

14,

Arboko

M = Mohamed Ali

GA

Interlinear gloss, pp:

1-11

21-40

8570 words

M     waar d'ágá-ya  
         Who name-your  
         What is your name

GA    əm  
         m

M     am, waar d'ágá-ya  
         m, who name-your  
         What is your name

GA    m

M     aa, áyá má =ksa-rə-ŋi  
         Aa, you in village-Q-Q  
         Which village are you from?

GA    ɛ̃n má =ks,  
         I in village  
         I am from the village

ɛ̃n m-árbákwa  
I in-Arboko  
I am from the village of Arboko

M     /ár má/  
         You are ,

á m-árbákwa  
you in -Arboko  
you are from Arboko

GA əm  
yes

M γubár-γ mərə  
Grew up-you where  
Where did you grow up?

GA γubar-an ba m-árbák-w-íin  
Grew up-I dm in-Arboko-SPC  
I just grew up in Arboko

M **to**, txálá ndzə-gá-γ m-árbwák-wə-n máa,  
Okay, after living-G-your in-Arboko-SPC dm  
besides your living in Arboko

mϷl vakávak-i də-γ-alə-ηí  
exist place-SPC go-you-EXT-Q  
Is there anywhere (a place) you went to

(12)

GA η, d-an-ál dá vaka-xá βáa karaatúwá-xá  
M, go-I-EXT to place-PL going reading-PL  
yes I went to places to study

M βá-γ mərə  
Do-you where  
Where did you do {it}?

GA aa, f-an-áržá má čikəd'a káa d-íi dá vəj-á agapáláwá, (.25)  
Aa, put-I-EXT in Cekəd'a then go-down to area Agapalawa  
I began in Ciked'a [village next to his] then I went to the area of Agapalawa

ba agapáláw-íina ba -ks-á gəlváydá-x-íin ya,  
dm Agapalwa-SPC dm village-PSSD Glavda-PL-SPC dm  
Agapalawa is also a Glavdá village

təxálá kwáxa, káa dágál kϷ-káy dá máan,  
after that, then go EmP-I to in  
after that, I went to

dá má waká biu **ba**, yíη-gá kϷ-káy má waká biu l'áβa,  
**to** in Waka Biu dm, finish-G EmP-I in Waka Biu dm  
to Waka Biu, and I finished in Waka Biu [Biu, south of Maiduguri]

káa dágál kϷ-káy dágál dá βá-a karatú máη má záarí **ba**,

then go EmP-I go to do read in in Zaria dm  
 then I went to study in Zaria

vƆd ŋ-áy gwíyá dágát kƆdɔg-á bu kƆdá βá-a (20) dɔgrí má záarí l'áβa,  
 return SbjP-I return go up for-thing-PSSD two for dá do degree in Zaria again  
 then I returned up there (West) for a second thing, to do a degree in Zaria as well

ba kwáx vakávaka βá-a karatú wáx wáx, amáa l'áβ βag-an-a-βág kƆlɔr  
 dm that place do read that that, but also did-I-EXT-R OBJ-work  
 so I studied there, but I also worked

mán, má ŋguru, (.50) mán,  
 in, in Nguru, in  
 in Nguru ,

tsag-ár digít kƆzár-x, mál-Ɔn-á makarant,  
 taught.SQT-EXT thing OBJ-child-PL, teacher-PSSD school  
 I taught children as a school teacher  
 [Nguru in Yobe State]

βag-an-a-βág l'áβ kƆ-lɔr mán, má kurmamed má bám,  
 did-I-EXT-R also OBJ-work in, in Kur Mohamed in Bama  
 (0.58)  
 I worked there then in Kurmamed in Bama  
 [Kurmamed = army day secondary school Kur Mohamed]

tsag-ár digít kƆzár-x,  
 teach-EXT thing OBJ-child-PL  
 I taught things to students (children) then

tɔxálá kwáx íin wá s-an-á-s ŋ-áy sáas sá mán,  
 after that it TP come-I-EXT-R SbjP-I come to in  
 after that I came back to

gwaš, Ɔ tsag-an-ár digít kƆzár-x l'áβ má ŋgwaš kwán ba ndakwán-Ɔn,  
 Ngoshe, I teach-I-EXT thing OBJ-child-PL also in Ngoshe this dm now-SPC  
 Ngoshe. I have taught students in Ngoshe as well, right now

amáa ndzɔ-gáná-rá ba vaakwáná Ɔ dágál ba dá βá-a l'ɛr gwaš  
 but stay-GAN-my dm here I go dm dá do work-PSSDST work Ngoshe  
 so my staying here {is to} go to work in Ngoshe  
 (30)

M ay kƆγ-íin kwán,  
 dm k-you-SPC now  
 so you now

da-γə-dəg kəsa-xáa-n áa tágϵη dá-γ-ál dá-γ-álϵn,  
 go-you-R city-PL-SPC PER say-you go-you-EXT-SPC  
 you were going to cities, you say you went,

mϵηl víigá-γ ηweñ aa,  
 exist year-your how many aa  
 how many years,

awá βá-γϵη míitsá  
 what do-you-you there  
 what did you do there

GA má -ksa-x,  
 in city-PL  
 In the cities,

víiga-xá-r má =ksa-x-íina  
 year-PL-my in city-PL-SPC  
 I spent (my years in the cities )

M mm (1.34)  
 m

GA aaa, to, máη,  
 In,

máη má biwa waká biyuwa, víigá-r l'əβ biya,  
 in in Biu Waka two year-my five also  
 in Biu Waka, I spent five years (my years are five)

βá-a karaatú biya,  
 do-PSSDST read also  
 studying

to, káa dágát kϵ-káy /kwa/ d-an-ϵ η-áy dá má záriyá,  
 then then go up EmP-I [/] go-I-EXT SbjP-I do in Zaria  
 then I went over to [...] I went over to Zaria

víigá-r xəkərd' biya,  
 year-my three also  
 for three years,

ϵn βá-a karatúa,  
 I do-PSSDST study  
 I was studying

má má dadiya en sii ii biya, káa gwíyá sáa,  
 in in NCE also, then return to  
 in in NCE, then I returned

máŋguru víigá-r xkərd' (38) ɛn βá-a koyasú biya,  
 Manguru year-my three I do-PSSDST teaching also  
 for three years in Manguru, I was teaching also

má záarí gwi-na η-áy kɛdig-á buu l'áβa,  
 in Zaria return-I SbjP-I for thing-PSSD two also  
 I returned to Zaria for two years as well

d-an-ət dá βá-a dəgrí l'áβa,  
 go-I-EXT to do-PSSDST degree again  
 I went over there to do a {university} degree,

víigá-r bu biya,  
 year-my two also  
 for two years as well

ndzə-gáná-r máŋ, má kur mahámédá,  
 stay-GAN-my in, in Kur Mohamed  
 My stay in, in Kur Mohamed

víigá-r xkərd' biya, to,  
 year-my three also, okay  
 was three years,

sáas kɛ-káy sáasá vaakwáná,  
 come back EmP-I come here  
 then I came back here

ɛn támáxá dáa dá má víig kəlaa tár buu kwán ba má gwaš ba ndakwanɛniya  
 I also go to in year ten-and two now dm in Ngoshe dm now-SPC  
 I have almost reached twelve years now in Ngoshe right now (almost come to 12 years)

M **yanzú** ndzə-gáná-γ-fín kwáná,  
 Now exist-GAN-you-SPC now  
 Now, your staying now

má méy ba gəlváydá-x-í,  
 if now dm Glavda-PL-SPC  
 other than Glavdá (if not Glavda),

mɛɟl ɣay á tsíŋgá-ŋá (2.06)

exist language you understand-you  
 what language is there you understand?  
 [ < ĉ ]

(46)

GA ěn ĉĩnga-ĉĩng ĉĩ káŋ,  
 I understand-R objPS  
 I understand,

kĚxawsa, ěn ĉĩnga-ĉĩng kĚ-xáwsá,  
 OBJ-Hausa, I understand-R OBJ-Hausa  
 Hausa, I understand Hausa

təxá lá gəlváy dá-x ěn ĉĩnga-ĉĩng kĚ-xáws  
 after Glavda-PL I hear-R OBJ-Hausa  
 besides Glavdá I understand Hausa

MA á tág-áan l'áβ  
 you speak-GAN also  
 You speak it also

GA ěn tág-áan,  
 I speak-GAN  
 I speak it,

ěn víindí-gáan l'áβ də-vakáy dá pálápál (2.17)  
 I write-GAN also with-it dá little  
 I write in it a little too

M ard aw l'áβ  
 And what else  
 And what else

GA aa,

ěn ĉĩnga-ĉĩng kĚ-ɣay-á ĉikəd' ĉikəd'á **kumá** sá má xud'á-mí vaká-mí vaakwáná  
 I understand-R OBJ-mouth-PSSD Ciked'e also come to inside-our.IN place-our-IN here  
 I understand the Ciked'e language, also, coming to us, in our place here  
 [Ciked'e close to Arboko, narrows down description to places near Arboko]

(52) ĉĩnga-ĉĩng kĚ-ɣay-á ĉikəd'ĉikəd'á,  
 understand-R OBJ mouth-PSSD Ciked'e  
 I understand the Ciked'e language

ěn ĉĩnga-ĉĩng kən kĚ-ɣay-á juɣwád' juɣwád' dá pálápálá,

I understand-R OBJ-mouth Deghwed'e dá little  
I understand the Deghwed'e language a little

En čing-a-čing k€-ɣay-á yáa činán l'áβa,  
I understand-R OBJ mouth-PSSD people Cinene also  
I understand the Cinene language also

En čing-a-čing k€-ɣay-á mand€ l'áβa,  
I understand-R OBJ-mouth-PSSD Mandara also  
I understand the Mandara language

anǵú k€ǵír bi amáa dá pálápál€n ín s€g-s€g,  
even k-true not but dá little-SPC I know  
even if not fluently (true), just a little I know

amáa **ainixiya** digí kwán čing-a η-áy váyváy€n máa,  
but what thing now understand SbjP-I well-SPC dm  
but the thing now I understand well

ba ɣayá-r-ín gəlváyɔd gəlváyɔd€-na,  
dm mouth-my-SPC Glavdá Glavda-SPC  
are my language Glavda

ard xáws, **turánčyá** l'áβ,  
and Hausa, English also  
and Hausa and English also

**waató** inglés  
that is English  
that is English

X  
(58)

M ɣay-á yáa =sárax  
Mouth-PSSD people-PSSD Bature  
The language of the Batures (Europeans)

GA ɣay-á yáa asárax,  
Mouth-PSSD people-PSSD Bature  
The language of the Batures,

əŋ čing-a-čing k€-ɣay-á yáa asárax  
I understand-R OBJ-mouth people-PSSD Bature  
I understand the language of the Bature

M so ɣay xkərd'ə-n kwán **kám** bad'emmá á vind-ána,  
So mouth three-SPC now TP all you write.SQT-EX

So it is the three languages, you write

á tag-dáná (2.51)  
you speak.SQT-EXT  
and you speak

GA    Ɔ tag-dán-əŋ,  
I speak.SQT-EXT-PS  
I speak {them}

əŋ, má ba má ba ɣay-á yáa =sára-xƆná,  
m, if dm if dm mouth people Bature-PL-SPC  
whether the language of the Bature

má ba xáwsƆna,  
if dm Hausa-SPC  
whether Hausa,

má ba ɣəlváyɗ ɣəlváyɗə-n Ɔ víindiga-víindígá,  
if dm Glavdá Glavda-SPC I write-R  
or Glavda, I write {them}

Ɔ tága-tág də-ɣay l'áβ  
I speak-R with mouth also  
I also speak the languages

M     má ndzə-gáná-ɣə-n kwán tsá,  
If situation-GAN-your-SPC now dm  
About your situation now,

aw ɣaalá-ŋ,  
what boundary-PSPSSD  
what level

á ílmíyi á də-vakáyƆní  
PSSR education you with-it-Q  
of education are you at?

GA    ɣaal-á ílmíyí Ɔ də-vakáy ŋ-áy tsá ndakwƆƆn kwán  
Level-PSSD education I with-it SbjP-I dm now-SPC now  
The level of education I am in, now,

Ɔ də-dəgrí číyá,  
I with-degree dm  
I have a {BA} degree



βag-an-a-βág kϵ, k-ílmíyá-η,  
 did-I-EXT-R obj-PS, OBJ-education-PSSDPS  
 I did, education

á dægriyá dig-á zúnw bi l'áβíya,  
 PSSR degree thing-PSSD one also  
 a first degree ,

təxála én sí íi dægri  
 after NCE dgree  
 after an NCE degree (national certificate of education)

M βág-γά mər-í  
 Did-you where-Q  
 Where did you do {them}

GA βag-an-á má záarí (3.19)  
 Did-I-EXT in Zaria  
 I did them in Zaria

M má záarí **kó**  
 In Zaria right  
 In Zaria right

GA ee,  
 Yes,

báz en sí í aa baz kwár bad'd'əm ba má záarí  
 also NCE also, which all dm in Zaria  
 as well as an NCE, whichever of them all of them just in Zaria

(69)

M mϵj1 n-úusá-γά (3.25)  
 Exist NOM-wife-your  
 Do you have a wife

GA mϵj1g, mϵj1 n-úusá-r,  
 Exist, exist NOM-wife-my  
 There is, my wife,

uus pállá ηγwásá-xá-r buu máa  
 wife one wives-PL-my two dm  
 a first wife, my wives are two

M ay ηγwásá-xá-γ-íin kwán má,

Dm wives-PL-your-SPC now dm  
So these wives of yours,

ár gəlváydá-x ní n-ítǫ́á, ár yáa-ra  
they Glavda-PL Q SbjP-they, they people-Q  
are they Glavdá or they are which people?

GA pál duyw-á yáa cináná,  
One girl-PSSD people-PSSD Cinene  
One is a Cinene girl,

pál duywá-η, á wula-x  
one girl-PSSDPS, PSSR Wula-PL  
and one is a Wula

M méy gəlváydá-x m-ítǫ́-i (3.42)  
Not Glavda-PL among-them-NEG  
There are no Glavdá among them?

GA méy gəlváydá-x m-ítǫ́-i  
Not Glavda-PL among-them-NEG  
There are no Glavdá among them

M ár čínga-číng gəlváydá-x ní máy hí  
They understand-R Glavda-PL Q not Q  
Do they speak Glavdá or not?

(75)

GA ár čínga-číng gəlváydá-x gəlváyd **ba**,  
They understand-R Glavda-PL Glavdá dm  
They understand Glavda

**yanzú** dig-í kǫ́n tág n-ǫ́nd xiñex kwán kǫ́n tá-a ba gəlváydá-x d-ítǫ́  
now thing-SPC we.EX say SbjPwe.EX house now we.EX speak-PSSDST dm Glavda-PL  
with-them  
now what we speak at home now we speak just Glavdá with them

bad'dǫ́m ,  
all,

méy wá łǫ́rn kǫ́yay-i,  
not TP other k-mouth-SPC  
there isn't another language

**sei** ba gəlváyd gəlváyd wá kǫ́n tág n-ǫ́nd

only dm Glavdá Glavdá TP we.EX speak SbjP-we.EX  
It is only Glavda we speak

M tsag-ar-ú-tságá  
Learn-they-EXT-R  
They have learned {it}

GA tsag-ar-ú-tság  
Learn-they-EXT-R  
They have learned

M zár-xá-γ€-m  
Child-PL-your-Q  
And your children?

GA zár-xá-r ba gəlváyð gəlváyð wá tág n-íit€ bad'd'€m  
Child-PL-my dm Glavdá Glavdá TP say SbjP-they all  
My children just Glavdá is what they all speak

(79)

M bad'd'€mmáa-t€  
All-their  
All of them

GA bad'd'€máa-t€  
All-their  
All of them

M méy wá k€láf-i (4.01)  
No TP weakness-NEG  
There isn't any weakness [in the language]

GA aa méy wá k€láf-á m-íit€-i,  
Aa no TP weakness-SPC among-them  
There is no weakness among them

y-a-v-t€-ú ba vaakwán,  
born-3-PSV-them dm here  
they were born just here,

γubar-ar-á ba vaakwán  
grow up-they-EXT [T?]dm here  
they grew up just here

M **yanzú** ηweñ zár-xá-γ-í

Now how many child-PL-your-Q  
Now how many are your children

GA zár-xá-r-a, zár-xá-r vaslambad'  
Child-PL-my-EXT, child-PL-my eight  
My children, my children are eight

M də-ŋwása-xáa-n,  
From the wives,

ŋweñ də-kwán ñweñ də-kwán  
how many from each (how many from this how many from this)

GA ufad' də-kwa dig-á zuŋw,  
Four from the first,

ufad' də-kwa dig-á buu  
four with the second

(84)

M **yanzú** k€γ kwáná má,  
Now you now

**tuŋ** sə-γa də-k€γ sá vaakwán€n,  
Since you came back to here (since you came here with you)

(4.21)

gwi-γa-y dágál dá táakí kwáx wá-n dágál ŋ-áy dá βág-áan-áan-i  
didn't you return thinking (saying), I will go to do something  
[something different from his teaching]

áyá βá-a ba maaləmə-γ má gwaš əŋ **kaway**  
you do-PSSDST teacher-your in Ngoshe only  
you only work as a teacher in Ngoshe

GA ba kwáx kalti digi €ŋ βág ŋ-áy,  
Only that is what I do

€ŋ βa tsag-ar ba digít k€zár-x máy dig-í €ŋ dágál dá vakavak-i lərnɪ  
I teach children, there is nothing else I went back here {to do}

M má d-al má kwáx-íin méy digi á βagə-ŋ kwán taa, (4.31)  
Beyond this isn't there something you do now like

kwáx wán gwiya βág η-áya (89) kwán,  
that is what I returned to do now,

təxálá maaləm-ərá-γ-ni aa  
other than your being a teacher

GA **sei dei** ba má digiya,  
Except for the problem

Digá-η, á badza sartá-r má s-an-á-səg vaka βá-a lər,  
of wasting my time once I have come back from work

vaka tsag-ar digít k€zár-xaa,  
the place for teaching children

€n sáas €n dii dá má guxá-r, (4.40)  
I come and I go down to my farm ,

kiliη ba kwán  
only this

M á wsəg-ηa  
You farm

GA €n úusə-g dən  
I farm

M á wsa-w-i  
What do you farm

GA €n uusa xiya,  
I farm guinea corn,

€n uus =álbasa  
I farm onions

(93)

M m€j1 n-albasará-γ kwán =əksə-γa  
You have onions now

GA aa ndakwani čí má l'abi d-al-á,  
Except now they have finished (are no longer), they have gone [to the market]

vəl-a-v-u-v€g-i l'a ndakwaniya  
haven't they been also sold

M aw á βá-a,  
What do you do,

á βá-a dig-á vɔlga (4.55)  
you practice business (thing of selling)

GA ɛ̃ βá-a dig-á vɔlg dɛ̃n,  
I do business now

á dá zɔg, kɛ̃-xiya-y  
you will eat the guinea corn  
[you eat {them} for guinea corn/as guinea corn]

á zɔ-g k-aw ɪ'a k-albasar,  
what do you eat onions for?  
[onions are not part of the traditional diet]

á wsɛ̃ga-wsɛ̃g k-abux dɛ̃rmək tsəm á dá zɔg-zɛ̃ga  
you farm one hundred sacks then you'll eat them?

(96)

M dɛ̃rmək (5.00) n-abux-á lbasara  
100 sacks of onions

GA dɛ̃rməka, dɛ̃rmək də-γəra n-uus-gáan-e  
100, 100 plus (100 with head) ?

M val-áv má =ks-ar-i  
Which city are they sold in?

GA vɔl-áv má bama,  
They are sold in Bama

vɔl-áv má yaruwa,  
They are sold in Maiduguri

má dá ar-dá g-ant ɪ'a n-úudan dá vakavak-i ár dá laŋg n-ítɛ̃r dá má duuni ɛ̃r-n  
if they carry it then somewhere (else), they carry it to some other part of the world

M **to yanzú** áyá βága, βága tág á,  
Now you do, do you say

uus-áv ndukwáx albasara,  
onions are farmed

á taga-taga kwáná  
can you explain (say) this {farming}

(101)

GA ɛ̃n tága-tág dən  
I can

M tág-ar-tág (5.18)  
Tell him [referring to Owens]

GA k-uus-á lbasara  
Farming onions

M bəŋ, /k-uus-áv/ m-uusa-av fə-v-arʒa ndukwáx,  
just PS, [ʔ] if it is farmed it is begun like this

[dá tə tsá], ɛ̃n mái l'ei ndav-gáan-i áγá yi-ŋ-n-an  
[ʔ] I won't ask any more you finish it {the story}

GA iyo, má-γa daŋ uus =álbasaraə-n tsá zúŋw,  
okay, if you farm onions, first

má l'əl-γ-a-l'əlgə-n kɛ̃vak,  
once you've cleared a place

á d'iy-á kɛ̃xulfáa-n, k-albasar-ín,  
you plant its seedlings, the onions

á βá-a xulfáa-n, βága-βág dá má cəl buu, á gəl-gáan, (105)  
you do the seedlings (germinate them), for two months, raise {them}

kɛ̃xulfáa-na k-albasar-ín kena,  
the onion seedlings

má γubar-a-γubarg má, káa dá l'ələ guxá-γ kəsə-γ,  
if they've grown, you clear your own farm

má l'əl-γ-a-l'əlg kɛ̃-guxá-γ-na,  
once you've cleared your farm

á γudá kɛ̃ŋ, b-an takalaá-ŋ, á jaŋw ám gəlváγdá-x,  
you cut objPS, small plots, like (of) bambara nuts, as the Glavdá say

**waato** baz má mam m-asrax asarax,

also like the Bature {do}

takala jaŋw ám gəlváydá-x, (5.47)  
Bambara nut plots as the Glavdá say

takar takar takar, má áγá bəgáa-n,  
Takar you go around, sticking in the seedlings

má bə-γa-bəgə-n k-albasar ñukw ñukw bad'd'ema,  
once you've inserted the onion {seedlings} Nyukw Nyukw all {of them}

aya fəg-ar-fəg k-iyu, (111) l'áβa,  
you give them water also

aya tsəg-ar-tsəg káŋ, kɛ-ragw-á zaamani ámuúd,  
you apply modern fertilizer, it is said

təxála kwáx l'áβa,  
then after that

á ba təd'i-gáan kažakwa, mɛŋl g náŋ,  
you weed (uproot) the weeds, there is

majigan úusə-gáan l'áβa,  
a [special] hoe for farming it

šax ba n-íin méy nd majigan úusə-g miin bi ba kilxed' kilxed',  
different from it, not like the [normal] farming hoe here very small and light

ba xəd'iikən xəd'iikən,  
very tiny

γğəŋ γğəŋ aγ úusə-gáan də-vakáya,  
curved curved you hoe with it

má βag-a-a-βága, dá má cəl buwa, cəl xkərd'a,  
if it is done for two months, three months

amáa marawáa-n k-íina,  
but it is good

βá-a cəl xkərd' də (116) də-xəŋ kəlaw, (6.15)  
doing three months, and 10 days

bá-γa dá təd'i-gáan təx-al-təxəg n-albasar šiikina áγá dágál dá vɛ-gáan,  
you just uproot {it} the onion has ripened that's it, you go and sell {them}



mái l'ei digít tə-vakáy-i  
there is nothing else to it

M **yanzú** kɛɣ kwáná,  
okay, you now

ám zə yaa-ra zə yaa-ra n-úurám ám uusa lbasarə-n kwán a mɛɟl g n-úuda-x ba d'ekk ni,  
Who are with, you farm the onions now are there many people

ba kɛɣ pál wá úusə-gáan má =ksə-na  
or you are alone, farming in the village

GA má xud' arbakwə-n vaakwáná á vii-dá ba-d-víig dadakwa méy uus albasar-i,  
In Arboko here, can you just find anyone who doesn't farm onions ?

bad'd'ɛm maal ba wá wsa albasar, (121)  
everyone the majority are those farming onions

bad'd'ɛm a mɛɟl ndakwi ba **kalla**,  
all are just the same

kwa mei uus albasara,  
those who don't farm onions

bi mbul-ú ba l'ax,  
{are} hardly found

aanzu méy n-ín úusə-gáan də-ɣərəáa-n bi  
even if someone (he) is not farming himself

mɛɟl g zəraabáa-n úusə-gáan  
there are his brothers farming {onions}

kumá βág-áan kə ləra uus albasar-ín l'áβ (6.40)  
also he does the work of farming onions

M ám d'iig ba, ám d'iig mər kɛ-xulfáa-n d'aa  
You plant the, where do you.PL plant the (its) seedlings

GA xulfáa-n kɛn sagw maa,  
the seedlings we buy {them}

kɛm d'iigaan ba vaakwán, mɛɟl g l'áβ d'iya,  
we plant {them} here, there is also planting

kə βág-áan kə xulfáa-n ba vaakwán,  
planting (doing) the seedlings just here

m-ɛɣl l'áβ wá laŋ-k-ɛnd li xawsa-x,  
there are even ones Hausa people (those of Hausa) bring to us

s-ii má sokotowa, katsiina,  
coming down (West) from Sokoto, Katsina

kwár kwára, ságát má bama,  
wherever, coming up from Bamá

k-ɛn sugw-áan vakáa-t-ɛ, amá m-ɛɣl l'a wá βág-áan l'áβ,  
we.Ex buy from {it} them, but there are also those who raise {them}

k-ɛxulf albasar-ín ba vaka-mdi-n ba vaakwán,  
the onion seedlings just in our.EX place here

ba ndakwan-ɛn kwán ndakwi ba m-ɛɣl n-ín kwán l'áβ (7.00)  
even now they are {the seedlings} available [here]

M f-áv band faa,  
It is preserved (put) like

f-á xulf-á xi xulfáa-n **keena**  
keeping guinea corn seeds its (onion's) seed

(129)

GA ee, **to**, band xulfá xi čiya, zák band xulfa,  
Yes, like the guinea corn seed, Zak exactly like the {guinea corn} seed

á s-ɛg-s-ɛg kə raata-y,  
you know the sesamee

raat á múud á s-ɛg-s-ɛg- η =ay  
sesamee it is called you know it

M mm

GA **to** band γulf-á raat n-ín,  
So it is like the sesamee seed

kumá βag-áv band raat-ín n-ín,  
also it is done like the sesamee seed

aya ɣud-ána, áɣá ɣud'-ant áɣá tsugu-náná,  
you cut it, you tie it up, you heap them together (like cornstalks)

má ɣul-ar-ɣulg áɣá xwaši-gáan á d'əg-áan , šikina  
once they've dried up, you crush it you thresh it, finished

M     ÿiŋ-ɣ-a-ÿíŋə-n,  
It's done

ba maləmrá-ɣa (133) ba uus albasar lərá-ɣ  
your teaching, only your work of farming onions  
[only these two professions]

GA     ba uus albasar lərá-r ba wan  
Just farming onions is my work

M     méy digi á βagə-ŋi  
There is nothing [else] you do

GA     xiya, xii l'áβ,  
Guinea corn, also guinea corn

əŋ l'a xi čii əŋ úusə-gáan čí k€xiya, (7.26)  
also guinea corn, I farm guinea corn

xiya, €n uus albasara, ard d-uusá-ŋ,  
guinea corn, I farm onions, and also farm

á xi €n βág-áan, ɣərá-r wá-n k€-káy  
guinea corn, this is what I do by myself

M     má d-al má kwán méy l'ei lərá-ɣ-i  
Beyond this you have no other work.

GA     má l'áβ-i  
Nothing again

M     čuxur-ga má šəd'əkwə-m  
Sitting in the shade  
(being idle)

GA     čuxurga má šəd'ukwa, (137)  
Sitting the shade

a to má kud'-ɣ-al-kud'əga áɣá ndzə-gáná-ɣə-n tsəma,  
okay if you are tired, you stay

aya d'ii-da-y la kud'əg xəd'iikε-n anya,  
you rest a little (pour down tiredness)

aw-d'aa á dá βág baz avəd'a baz fačiya,  
why are you going to work both night and day?

má sə-γ-aa-səg dayuvali lərn má kud'-γ-al-kud'əg á d'ii-gáan kud'əg mana, (7.46)  
if you come sometimes if you are tired you rest (pour tiredness) of course

M ay čuxurga má šədukwə-n á ba wəŋ méy dig-í ám βág n-úurám-i  
Sitting doing nothing, aren't you isn't there something you.PL are doing

GA dayuvali lərn εn číŋ-kav radiiyo- biya,  
Sometimes I listen to the radio also

má dig-í tag-áv-i a, (141)  
what is broadcast

má máyá,  
if there isn't [anything on radio]

ba dayuvali lərn ŋ-waa máy má βal-aa-βalg xərá-r má méy zár-x ušg-wa-γər biya  
sometimes when I look at the situation, if I am at ease (nothing disturbs my head) if there  
are no children disturbing (mixing) my head

εn ksə-t kεtakardá-r εn karantu biya kiliŋ biya,  
I take my book and just read Kiliŋ

ba d'iy-á kud'ig-íin ba wán biya  
this is a part of resting, just this

M prof

P ən

M so faa (8.04)

Aa at list,

zər dig-í εn tág-ak ŋ-áy, á təd'-ántá,  
A little something I tell you, you should prolong it [the interview]

áyá γača njikwáxan, á təd'-ántá,  
you stay ? a little, you prolong it

má-ya tág-áan, (146)  
if you speak

aya ndza čing-a-čing k€-dig-í ndza tág n-íin kwáná,  
have you understood everything he [Prof] said now?

ay ndzə-gána vaakwán-íin kwáná,  
okay staying here now

aw wá dig-í βə, βag-ává-xaan,  
what are the things that are done

na-a ndáv-ku-ndáv € η-áy k€-káya,  
I have asked you

bađ'd'€m ám ba βág-áan á m-úurám á m€η ba  
everything you.PL do you.PL say, you say

GA m

M to,

ai víig ηweñ n-íin n€ksə-n kwán bá-rbákwa árbákwa árbákwa-n ən,  
dm years how many SbjP-3 NOM-village-SPC now dm Arboko Arboko SPC  
how many years is it this village Arboko Arboko

tag-áv b-arbak€n má,  
say.SQT-PSV dm-Arboko-SPC dm  
it is called Arboko?

víig ηweñ dá víig kul xkərd'a (151) dá dig-íin má, (8.31)  
years how many to years 10 3 to thing-SPC dm  
how many years up to 30 years or so

ndz-ar ndandar n-íina, ndar n-íin ndakwáná  
was-they how SbjP-3 how SbjP-3 now  
how were they, how is it now

GA ee to, árbákwa **kám**, támáxa dá má,  
ee dm, Arboko TP, about to in  
okay, Arboko, estimating up to

ma, € βága-βág η-áy **kúudá** dá má xi kul l'əβ,  
in, I made-R SbjP-I up to in year 10 5  
if, I am about 50 years old (I make {it} about up to 50 years)

nəygá-nəyga k-árbákw,  
see-R OBJ-Arboko  
I see Arboko

sárt-á kwáná y-a-k-wí də-ya-k-wí də-ka n-úud,  
time-PSSD now bear-3-OBJ-me with-bear-me person  
since I was born

ard kwá má x-ƏgƎ-n, mbad'a-mbád'Əg,  
and that in day-SPC, change-R  
and that (of) these days (in today), it has changed

sárt-á kwáxa, ndza máy nán, n-Əžígmá-x ndəkwán **kukuwa**,  
time-PSSD that, was not nomPS, NOM-religion-PL now even  
That time, there weren't, (western) religions, or even

əlbəg-á wúrg-á ɣəra,  
word-PSSD opening-PSSD head  
civilization (word of opening head)

má krístáná má másl-Ən ndza máy,  
in Christianiy in Islam was not  
whether Christians or Muslims there weren't

sárt-á ɣubár-gá-r-Ən pý-á =agw η-áy **kám**,  
time-PSSD growing up-G-my-SPC herding-PSSD goats SbjP-I TP  
As I was growing up (time of my growing) I herded goats

má ndza nəɣ-an-á-nəyɣ k-úudan də-səd'áv ndza xƎl'á dá k-úɣw,  
if was saw-I-EXT-R OBJ-person with-clothes was running to k-mountain  
if I should see a person with clothes, I was running away to the mountain

**ay** d-íin wá k-Ədigítá,  
dm with-it TP k-thing  
ay! this could be the thing  
[the ones who catch children to take them to school]

ay ýiη-u wán k-Ədigítá žígmá-x dá váy =úud dá kwárkwára-x, (9.06)  
dm finish-EXT this k-thing religion-PL FT catching-PSSDST to such such-PL  
so this type of behavior has finished. The westernized ones were catching people [to go to school] and other things

aa təxálá, l-an-ál-ləg k-Ə-zər-á pý-á =ágwa,  
aa after, reach-I-EXT-R OBJ-child-PSSD herd-PSSDST goat  
then, I had reached the age of a shepherd

ᐅᓂ ᓂᓴ-á b-áagw ᓂ-áy, sáas náj,  
 I herd-PSSDST dm-goat SbjP-I, come nomPS  
 I just herded goats; (certain people) coming here

n-úuda, sáasá xiñexa **yáa d'awsan** vaakwán,  
 person, come home policemen here  
 policemen came to the house here

káa sáas kᐅᓂᓂ-á makaranta,  
 then come up k-word-PSSD school  
 then the issue of school came up

d-íí dá má makarant d-íí vaakwán, d-íí dá vəj-á agapáláwá, (163)  
 go-down to in school go-down here, go-down to area Agapalawa  
 going down to school going down here, going to Agapalawa village

d-íí cálmá-xá,  
 go-down rest-PL  
 others came down [to the school]

kᐅᓂdá ndza kᐅᓂ šaβávγa-šaβávᐅᓂ ndza kᐅᓂ /nay/  
 we.EX was we.EX hide-R was we.EX  
 we were hiding ourselves we were ...

**to** dig-í ndza βág daada-x wura,  
 okay thing-SPC was do elder-PL before  
 okay what our elders were doing before

ndza kᐅᓂ ᓂᓴ-á b-áagwá,  
 was we.EX herd-PSSDST dm-goat

ᓂᓴ-á b-áagwá-xá, úus-á xiya,  
 herd-PSSDST-PL, farming-PSSDST guinea corn  
 we were herding goats herding goats, farming guinea corn

ᓂᓴ =álmán ndə lá-xá, aa ,  
 herding-PSSDST animals like cow-PL, aa  
 herding animals like cows

má mᐅᓂ1 digít dayuvalii lærn xəd'íikᐅᓂ xəd'íikᐅᓂá-x ndə dəgáa-ᓂ,  
 if exist thing sometimes other small thing-PL like thing-PSSDPS  
 if sometimes there were small things like

á βᐅᓂ-á γwačika-xa, kwár kwár,  
 PSSR raising-PSSDST chicken-PL, such such  
 raising chickens, and such things

ndza ba kwán dig-í ndza βag-áv wur,  
 was dm nopw thing-SPC was do-PSV formerly  
 this was the only thing to be done,

méy digít-í l̥rni, (9.43)  
 not thing-SPC other  
 formerly there wasn't anything else

to dá sə-γ€v-səg náŋ,  
 okay then come-3-EXT-R nomPS  
 when different types of

n-úuda-x šáxšáx sáas (169) ndakwáná,  
 NOM-person-PL different come here  
 people came here

mbul-ú-mb̥g n€lbəg-á táakíyá,  
 develop-EXT-R NOM-word-PSSD like  
 things (word) developed like

aa kasúkw-á zamánna, aa karatúw-á zamánna,  
 aa market-PSSD modern, aa writing-PSSD modern  
 a modern market, modern studies

d-əm-d̥g n-úuda-x s̥g-s̥g k€lbəg šáxšáxšáxa,  
 go-EXT-R NOM-person-PL know-R OBJ-word different  
 people began to know different things

káa də-g cálmá ba kwáná káa dá βá-a kasúkwá,  
 then go-G some dm now then to do-PSSDST market  
 then some {people} go , go to do business (do market)

ár d-íi dá má kərawa,  
 they go-down to in Kirawa  
 they go down to Kirawa (market)  
 [biggest market in east Gwoza, Mandara area]

f-ar-áržá ndə ságw-á =agw sáa má kərawa ár sáasá βá **dendəraw** vaakwán,  
 put-they-EXT like buy-PSSDST goats coming to Kirawa they come here making Dendra  
 here  
 they began buying like goats, coming to Kirawa, coming here to make D  
 [outside butchers came to buy goats for Dendra meat]

ýŋ-gá k-ít̥ βá-a kwáxa,  
 finish-G k-they do-PSSDST that



they stopped doing that

káa də-g k-íit̪ɛr dá má kál'áŋ-á téeb̪ɛɛn má sáa //,  
then go k-theý to in provisions-PSSD table in [/  
they went on to provision stores

ndə ǵón kwán vaká-mí vaakwán, (174)  
like John this place-our.IN here  
like this John here in our.IN place  
[John owns a provision store in Arboko, he began retail business in Arboko]

fə-ɣ-árzá n-ín k̪sáa də kál'áŋ-g-á (10.16) téb̪ɛ sáa máŋ,  
put-3-EXT SbjP-3 k-come with provision-PSSD table to inPS  
he began bringing provisions coming from

má kərwa, sáasá v̪ɛ-gáan vaakwán,  
in Kirawa, come sell-GAN here  
in Kirawa, coming to sell {them} here

ndza v̪ɛ-g ba má vəjáa-n vaakwáx,  
was sell-G dm in house-his there  
he was just selling in his house there

wótí k̪n s̪ɛg-s̪ɛg táakí šág̪ɛ wán k̪lbəga má,  
before we.EX know-R that good this k-thing dm  
before we.EX knew that this affair was good

fa-md-arzá máŋ, má, má víigá alif **dubu** pállá,  
put-we.EX-EXT inPS, in year 1000 2 1  
we.EX began, in 1,000 years

də-dərmək vaslambad'á, də kul ud'if tár bu,  
with 100 9, with 10 7 and 2  
with 900, 40 and 2 (1972)

dəgá-md k̪s-k̪nd dá má krástán vaakwán,  
thing-our.EX EmpP-we to in Christianity here  
we became Christians (our thing in Christianity)

digá-md k̪s-k̪nd má krístáná,  
thing-our.EX EmP-we.EX in Christianity  
we became Christians

káa sáas k̪mál̪ɛn muus vaakwáná,  
then come k-Malam Musa here  
then Malam Musa came here

ndzə máyá máy **bišaará**-md ba má xiñexa, (181)  
 was not not evangelism-our-EX dm in house  
 there was no evangelism just in the home

káa tság-k-€nd-tság k-íin,  
 then teach-us-R EmP-3  
 he taught us.EX

k-€bæg-á krístán krístán-€r,  
 OBJ-word-PSSD Christian Christian-ABS  
 the word of Christianity

íin wá fə-γ-aržá-fəg tágá-k-€nd táakíya,  
 he TP begin-3-EXT-R say-us that  
 he is the one who began teaching us

ğ-íyám d-íi dá βá-a lərá-η, úus-€g má mbaambá, (10.48)  
 let's.IN do-down to do-PSSDST work-PSSDPS, farm-G in irrigation  
 let's go down and do the work of, irrigation farming  
 [mbaamba = fig tree, damp area E of Arboko where farming can be done]

kíyám, úusá-η, á šiŋkáfáa-n,  
 we.IN, farm-PSSDPS, PSSR rice-its  
 we farmed rice

káa βág-áan k-€-k-€m k-€šiŋkáf,  
 then do-GAN EmP-we.EX OBJ-rice  
 then we farmed rice

**to** f-a-v-aržá ba-də βá-a lə-r-á šiŋkáf-íina,  
 okay put-3-PSV-EXT dm-with do-PSSDST work-PSSR rice-SPC  
 when rice farming was started (with the working)

káa zər kasúk-w-íina-xa,  
 (?) child market-SPC-PL  
 Then some small markets

cálmá-xá káa dá má makaranta,  
 some-PL then go to school  
 some then went to school

áz ləmtsa immanuel kulkwa nəygá, zə gaagava katyaya,  
 type late Emanuel Kulkwa Neghga, and Gagava Katghaya  
 like the late Emanuel Kulkwa Neghga, and Gagava Katghaya

ndz-ár d-íi dá vəj-á agapáláwá n-íit-ŋ káa šáβ-k-ŋnd-šáβíg k-ŋk-ŋnd, (187)  
 was-they go-down area-PSSD Agapalawa SbjP-they then hid-OBJ-us.EX EmP-us.EX  
 they were going down to Agapalawa while someone hid us [from going to school]

amáa dá sə-γá ba n-ŋbəg-á krístán, krístán sá vaakwáná,  
 but come-3 dm NOM-word-PSSD Christian, Christian came here  
 but when Christianity came, Christianity came here

sáa-y l'áβ n-ŋbəg-á más-ŋm más-ŋma,  
 come-down also NOM-word-PSSD Islam  
 Islam also came down here

mbats šág-ŋ xa makarantá, šagər makarantáa-na,  
 maybe good Q school, good school-its  
 maybe a school is good [Gatuwa came to think], the school is good

k-ŋn d-íi dá má bárík vaakwáná,  
 we.EX come-down to in barracks here  
 we came down to the police barracks here  
 [police barracks in Arboko]

k-ŋn γal-á káfá-xá k-ŋn βá-a kwárá,  
 we.EX beg-PSSDST food-PL we.EX do-PSSDST such  
 we.EX asked for food, we did things like that

káa tsag-á kasúkw kwáná,  
 then teach-PSSDST market this one  
 the one learned business (market)

dáa má makarant kwáná,  
 go in school this one  
 some went to school

káa sáas kán,  
 then come here PS  
 {some} came here

k-ŋβá-a lər-á =wsə-gə-n gəl =álmáná-xá kwár kwáráa-na,  
 to-PSSDST-PSSD work-PSSD farm-G-SPC raising-PSSDST animals-PL such such-SPC  
 to farm, raising livestock and the like

máy l'ei nán, dig-íina, (11.22)  
 no longer PS, thing-SPC  
 there was no longer, the thing

**waató** fažá táakíya,  
that is beginning like  
so the beginning like

sáas əlbəg-á **kwáβá**,  
come word-PSSD money  
the problem of money came

zər ndakwa k-Ǝ-á **kwáβóo**, (191)  
young now counting-PSSDST money  
youngsters [were just] counting money

úud maalmáal ndakwa k-Ǝ-á kwáβo, sə-γ-á tə-kwán,  
person big now counting-PSSDST money come-3 now  
big people were counting money

dig-á kasúk wáx  
thing-PSSD market that  
the market started like this

M **yanzú** kasúk w-Ǝn kwán tsá  
Now market-SPC now dm  
Now the market

GA əŋ

M n-áa číŋga-číŋga, mál-Ǝn ġon vaakwán ts-Ǝm,  
I-PER hear-R, Malam John here dm  
I have heard, Malam John here

ndza də-**kaayan tabəra**,  
was with-provision table  
had a provision table/store  
[Lit. ‘provision table’, but came to be used for provision store as well]

kál’áŋ-á tébúr á m-Ǝŋ  
provision-PSSD table you said  
provision table

GA m

M pál ba n-iín wá ba-l’á ba βág-áan ní  
One dm SbjP-3 TP dm also dm do-GAN Q  
He was just the only one doing it?

GA a, ndakwáná,

A now  
Well now

aa mɛɣlga mɛɣlg cálmá-xá,  
aa exist exist other-PL  
there were others

áz kulkwa maadá mbəráv kwáná,  
late Kulkuwa Madá Mberav this  
{there was} this late Kulkuwa Maadá Mberav

vaakwáxa ár βág-áan kál'añ-á tébúrə-n,  
there they do-GAN provision-PSSD table-SPC  
there they operated a provision store/table

mɛɣlg náŋ /cal/, zár-x,  
exist PS [/] , child-PL  
there was, children

mɛɣl ɾa n-úus-á tɛŋgá ɾakwats kwán ba vaakwáná  
exist also NOM-wife-PSSD temga Lakwatsa this dm here  
there also this wife of Temga Lakwatsa here

vɛ-gáan xəd'ixə xəd'íkən kaɾañ-á téebur,  
sell-GAN small provision-PSSD table  
selling small goods on tables

amáa má rbákw-ín vaakwáná váy bi li βá-a kasúkw-á kál'añá-x-áana šáxšáxšáx-ɛn bi,  
but in Arboko-SPC here much no who do-PSSDST market-PSSD provision-PL-its different-SPC not  
but in Arboko here, there weren't many doing different kinds of business

mɛɣlg n-az ġón táďá ár válá-ŋ,  
exist NOM-late John Tadá they sell.PL-PS  
there were others and John Tád'a selling

ár vál-á səďava,  
they sell.PL-PSSDST clothes  
they sold clothes

mɛɣl n-áz ġon talaaka, (199)  
exist NOM-late John Talaka  
There were those like John Talaka

ġon baawa ár vál-á səďav-ín ɾáβa, (12.02)  
John Bawa they sell-PSSDST clothes-SPC also  
John Bawa they were selling clothes also

to mɛŋl li βá-a kasúkw šáxšáxšáx **dei**,  
 okay exist who do-PSSDST market different  
 okay there were those doing different types of business

amáa méy d'ék d'ék véi véi biya, ád'ábá,  
 but not many very not, because  
 but they weren't very many, because

wá albás lər =albásár-íina təd'ə-γ-ánt-téd'ɛg kɛxəŋkal =úud vaakwán,  
 TP onion work-PSSD onion-SPC attract-3-EXT-R OBJ-attention-PSSD person here  
 it is onions, the work of onions, attracting (pulling) the attention of people here

ár žár-á ba kwáx  
 they concentrate on-PSSDST dm that  
 they just concentrate on that {work}

M má d-ál kɛvələ-s,  
 if go-beyond OBJ-selling-EXT  
 beyond selling

**waató**, k-úr b-úusɛgá-x-áana,  
 that is, InP-you.PL dm-farm-G-PL-its  
 that is, you.PL just farm

zər vál-á kwá βág n-úuráma  
 little sell.PL-PSSD what do-G SbjP-you.PL  
 a little selling is what you.PL do

GA βɛ =álmáná  
 Raise-PSSDST animal  
 Raising animals

M βɛ =álmáná kwár kwára  
 Raise-PSSDST such such  
 Raising animals and other things

(203)

GA m

M ndar nɛlbəg-á dágál dá tsakál-g  
 How NOM-word-PSSD going for wage working-G  
 How about going for wage labor.

GA m

M ndar n-Ɛbæg-á dágál dá tsakálƐg  
 How NOM-word-PSSD going for wage labor-G  
 What about going for wage labor.

GA aa,

dágál dá tsakálga, ár dágála,  
 going for wage labor, they go  
 going for wage labor. They go

kwáƙƙɛrn ár d-íi d-úusƐg má čáad yáaná ƣərəáa-na,  
 some they go-down d-farming-G in Chad dm head-its  
 some go down to Chad to farm I suppose  
 [Chad = Lake Chad region in Nigeria]

má βag-aa-βág nəŋ lákłáká, (12.28)  
 when do-EXT-R nomPS dry season  
 when the dry season begins

má dayuvali ƙɛrn l'áβa,  
 if sometimes else also  
 sometimes also

m-Ɛjlg lí dágál d-úusƐga **baríyáma**-xa má yáru,  
 exist who go d-farm-G laborer-PL in Maiduguri  
 There are those who go to farm as laborers in Maiduguri

má dayuvaliya, méy ƙɛr-i,  
 if sometimes, not work-NEG  
 sometimes, if there is not too much work

d'ék váyváy vaakwán-i,  
 much very here-NEG  
 here

mé lí ár méy βá-a ƙɛr =álbására-n biya, (207) viyáksa,  
 not who they not do-PSSDST work-PSSD onion-SPC not rainy season  
 other than those who are doing onion farming in the rainy season

ár dágál daŋ, dá βág úusə-g,  
 they go toPS, to do farming-G  
 they go, to farm

ndə yáruwa,  
 like Maiduguri  
 like in Maiduguri

ndi dá má xaay-á kanuriya-xa kwár kwár ár tsakál€g dadá kwá sug-dá səd'avá,  
 like to in land-PSSD Kanuri-PL such such they work one who buy.SQT-EXT clothes  
 like to Kanuri farms (land) and the like they work. {Some} buy clothes

kwá sug-dáa,  
 who buy.SQT-EXT  
 buy

kwá dá gat-g-ú xəts-γar-áa-xw€s€g ədug wáy xiñex əvjáa-na dágál dá tsakál-g viyáks  
 who do look-G-EXT gather-EXT-EXT-R food house area-its go for work-G rainy season  
 Some go to look for guinea corn [to eat] {for} his house, he goes and works as a laborer in the rainy season

M má wurə-n kwáná,  
 if former-SPC now  
 Formerly now

ndza ndzə-gán n-úudə-na,  
 was stay-GAN NOM-person-SPC  
 people were living

lakəti sáas k€ŋ,  
 before come PS  
 before the coming

k€žígmá-x€r-na má dig-á krástán krástán u (211) má dig-á más€m más€mə-n kwán tsá,  
 OBJ-religion-PL-ABS if thing-PSSD Christian if thing-PSSD muslim-SPC now dm  
 of western education whether Christian or Muslim now

ndza ndar əndzə-gá n-úud wur-íin,  
 was now living-G person former-SPC  
 How were people living before?

m€ŋlg ədig-í á tága-tág€ŋ tə-γər kwáná,  
 exist thing-SPC you say-R-you on-head this  
 Is there something you can say about that

ndza ndzə-gá ndukwáx n-úudáa-na (13.07)  
 was living-G like this person  
 {How} people were living

GA aa,

vaakwán€n **kám** ndza ndzə-gán čí n-úud šágər,  
 here-SPC TP was living-GAN dm person good  
 Here people were living well.



ndza šágϞ, dayuvali lɛrn šágϞ əndzə-gán,  
 was good, sometimes good living-GAN  
 It was good. Sometimes it was a good way of living.

šágϞ əndzə-gán ndza mϞlɔg wéyá-kϞ,  
 good living-GAN was exist harmony  
 It was good; there was harmony

ndza naxá-v n-úud ba xud',  
 was love.PL-PSV person dm stomach  
 People used to love {each other} intimately

amáa kϞvak wáx-iin l'áβa, (215)  
 but k-there that-SPC also  
 But at that time as well

ÿeb-ÿab l'áβ kú támbár,  
 side-side also especially  
 clan by clan especially

kϞndə-n árbákwa-xϞn vaakwánϞn, (13.26)  
 we.EX-SPC Arboko-PL-SPC here-SPC  
 we.EX in Arboko here

ndza mϞlɔg ndzə-ga má l'al'áwúr,  
 was exist exist-G in fear  
 we were living in fear

ndza mϞlɔ mϞlɔg əndzə-ga má l'al'áwúr l'á kán,  
 was exist exist exist-G in fear also for-PS  
 There was an existence of fear.

k-árbákwa-x l'á vaakwáná,  
 for-Arboko-PL also here  
 For {those} in Arboko here

**waató**, l'al'áwáa-tϞ dig-á má l'al'áwúr-na,  
 that is, fear-their thing-PSSD in fear-SPC  
 that is, their fear, something of fearing

ád'ábá, kϞndá-ŋ, d-uula-xa,  
 because, we-EX-PS with-Wula-PL  
 because, we.EX and the Wula people

mafa-xa ám-úudə-na, kϞn γwaav,  
 Mafa-PL say person, we.EX battle

the Mafa as they are called, we battled

láwláw ta-kwán lágw-ák-lágw n-úud,  
ululate towards-here chase-you-R person  
ululating over here you were chased

k€γ áγá sáa ta-kwán l'áβ, (13.47) /ám baga/  
InP-you you come towards this then, [/]  
you you come to this side then

/amu (221) am/ pága-pág yáa čínán, má sə-γ-áa-səg də-vj-á čínán l'áβ,  
[/], wait people Cinene, if come-you-EXT-R to area-Cinene also  
you.PL[/] the Cinene people are waiting for you. If you come to the Cinene  
[= Chinene houses = Chinene]

págə-k-pág juɣwad'a-x, kwáná dig-í,  
wait-you-R Dughwed'e-PL, now thing-SPC  
The Dughwede people are waiting for you, now

ba kwán l'ád'-i ndza vávayáa-n váyvayáa-n k-árbákwá k€ndzə-gánáa-t€r má l'ád' vaakwán k-íina,  
dm this hard was very-SPC very-SPC for-Arboko for-exist-GAN-their, in suffering here  
This was the harsh suffering for Arboko for their living in suffering here

gəlváydá-xə-n vaakwán€n, ndza kwán l'ád'áa-t€,  
Glavda-PL-SPC here-SPC, was this suffering-their  
The Glavdá here, this was their suffering

amá xiñex xiñex má s-a-v-áa-səg sá xiñexə-na,  
but house house if come-3-PSV-EXT-R to house-SPC  
but clan by clan (house by house) if it came to the clans

náx-káv n-úud band-áv, (14.07)  
love-PL-each other person like-what!  
People loved each other like anything

máy n-ágáğáwá táakí l'á kwár kwár wáx k€digítá,  
not NOM-dispute that also such such that OBJ-thing  
There was no dispute, like such things

náx-kwá-y wáx biya (226) kwár kwára-x máy ndza //  
love.PL-me-NEG that not such such-PL not was [/]  
That one does not like me and such things, there wasn't a person

náx-káv n-úud band-áv méy n-úud tagw-áv də-zəráabá-x-i,  
love.PL-EXT person like-what not person separate.SQT-PSV from-brothers-PL-NEG  
people loved each other, people didn't dislike (separate from) their brothers

amáa má ba tsə wur-á-a-wúrg =ksa,  
 but if dm dm open-3-EXT-R village  
 But when morning came (the village opened)

to sei, mɛɲl l'ád' dəŋ, də-ɣaadá-x,  
 okay only, exist fear withPS, with-outsider-PL  
 okay, there was fear, of outsiders (non-Glavda)

ɣwaav də-ɣaadá-x,  
 battle with-outsider-PL  
 battle with outsiders

amáa árbákwa-x l'áβa,  
 but Arboko-PL also  
 But Arboko people again

má ndza,  
 if was  
 if there was

dig-í ár zɛg n-íitɛ kɛfíir tə-ɣər kɛ-cálmá li vaakwán andzú d-avəd' ndzá-r dágál dá ɣwaav,  
 thing-SPC they eat-G SbjP-they OBJ-defeat on-head k-other who here even evening was-they  
 going to battle  
 The way they [Arboko people] overpowered (eat defeat) the other people here; they used  
 to go to battle even in the night

(14.27)

méy wá méy wá də-tər-á-dəg k-íitɛ-i,  
 not TP not TP go-them-EXT-R EmP-them-NEG  
 There was no one to defeat them [they never were defeated]

**kú bá** ta-βaláβal-íin ndakwi ndza méy wá də-tɛ-aa-dəg k-íitɛ-i **agaraa ɣey-i**  
 even on-field-SPC like was not TP go-them-EXT-R EmP-them easily  
 Even on the open battlefield (field) no one defeats them easily  
 (230)

aa, ələ-v-kɛná-y ɣəráa-tɛ,  
 aa, get-PSV-EXT-EXT-NEG head-their  
 you cannot convince them [Arboko people] (get their head)

də-sáwkíy-i, ád'ábá íitɛa,  
 with ease-NEG, because they  
 easily, because they

tsag-ar-ú-tságá,  
 learn-they-EXT-R

have learned

má n€γ-a-n€γg **dáy**,  
if see-you-EXT-R dm  
If you look at it

bandə ndzə-gána yaa israila á m€η **déi** xinan **déi**,  
like exist-GAN people Israel you say-you dm today dm  
{It was} like the situation of the Israelis today you can say  
[Israel surrounded by Arabs]

ndza band kwáx n-árbákwa-x,  
was like that NOM-Arboko-PL  
The Arboko people were like that.  
[a minority surrounded by hostile majorities]

má n€γ-á-nəyg k€dig-í βag-áv di-yáa israil kwán ndza bandkwáx əndzə-gán árbákw,  
if see-you-EXT-R OBJ thing-SPC do-PSV people Israel this was like living-GAN Arboko  
If you look at the matter, {what is} done with the Israelis , that is how the Arboko people  
were living

ba tsə-t€-€ wán ndza kwán n€dig-í ndza γwaad' vakáa-t€,  
dm hit-them-EXT this was this NOM-thing-SPC was bad place-their  
The one will provoke them; {this was} a very bad thing against them (on their place)

amá cálm-á digítá-x-i (234) šáxšáxšáxa,  
but rest-PSSD thing-PL-SPC different  
but anything else was different  
[Arboko did not like to be provoked; they react strongly to provocation, but anything else  
they don't mind]

ndza ba γwí γwí γwí kəsa,  
was dm ID movement village  
There was Ghwi movement everywhere in the village.

ndzə-ga vak pál n-úuda,  
living-G place one person  
They live in one place (together)

z-á káf vak pál n-úuda, (14.55)  
eating-PSSDST place one person  
They eat in one place

zəlam vak pál n-úuda, méy dig-í γwáad'-i,  
joke place one person, not thing-SPC bad-SPC  
people joke together. There is nothing bad

azəya ndakwán wánna,  
 now this  
 as of now on the other hand

aa naxáv-i n-úud xiñex xiñex bi **kám**,  
 aa love.PL-PSV-NEG person house house not TP  
 people don't like clan divisions/their clans

sárt-á kwá ndza wur **kám**,  
 time-PSSD which was formerly TP  
 Formerly it was like that

íin wá ndza tág gəlváyda-xa,  
 it TP was say Glavda-PL  
 that is what the Glavda would say

mtak€r-á zəráab ts€m ban cakár =ágw,  
 sweet-ABS-PSSD brothers dm like shank-PSSD goat  
 the sweetness of a brother is like a shank of a goat/cow

**waató** band takwáy =ágw ám-íit€,  
 that is like shank-PSSD goat say-they  
 that is the shank of a goat  
 [gives different versions of “shank”]

ba carakrák ám-íit€,  
 dm tasty say-they  
 very tasty, they say

ád'ábá sártá (234) kwáx-íin wá ndza náxá-v n-úud banda-w  
 because time that-SPC TP was love.PL-PSV person like-what  
 before at that time people used to love each other like anything

M aa,

/k-ímíyan,/ k-úrám kwán árbákwá-xa,  
 We, InP-you now Arboko-PL  
 we, you.PL these Arboko people

**waató**, kwá ndza wur-íin kwáná,  
 dm, what was formerly-SPC now  
 that is, how it used to be

máy ba xinan-i,  
 not dm today-NEG  
 not today

**deyake**, dá má x~~ɛ~~ga-x-áan kwáná baa,  
if it is so, these days

digít pál n~~ɛ~~η, č-á ηwásá-x,  
thing one nomPS, choose-PSSDST wives-PL  
it is the same way, getting married (pick wives)

ndza ks-áv ndar čág ndar nəη n-árbákwá-x k-~~ɛ~~ηwásá-xáa-t~~ɛ~~ wur (15.28)  
was choose-3-PSV how choose how nomPS NOM-Arbokw OBJ-wives-PL-their formerly  
How were Arboko people marrying their wives formerly.

GA aa,

árbákwá-x má, **ku** má ba gəlváydá-x bad'd'ɛma,  
arbokw-PL dm, even if dm Glavda-PL all  
The Arboko, even any Glavda  
[marriage is same for all Glavda]

b-árbákwá-x má,  
dm-Arboko=PL dm  
the Arboko people

č-á ηwása-xá-míyám (243) tamaxa dá máη,  
choose-PSSDST wives-PL-our.IN ? to inPS  
{The way of} choosing our wives {can} reach up to

m-úufad'á, má xkərd' xa d'úuláa-n šáxšáxšáx,  
in-four, if three way-its different  
four, three in different ways

amáa βága-βág dá m-úufad',  
but make-R to in-four  
but there are four {ways} (makes four)

m~~ɛ~~ηl wáná, áyá pátəg-də-pát~~ɛ~~,  
exist this, you elope-d-R  
there is this way; you elope

áyá γwálv záríyá, nax-a-k-náx~~ɛ~~ dúywa áyá náa-gáan nəη k~~ɛ~~-duywa,  
you man attractive, love-you-R girl you love-GAN PS OBJ-girl  
you are an attractive man, and a girl loves you, and you love the girl

vəl-á-k-í dádáa-n biya,  
give-3-you-NEG father-her not  
Her father wouldn't give {her} to you

vəl-á-k-i yáa-tϕ biya,  
 give-3-you-NEG people-their not  
 Her people wouldn't give you

andzú ba ġamb úud n-íin, pϕn áyá pat-ú,  
 even dm fiancée person SbjP-he you elope.SQT-EXT  
 even as a fiancée, Pəm you elope

sə-γ-dáa-səgá, sá xiñexa n-ál k-úusá-γ, (15.59)  
 come-you-EXT-R, to house become.SQT-EXT OBJ-wife-your  
 You bring {her} so the house and she becomes your wife

təmə á d'iyy-ara (248) k-álmán kϕdadáa-n yin-aa-yíng,  
 remains you pay.SQT-EXT OBJ-animal to-father-her finish-EXT-R  
 {what} remains you pay {them} cattle (brideprice) to her father, and it is done

mϕl g wáná, duγw-á dzugw ámúuda,  
 exist this, girl-PSSD oath said  
 There is this other way, a girl of an oath it is called

áyá dzugw-dzugw,  
 you oath-R  
 you make an oath

á fəg-arzá tə-səð' =áġaŋáġaŋ tϕ-dvá-γá, bi máyá,  
 you put-EXT on remove.PSSDST ring on-finger-your, or not  
 you begin (by) removing a ring from your hand, or (or not)

aa, aġád' tə-dvá-γa,  
 aa, ring on-hand-your  
 a ring on your hand

á βəl-ará kϕdzugw ambər ámúudá dzugwa mbər **kina**,  
 you make an oath as it is called, an oath

duγw-á dzugwáa-n, áyá səbə-gáan,  
 a girl of the oath, you court her

á βag-ar xiñex kϕdadáa-na,  
 you make a house for her father

á βag-ar úusə-g kϕdadáa-na, (16.20)  
 you farm for her father

á βag-ar lər kϕdadáa-n **de**, (252)

you do work for her father

má dayəvali kəf'a-kəf'əg víigá šər-aa-šərg duɣw ɫ-al-ləgáa-na,  
Sometimes it takes years (counts years) {until} the girl becomes an adult (ripens) and she  
is ready {to marry}

ayay k-almaná-ɣáa-na,  
bring your bride price

á d'iya k-almana duɣw tsəppa,  
you pay the full bride price

puɣw-kant n-úud k-uusá-ɣ, bu diga bu wáx,  
a person escorts the wife to your house, the second {step}, this is two

m-ɕlɔ wá lərna,  
There is something else

má nəɣ-á-nəɣg k-ɕduɣw-ín šagər kəsə-ɣa,  
if you see an attractive girl to you

m-ɕlɔ l'a zaraaba-xá-ɣ əmtad' də-k-ɕɣa,  
There are your brothers together with you

má nəɣ-á-nəɣg dágála,  
if you see her going

má ba duɣw-i ɫ-al-ləg kə dá vəj-á žiila,  
once the girl is mature enough to go to her husband's house

ndurkw áɣá vii tə-d'uul, (256)  
Ndurk you catch her on the road

má vii-ɣ-u-víigá á sáasá k-ɕlɔ á βəl-dá vəjá-ɣ,  
once you've caught her you go and send her to your house

xəŋ xkərd'a xəŋg buwa má βəl-əɣ-da-βəlga,  
three days, two days you send her off [in a party]

n-al-nəg k-uusá-ɣ,  
she has become your wife

m-ɕlɔ wana má-ɣa ɣwalv l'áβa,  
there is also this way if you are man

ayə ba dágál dá vəja duɣwa,



you just go to the girl's house

á zəlama, á gwiγ-av əvjáa-na, (16.56)

you converse, you stroll in her house

má duγw-á kəsga-γ n-íina,

If she is a marriageable girl (girl of marrying)

bi máy l'ə-γ-ar-va-l'əg kɛ-xud',

or you impregnate her (in stomach)

má l'əγ-ar-va-l'əγəg xud'a,

If you've impregnated her

xud'a waar wáná, xud'-á waar wáná,

whose child (stomach) is this, whose child is this?;

xud'a meñáa-na,

the child of a certain person

ee **to** má ba xud'a meñ tsəm, (261)

okay, if so and so's child

laŋa-mər-laŋg k-uusáa-na,

carry his wife [to father of child]

aa dəg dá yi-gáana,

let her go to give birth

má sə-γaa-səg sá yiig n-al-nəg k-uusá-γ,

once she's gone to give birth, she becomes your wife

**káa ga** dəg =úfad' wáx kiina, ndukwáná,

you see that is the fourth way, like that

kwán nɛdigiya, ksəg gəlváγdá-x d-uusa,

this, is the way Glavdá marry with a wife

dáa dá má d'uuláa-n ufad'a,

(It goes) up to four ways

kwáná patig-patiga,

the one is eloping

kwáná víig də-víiga,

another is kidnapping

kwán sabəg-səbəga,  
another is by courting

kwáná áyá l'əγ-gar-va xud' (17.20)  
and another you impregnate her

M ndza čag-áv ba m-árbákʷ,  
How did one used to marry in Arboko

n-ŋγawasa-xá-ru má γaala árbákʷ n-ŋγawasa-xá-ruwa  
your women [were they restricted] in the border of Arboko

GA aa, á d'uug k-árbákʷ vaakwán bi má,  
no, not even Arboko here (you leave/forget about Arboko)

ba gwaša-x ndza kə méy n-ŋnd kəs-á duγwáa-t-ŋ-i, (266)  
even Ngoshe people we weren't marrying their daughters

má ba žiil gəlváydáa-n mei kəsa duγw-á gəlváydá-x-i,  
If a Glavdá man, he didn't marry another Glavdá girl

**sei dei**, m-ŋl cálm gəlváydá-x ndza kəm čag-kəv duγw xəñex xəñex,  
even (however) , there were some Glavdá people we weremarrying each other in the clan  
(house house)

má duγwá yaa var ámuud kwán  
if a daughter of the Yar Vara clan as it is said;

ndza ḡon ɛn kwán kəm kəs-gáan n-íit-ŋ, ndakwa kəs-gáan k-ɛduγwa-md,  
there was this John [the business man above] we used to marry and they used to marry  
our daughters

amáa ár ba-gəlváydá-x-íin γəraváa-t-ŋ, (17.42)  
but they the Glavdá themselves

m-ŋl duγw-á gəðəla-x ámuud, íit-ŋ ndakwár kəs-gáana,  
there were girls of Gedela as it is said, they used to married {Glavda}

k-ŋn kəs-gáan l'áβ,  
and we.EX married {them} as well

amá jijjiya ayav daḡáa-na,  
but the Jijiya of Ayavdaja  
[Jijiya a zərá γav daḡaana, original Glavdá clan, γavdá = fig tree]

má agapalawa, ηgwaše,  
in Agapalawa, Ngoshe

aa attagara, (270) zərá γavdaəǵáa-na, aηgurva,  
Attagara, the children of Ghavdajana, Angurva (next to Attagara)

máy n-úud kəs-á duγw ndani,  
no one married {their} girls

ndza kĕm méy čag-kəv duγw bi,  
we weren't marrying each other's girls

amá **sei sei** ko ndakwáná,  
however, only now

s-a-mda-á-səg də žiigma-x táakíya, má ľab-i ks-áv wáx biya,  
We.EX took over western customs, like, it is no longer that that one is not married

aa ks-á-v kəs-gáana,  
let them marry

m-andzu ba duγwa-xa daa-lərd'á-γ ndakwani ks-áv  
even a daughter of your cousin (brother's father) can be married

ndza méy ks-áv ndukwáx bi,  
{whereas} before they weren't married

**sei** ndza kəs-á duγw-á yaa činana,  
only the daughters of the Cinana people were married

duγwa yaa juγwad'a-xa, (18.11) duγ uula-xa,  
the daughters of the Dəghwed'e, the daughters of the Wula

duγwa čikəd'a-x,  
ddaughters of Ciked'e

duγwa yaa gava, (274) ard cálm úuda-x-ín,  
daughters of the Gava people, and some others

ndə yaa ganğara, ámuuda,  
like the Ganjara people as it is said  
[live near Agapalawa, Glavdá speaking]

ndza čagáv wan, ko yaa zadəv,  
these were married, or the Zelidva people

ko duɣw-á xəd'kala-x, šikena, meɪ l'eɪ wá ləɾni  
 or the daughter of Khidkala, that's it; there aren't others  
 [Khidkala, non-Glavdá speaking, live in hills]

M ám čag ba mii-ts  
 You just marry there

GA kɛm čag ba mii-ts  
 We.EX just marry there

M /ndza-n máy,  
 [/It wasn't]

Yanzú/ , kuu patəga,  
 now], even eloping

vígáa-n aa tagə-ŋə-n kwán má vii-ɣ-u-víg kɛduɣw úuda-n méy n-uušav tə-ɣər-i biya,  
 kidnapping you said, if you kidnapped a girl of a person there wasn't fighting over her

méy n-aw-i  
 there wasn't anything?

GA ndza mɛŋl n-uušav dəna,  
 There used to be fighting

má méy ndzəd'á-ɣ bi tsəm kɛs-kav ay andzu tə-ɣər dəg kə duɣwáa-n-ɪya,  
 if you didn't have the means of marrying of course, even on the way with his daughter  
 [even while kidnapping the daughter, the father would intervene]

(279) daad-á duɣw ndakwani ndza səga də-ɣwaav **ay**,  
 even the father of the girl would fight for her (used to bring a battle)

má méy ndzəd'á-ɣ-i,  
 If you have no power

vígáa-n kɛduɣw aanɣu sagal má kud'iga,  
 (he) will kidnap her [back] even from the kitchen [of the husband]

bi máyá má gula gula ndzəd'á-ɣa,  
 if your means are reduced

má ɣambuyw-á fəsla-x wá-ɣa kəs-g-u vii-g-u nɛŋa,  
 if the fiancée of warriors, you marry and kidnap,

aɣa pat-g-u nɛŋa,  
 you can elope

biya ku patig-u n€ŋa  
or you elope

ár əksə-gáan ba sagal má kud'ig má m€ŋ1 ndzəd'á-γ ba,  
they will carry [their daughter back] even from the kitchen, if you have the power

amáa ndza way-wayig,  
but there used to be love

ndza čibáv ndza čib-á šiifəg n-úud macarva k- uus ay,  
there was killing there was the taking of life because of a wife

má méy ndzəd'á-γ bi kám k€-k-á-v-kəsəg n-úud k€duγw,  
If you didn't have power, the girl [you eloped with] will be taken back  
(282)

má kəs-u-kəsəg n-úudan k-uusá-γ ndakwi ndzá-γa dágál dá βá-a γwaav,  
once someone takes your wife, you would go to wage war [against them]

l'áb bii ġambuwá-γa á dágál dá βá-a γwaava-y, (18.57)  
or your fiancée as well you would go and fight

d'iy-áv šiifəg dágál tə-γər mbacarva də-kwáná,  
life will be lost because of this  
(life will be poured = life will be lost), dágál tə-γər = mbacarva də

ndza m€ŋ1 l'ad' dəna,  
there used to be suffering to be sure

ndza m€ŋ1 n-uušav tə-γər k-uus,  
there were fights because of wives

méy dig-í ndza vay vay,  
there was nothing {so} big

ndza saa d-uuš-av má taatak úuda-x bi má,  
that used to cause (bring) fighting among people

ndza ba kəs úusa,  
like marrying a woman  
(it was just marrying a woman)

ard əŋ tə-γər k-alman,  
as well as because of livestock

bi máy má má mbəl-u-mbələg dayuval lərn (285) dá tə-γər k€-γαal-á gux,  
or alternatively if sometimes it happens because of a farm boundary

ndza ba xəkərd' dig-í xa d-úud k-uuš-avə-n  
there were three {things} causing (joining) a fight

M      **waato,**  
That is

kəs kəs kəs kəs uus ba l'əγ-á xud'ə-n kən wan,  
marrying a wife, impregnating {her}

tág-áaná-γə-n kwán  
as you've said now

GA      m, to l'əγ-á xud'-ín yaan,  
Okay, impregnating a woman now

m-ŋ]g dayuvalii lərn, aandzu á l'əγ-á nəŋ k€-xud'a,  
sometimes, you even impregnate

á kwa xay-γ-ant bi dadá duγw-ín vəl-á-k biya, (19.24)  
should the father of the girl not agree he won't give {her} to you

to má náa-gáan l'a ġambuwə-n,  
okay if the fiancée likes {her}

ndza ndukwán n-uus (288) ndza buutu ndəkwan n-uus-i čiya,  
if however the woman, did a wife used to be cheap like now?

andzu ba zər ənkwx ndza ba tsakali-gáan k€digáa-na,  
even [a woman with] six children used to gather her own

bi máy ár gəl-k€t k€zərə-γ biya,  
or they fed your child  
[wife's husband raised the child you impregnated woman with]

má gəl-ar-k€t-i k-əzra-γ biya,  
if they didn't raise your child  
[if the husband does not raise the child for you]

á kwa táakí η-wana má laβ laβ n-ín kəsə-γα,  
like, if it is easy for you

šagəra sə-ka-dá n-úud k-uusá-γ-a adá gwiγ-ant k-almanáa-t€ biya,  
it is good. Your wife will be brought [to you] and should pay back the bride price

[the wife will be given to you instead, along with the child and you pay whatever the fiancée has expended to the father of your new wife. The father will pass that money back on to the original fiancée, who has paid money already]

amáa má n-al-nəg ndə ǵambu úuda,  
if she is like someone's (some else's) fiancée

ba dá gəl-kɛt n-úud k-əzrá-γ kilij yij-aa-yíng (19.41)  
your child will be raised by someone [e.g. family of fiancée], and the matter is over

(291)

M dáa ba də-zrá-γ-íin tə-dəv dá vəjáa-na  
He [original fiancée] will bring your child to his house.

GA dáas mana aw čí wá tə-vakáy-i  
She can enter [the house] what is the problem in it?

M m meí ŋ-áy-i  
Not me [I don't agree]

GA e to,

indawa-γ-ts, ndat,  
As you wish, as you like it

ndá-γa taga-tág ndakwán táakí a náa bi tsəm,  
like you can say now, I don't like it

ndzá-γ taga-tág wur-i čiya  
formerly you wouldn't have a choice (cannot say it)

M /ndza =ksəg a-y/ kwa tág-áaná-γə-n kwanɛn maaləm,  
You didn't marry [/] what you've said now Malam

ban digi,  
like

aw má méy ndzəd'á-γ-i á méy kwár kwárə-n ndza βág ndar li méy ndzəd'áa-tɛ biya,  
if you don't have the influence or whatever, what did the powerless do?

méy digáa-tɛə-n kəs úus  
they had no means of marrying a wife (their thing did not exist)

GA aγa má ǵibá-γ biya,  
you are in your clan

(294) méy ġibá-γ γwaav tə-γər kəsə-γ biya,  
isn't there your clan; battling for you (to help you get a wife)

m-Ḡl wán k-úud má,  
there is is someone

ba γuurdiik ədig-al-i dá vəja duγw  
there is [for instance] a cripple who can't go to the girl's house,

bi má ndza viiv-ar də-víig n-uus sə-v-ar-daane,  
they [the brothers] would go and kidnap a woman and she was brought to him

andzu ba gulf n-úudana sə-v-ar-dán n-uusáa-n βəl-v-ar-á xiñexa-y,  
even a blind person was brought his wife, she was kept at home

áyá má ġibá-γ **day**,  
you are among your clan

má méy ndzəd'á-γ biya, m-Ḡl ndzəd'-á ġibá-γ ba,  
if you don't have the means, there is just the power of your clan

aw ndza k-Ḡl pállá ard dad kwa =ksəgə-η k-Ḡ-duγwáa-n bi ġambuwáa-na,  
it is not you alone and your father-in-law or his fiancée

má taataká-ru də zəraaba-x də zaraaba-x biya, (20.17)  
aren't there your brothers among you.PL

M ndza liyaγər wan  
There is this ally {of yours}

GA liyaγər zaraaba-x dən  
Your brothers are your allies

(298)

M ndza m-Ḡl nax-kav wura,  
there used to be love

ndakwán áyá βág βá-η pállə-η k-Ḡ-digá-γ  
while now you do your affairs alone

GA má ta ndata, maa  
?

M pál,



alone

puɣw-ka-dá n-úud dá vəj-á duɣw  
your are escorted to the lady's house

GA ay,

nda, ay ndakwán ,  
like, now

má wur **kám** ndza nax-av zaraaba-x mana,  
before brothers loved each other

ndza méy, íin wá ndza máy dáas xiñex biy ay,  
there wasn't; that is why your name won't end (that is why your house won't go)

aa dá-ɣa-y nɛvjáa-n á m-úud  
his house should not go it is said {should not be left without offspring}

andzu áɣá ɣwad'a sə-ka-dá n-úud k-uus βəl-ka n-úud  
even {if} you are ugly, a wife will be brought to you, kept for you

(301)

M ay á ma-y kwán tsá  
Ay I say now

GA ee

M tág-áaná-ɣə-na mɛɟl lər ndza bag-va-r kɛdaad duɣw-á səbgaana,  
According to what you said was there work being done for the father of the girl  
while courting

ndza nda-w nda-w wáx-íin səbgaanɛn,  
how was it like, that courtship

kwán səbga-səbgə-n ndza səb-áv ndar n-íin-i  
now courting, how was the courtship done?

GA daadá duɣwə-n tsá  
The father of the lady now

M aa

GA má-ɣa ndza səbə-gáan kɛduɣwə-n tsá, (20.50)  
If you wanted to court the girl now

á laŋg-á luwa, á xər áagwá-γa, má təg,  
you bring meat, you slaughter your goat, if

m-ᄃ1 wán áγá laŋg ta-t-áná m-ᄃ1 áγá laŋ də-jiya, (305)  
there is this way, you carry cook {meat}, and there are those who bring uncooked {meat}

papala šəg áagwa-x-aγ áγá laŋg-ána,  
thigh of your goats you carry it

bi máyá aagwá-γ á xər-an á sə-d-á ba γəzu, á xəluwa,  
or alternatively your goat you slaughter you leave aside (take out) the skin, treated skin

á sə-dá dayuvali lərn baz ədəg-á xud' baz wiy-á yand á wii-gáan  
sometimes you also take out the inner organs (diga xud'a) you wind up the intestine you twist it

dayuvali lərn á laŋg-ar-laŋg dágál dig-á ɲál'-á wacəγ á múud,  
sometimes your carry to {him} going and knock on the door as it said  
[you might bring a goat's thigh, or a goat without its skin, or the inner organs of the goat,  
and carry whatever you choose of them and go and knock on the door of the father's house]

á digá-ɲ, á wura wacəγ á múud,  
formerly it was called “opening the door”

má ndza m-uutəva,  
it was during the Uteva festival

utuv gəlvəyd á múud sártá xaara ksa gəlvəydá-xa,  
the Utuv of the Glavdá it was called, time of a Glavdá festival

á laŋ-á luwa, m-ᄃ1 g wana laŋa šig-á la,  
you bring meat, there is this other way, bringing the leg of a cow

m-ᄃ1 wana laŋa kwa tət-ana, (21.19)  
there is this way, bringing cooked meat (what is cooked)

amáa šiga lə-n má (309) ndza digá čiy-á duγw á múud,  
but the leg of the cow was the thing to honor the girl it was said (thing of raising the girl)

xərz ǵambuwa-γ sáas k-íina,  
soon your fiancée is coming

**to**, lər á βag-ar-nəŋ kə daadá duγwə-na,  
okay, the work you do for the girl's father

walá-ya laṅg-áan má d'ə-γ-á-d'əg walá-γ má d-d'agw á laṅg-áan,  
 your milk you carry, if you've milked your cow, in a gourd you carry it

dəp má d'agw á laṅg-ar-laṅ,  
 Dəp (shape of gourd, round with a neck) in a gourd you carry it to him

m-ᄃl wana laṅga,  
 there are those , carrying

má-ya ndzəd'a ndzəd'-ana andzu ba kwár k-ᄃsaati ndakwá-ya laṅg-áan,  
 if you have the means, every week you carry it  
 [carry either meat or milk]

má m-ᄃl ndzəd'á-ya ku má kwár k-ᄃcəl, bi máyá,  
 if you have the means, every month, or

sartá yaad-á guxwa,  
 time when farming is set to begin  
 [April, May]

d-úusə-g n-úuda, (312)  
 people farm

xədzákaamb áyá laṅa wal-á xədz-á kaamb,  
 the first hoeing you carry milk of the first hoeing

xakawura, áyá laṅ-á wal-á xakawur  
 second farming, you carry milk of the second farming

á xər áagw  
 you slaughter a goat

á xər aagw l'áβ,  
 You also slaughter a goat

má γud-á xiya, áyá laṅg-áan l'áβ k-ᄃ-wala,  
 if you harvest guinea corn, you also carry milk

bi máyá,  
 or not/alternatively

ba digíti, **dei** maraw digá dæg-d'al má luwa,  
 something good {like} soup with meat

má wala ba digi tsaf tsaf kəsə-γ laṅg-áan /k-ᄃšegər/,

(or) milk, something light for you to carry [/] good

**to** ʎakalaagayuvay ʎáβa, (21.54)  
also the Lakala Jaghuvay (LJ) festival

duyw wá ʎaŋ-a-k-ʎanga,  
a girl carries [something] for you

k€γ áγá dágáw dá záwá gud əvǰáa-na. (316)  
you go to the “Zawa Guda” (lit. Rope of a house” ) of her house

**to** ʎər ndza βag-a-va,  
Work used to be done

á dágál dá d'əŋ má xakawura,  
you go during the second farming

m€ʎl wán áγá xutsi-gáan ki-yá-ruwa,  
there is the [practice] you collect (gather up) your people

ár dágál dá uusag-ar-uusəg k€-daad-á duyw,  
You you to farm for the future father in law

iindara masar á βəl-g-ar guyw iindara masar musamman k€dúyw,  
groundnuts, you look for a groundnut farm especially for the girl

əγa uusg-ar-uusəg, má βá-γ-ar-a-βág kán,  
you farm for her, and once you've done that

má βəl-γa-βəlg guyw iindar-na,  
once you've found a groundnut farm

á d'áwá yaa-ru ʎáβa,  
you invite your people

zaraaba-xá-γa tsaywa-xá-γa,  
your brothers your friends

aa, ám dágál dá vaŋg-ar-vaŋg ám úusə-gáan,  
you.PL go and spend the whole day farming

ám dágál dá vaŋgar-vaŋg (320) ám kwad'i-gáana,  
you go and spend the whole day you dig {them} up [harvest them]

ám xuts-ar-dá sáasá,  
you bring {them} back to her house

ndza kwán lər-i səb-av,  
that was the work of courtship

ÿiŋg-u ndukwáx n-€duywə-n sáas səga sá vəjá-γ má-γa ga víig ŋweñ nəŋ,  
when that is finished, the girl comes to your house, after having spent a number of years

ndza méy yaaláa-n-i,  
it has no limit (its limit does not exist)

má-γa watswatsa á xadzal-anta, (22.34)  
if you are in a hurry you shorten it

víig pál víig bu ÿiŋ-aa-ÿiŋga,  
one year, two years might finish

má-γa méy watswats má-γa xadzali-gánt biya,  
if you aren't in a hurry, you don't shorten the period

andzu víig ud'ifa méy lamba daadá duyw-i,  
even seven years; the girl's father doesn't care (does not have a number)

bá-γa βág-ar-βág k-€lər, (324) sei sárt-i dá kur-ga n-ín  
you continue doing work for him, just {until} he decides on a time [to finish it]

J t-á cə duyw  
the girl cooks beer

GA **yawa**, doole ne,  
**Yawa**, that is necessary

má βá-γa-βág nəŋ kwánáxáa-n kə digíta-x-áana,  
if you've done these things

**sikena**, çina-ÿiŋg čí n-uusə-na má kur-aa-kurg má γəráa-na,  
that's it, it is over, the wife has decided by herself

to d'ii-γa-d'iig k-almaná-γáa-na,  
okay, you pay your dowry (animals)

puyw-k-wá-dá n-úud k-uusá-γa,  
Your wife is escorted to your house

γwalva-x-i li yaa daad li dá puyw-ak-puɣwug,  
the brothers of the girl accompany her to you (men who are the people of (her) father)

duɣw-á dzugw k-íina ár puɣw-ak- də puɣwukw k-íina,  
a betrothed girl they accompany her to you

ár gat /ig/,  
they follow [/]

duɣwə-n má mŋɔl zaraaba-xáa-n, (327)  
the girl her brothers among them

ár laŋ-ak-laŋg (23.01) wá ar-dá səgaw n-ítŋ ár səgaw band gəl,  
they carry (her) to you and they come , they come like thieves

dá gəla-gəl də duɣwə-n,  
they come surreptitiously with the girl

bi vəj-á daadá-ɣa, bi vəj-á zəraabá-ɣa,  
whether to your father's house, or to your brothers' house

má vəja waar waar sŋg n-ítŋ suxw ár sə-dá k-uusá-ɣə-n,  
to someone's house {which} they know Suxw they bring your wife

to bad'd'Em ɣwačka-x xiñex k-avəd' ár váy-gáan mərə ba kwár lə-k-na n-ítŋ,  
okay all the fowls in the house, at night they gather them up from anywhere and take them

ár za ɣwačək méy gał-áv-i,  
they eat the hens without being afraid

ár šəb-na kŋduɣw ndan faa,  
they just hide the girl

ár máy mar-ak-marg táakí wá-y vaakwáx n-uusá-ɣ-na bi,  
they won't show you, saying, "look there is you wife"

á dá čən-á ba laav-á (331) ɣwačək nəŋ kwiya kwiya,  
you hear the noise of the hens Kwiya Kwiya

ay yaara yaara yaar wá βá-a kwán,  
ay who all are the ones doing this?

mbats li ar-aa laŋ-ak uusá-ɣa,  
maybe the ones bringing your wife

duɣw ndakwa šiβa-šiβ-án,  
the girl is hidden

lax dá tał-əv-dan duɣwə-na vakáa-tɕa,  
with difficulty they are persuaded to bring the girl out from her {hiding} place

ár βəl-kəsa ár dáa də-wačikáa-tɕ,  
they release her and take away their hens

m-ár dá dáas l'áβa ár viy uusala, (23.34)  
When they go also, they catch a billy goat

tə-ɣər diga dáas ár dáa dá xər uusaláa-tɕ,  
along the way they go and slaughter their billy goat

ár lang-áan daas, bandi kwáx  
they carry it away, like that

M ndza mɕl zə-g wur-i xa kwáná  
So they used to eat famously formerly

(334)

GA kwáw,  
Yes, absolutely

zəg xəɖ'iikəna, ndza mɕl zə-g dən  
a little eating, there certainly was eating

M ndakwán á víig-uə-ŋ kɕɣwačika ɣwačika-ya,  
Nowadays {if} you catch a hen, your hen

zəra daadá ma-w tsəm aya  
the half brother how (in what) would it be  
[i.e. no one would allow their chickens to be taken today]

GA tuu kɕlbəg čí,  
Concerning this (towards a matter)

tuu kɕlbəg čí ndakwáná,  
Concerning this today  
It means something [else] today

n-al-nəg áɣá pəl-gáan-i l'eya,  
it is so that you would pay [for the hen]

á pəl-gáan ndakwáná,  
you pay for it now

amáa , ba **kəski** n-ín kwáná, má n-al-nəga,  
but it is true now, if it happens

má ba digít də-šuguláa-n méy βagáv n-uuš-av-áan bi,  
whatever (happens) with in-laws there is no fighting

(337) b-alyəmdəri lai,  
Al hamdu lillahi

ba digíta ba waya-kəv amúud  
it is [part of the process of] creating love it is said  
[wayá-kav = N]

M **yanzú** xiñexa m-ŋl dá má vəj-á ηweñ,  
Now up to how many houses are there

kwəl ηweñ kwán má má =ksə-n,  
how many (more than 10) are there in this village

m -ərbák w kwán  
in Arboko now

GA xiñexa,  
houses

á taa dərmək ɾəβ ki-xñex-i tsəm,  
you say 500 houses

kwəl ηweñ eɬ-g-al d-aw čí ɾəβ,  
20 or so houses, it surpasses (reaches)  
[it won't be enough, i.e. the number you suggested]

xiñex xiñexa m-ərbák w kám,  
the houses in Arboko

ɣay-á wacaya kám,  
the households (mouth of door)

βága-βág dáa dá má dərmək ɾəβ **faa**, m-ərbák w (24.17)  
make up to 500 in Arboko

(340)

M dərmək ɾəβ  
500



GA əŋ, βága-βág,  
they make [that many]

má ba γaya wacaya xiñex ba, βága-βág βága-βág  
the individual households, they add up to that

M **waato** méy ndzə-gána ta-kwán tsəm,  
That is (someone) staying over here

ár xiñex pállá də dadáa-na  
they are in one house with their father  
[the one's in the father's house are not counted among the 500]

GA náa kəl'-á ba k€wacá-γ wacá-γ dei,  
I have just counted household by household

má má mei ndukwáx-i k€m ba , €n valsambad' η-áy kwán,  
if not like that, we.EX, I am nine (in my household)

/aw/ vaslambad' zár-x-ar kwán k€m ba (343) má xiñex pál biya,  
[/] my children are nine now, {but} we are in one house

ay má dá k€l'a-v-á , kəl'a,  
if they are counted, counting

ba wacayá-r pál ámúud biya,  
just my one household as it is said

waar də-wacayáa-n,  
everyone has his household

waar də-wacayáa-n bi tsəm,  
everyone has his household

k€wacay k€-wacay, n-wana tág η-áy-n-e  
household by household, is what I say

M **to**, (24.43)  
okay

á ma-y kwán əŋ maaləm tsá  
I say, teacher

GA ee  
yes

M **káa gani**, aa tág-áan nəŋ,  
you know, you say

aya d'a ɣay-á gəlvayd,  
you were mentioning the Glavdá language

kəs-á gəlváydá-x ndukwáxa,  
the Glavdá villages

ndukwáxa kwán, ča-kɛv-čag n-uusa (346) kwán máyá mɛŋə-n kwáná,  
like, they marry each other, some do not some do you say

to, áyá tág-áan l'a táakí,  
okay, you said also like

čag-áv miitsa čag-áv miitsa čag-áv miits á mɛŋ kwaniya  
they marry {from} there, and there and there you said that

GA m

M ay ndakwanɛm  
Okay like now

GA aa,

ndakwanɛn, aa cálma-xa,  
like now, some

ár ba ndzə-gánáa-n ndəkwa ndza wur,  
live like in former times  
[some follow the traditional way of marrying outside groups]

cálma-xa, ár mei l'ei βág-áan bi,  
some no longer do [like that]

me l'ei lambáa-tɛ bi,  
they no longer care

aa gáraváan kwán, (350) mɛŋlɔg /tam/,  
for example, there is [/]

mɛŋl wá kəs-gáan kɛduɣw-a gwaša-x,  
there are those who marry Ngoshe girls

ár kəs-gáan kɛduɣw-a gwaša-x,  
they marry Ngoshe girls

amá kay kwán Ɛn méy d'ii-g-ar sawariya dá kəs-á duɣw-a gwaša-x kƐzərə-r-i (25.25)  
but as for me now, I don't advise my child to marry an Ngoshe girl

M awula  
Why?

GA zəraabá-r-i ni,  
My children Q

Ɛn dá =ksa duɣwa daada,  
Will I marry the daughter of my father?

má ɣərə-r baa  
according to my way of thinking (in my head)

GA too, amá cálma-x, ár ča-gáana  
But others, they do (marry)

ba gwastə-n kwán duɣw-á ya agapalawa kwán,  
up to now, a daughter of Agapalawa

tawár ndə duɣw-a (354) ya agapalawa-n kwán,  
especially like a girl of Agapalawa

duɣw-a žiiɣ-áan e žiiɣ kə žikaan kwán,  
a girl of my granddaughter, granddaughter of grandmother  
[Ur ancestress of Agapalwa people]

méy wá kəsə-gáan aa,  
no one marries here  
[no matter how fár back the ancestry goes, you do not marry from same people]

tə-watswatsə-r vaakwán bi,  
in haste here  
[you need to know the ancestry of people]

dayuvalii lərn lə-v-ə-t də patiga,  
sometimes it happens in elopement

méy má sƐgsƐgə-r biya,  
no one knows

bii máy ləgə-m má xud'a,  
or alternatively in the case of pregnancy

amáa ɛ́n dágáw dá sɔb-gáana mɛ́ɲ1 kwán,  
however, if I go to court [a girl] now,

tawár vaka-md vaakwán m-arbakwə-n,  
especially among us in Arboko

gwastə-n ár ba ɫa táakíya,  
up to now they also like

ba ɫa duɣwa daad, (357) kɛ́-ɣ kwán á ba zəra daadə-ɲ kwán vaka-md,  
also the daughter of the father, you now you are a child of a father among us.EX

aya žíil gwašiya, (25.58) áyá ba zəra daad  
you are an Ngoshe man, {so} you are the son of a father

M amáa ɛ́n kəsə-gáan ɲ-áy  
But I will marry

GA ay indawayts,  
As you wish

wá nɛ́ɲ a masəlma-xá-ɣ kəsə-ɣ wá f-ak-fəga,  
You, your Islam is what pushes you

amáa k-ɛ́md kɛ́m ba ɫa n-ɛ́nd,  
But as for us, we are still ourselves

kɛ́m ba ɫa n-ɛ́nd dzam-gáan kɛ́zaman-i ndza wura,  
We still think according to former tradition

yiga-x-i ndza wur kɛ́md ba ɫa n-ɛ́nd dzam-gáan-e,  
relatives we, we still think about former [tradition]

ád'ábá kwán-ín tsá  
because of this

(360)

M aana  
yes

GA əlbəga méy n-úud ksá-ɲ, á duɣw-á ġibna,  
The reason no one marries, a daughter of {the same} clan

**kuu** duɣwa zəraab-ni tsá,  
or even the daughter of siblings

gəlvayd gəlvayd pəc-á yiga-x, pəca yiga-xa,  
The Glavdá separate relatives, they separate relations

sártá kwa ndza wurə-n,  
formerly

á méy kəlg-ár yung má xurv kə zəraabá-γ bi,  
you don't kneel down in front of your brother

má ndza táakí áyá tag-ár us k€zəraabá-γ kwán áyá méy mała γaya dəv-i **sei** η-wan,  
if you greet your brother now, you don't touch him by the tip of the hand like this  
(join the tip of the hand like this)  
[you give him your full hand]

tap dadá kwán áyá kəsə-gə-n (364) k€duywáa-na γw-ak-γwugw,  
Tap the one whose daughter you can marry will stab you

n-al-nəg ám šugula-x ,  
you become in-laws

amá dadá kwa máy n€η kəs-á duywáa-n bi,  
but those whose daughter you don't marry

má méy táakí pel-v-ant də pəlg-i,  
if he wasn't like pressured

má méy tə-γər dəga βalá-η á wšav wá uš-kur-ušəg,  
if not on the way an open fight (field of quarreling) is what you will engage in  
[the groups whom you do not marry from will only fight you in small quarrels; those who  
you marry from can kill you, fight you seriously]

badzi-g ərvərd' má xud' bi, (26.45)  
you will get annoyed (heart will spoil in stomach) ?

ba jajaan á méy βəla guup tə-vakáy á máy wurgáa-n k-ávzáa-n-i,  
without cause you won't speár him you won't spill his blood (open his blood)

n-al-nəg dzax,  
it would be an affront/taboo

má la-v-ət-łeg zəraabá-γ tə-dəv **kuma**,  
if accidentally you kill your brother by hand

ávzá zəraabá-γ-iin má-γa viy-á (367) má ks-iin n€η,  
the blood of your brother, if you will spend a yeár in the village

takwal-ak šig á næg k€-majagulf  
 your leg will bend and you will become a leper  
 [describes outcome of killing a clansman; you have to leave the village within a year]

M ba majagulfa ba miina  
 Just a leper here

GA ba majagulfa miin,  
 Just a leper

ín wá táakíya méy n-úud kəsá-ŋ,  
 that is why no one marries

duyw-á daad-i,  
 a daughter of the father

duywa daad duywa daad má kəsə-γ-u-kəsəg k€-duywa daad **kuma**,  
 a daughter of the father; if you should marry the daughter of a father

á méy, mei d'iya dəv bi, (27.07)  
 you don't shake hands (pour hand) [with the people of the village]

á s€g-s€g ndza d'iya dəv wura-y,  
 you know they used to touch their hands formerly

méy n-úud d'iy-á dəv-i  
 no one touches their hand

(369)

M aw d'iya dəv-na  
 What does “pouring the hand” [mean]

GA diy-á dvə-n,  
 Touching the hand

má ndza dágál n-uus l'a tsá,  
 If a woman was going on the way

ŋ-wanan f-ar-u k€d'əv k€-xurváa-n biya,  
 like this he puts his hand on her private parts

kwáx tsá,  
 that [is what it is]

M šəβ-á dig-ín€n n-úuda  
A person hides [their private parts]

GA aa,

šəβ-á dig-ín€n n-úud čí tsá,  
so a person hides their private part

šəβə-g-ár k€žíláa-na  
she hides it for her husband

M aya, aa nəγ-ar-á-y zaraabax yaa  
A pity, the brothers should not see them

GA ay má duɣwa daadá-γ šíβa-w čí tə-vakáy  
If a daughter of a father, what will she hide from him?

(372)

M máy šəβ-gáan-i  
She won't hide it

[if a wife quarrels and leaves her husband's house, if on the way to her father's house her private parts should be touched, she will, by custom, return to her husband's house. But if the wife is from the same village, no one will try to touch her and so return her to her husband.]

GA **to**, duɣwa daad wáx  
So that daughter of a father

J má sə-γə-v-səg fəđ'a duuni  
if an epidemic should happen

GA yo,

má sə-γ-əv-səg fəđ'a duuní l'áβa,  
if an epidemic should happen also

**waato**, fufu ám n€ŋ, yaá-mí wura,  
that is, „fufu“ as our people called it before

má zaman€n tag-áv táakí kwálár ámúudə-n  
nowadays it is called Cholera

M aa

GA akwa táakí kəsəg,

about marrying

ám ba xulf pállá, avzá-ru pállá,  
you.PL are of one seed (related) one blood

ŋal tsugwa-tsugw kwəz (374) tə-kur bad'd'ɛm ám ruu-g ba tə-vak pállá,  
then a disease happens on you.PL all you.PL all die at same time

ád'ábá avzá-ru ba páll,  
because you is one

amáa má =ksə-γ-da-kəsəg k-ávz úuda-n šaxxa,  
but if you marry the blood of a different person

andzu tsugw kwəz tə-kura yin-kur-á-y dayuval páll-i, (27.46)  
even if a disease happens to you, it won't finish you all at the same time

ád'ábá šaxšax n-ávz-urwa, šaxšax ndzəd'á-r-u **kuma**, fín wá βag-áv  
because of your different blood; your.PL strengths are different. That is why it is done.

M ay má səba duγwə-=-n kwán tsá  
About courting a girl now

GA ən

M aa tág-áan n-ɛŋ k-ɛdig-í laŋ-áv  
You say something is carried

(377)

GA əŋ

M zawa gudə-n má, ndza tuu kwaw n-íina  
The „Rope of the house”, what did it mean

GA zawa guda, (28.01)  
„Rope of a house”

**waato**, zawa gudə-n zaw-áv má lakala ḡayuvay,  
that is, the Rope of the house” is done during the LG festival

ḡambuá-γ, xwad'ag n-úud m-aks bad'd'ɛm bi l'a biya,  
your fiancée, people in the village all of them are happy indeed

**tundá šike** sártá xwad'ag n-íina,  
therefore it is a time of rejoicing



duɣwa, ta ca, laŋ-ak-laŋg kɛ-laŋg,  
girls, cook beer and bring it to you

kuwá mtəɣwáa-n,  
a calabash full of mtəɣwa seeds

cáa-n, (381) xayaxayá-n ad'ukwaan manjəl,  
her beer, Adukwán ground in it (under it)

xayaxaya-n ad'ukw manjəl,  
Adukwán ground in it

má laŋ-a-laŋg n-íin kwáná, də-ɣwaasa,  
once she's brought this in the evening

kɛɣ ɣwalva də tsaywa-xá-ɣ ɣwalva,  
you the man with your male friends

duɣw ndakút də-tsaywa-xáa-n duɣwa, (28.27)  
the girl also with her female friends

kɛɣ áyá laŋ-á dakár nəŋ kiyavaá-ŋ,  
For yourself, you also carry firewood for her

dá vəja baaba duɣwə-n,  
to the girl's mother's house

á laŋg=ár kɛ-baabáa-n kəd ke-dakár taxátaxa-n maraw ba šagər,  
you carry firewood for her mother, very well split

pid'épid'e-n,  
with the bark peeled off

ciyava dá mbiya kaar,  
for burning a fire

(384)

kɛbaab má łakala ɣayuvay liŋ liŋ n-íin tuu-k kaarə-n ugudáa-n,  
for a mother during the LG festival simmering {she towards} the fire of her room

kɛɣ ndakwani,  
you now also

tsaywa-xá-ɣə-na də duɣwə-n ndakwani,

your friends with the girl

də jawjawá-ɣa kwár ám xən-á xwad'aga,  
with your small adjustable string drum and such instruments you.PL spend the whole  
night celebrating

má lakala ɣayuvayə-n,  
during the LG festival

ám xəná xuβa cá-ruwa,  
you.PL spend the night drinking beer

ám xəna βəlá ŋs,  
you spend it singing

xən-gán-áa-n baab-a duyw laŋ tuu-k kaar-áan,  
{ while } the mother of the girl Laŋ undisturbed sleeps towards the fire

to íin wá gudə-n tag-ávə-n  
okay, that is the (Rope) of the house as it is said

(386)

J á d'ii-gáan kwáβá xəŋg  
you pay for sleeping there (in girl's house)

GA aa d'iy-áv kwáβ-á xəŋ-g dəna,  
Money has been paid for sleeping of course

m-ŋlɣ wana áɣá d'ii-gáan,  
there is this aspect, you pay

á d'ii-gáan kwáβá xəŋg  
you money for sleeping

M ám ba xuβa c,  
you.PL continue drinking beer

xub-v-u ca  
beer is drunk

GA aha  
yes

M tsə-v-á jáwjáwa βəl-v-á- n-ŋs  
The drum is beaten and songs are sung

GA aŋ

M yīŋ-aa-yīŋga (29.05)  
It is over

GA a, to,

m-ŋl wana má laŋ-aa-laŋg kə daal-á kəj l'áβa (389) á d'iigáa-n,  
there is another part, if you bring a new mat also you pay

kə kwáβ-á ndzəg-á tə-kəj dig-íya,  
money for sitting on the mat mind you

xuβ-v-u caa βágá šakalga kwár, á ga xəŋg ŋweñ,  
beer is drunk dancing and the like, you spend how many many nights,

á ga xəŋg buwa,  
you spend two nights

á ga xəŋg xkərd'a, á ba ndzəga n-íin,  
you spend three nights, you continue staying  
n-íin = nəŋ

á ndzəga vəja ġamb ġambuá-γ biya,  
you stay at the house of the fiancée

xwad'ag n-úud bad'd'Em má =ksa á ndzəga vəja ġambuá-γ biya  
everyone celebrates in the village and you stay in the house of your fiancée

J má wura-wurg k-€s  
when the days breaks (village opens)

M á sáasá-γa  
You come back home

GA aa

(391)

J sagal yaa-ru sá vará k-əγ  
your people come and save you

M má máyá á ba ndzə-gán  
If not, you will continue staying

GA á ba ndzə-gán dən,  
You will just continue staying

má **saati** áγá ndzə-ga-y əvja ġambuwa-γ-iyá,  
A week you can stay in the house of your fiancée

mᵉᵝl wá lag-w-ak-lagw l'áβa, ġambuwa-γa-y (29.29)  
your fiancée will not chase you away

M ai,  
!

saa má kwán γud'ə-n ay  
the pregnancy comes from this

GA ay,

ndza nday-á-ndaya-n duγwa-x wur,  
formerly girls were disciplined

ndza ndu kwán bi ay, (393) duγw wur ndza saa,  
it didn't used to be like this, the girls formerly used to come to [your house]

ndaya-ndaya-n wur ay,  
disciplined

andzu bağ ba kᵉ-γ-ín áγá γwalva,  
even [a person] like you, you a man

γwalva na-ná-n má,  
men were undisciplined

sártá kwa ndza wur mᵉᵝl wán áγá žarg-ar-va-žarg ba jiya-y  
formerly there were those you just [had to] leave alone  
[žarg-ar-va-žarg ba jiya-y observe it with eye; observe at a distance and keep away from]

M aw, aw maaləm d'a,  
What, Malam?

xe má ba digi-n ba kiy-á táγ-áan bad'd'ᵉm l'áβ  
taking everything into account  
if the thing for saying everything

GA aγa nəγ-ga-nəγg nᵉᵝ ba amáa nəγga-nəγga n-day-án-ən máy (29.49)  
You see them (behaving badly) but there is no discipline [no way to stop it]

(395)

M     kiy-á tág-áan bad'd'Em l'áβ,  
we.2 say it together

ki-mi də-k€γ ndakwi ki ba digít páll l'áβ,  
we.2 and you we are of one mind (we.2 are one also)

ki méy žarg ji bii tsəm  
we don't just observe from the outside  
[we would also approach girls]

GA    aa

J     ay ndza pak ağad' nán,  
she used to wait for a ring

pak ağaṅağá-η n€duγw lakuti wura γwaláa-na-y,  
the girl was waiting for a ring before opening her private parts

dá =ks-á l'əbga-y lakuti wura γwaláa-n  
she will be praised before loosing her virginity (she will carry praise)

daači  
then

X

GA    tapátapa-n faa  
She is no longer a virgin (is touched)  
She is not touched

X

J     say má čaw-a-čawg k-adawán tu-k-vakáya  
until she gets the gold bracelet as recompense

(398)

M     ba =vja dadáa-n á vələ k-adawan  
Even in her father's house you give {her} gold

GA    aa, dá má puγw-a-ka-da-puγwəη n-úud k-uusá-γə-n tsá,  
When your wife is escorted for you [to your house]

dayuval-á-γá dá ndzə-gán€η d-ín,  
when you stay with her

s-a-ka-da-səg n-úud k-uusá-γə-n,

your wife was brought to you

dayuvali áyá dá γəŋg nəŋ d-ín€n,  
at the time you will sleep with her

sƆg-sƆg n-ín táakíya,  
she knows that

baa bá ndzə-gánáa-n aa γubar-g ndukwáx sər-γa-y k€γwalv-i,  
since her existence and growing up, she didn't know a man

(400)

lukti á dá vakáa-n,  
before you go to her

sei mƆl n-adwán á múud,  
only if there is gold as it is said

ndza fə-g n€dəg xər tə-dəv,  
it was kept on the hand [i.e. a ring]

aya dáa dá má kudukwa baabá-γa má ndara áyá s-d-an, (30.26)  
you go to your mother's dowry, whatever type (if how) it is you take it out  
[pot where mother's valuables are kept]

má vul-γ-wá-y kwanii tsəm sá-i sá vaká-r a má taa ksə-γ-i,  
if you don't give me this one don't come to me she [your fiancée] says to you

á vəla kwán k-adawan-ín  
you give {her} this gold

má vəl-γ-a-vƆg k-adawan€n sƆg-sƆg táakíya,  
once you've given {her} the gold, she knows that

sugwu-γ-wá-sugw n€ŋ kán,  
you have bought [the right of]

kə xəŋgan d-ín **kena**,  
sleeping with her

(403) təxálá kwáx má,  
after that

á dá var-g də-varg l'a n€ŋ k-adawan€n sagal vakáa-n,  
you will take back the gold from her

áyá víig-ár uusala, bi aagw,  
 you will catch {her} a billy goat, or a goat  
 [you take back your mother's gold from her, by giving her something in return]

fəg-a-rža tə-kwáx n-uus kɛfa xiñex táakíya,  
 at that time the woman begins to establish her house

fə-γ-arža-fəg čí kaašiáa-n əvjáa-n,  
 she begins to collect accountments of her house

ağba kwáx k-uus **kuma**,  
 such a woman

ba way ndukwa βag-áv má xəŋ-gə-n táakíya, (30.54)  
 not like it is being done these days, like

má ba waár wá vii-v-dá má xotela mɛŋl kwáβáa-na,  
 anyone can be taken from a hotel if he has money [prostitution]

á sə-g tsəm dá mała dəv má čoč,  
 you might come to join hands in church

kotiŋ keke kwár ámuud taga-v asarax asarax,  
 cutting the cake and the like as it is said by Bature

a, a, **sei** dadá kwaniin ağiba kwáx k-uusa,  
 [previously] only this type of woman

(438) sá-daa-səg kɛvəγáa-n sá vəj-á žiiláa-n,  
 brought her body to her husband's house

**sei** ağiba kwáx k-uusa, l'a zər-á zuŋwáa-n,  
 only that type of woman, her first son

**sei** ağəba, ağba kwáx k-uusa mbəd'-γ-ana-y kɛžíl bi,  
 only the type, a woman of that type does not change her husband

**sei** ağəba kwáx k-uusa, viya-və-t-i táakíya,  
 only that type of woman, was not caught like

aa βá-a gwará-gwár xinanáa-n bi,  
 committing adultery once (its day)

íin wá mała dəv má dá dayuvali,  
 she is the one joining hands when

má dá βá-a **xad'a** xəŋga žiilá-r d-uus n-úud vəjáa-n mo gud (31.21)  
 when the husband and wife sleep in his house in a room  
 [she will be asked to join hands of a new husband and wife]  
 [traditionally a woman from the community joined hands and put food on hands of newly  
 weds]

(463)

M iyo **xad'a**-v də-**xad'**, xad'əg n-úuda  
 Okay, they [husband and wife] are joined

GA aa

M ba kura kɛɣ d-uusa-  
 Just you and your wife  
 ɣa may

X

GA mała dəv,  
 Joining hands

á, á mała dəva,  
 you join hands

yoti áɣá dá mała dəva /da/ dá sagal n-uusá-ɣ má kud'ig tsá,  
 before you join hands, [/] your wife will come out from the kitchen

**dooli** áɣá mała dəv ba,  
 you have to join hands

má mał-ɣa-y kɛdəv βága mər čí  
 if you don't join hands, it isn't possible (where does it do)

J mała dəv tsá, ndukwán ba  
 joining hands, now

M aana  
 yes

(466)

j kaf tá-ŋ, tə-dəva žíil,  
 food is on the hand of husband

kəsə-g n-uus  
 the wife takes {it}



GA yawa  
yawa

j kaf tə-dəv uus,  
food is on the hand of the wife

kəsə-g žíl  
{then} the husband takes it

X

GA ks-áv ndukwán dəγwa-y  
That is how a girl is married

[after bride is brought home, after a few days (less than 7) there is a ceremony in which the woman gives food to her husband, and the husband gives food back to her]

M ai mbats ba digá-ru-ən yaa udáa-n ,  
Your own people [i.e. Christians]

ba

band /ba-ndz/  
it is like that

X

GA ay šagər dig-á li ndza wur tə-γər kwa ndakwáná-y,  
Ya the way of those of the past was better than that of now  
(on head of that of now)

bas tə-γər xəđ'ig-á čoča-y  
even better than a church marriage (celebration)

X

j(John) **kumá** d'alá-η,  
also soup

d'ála dig-ín wá ta-v (470) d'al aze-γa máy wá lərn  
the sort of soup is cooked okra soup nothing else  
digít əm-vakáy  
inside it

X

GA máy wələrn k€-dig-í m-vakáy (31.48)  
There is nothing else in it

M iyo, ín mała dəv-na,  
Okay, that is that the joining of the hands

mała dəvə-n tag-áv má xəŋga-xáa-n l'a tsá  
joining of the hands it is called these days also

GA aa

M ba mała-ká-vá baŋ  
Joining together

GA aa,

mała dəvə-n ba tap ən-dv́á-γ ndukwan,  
the joining of hands Tap your hand like this [gesture]

uusə-na taga-k η-áyə-n nday-á-ndaya-na,  
the type of wife which I told you about is disciplined

(474)

tapə-γ-na bi kə βá-a kwáná-xáa-n bi,  
she did not ever do such things

zər-á zúŋwa, də-žiila zuŋwa,  
the first child, with one husband  
[the first child is born alive and lives]

sá-daa-səg kɛ-vəyáa-na,  
she brings her body [virgin]

l'áβ ndakwi tapa-v-na bi táakíya, tap-γə-na-tapəg gwara-gwar-i,  
also she was not associated with, she never committed adultery

sagaw n-ín dayuvali dá βəl-áv n-uusá-γ sagal má kud'igə-n,  
she comes when you your wife is sent for and comes out of the kitchen [to the house]  
[this woman will be asked to preside over future weddings]  
[the woman comes to newlyweds house and leads bride out of the kitchen]  
? are hands joined on that same day?

má t-a-v-á-təg d'al bandkwa tág ġunɛn b-azəy kalti,  
if soup is cooked as John says only okra

**to** sago n-uus-ín dzágár uusə-n,  
okay the woman comes the Dz woman  
[repetition of when food is put on hands]

γudí-t, fə-t də-d'alaə-n,  
she cuts (okra) and puts it in the soup  
[okra soup traditional food used when hands of newlyweds joined]

fə-kɛt tə-dəv́á-γ, á vəlga-vɛg k-uusə-n ndəkwaní

she puts {it} on your hand, you give {it} to your wife

(479)

txálá kwáx l'áβ gwiya γudí-t,  
after that, she cuts {it} again

fə-t t-ad'agar-á dəv ndukwán l'áβ,  
she puts it on the palm of [the wife]

á vəlga-vɛlg l'a nɛn kán, kɛ-žiiláa-n l'áβ,  
she gives it also to , her husband

ín mała dəv, má-γa gwát γwalva buwa, (32.31)  
that is the joining of hands, your junior sibling is male, {then} two times  
[if immediate junior sibling is á male, you put the soup twice (on same person)]

a má-γa gwát duγwa, bu,  
if the junior sibling is female, two times

má-γa gwat γwalva, šig xkərd',  
if the junior sibling is male, three times

woti yin-aa-yínġ čí,  
then it is finished

fə-va-rɛm šugud má γər sagal sá jəmala,  
then a small clay pot is placed on her head and she comes outside

sagaw (LL) dáalá zár-xa aya aya,  
then young men come “aya aya”

sə-γ-al-səg n-uus kuđ'igáa-n,  
the wife comes out from her kitchen

(485)

uuti áγá dá dáa dá gata kwáná tág nayə-n,  
before you go and look for what I have said

dayuvala áγá dá dáas nəŋ dá vakáa-nɛn l'áβ má,  
by the time you go will to her [to sleep with her]

sər-γ-k-wá-sɛg ni,  
do you know me? [she says]

sər-γ-k-wá ka-y xa nəŋ ba təm vəj-á daadá-ra sər-an-ka ka bi,  
don't you know me since {when I was in} my father's house; I don't know you ?

to, /pəla/, mar-da-marg kɛγərə-γ táakí,  
you [/pay] (the man) show yourself (your head) like

kayə-n tsəm náa səga ba lapiy awárámɛŋ

I have come quite well you say

[woman: have you known me, had sexual intercourse, while I was in father's house, i.e. unmarried. Man: no, I don't know you, so then show me (that you are virgin). Then you, the man says, 'show me, I (the woman) have come as a virgin (well)]

M ai,  
!

ba ušawša digə-m  
isn't it complicated (mixed up)?

GA agíin wá uša wšan m-vakáy  
What is complicated in it?

(490)

M ndza mɛŋl ġambuwa zər-á daad  
There was a fiancée of your sibling  
[zəra daad = aša, your boy/girl friend is one of your relations]

j əŋ,

aš wáx  
that is the Ash

GA aša (33.00)  
Ash, siblings fiancée

M aša zəra daad  
The fiancée of the child of your father

GA yawa  
yawa

M mɛŋl ġambu,  
there is a fiancée

má kwa dá =ks--gáan  
if he will marry ?

GA mmm

M ay číŋgə-n číŋ-an ŋ-áya, ašə-n tsəm,  
As I understand it, the Ashe

sei ba digə-n  
is a thing

GA ašə-n tsá,  
Now the Ashe

m-ŋl n-aš méy tap-gáan-iyá-y, (494) aš tšaw n-aš,  
there is the Ash you don't touch , the Ash is an Ash

tsayw ba jaan ba,  
just a friend

aš cálm aš méy tapgaan-i méy tapgaan-i,  
Some Ash, do not touch her, they don't touch her

máy tap-gáan-i, ko má βága ba ndár méy tapgaan-i  
they don't touch her, whatever he does he doesn't touch her

J baa we-i máy tap-gáan-ŋn ba,  
not that he is not touching her

amáa duγw-íin,  
but the girl

xay-γ-ant-i k-ŋrása-n-i,  
doesn't like it personally

ár yin-na k-ašáa-t-ŋ vəl-g-i k-ŋvəyáa-n-i, **sam** v-ŋ-g-ar-i k-ŋvəyáa-n-i  
till when their friendship will finish, she doesn't give her body, she doesn't give her body  
at all

GA má-γa βáa ba-wə-m,  
Whatever you do

xər-ara-xərg ba k-ŋ-lá, (33.27)  
even if you slaughter a cow for her

ŋn máy á maa bi  
I am not she says  
[she will not agree to have sex]

M á ma-y ndakwi, ġamb ašə-n má (500) b-ár βág-áana,  
I was thinking (I say), the fiancée Ash, they practice sex

z-a-v-əg-i za-va [zav dəgi zav]  
eating what is to be eaten

GA m

M ár dig-íina ár xəŋ-gánáa-təra,  
They the thing they sleep [together]

ġambu wá ndza máy ufu-g-u bi  
a [true] fiancée is one who won't get it (sex)

GA aaa máyá  
no

J aša diga l'əbg ámúuda  
the Ash is an object of praise it is said

M iyo

GA aa dzəg-ar ba nɛŋ kɛ-duɣw-i ndza βá-a kwán sártá kwán ndza wur tsá,  
If it should happen that the girl was doing this (having sex) in former times

xay-γ-ant-i kɛġambuwáa-n n-íini,  
[then it means that] she doesn't trust her fiancée  
[the fiancée comes from a different people, and it could happen that she prefers her own people; but since she cannot marry from her own people, she can only have an illicit (Ash) relationship]

(504)

tawar má náa-gáan n-ín kɛġambuwáa-nɛn,  
especially if she likes her fiancée

andzu aš bi, á =f-d-əm ba,  
even if not an Ash, you put inside

á =f-də-m ba,  
you put inside

digá-γ m-vakáy á =f-dəm ba γay nəŋ m vakáy, méy lambáa-n-i fa,  
your own inside, you put your mouth in, she doesn't care  
[talking about sex with others, other than Jambuwa and Ash]

méy dig-í áyá βag-ar n€η-i,  
you can't do anything for her

žar-gáan ba vaká-γ ba ndzə-gán,  
she observes you and stays [with you]

**sei** má sá-daa-səg kwán-ín táakíya, (33.59)  
until when she decides (brings out) this [decision] that

ğambuwá-r náa xayg-ant η-áya áa fə-v-ar-á (LLH) **duuli** biya,  
my fiancée, who I love, who was not forced [on me]

ağba dig-í ndza saa də-kwáx wur tsá,  
the type of thing that used to cause (bring) these problems

(508)

má ndza fə-va-r-á,  
if it was forced

**baráari** kəs-á kwáx-ín k€duγw k-úud,  
(was put force) that the girl be married

uuti ndza βág-áan k€nəg,  
before she used to be undisciplined

má kəva kwán-ín tsəm, dig-á fid'evəya,  
even this however, was a sign of pride

ən lang-ar ndar k€vγá-r k-ağiba γwad'a kwán aa f-u-g-wá núudá á wárám,  
how can I give my body to such a type of ugly person; somebody's forced me [to marry]  
she says

amáa ġambuwáa-n aa xay-g-ant ba n-íina aa dzugwa ba n-ín šagər wanam, [= á wárám]  
but her fiancée she chooses {him}, he is betrothed {to her} she says it is good

má βága ba ndar,  
whatever will be (what she does how)

xaya ba mtsəg tə-γər méy βága-y ám (34.19)  
she prefers death above not marrying her chosen one (not doing it) she says

J má y-aa-yig k€duγwa,  
if a baby girl is born

wán dig-í laŋ-k€na ŋ-áy ama, (515) zər duγ wárám,  
this is what I have gotten, a baby girl it is said

βág **kwakwár-i**, ts-ar-va-tsəga-m,  
try!, you should not misuse yourself (behave badly)

má-γa náa náag kəsá-ŋ,  
if you want to marry

aŋ a ndaŋ vak žiilá-γa-m , (34.31)  
if you want to be a favorite of your husband

wán dig-í laŋ-k€na nay am  
this is what I have gotten [for her good behavior]

GA to mar-áv də-vakáy, kəs-á l'əbga  
She is shown with it, a marriage of honor (pride)

M yawa,  
yawa

márgáan /ži/, duγw ndakwa tág-áan taa aja,  
the hus[band] shows her, the girl also says, surprising things

má ŋ-an tsəm ba-n tsaga dig-á baabá-ra-m  
if it is like this then, I will take after my mother (learn the thing of my mother)

GA ee mana, tsaga diga baabá-ra-m  
Yes, she learns the way of her mother

J kumá laŋa γaduul,  
also carrying a dowry [to the girl]

tsá-tsəg k€ŋ  
it surpasses

(519)

J mm, laŋa γaduul,  
carrying a dowry

sei aǵa kwáx k-uusiin wá laŋa γaduul,  
only this type of woman he carries a dowry to

**waato**, aaŋ, ka'anjá-ŋ, káa laŋa **tambáya**-míyám,  
that is, a dowry (goods), she carries for our asking



[initial dowry, first step in betrothal and marriage]

**sei** xulf-á ġa kwáx,  
only that type of woman [can assume this function]

wá ksá-ŋ, wá gata-v dágál dá laŋá-ŋ,  
what she carries, (the one who) is sought after to carry

á ɣaduul dágál dá vəja duɣw-íina tsugw  
the dowry to the house of the girl Tsugw

GA ndza méy n-úud βəl uus-i laakyáa-niya  
Before a bad woman wasn't sent [on such a mission]

J aa,

má ɣəl  
in the custom

GA má dágál dá vaka tə-d'uuliya  
If she goes on this mission (on the road)

(523)

J uus mɛŋl f'aktá-ŋ, á kuŋul aagw ámúud,  
a woman with a fault (?), (a woman there is fault) as it is said  
[a woman [virgin] for whom a goat is slaughtered and the lower part, waste down,  
is given to her parents in appreciation for her virginity]

**sei** aġa kwáx-íin wá kaba kaba ɣəl,  
it is only that type [of woman] {for whom} a ritual is performed

kwa sá-da-səg kɛ-vəɣáa-n,  
the one who brought out her body [to her husband = a virgin]

fa-v-də-ɣərət-fəg tə-vakáy,  
she can be believed for it

íin wá ndza kaba ɣəl,  
she is the one performing the traditional ritual  
[after marriage, she performs rituals]

bad'd'ɛm-i nɛŋɣwasa-x-i  
[among] all the woman

M iyawwa,

GA əhəm,

ay to ee,

m-ŋl gwiig kwán mán, má ləra-míyám gəlváydá-x tsá  
 Is there someone {who} inherits, in our.IN work, the Glavdá  
 [how does inheritance work among Glavda

GA əmm

M kwáná,  
 This  
 The one case

ba d'ek zarx-áa-na, (530) lakuti mtsəga, (35.26)  
 if his children are many, before he dies

kwáná, əŋcikwáxa,  
 the other case, [if they are] few

má ndza mts-aa-mtsəg daadə-n kwáná,  
 if the father has died

čiigə-t má tuu-gáana,  
 the day of his funeral (rising in his crying)

dá tə-tagwa diga gwiig,  
 to the day of dividing his property (thing of inheriting)

ndza βag-áv ndar-i,  
 how was it done

GA diga gwiig tsá,  
 inheriting now

má ba , **káa ga** šaxšaxšax, gwiig ay,  
 if, you see, inheriting is different

á kwa ba zár-x úud pállá, m-ŋl makağ m-ŋl yag,  
 the one who is children of one person, there is a last and a first born

m-ŋl makağ m-ŋl yag má ba kwár k-ɛzər **kuma**,  
 there is a last and there is a first born and others in between (if which (other) child also)

aa ya-v dá xiñex **kuma**,

who has been born in the house

sɛg-sɛg kɛl'ayáa-n, (537) kwáná,  
he knows his due (portion), this

mɛɟl wán kɛdaada, wuti aa dá sagal xaar m-vakáya,  
there is this type of father, before death comes to him

tagw-ar-da-tagw kɛdigít kɛzarxáa-n,  
he divides his goods among his children

mɛɟl wán kɛzár-xa ár fáaga-fáag kɛxiñexa,  
and there are the children { who } build (put) a house

uuti kə də-mtsəg kɛdaada-y, (36.04)  
before the father dies  
[some children have established households before father dies]

mɛɟl wán zár-xa,  
there are the children

l-al-i zár-x faxa xiñex biya,  
who are not old enough to build a house (the children did not reach building a house)

á kwa dayuvali aa mtsəga ndəd' pál n-íina, mɛɟl zaraaba-x,  
the one when he dies unexpectedly, has brothers  
[without specifying who gets what from his inheritance]

**ku** má kwár kɛzəraab **kuma**,  
any brother [knows]

l'ayáa-n wáx kɛzəra, (543) l'ayáa-n wáx kɛzəra,  
that child [gets] his portion, that child his portion

l'ayáa-n wáx kɛzəra,  
that child his portion

má má má gwuxa, má lmana,  
if a farm, livestock

/má lma/ kwáβ wá γudi-g-ant n-íin vakáa-na,  
[/] money that he cuts on him  
[money that is found on the father at his death] (?)

má xiya, bad'd'ɛm má waar k-úud sɛg-sɛg kɛl'ayáa-n,  
if guinea corn, everyone knows his portion

kumá βag-áv bandikwan,  
that is how it is done,

zaraaba-x, ár dzaav-aa-dzaag dayuvulá-ŋ, á xəŋ uud'if wanán,  
the brothers, they gather during, this the seventh day

d'iya yu ámúud má taga-v,  
pouring of water as it is called, it is said  
[d'iya yu = memorial service]

**to** ár dzaxa-v zaraaba-x bad'd'Em,  
all the brothers gather

má gəməw wáx wá ndza tə-daada,  
if there are those owing the deceased money

(548)

má /guda/ gəməw úud,  
if [/] debts

wá, gəməw daad wá t-úuda, (36.40)  
what the deceased owes (debt of deceased to a person)

digiya təmgə-təg xiñexa, a mar-áv bad'd'Em,  
the things remaining in the house, are all shown

bad'd'Em má mar-av-da-marg,  
once everything is shown

**to** zaraabaxáa-na,  
his brothers

íit'li tág-áan táakí wei l'aya wei l'aya,  
they are the ones who say, here is {your} portion, here is {your} portion

á kwa ndza m'ŋl gə digi ndza tag-aa-tág daad k'Édá =mtsəga,  
whatever there was that the deceased (father) said before dying

ma-n dá =mtsəg xəra,  
whenever I die

kwáx k'Édigít əndz-ar-ndzəg, kwáx k'É-zəra,  
that things remains for that child

ndza tagaan daad,  
the deceased said

amá cálmá digi d'uu-d-əs n-íin təxal-na,  
but the rest he left behind

méy má γayáa-n-i tág-áani-n biya βəla-dəs-i kɛmagiya táakíya,  
whatever he did not personally allocate (his mouth did not say it), he did not give  
instructions (send instructions) saying

aa ndz-ar-ndzəg kwáxa,  
let it be for that one

aa ndz-ar-ndzəg kwáxa biya,  
let it be for that one

to zaraaba-xáa-nɛn wá dzaxa-v-á,  
so his brothers are one who gather

íitɛ li fá-ŋ áŋ, əŋ á γwas,  
they are the one who divide (put a knife)

ku kuwa íitɛ wá tag-wá digít máŋ ,  
or they are the ones who say there is something

má xiñex-na d'uu-d-əs daad kiyava zaraaba-x,  
in the house, the deceased has left for the brothers

kiyava zarxáa-n xiñex, (37.14) βag-áv ndukwáx  
for the children in the house (younger ones), that is how it is done

(557)

M ndza /baf/,  
It was

tág-áaná-γə-n kwán ndza ba faagana,  
as you've said they [property] were {already} put

méy táakíya, sei má taa dá ndukwáxáa-n,  
not like, if like this  
[without any order]

ndəkwa βag-áv ndakwáná-x-áani-i,  
not like it is done these days

**waato** má waar ndakwi mᄡᄢᄣᄤ ᄢayáa-na,  
that is everyone gets his portion (there is)

mts-aa-mtsəg daad ndakwi,  
the deceased has died now

sər-va-sᄡᄢᄣᄤ táakí kwán tsá l'ei-kᄡᄢᄣᄤ kᄡᄢᄣᄤ meña kᄡᄢᄣᄤ meñáa-n  
it is known that this is intended for a certain person and that for another

GA ama, ba kᄡᄢᄣᄤ vak wáx-íin yaana,  
But even that case

ndza mᄡᄢᄣᄤ wá taga-v táakí zər uus úud ámuud,  
there was what is called “son of someone else’s wife” it is said

(561)

mᄡᄢᄣᄤ zərá duywá bay,  
there a child of a second wife

mᄡᄢᄣᄤ makağá-γ, mᄡᄢᄣᄤ yag,  
there is the last born and a first born

J yawa

GA **káa ga** šaxšax, l'ey-á yaga,  
you know they are different [cases], the share of the first born

íin bi ᄢaya makağ-i,  
is not the portion of the last born

dayuvalii lərn makağə-na íin wá dá βá-a γəl xiñex,  
sometimes, the last born, is the one who does the tradition of the house  
[last born stays in house]

bad'd'ᄡᄢᄣᄤ γəl-á daadə-n ndza tuu-k vakáy, (37.46)  
all the traditions of the father were for him (towards him)

yag **kuma**, mᄡᄢᄣᄤ ᄢayáa-n k-íin ᄢáβa,  
the first born, there is a share for him too

má dá ndav-á gəməw-á daad n-úud má b-aw ᄢáβa,  
he is responsible for (asks for) the debts of the deceased whatever they are  
[both debts and what he is owed]

**sei** tə-dəva d-íin ᄢáβ,

they are his responsibility alone (only on a hand with him)

**to**, má d'ek-a-d'ekəg gəməwá daadə-n (567) daɣuvalə-n dá βag-áv **lii saafi**-na,  
if the debts of the father have become large, sometimes an accounting will be carried out

á kwa d'ek gəməw-á daad tə-vakáya,  
if the debts of the father are large

dá pəl-ga bi yagə-n biya,  
the first born cannot pay them back

mɛɟl wán tsəv-a-rʒa dig-á gəməwə-n diga pəla gəməwə-n daɣavə-n,  
there is something kept aside for the debts, something for paying the debt alone

duɣwa-xa, má mɛɟlgə duɣwa-x-i má méy zəra babáa-tɛ biya,  
daughters, if there are daughters without male brothers

gwiiga yag, bad'd'ɛm dəɣa-x-i [saa-tə] saa tə-daad-i,  
the eldest inherits, all the daughters related to the father (coming on)

yaayi-va d-uus-i lərna má yi-v-á jəmala,  
born to another wife or if born outside

má ndz almana baa lərɗ'a, (573) má ndza almana baabiğ,  
even the cattle of the father's sister, even the cattle of the grandmother

má ndza l'əɣa-va-y n-alman má vakáy biya má ndza ndara-n ,  
if the dowry was not paid (received), or however it was

daɣuvali méy l'ei, me l'ey daadi-n, (38.24)  
as soon as there is no father more

tsakalg yag kwán bad'd'ɛm,  
the eldest gathers all of it

kwa də-zərə babáa-n a mɛɟl kwataɫa-xáa-n k-ín,  
the one with a brother has younger female siblings

bad'd'ɛm kudra-x-áa-n zár-x-a dəɣwá-ɣa,  
all his younger sisters the younger girls

zəg nán, nɛwáx k-alman m-vakáy,  
he gets the dowry of all his youngers female sisters  
(eats that dowry in them)  
[this happens even if the father is still alive]

má m-ŋɪ n-uus-i aa ližá-ləg dayuvali lərna a ya-v tə-ɣəl daw jaana,  
if there is a divorced wife, sometimes a child is born just like that [after divorce]

bi má yi-va tə-d'uul nəŋ n-ɛzər-na,  
or born out of marriage (on the way)

(577) andzu usá-ŋ áwrayáa-na,  
even his wife of marriage

andzu usawrayáa-ni má ba máy nəŋ zəra babáa-n k-uusi-n biya bad'd'ɛm gwiiga yag,  
even not his wife of marriage, a woman without a brother, all of these cases the eldest son gets it  
[if the wife of the deceased has a brother (younger or older) he gets a portion of the inheritance. A mistress who has a brother also gets a share if she has a child and a brother]

ár βág ndukwan  
they do like that

J á má zər,

amaaa n-ɛŋ zər uus úud kwán vəl-v-á tə-ɣaya təɣal guxw  
but the son of someone's wife a farm will be given to him at the edge of the bush  
[zər úus úud son of a previous marriage]

GA a yawwa  
yawa

J vəl-v-á tə-ɣaya tə-ɣal guxw  
he will be given a farm at the edge of the bush

GA šaxšaxšaxa, m-ŋɪg yaal m-vakáya,  
Different [portions of land] with plots [boundaries] inside it

amáa méy ndukwán táakí,  
but there isn't now like

bad'd'ɛm zər tsəm **ba kalka ba** (581) aa,  
not all children are the same

má-ɣa zər uus =úud nəŋ **kám**,  
if you are the child of a previous marriage

á lək-na-y k-ɛdigíti dá lək-na zər-á duɣwa bai ba  
you don't get what the son of a girl (original first marriage) gets



M xxxx amáa waato  
but

GA aa

M ndza méy n-úud,  
Weren't there people

ndza, ndza méy náaη,

nəη ndaηə-r vak uus úud má ndza ksa-v **kena**  
there is no priority according to which marriage the child comes from  
(priority towards the son of previous marriage if she was married again)

J ee

GA anġu ba duġw patəgə-m,  
Even the girl eloped with

mbad'a-mbad'a duġw-á dzugwa-y (39.11)  
is different from a betrothed girl

(585)

J sei duġw-á dzugw wá ndzəd'á-ndzəd'an  
only the betrothed girl is powerful

M duġw-a dzugw, kwa  
A betrothed girl is one who

dzuguv-a-dzugw ba  
has been betrothed

X

GA andzu méy n-úudan səb-γ-an-i-[səbəg] k-uus andzu kəs-u səb-γa-y nəη,  
Even if a person did not court a lady, even if you marry and did not court her

má andzu tap-γ-ana-y da-vja žíil-i lərní,  
even if she wasn't married to another man (did not touch the house of another man)

má-γa ba kəsə-g dayuvala pál nəη,  
if you marry {her} on one day  
[without any courtship]

ndzaη, də γwalvə-r-aγə-η,  
Ndz all at once with your masculinity

(587)

ard dadá kwa γa βəlg-ar-a nəŋ kɛŋ, kɛ-dzugwa mbərə-n,  
and the one you give (send) a vow to

zəráa-n ard zə zərá-ŋ áŋ,  
her child and the child

duɣw patəg mbaďá-mbaďá-ŋ,  
of a girl you eloped with are different

n-ɛndaŋə-ráa-tɛ xiŋexa-y  
their priority in the house

J        **sei** duɣw-a dzugw  
          only the betrothed girl

GA      **sei** duɣw-a dzugw,  
          only the betrothed girl

m-ɛŋl wán k-ɛduɣw-a dzugwə-n má,  
there is the case of the betrothed lady

má m-ɛŋl əduɣw-a dzugw xiŋex má,  
the betrothed lady in the house

má m-ɛŋl dəɣw á dá patəg nəŋ sáas, (39.38)  
and there is the girl you eloped with and came home with

amáa ɭa-l-i n-ɛduɣw-ín áɣá dzugwa nəŋ kə dá vəja žíil ba, (591)  
but the one you are betrothed to is not old enough (did not reach) to come to her  
husband's house

ďaxə-v-dá saa vəj-á dadáa-n, sə-v-dá sá xiŋex,  
she will be called out from her father's house and brought to {your} house

tsugu-ná k-ɛdzadzal ýad'-dá k-ɛxiŋex daas,  
(she bends the broom) and she sweeps {your} house and goes back home again

uuti dá fəga-rža-fəg n-uusá-ɣə-n áɣá pat-dá n-ɛŋ dayuval pállə-n dá ýad'a xiŋex,  
before your wife you eloped with one day begins sweeping the house  
[the betrothed girl must sweep the husband's house before the eloped wife ever does];

ín **war giidi kina,**

she is the senior wife

andzu dá sá tə-víig kəlaw má təxála kwáx,  
even if she comes in ten years after that

íin n-uus maal má xiñex  
she is the senior wife in the house

M aw d'a, **ku** kəs-a-v-u bi  
What if, even if {she} isn't married

GA ku kəsav-u bi,  
Even if she is not married  
[betrothed but not officially married]

má bá-ya dá kəsə-g dayuval pál-n-εη kwa dá kəsəg gə ηə-n, (595)  
if you should marry one day, the one you will marry

má ba dzugwa-dzugwa n-íin kəsə-γ,  
if she is betrothed to you

**sei** səga n-íin tsugu-na kεdzadzal xiñex,  
until she comes and sweeps the house

andzu ba xii kəlaw, (40.03)  
no matter how many years

má fə-γarža-y kεčakw-á l'uub-i,  
if she hasn't developed breasts

má çad'-γ-ant-çad'əg kε-xiñex /daači sáas/  
once she's swept the house, then [/]

uuti kə dá =ksa dzadzal dadá kwáx,  
before that other one [eloped wife] will {come and} pick up a broom

dá çad'a xiñex,  
to sweep the house

**to** mar-a-da-marg táakíya íin n-uus maamal xiñex,  
it indicates that she is the senior wife in the house

/**ku** áyá βa γəlá-γa/ **ku** áyá βa-w,  
[even if you do your tradition], whatever you do

**sei** wurg n-íin kεγay xiñex

only she initiates actions in the house (she opens the mouth of the house)

duywa dzugw (599) ba taɣɣa-tág n-ɛŋ k-ɛɣaya,  
the betrothed, once you have said the ritual [words] (say mouth)

ka in tág-áan, íin duywa dzugw  
then she speaks, she is the betrothed

M     **yanzú** ndakwan-ɛn kwáná,  
now now

ʔan li , má ndzə-gána rbakwə-n kwáná,  
are there also those, living in Arboko now

ʔan li máy tə-kəraŋ-ɛr-i yaa, máy təŋ,  
who are neither Christian nor

masəlmə-rə-n kwáná  
Muslim

GA    ay,

ǵu cálm-á malaxa-x,  
there remain older people

ba malaxa-x bi kám,  
only older ones

amaa, má ɣudiga daala zəra-xáa-na,  
but among the young generation (children)

čiiǵə-t má xi, kul xkərdʔa (604) ɛn f-a-rʒa-fəǵ tə-xi kul ufadʔ day,  
starting from 30 years [old] I can begin with forty years also

daala-x kám, ǵuu ba malaxa-x βá-a kwán,  
the younger ones, old persons remain practicing (doing) this

ba masəлма, kristan n-úud  
people are either Christian or Muslim

M     ár ʔa βág-áana  
Do they still do it [traditional religion]

GA    k-ɛɣəl **ba**,  
The traditional religion?

ár ba l'áβa γəl dən ,  
they do it also

má ba kwa l'áβa ár má ár l'aba βág-áan amáa ndzəd'áa-t'ér má l'áβiya,  
if someone practices it, but they no longer have much strength (their power is no longer)

təmá ár kab-g-ant ba də-kabə-g kalt-iyá (40.53)  
it remains to perform the rituals only  
[rituals have no status in wider community]

M má l'ey ndukwa ndza wur-i  
They are no longer as before

(608)

GA má l'ei ndəkwa ndza wur-i,  
they are no longer as before

ndəkwa ndza wur βá-a γəl n-úud sart ndəkwa ndakwán tsəm,  
however, formerly people were practicing traditional religion at that time

adiin kači , γwuvay-g n-úud má kəs biya,  
what's going on!, people strolling around in the village

takwán əŋs takwán əŋs xuβa cə n-úud vaakwáxa, (41.02)  
over here a song , there people drinking beer

z-áv xiinán əvja kwáxa,  
today it will be eaten in that house

xəβa-v xiinan cə vəja kwáxa ndza ndukwáx wur ba,  
today beer will be drunk at that house; that's how it was before

kumá γəl-íin **kuma**, baa wá-i ndza γəla táakíya, (611)  
also the tradition, it was not the tradition that

bad'd'Em ndza βag-áv kwáx ád'ábá šatana-x baa,  
everything was done because of the devil

ndza m'Əj1 γəla táakíya diga **xad'a**,  
there was the tradition of gathering

diga dzaxá á zaraaba-xa diga wey-kəv,  
of gathering brothers together, of mutual love

M ndə kwár wáx-íin (41.16)

How was that?

GA əm xəβ-gáan dii dii dii  
You drink it Dii

ndə fəð'a žigil kwán ba wá-y γəl ba,  
like the Wind of the Sky festival is not (only) among the traditional rituals

ğika-x kwáná baa wá-y γəl baa,  
The Gixa is also not a part of the traditional custom  
[Muslims and Christians could participate in these]

xər áagwa xwaas kwáná,  
this “slaughtering a goat in the evening”

bad'd'əm ba diga táakí zi-yamu-zəga,  
all are just occasions like, “let us eat”  
[festivals for eating, drinking and getting together]

kwaandá zər kwáná,  
“the Kwandá Zer”, day commemorating birth of child

baa wá-i ndə γəl n-ín ba,  
it is not part of the traditional religion

aa mᵊl wán γun ámuúd (615) kwáná ba wai γəl-ín ba,  
then there is this Ghuna as it is called, this one is not part of the traditional religion

méy digi áγá kabə-g nəŋ də-kabəg biya,  
not something you celebrate ritually

ba xər-v-á n-almana,  
an animal is simply slaughtered

tə-v-ana, á d'ax-ant kᵊzaraaba-xá-γa ard tsaywa-x-aγ-ána,  
cooked, you invite your brothers and your friends also

ám zəgaan **kaway**, ba yin-a-yín, (41.39)  
you just eat and it is over

aa βá-a digít mańáa-n mᵊl wán ndza βag-áv ba kə f-ar-wə-t ba jaan  
a person was doing {such} things, it used to be held (done) for no reason

M ndə fəð'a žiglə-n kwán ndza βag-áv ndar n-ín-i  
Like this Wind of the Sky festival how was it done

GA fəḍ'a žigla, (619) m-ŋl wana,  
the Wind of Sky, there was this

m-ŋl fəḍ'a žigila, xəra baaba kɛ-l n-úud biya,  
there is the wind of the sky, a cow is slaughtered (mother of cow)

m-ŋl wana xəra kaw, fəḍ'a žigila  
others slaughter an ox, the Wind of Sky

J ndza xər-va ġikáx ndan  
There was the Xerva Jikax first

GA má kəl'-al-kəl'əg víiga,  
if a year (years) is counted

lə-γ-al-ləg kɛ-žíil, dáa má lakuti aa dá βá-a fəḍ'a žigil n-úudan,  
you become a man before the Wind of Sky festival is celebrated (do)

sei má lə-γ-al-ləg kɛ-žíil,  
until you become a man

xətsga li má víig kul l'əβa,  
at least 50 years (not be less than those of 50 years)

dadá má víig kul ŋkwáx ba  
up to one of 60 years

M ndə ndzə-gána-míyáma-x-áa-n kwán (622) má kiya βa  
Like in our age (existence) now

fəḍ'a žigil  
for performing the Wind of Sky

X

GA /má-γa/ /má kíyáma/ d-ar-əm-dig čí dzamá táakí mbatak má kiya dá xər-á kaw  
kiina  
[/] if we [/], they are about to/begin thinking, maybe we-2 will slaughter a bull

J maa xəra kaw **kena**  
slaughtering a bull

GA xəra kaw, uuti dáa dá tə-baaba kɛ-l ,  
slaughtering a bull, before going to the cow

aya xər-ga ba nəŋ kə baaba kɛ-l nəγ-al-nəg kɛ-žíil **kiina**  
you slaughter a cow and you become a man  
[slaughtering a cow is an indication of manhood]

M iyo,

bá-γa xər-ána, tə-va (LL) káf zə-v-ú  
you slaughter is food is cooked and eaten

GA ee,

n€γ-al-nəg k-úudá (626) /n-ál-nəga,  
you become a man, [/wind of sky happen]

fəd'a žigil/ áγá βá-a fəd'a žigil maa,  
the Wind of Sky] you perform the Wind of Sky

maa l'áβi, á má l'ei má zár-xə-r-i (42.22)  
it is no longer, you are no longer in childhood

J sagaw duγw-a kəsá-γ  
Your sisters will come  
Duywa kəsa- "girls who are married outside of their village"

ár dáa də-kaf  
They go away with food

GA šakalig n-úuda, bəla ηs n-úuda,  
people dance, they sing songs

xwad'ag n-úuda, m€ɟ1g wán βa kasúkw n-úud βá-a ba kwán,  
they celebrate, there is, they spend a week celebrating (doing) this

cəla, kasúkw bu má βag-áva  
a month, two weeks máy be spent (done)

M yaar duγw-a kəsa-x ni,  
Who are the girls of villages

duγw-a ksa-x ám ġon ni  
the girls of villages as John mentioned

GA iya, duγw-a ksa-x bii nəη,  
Like, the girls of the villages are either  
(630)

duγwa-xa daadá-γ biya  
the girls of your father

X

J duγwa-x-i kwa d-al dá vəj-a žiila,



the girls who are married (have gone to the house of their husband)

GA dəɣwa-x ǵibá-ɣa  
Non-marriageable girls

J (?) ár sagaw zarv n-ít̪, kwáná,  
they bring sesamee, this

ár dzag-ar-dzag kán̪,  
they distribute it out to

k̪zaraaba-x-aɣ má dá xərə-ŋ á fəd'a žigilə n-úud,  
your brothers if the Wind of Sky will be celebrated (slaughtered)

**to**, má xərə fəd'a žigilə-n **sannaŋ**,  
okay in slaughtering the Wind of Sky then

daavalá-ŋ, ár dá dáas duɣw-a kəsa-x,  
on the day, the girls of the villages go back home

**ku kwár** k̪zəraab sagaw də-xi,  
each brother brings guinea corn

**káa san** duɣw-a kəsa-x ár dáa də-xi,  
you know the girls of the village take the guinea corn back

bad'd'əm bad'd'əm mán̪ má fəd'a žiglə-n (634) də ɣulgaá-ŋ, (42.57)  
everybody in the Wind of Sky festival has dried

á huu-n aa x̪-va-x̪gə-n dzag-á-dzaga-n lu tə-vəɣ k̪-xi  
meat that has been slaughtered, meat is placed by the side of guinea corn  
[they carry dried meat and guinea corn back to their village]

M ár dáa dá vəjáa-t̪ də-vakáy  
They go back to their homes with it

J ár dadá vəjáa-t̪ də-vakáy,  
they go back to their homes with it

k̪n aa sáa za fəd'a žigl am-ít̪  
we have come back eating the Wind of Sky they say

GA méy dig-í dzax mán̪ má fəd'a žigl-i,  
There is nothing wrong (taboo) in the Wind of Sky festival

ba z-íyám-u-zəg **kaway**

we just eat

M     kwaandə-m ndza βag-v-ar k€yaar niin-i  
The Kwaand used to be done for whom?

GA    ndza βag-v-ar k€zár-x kwaanda,  
It was done for children, the Kwanda

kwaandá zár-x á múud,  
the Kwandá of the children as it is called

m€j1 wán á kwaand ,  
there is one the Kwand of

zər γəla kwa ya-v kə (638) kə li ci//,  
child of tradition one born on Mon[day]

k€j, kən, k€-laada,  
of Sunday

ya-v k€talaaka,  
born on Tuesday

ya-v k€lamisa,  
born on Thursday

m€j1 wán ndza zər γəl á múud,  
there is {another} that was called the “Child of Tradition”

m€j1 wá ndza šax kwaandáa-t€ ba digi-náa-t€, m€j1 wana,  
there was á different Kwandá from them from their thing, there is this one

aa, γwala-x kwa dzəg-á buwa,  
twins, one giving birth (take out) to two  
(= yiga)

šax kwaandáa-t€ k-iit€r l'áβ,  
their birthday celebration is different from those

mbad'á-mbad'a-n,  
it is different

m€j1 wán k€j, k€-zár-xa,  
there is another [type], for children

kulkwə ŋkwáxa, tad' uud'ifa,

Kulkwa, a sixth child, a seventh called Tad'a

m̄ya vaslambad'a,  
M̄ya ninth

| šax l'áβ kwandáa-t k-ít  
their birthday celebrations are different

(644)

M ndza xara-w n-úud (43.46)  
What was slaughtered

GA m-ŋl wán xər-v-ar n-áagwa m̄ča γwačika,  
There is the one {where} a goat is slaughtered, a chicken is roasted

má kəl'-al-kəl'əg n-ɛdigíta l-al-ləg wana,  
if it adds up, if this has reached its time (if the thing adds up if the thing reaches)  
[the Kwaandá will be celebrated periodically, every year, 2 years, 3 etc., differently]

n-aagwáa-na, xər-v-ar n-aagwa,  
his goat, a goat is slaughtered for him [the child]

amáa má náa γwačikáa-na, má ba-w, /ya,  
but if he likes his chicken, whatever [/  
[they can slaughter anything]

waato, βág ba ndzəd'á-γ,  
that is, it depends on your means

má m-ŋl ndzəd'á-γ kəsə-γ, má-γa náa-gáana,  
if you have means, [you do as] you want

andzu ba kwár k-ɛvíig áγá xərg-ar-xərg kwaand k-ɛzra-x (647) ndakwani,  
every year you [can] slaughter {something} for your child like that

á xar-tər-xərg méy digi tə-vakáy, bá-γa zə-gáan,  
you slaughter for them, there's no problem in doing that, you just eat

máyá má m-ŋl ndzəd'á-γa,  
there is nothing [no problem] if you have means

andzu ba kwár k-ɛsártá á m̄čag-tər-m̄čag k-ɛ-γwačika,  
any time you roast them a chicken

aa náag-ant γərə-γ má ba y-ar-və-t-yig γwačika-x xiñex á méy gatəg-gatəg biya,

You decide on your own (you want your head) once the chickens have become many (reproduced) at home you don't [need to] look for one outside

á f-ar-uw taa,  
you put like [the chickens for the party]

dá βá-a kwaandá kwáx n-úud xiinanáa-na,  
that birthday will be celebrated today

vaya-v γwačək vaya-v, xəra-v, (44.15) za-v  
chickens are caught, caught and slaughtered and eaten

M yaar wá ndza za kwaandə-n  
Who was eating the Kwaanda

(651)

GA aa,

zəg ba li xiñex bad'd'Əma,  
Everyone in the house ate

m-Əj1 wán l'áβa,  
then there is this one

má m-Əj1 dáa lərd'áa-na,  
there is his uncle

bi tsaywáa-na, kán,  
or his friend

kwani náa náag k-Ədáa lərd'áa-n má =ks,  
the one who likes his uncle in the village

d'aagáa-n zər ba **masamman** k-Ətáakíya,  
the child invites him especially, saying

á səg dáa lərd' dá za kwaandá-r xiinanáa-n,  
you come uncle to eat my Kwandá today

d'aagá-r xiinanáa-n m-Əj1 kwaand dá βá-a kwaand tsəm á sá za kwandá-r am, (44.34)  
my name is today, there is a celebration for performing the Kwandá you should come and eat my Kwandá he says

aa náag-ant n-ín kwáx k-íina má dáa lərd' k-íina, (654)  
he decided that if it is his uncle

/maa, zə, aa,/ zəra dāa lərd' k-íina,  
[/] a child of an uncle to him (cousin)

má tsayw-á ndzə-gánáa-n má zər tsaywa piy aagwáa-na má tsaywa gwayaváa-na,  
or a friend he stays with or the child of a friend they herd goats together or a friend they  
go about together with

d'aa-gáan k€tsaywáa-n dá za kwaanda,  
he invites his friend to eat Kwanda

m-uusaadan-xa l'áβ náag-ant γəráa-n  
or step mothers who he loves

M oo,

má d'axa-ka-y n-úud-i á máy sá zə-gáan-i (44.53)  
if a person does not invite you, you don't come and eat

J aa

GA d'axa-d'axa-ka-y n-úud dá βá-a kwaand-i ba má-γa səga (658) tə-zəraabá-γ biya,  
If you are not invited to take part in (do) the Kwáná, if you come along with your  
brothers [who have been invited]

mataka d'ax-ka zəraabá-γa,  
maybe your brothers invite you

bi d'ax-ka dadá kwaand biya  
or the one celebrating the Kwand invites you

M má máy, á méy nəη má kwaand-  
If not, you are not in the celebration

GA a,a kwaand diga ba xiñex kwaand ard zár-xa bi tsəm  
The Kwaandá is a celebration (thing) of the house and for children

M ndza tsəbəg wann€n faa,  
This was delicious

á ndza méy tsəβəg kwan€η, maaləm ya  
Wasn't this was enjoyment, Malam?

GA ndza fax-v-ar-wə-t div-á div-ín niin táakíya, γəl ámúud biya  
It was done intentionally , that a tradition as it was said

(661)

M iyo ,  
okay

oke, (45.14) ay,

ba l'áβa oke

Prof m

M its orayt