  
when she is going to her husband's house

**to** γwalv ľaβ **kuma**,  
okay, a boy also,

βág-áan n-ín k€šíríyá digí da čáwg n-ín də-γulaba-x-iyá daa da vəjáa-tər,  
He does his preparation for receiving (collecting) guests (strangers) coming to their house

táxá ya kunun zaakiya-xa kwar , kwar  
they (in bridegroom's house) cook a lot of sweet porridge and the like,

**to** má s-á-γ-a-səg daali-n **kena**,  
okay if the day (of marriage) comes

γwalv-ína dá sugwa k€səd'ava-x-i dá d'ink-v-arant k€tsaywa-x-á duγwa-x, (24.25)  
the boy will buy the clothes that will be sewed for the friends of the girl

d'inkə-v-təra riiga-x ľad'lad'a-xa kəŋ kiya tsaywa-x **kena**,  
Very long riga are sewed for them, for the friends

dá ságáw n-ín di-yá muuta-x kwar kwar,  
He will bring some cars and the like

fec dágát núud dá má **čoča**,  
Fac then the people go altogether up to the church

ŋgud' ni-pásto k-awraya, fac daa dá má tsakwam núud (369) βag-av biccyá,  
a pastor completes (ties) the marriage Fac people go together to the porch and a party is celebrated

βag-av bicá ki-awreya, txala,  
the marriage reception is held, then

əŋ tsaywa-x-i áa də-gáana má wúra-wurg n-əksa t-á káfá mb-á kərđi amúúda,  
the friends who have followed her , when it is early morning (the town is opening), there is the food for relatives on the day after the marriage (cooking of food of mba kerdi) as it is called

ságáw nə-yáa yiga-xa γwalv-ín dá z-á káf xiñax-ín,  
then the relatives of the boy come and eat the food in the house

ma wura-wúrg n-əks txaláa-n daa či ka sago nango-nangowa ka salam-tər kəŋ,  
when it is early, then the new husband brings them something (for going home)

kə-tsaɣwa-xə-n vəl-tər kwaβa,  
**to** his friends he gives them money

duɣw-ín l'aβa vəl-á k€digít k-tsaɣwa-xáa-n fac ar daasa m-awraya **čoč** wax  
the girl as well gives something to her friends and they go together to the marriage church

T méy digí vəl-va má k€baaba-rd daad má kwáx-íini ((24.57)  
Isn't there something given to the mother and father (of bride)

H m-awray, kəŋ k-awrey-á **čoča** (24.59)  
In the marriage, the church marriage

T əŋ  
m  
(374)

H dáal =áwre a kwa má da βág-áv n-awre l'a tsa,  
on the day of marriage, if the marriage will be done

m€ŋg kal'əŋ daad **kuma** diy-av ba daala-ŋ a n d'iy-á †  
**[LH]**  
there are clothes for the father also paid on the day of paying the cow

T anaa, awa-rd-aw wax-ín βag-avə-n áwaar ame-y  
Yes, what all is done I say

H dig-á dada kímbaka, gariyáa-na, dogu wandáa-na,  
For the father, shoes, a big shirt, long trousers

ba d'ii-v-ars kal'əŋáa-n ba set wá d'ii-v-ars k-ín  
He is paid his clothes it is a set that is paid to him

D dzakwáa-n  
His cap

H əŋ, bad'd'əm, baab l'a **kuma** səd'av,  
Everything, the mother also , clothes

**riig d'ankwali**, bad'd'əm (378) de má ba digí əŋwəd'ə-gŋidig xər,  
shirts, scarf, everything whatever that a woman wears (tieds),

xad'ar-ant, kʷšuguláa-n  
they gather it for his mother in-law

T ai či tsa, mʷɕ digí nəγ-an-aka-y η-áy má patəgə-ni tsa (25.26)  
So then, what I don't understand is the traditional marriage

H ee

T patəg-ən ma-γα dágál də-patəgə-n,  
Traditional marriage, if you go the way of traditional marriage

lakəti áγá dágál da nəγá xiñaxa a βág-áan kwáx amə-η tsa  
before you go to see a house, you do that you say

H əη  
M

T lakəti áγá dágál da patəgə-n maa,  
before you do the traditional marriage

sərga-sərg-i baabá-rd daad má xay-γ-ant-xayg ni xay-γ-ant-i xa  
Did the the father and mother (of the bride) know if, did they agree (to the marriage) or not  
<sərga-sərg xi  
(381)

H a, mʷɕ wan, xay-γ-ant-xayg baaba-γ a tag-ar-tag kʷbaaba-γ táakí aγ kəη,  
In some cases your mother agrees, you tell your mother (saying ) you see

/zi, əη, zi/ ġambuá-rə-n tsʷn máy nə-dv́aa-n amaa tsʷn k-áy **kam** ʷn dágála,  
/false start (zər-n)/, my fiancée doesn't have money (his hand) he said, I will (still) go

mʷɕ wan **kuma** máy margáa-n-i,  
In other cases also they don't reveal it (hide it)

fac dágál dəgáa-n,  
Fac he just goes away (with) his own (wife)

mʷɕ wá sərga-sərg babáa-na,  
there is the case where her mother knows

mağorati də sərga-sərg baab, sərga-sərg baab (25.53)  
in most cases a mother knows, mother knows

(384)

T **to**, ee, mʷɕ či waxa,

So there is that case

kwa lərn kwána,  
another case now

bi **misali** kwána, zərə-n wá gata-kə-γa, βag-aa-βág **kume da kuméya**,  
say the case, the boy is going after you (looking for you), he does absolutely everything

ama dá čing-áan baaba-γa pat-u-patəg núud-i lərna,  
but your mother will learn (hear) that another person eloped with her

d'uw-ant k€dada kwa laŋ-a-da-laŋ kal'aŋáa-nə-n tsa  
she leaves the one who had brought her clothes

H a  
a

T də sərga-sərga baab **kena**  
With the attention of the mother

H aa sərga-y baab kwáx-i, aa gwii-gant ba n-íin k€digáa-n sərga-y baab-i  
Mother doesn't know that, she (the girl) arranged it (turned her own around), (the mother)  
doesn't know

(388)

T amaa gəl ba  
But he is thief

H əm, βága-y kalkali  
He doesn't do the right thing

T **yawa, to**, ma-γa da ságálə-ŋ də kwán-íin da nəγ-á xiŋaxə-n má,  
**yawa**, okay, if you come back with this (gifts for bride's parents) of 'seeing the house'

**da šike** sər-γa-y baab-i má, čaw-gáan baab kwáx-íin, ard daadə-n  
since the mother doesn't know, will the mother and father accept that

H **kay**, sei m-ar ndzá-ndzəg núuda-x **kafinaŋ**, čawg-a-čawg yá-ru (26.25)  
Kai, only if people have sat together beforehand, your.PL parents will accept it

D **to**, kalkaláa-n, **to** awraya-ŋ a puγugənə-m  
Okay, great, and the marriage of "seeing off"?

H awray-á puγgwa  
The beggar's marriage

(391)

D aa  
a

H in tsa máy βag-av nda wraya **čoč**-i  
It is not done like in a church marriage

D **yawa**  
**yawa**

H **iri** má ba laŋa-laŋ zər-íin ka'ŋáa-na a k-áy tsa ɛn máy də-digít ŋ-áya,  
Like if the boy brings her clothes, aa me I don't have anything

ma-n naa-gáan má puɣwu-k-wa-ža n n-uud amúda,  
I máy like (that) you see me off , as it is said

ka βága nə-dəywə-n kalkal digí βága-βág ,  
then the girl does according (exactly) to what she can do

k-íin, ka ságáw, f-ar det amúúd (394) band awrey-á **čoča** awray-á **čoč** bi,  
she comes, they agree on a date, like a church marriage; {even if} it is not a church marriage

d-a-l-á daala kwáx da puɣw-áv dúɣw-á meñ núud amúda, (26.48)  
He went that day before to get the daughter of a certain person as it is said

ságáw dzax-və-d n-uŋwasa-x má ɫaláa-tər  
the women of the area come and gather

xuts-v-ant taasáa-n laŋ-v-ar-laŋg daa da vəj-á žiiláa-n,  
they gather metal bowls and other metal objects and they are carried to the house of her husband

iin n-awray-á puɣwə-g  
that is the beggar;s marriage

D **yiŋ**-a-**yiŋ**  
It's finished

H mm  
m

D **to**, ai šagra čiya,  
Okay, good

aa tag ə-ŋa aa tag-ɣ-a-tag k-əlbəg tə-ɣər k-úus-ɛga (397)  
you've said something about farming

tag-γ-a-tag k-əlbəg tə-γər k-€makaranta,  
you've spoken about school

**to** má ġ-u ba digít palla, má ġu b-argwandz wa-γaa,  
okay one thing remains (surpasses), a folktale ? (dm)

m-argwandzá b-€ga, má diga z-á ksa-γ wá tag-da-η  
if folktale type or a riddle, tell them

H k-argwandzá (27.15)  
a folktale

D ee  
yes

H **to**, taptap argwandzá, ba s-u yáa dæg tɣal kəna ar ndzə-ga má tɣal **to**, (401)  
Once upon a time , the wild animals lived together in the bush

m-€η ηexəβa, m-€η biria, m-€η nəη kulkwayu,  
there was a hyena, a monkey, there was this, tortoise

**to** m-€η vaká xuβ-á yiwáa-tər **kena** ba **musamman**,  
there was a place where they drank water (of their water drinking), specifically

band uuv η-annan,  
like a well

am ηexəβ kay nj-i-k-wa njə-k-wá-njiig n-andəl €η dágál da xuβu-g-u yiw áwárám ηexexəβ,  
the hyena says, 'I feel thirsty' (thirst pains me) I'll go drink water, the hyena says

ka dágál k-íin da xəβ-á yu daači, γač-á (probably LH) k-íin tə-γaya-η,  
it goes to drink water, and he stood on the bank

aη (404) uuvə-n, band kwán **kena** váz-á d-íi da m vakáy, (27.42)  
of the well, like that and looking down into it

kaa nəγa k-íin k-əšud'ək kwán, m-uuvə-n,  
and he sees his image (shade), in the well

saw aj waar wá vaz-a-k-áy m-uuvə-n áwáráma kəη,  
Hey, 'who is looking at me in the well', he says

kə-sud'ukwáa-nə-n m-uuvə-n,  
to his image in the well

táag-áan k-íin k-€γay máy mbəd'g-ar-mbəd'əg nəη šudukwáa-nə-ni,

He addresses it (but) the image doesn't reply

waar wá m-uuvə-na,  
who is in the well!

**kay** 𐌸 naa da xub-u yu waar wá m-uuvə-n áwárám ɲelɛxβə-n (407), (27.56)  
'kai I want to drink water , who is in the well', the hyena says

máy mbəd'g-ar-mbədəg-i ay 𐌸 lə-ka-ləg či ama dzurukw d-ii da mán,  
it doesn't reply, let me catch you (I will meet you), so Dzurk he jumps down into

m-uuvə-n, da-x-ii ba n-ín da m-uuvə-n,  
into the well, he goes down into the well

xuuləga-xuuləg xúuləg k-ín, to m-𐌸 **biri** l'afə,  
He cried out repeatedly in frustration, so there was a monkey as well

mba-kə-n mbəg n-andəláa-n k-𐌸 **biri** naa ságáw da xubá yuu daači,  
He felt thirsty (thirst made the monkey sick) and he went to drink water

ságáw k-íina, ɣač-áa ba n-ín tsa, nɛɣ-á ba **biri**, (410),  
He comes (to the well), and when he stood, and the monkey saw

əɲ ɲelɛxbə-n n-ín xuulə-g mán m-uuv, kaw kaw kaw,  
the hyena crying in the well, Kaw Kaw

xuulə-g k-ín, ay k-𐌸 waara,  
He was crying, so who are you?

ay k-áya əna ən-a βəl-x-i k-uuv áwárám a kəɲ k-𐌸 biriyə-n,  
it is me, I have fallen down into the well, he said to the monkey

ay digí aw digí 𐌸 βág-ka-βág ɲ-áy kwán áwárám biriyə-n,  
ay what can I do for you now, said the monkey

s-ku-də-t-səg talyáa-na /ma səɣ-k-wa-də-t-səg 𐌸 máy zə-k-zəg áwáráma taak biriyə-n./  
please get me out (carry on back), /if you carry me out I won't eat you said the monkey/

/am biriyə-na/, əɲ əm əm, wá núud βa digít də-kə-ɣ-əɲ (413) ɲelɛxb-iyə,  
said the monkey/ if you carry me out I won't eat you he says to the monkey

ba wiya má s-aɲ-ka-də-t-səg ɲ-áy kwána,  
certainly if I should bring you out now

áyá da z-u-k-wa-zəg áwárám nəɲ ám biriyə-n, (28.31)  
'you will eat me' the monkey said

'máy ama, zaxa ŋwád'ə-g k-íin máy am,  
'No' he said, and he continued to take an oath /swear (eat much oath) he said

'ma sə-γ-k-wa-də-t-səgə-n nəŋ váváa-n tsɛ̃m əm (<in) may,  
if you only carry me out I won't you (will) I won't

ŋ-áy z-a-k-zəg /áwárám ám biriyə-n/, k-íini iya ám biriyə-n,  
I (won't) eat you he said, said the monkey /(mistake , Hyena)/, 'okay' the monkey says

**biriya** mɛ̃ŋ nə-xucəl **kena** vəl-d-i kɛ̃çiláa-n daači cakraw vii-t k-íin (415) (28.41)  
the monkey has a tail, he puts (gives) his tail down and Chakra he (hyena) catches it

ságáta ba-n wax daači,  
as he is coming out, so

sə-γ-k-wa-də-t-səg vaváy-ni amáa-n taakə-ŋ kɛ̃ birii-na,  
'you have carried me out also' he says (saying) to the monkey

ai to sai má z-an-ku-zəg amáa-n,  
'okay, but I must eat you' he said

ay áyá máy xa nəŋ áyá tag ba nəŋ má s-an-ka-dət-səg m-uuvə-na  
'ay, didn't you say, that if I carried you out from the well

áyá máy zə-k-wa-zəg amə-ŋ l'a tsɛ̃n,  
you would not eat me you said

a βága ndar l'a a dá z-á-káy áwárám biriyə-n, (28.53)  
How can you do that you will eat me then', the monkey said

maya say má z-an-ku-zəg amaa l'aβ,  
'no, I must simply eat you' he said

daači mɛ̃ŋ kulkw-á yuu (418)  
so then there was a tortoise

ságál da xuβ-á yuu l'ab kulkw-á yu  
tortoise comes to the water to drink also

ay ám kulkwá yu awa dzə-gar kəsu-kurami méy ám kulkw-á yu k-iitər band kwán, (29.00)  
'ay' the tortoise says, 'what has happened to you.2' the tortoise said like this to them

ay čing kɛ̃digiya,  
listen to this (thing)



a d'uug-ndan ndan d'uw-ars-d'uug ndan ndan áwárám nəŋ,  
 'you should just leave him, just leave him' said

am kulkw-á yuu-ən kəŋ, kə ŋelexβaə-n, (29.05)  
 the tortoise, to the hyena

ka d'uw-ars k-íin **stak**, ay ʘ tə-kur-təg ŋ-áy kʘšariy áwárám kulkw-á yu,  
 then he dropped (left) him Stak, 'I will judge (cook the judgement) you.PL', the tortoise said

ay digí aa dzəg-ar tsʘn,  
 okay what has happened

aa də-x-i da m-uuv n-íina (421) əna ságál da xuβ-á yu ŋ-áy tsʘn,  
 He fell into the well and I (monkey) came to drink water

əna nəγ-ga b-íin ŋ-áy m-uuv tsʘn, (29.14)  
 I saw him in the well

s-k-wa-dí-t-səg áwáráma kʘ-káya kaa ʘ sədə-t kʘ-káya ʘ máy z-a-k-zəg ám n-íin kʘ-káya  
 tsʘn,  
 'carry me out he said to me, so I carried him out he said to me I won't eat you,

əna s-də-t ba ŋ-áy ʘa tsʘn,  
 so I naturally carried (him) out

sai má z-an-ku-zəg ufar a waram nəŋ ám **biri** kəŋ,  
 I have to eat you he said', the monkey said

kə-kulkw-á yuu-ən,  
 to the tortoise

ay ba-n kwáx xa ŋalexβa,  
 was that how it was Hyena?

ee band kwáxa-m (421) áγá βága ndandar nə-ŋ yaan di-x-i da m-uuvə-na,  
 ya, it was like that, 'how did you fall into the well?

s-ka-də-t **biri**y-íina gwad-wá-na-gwadəg ʘi ndandan aa áwárám nəŋ, (29.28)  
 the monkey carried you out, demonstrate to me now', he said

/am biriyə-n k-íin/ iy áwárám ŋelexeβ,  
 /said the monkey (mistakeL tortoise) to him/, 'okay', said the hyena

kaa dagaw k-íina, tsədaw d-ii kəŋ k-uuvə-n k-íin, (29.34)  
 He went and jumped Tsed into the well

ay, də-x-ii xa nə-ŋ k-uuv ám kulkw-á yu, an áwárám nən nəŋ nə ŋelexβə-n,  
‘you got yourself down in the well’ said the tortoise, ‘yes’ , said the Hyena

ay **biriya tinda** áyá βag-ara-ŋ,  
‘okay Monkey, as you did for him

áyá sə-də-t m-uuv nə-ŋa da-x-iiáa-n da m-uuv n-íin də-g či dágál-áan nəŋ áwárám (427) nəŋ,  
you brought him out from the well, he has gotten himself into the well, you go’ he (tortoise) said

nə-**biri**, fac kulkw-á yuwá-rd **biri** dágál-áana, duu-v-ars ŋelexəβ m-uuv,  
monkey; Fac together tortoise and monkey went, and left Hyena in the well

ubaŋ n-argwandz (29.48)  
conclusion of the tale

D **to**, e, lapi n-argwandzá-γ, **to** ay či tsa,  
Okay, your tale is good

ma ndzə-g kwán či tsa,  
in this kind situation (living)

aw či wá tsag wani-n kwán kən, k€digít kwána,  
what is it that it (this thing) teaches  
what taught (you) this

awa kiy-a tsag-u m-iyam wan kwán k-argwandzá-γə-n kwáni  
what have we.IN learned (from) your folk tale?

H exex in sərga ba tá-a argwandz-i ŋ-áya  
Xx I I just know (how to) tell the tale

D aan či dəna (431),  
Okay I know

argwandz l'a tsa ba tag-da-tag bil'abiya,  
a folktale, (you) just narrate it

amaa m€ŋ digíti-ya tsag-k-iyam n-íin ma-ba kwán-íin kwána-y (30.07)  
but is there something it teaches us.IN even this very one

H **to** ir-in argwandzə-n kwán tsa,  
Okay, like this folktale

band **ir**-in má k-iyam βag-ar **taimako** n-imiyam k€zəra baaba-míyam  
like like when we.IN are helping our.IN brother (doing help)

D     **yawa**  
 Okay,

H     **to**, βak-ka zərabā-γ kwán k€**taimakuwa**  
 Okay your brother helps you (make you help)

áyá nəγ-ga-ka-y nə-η táakí a βag-ka **taimaku** wan-íini ,  
 you can't understand (see) (saying) this one has helped you

**to** iin wá tsag-k-iyam má βága-ka-βág zəraaba-γ k€**taimakuwa** tsa,  
 so this is what it taught us, if your brother helps you

áyá xay-anta (434) k€digí a βag-ka n-íin-íin,  
 you agree to the thing he has done for you

tag bi táakíya áyá gwiγ-gar də-mugunti, (30.24)  
 Don't say you will reply with wickedness

**yanzú** má d'uu-γ-ars nəη,  
 now if the

n-əηlexb kwán k€**biri** má ndzá ł-a-k-na-łəg k€šiif-gáa-n,  
 Hyena left had spared the monkey his life

ama **tunda** βága ba k-**alxeri** n-íin táakíyaa,  
 but as he showed (did) kindness (saying)

s-an-ka-da-səg amáa-na, gwiγ-ar-d k-íin dan, də-digít γwad'a,  
 'I brought you out' he said he replies (returns) with wickedness

gwiya- də-xi-yan da m-uuv,  
 He returned to the well

**to** maraw bi áyá βag-ar digít γwad' k€zraaba-γ má βága-ka-βág k€**taimaku-i**  
 so it's not good to do bad things to your brother if he helps

D     naxa z-á lanγia-η avəd n-íin k-íina ba  
 He wants to break (eat) a promise to (of ) to him {monkey} also  
 (437)

H     əη  
 m

D     oke, aan či tsa, aa, k€γa ba duγwá gwaša-x amə-ηa  
 Okay, so, a you are a Ngoshe girl you said

H ən  
yes

D to, mɛŋ ɣayá,  
Okay, is there a language

a čing-a-čing ni má xud'a gwaš-i lərna-xáa-n má **byan dutse** lərna,  
you understand in Ngoshe and other (places) to the west (beyond the mountain)

**ku** kuwa a a čing-a ba ɣay-á gəlvayd pal xa nə-ŋ-i  
or do you only understand the Glavda language

H in sərg-a-sərg má tag-a-av n-gavgav ɛŋ tag-da-tag xid'iikən xəd'iikən, (31.04)  
I know if Gava is being spoken, I speak it a very little

kə yaree gavgav  
the Gava language

D a čing-a-čing-a kɛŋ ɣay-á gavgav,  
Do you understand the Gava language  
(442)

H əŋ  
m

D okee, aa šagr, tág-tág ndan palla buwa  
Okay, great, speak to us a word or two (one or two)

H ndzii gavgav-íina  
With (mistake) Gava

D aan čiya  
yes

H **ndar vakama**  
Gava (good day)

D **ndar vakam**  
Good day

T **ndək vayana** bi l'aya  
We are quite well also

D **ndək vayan**, iyo  
Ndek vaya, okay

- T     **aavaṅandara**  
Good say (how did you spend the day)
- D     iyo aa šagra  
Okay, good
- H     **nda kuura**  
How are you.pl  
(446)
- D     iyo, kwa ɬərər-nə-m  
Okay,.. something else
- H     **daa kuro**  
Where are you going
- T     **da dəx da vana kəmd**  
Where are you going
- D     exex, mbats kɛγ βág-γ-a-βág **kwokwor-i**  
You have made an effort
- T     am da mərə ama ba  
Where are you going she said
- D     aana  
Right
- T     **šine, ka dəg da vana, da kura ni** (31.41)  
That's it,
- D     iyo  
Okay
- T     am da mərə, **ka dəg dá vana**  
Where are you.pl going, we are going to here
- D     **to** aan čì tsa  
Okay, then  
(449)
- H     əŋ  
m
- D     ma čì tsa

okay  
(449)

H əŋ  
m

D ma xud<sup>ɸ</sup>-á makarantə-n a βágə-ŋə-n či tsa,  
What do you do in the school

m-ŋ dər áγá βág-əŋ-i d'ər-ni máy xi, dəra,  
Is there game/sport you are doing or not

dəra-ŋ a βalaβala-xáa-n βag-ávə-na  
playing on field/sports (paying of field) that are done (sports)

H sei **sárta** kwándzá ɛn má **sakandere skul** ŋ-áy,  
only when I was in secondary school

ndzá-n βág-áan **ko volibol** amuúd  
I used to play volleyball, as it is called

D ndzá-γa βág-áan k-ɛ**volibol** ((32.01)  
You were playing volleyball

H əŋ  
m

D a sərg-sərg k-ɛtsə-gáan kwán  
You know how to play (hit) it

H in sərga-sərg  
I know it

D uud ŋweñ wá βá-a **volibol** d'aa  
How many people are there who play volleyball  
(449)

H əŋ ənkwáx ta-kwána əŋkwáx ta-kwáx, uud kla tár bu (32.09)  
m m six on this side six on that, twelve people

D klá tár bu, a šagr, **to** txala kwáx či tsa, a,  
12, good, after that

m-ŋ tsaywa-γ əvəj-á gav ičí **lakəti** áγá da čiŋa-ŋ,  
is there a friend of yours among the Gava, since you can understand

a yáa gav a yáa gav γay-á yáa gavə-n kəs-γα,  
people of Gava, people of Gava, you

ku kuwa, baaba-γ-i nəη, duγwá yáa gav,  
or your mother, (is) a girl of Gava

ku kuwa, áγá duγwá ya gav xa-η-i  
or you are Gava girl indeed

H aa, daadá-r tsa,  
no my father

D aana  
yes

H zər-á duγw-á yáa gava  
The son of a Gava girl  
(456)

D zər-á duγw-á yáa gav  
The son of a Gava girl

H əη  
yes

D ay daači, tsa-γ-u tə-vakáy əη tə-dalilya təη, daada-γə-η kə γayá yá gavə-n k-íina  
You learned (on) it, the reason, your father, this Gava language, he is Gava

H mƏη l'a n-uusa zər-á daadá-r l'əβa duγw-á yáa gav  
There is the wife of my father's child also a Gava girl

D aa kalkal wan, aa šagra, mƏη ndav-g-i lərn baaba (32.44)  
Aa that's fine, good, my mother do you have another question  
[asking T if she has questions]

T ay ama-y či kwán tsa,  
Yes, I say this

ma f-a-var-ža-fəg nəη,  
if you begin

**misalia** dig-í ndzá səba-v wur kwán, (32.53)  
for instance, like how (they) used to court (it used to be courted)

(460) bi ndə vak baaba-γ ndzá čingə-čingə kə taad'iyáa-n tsa,  
either like from your mother, you used to hear about it (its story)

ndzá βag-áv [LH] ndar, kwa ndzá βag-av [LL] kərđi kərđi ndzá wurə-n,  
How was it done, what was done in a pagan way

diga gargaḡiyaami ndzá βag-av wur-i k-íina  
something of our.IN tradition that used to be done

H in-dza sərga-sərg η-áy kwáx **kena**,  
Did I know about that (earlier in the conversation)?  
[i.e. a stupid question; if she didn't know before, how would she know now?]

T əŋ  
m

H əŋ sərga-y kwa ndzá βag-av wur-wur-i ya-y  
I don't know what was being done in the past now

T a sərga bi  
You don't know

H əŋ  
M

T a sərga-y k€diga gargarḡ-i ndzá səb-áv wurə-ni  
You don't know about the tradition, how courtship was done earlier (how it was courted)  
(464)

H €ŋ sərga-y  
I don't know

T a sərga bi, ay xar yandzu m€ŋ η-áy ndav-ga,  
You don't know, till now there is still (something) I will ask

aaŋ ḡambu-ən kwán má gat-áv nə-ḡambuə-n tsa (33.19)  
yes, this fiancée, if the fiancée is found

H əŋ  
Yes

T n-aa čĩŋga-čĩŋga aa yĩŋ-v-u-yĩŋ taag-áan táakí,  
I heard it (our earlier conversation about this topic) finished saying that

d'iy-a-v-a-d'iig lá wará-wara laŋ-a-v-a-laŋ **kaayan tambaya**,  
a dowry and other things has been paid, the marriage clothes have been brought

**káayán wanka** mə-ŋə-n tsa,



goods for taking a bath you said

mə nə-digiyi lərn (466) gwiya βág-ak nəŋ,  
Isn't there something else,

nəŋ ŋə-ğambuwa-γ má xud'á kwáx-íina,  
your fiancée will do for you again, among those things

a da čiiğə-t ba βa kwáx-ín βurkut áyá da d-awraya  
will you wake up and do everything (that) just like that Burkut and go to the marriage

H aya má gat-ak-gatəg n-ínə-n tsa, (33.35)  
Aya if he is after you (looking for you)

ku **iri** xaará =ksə-na,  
like any celebration (sleeping of night)

βág-ak-βág kal'anga laŋ-ak-laŋ k€dig ziga-xa  
He gives you clothes (does clothes for you) and brings you some things to eat

ku ba íri ədig-al ba di-g n-ín kwán **iri** s-aa-səg naa,  
like he travels now like if he is coming back

βág-ka sakwá k€dəg zəga-xa,  
He does (for you) he buys you something to eat

vəl-ká-daana,  
and sends it to you (from a far place)

ku ba tɣal dawjáa-na (470), **iri** má m€ŋ **damuwa**-γ xəd'iiknan,  
and for no reason at all (he will buy something for you), like if there is a small problem

má taa-γ-ar-tag vəl-ak-vəlg k€digí áyá naa-g nəŋ,  
if you tell him he will give what you want (to solve it)

βág-ak-βág bad'dəm nə-digí áyá naa-g nə-ŋ má m€ŋ də-vakáy n-ín  
He will do everything you want if he has it

T **to** má s-al-səg n-ín kwána  
Okay if he comes now

bi ndə xəŋ vəjá-r-u n-ín kwán má dá xəŋ n-ín kwánə-n tsa, (33.57)  
either he wants to sleep in your.PL house now if he is going to spend a night now

H mm  
M

T a mᵊ dig-í a da βag-ar-a nə-η áγá βag-ar-a kᵊγəraváa-n band kwán βag-ak n-íina  
Isn't there anything you can do for him you do it for him himself, just like he does for  
you

**ku kuwa** ba βurkut məla dágál-áan band kwáxa  
or Burkut will he just get up (begin going) and leave like that

H aa, **iri**-n má xəη n-ín tsa, (473)  
Ya, like if he is sleeping

áγá čii-t ba l'akadur wur a γw-ar-ant ki-yuw-á kaar-á zarva,  
you will get up very early you boil him water with ground sesame seed

ma bar-a-barg n-ín kwán kᵊxud'əvgáa-na gax-u k-ín,  
once he's washed his face he sips (the drink)

ki-yuw-á kaarə-n kaafi-n dágál-áan (34.14)  
the hot water before he leaves

T dágál-áan, ay a ma-y či kwán xar **yanzu** tsa,  
He leaves, I say again, till now

baaba-γ kwán mᵊ ba, (34.19)  
your mother is now alive (there is your mother now)

amaa baaba-γ kwán tap-γə-na-tapig  
but your mother now, have you ever

taad'i vakáa-n táakiya ndəkwa βag-av dər šaxšašaxə-n βág-kur-βág βaaba-γa  
Discussed with her (saying) how different types of games were done, did your mother do that for  
you.PL  
(477)

H /**ko** ndzá mᵊ ndakwi əη da čiη/, vii-γ-wa-viig ndakwána  
/Either it was (false start)/ I have forgotten now

T **kaa gaη** ma-γa zár-x,  
you see if you are a child (children)

ma **sárt**-á zár-xə-η kwán, mᵊ digíti tsag-kur baabá-ru ay  
like in childhood (when (you were) children), there is something your.PL mother teaches you.PL

H ee

T ndukwáxa, ndukwáx,

like that

ku tə-div-á digí βág n-ín kəs kəsáa-tər, (34.41)  
 either in regards to (tə diva) (the traditions) of their town (if she is from elsewhere)

ku daadá-ru kwán ku in-d čuxur-gan n-ín kwán sə-daa-səg k€taad'iya xa m€ŋ x ama-ya  
 or your.PL father (if) he is sitting down, he tells you a story (brings out) was there that I said

H əŋ i ar tág-áan  
 They used to tell  
 (480)

T awá-r d-aw či wá vəl-ak n-ín kwáx-ín,  
 Like what all did he tell (give) you

xəcə-γ-na nə-ŋ má γəra-γ  
 you remembered (these things) (held in your head)

H ba tag-k-əmd-tag n-ín tsa,  
 He used to tell us

ay kwán-ín ts€ŋ,  
 this thing

digá li ndzá wura má l'e ləráa-n am-ənd k-íniya,  
 something of the past; it no longer (has its) works , we said to him  
 [i.e. she and her sibs weren't interested in hearing about the past]

kəm máy ksəg-áan kəs-kəmd  
 we didn't take it up (carry it)

T ám máy xic-gáani  
 You didn't remember it (hold it, retain it)

H kəm máy xic-gáaniya **duŋ**,  
 We didn't remember (hold) it because

má l'e núud da gwivə-t dadá má ndzə-ga kwa ndzá wur-i, (35.02)  
 a person will no longer change (to) how it was in the past

**sai dai**,  
 and again

gwiya wur-g ba də-wurg γər má l'e digí dada gway-áv suuxa (483) yáa ŋud'-á pacaka-xa yáa  
 kwar kwar-i yaddi βag-áv wan wurwur-i,

a head continues to develop (opens again and again) there are no longer things like going with bare buttocks and wearing the Pacaka and such things as it was done in the past

má ʔe daas núud da m vakáy  
no one does that any longer  
(no longer a person going into it)

T sai dai má də-xaws lakəti áyá =ksə-gáan ba  
It has to be in Hawsa (culture) before you adopt it  
(in Hausa before you carry it)

H ee ndakwán **kam sai dai** dig-í βag-áv má xawsá-rd turanči wá kɛn ksəg n-ɛnd ndakwán  
Ee now either what is done in Hausa and English that we adopt (carry) now

D aya, a, ay či kwán tsa (35.17)  
Okay, then

H a  
a  
(486)

D ma-γ vaz-gáan , ma-γα vaz-gáan nə-η tsa,  
if you see, if you see

ma ba šákálig na, má ba-η ηud'a sə-d-av na  
as for dancing, or wearing clothes

H əη  
m

D ma b-aw tsa, a bi dig-á calma-xa, digá li,  
Whatever , you know it is for others, for those

saa vakavak-i ʔər-na bi,  
coming from another place

ba-γayə-n kí tág míyə-n kwán tsa  
the language we.2 speak

turanči am-iyam kwán tsa (35.31)  
English we.IN said

H a  
a

T a, turanči tsa a bi ʔ-a-v-kə-na máη γayá turawa bi  
English you know it was found in the language of Europeans

- H aana  
ya
- D a, iyo, waar wanə-n kwán vaka-miyə-n kwán  
Okay, who is this with us now [meaning me]  
(489)
- H asaraxa  
Bature
- D asara-x **ba**  
Bature, right
- H ana  
yes
- D aa saa má =ksa-r  
He comes from where
- H aa saa má =ksáa-tər  
He comes from their place
- D ma =ksáa-tər bəc ba  
From their place far away
- H mm  
m
- D d'uw-ant kəŋ kə **yurop**  
He left Europe
- H əŋ  
m
- D d'uw-ant k-afrik, sáása mán, má nayeriya,  
He left Africa, he came to, to Nigeria
- ma xud'-á naygeri l'aβ, sáása m-**arw**,  
In Nigeria them, he came to the North {of Nigeria}
- sáása má **arew** l'aβ, sáása má yaru,  
He came to the North, then he comes to Maiduguri
- sa má xud'-á yaru l'aβ e,  
He comes inside Maiduguri then

sáás sa má gwaš vaakwán tsa,  
He comes to Ngoshe here

(492) gata ba kwac aw n-íin əna γayá-η, a gəlvayda-x ama tsa, (36.03)  
What is he looking for (he is looking because of what) , ‘I want the Glavda language’ he says

ma lə-gáan γəra-γ,  
If you concentrate (push your head)

mϕ digít aa nəγ-ga n-íin m vakáy nii máy xa digít aa nəγ-ga n-íin əm vakáy-i  
Is there something he saw in it or not

H mϕ dig-í aa nəg-ga n-íin əm vakáy dən (36.08)  
There is something he sees in it

D **milian** ηweñ wa, ful ful wá tsə-g n-íin kwáx kwán kϕ digít-i ,  
How many millions , filled up, he is spending (killing) for that thing now

ama mϕ dig-í aa nəγ-ga n-íin m vakáy ni máy xa dig-í a nəγ-ga n-íin m vakáy-i  
but is there something he should see in it, or not  
[millions of naira are being spent on the project!]

H ma máy dig-í aa nəγ-ga n-íin əm vakáy-i tsϕn  
If there weren't something he has seen in it

D iyo, uud-i lərn bəc má,  
Okay, another person far away

Naa-gáan kəη (496) kə γay-á gwašgwaš-na,  
wants the Glavda language

a gəlvayda-x naa, iyo, kϕyi a gəlvayda-íin l'əβ má,  
Glavda, okay, you a Glavda person then

dali kϕγ l'a wá táakíya ϕn η-áy l'ay kϕγaya-η a gəlvayda-x biya,  
instead it is you (saying) ‘I no longer (want) the Glavda language

əna diga-η, (36.29) a calma-x wara mə-ηa,  
I like something for others (foreigners)’ you said

ma-γa vaz-gáan a sərga-y əη kwán táakí asár wan-íin kəs-kiyamiyan biya  
if you see you don't know now that (saying) this is a loss for us.IN

H baa way čewa k-iyam naa-y l'ai kϕγaya kəs-kəsá-miyamiya-y,  
It is not that we.IN no longer want our.IN own language

**iri** ka máŋ dig-í nda wur tsa, ndzá mᵉᵛ səd'-á **riiga**, ndzá dágál də-kəsəy d'əŋ núud  
like like something of the past, there used to be wearing a shirt, we were going with a [bare]  
chest

D aana  
ya

H **to** waar čí wá l'a naa-gáan kᵉᵛdágál də-kusəy ndakwáni  
Okay, so who wants to go out with a bare chest now

D ay ma-ya vaz-gáan kwán tsa  
If you see now  
(500)

H a  
a

D vazi-g ma-ya vaz-á baŋ **tiviya**, ma-ya čingə ba má **radio** tsa  
See, if you see television, if you listen to the radio

H a  
a

D máy li βá-a šaklaga digi-n kwán kwatsa kwatsa kwatsa kwatsa kwániya,  
Aren't there those who dance, Kwatsa

kə-dig-á alaadaa biya  
tradition

H šákálg-u kəskəsáa-tər, e  
Dancing for their town

D mᵉᵛ wan ba kanuri mᵉᵛ l'aβa, (36.57)  
There is this thing among the Kanuri as well

a a bi iitər mᵉᵛ l'a kərđi kwán ndakwán m-iitra,  
either there are pagans among them

a bi baŋ al'adáa-tər ba l'a fə-gana-y  
you know their tradition still exists (is still keeping)  
[If it is good enough for the Kanuri, it is good enough for us]

H aana  
ya

D ma ʎe kwániya  
[does it] No longer (exist) now?

H ba-ʎaβa  
It does

(503)

ay kimiyaŋ ʎa tsa, ba way ɲudʔ-ga, tə-vakáy bi ám baab biya,  
ay , we.IN also, 'tie it on it' doesn't the mother say?

am ɲudʔi-gáan biy ama, ma-ɣa sər-ana,  
you.PL tie it she said, you should know (if you know) [how to dress]

dašike áyá **aynixiya** duɣw-á gəlvaɣda ma-ɣa səra kwánkə-digíta, (37.11)  
since you are the real Glavda girl, you should know these things

**to** ku má band šákálga-ɲ a wasa-ɲ gona-xáa-n kwána,  
like dancing, playing, farming

ma ba šákál-ga dig-á βá-a dəra **krismeti** ən kwána,  
if like dancing for the Christmas festivities (thing of playing Christmas)

ay taga-y n-**adini** táakíya d'uw-ant-d'uug **ka'alaada**-ɣa biy ay  
ay religion doesn't say that (saying) (you should) leave your tradition.

H aana  
yes

D **alaadə**-n tsa ba ɣəla,  
Tradition , traditional religion,

digít xər-av xər-av digíti tə-vakáyə-n tsa iin wá ɣwad'  
something slaughtered, something is slaughtered during it, it is bad

H aana, band kwáx-íin n-íin kwána (507) ku makarant kwán tsa,  
Yes, its like that, even in the school now

tag-áv táakí, βag-am-βág k€šákál-ga kəs-kəsa-xa-y,  
it is said that you (should) dance (imperative) the dances of your village

ka k€n βág-áan kəs-kəmd abər-á ʎa-xa,  
then you make traditional beads

ɲudʔv-əv səd'áva bərá ʎa-xa,  
you wear the clothes with traditional beads



d'ee-və-m yáa b-ərála-x má kuŋj kaa šákálig núuda ar də-digít má dəv-iyá,  
 some of the beads are worn (poured) on the neck and a person dances (they are) with something  
 in the hand (like a sickle)

**to** kwáx **kam** xəcá-mdi-na-xəcəg n-ɛnd má vakáy  
 that one, we hold that in it

D **yawa**, wači n-íina  
**Yawa** that is it

T **misaali** vəl-a-k-ak baaba-γ **kəna** ndzə-gan li ndzá wura, (37.39)  
 An example (of) what your mother gives you from the past situation

má yi-γ-a-yig ɾaŋ kɛzra-γ kwána  
 if you give birth to your child now

H əŋ

m

T dig-í čiŋ-an-a ŋ-áy vak baabá-r waxa vəl-gwa-vəlg k-**alaama** kwáx,  
 (this is) the thing I heard from my mother, it gives me an idea (sign) of that [how it was]

kəŋ kɛlbəga, dig-í ndzá kɛn (511) βág n-ɛnd waxa,  
 that is what we were doing

wa ndzá ndukwáx dágála zuriya-md, áyá ta-gáan ay  
 that was how it was moving (being done) in the clan/family, you said

H tag-ava  
 It was told

T **to** iin wá naa tag ŋ-áy táakíya aw dig-í ndzá tag-ak baaba-γ  
 Okay, that is why I want to say what is the thing you mother used to tell you?

H iyo  
 good

D ee, **to kina praf**  
 Okay, prof