

M (Arboko)

MA = Mohammad Ali

M = Mariam

J =

MA baab kwan ma, waar d'aaga-γ d'aa
Mother now, what is your name

J mariyam kíyám
Mariyam

MA mariyam d'aaga žigəm žigəm wáx
Mariyam that is a religious name

J d'aaga ma kərđi ba
A pagan name also (a name in pagan)

MA aana
yes

J ğata yav
Jata Yav

MA ğata yav
Jata Yav

J mm
m

MA aa a g-ant kə-γay, čing-al-i
Raise your voice, it can't be heard

J ğata yava d'aaga-r
My name is Jata Yava

(10)

MA a ma ks-ara
You are from which village ?

J ən m-ərbakw
I am from Arboko

MA a m-ərbakw, ya-ka ba m-ərbakw n-uud ni
You are from Arboko, were you born in Araboko

J ya-k-wi ba ma=arbakw n-uud
I was born in Arboko

MA γubar-γ mər
Where did you grow up

J γubar-an ba m-arbakw
I grew up in Arboko

MA ndzəgana-γ m-arbakwə-n ndza də-γ-al da mərə, da mərə,
your staying in Arboko, where {else} have you gone, where
da mər nəŋ d'aa

J d-an-al-i band da vaakwar-i, ndzəgana-r ba m-arbakw
I have never gone anywhere, I have only lived in Arboko (my staying is only in)

MA yika n-uud m-arbakwa
You were born in Arboko

J indza []
I was []

MA a γubara m-arbakw, a ks-u kə-žiil m-arbakw,
you grew up in Arboko, you married in Arboko

xar sənadax da xiinan (0.49)
[?] until today

J saasa tə-γaala xiinan əm ba m-arbakw
Up to today (the boundary of today) I have been in Arboko

MA təxala gəlvayd ma mən γaya čingə-ŋa
Besides Glavda, is there a language you understand

J ma γaala gəlvayda-xa
Beyond Glavda (in the boundary of Glavda)

MA aana
ya

J mey nə-γay-i ən tən-ŋay-i (< tag ŋay) ma γaala gəlvayda-x-i
There is no language I speak other than Glavda (in the boundary of Glavda)

in taa ba gəlvayda-x

I only speak Glavda

(24)

MA də-γ-al, βag-γα-βag kə-makarant əŋaa
Have you gone, did you attend school (make school)

J kaya, βag-an ŋay kə-makarant-i,
Me, I did not attend school

balle ma ndza mey makarant sarta-md-i
otherwise there was no school in our time

MA xar da xiinan də-γ-εm-i ni-ŋ taa mey ən βagaan-əŋ-in
Until today, you didn't start (saying = taaki) haven't attended it

J ən mey βaa makarant-i
I don't attend school

MA kwa-m βag nuuram ma čoča [digi]
The one you.pl study (do) in the church

J aa, makaranta čoča-md **kam**,
no, our church school (tp)

xar bar-an-á ndukwax kam, kəm βaa čoč
after I was baptized (bathed), we attend church (do church)

(31)

MA aana, viindiga, tsaga lbəga,
yes, writing, learning (words)

viindəga kwarkwar, maya
writing and the like, you didn't?

J viind-ana-y, may, ən mey də-viindəg-i
I haven't written, I can't write (do not have writing)

MA məŋ žiila-γα
Do you have a husband

J məŋ žiila-r
I have a husband (my husband)

MA kəsə-γ-u xər kə-žiiil

When did you marry

J **lakwačiya** =ksa žiila
The date of my marrying?

MA ksə-γ-u xəra (1.39)
When did you marry

J [əm-ma viig], ən tugw-a-k viiga tugwa sartə-n ks-an-u ŋay ni
[in year/], I will count year the years, counting the time since I married

MA aana
okay

(38)

J to, kəsa žiil **kam**, xən-am-a-xəŋg kəm mən̄ də-viiga,
Marrying (tp), it has taken some time, we have sixty years,

sittiin, kə-viigaa-n
, this year

MA kul uŋkwax
60

J kəm mən̄ də-viig kul uŋkwax
We have sixty years (there are we with six years)

MA əndzəg
Staying {together}

? də-vii saasa baarik
in the year the police barracks came

MA mən̄ zar-xa-rwa
Do you have children

J mən̄, mən̄ zəra-r mən̄ duγw pall, naa yig []
There are, I have children, there is one daughter, I gave birth to []

MA nə-zəra-γ
Your child

J buu ki-yiiga yiiga, da-γa palla (45) mən̄ duγw pall

I have given birth to two (Two for giving birth), one has died (gone) there is one daughter

MA kəs-uu-ksəg kə-žiil duɣwa-ɣ-iina
Has your daughter gotten married

J kəs-uu-ksəg, yaayig kə-zəraa-n
She has, she has given birth to her child

MA ŋweñ zar-x-aa-n
How many children does she have

J zəraa-n, zəraa-n kəlaw wa təmcək
Her children, eleven children

MA taa ba, taa kwa-r kə-ɣay n-iina, nə-duɣwa-ɣ-iina
She speaks, which language does she speak, your daughter

J taa ba yaa rbakw
She just speaks the language of Arboko (people of Arboko)

? gəlvaydax
Glavda

MA gəlvayd wa tag n-iin (= gl.wa tagatag niin)
Glavda is what she speaks

J gəlvayda-x wa tag n-iin
Glavda she speaks

MA ay ama-y kwan tsa, (51) kə-ɣ kwana məŋ viig,
I say, you now, you've now been in your

kul ŋweñ vəja žiil a mə-ŋ (2.31)
husband's house sixty some years (sixty how many) you say

J nə-ŋaya
I

MA kəsak-u =ndar n-uud-i,
how were you married

J kəsa-ku-t ma gargaaği n-uud
I was married according to the tradition

d'iya ba-l n-uud ba tsəp

a person paid a cow {for me} according to contract

MA βag-a-v ndar ndar wax-iin
How was that done

J βaga-v ba βəl-a-k-wa də-βəlg n-uud ən ba βəl-k-wa də-βəlg n-uud,
It was done, I was sent, I, a person sent me

ən ba gargaəgiya
I was just according to tradition

MA ən sərga-y ηay-e
I don't know {it}

(57)

? faža səba
the beginning of courtship
kə-γ
you

X

MA kaya ən duɣwa
I I was a girl

X

J farža sba-kayə-n,
The beginning of courting me

ən duɣwa səb-k-wi n-uuda,
I was a girl a person courted me

səba-k-wi-səbag n-uuda,
a person courted me

kəsk-wa-ksəg n-uuda kəsa-k-wa ma gargaği n-uuda,
Once I was married, I was married according to the tradition

lə ba tsɛppá,
a complete cow

kwa d'iya-k-wa n-uud ma sart-i ndza
what a person paid for me, in our time it was {what was paid},

kəm ndza tə-kəmɗa,
the way it was done (we it was on us)

belle makaranta ndza mey sarta-mdi-ya,
because there was no school in our time

šini kəs-kut n-uuda, ka ndzəgan əvja žiil,
that is why I was married, and I stayed in my husband's house

ən kwara b-uusər ba =vja žiil
I directed the women's work in my husband's house (I conducted womanhood)

ən ba ndzə-gan ba m-arbakw
I just stayed in Arboko
(64)

MA ay
ay

J saas, saas baarikiya,
{since} the coming of the police barracks

də-vi dagala-r, da maŋ, də-vi viiga-r əvja žiila
in the year of my going, in, my first year in my husband's house

MA digi, maa naag n-asarax tsa,
what the Bature wants

J aana
yes

MA kaya, wa sə-γa η-wax, η-wax, η-wax η-wax səba-kaya,
me, it happens (comes) in such and such a way (like that), courting me

səbəg-na sərga=y n-iin-i ba səbgá γači-γ-a-γačig naa
the courtship, he doesn't know {about it}, just "courtship" then you stopped {explaining}

sərga-y n-iin-i
he doesn't know

J aaya
aya

MA wei digi βag-a-va , xar kə-saasa-γ (69) sa vja žiila
That is what is done, up until your coming to your husband's house

J iyo
okay

MA ee, kwax wa naag n-iin
That is what he wants

J səba-kaya, səba-k-wa [da-ɣa] də-zər [kwa] ɣadul n-uuda,
courting me, I was courted with a small dowry down payment

ndza laŋa səd'av n-uud sarta kwaxa,
clothes were brought (carried) at that time

ɣaya səd'av palla, zərrr aagwa,
one piece of cloth (wrapper), a small goat

wa ndza viy-a-va, dagal da səbá duɣw n-uud də-vakaya, (3.40)
one that was caught, to go for courting a girl with it

səb-k-wa-səbəg n-uuda,
When I was courted

xara luwan[an] xər-v-a luwa, laŋ-a-v dá =vja-ra,
butchering a lot of meat, meat is butchered and brought to my house

səb-k-wa-səbəg n-uuda, βaa utuv gəlvayd n-uuda,
a person courted me, {when} the Glavda celebrate (do) the Utuv festival

(76) laŋa-v luwa səbəga, šiga la, t-a-v da vija-ra,
courtship meat is brought, a cow's legs, it is cooked and taken to my house

faβa, saas sa ma xəŋga-xa-ŋ, saasa da =vja žiila,
also, up to the day of coming, coming to my husband's house

kaa sagwa l kə-žiila-r tsəppa d'ii-v-an ma kaya,
then my husband bought a cow and it was paid for me (in me) completely

d'iy-a-v-a-d'iig la vəl-kw-arž nəŋ daada-ra
once the cow was paid, my father gave me out

? ma ndza ma lakala ɣayuvayə-m,
When it is the Lak festival

J ma ndza ma lakalaɣayuvaya,
during the Lak festival

əm ta ca, [ən] xuβa -c n-uuda, (4.07)
I cooked beer, [I] people drink beer

dagaw ɣwalva-x bandukwan fad'igaana,

like this men go and gathered

daa (82) da ma dzawdzawa,
they go into the porch

kəm xəβa ca ʔakalaǵayuvaya-mda,
we drink our Lak festival beer

gaŋga, šakalg n-uuda, kaya an ta c dagal da =vja ɣwalva,
a drum, people dance. Me I cook beer {and take it} to a man's house {husband's}

ɣwalv ndakwa ʔaŋa ʔuwa, ʔaŋa waʔ sagal sa vəja,
a man in the same way brings meat, he brings milk to the {bride's} house

sarta zamana-md wax ma gargaaǵi,
that was the time of our generation, according to the tradition

M zəɣ-u-zəg kə-digit d'ek
You ate a lot of things

J z-an-u-zəg **mana**, z-an-uzəg, ma ba digit z-an-u-zəg
I ate of course, I ate, if there was something I ate it

MA ai kwan tsa, (4.28)
then

šikena bayán səbəgə-n sbak-ak n-uudə-n (88) fac aɣa saasa-ɣ,
the courtship, you are courted, did you just disappear away {to husband's house}

ɣəlvə-ɣa də-ɣəlgɪ-ŋ saasa sə-ɣa ndarə-ŋi
did you sneak away {to husband's}, how did you come

J a'a, s-a-kwa-da ba daada-ra,
My father just brought me

kaa dagal ki-yaa žiilə-n taa kəm naa us-amd,
then the husband's parents went and said we want our wife,

ndəkwan fači
the sun was like this [as on day of interview]

MA sə-ka-da n-uud sa =xñex
A person brought you to the house

J əŋ
Yes

MA βag-a-v ba η-wax
That is how it was done

J kaa puɣwa-kay k-uud, daala zar-x,
Then people accompany me, young men

dʻii-v-ars zar-xa-md saa manjəl kəs-kay,
there were a lot of people accompanying me (our children were poured under me)

puɣ-wa-kay n-uuda (93) d-am-dəg da puɣwa duɣwə-n a muuda,
I was escorted, “go.pl to escort the girl” as it is said

puɣwa-k-wa-aža n-uuda,
I was escorted

vaya ɣwačək n-uuda, vii-və-t ɣwačəka,
a chicken was caught, a chicken is caught

vəl-v-ar-vəlg ki-yaa-daada-ra,
and given to my father’s people

kay ən daa da kudig
Me, I go to the kitchen

? vii-və-tər-u n-uusal
is a billy goat given [to bride’s people]

J uusalaa-tər gərɫ da ma dəv
Their goat just goes in their hand (goat G in a hand)

MA ndza ndara mə-η daal-a saasa-ɣə-n,
How did you feel (how did you say) the day you came [to husband’s]

ndza ndar n-ərvədʻ ma xudʻa-ɣ daala saasa-ɣ-i (5.00)
how were your feelings when you came (heart in stomach)

J daala saasa-ra
On the day I came (of my coming)

ən xwadʻə-gaan ən daa da =vja žiila-ra me lʻei digiti lərni,
I jubilated I was going to myhusband’s houses; there was nothing else {to do}

(98) **yaariga** s-an-al-səg sa =vja daada-r
it has happened, I have come out from my father’s house

M ndza-γa naa-gaan kə-žiila-γə-n
You love/want you husband

J ən naa-gaan kə-žiila-r asbá-kay
I like my husband courting me

MA ndza mey γəra-γ tu di lər-n-i
You weren't thinking of anyone else (your head was not on)

J maya
no

MA ndza mey n-aša-γ yaa
Didn't you have your boyfriend

J mey n-aši, ndza viiyana-y k-aši
There was no boyfriend, I didn't have one (catch a boyfriend)

MA marawəra-γə-n tsəm ndza mey n-aša-γ-iyā
{despise} your beauty, you didn't have a boyfriend

J may n-aši, ba ġambuwa-rə-n,
{I had} no boyfriend, only the fiancée

dagalg yaa dada-xa kəs ən duγwa zər ndzəg,
people of the village prevented {it}, I am an immigrant girl

amaa yaa dada-xa =ks-iin, wanə-n, ar β-Əg-wa-na-y
but the people of the village, this is {the thing} they didn't allow me

MA amaa ndza-γa naa-gaan ənəη ,
but you {would have} liked it

indza mən n-aša-γ-i aγa naa-g nən m-arvəd' ma xud'a-γ
there was your boyfriend you liked (wanted in your heart)

J aa maya, ən [ba ndza] n-an-al-nəg ba k-ədəgaa-tər
No, there wasn't. [/] I became one of their own

? amaa čiig sagala-γ daavalaan, aw təf-ar-kaa-na-y k-ašayuvaya
but your coming out that day, what!, they didn't spit on you (spit saliva)

J ee, sagala-r əvja daada-r ba (108) ən sagal ay dayuvalaa-n əvja daada-r,
yes, my coming out from the house of my father, I came out, yes that day in my
father's house

məŋ maala-x-ax ndzá-a-gán ba d'ek,
there were a lot of old men sitting

kwan kə-duɣwa aa dəg dagal da vj-a žiila awar am-iitər,
this girl should go to the husband's house they said

čiy-ar-ət-čiig laŋ-kwa-laŋg da =vja žiilə-na,
they got up and carried me to the husband's house

kaa tag-aan kə-maalax,
then the elders said

taga taakiya, dəg daas da =vja žiila-ɣa,
say that, go to your husband's house

də-ka-da-dəg žigil da ma šid'əkwa ciikwa əvəja žiila-ɣa,
God will take you to the shade of your husband's house (to the shade of the fig tree)
[šid'əkwa ciikwa shade of a fig tree symbol for a pleasant, cool place]

am ndza lapi **lay** am-iitər,
you.pl stay very well, they said

ar čaw-u kə-łaa-tər, ar čaw-u kə-ɣwacika-xaa-tər,
they collected their cow, they collected their chickens
[elders of her family]

ar čaw-u k-aagwaa-tər, vii-v-tər-u n-uusal kərtəx ma dəv, (114) (6.00)
they collected their goats, a billy goat is caught for them Kər

iin nə-sagala-r
that was my coming out

MA səgən (= sagal, səgí) səɣ-ál nəŋ nəm
So you came out (coming out you came out)

J s-an-aa-səg sa =vja žiil-na,
I came out to the husband's house

ł-an-ar-aa-łəg ki-yaa žiil łaβa,
I met the family of my husband

ar čáwá-kay də-**mari mariyaa**,
they welcomed me with joy

s-am-daa-səg k-uusa-md awar am-iitər,
you.pl have brought our wife they said

kaa daa da kud'ig
then I went to the kitchen

MA digín də-γa-η da kud'igə-nə-m
You just went to the kitchen? (going you went)

J kaa βəla-kay k-uud sagal, xəŋg xəkərd'
They sent her out {from kitchen}, after three days

MA xəŋg xəkərd'ə-n ndza-γa βaa-w
For three days what were you doing

J ən ndzəga kud'iga paka-kay n-uud,
I was (staying) in the kitchen, a person was waiting on me

paka da β-Ə́á γuul n-uud (120) táxá kaf malax,
they were waiting to send the daughter in-law, elders cooked food

ar ta kafaa-tər maalax kə-βəl-k-wa-βəlǵ
they were cooking food to send me {to her husband's room}
[new bride first goes to kitchen for 3 days; people cook food for her]

MA βəl-a-v ndar nəŋə-n n-uus sagal ma kud'igə-n taa
How was a wife sent out of the kitchen

J βəl-a-v, tata kaf tərǵ
She was sent, a lot of food was cooked

M ard aw
And what

J ma gargaag'i
According to tradition

M kaf, jaar wa ta kaf-iini, kə-γa
Food, who was cooking the food, you?

J ar təg ba yaa dadakwa n-aa lə-təra (= l-an-tər-a-(ləg)) ŋay əxñex,
the relations at I met at home home were cooking

məŋ liy-aa lə-tər-a ŋay əxñxaa-tər (125)
there were those I met at their house

MA iitər wa ta kaf
They were cooking food

J iitər wa ta kaf βəla ɣuul,
 they were cooking the food to send the daughter in law

sagaw zaraaba-xaa-tər da vakaa-tər
their brothers came to them (their place)

MA sə-ka-d-əv, waar wa sagal də-kəɣ-i, sə-ka-da waar
 You were brought, who brought you out, who brought you [out of the kitchen]

J tsakala duɣwa-x n-uud, ba d'ekka,
 a lot of girls were gathered together (someone gathered)

a sagal, a kəla ɣunḡa f'akwanuu abrał tə-kəɣ,
you come out, you kneel down, every part of your {there were} beads on you

yimək n-abrał a sagal, a kəla ɣunḡ
with many (Yim) beads you come out, you kneel down

? pacak
 (check vocab)

J pacaka-ɣ tə-suux,
 on the buttocks

a kəla ɣunḡ ča, ča, ča, ča, a sagal a kala ɣunḡa,
you kneel down ča, ča, you come out and kneel down

birnif a vaŋ kala ɣunḡ ma xud'a gaagaza-y,
from morning to evening in you spend the day kneeling down within the courtyard

MA mey səd'av-i
 No clothes

J aa, mey səd'a-v-i, abrał **zal** (7.05)
 No, there were no clothes, just beads

MA ndza nḡ-ak-i žuruya,
 Weren't you shy (wasn't shyness paining you)
sagal də-suuxiya
coming on on the buttocks

X

J waar wa taa lbəg,
 that is how it was done (who is preventing it)

ndza bad'd'am n-uud
there were people everywhere

MA ba suuxa
Just buttocks

J ndza ba kay pall bi
I was not alone

? **ila ma** səd'av dzax
but clothes were prohibited

J ma də-t səd'av da t-əkay,
if clothes touch me (go up on me)

dayuvalaan, ku ákačákač dzax
on that day, even a rag is prohibited

(135)

MA mey žəruwa taa (taaki) nəγ-ar-a-y kwan yaa žiila,
There was no shyness (saying) the husband's relatives should not see this

a nəγ-ar-a-y kwan digi ən dagal ηay də-vakaya tsa ar may tagaan,
they should not see this thing I go with, didn't they say {something}

ndavə-γ-iyəη kwax-i
didn't you think about that (ask yourself)

J [ba kwax pall,]
[The one thing is that {that I didn't ask}]

ba kay pall-i bad'd'am n-əks ba xwič bad'd'am bad'd'am,
it is not only me, all of the village, all of them, all of them [did this]

ma ba kəmd , **mudu**
if we, if

? diga daadiğ
the custom of the ancestors

J diga daadi-ğə-md,
The custom of our ancestors

kəm dagal da tsa biyábi, kəm suuxa-md,
we went dancing, we {on} our buttocks

dandal d-andal, kəm may, may tag-av may
bare private parts, [we don't [wear clothes] nothing is said

(139)

MA viiga-γ ηweñər, [tə-xalaŋ,]
How many years, [after]

a ndzə-gana-γ, βəlǵ], daala βəl-aka-da-βəlǵ n-uudən,
[your staying, sending] on the day you were sent

fac aya daa da kud'ig šiikena,
you went straight to the kitchen that's it

t-ar-a-təg n-uuda-x ni ndz-ar ba-ndzəganaa-n xa n-uudax d'aa
people just disappeared, or were people still staying?

J ka-r daasaa-tər k-uudax waar əvjaa-n waar əvjaa-n ba daavalaan
Then people went away, everyone in their house (who in his house) on that day

MA təm-γa ba daava-γ
You remained alone

J kaa sagal kəs-kay da ta kaf əvja žiila-r,
Then I came out to cook food in my husband's house

ən daa da xaya waar ma kud'ig ən tá kaf
I go to the grinding stone in the kitchen and I cook food

MA ndzə-γa ndəkwax
That is how you were

(145)

? βag-am-a ndar kə-mała dəv
how did you.pl join hands

MA ndza waar wa vakaa-tər (8.01)
Who was with them [to say]

J məŋ n-uud [ma dəva-md] vaka-md,
There was person [in our hand] with us

[ma dəva ndza], məŋ nə-duywa-x ndzəgan duywa-x takwan,
[/] there were girls sitting down on this side

ndzəgan duɣwa-x takwan,
girls sitting down on this side

ən vəla kə-dəv kə-žiila-r vəl-wa žiila-r kə-dəv,
I gave the hand to my husband, and my husband gave me the hand

kəm mał-ant, ŋ-waxan, ɣudəva kaf,
we joined them, like this , food was cut off

žiila-r, žiila-r kəsa kwax, kay ksa kwax
my husband, my husband picked out a piece, I picked out a piece

MA ba madu, madu
At the same time

J əm ba madu madu, kəm ndzaga suux, dáldálá
At the same time, we were sitting on our buttocks, naked

(150)

MA ax amaa ndza may n-iin də suux-i n-iin ɾaβ ndzəga ndar ɾa žiil də-suux ɾaβ
But he wasn't naked (with the buttocks), how did the husband also stay with buttocks

J də-suux, abrał, ma xəluwa xəluwaa-n,
With buttocks, beads, if skin, his skin

ma wandawaa-n tə-suuxa wandawaa-n tə-suux pel
if {he had} trousers on his buttocks, his trousers only his buttocks
[some people were naked, others if they had trousers or shorts, they wore shorts]

MA βəl-ka k€dəv
He put a hand on you

J mm
m

MA ndza ndar a mə-ŋ daala βəla dəvaa ni
How did you feel (say) the day he put his hand {on you}

J kəm ba žiila-r d-uus, kəm ɣuβasəg,
we were husband and wife, we laughed

kəm xwad'ag, xaasa-md kərd'a-kərd'an,
we were happy, red powder was plastered {on their body}

kəm kərd'a-ká (= kərd'a-kán) kə-xaasa-md (8.32)
we plastered on our red powder

(156)

MA **ko dayaka** ndza-m xəna mtad' nuuram yaan sarta-ŋ a gata βaa,
although you had been sleeping together, during the period of looking for

zawa guda a kwar
roofing material [rope for making a roof in preparation for rainy season]

ndza-m xəna ba gud vəja-γ n-iin yaan,
you were sleeping in a room he was in your house

[ndza ma l'ei], a ma l'ei γulabaa-nə-ŋ yaani
[he was no longer], you were not a stranger to him

J ən γulabaa-n, ndza mey n-uud taa kwan sarta kwax-i
I was a stranger to him, people didn't think like that at that time (say that)
[she did not have pre-marital sex]

MA aa
a

J a'a, mey wa lən kə-digiti, əsba-kəγ n-uud,
no, there was nothing, a person was courting you
[officially that was a part of the courtship]

sei aya diga da =vja žiil duγw (8.49)
until you go into the husband's house, a girl

MA mey taa dig-iinaa ni
Not having sex (euphemistically: not saying this thing)

(161)

J a diga ba da =vjaa-n
Until you go to his house

MA mey tápá d'aliya
Not touching the soup (tapa d'aliya enjoying what is nice)

J mey tap-a-v d'ali
The soup wasn't touched

MA ay, kwan, yigi yi-γ-aŋ kə-zər tsa, (9.03)

Then now, after giving birth to a child (bearing you bore)

tag-ar-tag k-asarax, naagaan sərga-sərg,
tell the Bature, he wants to know

βəl-a-v ndar zəra, ma y-a-va-yiga , fa d'aaga
how is a child named (sent), after he was born, giving a name

? daavala xəŋga žiila, awa βaga žiila
the day the husband sleeps, what does he do

MA a'a, tag-a-v ndar waxə d'a,
How is that said

məŋg ədigi βag-a-va-, ba xəŋ-v-an də-žiila
is something done, you just sleep with the husband

? a'a məŋ naŋ
no, there is also

J a'a taga-y n-iini, aa taga-y xa n-iin n-əsk
Didn't he {already} say it, didn't he say DM

(167)

? awa, βəl-a-v diga kuđ'iga
what is sent, the kitchen goods

J aa tagatag, aa taga-tag n-iin-i
He has said it, he has said it-Q

? diga xəŋgana viiy aagw n-žiila,
for sleeping, the husband catching a goat

vəl-v-a n-adawan kə-duywa, a tagaan,
a bracelet is given to the girl, you {are supposed} to say

lakuti kəm viya dəva mə-ŋa
before you join (catch) hands you say

J əŋx
m

MA taga-tag k-asarax
Tell the Bature

[MA asks about naming; unknown person hijacks conversation in another direction]

J daavali kəm daa da xəŋgan də-žiila-md [daada-x] səb-a-v duɣw da kud'ig d-a-v-dá-ɣan,
On that day we go to sleep with our husband, [fathers], the girl is courted to the kitchen
she is brought in

lakuti n-uud viigaa-n taakiya,
before a person catches her (saying)

a daa da xəŋga də-žiila-ɣ ugud,
you should go and sleep with your husband in a room

ska-da n-uud k-adawana-x
someone has brought the {bridal} bracelets
[bracelets brought to her before she goes to sleep with husband]

məŋ n-adawan-iin ba digəl digəl digəl ndza xad'akay ba ndakwan kwan ba ɫa d'iig-an ba =xñex
there are big big bracelets, they were many even now {some} are kept in {my} house

MA n-adawana-ɣ
Your bracelets

J nadawana-r, čag-ka-da n-uud,
my bracelets, it was brought out to you

valak valak valak n-uud, k-adawanə-n,
you are given, given, the bracelets

a čawaa-ka nəŋ k-adawana a d'iy-án,
you accept (collect) the bracelet and keep it (pour it)

lap-al-a kəɣ n-uud ba-nda-w dəg čib n-uud tə-vəɣ kəsəɣ,
people beg you like anything {a lot}, a lot of people are around you

lap-al-a kəɣ n-uud taga taakiy a diga-dig xa da xəŋga gud vak žiila-ɣə-n xiinan awara a muud,
a person begs you (saying), shouldn't you go to sleep in a room with your husband today, it is
said

vii-ka-da n-uud k-aagw,
a goat is caught for you

ma ɫa daada žiila-ɣa
if your husband's father is still alive (is also)

daas daada žiila-r ba ɫa giya vii-wa-da k-aagw, (178)
my husband's father go he is still alive (still eyes), he gets a goat for me

vəl-w-a n-uud k-aagw,

I was given a goat

kaa daa da guda žiila-γa,
then you go to your husband's room

a daas dayuvalaa-n daa da gəda žiila-γ,
you go that day to your husband's room

taga taaki aya daa da gəda žiila,
saying you go to the husband's room,

ndzəgana gargaaği ndza wura (10.13)
the practice of tradition was like that (staying of tradition was formerly)

MA yanzu məŋ n-uus-i kwana,
Now is there any woman

mey ba nə-ŋ ku ba kəγ-iin kwanə-n kwan tsa,
other than you, even you now

məŋ n-uus-i l'ə-v-l'əg mey daasa ma kwana
is there a woman who didn't agree to go in it (agreed not to go)

J mey daas da =gdə-na
Not going into the room

MA əŋ
m

J a'a məŋ n-uus-i l'ə-v-l'əg,
there is the woman who agrees

ba d'ek ba ndukwax,
many like that

sarta-md digi **dooka**-md (183) tag-kəmd maalaxa-x l'a kəskəmd [daada-xa-r] daada-xa-md t-əγər
kəskəmdə-n,
our time our law, old men told us, our fathers were telling us what to do (were on us)

širiya-r kəmda n-iitər kwan
they arranged us this (arrangement of us)

MA ma [l'ap] l'ap-algə-n l'ap-al-ak n-uuda,
In the begging a person did (begging a person begged you)

ma mey n-aagwə-n aya mey daasə-ŋ yaa,
if there is no goat, you don't go in

[mey [də waato] k-uŋgwasax sart bad'd'əm ku duwax-iin kwan sa],
weren't there, all women at that time, even the girls

sarta kwax ma mey n-aagw-i ar mey daas-i
at that time if there was no goat they didn't go in [to husband's room]

J ma ndza ma zamanə-n ndza kwaxə-n ba
Among that generation, that one

MA aana
yes

J zamana sarta-mda ba
{in} our generation

MA aana
yes

(188)

J ndza ndukwax bad'd'əm, ma gargaaḡiya-md
It was all like that, in our tradition

? ad'aba sər-γ-a-y kwałərn kə-žiil-i ḡubar-ḡa ndukwax
because she didn't know another husband, you grew up like that
[? What is intended here?]

J ḡubar-ḡa ndukwax məŋ mei žiil-i, lərn-i,
you grew up like that, there wasn't another husband

səba-kə-ḡə-n d'əm-d'əm n-uud mey žiil-i,
courting you, is difficult for a person ; she has no husband
[wasn't married before?]

žiiliya tap-ka kəḡ-i , d'əmd'əm gata kəḡə-n,
no husband touched you, courting (looking for you) is difficult

a ma-ḡa daa da gud vak žiila-ḡ bad'd'əm n-əmd ma bandikwax
if you go to the husband's room, all of us like that

tag-kəmda ba malaxa-xa-md
our elders told us [we couldn't refuse]

MA yawa, andza məŋ ndavga-ra,
yawa, I was asking my asking (having my question)

f-a-v ndar d'aag maŋ gəlvayd d'aa, fa d'aaga zər
how is the naming ceremony being done in Glavda, naming a child

(194)

J fa d'aaga zəra, a kwa fa d'aaga zər n-uuda,
naming a child, if a peson names a child

ma-γa yaa duyw nəŋ zuŋwa,
if you first gave birth to a girl

baaba daada-ŋ a žiila-γ, baaba ġika-γ,
the mother of the father of your husband, the mother of your father-in-law

iin d'aag tə-vakay, f-a-v gəlvayd gəlvayd,
she is the one named for (she is the name on it), it named in Glavda

ma-γa yaa γwalva, daada ġika-γ,
if you gave birth a male, the father of your father-in-law

ma ndza waar d'aag tə daada ġika-γ-na,
whatever the name of the father of your father-in-law

[nġi] ən yaa ŋay kə-zəra buwa-ra,
I gave birth to my second child

nġiigaləm, ən ya kə-zəra zuŋwa-ra,
Njiga Lim, I gave birth to my first son

f'axi-ra wariig, (199) ar fəg ndukwax n-iitər ma gəlvayda-x-aa-tər
f'axira Wariiga, they name like in their Glavda

MA kwan tag ŋayə-n tsa
Now I say

J əŋ
m

MA ma f-a-v ndakwan kwan, kristan, kristan kwana,
if it is named now, according to Christianity

bi sagal n-uud də-d'aaga,
or a person comes with a name

də-zəra sa vak pastowa,

with the child to the pastor

ba mən̄ digi tag n-iin βaa **adu** tə-γəra, (11.40)
he says something, he says a prayer on the child (make prayer on the head)

ta kaf n-uud z-a-va,
food is cooked and eaten

kwar kwar-i kwaniya,
and so on

tag-v-a d'aaga bad'dəm fəva bark kə-zər-i kwaniya
the name is spoken (all) a blessing is put on the child now

J əŋ
 m

(203)

MA ay to, ma ndza wurə-n ma ndza ndara,
okay, if in former times, how was it

J ma ndza wura ma ndza yi-γa-yig kə-zəra-γa,
formerly if you gave birth to your child

xəŋg ud'if iguda, ma xala xəŋg ud'ifey,
seven days in a room [wife stays in room] after seven days (behind 7 days)

kaa ba xaya vaar k-uuda, ta kaf n-uuda,
then a person grinds on the grinding stone, and people cook food

ma t-a-va-təg kafa, d'axa malax n-uuda,
once food is cooked, a person calls elders

a f-ət, a f-ət kə-zəra-γ ndukwan
you put your child like this [holding hands out]

kərd'a-kərd'a xaasa-γ a βal'i-ná kə xaasa-γa,
(you) spread your red powder you prepare your red powder

pacaka-γ tə-suux,
your loin cloth on your buttocks

a sagal də-zəra-γ čaa čaa, čaa a sagal,
you come out with your child Ca CA you come out

a sagal sa ma mala-x aya kəla kə-γunḡa,
you come out to the elders and you kneel down

a xəŋ-na kə-zəra-γə-n ar d'əga-w mala-x tə-γər, (209)
you lay down your child and the elders say a blessing on it

ma yīŋ-ar-a-yīŋ malax d'əgawg tə-γəra,
once the elders have finished saying a blessing on it

d'aagaa-n tsəm ma duḡwa,
her name if a girl

fə-va d'aagan a kərđiya-n tə-vakay duḡw,
a pagan name is given to it, a girl

ma ḡwalva fə-va d'aagan bandkwana ta-ka (<tag-ka) nayə-n,
if a male a name is given in the same way I described to you

[baaba] bi (gwii-) daada daada-md a m-iitəra,
[mother/] either the father of our father they say

baaba baaba-md a miitər ar f-ət kə-d'aag tə-vakay,
{or}the mother of our mother they say they name it (put name on it)

ma =txala kwaxa təf-a-v n-ašayuvaya təf-a-v n-ašayurvaya,
after that spit is spit, saliva is spit

tə-fav n-ašayuvay tuu-g zərə-n,
saliva is spit the child cries

tsugw kə-zəra-γ awar a muud,
pick up your child, someone says

kəs-və-t zəra-γ kəsə-t malaxa vəl-ak =(k)səḡ
your child is being picked up an elder picks it up and gives {it} to you

a saa də-vakay, da =xñex (12.30)
you bring it back home (come with it to home)

(213)

? ma zər duḡwa
if she's a girl

J ma zər duḡu
If a girl

? gwi-v-ar-da (= gwi-v-da) da takwar γər
the head is turned to which side

J gwi-v-ar-da γəraa-n kə-zər duγw dagal da jəmal,
her head of the girl is turned towards the outside
[girl is brought in with head facing outwards, since she will marry and move away]

a dá ndzəga xñex bi a muud bi,
you won't stay in the house someone says
(= a dá mey ndzəga xñex a muud bi,)

ma zər γwalva, gwi-v-ar-da daa da =xñexa,
if a male, it is turned towards the house

šig wa sagal sa jəmal, am-nəmd wur
the leg faces outwards (comes to the outside), we said in those days

MA ad'aba duγu-n maa ku ba daxər da
Because the girl at any time
dagal bandəkwan
leaves like that

X

J dá dagalaa-n aa
She will go out (her going out will be)

X

MA kəγ ndakwa sə-γ-al ba də səg əŋ kwan (12.45)
In the way you just came out [of your father's house]

(217)

J s-an-al-səg ŋay ndəkwaxə-n maa,
I came out like that

gwiya gwiya γəraa-n da jələg, tu-wacay
her head is turned to the back, outside

MA aa d-á-dəg žigəlaa-n a muud
May God take {her} out as it is said

J kilij, may ləraa-n bi
Completely, she has no use [in her father's house]

MA ay ndzəgana-γə-n kəsə-γα, (12.53)
Your staying

viiga-γ kul ηweñ tar ñweñ tsa
so and so many tens of years

J m
m

M ma =ksə-na, ndzəga vəja žiila aa,
In the village, staying in your husband's house

a tagatagə-ηa, awa βagə-η d'aa
you said, what do you do

J ma =ksə-na
In the vilage

MA kə-ləkna digita, da ma dəva-γ tsa, aw ard awa βagə-η
Acquiring something, in your hand, what all are you doing

J aw ard aw βag ηay əndzəga ba ma =ksa-md vaakwan (222)
what all am I doing, I just stay in our village here

mey dig-i ən ləkna ηay ən uusəg,
there is nothing I am getting, I farm

diga jivər, ən uusa jivər ən uusa ba jivər,
the object (thing) of a hoe handle, I farm a hoe handle I just farm a hoe handle

ma ba çiyaa-çiig yu ma žigil,
if it should rain

ən paka ba yu ma žigil, ən uusəg (13.13)
I wait for the rain from the sky, I farm

M a wsa-w (a uus awa)
What do you farm

J [kəskəmd waar], kəm uusa ba xiya, ba xiya,
[who are we], we only farm guinea corn, only guinea corn

wa kəm zəg n-əmd
that is what we eat

? iindarə-m
groundnuts

J xiya, iindara, zarva,

guinea corn, groundnuts, sesame

iindar ajaŋwa, ən dzagə-t (= čagə-t) kə-diga-xa-r,
bambara nuts, I pick my crops (things)

ən dagal da uusəgaa-n, ən paka ba yu ma žigil,
I go to farm it, I just wait for the rains

mey dig-i ən lək-na ŋay bi
there is nothing I profit from (get)

?

(227)

MA uusəg-iinə-n aya uusəgəŋə-n,
the farming you farm

čiig-ət lakuti yuwa riigə vazayə-n kwana,
starting before the rain of planting, during this dry season
[yuwa riigə vazayə-n= the first rains, before planting can begin]

tag-ar-tag aa sərga-sərg tsaa
tell him, so that he knows

J m
m

MA fə-v-arža ndukwaxa,
it is begun like that

βag ŋaxa ən βag ŋaxa k-uusa digit ndukwaxa,
do like this I do like this farming something like that

da wsa digit ndukwaxa [məŋ kəd] məŋ dæg uusəra məŋga,
going to farm something like that [there is/] there is a woman's responsibility (thing of
woman)

xiya məŋgə-n, tag-ar-tag ndana (13.45)
there is guinea corn; just tell him now

J ən uusgaa-na ma ba [paka],
I farm, if [/]

sa-xi-səg yuu ma žigil tsəm sa-xi-səg yu ma žigila,
once the rains falls from the sky, it falls from the sky

a dzəgə-t kə-xiya-ya, (234) aya dagal da riigaa-na,
you collect (pick up) your guinea corn {seeds} and go to plant them

ay-awsəg aws-arža kə-kaamba,
you farm, you hoe the first hoeing

aws-arža kə-xakwaruwa, aya βalʼ-arž-áná,
you hoe the second hoeing, you clean under {the tall crops}

m-iindar ndakwa awz-arža k-aamba,
if groundnuts you hoe the first hoeing

aws-arža kə-xakawura, zarva-ya bandkwaxa,
you do the second hoeing, your sesamee is just like that

γubar-ná dada ma žigila, ma =txala kwaxa,
God grows it, after that

aya γudigaa-n saa ma d'aaga da ma žigila aya γudigaa-na,
you cut it back in the name of God, you cut it back

kəm viy-a ba βa-a kwax kə-digit,
we spend a year doing that

mey dig-i sərga ηay kə-βag-aan taaki ndukwax-i,
there is nothing I know {except} doing (saying) that

say ba [xə] dug wayə-n , ba xi tə-gux,
just [/] food thing of hunger), just guinea corn in a farm

ard iindar, ard zarva (14.10)
and groundnuts and sesamee

MA awa βagə-η də-zarv, (238)
What do you do with sesamee

ma kwan ndza wurə-n kwan, ndza-ya b-aw də-zarv
as far as in former times, what were you doing with sesamee

J zarva ən xaya-káná, ən γərd'ee-ká-ná,
sesamee I ground it, I break it up

əη γw-ant k-iwa kaarə in vəla kə-žiila-r,
I boil hot water and I give it to my husband

ən vəla kə-ǵika-r **kaway**, ən xəβ-u
I give it to my father in law only, I drink it

MA ndakwanə-m
Now?

J ndakwana, ən xayaa-kana,
now, I grind it

ən z-u da ma ɣara-ra, ma təm-ɣ-wa-d-təmg xəđ'iikəna,
I eat it in my mlittle whatever
outh, if a little is left over for me

ən vəl-u ən xay-u də-vaar
I sell it and use it for grinding
[xayu də-vaar any sort of grinding, including with a mill, that needs to be paid for]

MA iindarə-m
And groundnuts

J iindara
groundnuts

MA ndza βag d-aw wur
What were you doing with them before

(243)

J ndza-n xayuwa, ən zax-u di-yakar wur,
I ground them, I cooked a lot with porridge formerly
[zax yakar “cook porridge” (not eat)]

ndza may nəŋ n-iindar, d'uul iindar,
there were no groundnuts, the way of groundnuts

ən vəl-u-wa, əŋ lik-na xəđ'iikəna,
I sold them I made a little {money}

ma məŋ zər ɣwačika-ra ən sugwa də-vakay,
if there is my few chickens, I buy one with it {the money}

ma məŋ zər aagwa-ra əŋ səgwa də-vakay,
if there are a few goats, I buy one with it

kiliŋ, may dig-i βaga-v də-vakay
only that, there is nothing {else} done with it

MA ndza-w dza žiila-γ ma vakay (14.49)
What is the benefit for your husband in it

J dza žiila-ra, ma ba xiñexa-r dāga-mda,
the benefit for my husband, if in my house, it is ours

xiñexa ba diga žiila-r ba dāg uusa ba m vakay,
the house is just my husband's, and for a wife

kəm ba =zgaa-n
we just eat it

(248)

MA xiyə-m, ndza-γ awsa xiya-γ ni
And guinea corn? Were you farming your guinea corn-Q

J aa, kəm uusəg də-žiila-r,
no, we are farming with my husband

guxwa žiila-r (15.02)
the farm of my husband

MA βaga-v d-aw xiy-iin ma ndza wsa-v-a-wsəg-i
What was done with the guinea corn once it was farmed-Q

J m-uus-am d-uusəg,
once we farm it

kəm zəgaa-n kəm xaygaa-n ku ma kwar kə-xəŋ kəm zəgaa-n,
we eat it we grind it on every day we eat it

kəm xaygaa-n, xar yīŋ-u kəm gwiya paka yu l'əβ
we grind it, until it finishes and we wait for rain again

MA mey ləra x-ii lərni
There is nothing else {you do}

J mey ləra-xiy-i
There is no other work {for you}

(251)

MA ma d-al kə-digi xəkərd'ə-n,
Once the three are finished/if it passes the three crops (things)

[ndza γaws] mey digi ndza γawsəg-əŋ ya
[/] there is nothing you were farming

J may
 nol

MA a mey ta d'aliya
 you don't cook soup

J ta d'al azəγa, [uusiyaw],
 Cooking okra soup,

uusəgaa-n anaa tag-ka-tag ɾaβa azγa-ra,
farming it, I have told you already, my okra

iindara, iindar ajaŋwa, zarva xiya,
groundnuts, bambara nuts, sesamee, guinea corn

kiliŋ dəgi ən uusəg ŋay a ma-y kəsəγ,
just that I farm I said to you

ndakwan ɾaβa, βag-a-v n-albasar,
now also, onions are grown (done)

sə-γa-səg n-albasar kəm βagaan ɾaβ
onions have come, we grow them also (do it)

MA a uus albasarə-ŋ kwan
 You farm onions now

J ndakwan, (256) βagaan žiila-ra ən βagaan γərava-r vakaa-n
 Now, my husband farms them {and} I myself farm {them} with him (his place)

MA ma d-al kwan mey ɾər-i ,
 beyond this (if this passes) there is no work

mey digi a valgə-ŋ də-valgə-ŋ aγa mey βaa kasukw niya
there is nothing you sell you don't you trade (make market)

J ən maya, mei kasukw ən βag ŋay bi
 I, no; there is no business I do

MA a ba ndzəgan
 you just stay

J ən ba ndzəgana-r
I just stay (I am my staying)

MA ma d-al k-uusga-a, mey digi aya βag-η-i
Beyond farming, there is nothing you do

J ma d-al k-uusəg may
Other than farming, nothing

(260)

MA ay kə-γ kwan tsa, məη n-atəya tə-γα-γα
So now , is there a co-wife

J məη naləya tə-γα-r
There is one

MA ar ηwaña (16:00)
How many are they

J kəm ba bu
We are just two

MA ndar ndzəga də-vakay
How is staying with her

J kəm ndzəgana-md
We live {together}

MA am ndzəga ndar
How do you live together

J kəm ndzegan ba lapi,
we live together happily

məη zər zər ma taata-kamda kəm ndzəgan,
there is a little child between us we stay

kəm ta ba kafa-mda,
we cook our food

tə-da wax kaf, tə-da wax kaf, kəm ba ndzə-gan
that one cooks food {and brings it} out, the other one cooks food out, we stay like that

(265)

MA aana, **waato**, ad'aba ndzəga xiñexə-n f'a tsa
Yes, that is, because staying in the house also

J m
m

MA kwa [usa], kwa pall n-iin kwana,
the [greetings], the one who is alone

ndzəgan ndəkwax n-uudaa-n, kwa-m buwə-n kwana,
a person stays like that, the one that is with another (that is two)

way nəšipuwa ndzəgana, am ndzəga ndandar ndandar
? , how do you.pl stay

J kəm ba ndzəgan, wei šiip-na ndzəgan,
We just stay, ? (bad social relation)

ba kalkal ndzəgana, kwa l-a-v-wa-lga,
the staying is correct/right, the one refusing

šiip-na ndzəgana ba ndza ndzəganaa-n (269) kwan f'a na,
just stay this one also wants

mbiig ndə kaarə-na, šiipna ndzəgan,
to start like a fire,

kəm ba ndzəgan, kəm ba lapi lay
we just stay, we are very happy

MA ay mey tag-a-v-iya
Isn't it said

J kayə-n kwana, to, kayə-n kwan n-an-al-nəg bandə baab,
I now, I have become like a mother
[co wife is young]

ma anği βaga ndandar kwana ən ba γuda vak
however she does not, I just keep silent (cut a place for myself)

ma xəŋga-xaa-n ən me f'ei f'a ŋay,
these days I no longer

fə fə fəg-ar-u vəγ bi,
pay attention to her (put her a body)

γud-an-ar-u-γudəg kə-vak,
I have made space for her (cut her a place)

aw ċi wan l'a da gatəg ηay tə-ndzə-gani
what else am I going to look for {in life} (on staying)

(273)

MA mtak əndzəgan-aruwa
Your living together is nice

J kəm ba lapi laya
We are very happy

MA mey səlg, əlbəga səlgə-m
There is no jealousy, a problem of jealousy ? (word of)

J səlg, **yaa riga wučaawučəg**
Jealousy, has gone

MA kəse-γ ni baz-iin xi
You, and she as well?

J a, a, ma b-iin ma, to, may dig-i tag n-iin
No, even if there is {something}, there is nothing she says

MA mey səlga kə-γ n-iin kwan, taaki dig-iina,
There is no jealousy towards you, like, the thing

βaa manğafərə-n, may ba fekafekan-ya (17.06)
, none at all (none completely)

J ma anğu tagaana, mey **daamu** bi
Even if she says, there is no problem

(277)

MA kə-γ wan mey daamuwa-γ kəsə-γ i
You are the who doesn't have a problem

J mey daamu-i
No problem

MA ama m-iinə-m
But perhaps she

J ba vakaa-n ndakwa mey daamu-i
On her part likewise there is no problem

MA aa šagəra, aa, duɣwa-ɣə-n kwana əvja žiilə-n tsa,
okay, good, this daughter of yours that is in the husband's house

ʔa-w, ʔa-w wana a βag-arə-ŋ k-iina,
also what is it you do for her (what is this)

taaki, ei, βag-u-wa baaba-r a waramaa-n,
like, my mother does it for me she says

nda-wa, nda-wa,
like what all

nda-w ndzəganaa-n aɣa βag-arə-ŋ k-iin, (280) **da yake**,
like what is her staying, what do you do for her, since

am mey xiñex pallə-n kwan-i
you don't stay in the same house now-Q

J kəm mey xiñex pall-i, kə-duɣwa-r-n-i
We are not in one house, my daughter

MA aana
yes

J mey dig-i ən lək-na ŋay
There is nothing I have (I reach)

ma l-aŋ-kə-na-ləg kə-xiya-r ən dzəg-ar-u,
if I have guinea corn I pick some out for her

ma l-aŋ-kə-na-ləg k-azəɣa-r ən dzəg-ar-u,
If I get some okra, I give it to her

ma məŋ zarva-r ən dzəg-ar-u,
if I hve sesamee, I give some to her

a dzag-ar-dzag kə-duɣwa-ɣ ma ku,
you pick out some for your daughter in a calabash

a mey digi, mbasəga dig-i ən dzag-ar-u ŋay wax,
there is nothing, {that is} the end of the things. I give out to her those things

xiya-r ən dzəg-ar-áná ma bəga,

my guinea corn I pick out some if winnowing it
[gives it out to her when daughter helps her]

ma bəg n-iiin ən dzəg-a-r-a kə-xiya-r-a, (286)
if she winnows it I pick some of my guinea corn for her

m-iindara masar ən dzəg-a-ruwa,
if native groundnuts I give her some

ma məŋ dəg d'ala-r azəɣa-r ən dzəga-r-u,
if there is some of my okra soup I give her it

zarva-r ən dzəg-ar-u,
my sesamee I give her some

dig-i ən dzag-ar-u ŋay kə-duɣw wax
that is what I pick out for my daughter

MA lbəgə-n aa tagə-ŋə-n, aw bəgən-I (17.59)
Something you have just said, what is winnowing

J əbəga xi ma guxw ma ɣuzaya,
Winnowing guinea corn on the farm on the area cleared for threshing

[a d'əga k] aws kə-xiya-ɣ awsa kə-xiya-ɣ
[you pound] you farm your guinea corn, you farm you guinea corn

a d'aa da kə-duɣwa-ɣ bəgaana,
you call out your daughter and winnow it

sagala ba ma kərɗiya-md ba ba ma da ndukwax
starting from our pagan times, she goes back home [with guinea corn] like that

(289)

MA ndukwax, βag-a-v ndara
Like that, how is it done

J d'ig-a-v xi, təm, təm, təm d'əg-v-a xi, ɣəd'-əv-nan,
Guinea corn is pounded, T, T, guinea corn is pounded and it is gathered
[threshed with stick, gathered, winnowed]

bəg-v-ŋán, a dzəg-ar-u kə-duɣwa-ɣ díi daas,
it is winnowed, you pick some for your daughter; she goes away with a full bowl

a d'ii-da kwax ma kuvura-ɣ

you pour that into your silo

MA [bəga], tap-γ-əna-tapgə-ŋ dagal da bəg maŋ
[Winnowing,], have you ever gone to winnow in

X

J vəja yaa-ruwa
your relatives house

J aa, šig ŋweñər kəskay bəg vəja yaa-md,
Yes, how many time did I winnow in my people's house

bad'dəm ən bəgaa-n, dig-iin ndza βag-a-v ma =ksa-md ma kərđiy-amd-i l'eya
all I winnowed, that is what was being done in our village during our pagan times

(294)

MA ma-γa saasə-m
If you come back home?

J ən saa də-xiya-r-na, dəd' ba d'ekd'ek vəl-wa n-uud ən saasa-r
I bring my guinea corn back, filled up high, a person gives her and I come back home

MA iyo, [ma d'aa-və-d], ma, dagal da bəga xiya,
okay, if called, if going to winnow guinea corn

dzək ku n-uud xi aγa saas
a person picks you out some guinea corn and you return home

J m
m

MA d'əg-a-v mər xii-x-i d'aa
Where is the guinea corn threshed

J ba vəja daada-xa-mda
In the house of our fathers

MA d'əg-a-v mərə
Where is it threshed

J ba ma-rbakwa
In Arboko

(297)

MA t-awa
On what

J d'æg-a-v ba tə-xay, çad'ə-v-da xay, βal'-və-nán
It is threshed on the ground, the ground is swept and prepared

MA aw d'aaga xay-iin , vakavaka d'əga xiy-iin
What is the name of the ground, the place of threshing guinea corn

J xay wan bandəkwan ba, çad'-və-dáná,
This is ground just that, it is swept {clean}

γuzay a m-uud, γuzay am-uud kə-d'aagaa-n
a threshing place as it is called, a threshing place it is called, its name

MA γuzaya, yo
Guzaya, okay

J γuzay am-uud
Guzaya it is called

MA yaar wa d'əga xiy-iin
Who pounds the guinea corn

J γwalva-x
men

(300)

J bəgaa-n uŋgwasax
Women winnow it

MA d'əgaa-n tə-γwalva-xa, bəgaa-n uŋwγwasax
Threshing it fall to the men, winnowing to the women

J m
m

MA ai əlbəga guxw kwan, ŋweñ nə-guxwa-γ kəsəγa (19.12)
Yes, the matter of a farm now, how many are your farms

J guxwa žiila
The farm of husband

MA mey guxwa-γ kəsəγ-iya
You don't have your own farm

J aa, mey guxwa-r-I
Yes, I don't have my farm

MA guxw-a žiil-iin kwana, ŋweñ wa-ɣa awsəgə-ŋ
The farm of the husband now, how many do you farm

(304)

J guxwa žiilə-na
The farm of the husband

M əŋ
yes

J kəm uusəgaa-n ba burkwəd' də-žiił,
We farm together with (both with) the husband

bama vəlg-wa guxw iindar
unless he gives me a groundnut farm

MA guxw iindar pall
A groundnut farm only

J m
m

MA ard gwux awa l'aβ, ba pall guxw vəl-ak n-iina
And a farm of what else, he gives you only one farm

J palla, awsə-m k-iindara-ɣa a wsə-m kə-zarva-ɣ əm vakay,
One, you farm your groundnuts you farm your sesame in it

kəm ma guxw pall də xii [xiñex]
we are in the same farm with the guinea corn [at home]

kəm (307) kəm zəgaa-n ba d'ek guxwa xi
we eat it, there are a lot of guinea corn farms

MA guxwa xi ma am bu
The guinea corn farms, are you two [owning it] ?

J aa ba d'ekka, guxwa xi diga ba žiil xiñex
no, there are many, the guinea corn farm is for the husband in the house ?

MA iyo, diga, dza, digaa-n wax k-iin

Okay, that [the farm] is his

J əŋ
m

MA uus-v-ar ba k-iin
It is farmed for him

J uus-a-v xay-a-v, nə-ɣaɣər ba kə-xaygaa-n n-uud
It is farmed, ground, a person simply grinds it

MA z-a-v
It is eaten

J m
m

(311)

MA ai to, ee, ndzəgana-ɣə-n kwan,
okay, your staying now

viig ŋweñ ma-ksə-n kwana, (19.57)
how many years in this village

[aa tag], naa ndav-ku-ndavig ŋay,
[you say] I asked you

də-ɣ-al-i ban da-mər a mə-ŋa,
you have not gone like anywhere you said

yanzu (20.00) ku ba ən [çiŋga] ən ndav-ku-wáná,
now if I ask you

ɣaya mey xa ɣay-i a sərga nə-ŋ a ma-ya,
a language, there is no language you know I said

mey ən taa ba gəlvayda mə-ŋə-n kwan tsa,
no I only speak Glavda you said

kwa tag-a-və-n kwan, məŋ ɣaya xi tag-a-v,
the one spoken now, there are languages spoken

g-aa-gəg kə-duuni kwan,
spread over the world now

bad'dəma-miyam larda miyam
all of us in our province

taa b-iin n-uud (316)
a person speaks it,

məŋ wax-iin ənaa-y kə-taa d'aagaa-n-i tsa,
there is that one I don't want to say its name

a sərga-yə-ŋ kə-taa kwax-iin-iyā (20.16)
you don't know how to speak that

J mey γay-i ən sərga ŋay bi
 There is no language I know

M fəke fəken
 At all

J ku xaws ma may
 Even Hausa I don't

M a čingā-y kə-xawsə-ŋ yaa
 You don't understand Hausa

J əŋ
 m

M ndzə-γa məŋ, baab [bad'dəm] a čingə-n tsəm
 Where were you? Mother, you understand ?

J saas baariki da ma rbakw
 The coming of the police barracks to Arboko

(319)

MA a ba miinaa-n
 You were here

J ən miinaan da =vja žiil, amaa ən may də-xaws-i
 I was here in the house of my husband, but I didn't have Hausa

MA yanzu ma mey ŋə ma ma l'e ma mey dadakwa,
 now if there is no, if no longer the one

čingā-y kə-γaya gəlvayd kwani am taga-y kə-γay d-iini
doesn't understand Glavda now, you won't be able to speak with him

J kəm taga-y, ba-ndəzanaa-n n-iina, əndza nay
We won't speak, as he stay, I stay [we don't converse]

M xxx, məŋ nəŋ ɣaya-xa li kə-dagala-miyamə-n a čingə-y kwax bil'aiya
There are the language of those away from us you don't understand that either
[Mafa people]

J yaa waar-i
People of who

(322)

MA li kə-dagala miyamə-na
Those away from us

J yaa wulaxa
The people of Wula (Mafa)

M aaa
yes

J ni ula-x ni, juɣwad'a-x xa
Are they the Wulax or Juɣwad'e

MA ula-xa , ju-ɣ-wad'a-x bad'd'əm aa
Wula, Dghwd'e, all

J ən tag-da mər ŋay ən mey ŋay tagaan-i,
where will I speak it, I don't speak it

ən čingə-y (20.54)
I don't understand

MA a čingə-y də-čing ni a mey tagaan xa d'aa
I don't understand or you don't speak it

J əŋ čingə-čingə ən bəd'd'a-i (< mbəd', bədda-y ?) kə-lbəɡaa-tər-i,
I understand I can't reply their words

tsagaan-u-i, (325) xaws ndakwa tsagaan-u-i tsəm
I have not learned, I haven't learned Hausa

MA amaa duɣw-aɣə-m, sərga-sərg n-iin
But your daughter, she knows (it)?

J a'a, əndavá γaya duywa,
Do I ask the language of a daughter

ən taa ba γaya-r-i tsəm ən taa γaya duywa, amaa taa xaws duyw
I speak my language; do I speak the language of daughter, but the daughter speaks Hausa

MA o, tagaan n-iin
She speaks it

J aa
yes

MA zar-xa yaa zəra-γə-m
Your grandchildren?

J taa xaws
They speak Hausa

(328)

MA baz xawsa, baz əŋ, glavd ar tsagaan
Also Hausa and Glavda as well they have learned

J m
m

MA baz γaya li takwan ar ba tagaan-i ar may xi
And the language of those to this side [Wula], they don't speak it or they do?

J a'a səra nai
No, I don't know it

MA kwa kə-xawsa-γa
That of Hausa you
may
Don't

X

J may ku waar taa ba γaya =ksaa-n
No everyone speaks his village language

MA kəs-ar-u yaar kə-dúwa-γ-iin
Who married your daughter

J kəs-ar-u čikəd'a-x
A Ciked'e married her

MA uusa čikəd'a-x n-iin kwan

She is now the wife of a Ciked'e

J əŋ
m

(332)

MA aa, sarta-ŋ lakuti saas kəŋ, kəŋ, k-adiini sa vaakwan tsa,
the time before religion came here now

ndza-ɣa βag-aan kə-ɣəla
were you practicing the Gela festival

J adiini
religion

MA lakuti saas k-adiini yaa kristan aya tə-vakayə-ŋ na,
before Christianity came, were you {doing} it (on it)

ndza-ɣa βagaan xa kə-ɣəla
were you practicing the Gela

J ndza-n βagaan əvja ġika-ra,
I was practicing it in the house of my in-laws,

ndza βag gika,
my father in law was doing it

ndza βag ġik
it was my father-in-law doing it

kəmd də-žiila-r f-amd-arž-e kə-βaa ɣəl-i ,
We and my husband hadn't begun practicing Gela

kəm sərga-y, kə-ɣəl-i,
we don't know , Gela

amaa ġika βagaan, (337)
but my father-in-law did it
[Gela practiced by elders, men only]

amaa kayən ba ma gaagazaya ġika-r,
but I in my father-in-law's courtyard

d-an-a-ɣa ba da ma gaagaza yaan (22.01)
I entered his courtyard

[she could observe it in father-in-law's courtyard]

MA ndza-wa, aw γəl-i ndza βag n-iin, əm
What was it, what was the Gela he was doing

J ġika-r-iina
My father-in-law

MA mm
yes

J čii-ta d'iid-əm kə-xi ma yuwa,
he woke up and poured guinea corn in water

ən xəra fəd'a žigila-r ama xər-aakána,
I slaughtered the wind of my sky (festival) he said and he slaughtered

čiiyə-t l'aβa daali lərna, d'ii-dəm kə-xi ma yuwa,
he got up another day, and poured guinea corn in water

əŋ xər aagwa ġika-x a ma, xər-aakana,
I am slaughtering the goat of the father-in-laws he said, he slaughtered it

čiiit l'aβa (341) ən βaa γəla-r a-ma,
he got up again, I am doing my Gela, he said

kula wurga łakłak ma ba wurawurg łak-łaka,
right at the beginning of the dry season (opening of), once the dry season began

ta caa-na, βaa γəlaa-n mčaa γwačəkaa-na,
he made his beer, he performed his Gela, he roasted his chicken

βaa γəlaa-na,
he performed his Gela

amaa kəmd də-žiila-r tap-am-dana kə βaa γəl-i
but I with my husband, we did not experience the Gela (doing the Gela)

MA ndza βag ndar n-iin [kə]-ġika-xə-na
How was he doing it your father in law
[kə probably not correct here]

MA = ndza βag ndar niin ġika-xə-na
How was he

J ġika-x ta kə-caa-na, vii-t k-aagwa,

The father-in-laws cooked his beer, then caught a goat

xər-aana, z-uu ġibaa-n lałala zə-gaana
slaughtered it, ate his friends and relatives and ħħħ they ate it

MA k-aagw
The goat

J m
m

(346)

MA ndza tuuka-w wax-iin
What was that for (facing what)

J ma lə laβ, ən tuu-ka-w am,
if a cow as well, What am I for , he said (I am towards what)
[why did I exist]

tuu-k əm βa dada ma žigila-r ama,
I am for my God he said

ku waar ndza d'axa ba dada ma žigilaa-n,
everyone called to his God

dada ma žigila-r ama ma tagaan
my God! He said, if he spoke

MA lə-n a tagə-ŋə-nə-m
The cow, you said

J lə xər-áná,
The cow he slaughtered

ən d'aa dada ma žigila-r ama zəgaan n-uud tam tam tam tam n-uud,
I call my God, he said, and people ate it, coming Tam Tam

bad'd'əm n-uud zəgaa-n,
everyone ate

ku kwar k-uud zəgaan,
any person whatsoever ate

kə-lə-n, xəŋa xəkərd' n-uud zəgaa-n, (350) (23.01)
the cow, three days people ate

ən d'aa dada ma žigila-r a waramaa-n,
I call my God he said

xəra kə-l, ta kə-c, z-a-v gəd', gəd', gəd', gəd'
he slaughtered a cow, cooked beer, it was eaten Ge Ge

MA ba liyaa-n buu wa ndza βag n-iina
These are the two things he was doing

J ndza nəγ-ga-nəγg,
he was seeing

γəla-x-iin wa ndza ba liyaa-na,
the Gela's were just those

liya , xəkərd' γəl-iin ana tag-ka ηaya,
that, the Gela are three, I told you

ğika-x waxa ma-ya, aagwa xwaasaa-na,
the father-in-laws I say, the goats of evening

fəd'a žigil ama, ar xəkərd'a, utuv gəlvayd f'αβa,
the wind of heaven as it is said, they are three, the Utuv of Galvda also

βagaana , kuu kwar kə-sarta,
he did it, at any time

xəra-ká kə-laa-na, dzala luwaa-n əvjaa-na, (355)
he slaughtered his cow, he butchered his cow in his house

z-a-va, bad'dəm n-uuda, bad'dəm n-uud,
it was eaten, everybody, everybody

kuu waar vaa-n (vəvaa-n) ma b-uud bad'dəm,
anyone else

ba xəč ma ba-r ba gəlvday bad'dəm
each one if they are Glavda, all of them

MA ndza βag-a-v
How was it done

J ma ba gəlvayda
if the Glavda

MA mm
mm

J βag-a-v
It was done

MA duɣw-ər, kwar-ɣ ndar kə-duɣwə-r-i
A girl's role, how did you play the girl's role [when you were young]

J ən kwara kə-duɣw wura,
I played the role of the girl formerly

balle kay, ən taaya, (359)
my, I am an orphan

ndza meɣ daada-r-i,
I didn't have my father

ndza meɣ baabari ən ɣubar-an band kwax,
I didn't have my mother, I just grew up like that

ma taataka l'ama kəlaw
among the people

MA aana, mənɣ-i l'a digi βag-a-v ma duɣw-ər bi l'aya,
yes, there is something that was done as a girl

am pa kulβaa-xaana
you.pl make the walls of the outside porch

J naa tag-ka-tag pa kulβa duɣu-ra,
I told you, making the porch wall of a girl

əm xaya k-əmtuɣwa-ra ən kiya βa lakalaaɣayuvay a ma-y
I ground my sesame seed, for performing the Lak festival I say

anaa tag-ká-dána ama kulβa-ra,
I have told you but my porch wall

kulβa-ra papa kulβa-ra, šig xərɗ'a, (362) (24.03)
my porch wall, I make my porch wall, three times
[I told you Moh Ali three times I did the porch wall]

ən daa da m vakaya, xəɗ'iikw kulβa-r papaana,
I entered into it, my porch was very small, I made it {I made it small}

əndzəgan am vakaya, ən kwara duɣu-ra-r m vakaya,
I lived in it, I played the role of a girl in it

ən də-viiga-ra,
I am {so many years old}

ɫayva ləg-al-ləg kə-duɣw ɣwalv gata-kaya,
{I } was reaching the age of maturity a man was courting me

ən də viiga ufad'a, gata ba kay nə-ɣwalvəna,
I had four years of courtship (I have four years the boy was courting me)

ən də viig ufad'
I had four years

ən ba ɣubarg ən ba ɣubarg ən ba ɣubarg
I was growing up, growing up,

pag-k-wa-va ɣwalvə-n viig ufad',
the boy waited for me for four years

lakuti ən sagal
before I came out {to him}

MA ay, ee , ma d-al kə-pakulβa, (366)
Okay, beyond making the porch

ndza-w digi βag duɣw-xi-n ɕi kwana baz kə-ɣa,
what were girls doing now, including you (also you)

ku kwa βa-ɣ-ɣa-ya
even what you didn't do

ma ndza məŋ duɣw βag-aan kwan awa ndz-ar βag n-iitəre
if there were girls doing it now, what were they doing

*J kəm dagal melekwa-md,
we tried out things (went towards our wisdom/cleverness)*

*ba kəm βaa melekwa **kaway**,
we only tried out things*

*kəm dagal kəm taa gid'e lali a muuda,
we went and played in the field of the Alala, as it is called*

dzə-t cəla kəm taa gid'e lali kəm fad'ə-t diŋriŋa,

the moon came out and a lot of us gathered

kəm tsə-kav-u jalakuva-md,
we hit each other doing the jalakuva movment

kəm, kəm šakalga, (369)
we danced

kəm šakalga-xa əŋ gagəč, gagəč, gagəč,
we danced and danced, Gagəç

kulum kəm šakalig,
every day we danced

digi ndza kəm βag n-əmd wax,
that is what we were doing

digi ndza kəm βag n-əmd wax,
that is what we were doing

kəm γaal utuva, kəm xuβa ca,
we begged the Utuva festival, we darnk beer

kəm βa xaya mtuywaxa, kəm ndza βagaan
we ground sesamee sed, we were doing that

MA aa, ma ndza, βag-a-v n-uutuva, (25.01)
if the Utuva was being done

ndza-w, aw, [aw [nəd] ləraŋ də nəŋ],
what was it, what work,

ni-digi βag nə-duywa-x (374) ma ndza βaa utuv n-uuda
the things the girls did, when people did the Utuva

J βagaan
They did

X
MA a dzəg-ant
You {should} increase
kə-γay,
your voice (mouth)

X
J kəm (25.07) xayaa-ka kə-mtuywa-md,
We ground our sesamee seed

kəm kəm laŋɡaa-n, kəm dagal da ɣaal uutuv,
we carried it, we went and begged the Utuv

diga-md dəɣa-x wax, amaa xəra la,
that was our own part, of the girls, but slaughtering a cow

luu xiñexa, [tad'a], bad'dəm digita,
meat in the house, [/], all things

baaba-xa-md ard daada-xa-md wa βagaan,
our fathers and mothers were doing them

kəm nəɣaɣər ba kə-zgaan n-əmd zar-x,
we simply were eating we the children

amaa kəm dagal da ɣaal uutəv n-əmd (377)
but we went to beg the Utuva

kəm dagal də kuwaxa-mda,
we went with our calabash

ǧi kəm ɣaal utuv daala zar-x də daala duɣwa-x,
we were a lot of us begging the Utuv young boys and girls

kəm xwad'ag,
we celebrated

digi ndza βag daada-xa-md, ndza wur
things our fathers did, before

MA xiñexə-m, ma xiñex kwana,
the house, in the house now

xəŋ buu xkərd' βaa utuv n-uud maa,
a person did the Utuv 2 or 3 days

aw ndza-[v] βag-a-v-βag duɣwa-x
what was done , as far as girls go

J me fei digi βagə duɣwa-x-iyə,
there was nothing more the girls did

kaa ba ýiŋ-aa-ýiŋg n-uutuv,
then the Utuva is finished

z-a-v-u-zəg n-uutuv a muuda (380) ýiŋ-aa-ýiŋg,

the Utuv has been eaten, as it is said, it is finished

ba yĩŋaa-ying n-uutəv,
the Utuv has just finished

kəm dagal da βaa lər-i lərn
we go to do something else (another work)

ndə γuda xiya-xa, kwar, yĩŋ-aa-ying
like harvesting guinea corn, whatever, it {Utuva} has finished

MA kwana ndavəg ŋayə-n tsa
What I am asking now

J mm
m

MA ndakwan kwana, məŋ ma [βaa] daala βaa bi salla
So now, there is, the time of doing either the Salla

bi krismas kwana, məŋ [z] daala zar-xa, gwayava-xa,
or Christmas, there are young children, going around

daa da xiñex n-uuda, (383)
a person goes to houses

γaala krismas barka da sall n-uud kwana,
begging Christmas, the blessing of Sala
[children go to houses asking for something at Christmas/Salla]

zər čaŋgama-xa zər awa-xa
a little chewing gum a little whatever

ndza vəl-v-vəlg kə-zar-x-i ba ndakwan kwaniya, (26.01)
it was given to the children like now

?? check
ay kwa wurə-n maa, ndza ndara
so that of former times, how was it

J xəŋ ud'if-iin, xəŋg ufad' k-uud γaal uutuva gəlvaydə-n tsa
Seven days, four days a person begged the Glavda Utuva

MA aa
aa

J yaalaŋ a gaḡagal n-uud, a wara m-uuda,
 Begging Gajagal, as it is said

dagal zara ḡwalva-x ard zara duḡwa-x,
young boys and girls went around

təmga ba li məšməšna, (386)
except the very small ones (remaing/keeping back the small ones)

dagal ba tə-vəḡ n-uud dagal da ḡaalḡaa-n nuud gaḡagala,
people went close together, a person went to beg the Gag

a muud, gaḡagal a muud kə-d'aaga kwax-iin,
as it is said, Gag as it is said, that name of that

kəm ḡaalḡaa-na, dzag-a-v zarv tud', tud', tud', tud',
we begged it, sesamee is picked out Tud

vəl-va-vəlg, ndza malaxá, ndza dəḡa-xa,
it was given out, to elder people, {or} girls

ndza zara ḡwalva-x daala zar-xa,
{or } male children, young children

ndza əḡḡwasa-xa, ma ba mala-xə-ḡ ḡḡwasa-x-əna,
or women, if elder women {to them}

kəm valga-valg
we gave it out in large amount

MA iyaa šagər, ndza maraw, iya šagər,
 okay, good, it was nice,

ay a ma-y tsaa, (391) baaba way sagal a waram,
now I say, mother there she comes he said
[MA tells her, there he comes he (a third party) says

məḡ zər argwandziya,
is there is small folktale

kwa mtakak a βəl-kəmd-a-βəlgə-ḡ kwana
a nice one you should tell us now

J mei n-argwandz-i, argwandza li ndza wura
 There aren't any, thefolktale of former times

M aa
yes

J mən̄ n-argwandza-iina, ba-ndigi vii-γ-wa-viig
There is the folk take, I have forgotten {them}

MA tagya-γ ba yaala kwa sərga-ηa,
just tell it, just the part you know (limit you know)

a g-ant kə-γay, a dzəg-ant kə-γaya
you speak louder (shift the mouth), you lift the mouth

J argwandzaə-n, da βəl-a-v ndar č̣i kwana
The folktale, how will it be told now

(396)

MA βəlgiya-γ, aw njaŋ
Just tell it, what is the difficulty

? njaŋ bi
it is not difficult

MA njaŋ bi n-argwandz-i (26.59)
A folktale is not difficult

m, ku kwa ndza č̣iŋ-γa-η vak aaŋa,
that which you heard from

daada-xa ba ndza βəl-a-v-i ɾan-iin mbərt tə-cəl abi tə-xiñex nuudə-na,
the elders, wasn't it told like under the moon people at home

βəl-a-v-i n-argwandz kwaniya,
weren't folktales told now

ba kwa ndza dzam-na-dzamgə-η tsa taga
the one which you can recall, tell it

(398)

J da βəl-a-v, kəm-da βag kəŋ,
it will be told, we will do

kə-vəjaa-η, ka yaγayaya
his house, squirrel

MA dzəgan-dzig kə-ɣay
Raise the voice (lift the mouth)

J viya-v-ət ayayayaya,
The squirrel was caught

vəja βil-va, βaga-βag n-uus kə-vəj,
house ?, a wife made a house

k-ayayayaya, βaga-mda-βag, səla-səлга,
for squirrel, we made, it fries

tək vəja βil-v-a, mtak n-ayayayay, səlasəlana
cook in the house of Bilva, squirrel is tasty, {he is} fried

Sung

xaaru bilva, kə-liine yaya, xaaru bilva,
?

kə-liina yaye (402)

am duɣwa-x sartaa-na
girls said at this time

MA ay argwandz wana,
is this a folktale

a βəlga ba zəra ŋsaan nəŋ, su ne-meña meña,
you just told a small song, a certain person comes

bi nda-wa, ndza ndukwaxa,
like what, it was like that

ar ndz ndukwaxa ndza tag-a-v ŋ-ax niin argwandza,
they were like that, this is how a folktale is told
[MA says a folktale should be complete]

bəra=bərg kwar kwara
the folktale and the like

J bəra-bərg-iin ba, ndukwax,
the folktale is like that

argwandza vii-ɣ-wa-viig

folktales, I have forgotten {them}

MA y̆iŋ-γ-a-y̆iŋg bandikwaxiin
 You finish it like that

J mm
 m

MA ee ši haz fogotən al hi argwandza (405) xxxxx,

viya-ka-viig n-argwandz ksə-γ ba fac mey wa βəlga-βəlga- ŋi
the folktales have escaped you completely, you have none to tell (have caught you)

J mey l'ei wa βəlga ŋay k-argwandz-iini
 There are no folktales for me to tell

MA ama βag **kwakwari mana** (28.00)
 But try now

J kiya βəl argwandza
 For telling a folktale

MA aa
 yes

J ma l'ei
 There are no more

MA ma l'eya
 No more

J ba ma-n βəl argwandza za ks
 I can just tell the riddle (tale of eating city)

MA ma b-argwandza za ks-iin
 Just the riddle

J mm
 mm

(409)
(sung)

mtaka ġaaraaduwa, ya da kəl'ana
kəl'akbilvaa-mi,
xaaru bilva kəl'ana yay

xaaru bilva kəl'ina yay

MA kwa wa sərga
That's what you know

J təma wax sərga ŋay kilij
That is all that remains that I know (remaining that I know)

MA xxx, viya-kaa-viig dig-iinə-n baaba
You have forgotten them (the thing has caught you)

J mm
m

MA me'le n-argwandza, xxx, sei argwandza sa-ks wa sərga-ŋ
No more folktales, only riddles you know

J mm
m

(411)

MA argwandza za ksə-m
A riddle then?

J argwandza za ks maa, me l'ei
Riddles, there aren't any more

MA ku pall
Even one

J ku pall
Even one

MA šiisaid šiis no giving argwandza,

šiis xas nathij tu sey

J tap tap argwandza,
Feel feel folktale

uud'a-xa duɣw jayal mtak kə-žarga, tap tap argwandza
people a young girl nice to look at

MA dzəg-ant-dzəg kə-ɣa-y

Raise your voice

J tap tap argwandza
A riddle

MA m
m

(416)

J aa, kədukwa ɫaɫ-ar pilwa-pilg kə-wurga ,
My pot of rotten bones has refused to open

a muud aw ɕi wa da marg-wa-danə-ŋ kwan
it is said, what will you show me now

MA ayway, kay indakwi, ndza mər wan kəs-kay, aw wax-iin
Oh! I also, where was this for me, what is it?
[MA saying he doesn't know]

J tap tap argwandza, kədukwa ɫaɫar pile-wa-pilg kə-wurga
A riddle, My pot of rotten bones that refused to open

MA aw wax-iin, z-uu-zəg ki-yaa amud
What is that, eat the Amuda people

J z-uu-zəg ki-ya amuda (29.01)
Eat the Amuda

MA aa
yes

J awa taga kə-taptap argwandza,
a riddle

kudukwa ɫaɫar pilawa-pilg kə-wurgama-y, gəɫa
My pot of rotten bones that refused to open, a tomb

(419)

MA gəɫa, iyo, wurga bi, wurga bi wax-i,
a tomb, okay, it doesn't open, that doesn't open

təma ta-ar-aa-tag ɫaβ
{there} remain {some} tell us again

J ÿiŋ-an-aŷiŋ me l'a biya
It has finished, there aren't any more

MA me l'abiya , oke prof,
There aren't

šiz oke ši sez ši iz tayad

MA a ma-y tsa, sarta kwar uusəra-γ,
I say, when you were young (time of being a woman)

caa-γa tagaanə-ŋ kwana,
your beer you cook now

ndza t-a-v ca ndza kwar a mə-ŋ, ndza tə-γa-təg kə-ca
it used to be cooked it wsa which you said, you coked beer

J ma kwar uusəra-ra (423) t-an-təg
When I was young, I cooked it

MA t-a-v ndar cə d'a
How is beer cooked

J t-a-v
It is cooked

MA fažžaa-na, xar,
its beginning, up to

baz d'aaga dig-i ma m vakay
as well as the names of the things in it {involved in making it}

J aaa dzəgə-t kə-xi a d'ii-dəm me ywa,
you pick some guinea corn and put it in water

a fətsə-nán, aya bar-da ma varaa-na a f-et tə-ŷiimb,
you germinate it, you wash it on its grinding stone, you put it in a big pot

aya taa-kán, a ta kakara kaaraa-n xinaan a d'uw-ars,
you cook it, you cook the mush today and leave it

l'adur wur čiiγ l'aβ,
early the next day it rises (ferments)

a čiiγ da təd'igaan a təd'aakan a pərts-da kə-gəv sagal m vakay,

you wake up to sieve it, you sieve it, you extract the dregs out from it

a ped'ə-t, a fə-t tə nduyw, (427)

you transfer {the remaining liquid} you put it in a pot

ba ndzəganaa-n ma nduyw ma čii-t-čiiig xəng xəkərd',

it stays in a pot, until three days it has fermented (risen up)

tə-xəng ufad', dagal da,

on the fourth day, it is going for

da xuβ-a-v awar a muud čii-t-čiiig aya d'ex-əm ma šugud,

to be drunk as it is said, it ferments you pour it in a pot

ma d'eey-ə-m-d'eeg ma =dfu aya čag-dán, (30.00)

once it is poured into a pot, you pick {them pots} out

a bər-nán, a xəβgaa-n, vələ-v,

you arrange it, you drink it, it is sold

ma-ya da xəβəg jaana,

whether you drink it for free

ma-ya da vəlg də-vələ-ŋa,

or if you are going to sell it

a vəl-gaan kə-diga-γ

you sell your own

MA ndza-w, aw βag-a-v ndar,

what was it, how was it done

aw fətsə-nán ma fəts-al-fətsəg aw d'aaga kwax-iin kə-xi

what germinated if it germinated, what is the name of that guinea corn

(431)

J mbərad', mbərad' d'aagaa-n

Mberd'a, its name is Mbərd'

MA mbərad' d'aagaa-n, βag-av da-w mbərad'-iin i

Its name is Mb, what is the Mb made with

J t-a-v də ca xii

It is cooked with the guinea corn beer

MA βag-av ndara, lakuti t-a-v də ca
How is it done, before it is cooked in the beer

J t-a-v də ca xiya, mbərd'ə-n a γulna tə-faci,
It is cooked in the guinea corn beer, the Mb you dry in the sun

ma yīŋ-γ-aŋŋ γulgaan tə-faci,
once you finished drying it in the sun

a dagal da xaygaan tə-vaar ndza vaar wa xay-a-v tə-vakay,
you go and grind it on the grinding stone, it was a grinding stone used to grind on it

a βaga kə-vaar ma kuɖ'iga-γ a paxa kə-diga-γ, (434)
you put (do) a grinding stone in your kitchen you grind it coarsely

ndza mey n-iinḡiyi,
there was no grinding engine

ma yīŋ-γ-aŋŋ paagaan, a gax-da ki-yu,
once the coarse grinding is finished, you draw out a lot of water

a kəd'-ant, ma yīŋ-γa-yīŋ kəd'igaana,
you knead it, once the kneading is finished

ma yīŋ-γa-yīŋ kəd'igaana, a ta kara karaa-n
once the kneading is finished, you cook the extracted beer

MA aw n-akara karna
What is the extracted beer

J kara kaar cii-na, a təgaan da-t,
the extracted beer of the beer, you cook it on

a tə-na də-kaar, a ped'əm da ma nduyw,
you cook it with fire, you pour it off into a pot

ɪadur wur aya čiiḡ, ayaŋ,
the next day early you get up, you

aya pərtsə-da kə-guv sagal əm vakay,
you extract the dregs out of it

a fa, a ped'-d'əm da ma nduyw, a duw-ars (438) čii-t-čiiḡa,
you put, you transfer them into a pot, you leave it and it ferments

am am xəβ, am d'eegaa-n ma čii-t-čiiḡ n-iin tə-xəŋg xəkərd',

you.pl you drink it, you pour it if it ferments, on the third day

ma nduyw, aa čii-t-čiiig, a d'eegaan,
in a pot, let it rise, you pour it {into another pot}

a čagaan sagal ma šugud, xəβ-a-v (31.02)
you take the beer from the pots, it is drunk

MA d'ex-a-v ndar d'aagə- ni
How is the sieving done

J d'ex-a-v ba də-kuwa a =ks-ant ku aya d'iigaan a d'iigaan ma dəfuwa-γ
It sieved with a calabash, you take a calabash you pour it you pour it into your pot

MA a ped'əgaan, a d'iigaan ma =dfu,
you ladle it out and pour it in a pot

iin d'aagə-na
that is the sieving

J mm

MA a ndza pərts-a-v d-aw n-iini
With what was it extracted

(442)

J a pərtsəg, məŋg šiika-md ba mussaman,
you extract it, there is a Shika in particular

šiik a muud, sə-v-di šiik ŋ-waxan, sugw-a-v si,
Sh it is called, the Sh is brought down, it is bought

ma juɣwad', juɣwad'a-x wa ndza valgaan,
from Dghwed'e; it is the Dghwed'e who sell it

á f-ar-ú kə-ɣaya nduywa-ɣa,
you put it at the mouth of your pot

a ped'əgaan da m vakay a pərtsəgaan,
you ladle it (the beer) into it, you extract it

a sə-da k-afsal mam vakay
you take out the dregs from it

MA [afsa], d'aagaa-n, afsafsaa-nəna, afsal
{/} its name is afsafsa, afsal

J afsalaa-n, afsalaa-n a səd-án-a,
its dregs, its dregs you take out

aya vəla kə-lə-x, a ɣul-nán (= á ɣwúlg-aan) a vəla kə-lə-x
you give {it} to cows, you dry it and give it to cows

(445)

MA təxala maŋ, awa, awa, awa, awa βag-a-v,
after that, what what what is done

ma tə c-iin kwan, a tagaanə-ŋ məŋ mbərd'a məŋ
if you cook beer now, you say there is the Mb

J mm
m

MA ŋal da t-aw
Then for what (on what)

J ŋal da xəβ-gaan k-uud
Then a person drinks it

MA čib **daga** ba
Completely only

J a ŋal təgaan də kaar, naa tagatag,
you then cook it on a fire, I have explained it

ma fəts-a-v-ná-fətsəg mbərad' a ma-y kəse-ɣ
once the guinea corn has sprouted you I said to you

MA mm
m

(448)

J a paxaa-kán sagal ma kud'iga-ɣ,
you pound it {the Mb} coarsely in your kitchen
[pound the MB coarsely

tu-k-vaara-ɣ a çad'-dəm da ma nduɣw,
on your grinding stone, you sweep it into a pot

a kəd'-ant, di-yu, a ta akarakára-γ,
you knead it, with water, you cook your Ak

ma yīŋ-γα-yīŋg tə-gaan k-akarakara-γə-n,
once you finished cooking your Ak is finished

a ped'-d'əm da ma nduyw,
you ladle it into a pot

ɫadur ɫaβ aγa čiiŋ a tad'-dán (= tad'igaan) k-afsal m vakay, (32.00)
the next day then you wake up you remove the dregs from it

a pała tə-nduyw, xəŋg xəkərd' t-uufad' lakuti xəβ-a-v,
you fill up the pot, three days on the fourth day, before it is drunk

čii-t-čiiŋ, d'exd'ex, xəβ-á-v
it ferments, bitter, it is drunk

MA ndza-r xəβəgaan n-uŋγwasa-x kə-cə wur ni ndza may xaa
Were women drinking beer in former times or not

J xəβgaana
(they were) drinking it

MA ndza-m xəβgaan, mey tsə-kur-tsəg-iyā
You were drinking it, wasn't it affecting (hitting) you

J aāŋγu tsə-kəmd-tsəga aγa aγa gwayava-γa,
Even if it affects us, you you you go around (normally)

tákwál kwál kwal, a tag-aan kə-digi
you zig zag around, Tak tak , you speak anything

MA xxx, a tag-aan kə-digi naag γəra-γ, aama ndza
You say whatever you want (what your head wants), but it was

J a šakalaga-γ
You dance (you do your dancing)

MA a šakalga
You dance

J a šakalga-γ
You dance

MA xxx, iya šagəra, (455) mey əŋ,
Good, isn't there

mey ba ta c-iin kwaniya məŋ ləra-x-i ndza βag-a-va xa,
not cooking the beer now, is there other work being done

məŋ lər-iyā a da dzam-na-dzamgə-n taaki ndza βag-a-v ŋwaxa me l'ei βag-a-v ndakwaniya
was there work which you can recall like it was done like that {and} is no longer done now

J ma gəla-xa
In the tombs?

MA əŋ, lər-iyā, a ləlgə-ŋ ndza βaga-v wur,
no no, work you recall (think) was being done before

me l'ei βaga-v ndakwaniya
and it no longer being done now

J aa, mei l'e βag-a-v ndakwaniya,
no, no longer being done

ləra-x baɗ'dək me l'ei βag-av ndakwani
a lot of work is no longer done now

(459)

MA aw gačaalə-n ndza βag-a-və-n
What is the Gachala that was being done

J gačaalə-n ndza βag-a-v me l'ei
The Gach is no longer being done

MA ndza-w wax-iin
What was that

J ndza gačaal a muud ŋwad'-v-εv n-aabaya-x ba jaajan,
it was called Gachala, the Abaya was tied just like that freely

zumbukw a ŋud'əna kə-γurγw tə-vəγa-γa,
in strands you tie wild papaya on your body

a dagala, gədər, gədər gədər gačaal, gačaal a muud ma təyal,
you go around jumping and dancing Ged Ged, Gachal it is called in the bush

dagal n-uud ma tyal, kəm saa də-γraw takwax,
a person goes into the bush, we come back towards the mountain over there

kəm saasa tə-nğamar kəm fad'igaan , (462)
we come to a muddy place and we gather

gačaal a muud də-γurγw milig,
Gashal it is called, with wild papaya on the back

kala-kalan γurγw, γurγw ba ndáŋ dagat ma γra-γ,
different wild papaya, a wild papaya high up on your head

lərd' lərd' ŋúd'əf
sweat dripping down
[gachala an activity within the Utuva festival]

MA yaar wa ndza βaa kwax-iin-i
Who were doing that

J kəmd bad'd'əmma-md
All of us were

MA kwə-r yaar-i
Which are you

J kəm l-ar-á kə-maala-xa-md ba ndukwax,
we met our elders {doing} like that

kəm γubara n-əmd kəm d-əm ma vakay
we grew up and entered into it

MA yo zar-a duγwa-x wa ndza βag-aana,
okay, young girls were doing it

(464)

J a dəγa-x
Yes, girls

MA l'akula, mey ba waxə-n (=mey waxən) , ndza-r βa-w l'a dəγa-x-iin
Other than that, excluding that (not that), what were the girls also doing

J ndza kəm βaa,
We were doing

ma čii-t-čiiγ sarta šakalgi-n kəm šakalg,
if the time of dancing arose, we danced

tsá jalakuv-iin ʔaβ,
we clapped hands

kəm paka ba sarta-ŋ aŋ a ɣudəgá cəl-iin ʔaβ wa βaga-v tə-kwaxaan,
we wait for the time of cutting the moon, it is done on that

kəm βagaan
we did it

MA šakalagə-n ndza βag-a-v ndar n-iin-i, sarta-r-i
The dancing, how was it done, what time

J sarta ʔakalağayuvaya,
At the time of Lak festival

a muudə-n, ba vazaya, [mac] ma diisamb, (468)
as it is called, during the dry season, in December

kəm šakalg, ndəkwa səga sa tə-kərməsməsən,
we danced, like it comes at Christmas time

ma txala kwaxa, šuut bad'dəm me ʔei
after that, there is no longer anything

MA ndza ba kuu waar ba šakalig-ni ndza sei meña meñ dzər-a-v-dzərg xa lii šakalgə
=d'a
What just anyone dancing-Q, or {only} certain people selected who danced

J aa ma li šakalg abəraʔa ard wal tə-vəya dzər-a-v-dzərg,
Yes, if the ones dancing had beads and oil on their bodies were selected
[check syntax]

amaa šakalg bad'dəm ba šakalg ba n-uud,
but dancing, everyone could dance

kuu waar šakalg, baz zar-x baz uŋɣwasa-x (34.00)
everyone danced, both children and women

471)

MA ndza-ɣa šakalg bas kə-ɣa
Were you also dancing

J ndza-n šakalg baz kay
I was also dancing

MA ndza məŋ kəsa βal əm-vakay ni ndza mey xi
Was there a prize (taking a prize) awarded for it, or not

J ndza məŋ kəsa βal əm-vakay
There was

MA šəga-γ ŋweñ kəsa βal-i, kəs-γay
How many times did you get the prize

J aa kəs-an-ay ŋay kə-βal-i
I never did (I did not carry {it})

MA ndza mei piid'a-γ k-iina, kə-šakalig
You were not able (your ability), in dancing

J ndza mei piid'a-r bi, ndza-n ba ndaŋŋa
I couldn't, {but} I was popular (was high in status)

(474)

MA ndza-γa ba ndaŋŋa
You were popular?

J [ndza-kwa kwa, dza-kwa], ndza-n šakalg
I was dancing

MA məŋ digi ndza vəl-v-a k-uud ma ndza šakalig n-uud-ni,
Was there anything given a person when dancing

ndza ba jaajan xa šakalag-iin d'aa
or were they dancing for free
[people given money for dancing]

J məŋ
There was

MA aw digit-in
What thing

J bad'dəm yaa žiila-γ vəl-ak digit
All your husband's relatives give you something

MA digi nda-w-i
Something like what

(477)

J kwaβa-x ar βal-ka-βalg
Money they throw on you

MA ar βal-kán, uus-amd yaa uusa-md wan a m-iitər
They throw {it} on you, our wife, our wife they say
Bal-kan “throw money on you, throw (put) a hand around your back

J əm
m

MA kə-γə-m
And you?

J ar βalg-wa-βálg, baz agačala kwar kwar ar βálg-wa-βálg
They gave me (threw on me), and the Agcala dancing and whatever they gave me

M d'əm digi ma ndza βag-a-və-n
All the things were being done

J m
M

MA ba tə-γərə-n, sei yaa žiila-γ
Concerning it, only the relatives of your husband

yaa daad,
father's relations

mei [βag-ak-βag-i] mey lambaa-tər-i
they don't pay any attention to her (father's relations)

X

(479)

J sei yaa žiil, aa sei yaa žiila-γ
Only husband's relation, only your husband's relations
[only the husband's relations minded to gave her money; father's don't give much]

MA alalaalə-n tsaa, ndza sart-ar n-iin či d'aa
The Alala what time was it

J alalaal ma disamba
The Alala is in December

MA a l'a βəlgəβəlg pal kwana
Can you sing (send) one now

J ma cəla pal , əŋ (35.00)
In January
[done in December]

M k-alaala
The Alala

J alaala, əŋ l'a βəlgə, ənda vaŋə βəlg mər ŋay
Alala, I can sing it, when will I sing it (where will I spend the day singing it)
[do I have time to sing it]

MA βəla-βəlg čiya, əŋ xxx, páll ni
Just sing it, just one

(483)

J viyaaya
I have forgotten

MA tagya-γa
Just say it

J wei digi ndza ma duγu-r tsəm
That thing from childhood (girlhood)

MA ay tsəm bad'dəma viiga bad'dəma, tagya-γ ,
so you have forgotten everything (all forgotten), just say

kuu ba pal tag-da-tag
even one say it

J k-alaalna
The Alala

M m
m

J i diga yaarey-iin bad'dəm b-iini
Yes it is part of the language all

MA aana
yes

J naa taga-y ŋay-ni

I have spoken {it}

MA a me l'ei taga-tag-ya
You no longer {want to} say it

J me l'ei tag-tag-i, lalalala bilaalala,
I no longer say it, laal bilaal

Ndar a ma kwana “lalalaaaala”, “laala” ndar a ma kwana
how did she say this, how did she say this

MA axγγγγ, waar wa ndza ndar ma kwani-n ,
Who was like that she said

ndza taa kwar n-uud-i
which one was being talked about (a person was talking about which one)

J ndza f-ar-va aa
It was sung (put) for ...

MA ndza ndar a ma kwan, ndza tag-v-ar ku-waar wax-iina
How did she say this, this was being said for who?

J **šii**ni yaari-yiina
That is the language [the “lalalal” is just like that]

M iyo
okay

(489)

J yaari-yiin wax ndukwax
The language is like that

MA oke, iyo
okay

J yaariy-iin
The language

M to
okay

? ad'aba sər-γ-a-y kwalərn kə-žiil-i γubar-γa ndukwax
because she didn't know another husband, you grew up like that
[? What is intended here?]

Can a girl refuse to go to her husband at time of marriage if a goat is not produced for her family?

Is a goat slaughtered if the new wife is a divorcee