

9- I, Ngoshe,  
4509 words  
Interlinear glosses pp. 1-20

Bursar's house

D Dabawa

I Ibrahim

D ee kɛɣ č̣i daad tsá ŋ  
InP-2 dm father dm PS  
You, father

I əŋ  
yes

D waar d'áagá-ɣa  
Who name-your  
What is your name

I ibrain  
Ibrahim

D ibrain waara  
Ibrahim who

I ibrain ažaavuwa  
Ibrahim A

D ibrahim ažavuwa  
Ibrahim A

I m  
m

D əndzə-ga mər-í  
living-G where-Q  
Where do you live?

I indzə-ga ba gwaš, kɛm ba má ɭal pál  
Living-G dm Ngoshe, we.EX in neighborhood one  
I live in Ngoshe, we are in the same neighborhood

D ám má ɭal pál də waar-i  
You.PL in neighborhood one with who-Q

You are in the same ward with who?

- I d-aaliya zuru  
With Ali Azru  
[also interviewed at same time]
- D βága-βág, ηweñ xiyá-γα, ndakwáná (.17)  
Make-R how many year-your, dm  
Like how old are you?
- I xiyá-r kul uηkwáx, méy bu-i  
Year-my ten six, not two-NEG  
I am 58 (60 not 2)
- D méy bu-i  
not two-NEG  
Less two
- I m  
m
- D á d-uus ba  
You with-wife  
Do you have a wife?
- I ɛ̃n d-uus  
I with-wife  
I have one
- D pál ní bu-xa  
One Q two-FcQ  
One or two
- I pál  
one
- D **to**, γəraváa-n xiyáa-n βága-βág ηweñ k-úusá-γ-íin kwán  
Okay, head-3PSR year-3PSR make-R how many to-wife-your-SPC now  
Okay for your wife herself, how old is she now  
(how many make your wife's years)
- I m
- D βága-βág ηweñ, xiyáa-n kwáná k-úusá-γ-íina  
Make-R how many, year-3PSR now to-wife-your-SPC  
How old, how old is your wife

(16)

- I    βag-aa-βág xiyáa-n ba **káلكál** xiy-ámd-ín  
 Make-EXT-R year-3PSR DM exactly year-our.EX-SPC  
 We are the same age exactly  
 (her years makes exactly ours.EX)
- D    ba **káلكál** xiyá-ru  
 Exactly year-your.PL  
 Exactly your.PL age
- I    m  
 m
- D    to šágøra, aw lør a βág-€ŋ čì kwání  
 Okay thanks, what work you do-2 DM now  
 Okay, thanks, what work do you do now  
 (what is the work which you do)
- I    úus-€gá  
 Farming
- D    b-úus-€g pállá  
 dm-farm-G one  
 Only farming
- I    úus-€gá, úus-€g pál  
 Farm-G, farm-G ony  
 Farming, farming only
- D    méy wálør-n-i  
 Not exist other-SPC-NEG  
 There isn't any other {work }
- I    a'a, má m-€ŋ zør piy-á =gwa, zør, zør γwačiká-r m-€ŋga,  
 No, if exist child grazing-PSSDST goats, child chicken-my exist  
 No, there's a little grazing of goats, I have a few chickens  
 (a few of my chickens exist)

zør áagwa m-€ŋga, €ŋ žárg-áan ba kwáx biya (.51)  
 few goat exist, I observe-gan DM that  
 a few goats, I observe it is just that

- D    a'a bua čiya, ndəkwáná  
 No, two dm, dm

- No no, {it seems there are} two now [occupations]
- I    ən  
      m
- D    á máy βɛlg-áan, á méy βá-a kasúkwiya  
      You not send-gan, you not do.PSSDST market-NEG  
      You don't send [keep other types of animals], you don't trade (make market)
- I    a, méy kasúkwi bi  
      No, not exist market not  
      There's no market
- D    á méy βəl-á zər aandala xa, kwár kwár kwára-xáa-ni  
      You not send-PSSDST few rope FcQ, which which-PL-Q  
      You don't plait ropes, or things like that
- I    aa ɛn máy  
      No I not  
      No, I don't
- D    to, šagra, á t-masəlmɛ-r ba,  
      Okay thanks, you on-Muslim-Q dm  
      Okay, thanks, are you Muslim?  
      (you are on Muslim)
- I    ín masəlma  
      I am Muslim
- D    mɛŋ vígá-γ ηweñ, má masəlmə-n  
      Exist year-your how many, in Muslim-SPC  
      How many years, have you been Muslim (in Islam)
- (27)
- I    víg kul bu tár l'əβ  
      Year 10 2 and 5  
      25 years
- D    kɛ vígáan  
      This year
- I    əŋ  
      m
- D    to, šáger, to m- úusɛg-ín áy βágə-ŋɛn tsá

Okay thanks, okay in farming-G-SPC you do-you-SPC dm  
 Okay thanks, in the farming, you do

I əŋ  
 m

D əfə-v-árž ndar d-úus€g dá má gəlvaxdax,  
 Begin-PSV-EXT how with-farm-G in Glavda  
 How do you begin farming in Glavda

fáržáan ba zuŋw ndan lakəti áyá d-úus€g ndana,  
 beginning dm first now before you with-farm-G now  
 (from the) the beginning now, before you [begin] farming now

xár dá sa má γud-á xiyáa-na,  
 until coming in cutting-PSSDST guinea corn-its,  
 up to bringing in the guinea corn (coming in cutting)

xár sa-γ-ál sá má k€ál-í (1.23)  
 until come-you-EXT coming in shed-Q  
 until you bring it to the grain shed?

(32)

I aa, fa-žá-ŋ áŋ á γud-á xii, á-ŋáŋ awsə-g tsá,  
 aa beginning-PSPSR PS PSRPRT cutting-PSSDST grain, youPS farming-G dm  
 Beginning harvesting guinea corn, you farm

tap áyá sugwa áyá sugu k€majigana,  
 ID you buy you buy OBJ-hoe  
 Tap you buy a hoe

á gat-á k€majiganá-γa, á gat-á k€ŋ k€-jivəráa-na,  
 you look.SQT OBJ-hoe-your, you look for.SQT-EXT PSobj OBJ-handle-3PSR  
 you look for your hoe, you look for its handle

á ts-ar-ú tuu k€vakáy, to, ŋalba dan, xiilá-γá,  
 you hit-EXT-EXT towards at-it, okay, then daPS, axe-your  
 you pound it in towards it [the handle], okay, after that, your axe

lanwa, ŋala dá pátsə-ga, áyá páts€ga,  
 pitchfork, then clearing-G, you clear-G  
 a pitchfork, then clearing, then you clear

páts€ga, páts€ga, páts€ga, má ýŋ-γ-a-ýŋ páts€-ga,  
 clear-G, clear-G, clear-G, when finish-you-EXT-R clear-G

and clear and clear and clear, when you've finished clearing

má çiy-á-çíig n€yuwa,  
if get up-3-R NOM-water  
when it rains (when water gets up)

ɲal ba dá ríi-gáaná (42) má ríi-γ-a-ríiga, (1.52)  
then planting-gan when plant-you-EXT-R  
then you plant, after you've planted

ɲal b-úus€gáan, aγ awšə-gáan, má yīŋ-u-yīŋg n-úus€gá,  
then dm-hoe-gan, you hoe, when finish-EXT-R nom-hoe-G  
then hoeing, you hoe, once hoeing is finished

**šikena,**  
that's it,

ɲalb βag-ú zər māsá, kwára kwár ksə-γ sásá,  
then do-EXT little grass, which which you bring {it} towards home  
then you make a little hay (grass) and other things [for animals], and carry them home

zər =áagwá-γ€-n aa d'uug-ánt əŋ na, íin wá-n aa əvǰá-γ-na,  
small goat-your-SPC aa leave-EXT PS, it TP a house-your-SPC  
your few goats you left, they are at your house

íin wá-γ βág-ar-βág k€zər māsá, á βág-ar-βág k€zər māsá,  
it TP-you make-EXT-R OBJ-little hay, you make-EXT-R OBJ-little hay  
that is what you make a little hay for, you cut them a little hay

á βág-ar-βág k€zər māsá  
you make them a little hay

D zə-gáan  
eat-gan  
eating

I zə-gáan , to, má yīŋ-a-a-yīŋg wáxa, (50)  
Eat-gan, okay, if finish-3-EXT-R that  
Eating, okay, when that has finished

n-úus€g, me l'ei n-úud βá-a lər bi, áws€-g biya,  
NOM-hoe-G, not also-NEG person making-PSSDST work not, hoeing-G not  
hoeing, a person doesn't do any other work (no longer any work), other than hoeing

má sə-γ-áa-səg nəŋ nə-vəl-iind€na, (2.25)  
if come-3-EXT-R nomPS NOM-Vilindima

if the Vilindimá festival comes

vəl-índɛm ám-úuda, táxá cə n-úuda,  
 Vilindimá say person, cook.PL-PSSDST beer person  
 Vilindimá as it is called, a lot of beer is cooked

aa, mɛk n-úudá ba βag-á-v nə-vəliindəm,  
 aa mɛlk person dm do.SQT--PSV NOM-Vilindima  
 Many people so the Vilindimá is done

ám wá xár-á =agəra, ám wá mč-á γwačəka, ám wá ndandara,  
 say TP slaughtering-PSSDST goats, say TP roasting-PSSDST chicken, say TP how how  
 Some slaughter goats, some roast chickens, some do other things

to má yǐŋ-u-yǐŋ wáxa, d-ál nɛvəliindəma,  
 okay if finish-EXT-R that, go-EXT NOM-Vilindima  
 Okay when that is finished, the Vilindimá is over (has gone),

dáa dá tu , t-uutəva, má yǐŋ-a-a-yǐŋ n-úutəva,  
 goes to towards, on-Uteva, when finish-3-EXT-R NOM-Uteva  
 it goes on towards (going on to) the Uteva festival, when the Uteva is over,

/dáa ta təŋ/, γud-v-á xiya,  
 /goes on to PSON/, harvesting-PSSD guinea corn  
 going on to, guinea corn is harvested (tə-γud-á xiya)

má má yǐŋ-a-a-yǐŋ /n-uut/ n-úutəv tsá, (61) (2.52)  
 when finish-3-EXT-R /n/ NOM-Uteva DM  
 When the Uteva is over

ŋalba γud-á xi k-úud, ndar-v-á zər alyw,  
 then cutting-PSSDST OBJ-person, construct.SQT-PSV-EXT few basket  
 the a person harvests guinea corn, small baskets are made,

n-álywa dzúgwád', dzúgwád' dzúgwád'  
 NOM-basket Dzugwad' Dz Dz  
 baskets of intermediate height

dzúgwád' ndu kwánán,  
 intermediate like this

xuts-á-v sáas əm vakáy xii-n máŋ má vakáy,  
 carry-3-PSV back in it guinea corn-SPC inPS in it  
 it is carried back (home) in them, guinea corn in them

təf-əv-ánt kɛál, d'iij-á-v dá m vakáy,

dig-PSV-EXT shed, pour-3-PSV to in it  
a shed is dug out, and it [guinea corn] is poured in it

d'iiv-á-v dá m vakáy, ai, lakəti dá má lakal-á ġaɣavay,  
pour.SQT-PSV to in it, ai, before in Lakala Jaghavay  
it is poured in it, before the Lakala Jaghavay festival

d'əg-v-á xii-n, to, ai lakal-á ġaɣavaya,  
hit.SQT-PSV-EXT guinea corn-SPC, okay, Lakala Jaghavay  
guinea corn is threshed, then the LG

lakal-á ġaɣuvay ámuúd, ɲal ba d'əɲ,  
Lakala Jaghuvay said, then dm PS  
The LG festival as it is called, then

d'áy-á xi má yu, ɲalba βá-a lakaláa ġaɣavay, (3.22)  
pour-PSSDST in water, then make-PSSDST Lakala Jaghuvay  
pouring guinea corn in water, then celebrating the LG

əɲɣwásá-x wánə-na, ár βá-a lakal-íina (71) bə,  
women-PL this-SPC, they do-PSSDST wrestle-SPC  
these women, they wrestle

ba, ba zəg-ú-zɛga, to ɲal šakálí-g k-úud, ɲalba ts-á ɣaŋgá, ġawġáwá  
dm, dm eat-EXT-R okay then dancing-G OBJ-person, then hit-PSSDST drum ID  
then they eat, then people dance, and they play the big drum, adjustable string drum

Sung

tɪɲ tɪndəɲ kind , tɪndá tɪnd tɪndɪɲ kind, kətəkɪɲdɪɲ kətəkɪɲdɪɲ,  
ID ID  
Sound of ġawġawa sound of ɣaŋga

kətəkɪɲdɪɲ kətəkɪɲdɪɲ, n-úuda,  
ID ID, person  
a person (playing the drums)

šakal n-úud xuuyaaβ xuuyaaβ, xuuyaaβa,  
dance person ID ID ID  
people dance, xuuyaaβ

to, má d-ál wáxa, sártɛn kwáná, wá lakal d-al-á,  
okay when go-EXT that, time-SPC this, TP wrestling go-EXT-EXT  
Okay, when that is over, at that time, and the wrestling is over

sártɛna, ɣúun-á žígíla,



time-SPC, Ghuna-PSSD Zhigila  
 {it is} the time {for}, the Ghuna of the sky festival,

/kɛ̃ɣa,/ m-ár ŋwañə-r xiñex,  
 /you/, if-they how many-Q house  
 /you/, if they are no matter how many at home

má waar də ɣwačikáa-n (80) ɣwačikáa-n ɣwačikáa-n ɣwačikáa-n bad'd'ɛm, (3.57)  
 if who? with chicken-3PSR chicken-3PSR chicken-3PSR all  
 everyone with his chicken, his chicken, his chicken ... all {of them}

ŋalba, əm baab-a šákɰ, tə-və-ná m vakáy,  
 then in mother pot, cook.SQT-PSV-EXT in it  
 then, in a huge pot (mother of pot), it is cooked in it

du-waɫ, d-íiž tə-vakáy, zə-v-ú,  
 with-milk, with salt on it, eat-PSV-EXT  
 with milk, with salt in it, it is eaten

ŋalba dá lágw-á ɣuun-á žígíl k-úuda  
 then celebrate-PSSDST Ghuna Zhigil person  
 then the GH of the sky is celebrated (a person celebrates/pursues)

Sung

ɣunee ɣunaa žígíle, ɣunee ɣunaa žígílé  
 Gh Gh of the sky, Gh Gh of the sky

End

lagw-ár dágál ta-kwán,  
 pursue-they away towards-this  
 they pursue it towards this side  
 [everyone comes out after eating chicken and goes in a certain direction]

**to šikena** d-ál ɣuun-á d-ál ɣuun-á žígíl,  
 okay, finished go-EXT Ghuna-PSSD go-EXT Ghuna-PSSD Zhigil  
 then, the Gh of the sky is over

ŋal d-ál ɣuun-á žígíl, ndár-á sɛ̃ n-úud kiyá fád'-á guda,  
 then go-EXT gh-PSSD zh, building-PSSDST nom-person for roofing-PSSDST house  
 then the Gh of the sky is over, people build grass mats for roofing a house

áyá ndɛ̃-á səf ndɛ̃r-á səf má l'ɛ̃mbɛ̃l (88)  
 you make-PSSDST grass mat make-PSSDST grass mat in arm pit  
 you make grass mats make grass mats in the arm pit

[holding one end of grass in arm pit],

ndəkwanənə-ŋ táp ndəkwanə-n, (4.28)

like this-PS ID like this

like this, tap like this

ba ŋ-wán ŋ-wán ba ndər-a-v-á ba ndər-a-v-á **baa**,

dm like-this like-this dm make.SQT-PSV-EXT mak.SQT-PSV-EXT dm

like this like this it is made, it is made

má ndɛ-ɣ-a-ndɛ-ga, á fad'-ántá, **šikena**,

if make-you-EXT-R, you thatch.SQT-EXT, finished

Once you've made it, you thatch {it}

ŋalba bər-s-á gudə-na, fad'-əv-á n-ɛgudə-na,

then knocking down-PSSDST roof-SPC, thatch.SQT-PSV-EXT NOM-house-SPC

then knocking down {the roof of} the house, the house is thatched

ba gud-á səf, **to** ŋalba dá ɣud-á ták kɛ-kɛnda,

dm house-PSSD grass mat, okay then cut-PSSDST thorn EmP-we

A house of grass mat. Okay then we cut thorns

kɛm ɣud-á táká, kɛm ɣudá táká, kɛm píi-gáan,

we.EX cut-PSSDST thorn, we.EX cut-PSSDST thorn, we.EX flatten-gan

we cut thorns, we cuts thorns, we flatten (them)

bad'dɛm nə-dəv-á-ɣɛ-n, ba ba wíl-g-á takɛn, á píi-gáana,

all NOM-hand-your-SPC dm dm wound-PSSD thorn-SPC, you flatten-gan

all your hand is a wound {made by} thorns, you flatten{them}

ŋalba dá təf-á xay, ŋal ba b-á dɛíg, (4.57)

then dig-PSSDST hole, then fix-PSSDST fence

then you go and dig a hole, then you fix a fence

má bə-ɣ-á-bəg kɛ-dɛíg,

if fix-you-EXT-R OBJ-fence

if you've fixed a fence

[by placing thorn branches in holes]

**šikena** (99) ŋalbá-ɣa kəs-á xíl dá pátsɛg txála kwáx l'áβ

finished then-you carry-PSSDST axe for clearing-G after that in turn

okay, you get an axe for clearing after that also

D kwá lɛrn k-úusɛg l'a wá βag-á-v

another k-farm-G (always kwá lɛrn + k-) also TP do.SQT-PSV

Another farming {season} is done

I kwá ðern k-úus€g ða wá dá ðag-á-v ðáß,  
 Another k-farming-G also TP do.SQT-PSV also  
 there is another farming season begun

má máy wáx bii má, k€n d-aw cí, ba kwáx-ín saniy-ámd biya  
 if not that not if, we-EX with-what? dm, dm that-SPC knowledge-our.EX not  
 if not for that, what do we have, that is our.EX knowledge isn't it

D to tæxála kwáx-ín cí tsá, m úusə-γa-ús€g k€zər xiya-x-ín tsá  
 Okay after that-SPC dm dm, if farm-you-EXT OBJ-little grain-PL-SPC dm  
 Okay, after that, if you farm your little amount of guinea corn

L mm

D á z€g ba z€g ní,  
 you eat-G dm eat Q  
 You just eat it?

calmá-γá v€l-gáan xa má ġ-uu-ğəg k€-z€g-í (5.17) (= Q ni)  
 rest-your sell-gan FcQ if surpass-EXT-R OBJ-eat-G-Q  
 your remainder do you sell {it} if it exceeds what you need for eating?  
 [surpasses eating]

(103)

I aa, á z€g ba z€ga, á z€g ba z€g kwáx-ín ndakwi ðə-k-aará bi  
 No, you eat-G dm eat-G, you eat-G dm eat-G that-SPC dm suffice.SQT-EXT not  
 No you just eat {it}, you only eat {because} that also won't suffice

D aančiya má m€j zər ndə kúuzá-xa,  
 DM if exist, little like k-illness-PL  
 but suppose there are small illnesses

kwána, kí náa-y k€kúuz kwán bi tsá  
 now, we-D like-NEG OBJ-illness now not dm  
 now, we don't like diseases now

I mm  
 m

D má m€j zər kúuzá-x-ín kwán tsá,  
 If exist small illness-PL-SPC now dm  
 if there are little illnesses now

ku kuwa má n-ín kwán tsá

?

X

I aa má mɛŋ zər kúuzɛn tsá,  
yes if exist small illness-SPC dm  
yes, if there is a little illness now

má mɛŋ zər ɣwačiká-ɣ-ína má agwá-ɣ-ín á vəl-úwa,  
if exist few chicken-your-SPC if goat-your-SPC you sell.SQT-EXT  
if you have a few chickens your goat , you sell {them}

zər xiiyi-na (108) á-dá kəs-ar-vá ba kwáx-ín á vəl-ú (5.35)  
little guinea corn-SPC you-FT take.SQT-EXT-EXT dm that-SPC you sell.SQT-EXT  
a little guinea corn, you take it away from [the family] and sell {it}

D **yawa, to** másɛn čí tsá  
Okay, okay, hay-SPC dm dm  
**Yawa** , now the hay

I əŋ  
m

D á βág viyáks,  
You make rainy season  
You make {it} in the rainy season,

to tə-vazáy má ár z-áw n-áagwa-xá-ɣ-i kwán má təm-a-a-tɛŋ-í  
okay on-dry season they eat-what? NOM-goat-PL-your-Q now if remain-3-EXT-R-Q  
okay, in the dry season, what do your goats eat, if this {hay} remains

I má l'e dig-i ár zɛg n-ítɛ biya,  
if also-NEG thing-NEG they eat-G NOM-they not  
There is no longer anything they eat

ba piyá-v /dá tə-/ laŋá-v dá pí-g má təyala ár sáasá,  
dm graze.SQT-PSV /da/ carry.SQT-PSV to graze-G in on-bush they come back home  
they are grazed to [/] they are carried to graze in the bush and they come back home

ár kwač-ú kwač-u kɛzər çimyá-ŋ áŋ á gañ máŋ má təyala,  
they pick.SQT-EXT pick.SQT-EXT OBJ-few leaves PSPSD PS PSRPRT neem inPS in  
bush  
they pick out a few leaves of the neem tree in the bush

s-əv-tɛ-dáaná, (108) daačí , a yuwa, ár xəβ-ú-wa **šikena** (5.55)  
come.SQT-PSV-them-EXT dm, water, they drink-EXT water finished  
they are brought back, then, water, they drink water and that's it

- D má s-ar-áa-səg sa xiñex á máy vəl-tϕ más biya  
If come-they-EXT-R towards home, you not give-them grass not  
If they come back home, don't you give them grass
- I máy más xiñex bi, más-á-w čí  
Not grass house not, grass-PSSD-what dm  
There is no grass at home, grass of what now?
- D á máy βá-a másá vazáy biya  
You not make-PSSDST hay dry season not  
Don't you make hay during the dry season?
- I aa, más-á vazáyá, zər más fındara-x-a kwár l'əg-ál kur-aw-i  
No, hay-PSD dry season, little hay-PSD groundnut-PL which suffice.SQT-EXT  
like-what-Q  
No, dry season hay, a little groundnut hay will suffice for like what {amount}?
- D aančiya, bá-γa vəl-tϕ-vϕlg bi l'abiya  
Dm, dm-you give-them-R not then  
But, you just give it to them them also
- I əŋ, ba yu, ba s-ar-áa-səg má (119) təγal tsá,  
Yes, dm water, dm come-they-EXT-R in bush dm  
Water, if they come back from the bush

ár xuβ-ú k-íyu, də-vačiy-á xwáas ŋ-wánáa-na,  
they drink.SQT-EXT OBJ-water, with evening like-this-SPC  
they've drunk water, towards evening (of the day, twilight) like this,

á d'i-tϕ-ϕ l'áβ á d-íi dá píi-gáan  
you pour.SQT-them-EXT also you go-EXT to graze-gan  
you take (pour) them out you go down to graze {them}

- D to číŋ-a-va-čing čí wáx, ay əŋ,  
Okay hear-3-EXT-R dm that,  
That has been understood

łakaláa ǵayuvai-n áγá tágϕŋ-ən tsá  
Lakala Javughay you talk about-you-SPC dm  
The LG you were talking about now

I aa  
a

- D ár šakál-g n-úud áwára mϕŋ, šakál-g n-úudá mϕŋ **ba**

they dance-G person say say-you, dancing-G person say-you dm  
 People dance you said, people dance you said

I šakálí-g n-úuda  
 dance-G person  
 People dance

D ay, šakál-g-€n tsá,  
 Dance-G-SPC dm  
 So the dancing

I aa

(123)

D awa-r d-aw dæg-á šakál-gá-x-íin βág gəlváydá-x-í  
 What-and with-what thing-PSD dance-G-PL-SPC do Glavda-PL-Q  
 what all things do the Glavdá make for dancing

I dig-i ndzá βag-á-v-€n tsá, ájad', ájad'a, (6.34)  
 Thing-SPC was do-3-EXT-SPC, metal bracelet, metal bracelet  
 What used to be done, a metal bracelet

mƏ n-ájád' βág-a-βág-án d'éwrák, d'éwrák, d'éwrák,  
 exist NOM-metal bracelet do-3-PART circle, circle circle  
 there is a metal bracelet, made {in the form of} a circle

d'éwrák, ba-nd xúlfa ba-nd xúlfa kwán nəŋ, n-yuwáa-na,  
 circle, dm-like type ba-like type this PS-nom, NOM-color-SPC  
 like this type [showing his hand] , its color

ádawán ádawán ádawán ámúuda,  
 silver silver silver says person  
 a silver color as it is called

daačí, d'ax-v-án maa, mílk ta-kwáná,  
 dm, design-PSV-PART if, Milk this way  
 so, it is designed, put this way across the body

mílk ta-kwáná, daačí táp nəŋ n-ašan mán má dəva, (6.51)  
 Milk this way, dm, ID nom-PS NOM-stick in-PS in hand  
 put this way, then Tap a stick in the hand

daačí áyá šakál-g d-íin, aydazá-γ (130) aydazá-ŋ,  
 dm you dance-G with-it, cow tail-your tail-PSPSD  
 then you dance with it, your cow tail instrument a tail

á ła má dvá-γ šakál-g də-vakáy, əŋ  
 PSRPRT cow in hand-your dance-G with-it PS  
 of a cow in your hand you dance with it

D li šakál-gə-n tsá, uŋwásá-x-ní  
 who dance-G-SPC dm, women-PL-Q  
 The dancers now, are they women

I baz ɣwalva-xa, baz uŋwásá-x šakál-g  
 Both man-PL , as well women-PL dance-G  
 Both men, as well as women dance

D duɣwa-x€m  
 Girl-PL-Q  
 And girls?

I duɣwa-x ndəkwa šakál-g (7.06)  
 Girl-PL like dance-G  
 Girls also dance

D **yawa,**  
**Yawa,**  
 á kwá má-ɣa náa gát-ú úusə-ŋ kwán dáalá zər vak-á šakál-g€n tsá  
 if if-you want look for-EXT wife-PS now young boy place-PSD dance-G-SPC dm  
 If you want to look for a wife now a young boy in the place of dancing

I aa

D á ək-əná-ləg ní, á ək-né-y xí (135)  
 You find-EXT-R Q, you find-EXT-NEG AltQ  
 Can you find one or not

I á ək-ná-ləg, ŋalba dágaw ks€ɣ ndakwaní,  
 You find-EXT-EXT-R, then going EmP-you dm  
 You find one, then you just go

á-dá nəɣ-gá ba mał-am-a-mál€g də-dəɣw-ín,  
 you-FT see-G dm knock-you.PL-EXT-R with girl-SPC  
 you will see you.pl. knock against the girl

tag-am-al-tág ndakwí á-dá nəɣa ba p€m pát-ɣ-u-pát€g (7.19)  
 talk-you.PL-EXT dm you-FT see dm ID elope-you-EXT-R  
 you talk secretly you will see, pem, you have eloped

D á pát€g ba vaakwáx-əts

You elope-G there-SPC  
 You elope just right there

I mm

D á d'iy-á **kwáβ** ní k€pát€g-na,  
 You pour.SQT-EXT money Q for-elope-G-SPC,  
 Do you pay money for eloping,

pát€g ba də-γayá-γ xi  
 elope-G dm with mouth-your AltQ  
 {or} by agreement (eloping with the mouth)

I ba də-γay, /máy pat/, máy **kwáβ** bi,  
 Dm with-mouth [/], not money not  
 By agreement (with mouth), [/] no eloping/] there is no money,

pat-áv ba də-γay ba-ján  
 elope.SQT-PSV dm with mouth dm free  
 it is simply eloped by agreement for free

D pat-áv ba də-γay  
 Elope.SQT-PSV dm with-mouth  
 It is eloped by agreement

(140)

I m m

D **to** šágra, **to** zar-xá-γ-íin cí kwán tsá  
 Dm thanks, dm children-PL-your-SPC dm this dm  
 Okay thanks, so your children

I əŋ  
 ŋ

D m€ŋg li βag-ar-a-βág k€makarantá zar-xá-γ-íina  
 Exist who do-they-EXT-R OBJ-school children-PL-your-SPC  
 Are there those who studied in a school, your children

I zar-xá-r-na, m€ŋgə, wá βag-ar-a-βág k€makaranta,  
 Children-PL-my-SPC, exist, TP do-they-EXT-R OBJ-school  
 My children, there are those who studied in school

máy ł-ar-k-ná-y k€dágál dá tə-vúk bi  
 not reach-they-EXT-NEG OBJ-going to t-front not



they didn't manage to advance (they didn't achieve going in front)

I əŋ  
m

D ár tá-a ba gəlváyɔd n-íitɛr kwán ba čád'ád'  
They seapk-PSSDST Glavda SBJ-they now dm clear  
They speak Glavdá fluently now?

(144)

I ár tá-a ba gəlváyɔdad ba číd'íd' (7.48)  
They speak-PSSDST dm Glavda dm clear  
They speak Glavdá fluently

D ár méy, méy lówát m vakáy-i  
They not, no mistake in it-NEG  
They no, there is no mistake in it

I méy lówát əm vakáy-i  
Not mistake in it-NEG  
No fault in it

D amáa ár ndzəga ba vaakwán-í n-íitɛr kwáná mɛŋ li má yáru xí  
But they stay dm here-Q SBJ-they now exist who in Maiduguri AltQ  
But they [who speak Glavda] stay here now, are there those in Maiduguri

I aa mɛŋ li má d-al-ár dá má čáadá, mɛŋ dadákwá =xñex  
No exist who if go-EXT-they to in Chad, exist who house  
aa there are those who went away to Chad, there is one who is at home  
[= d-ar-al]

[‘Chad’ in this context means the Nigerian area bordering on Lake Chad. It derives its name from the large and now largely defunct, Lake Chad Development Project]

D ár βá-a-w n-íitɛr má čáadɛ-n  
They do-PSSDST-what SBJ-they in Chad-SPC  
What are they doing in Chad

I ár úusɛg , ár úus =ágəɾ  
They farm-G, they farm-PSSDST beans  
They farm, they farm-PSSDST beans

D agəra ar d-aw  
Beans and-what  
Beans and what

(149)

I aa b-agər w-ár déy (< dáay) n-íit d-áwsə-gáan má čáad  
 Aa dm-beans TP-they go down SBJ-they for-farm-GAN in Chad  
 It is only beans, they go down to Chad and farm

D ay má s-ar-áa-səg čí kwán tsá (8.00)  
 Dm if come-they-EXT-R DM now dm  
 If they should come back here now

I ii  
 yes

D ár tá-a baŋ á yáaré  
 They speak-PSSDST dm  
 They speak a language

I ár tá-a ba gwášgwáš, á glávdə-n,  
 They speak-PSSDST dm Glavda, PSSR Glavda  
 They speak just Ngoshe, Glavda

D ár tá-a ba gəlvəyd (8.16)  
 They speak PSSDST dm Glavda-SPC  
 They speak Glavda

I ba gəlvəvdə-n gəlvəvdə-n  
 Dm Glavda-SPC Glavda SPC  
 Just Glavda

D to lii má yárwá xá, kwárkwáaraa-x  
 Dm who in Maiduguri FcQ, which which-PL-Q  
 Okay those in Maiduguri, and the like (other places)

L li má yáruwa, ár tág-áan kəxawsa,  
 Who in Maiduguri, they speak-GAN OBJ-Hausa  
 Those in Maiduguri, they speak Hausa

amaa, ár tág-áan (154) ɸa kəŋ kə yaareeyá-ŋ á gəlvəyd gəlvəgd má yáruw-ín  
 but, they speak-GAN also objPS OBJ-language-PSPSSR PSSR Glavda in Maiduguri-  
 SPC

But they also speak, ah the language of Glavdá in Maiduguri

D to má s-ar-áa-səg úus gə-n tsá  
 Dm if come-they-EXT farm-G-SPC dm  
 If they should come back from farming

I m  
m

D ár sáa ba sa =xñex ni, **kukuwa** ár ndzə-g má yáru xi  
They come dm to home Q, or they stay.G in Maiduguri AltQ

I ár sáas ba sá xiñex  
They come dm to home  
They come back home {here}

D ár βága-βág cəl ηweñ n-ítɛr l'áβ ndzə-ga xiñex (8.35)  
They do-R month how many SBJ-they also stay-G home  
How many months do they then stay at home

I n€ndzə-ga xiñexa, má ba γud'-a-vá-γudəg xí tsá,  
SBJ-stay-G home, if dm cut-EXT-R g.c. dm  
Staying at home, if the guinea corn is harvested,

yáll ár gwiya d-fi dá má čád  
dm they return go-down to in Chad  
okay, they go back down to Chad

(159)

D má s-ar-áa-səgɛ-m  
If come-they-EXT-R-Q  
If they've come back?

I má s-ar-áa-səga,  
If come-they-EXT-R  
If they come back

ηalba βag-ú zər lera-xaa-tɛr íitɛr-n, mər dæg-á βág,  
then do-.SQT-EXT little work-PL-their they-SPC, where thing-PSSD do-G

wá **gúmnátí** ndakwáná, má andzú βágá zər kɛ-makaranta,  
TP government dm, if any do-G little OBJ-school  
the government now for instance, even if a child goes to school studies in school

ár méy lər-iya vəl-v-a-vɛg-i (8.55)  
they not work-NEG give-PSV-EXT-give-NEG  
They have no work to be given

D máy  
There isn't

I əŋ  
m

D to tɔxála kwáx čí tsá  
Okay, now

I əŋ  
m

D to áyá úus-ɛgá úus-ɛgə-ŋ k-ɛxiya, agəra, kwárkwára-x-áan  
You farm guinea corn, beans and the like

I əŋ  
m

(164)

D to, á máy úus-á húuž-iyá  
Okay, don't you farm cotton

I a'a , ɛ máy uus-á, máy máy uus-á méy úusá húuž-í  
No, I don't farm I don't farm cotton

D méy guxáa-n-í  
No farm (land) {for farming cotton}  
(Its farmland does not exist)

I méy guxáa-n biya,  
No farmland

**Kokuwa**, d'úul l'áβa, mər nɛŋ nɛ-digit vaká-mdə-n n-ɛgwuxa,  
Also, also a road, where is something with us.EX-SPC, NOM-farm

mər nɛŋ, húuž k-ɛ-kɛmd d'a  
where, is cotton for us  
[cotton seed , pesticide etc. unavailable in Nigeria]

D ay méy gux-ax kwáníya  
So there are no farms just now

I máy ba guxáa-n xiya  
Nothing except guinea corn farms

D /awa taaki máy/ awa βá-a táakí méy gux ni  
What (saying) [/] what causes you to say there are no farms

(what makes saying no farm)

(170)

I ɪa mər guxa-xa , aa βá-a kwán vaká-mda,  
So where are farms? for doing this among us

bádz-al-bádz-ŋ ba dá /wala/  
It spoils for nothing [/]

aya á rii-gá ba xiyə ndakwání, wala táakí túuk vakáy biya (9.38)  
You just plant guinea corn, there isn't fertilizer for it

wala xəñaxa bi felexlex bə jáján, xay-íin badz-al-bádzíg  
... dryness (of the soil) for nothing, the soil has spoiled [is no longer fertile]

D ragw-á lman-ŋm  
Animal manure?

I ragw- =álmáná, má má dʒi-γ-ar-u-dʒig k-ŋzər vak-á xiya,  
Manure, if you apply {it} to a farm on guinea corn

ba ýíng-a-ýíng bi tsəm, á dá dʒi-g-ár k-ŋvakán, á çúuž ɪáβ  
it finished, will you {how can you} apply it to cotton again?  
[because fertilizer is not enough]

D ŋ-wáx biya, amá xətsə-g ndarə-ŋ k-ŋragwə-n má-γa xutsi-gáan dáay  
Not like that, but how do you carry the manure if you carry it down

(177)

I k-ŋn xutsə-g má xuts-á-v mán mán, á mbuus-ant áγá gata k-ŋ,  
We.EX carry {it} if it is carried, you cover you look for

k-ŋbuxwá-γ tsá, á ŋud'-ant áγá laŋg-áan d-ii gəčək,  
Your sacks, you tie {them} and you carry them down Gəčək

gəčək, gəčək, gəčək γumbukw á dʒi-án , to  
Ge, Ge, Ge , Ghumbukw, you pour it [in a pile]

D á dzag vavak pál-ni (10.05)  
Do you pick it up from one place?

I /dzə-/ dʒi-v-á mits, dʒi-v-á miits dʒi-v-á mits, dʒi-v-á mits  
It is poured in different places (it is poured there and there and there)

D á laŋg ba d-ii má γər k-íina  
You carry it down on your head

I ba dii má γəra  
Down on the head

D méy bicya  
It isn't far

(182)

I bic biya, bicca, andzu ba bicca, ba duuli,  
It's not far, far, even if far, it has to be that way

má-γa talág tsá, má méy digá-γ bi tsəm, ba duli áγá βág-áan kwán ba  
if you are poor, if you don't have means, you have to do like this

D á máy xutsá-η, á xáyá muut əŋi  
Don't you carry a car hire

I má m-ϵŋ muuta,  
If there is car

kwáx ndakwi, má jalal dadá muuta kəsk-ant ba jaa biya,  
that is if the car owner should be kind, he carries {it} for free

má máyá, to bá-γa xutsə-gáan kϵdəgá-γ d-ii də-γrá-γ biya  
if not, you just carry your own manure down on your head

(187)

D to txálá kwáx či mán, má-γa γud-á xi sáasə-n či kwán tsá  
Okay, after that, if you harvest guinea corn {and carry it} back home

I əŋ  
m

D á sáasá d'ii-g mərə-η má-γa d'ii-gáan-i  
Where do you come to pour it when you pour it?

I kϵxiy-íina, /xay/ kwá ndza wur tsá,  
The guinea corn, [/] as in the past

ndza ndər-v-á n-kuvur, d'iy-á-v əm vakáy,  
a silo used to be built, and {it} is poured in it

má d'iy-a-və-m-d'i-g má kuvurə-n maa,  
When it is poured into the silo

daači d'ala b-ín n-úud,  
a person climbs on it [to get grain out]

má ýiŋ-u-ýiŋ nəŋ nə nə-dug-way tə-xaya,  
if the food [something of hunger] finishes on the ground [food available outside the silo]

d'al-á-v nəŋ, f-əv-ar-v-a nə-digu dæg-uuf kĕŋ,  
it is climbed up, a ladder is placed against

kĕkuvur-ín má, (194) di, dii n-úud dá má kuvur-na ,  
the silo, a person gets down into the silo

dzæg-vĕt-á, dzæg-vĕta, dzæg-v-ət sagat, daači ŋalba ,  
it is carried up, carried up, carried up and out, then

dá xay-gáana, xay-á-v tə-vaara,  
to grind it, it is ground on a grinding stone

ndzə inŋi bi, βag-v-a vaar ŋ-wáx-xa tsá,  
there weren't engines (grinding mills), the grinding stone was done like that

mbu mbu γurzu γurzu amúuda  
Mbu, Ghuurz was the sound of the grinding

D γwalva-x wá xáy-gáan  
Men are the ones who ground {it}

I xay-g ba n-uŋγasa-x, əŋ ba ŋγwasa-x  
Only women ground, only women

D má xay-a-va-xayg daači  
Once it is ground

I má xay-a-a-xayga , ŋalba f-ət kĕ-šak tə-kaara,  
Once it is ground, then she puts a pot on a fire

tá kĕd'ala, (200) ŋalba f-ət kĕsəlakwa ta kĕŋ kafə-n  
she cooks soup, then she puts a pot on the fire and cooks food

D **to** má ta-a-təg kaf l'áβa  
Okay, if she's cooked food again

I má ta-a-təg kafə-na, (11.34)  
If she's cooked the food

/Sa/ s-ar-dá k€žiila, kwáx ndakwa zə-gáan =íina,  
[/] she brings it out for the husband, and that {remaining food} she also eats

má ba árd zar-xáa-na, kwán ndakwi má m€j zər-i ł-al-ləga,  
if {she} and her children [she has children] , {among} these, if there is a mature child

ám zə-gáan ľa n-úurám kafá-ru bwa,  
you.PL two also eat your food {with your father} [if a male child]

an má m€j makwabč nə-dadá kwá xərz də kəγ ám má ľal pállá,  
then if there a neighbor one close to you, you.PL in one neighborhood

ám zə-gáan kafá-ru  
you.PL eat your food {with him}

D bandkwáx  
Like that

I əŋ  
m

D to anči tsá, má-γa naa-gáan,  
Okay then, if you want

/má-γa naagaan/ ma-na naa-gáan, má-γa βəl-k€nda, k-argwandza a bərgan, (11.57)  
if you want [/] I would like, if you could tell us a folktale

ba njikwáx  
a small one

I argwandza bərgan ən, ən tag-dá bid'dəm-i  
A folktale, I can't say it completely

D aan či dəna  
To the contrary I maintain (say)

I ba dała-n, tsá  
A short one

D ba kwá tag-dá nəŋ, aana, ba kwá tag-dá γayá-γa  
Whatever you say, whatever you speak

I ay argwandz má, pooo n-ayayayá-γ ard ŋelexəβ ,



a folktale, squirrel and hyena arrive

(210) xəŋ daači,  
then

uus-ár wán ám n-ayayayay táaa k-ŋ, kə duɣw-á zəɣar,  
this is my wife the squirrel said, to the daughter of antelope

aaa dzib dzib də-səmi (çəmi), kiyarvá-r bi n-uusaŋ,  
a very long ear, this wife is mine

ŋaŋ ŋan n-wán bi tsəm uus aw ksə-ɣ wán ám nə-ŋelexəβ,  
this wife , wife of what to you [how can that be your wife], Hyena said

kəs-ar-v-án, yo dáa kə duɣw-á žabər,  
he took {her from squirrel} then he goes to the daughter of guinea fowl,

uusá-r či wán yaay am,  
this is my wife elder he said

/in daad/, in yaay am,  
[, elder

a'a kiyavá-r wá ŋured'ed'ə-n bi tsəm kiy aw ksə-ɣ am  
for me the one with stripes how is this yours (said Hyena)

D way  
wow

I əŋ, dá k-ɬ-duɣwa zaŋwazaŋwa (218) talaw,  
then he (squirrel) goes to daughter of turkey

tatalw nə-dig-ín má kunj, máŋ má çimi,  
turkey's neck the thing on his neck, in the ear

a'a, kiyavá-r wá ndzəkwán mbədzkwán am, **to**,  
this is just for me he (Hyena) said  
[ = ndəkwán, imitating hyena's voice], [=mbərd kwán]

ay ba kwár n-uusá-r yaay d'aa, dáa (length?) k-ɬ-duɣw-á takuláš,  
then who will be my wife elder? He goes to the daughter of dove

da-dəg çiyiŋ kwáx am, **to**, šagəran,  
just take that one ([daughter of dove] he said, okay, good

ŋalba, d-ii dá ɣud-á guxw k-iitra, d-ar-xi dá ɣud-á guxwa, (13.09)

then they go to break farmland, they went down to break farmland

/vəj wá xiyá-r/ guxw ár wana-m nəŋ,  
the house that is my guinea corn [/], Isn't this my farmland?

/nə-ŋelexəβ/ ám n-ayayáyá-γ kɛŋ kɛ-zaaya,  
the hyena [/] said Squirrel, {pointing to} the river

ay ám nəŋ ŋelexəβ (227),  
then the Hyena said

kwán tsəm digá-r bii tsəm dəgá-γ bi wán amá bi,  
{no} this is mine, yours it is not [hyena appropriates squirrel's farm]

dágál dá təŋ tə-βalaβal nəŋ, gata kɛ-γəra mbəgaw-áan má,  
he (squirrel) went to the field, he found {a place with} a termite hill

riy-á nəŋ n-ayayáyá-γ kə xiy-áan,  
Squirrel planted his guinea corn

ai íin maa, rii-g k-íin má zaayə-n,  
and he (hyena) he planted in the river

rii-g k-íin má zaayə-n, riig, riy-a kə xiyáa-n má zaay, báǵá,  
he planted in the river, he planted his guinea corn in the river

má dá vəzg-ət xiyə-n sagat má zaay bandəkwán,  
then the guinea corn sprouted out in the river like this

xiyaŋ a yayayay ndaki βəlgə təŋ tə-βalaβala,  
the guinea corn of the squirrel is growing (send) in the field

sgaw ba γabag wáx tsá, ba papapap (235) gweed' d-ii má xiyá-ŋ,  
those heavy rains come, Pa Pa, Gw in a flood it comes down on the guinea corn

xəɗ'-aa-xədig kə xiyá-ŋ, á ŋelexəβ,  
it buried Hyena's guinea corn

ay dá s-ii nəŋ, ne ŋelexəβ má, ŋa amá má l'e nəŋ nə-digáa-n bi,  
then the hyena came down {his} farm, but there is no longer anything of his there

ŋal d'al-ət k-uuf má, ŋala fərt-á cuul (14.11)  
then he climbed a tree, a whistle

Sung

arayaraya kwá dzala /kwá dala/, €n dza yudza guxa má tsəm,  
squirrel [in Hyena's voice] of Kwá Dala, I will break farmland he said,

gwiya xudzə-γ (γwəd-ət) t-uu k-iiwa,  
you broke it in (towards) the water  
[d > dz in Hyena's language]

wárám am  
he said

D ám ηelexəβ  
Hyena said

I ám ηelexəβ, (241) ba arayaraya kwadala,  
Hyena said, squirrel of Kwadala (village between Ashgasha + Ngoshe, Mandara)

ndza yud-á gux amá tsəm, ay wá yudə-γ tuu k-iiwa  
I will break farmland he said, then he cut in the water  
= Ndá

γaciga má diga yayayay, ay ám n-ayayaya,  
he was standing in Squirrel's farm (something of), Squirrel said

dá s-ii n-ayayayay má, maal aw d'a,  
squirrel comes , Elder!, what?

aw dig-á-γ l'a wana,  
what is this your [farm]

eη dzə-kək də simi aw əη əη,  
long-eared one  
[= dzəg-dzəg , çimi]

kwáx bi dzəg-a-r bi tsəm ufar am,  
isn't that mine , he (Hyena) he said  
[dzəg = dig]

yo, šágəráa-n, ηalba dá cag əηγwasa-x-ín dá xuts-u ηγwasa-xáa-n čí,  
okay, thanks, then he went to carry away the wives to carry away the wives

s-a-γ-a-səg n-uηγwasa-x dá xiñex  
the wives came back to Hyena's home

(248)

D əŋɣwaasa-xaá-ŋ  
wives

I á tərə-n, əŋɣwasa-x-á ŋɛlexəβa, /əŋɣwasa-x/ uus-é ayayayaya,  
of them, the wives of Hyena, the wives [/] wife of squirrel  
[note pausal genitive across two speakers]

takulaš biya, aya,ay ġi dáay dá kəla vaar mán, má vakáy  
a dove, isn't it, let's go down to grind, on it

D aa

I ġi dáay dá kəl-á vaara  
Let's go down to grind

D ám naa  
Said n [/]

I ám nəŋ n-ayayayay taa kɛ-ŋɛlexəβ,  
Squirrel said to Hyena

ay ŋalba deeya, daači, íin maa, (15.11)  
then they went down,

xəlwá-y, maandala (253) xəlw-á yinw,  
skin, a big skin of a donkey

bandzə ganáa-n ɣər tə-vakáy kɛŋ,  
a head still on it [the skin]

kɛŋɛlexəβ, dádəm, dádəm, dádəm gatə-g ba t-əxal,  
onto the Hyena, Dadəm Dá Dá follows him on the back

to, ai d-ar-xi má, kiyavá-r či, vaar, vaara-r či wán yaay,  
when they had gone down {into bush}, this is mine, this is my grinding stone elder  
(squirrel says)

aa, tsugwa ba tə-kwá d'ekkɛ-n n-íin, n-ayayayay a, a, a,  
then he falls on {chooses} the big one , squirrel {does}

kwán tsá, dzəβ dzəβ,  
this one, o long one

ray-ray či kɛs-kay,  
fill it in for me

kwán tsəm digá-ŋ kiyavá-ŋ áŋ,  
this one is for for

a wsá-r bi tsəm kiyav-á d'uɣw-á ya duɣw-á zəɣar,  
for my wife, for the daughter of antelope

ay žalalalal amá má, viikw tə-kwáx l'áβ,  
Za, he said, he (squirrel) caught that one also [caught another woman for wife]

a ba kiyavá-ŋ (261) aŋ a uusá-r ám,  
but that is for my wife , he {Hyena said}

viikw tə-kwáx l'áβ ba ki-yuusá-r ám,  
(squirrel) caught another , that also is my wife {Hyena said}

má nəɣ-a-nəɣ kwá nçikwáx má,  
if he {Hyena} sees the smaller one

dza dzəɣ čí nəŋ kwáxa βa d-u l'a ŋ-áy kwáx l'a d'a,  
take that, what will I do with that {small one}  
[=dá dəɣ d-u = d=aw]

daači, ba yaŋga, ba yaŋga, ba yaŋ, ba či,  
he keeps on accumulating {loading wives}

dəmblək gərdá gərda, gərda, gərda, b-ar sáas aa  
Dəmblək Gerdá Ge Ge they come back home

Sung

yá βəra, ya βəra, ya βəra ya βər a má,  
o long-eared one he said

end

aw n-ín l'a yaay d'a (267) a uuvura kwata zaabərəmtu,  
what is it again, elder,

*l'ag l'a βəlnak mala,*

sung

*uvuwa kwata žaabərmtu ka βəlnak mala,*

*uuvura kwata žaabərmtu ka βəl-n-ak mala,*

*ba dzir kudurwa, ba dzir*

(Mandara)

end

kəsa ba səxəg kunj tə-vakáy (16.26)  
his {Hyena}throat got hoarse (from singing)

D tə ɲelexəβ  
On the Hyena

I tə-ɲelexəβ, bərzəŋ tədəv gərda, gərda, gərda,  
Of Hyena, Berzəŋ Tedəv, Gerdá  
[Hyena comes back weighed down with a heavy load]

ba sáasá mán m-iižá-ŋ žalva dawafad'zaw mitsa,  
they (Hyena and wives) come to under a Z tree belonging to Dawa Fad Zaw, there,

ya βəra ya βər (272) gərp, fac, fac,  
long-eared one, Gərp Fac everything falls down together

šiifə-g k-íin, gwi-y-u n-ayayayay k-əŋwɣwasa-xə-n, ubaŋ n-argwandz  
his life goes away, then Squirrel returned to his wives, end of story

D ubaŋ n-argwandz  
End of story

I ee

D to, šagəra  
Okay, good

I ee

D to argwandz kam lapi  
A good story

I ee , xx

D to, t-xala kwáx-íin či tsá (16.50)  
So after that

I axa  
m

D ee **to** gəlvayda-x wura  
Glavdá formerly

(279)

I m  
m

D ndza m~~ɛ~~ dig-i ár βág n-ít~~ɛ~~  
There is something they were doing

I ndza m~~ɛ~~  
There was

D **to** mbatak áyá tag-áan k-əlbəg a šakál-ga  
Maybe you can tell us something about dancing

I mm  
m

D **to** ndar naŋ  
Okay, how

I əɣəla  
Tradition

I ɣəl má ndza βag-a-v tsá, (279) in-dá xər-á =agwo,  
Tradition used to be done, I will slaughter a goat

ám dadáa-na, tə-žígíla, ɣwəd-v-á n-uufa,  
Someone says, for God, a tree is cut

buwáa-n, bə-v-án, dzəg-və-dá səɣəl, dʻii-v-an,  
two, {they} are transplanted, sand is brought, and poured

kəsə-v-ánt cə má digit, fə-v-ánt tə-vakáy,  
beer is brought in something, put {it} on it [the transplanted tree]

dərɫ n-úud m-aagwə-n,  
Derɫ a person grabs a goat

badʻdʻɛm n-uur xiñex, /ám čag ɣəra/ čag-k-ur-arə-n n-úud badʻdʻɛm,  
all of you are in the house, you.pl [/], it {the goat} is grabbed for all of you  
[meat is distributed to all?]

wan-ín dadá má žígíla, wan-ín am-uud daači,

this is it God, this is it a person says

xal wán xər-v-án, **to** má xər-a-v-a-xərg,  
Xal this one is slaughtered, when it is slaughtered

duɣwa-xá-ruw-i mayad, əŋɣwasa-x-á uud,  
your.PL daughters from a far place, wives of people from a far place

duɣw-á ksa-x am-úuda, (287) d'ax-a-v ságáwa,  
daughter of towns as it is said, they are called to come

sa vaka za kwán, bad'd'ɛm dzax-v-ant, **to** ár vaka vakáa-n,  
they come and eat this {goat}, all are gathered, they are there

ár səl-á zarv, ságáw, diŋriŋ n-úud,  
they fry sesamee, coming, Diŋriŋ a lot of people

ŋalba d'aa ġib ba deden bad'd'ɛm l'áβ,  
then you call friends for nothing all of them

ságáw ko vəja žik, ko vaakwár, d'ax-a-v,  
even the house Zik come, everywhere they are called

ságáw sa zá-ŋ sa za ɣələ-n, zə-v-u ɣələ-n kurp,  
they come to eat the tradition [follow the tradition], the tradition is eaten Kurp  
[food of tradition is eaten]

aag wáx, la, má xər-a-va, ɣudə-v-di šuul m=aywa,  
that is a goat, cattle are slaughtered, a strong shula stick is cut down from the mountain

xud'-v-a n-awura, bə-vá-na,  
a tamarind tree is cut and transplanted

ŋalba xar-á lə-n tə-vakáy, (295) ba-waar ndəkwani tap,  
then the cow is slaughtered on it, everyone Tap

d'iyy-ət ki-yu tə-vakáy, tap má m ŋweña xiñexa, (18.28)  
pours water on it [the meat], Tap however many you are in the house

dá-dəg ɣər tɛlɛ-n táł, **to**, fəd'-a žígíl wáx  
take it head, tɛlɛ Táł, That is the Wind of Heaven festival  
[take it, the head, táł, telling knife to cut the head of the cow]  
[most festivals end by slaughtering a cow or other animal]

D **to**, má yaddi má dá tsufəge-m, βág ndar  
Okay, by the time of the Tuf. Ceremony, how does he do it



I má-γa dá tsufəga, má-γa dá tsufəga, aγaη,  
if you are going to do the Tsuf, if you are going to do the Tsuf, you...

má má yīη-a-v-a-yīη úus€gá, áγá,  
if the hoeing is finished, you

ηalba daη, má βag-a-va-βág vəlindəma, βag-v-a n-uutəva,  
then, the Vilindimá festival is completed, then the Uteva is done

nəη ηalba dá m-uutəva, **to**, má-γa tsufəg má, (302)  
then you enter the Uteva period, if you are going celebrate the Tsufeg.

táas áγá təη, tə-xəluwá-γ tə-ηjəla áγá pəl-dán,  
Tas you, untie, your skin from your waist

d-a-dəg nəη, n-aγdaz, zawa rał, wiya-wiya t-əηjəl,  
you get, a cow tail (and) a rope, you wrap it around your waist

marb tə-kunjá-γa, **to**, **šikena**, a tsufəg, a tsufəg,  
beads around your neck, okay, the, you celebrate the Tsufeg

dá má xəηg, dáa čib-əv-a xiinan la, l'adura, máyá,  
for some days, cows are killed today, the next day it won't be

dáa lərn tsá, ġ-iyám dagat ġ-iyam dágál daη da, (19.27)  
the third day, let's.IN go to [to this place], let's go to [to this place]

dá d'iya γalakwə-n βagá-və-n,  
you go and put down the shields (that are made) [which have been ceremonially carried]

na ġ-iyam dágál dá má dá tə-diga γazuwa gav a muud,  
come let's go to the {land of} the Ghazuwa, Gav as it is said [between Ngoshe + Gava]

dagat n-úud dəηər dəri dəri dəri dəri dá miits daači,  
a person goes up Deηər Dere to there, then

aa =ksə-ga mañ a muud, m€η n-úud aandzu, cil bu tsufəg,  
you have won (carried) as it is said, there are people, even up to two months {ding} the Tsufeg  
[it lasts up to two months]

**to šikena**, (312) má yīη-a-a-yīηg wáx, tákwáša, ηalba tsufəg k-úud, nəη,  
okay, when that is finished, {then} the Takwas, the Tsuf is done

xəlwa, kánjálá xəlu uŋud'əga tə-ŋjəla, əŋ, ŋaarpá-ɣa, (19.59)  
a skin, an uncured skin tied on the waist, the ŋarp

ałárdzákú má =ksəga, šá-ŋ á xpi má ɣərə-ɣ,  
cowries {tied} on the chest, a sickle, guinea corn flour on your head

dzakwá-ŋ á bərał má ɣəra, daači, zad-á ǵád'á,  
a bead cap on your head, then, a stick with metal rings on it

kurpá-ɣə-n má =dvə-na, ám dágála, gálá-v n-úud  
your whip in the hand, you.PL go, people are cheered

Sung

užiig-ət, užiig-ət, užiig-ət, užiig-ət, užiig-ət, užiig-ət  
Užiig-ət (cheering)

end  
am-uud tsá kut kut kut kut na xupii-n,  
as it is said, the guinea corn powder is spread

dáa dá máŋ tə-βala vaká-ŋ,  
go to a field a place of

a zaayá fad'əgə-n tsá, daači diriŋ, **to**,  
a river {for} gathering, then, a large gathering Dir

bad'd'əm-aru-n má tsufəgə-n, (322) mar-am-marg k-€xəlwa am-uud,  
all of you doing the initiation, show.PL the skin {you have tied} as it is said

mar-a-v xəlu, mar-a-va, mar-a-va, mar-a-v áɣá,  
the skin is shown, it is shown it shown [by each person]

aa =ksəga mañ, uudáa-n, a war am-uud tág-v-án,  
a certain person has won, as it said, it is announced

**to**, yīŋ-a-a-ýīŋ wáx, **šikena**,  
okay, that is over, okay

ŋal m-uusá-ɣa, ndakwani, s-ar-dət-səg yáa-t-€ k-axupi ndakwani,  
then if it is your wife, then, they [her people] bring guinea corn powder to you

aya tá kafa, ám də ɾamá kəlaw ba d'ekka,  
you cook food, you and a lot of people

ám βága-βág aandzu kuɾəb ám lán-á kafə-n dágál,

you.PL might make up to fifty {people} you carry the food away {from house} to

cə ndakwi mbərɫ, ám laŋg-áan dágál dá vəja šugulá-ɣ,  
lots of beer Mbərɫ, you carry {them} to your in-law's house

/ad/, má s-am-aa-səg **šikena**, ýiŋg-aa-ýiŋg wáx  
and [/], when you've come back home, it's over

D βag-aa-βág mϵɯ víig ηweñ kii βaa tsufəg ni  
How many years were there {when} we.2 were doing the Tsuf  
[till when were we doing]

(329)

I mm  
m

D βága-βág víig ηweñ lokəti tsufəg lokəti tsufeg na  
How many years were there, before you did the Tsuf.

I βágaβág víig ηweñ n-úud lokəti tsufəga, ba tsuf-ál,  
How many years before people were doing the initiation,

má tsuf-al-tzufəg wáx má kud'iga zuŋwá-rwa,  
if that one was initiated from your clan, the first of you.PL

má tsuf-al-tzufəg ýeb-tsá dá tə-kwáxa,  
if that side is initiated, {it proceeds} on to the next {side},

má tsuf-al-tzufəg ýeb-tsá dá tə-kwáxa

when that side is initiated {it proceeds} onto the next

D kϵmaal, maal (21.18)  
Age by age  
[elder elder/ elder group to next younger group]

I əŋ, ba kwáx tsá ɽekϵŋ ki-yaa mañ ɽay-kən kϵŋ,  
That {next one} gets its turns (deserves its turn), the {next} certain {clan} gets its  
turn

má ba tsuf s-al kwán əvəjá-ŋ,  
if the initiation is done in this house  
(comes out of)

a zərá-r-na, (334) tsuf-al /də-víiga/ kϵvíigan,  
of my son, it is initiated [/ this year], this year

kwáx ndakwi, s-al ɽáβa,

the next one then, get its turn (comes out)

kwáx ndakwa s-al l'a bandi kwáxa, ndukwáx yaŋ-v-ət  
the next one comes out correspondingly, so it structured (formed)

D má gəlvaydax tsá  
Among the Glavda

I əŋ

D daala digit tsá, ndza f-a-v-də-fəg aa, lakəti zə-gáana  
New {farm} products (things), how was it put/done , before eating {them}  
[before a new crop of vegetables was eaten, s.o. had to perform a ritual]

I daalá digita, má f-u bi n-maalə-n bi,  
New farm produce, if the eldest has not tasted it

k-azəγ, b-azəγə-n, má f-uu-fəg maala,  
okra, even okra, the eldest tastes it  
[food is harvested and brought to eldest]

lakəti, gat-ars wáxa, wá f-uu-fəg meña, /wá fu,  
before, that {the next elder} follows and that (certain) person has tasted it, [/]

aa, gat-ars wáx bandi kwáx, (339)  
the next {elder} one follows

lakəti, dá fəg-áan kƏŋ,  
before

kə li-yaa-x-áanə-n, l-al-ár bi kƏmaala-x-áan bi (22.02)  
those remaining, {the ones who} have not reached eldership

D mƏŋ wáxa, to t-əxala kwáx l'a tsá,  
There is that, after that also

aw ŋii-gə-n ndza /tə/ βág gəlaŋ, gəlvaydax ni  
How did the Glavdá used to abstain {from activities}?

I ŋii-ga  
abstain

D ndz-aw lər-á-ŋ ŋii-gə-na  
What was the purpose of abstaining

I ŋiiga, má mts-a-mtsəg n-úuda,  
Abstaining, if a person has died

/aγa méy, me l'abiya/ ám ŋii-ga,

[you no longer] you.PL abstain

me l'a mas-á xaas biya, a me l'a mas-á wal biya,  
there no longer {is} any applying henna, no longer rubbing oil

guǵá-γ má γər viidzəma, a víig,  
your hair on the head Viidzema, you spend

tánlan vazay tsá,  
Tanlan a complete dry season [that way]

ɲalba d'iy-á xi má yu ksə-γ (346),  
then you pour guinea corn in water

aa uusá γəráa-n mañáa-n ɲalba uusá γər k-úud,  
the person has shaved his head, a person shaves the head

uusə-v-a γər,  
the head is shaved

D má mtsəga n-úud **kena**  
If a person dies that is

I əŋ má mts-a-a-mtsəg n-úud  
If a person has died

D má mtsə-g waar kwáxiin lakəti βá-a kwáx nuudə-n (22.41)  
Who {is it that} dies before that is done

I má mtsəga dadáa-na, maa dadi-ǵáa-na, an  
If his father dies, if his grandfather {dies}

D má žiiláa-n k-uusə-γ  
If the husband to your wife

I əŋ, aa žiil úus tsá, ár ba d'iyáa-ŋ, [/]  
the husband of a wife, they put [/]

a má žiiláa-n k-uus əm, band kwáx  
if the wife's husband (husband to the wife), it's like that

(351)

D **to**, t-əxala kwáx či tsaa  
Okay, then after that

I əŋ  
m

D ma-na naa, a kəl'-kɛnd-ana káŋ,  
I want, you mention (count) for us

kɛlər ndza βág gəlvaɣdax wur,  
the work Glavdá used to do formerly

kɛdigaá-ŋ, ka'añá-ŋ á ləra gwuxa  
the thing of, farm instruments (of working on the farm)

I ka'añ-á gwuxa  
Farm utensils

D ee ka'añá guxa, təxala kwáx l'áβ a a kəl'-kɛnd-ána kə ka'añá-ŋ,  
Yes farm utensils, if you mention instruments

aa kwá βág /ž/ diga gway-av-a žiila wur l'áβa  
instruments (things) of traveling about for a man formerly

I ka'añ-á gux tsá, xiya, iindara,  
Farm produce, guinea corn, groundnuts  
[interprets D's question as referring to produce]

ɣwaava, iindara masara, (356) aagəra, raata, zaarva, əŋkwáx  
bambara nuts, groundnuts, beans, small ?, sesame seed, six

D ka'añ úusə-gə-m  
Farming instruments?

I ka'añ =úusəga  
Farming instruments

D kwá βag-a-v lər də-vakáy kɛdá , βá-a kwáná-x-íina  
For working with, doing (producing) those things [produce]

I majigana  
hoe

D aha  
aha

I m, majigana, ba majigana , xiila, am,  
Hoe, just a hoe, axe,

majigana , a laañwá-ɣ má dəv b-aw ka či wá lərn l'áβ, əm  
hoe, your long rake in hand what is something else again

(361)

D kal'əŋ-á ɣwaava ɡəlvaydax ndza wurə-m  
What about war instruments of the Glavdá formerly?

I kal'əŋg-á ɣwaava ɡəlvaydax tsá,  
Glavdá war instruments

ɣalakwáx, tap n-guupá-ɣ bu əm vakáy,  
a shield, Tap holding your two spears inside {the shield}

aged' má ɣər, aged'-á mbakəlak, to lɛvda,  
a helmet on the head, a helmet of a ram ['s beard), a vest

mɛŋ lɛvdá ba d'əŋkək, (24.06)  
there is a vest d'əŋkək [making you big in appearance]

dəŋkək má tə-vəɣ aɣ ɣaala kwán ɣaala kwán,  
big on the body from this end to this end  
[shows how vest covers body]

čii či ŋud'ə-və-nan ndukwán ŋ-wana  
tight it is tied like this

čii čii ŋud'ə-və-nən takwán šaala,  
it is tied tight on this side {is} the cloth for tying

šaal ba caŋ band rabə-n ,  
cloth red like plastic [referring to a plastic bucket]

daači ŋal dágál dá ɣwaav n-úud kədəka  
then people go to war Kedeka

kədək kədək kədək (368) kwaaw kwaaw kwaaw am-ítɛ  
and they shout Kwá they shout (say)

ár ɣwaavə-n, a-dá nɣ-á ba /ɣwa, /  
they are the war, you will see [/war/

ɣa daači, tsuwaŋ ýiŋ-aa-ýiŋg, ɣwaav, ən  
then, quiet, Tsuwaŋ the war has ended

D to kal'əŋ-á ɣud-á xiyə-m  
Okay, what about instruments for harvesting guinea corn

I kal'əŋa ɣud-á xiya, ndər-v-a n-aɣwa,  
Tools for the guinea corn harvest, baskets are woven

má ndər-v-a-ndərg n-aɣwa (24.38), ndər-v-a l'aava-xa, vəraza,  
when baskets are woven, grass mats, grass [for making l'aava]

azala, **to**, má yīŋ-aa-yīŋ wan,  
grass [stronger than vəraza], okay, when this is finished

ŋalba, ŋwad'-a-v n-alγwə-na ŋwad-a-v aa ŋwad'-a-v ŋwad'-v-ət,  
then the baskets are woven (tied), are woven, are woven

ŋwad'-v-ət n-alγwə-n, **to šikena**,  
when the baskets are woven, finished

ǵ-iyam dá γud-á xiyáa-n,  
let's go harvest (its) guinea corn

ŋal təfə-v-ant kəlala,  
then a shed is dug [into the ground] [at home]

(374) má təf-av-ant-təfəg kəlal-na ɭβax-aá-ŋ á kwára,  
when the shed has been dug, the sticks [for the kəlal] and so on

ɭβa-x-aa a kwára daači təf-əv-ant kəlala, (24.59)  
the sticks and so on, then the shed is dug [into the ground]

tsag-əv-εm ɭaavə-na mə vakáya,  
the mats are put into it

má sáas də-xiyə-n n-úudá d'iyy-a-v-d-ii dá m vakáya,  
people bring guinea corn (home) and it is poured down inside it

naa də-xiyən n-úud d'eev- (<d'iyy-a-v) dá m vakáy  
if a person wants guinea corn, it is poured inside

D **to**, má s-ar-aa-səg či naŋ,  
If they come back

má yīŋ-aa-yīŋ d'əg-á xiyə-n či kwán tsá,  
if pounding the guinea corn finishes,

ndza d'ii-g m-aw gəlvaydax kε-xiyáa-tε má yīŋ-a  
what were the Glavdá storing (pouring) their grain in?

I ndza ndər-a-v,  
It was built

mεŋ nə-kuvər ndər-an-ndər-ana,  
there was a built silo

d'iy-a-v da-m vakáy, (379) akwa maa,  
{the grain} was poured inside it, even if



má ləg-al bi wáx kɛxəca xiyə-n bi tsá, təf-a-v n-afka,  
if it didn't suffice to hold the guinea corn, a hole was dug

má təf-a-va-təfəg n-afka ŋalba, ndər-v-a nəŋ n-azala,  
when a hole is dug, then an elephant grass mat is made

faav-á zála, tsugə-v-də-m da-m vakáya,  
an elephant-grass mat, is put into it  
[the mat is put into the hole, into which grain will be poured]

d'ii-v-a çaç ta-kwáxa, d'ii-va çaç ta-kwáx,  
the chafe is poured on that side [of the hole], the chafe is poured on that side

d'ii-va çaç ta-kwáx ŋalba d'iya xiyə-n əm vakáy,

the chafe is poured to that side [chafe lines the whole hole], then the guinea corn is  
poured in it,

ŋalba xəd'-v-an  
then it is buried

D méy badzig-áan y-uuya  
Rain doesn't spoil it

I máy  
no

D máy gər-vəg-i  
It isn't spoiled by dampness (fungus)

I máy  
no

(383)

D **to**, má juu-jig xí **kenan** (25.40)  
If the guinea is too much

I m  
m

D ndza máy vəl-a-v, ndza máy vəl-a-v-iyá  
Wasn't it sold, wasn't it sold

I vəl-á-v-á  
It was sold

D **yawa, to** má vəl-a-v ndza kurg-ar-u ndar gəlvayda-x kɛxi k-úud wur-i

If it was given, how were the Glavdá donating guinea corn to a person formerly

I dadá kwá má me l'áβi xiya máy xiyá-r biya,  
The one who no longer had guinea corn, I don't have guinea corn  
(my g.c. doesn't exist)

ts-u-k-wá ba way amá tsá, daači,  
hunger is killing me he says, then

tałyá-γ meñ vəl-w-a-vϣg kϣxiy a má (387) kϣdigit amáa-n,  
please (certain person), give me guinea corn he says, something he says

ła, tsə-v-ar-a t-alγw, má dadakwa mϣ digáa-n ba d'ekka,  
ła, it is measured in a basket, if anyone has a large amount (his thing)

saw ám uudáa-n, saw am, saw amá a máa-n tsá  
'come' says a person, 'come' he says, 'come' he says

dzax-ant k-úud daači, kwad'a kϣ-xiyə-n m afk bad'd'Em,  
he gathers people, he digs out all the guinea corn from the hole

tagw-ar-dá k-úud ba jajan, ndza mϣ wur, ba ndakwán wá máyá  
he distributes {it} to people for free, that is how it used to be, now it isn't like that

D **yanzu** mán kur-γ-ar-u-kurg žiil gəlvayəd kϣ-xi k-úud tsá  
Now if the husband of a Glavdá (a male) measured guinea corn for a person

I əŋ  
m

D ndza yiig ni méy xa yiig-i  
Was it a relation or not?

(391)

I ndza yiig,  
It was a relation

má pál n-ín m-alγw ndakwani, inəg kϣ-bu má šífəg,  
if it is one in a basket, then it will become two in a lifetime

má má pəlá biya, xar dá má víiga, əxkərd'ə-n tsá ,  
if he doesn't pay, within a year, or three

n-al-nəg yi-t-yig, ufad'a xiyáa-n, zər yiig, baab yiig  
it becomes doubled, {if} four years, a son gives birth and a mother gives birth[son  
doubles, and mother doubles, amount]

D to šagəra  
thanks

I əŋ  
m

D to təxala kwáx či tsá, ndzə-gáná-γə-n tsá  
Okay after that, your living/situation

I əŋ  
m

D mᵉŋ vakavak-i gway-və-γa-n ni,  
Is there anywhere you traveled to (your traveling to)

ku kuwa γubar-γ ba gwašəna  
or you just grew up in Ngoshe

(396)

I γubar-án, /z-u na/, ya-k-wi ba má kwán n-úud kwán,  
I grew up , [/], I was born in this {town} (a person bore me)

kwaza-xá-md ba wan, kwaza-xa-md ba wanə-n kwán,  
this [area around Bursar's house] was our former surroundings, this was our former surroundings

əŋ, ba vaakwánə-n kwán, kwáxa ndza vəj-á yáa bažigəla žəgaaga,  
yes, this very place, that was the house of Bažigíla Žəgaaga's family

kwáxa ndza vəjá-ŋ á tataya gadzawa,  
That was the house of Tataya Gadzawa

kwáxa, ndza vəjá-ŋ á γulza laď'a,  
That was the house of Ghulza Laad'a

kwáx kᵉdagata, ndza vəjá-ŋ á buda,  
that up there, was the house of Buda

aa əŋ a aya dadaá-ŋ , mᵉŋ dadá-ŋ,  
you the father of, there was the father of

dá diiğa yaaxaya buudən,  
grandfather of the Yaaxaya (John) Buudin

to, lał-amd wá ndza vaakwán yaxa kᵉnda ba má kwán kəs=kᵉmd  
okay, our surroundings were here, we were born right here

(402)

D gwiyə-və-γ a əŋ kwán təxalá-ŋ kwáxiya (27.21)  
 Didn't you move after that

I tə-xalá-ŋ á gwiig a əŋ əŋ  
 After you changing PS

D a ndzə-gá-γ vaakwánə-n gwašə-n tsá  
 Your living here in Ngoshe

I əŋ  
 m

D gwey-av máy nə-kəs ndzə-γá-ŋ ya  
 Traveling, there wasn't a town you stayed in (there was no town your staying)

də-γ-al-ə-ŋ dá gway-av-axa, ku βá-a lər-á kwaba-xa kwár kwár a xiya  
 you went for trips, or working or things like that (work of money)

X

I aa, d-an-al  
 Yes I went

D dá mər-i  
 To where?

(405)

I ndza d-an-al dá má yáru  
 I used to go to Maiduguri

D /a za/, zu-γ-u-zəg k€-víig bua-x-áana  
 You spent two years {there}? (have eaten two years)

I a'a'a, z-an-u bi, ba cəl pál má βag-an-a-βág ndakwáni,  
 no, I didn't spend {two years}, if I spent only one month or so

band dig-i ana zu-g-u víig tsəm, ŋalba sáas kəskay,  
 it is as if I spent a year (as if I ate a year), then I come back

waar wá ndza βá-a mas kačiya, kwá k€daadá-r l'áβ  
 who was giving (making) hay [for the animals], that of my father [to take care] as well?

D patə-γ-patəg k-uusá-γ-ni ee ee səbə-γ də səbəg xi  
 Did you elope your wife or did you court {her}?

I a'a kwá zuŋwə-n tsá, (408) baba zərá-rə-n tsá, səb-án ba də səbəg

No, the first, the mother of my boy, I courted {her}  
[his first wife is either divorced or dead]

D səbə-γ ndara, tag-kɛnd-tag ndan xəd'iikənana  
How did you court here, now tell us about it a little

I aa səbə-gáan-amd tsá, ndzakwa áyá má wala, ((28.03)  
our courtship, you pick up milk (Ndz you in milk)

aya d-án, má čaw-ar-a-čawg wala-n, z-a-v-uu-zəg,  
you take it, if they accept (collect) the milk, it is drunk

**to**, táł á xər-á k-aagu, ndik má salakw dágál,  
okay, Tał you slaughter a goat, a lot {of meat} in a pot going

dá βág-áan l'a nəŋ nən nəŋ nə ǵambuwá-γə-n tsá,  
your fiancée will do {her part} as well

zarv daači səl-və-na sáas əm vakáy, (414) **to**, šikena,  
sesamee is fried in it {she takes it} back to you, okay

dá **xaka**, **xaka** ai má l-al-ləg má,  
like that, if she is mature

ŋalba, ayay kɛdəga-x am-úuda, a d'iya kɛ-lá-γ,  
then, bring your thing (dowry) a person says, you pay your cow

má d'ii-γ-a-d'iig kɛ-lá,  
if you've paid the cow

bu ba puγw-ak uusá-γ ságáw, á váytɛ-u kɛγwačika ,  
{your wife} is accompanied for you and comes to your house, you catch them a  
chicken

**šikena** ndz-a-ndzəg n-uusá-γ əvjá-γ (28.42)  
that's it your wife stays at your house

D saywa-y kɛsəd'ava-x ŋi  
Didn't you buy a lot of clothes

I mɛŋ səd'ava mɛŋ nəŋ səd'ava mɛŋ ǵampaya,  
there were clothes, there were clothes, there is a blanket

mɛŋ n-aagw-á baaba duγwa, mɛŋ n-uusala, ard lú ufad'  
there is a goat for the girl's mother, there is a billy goat, and four cows

(420)

D **to**, kwá pál tsəm , buwa mɛ-ŋ

That one, two you said

I m-ŋ tápáx  
There is snuff

D m-ŋ tapax  
There is snuff

Í əŋ  
m

D to, aa bu n-ŋγwasa-xá-r a m-ŋ ba,  
My wives are two you say

kwá zuŋw wáx a m-ŋ ba  
that was the first you said

I ee, kwá zuŋw wáx  
Yes, that was for the first

D k-ŋdiga buunə-m  
And for the second one?

I aa diga bu pat-an-u də-patig  
The second one I just eloped with

(423)

D patə-γ ndandarəŋ kwáx  
How did you do that

I pat-an ba, fu η-áy tsá, ɸ ndəβəg-ar γəra,  
I eloped, I {come} Fu swooping down, I convince her

əndəβ-gar γər ndan ba xiinana,  
I convince her now today

ən βá-a dər də-vakáy, ba ɸadura, in βaa dər də-vakáy tsá,  
I play with her, the next day, I joke with her about it

γa ġi dágál a ma-y, fac in pat-u sáasá =vjá-r (29.22)  
then let's go I said, Fac I eloped coming to my house

D d'ii-γa-y kwaβ-iyá  
You didn't pay money?

I máy kwaβ bi, má ġi dágál a máy, fac in pat-u sáasá vəja  
No money. Let's go I said, Fac I eloped to my house

máy kwaβ biya, máy ba den  
No money, no, it's free

D ay sagw ndar k€taasa-xáa-na kwár kwár-i  
How did she buy her plates and such things

I taasaa-w l'a d'a (426) /sagw-iyam/ ba puɣugw-puɣugw yaa dadáa-t€,  
What dishes then! We bought [/] their father's people used to accompany {them}

aya dá lu ufad'a, d-aagw buwa, ġampay tsəm ba dedena,  
you take four cows, take two goats, a blanket, so it is free?

ár puɣugw n-ít€ ár sagw ba n-ít€ k€digáa-t€a ár sagw ba n-ít€,  
they accompany {her} they buy their goods they just buy

/ár m-/ ár puɣugw-áan má, tayubáa-t€a,  
they [/], they accompany {her}, their box

aŋ, ár gát-á kal'aŋáa-t€ tə-vəɣa,  
they look for their goods beside it

/ár səl/ xay-v-á n-ayaywa,  
they fry [/] sesame seed is ground

ám kwár kwára, tsakal-v-ant kuwáxa,  
and the like (say such and such), calabash dishes are gathered

dzəŋ dzəŋ l'ək dá má tayuba,  
Dz L, all together in the basket

ŋalba laŋg-áan ságáw, má s-ar-də-v-səg má, (431)  
then they bring it coming, when they've brought it {to my house}

aa sə-ɣə-v-səg žərwa, fə-v-án-á,  
ya, the shy one [in-law] has arrived, it is kept [goods in basket]

dərɫ əŋ t-agw á xər-áná,  
Derɫ you catch (on) a goat and slaughter {it}

ġimbəlí, a βəl-t€€m dáa mán, má kal'aŋáa-t€ə-n,  
a lot, you put {the goat meat} for them in their goods [e.g. in a plate they have],  
[this process done after elopement has been accepted by parents]

ýiŋg-a-ýiŋg  
it's finished

D ndza-ndzəg n-uus  
The wife stays

I ndza-ndzəg n-uus  
The wife stays

D me gəməw-i  
No debt [to them]

I méy gəməw-i  
No debt

D **to** šagər, it is ova  
Thanks, its over

amá l' tsá  
he says also

I əŋ  
m

D aw n-íina, kəsə-ya,  
What is it, for you

**ga ši** daada-x-ya kwár kwár xa ndza ba tə-kərdi am  
look your father and others they used to be pagans he says

(437)

I m  
m

D **to**, kəy kwáná n-əy-al-nəg kŋ  
Okay you now have become

I kŋžigma-x  
Religious people

D kŋžigma-x  
Religious people

I m  
m

D **to** má ndzə-gáná-γ má gwašə-n kwán l'áβa mŋ naŋ,  
Okay in your staying in Nogshe now ,there is

nə-krista, mas masəlmá , əm kwár kwára-x am,  
Christians, Muslims, and others he said

ám βág ndar kŋndzə-gáná-ŋ áwraya-x kwán či mataatak-arū am  
how do you.PL do the issue (staying) of marriage now amongst you.PL he said



I awre tsá, kƎndə masəlm, kƎm d'iy-á kwaβa,  
Marriage, we Muslims, we pay money

kƎm d'iy-á kwaβ n-Ǝnda,  
we pay money

má d'ii-amda-d' iig kƎ-sadakiyə-n **šikena**, (442) sáas n-uus ba dayavaláa-n,  
if we've paid the dowry that's it, the wife comes the same day

kristan, /má =ks/ , má, má , má patəg-u-patəga,  
Christians [if marrying], if he eloped

ku dá patəg-patig bi n-ín-i ku da,  
even if he will not elope

/kəsəg/ ks-a-v ba daŋ d-awraya,  
[/] she is married in a wedding ceremony

láa-n buwa, d-aagwáa-n buwa, kristan (31.17)  
His two cows, and his two goats, Christians

D to šagəra, amá či kwán či tsá,  
Okay, thanks, but now

baz masəlmá baz kristan-ín či kwán tsá  
both Muslims and Christians now

I eŋ  
m

D diga zamani wán tag-ak ŋ-áy kena  
A new generation I am telling you

I aana  
yes

D βag-a-v-i lər vəj-á daad-á duywa,  
Is work being done in the house of the girl's father

me xa lər βag-á-v-í  
or not

[future son-in-law would work on father-in-laws farm before marriage]

(448)

I aaa, βag-á-v  
Yes, it is done

D ndar ndar lər-íin βag-a-v, lakəti áγá gát-á duγwə-n əŋ  
How is the work done, before you look for the girl

I má má úus€g- iindar ,  
If {by} cultivating groundnuts

má riy-a-va-riig n-íindar, úus€g iindar,  
if groundnuts are planted, he hoes groundnuts

tsaywa-xáa-n k€γwalv ba čip d'aw-án daači,  
his friends to the man all together he calls them

ár d-ii dá tə-βal íindar,  
they descend on the groundnut field

ár uus-ant k-íindarə-n, kwad'i-gáana,  
they hoe groundnuts, they dig them out

má tsugw-á-tsugw sárt-á kwad'i-gáana,  
when the period of digging {them} out comes (happens)

ár kwad'-án ba l'a γwalva-x-íin bad'd'€m,  
they dig them out also all of the men

má kul-buwa, má kul-xkərd' xa γwalvə-n,  
if twenty, if thirty men

ár kwad'a k€-guxw- iindarə-n ba kwap bad'd'€m,  
they dig out groundnut farm completely

(454) ár xuts-ar-dán,  
they carry it back for her

duγw má, u u yuw-á zarva, sukur əm vakáya,  
as for the girl, sesamee-seed water, with sugar in it

íin wá laŋ n-íin d-ii, yakara, íin wá laŋ n-íin d-ii  
this is what she brings down {to them}, porridge, this is what she brings

D kwá ndakwani, baz kwá ndá wur xi  
Is {this} of now, or before

I kwá ba ndakwanə-n, kwá ndza wura, (32.14)  
Of now, [I mean] and it was before

kwá ndza wur tsá, bá-γa dadə-duγw ndakwi,  
that of before, you the father of a girl

bab-á duɣw ndakwani t-a ca, aŋ,  
mother of a girl then cooked beer

kɛɣ ɣwalva a d'awa k-úudaxá-ɣa, ám digawa,  
you the male you called your people together, you.PL go

am, ám ám uus-ar-anta (458) ám xuβ-u kɛcɛ-n, ee,  
you, you.PL hoe for her, you drink the beer

kwá ndza wur, ko kwad'i-gáan band kwáx  
that of former times, even digging them (groundnuts) up was like that

D mbaɗ-aváa-tɛ má ba-lbæg-á cɛ-n kaway  
Their difference [between now and then] lies in the issue of the beer

I ba-lbæg-á cɛ-n  
The issue of the beer

D to aw či sawariya, a vəl-kɛndə-ŋ kwáná,  
Okay what is the advice you will give us now

ndakwanə-m kwáná a ɣay-á gəlvaɣda-x-na me l'e wá tag-áan d'ek bi  
like this now, the Glavdá language is no longer being spoken much

I me l'e  
No longer

D maal ba turančiya, xawsa, kwár kwára-x  
The big (senior ones) are English , Hausa and the like

I m  
m

D to ndzə-gáná-ɣ či kwán a (462) má ndzə-gáná-ɣ a daad kwán tsá  
Okay, in this situation of yours, if your situation now father

I əŋ  
m

D aw sawari a vəl-tərə-ŋ kɛzar-x-i, čiig ndakwani  
What is the advice you give to children growing up now

I li čiig ndakwáná, li čiig ndakwáná, to,  
The ones growing up now, the ones growing now

má ba ndakwáná waar me l'e čiŋ əlbæg uud-i, (33.03)  
if now nobody hears the advice (word) of a {elder} person

ár me l'e čij-á lbæg uud bi, má uušatŕ-ant nə-lbəgá-ŋ,  
they no longer listen to advice, if the issue mixes them up of the school

a makarant-ín ár βag-ná bi n-ítŕ ár lək-na b-i d'əŋa,  
they can't master (do), they don't manage it [the school]

mbatak aw k-ítŕ ár má l'e čij əlbæg úud bi,  
perhaps or whatever they no longer listen to a word of a person

tał-am yaá-ru zar-xá-ra, čij-am-čij k-əlbæg (467) uud digiya,  
please my children, listen to the word of a person

a wárám n-ŕnd, to ám n-ŕnd daada-x-áan,  
we say, okay we the elders (fathers) say

to ay ndukwa biya, f-ama-fəg kŕ-rvid' zar-x,  
okay it is not like that, be patient children

má kwáná čijg-áan kŕlbæg úuda,  
among other [children] {they} listen to the word of others

fa kŕrvəd', má kwá máy f-á rvid' biya,  
be patient, if there is amongst them {those who aren't} patient

a nəŋa ba dágál-áan dá dágál dá pii-gáan ba dedeen,  
you see he goes out to graze [into life] for nothing

dágál dá má, dá xəβ-á diga-x-áa-tŕ-n ár xuβu-g n-ítŕ-na, kwára,  
he goes out, to drink the things they drink [beer, drugs] and other things

dá nəŋa band kwáx, amá sawari **kam**, βág-v-ar-βág,  
you see like that, but the advice now, it is being done

kŕzər, ár čijga bi ba n-ítŕ bi  
for a child, they don't listen  
[talks about lack of obedience to elders, not about the Glavdá language]

D to šagra, its ova  
Thanks, its over