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Collection of 30 texts of the Burkina Kusaal language

1. Narrative Traditional
2. Narrative personal account
3. Behavioral
4. Dialogue
5. Expository
6. Procedural



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SIL, 2012

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List of Kusaal text materials (Nov. 2012)

Type and title:	Author:	Age: aprox.	Date: recor.	Au- dio	Interlinear			Length
					Fr.	Engl.	FLEX	
Narrative traditional								
1. Nisaal tuum-be'et yɔɔt	NANGA S.	60	Jan 12	x	x	x	x	668 words
2. Yam gat pāŋ	NANGA S.	60	Jan 12	x	x	x		414 words
3. Asɔ'ɔŋ ne Akoroŋ	NANGA S.	60	Jan 12	x	x	x		839 words
4. Awāaŋ ne Asūul	N'DEOGO F.	40	Jan 12	x	x	x		763 words
5. Kpubik ne buntat dāan yela	N'DEOGO F.	40	Jan 12	x	x	x		843 words
6. Anɔbil ne Agel	N'DEOGO F.	40	Jan 12	x	x	x	x	271 words
7. Abaa ne Asūmbul	OUARE M.	45	Jan 12	x	x	x	x	729 words
8. Nɔŋdāan bii ne na'ap yela	OUARE M.	45	Jan 12	x	x	x		1 458 words
9. Se'ε ne so'o ka baa bu tō'on	ZOBRA R.	55	Jan 12	x	x	x		860 words
10. Se'ene so'o ka ba basut ka	ZOBRA R.	55	Jan 12	x	x	x		771 words
11. Da gāasut niriba	ZOBRA R.	55	Jan 12	x	x	x		1 180 words
12. Tō'os	OUARE M.	45	Jan 12	x	x	x		1 340 words
13. Ayalum po-paalika yela	WANGRE E.	55	Mar 11	x	x		x	799 words
14. Asumbul ne Azāŋkɔ'ɔt	SOUGA M.	40	Oct 11	0	x	x	x	334 words
15. Azāŋkɔ'ɔt ne Asugul ne	SOUGA Em.	50	Apr 10	x	x			1 295 words
16. Bii ka ba lob bas	SOUGA M.	40	May 12	0	x			480 words
17. Ziwēel daavk	SOUGA M.	40	May 12	0	x			512 words
18. Buraa ne bu de'et pā'asvgo	WANGRE E.	55	May 12	x	x	x	x	1 026 words
Narrative personal account								
19. Abambil Komaasi tun yela	OUARE K.	25	May 12	x	x	x	x	381 words
20. Wuna'am gu'urum	SOUGA M.	40	May 12	x	x	x	x	419 words
21. Sū-sā'aŋ yelle	WANGRE E.	55	May 12	x	x	x	x	445 words
Behavioral								
22. Mba sakut tun yela	OUARE K.	25	May 12	x	x	x		413 words
23. Kārēnbiis sā'aluk	WANGRE E.	55	May 12	x	x	x		794 words
Dialogue								
24. Monik ne Kobena sōsvk	OUARE K.	25	May 12	x	x	x		633 words
25. Monik ne Silveenu sōsvk	OUARE K.	25	May 12	x	x	x		444 words
26. Eli and Martin sōsvk	WANGRE E.	55	May 12	x	x	x		1 279 words
Expository								
27. Kɔɔ-sum nuup yela	OUARE K.	25	May 12	x	x	x		432 words
Procedure								
28. Kpaam maalvk yela	OUARE K.	25	May 12	x	x	x		227 words
29. Kusaaŋ ne met v dook	SOUGA M.	40	May 12	x	x	x		574 words
30. Kusaaŋ pɔ'a dit yela	WANGRE E.	55	May 12	x	x	x		894 words

Kusaal Texts Genre: Narrative Traditional

The following Kusaal Folk tales were recorded between January and March 2012..For the first twelve stories, (recorded on the 12th of Jan. 2012 in Zabré) there was an audience present consisting of some children, youngsters and adults all listening eagerly to these stories.

The following eighteen stories were preseted by the following seven storytellers:

- NANGA G. Simon (story 1, 2 and 3)
- N'DEOGO Francis (story 4, 5 and 6)
- NANGA / ZOBRA Kouya Ruth (story 9, 10 and 11)
- OUARÉ Monique (story 7, 8 and 12)
- OUANGRÉ Élie (story 13 and 18)
- SOUGA Martin (story 14, 16 and 17)
- SOUGA Emmanuel (story 15)

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Subsequently I transcribed these texts with the help of OUARE Kobena Jacques. All the stories were then prove red individually by SOUGA Martin and GNANGRE Hamaodou. The interlinear text was produced with help of the Adapt-It computer program.

Each text is presented in the following way:

1. Kusaal-only text
2. English-only free translation
3. Kusaal - English interlinear text with free tranlation

The texts 1, 7, 13, 14 and 18 are also presented in chart form in the Appendix.

Abbreviations

We used the following abbreviations for the interlinear texts:

Abbreviation	Full terms	Example:
+ AUX	Auxiliary verb	<i>sit</i>
+ Emph	Emphatic	<i>mam</i>
+ I	Imperfective	<i>ēti</i>
+ IMP	Imperative	<i>tum</i>
+ IRR	Irrealis particle	<i>-ni</i>
+ LOC	Locative marker	<i>-i</i>
+ OFOC	Object Focus	<i>-ne</i>
+ P	Perfective	<i>ēŋ</i>
AFF	Affirmative particle	<i>me</i>
BKRF	Back Reference marker	<i>la,</i>
COMPL	Completive particle	<i>-ya</i>
DEF	Definite article	<i>la, -a, -na -ma</i>
D.PAST	Distant Past	<i>da</i>
FOC	Focus	<i>me</i>
FUT	Future marker	<i>ne</i>
interj	Interjection	<i>a'i</i>
NEG	Negative marker	<i>bv</i>
NEG + FUT	Negative future	<i>kvn</i>
pl	plural	<i>ya</i>
sg	singular	<i>fv</i>
SUB	subordination marker	<i>ne</i>

1.1. Kusaal narrative Story 1

(by Nanga Simon)

Nisaal tuum-be'et yɔɔt

Buraa arakō da be, ka ē zɔ'ɔm, ka ō yu'ut bɔɔne Azvut. Ō ne ē zɔ'ɔmma yela, ō da dol sositē. Ō ne da eet sosita, sosuka puvi ka ō yēt se'el ĩjiri ō nɔɔrɪ. Daar woo ō da yiti giligit eet ne ō sosit niripa ye ba sōŋ v ne se'el. Balaa, nit arakō da be tuŋ-kānna ni, ne ō kis v, ka bu nɔŋ v baa be'elaa. Ka ne ō gāŋ yam bɔɔt ye ō ku buraa la.

Haya, buraa la ne bɔɔt ye ō ku zɔ'ɔmma, me tarti ō biis. Ō biis la ēne ayi ne ba be ne ō. Ka zɔ'ɔmma ya'a giligit sos wakat woo nee, ō ya'a ti paa buraa la za'a-yōore ne ō sosita, buraa la tu'vr v me, ka yaan v, ka pɔ'ɔr v, ka tāsɪr v, ka yee : « Fu basum ka daat tunna, ka fu ne bāŋ se'ene be. Daar-kānna la, fu ne kpi ka bāŋ. » La ēne wela daar woo, daar woo ka ō ēt buraa la.

Daar arakō, ka zɔ'ɔmma len yi ne ō len tuŋ ō sosuka, ne ō len ti paa buraa la za'a-yōori. Ō ne paa buraa la za'a-yōori la, ka buraa la nɔk pāanɔ ne kuus tum ne ō āa pāanɔ la ka ēŋ kuus tumma yugus, ka ne ō lebis mubil. Haya, zɔ'ɔmma ne paana la, ka ō nɔk pāanɔ la ti v. Ka zɔ'ɔmma de'ε, ka pu'us v barika, ka nɔk si ō tāmpɔki ka ne ō gaar v gaarv. Haya, zɔ'ɔmma ne gata, ō ti paane weŋ-se'ε, tu'us buraa la biis ka ba yi sakut lebit kün. Ba ne tu'us zɔ'ɔmma, ka ba yee : « Azvure, tuuma. »

Ka ō yee : « Ēe, tuuma. » Ka ba yee : « Fu tuŋ yaa nee ? » Ka ō yee : « Ai, mam me gilikē sosi m sosuk yaa, ka ne m lebit. » Ka ba yee : « Fu paam boo ? » Ka ō yee : « Ai, mam bu yē se'el se'ela, la ēne pāanɔ ma'a ka ba ti mam kpela, ka mam si m tāmpɔki la. » Ka biis la yel yee : « La ya'a ē wela yaa, fu fi'ime fu pāanɔ la be'ela ti ti ka ti ōbe ka kom me tarti ti. » Ka ō yee : « Awoo. » Ka zɔ'ɔmma lak v tāmpɔka, ka nɔk pāanɔ la ne ō tus biis la. Ka biis la me de'ε ne ba fi'is tot taaba, ne ba ōbe. Ba ne ōb ba'as la, ka ne ba tuŋ ti paa yiri. Ka aza'al dɔɔ yee : « Mam pōo dūm. »

Ka aza'al me yee : « Mam pōo dūm. » Ka buraa la yee : « Bo ka nam zā'asa dɔɔ ka ye ya pōos dūmmaa ? » Ka ba yee : « Aa, tun pōos dūm. » Ka ō yee : « A'a, nam di bo duboo ? » Ka ba ye bam ōpē pāanɔ. Ka ba sāamba yee : « Ka nam paam pāanɔ-kāŋ yaane ne ya ōb ka ya zā'asa pōo dūmmaa ? » Ka ba yee : « Aa, zɔ'ɔm Azvure tat pāanɔ gat ka tun pu'us v, ka sos v, ka ō nɔk pāanɔ la ti tun. Ka tun de'ε ne tun tot taaba ne tun ōbe. » Ka ō yee : « Mba' yee ! M ēŋɪ m meŋ, m ēŋɪ m meŋ ! M ēŋɪ m meŋa ! » ke'ε lanna wāna bee ?

Tɔ, ka la ne tɔ'ɔ be'ela la, biis ayi la zā'asa kpime.

Ō ne gāŋ yam ye ō ku zɔ'ɔmma, lanna len wērikē sā'am v. Lanna ke ka zamāan-kāŋa puvi nee, so' ya'a tun ne ō pupɛlum ne ō sosit se'el, fu ya'a bu tat tit uv, fu sɪn bɪsr v, ka da bɔɔt ye fu yiis v yōore. La ke'ε fuv ē Wina'am ka tis nisaal yōore.

Lanna, ka m da be nina ka ye m yeli ya.

1.2. Free English translation of Story 1

The reward for human's bad works

There was a certain man, he was blind, and his name was Mr. Zuut. Because he was a blind man, he used to go around begging. When he went out begging, it was in his begging activities that he used to get something to put into his mouth. Every day he habitually wandered around in order to beg people so that they would help him by giving something. In fact (unfortunately), there was a certain person in that town who hated him and did not like him at all.

And he decided that he was going to kill that (blind) man.

OK, the man who wanted to kill the blind man, and he also had his children. His children were two and they lived with him. Every time when the beggar went around begging, when he arrived at the man's house entrance in order to beg, the man insulted him, mocked him, demeaned him, shouted at him and said: Leave (the begging business) because the day comes, and you will know what there is (wrong with your begging). On that day, you will die and know (what was wrong). It was like that every day, every day he did this to the (blind) man.

One day, the blind man went out again on his begging tour, and he then again reached the house entrance of that man. When he reached the man's house entrance, the man took bread and mouse poison then he tore the bread and put the mouse poison inside scattering it, and then he re-closed it to its normal shape. Alright, when the blind man arrived, he took the bread and gave it to him. The blind received it and thanked him and put it into his bag and continued his way. Alright, when the blind was passing, he then arrived at a certain place where he met the man's children who got out of school and were on their way going home. When they encountered the blind, they said: « *Mr. Zuut, greetings.* » He said: « *Yes, greetings.* » They said: « *Where did you go?* » He said: « *Ah, I also went around and begged my begging, and now I am returning.* » And they said: « *What did you receive?* » And he said: « *Ah, I did not get anything, it is just bread that they gave me here, and I put it into my bag.* » And the children said: « *If that is so, break off a bit from your bread for us so that we eat because we too are hungry.* » And he said: « *Alright.* » And the blind opened his bag and took the bread and then gave it to the children. And the children also took it and broke it and shared it together and then they ate it. When they finished eating, they went off and then reached home. And one of them got up and said: « *My stomach hurts.* » Then the other also said: « *My stomach hurts.* » And the man said: « *What happened that both of you say that your stomachs hurt?* » And they said: « *Oh, (don't know) our stomachs hurt.* » And he said: « *What did you eat?* » And they said they ate bread. And their father said: « *But where did you get that bread and then ate it and the stomach of you all hurt?* » And they said: « *Ah, the blind Mr. Zuut had bread and was passing by and we greeted him and asked him to take some bread and give it to us. And we received and then we shared it with each other and ate it.* »

And he said: « *My Father, no! I did (damage) to my self I did (the bad thing) to myself!* »

Is it not like that?

Alright, after a short time, the two children died.

When he decided to kill the blind man, that very thing turned again and destroyed him. This makes that in this generation (nowadays), if somebody goes with righteousness and begs something if you don't have (something to) give him, you should be quiet and look at him, and shouldn't want to take away his life. It is not you who are God who gives life to humans.

1.3 Interlinear text of story 1

Nisaal **tuum-be'et** **צׁׁׁ**
human *bad works* *payment*
The reward ***for human's bad works***

paragraph

Buraa arakõ da be, ka ě z'om, ka õ yu't
man *one* *D.PAST* *exist,* *SS* *be* *blind person,* *and* *his* *name*
There was a certain man, he was blind, and his name

bocne Azuut. Õ ne ě z'omma yela, õ da
call+ IPF *Mr Zuut.* *he* *SUB* *be* *blind+ DEF* *because of,* *he* *D.PAST*
was Mr. Zuut. Because he was a blind man, he used to go around

dol sositẽ. Õ ne da εεt sosita,
follow *beg+ IPF+ FOC.* *that+ DEF* *SUB* *D.PAST* *wander+ IPF* *beg+ IPF+ DEF,*
begging. When he went out begging, it was in his begging

sosuka puu ka õ yēt se'el ĩjiri õ nco.
begging+ DEF *inside* *that* *he* *see+ IPF* *thing* *put in+ IPF* *his* *mouth+ LOC.*
activities that he used to get something to put into his mouth.

Daar woo õ da yiti giligit εεt ne
day *every* *he* *D.PAST* *habitually* *go around+ IPF* *wander+ IPF* *in order to*
Every day he habitually wandered around in order to beg people so that they

õ sosit niripa ye ba sōŋ u ne se'el. Balaa,
he *beg+ IPF* *people+ DEF* *so that* *they* *help* *him* *with* *thing.* *in fact,*
would help him by giving something. In

nit arakõ da be tɪŋ-kǎnna ni, ne õ
person one D.PAST exist country that+ DEF LOC, and he
fact (unfortunately), there was a certain person in that town who

kis ʊ, ka bu nɔŋ ʊ baa bɛ'ɛlaa.
be forbidden him, SS NEG like him even small+ NEG.
hated him and did not like him at all.

paragraph

Ka ne õ gǎŋ yam bɔɔt ye õ ku bura
and FOC he choose intelligence want that he kill man
And he decided that he was going to kill that (blind) man.

la.
DEF.

paragraph

Haya, bura la ne bɔɔt ye õ ku zɔ'ɔmma, me
OK, man DEF SUB want that he kill blind man+ DEF, also
OK, the man who wanted to kill the blind man, also

tari õ biis. Õ biis la ɛne ayi ne ba be
have his children. his children DEF be+ FOC two and they exist
had his children. His children were two and they lived

ne õ. Ka zɔ'ɔmma ya'a gilig sos wakat woo nee,
with him. and blind+ DEF when go around beg time every FOC,
with him. Every time when the beggar went around begging, when he

õ ya'a ti paa bura la za'a-yõore ne õ
he when then reach man DEF house entrance in order to he
arrived at the man's house entrance in order

sosita, bura la tu'br ʊ me, ka yaan ʊ,
beg+ IPF+ DEF, man DEF insult+ IPF him FOC, SS mock+ IPF him,
to beg, the man insulted him, mocked him, demeaned him, shouted

ka pɔ'br ʊ, ka tǎsɪr ʊ, ka yee : « Fu
SS demean+ IPF him, SS shout at+ IPF him, SS say that : « you
at him and said: «Leave (the

basim ka daat tinna, ka fu ne bǎŋ
leave alone+ IMP because day come here, and you FUT know
(begging business) because the day comes, and you will know what is there (wrong with

sɛ'ene be. Daar-kǎnna la, fu ne kpi ka bǎŋ. »
that which exist. day that+ DEF time FOC, you FUT die SS know. »
your begging). On that day, you will die and know (what was wrong).»

La ẽne wela daar woo, daar woo ka õ ẽt
it be+ FOC like that day every, day every that he do+ IPF
It was like that every day, every day he did this to the

buraa la.
man DEF.
(blind) man.

paragraph
 Daar arakõ, ka z'õmma len yi ne õ len
day one, that blind+ DEF again go out in order to he again
One day, the blind man went out again on his begging tour, and he then again

tij õ sosuka, ne õ len ti paa buraa la
go his begging+ DEF, and he again then reach man DEF
reached the house entrance of

za'a-yõori. Õ ne paa buraa la za'a-yõori
house entrance+ LOC. he SUB reach man DEF house entrance+ LOC
that man. When he reached the man's house entrance, the man

la, ka buraa la nok pǎano ne kuus tım ne
DEF, that man DEF take bread with mouse poison subsequent
took bread and mouse poison then he

õ ǎa pǎano la ka ẽŋ kuus tımma yugus, ka
he tear bread DEF and do mouse poison+ DEF scatter, and
tore the bread and put the mouse poison inside scattering it, and then he

ne õ lebis mubil. Haya, z'õmma ne paana la,
subsequent he return re-clause. OK, blind+ DEF SUB reach here DEF,
re-closed it to its normal shape. Alright, when the blind man arrived, he

ka ð nok pãano la ti u. Ka zɔ'omma
Foc Cord Conj he take bread DEF give him. Foc Coord Conj blind+ DEF
took the bread and gave it to him. The blind received it and

dɛ'ɛ, ka pu'us u barika, ka nok si ð tãmpɔki ka
receive, SS thank him blessings, SS take deposit his bag+ LOC and
thanked him and put it into his bag and continued his way.

ne ð gaar u gaaruk. Haya, zɔ'omma ne
subsequent he continue his route. OK, blind+ DEF SUB
Alright, when the blind

gata, ð ti paane wɛŋ-sɛ'ɛ, tu'us bura la
pass+ IPF+ DEF, he then arrive+ FOC certain place, encounter man DEF
was passing, he then arrived at a certain place where he meet the man's children

biis ka ba yi sakut lebit kũn. Ba ne
children and they go out school return+ IPF go home+ IPF. they SUB
who got out of school and were on their way going home. When

tu'us zɔ'omma, ka ba yee : « Azuure,
encounter blind+ DEF, Foc Cord Conj they say that : « Mr. Zuut,
they encountered the blind, and they said: « Mr. Zuut,

tuuma. » Ka ð yee : « Ěe, tuuma. »
greetings. » and he say that : « Yes, greetings. »
greetings. » He said: « Yes, greetings. »

Ka ba yee : « Fu tɪŋ yaa nee ? »
Foc Coord Conj they say that : « you go where FOC ? »
They said: « Where did you go? »

Ka ð yee : « Ai, mam me gilikẽ
Foc Coord Conj he say that : « ah, I+ FOC also go around+ IPF+ FOC
He said: « Ah, I also went around and

sosi m sosuk yaa, ka ne m lebit. » Ka
beg my begging interj, and subsequent I return+ IPF. » and
begged my begging, and now I am returning. »

ba yee : « Fu paam boo ? » Ka ð yee :
they say that : « you receive what ? » and he say that :
And they said: « What did you receive? » And he said:

« Ai, mam bu yě se'el se'ela, la ěne pãano ma'a ka
 « ah, I+ FOC NEG get thing thing, it be+ FOC bread only that
« Ah, I did not get anything, it is just bread that

ba ti mam kpela, ka mam si m tãmpoki la. »
 they give me here, and I+ FOC deposit my bag+ LOC DEF. »
they gave me here, and I put it into my bag. »

Ka biis la yel yee : « La ya'a ě
 Foc Coord Conj children DEF say to say that : « it if be
And the children said: « If that is so,

wela yaa, fu fi'ime fu pãano la be'ela ti ti
 like that interj, you break off+ IMP your bread DEF a bit give us
break off a bit from your bread for us

ka ti õbe ka kom me tari ti. » Ka õ
 that we crunch because hunger also have us. » and he
so that we eat because we too are hungry. » And he

yee : « Awoo. » Ka z'omma lak u tãmpoka,
 say that : « Alright. » Foc Coord Conj blind+ DEF open his bag+ DEF,
said: « Alright. » And the blind opened his bag and took the bread

ka nok pãano la ne õ tis biis la.
 SS take bread DEF subsequent he give children DEF.
and then gave it to the children.

Ka biis la me de'ε ne ba
 Foc Coord Conj children DEF also receive subsequent they
And the children also took it and broke it and

fi'is tot taaba, ne ba õbe. Ba
 break off several distribute each other, subsequent they crunch. they
shared it together and then they ate it. When

ne õb ba'as la, ka ne ba tirj ti paa
 SUB chew finish DEF, and subsequent they go then reach
they finished eating, they went off and then reached

yiri. Ka aza'al doo yee : « Mam
 house+ LOC. Foc Coord Conj Mr. So and So go up say that : « I+ FOC
home. And one of them got up and said: « My

põo dũm. » Ka aza'al me yee : «
stomach hurt. » *Foc Coord Conj Mr So and So also say that* : «
stomach hurts. » *Then the other also said:*

Mam põo dũm. » Ka buraa la yee : «
I+ FOC stomach hurt. » *Foc Coord Conj man DEF say that* : «
« Me stomach hurts. » *And the man said:*

Bo ka nam zã'asa dɔɔ ka ye ya põos
what that you+ FOC all go up and say that your stomachs
« What happened that both of you say that your stomachs

dũmmaa ? » Ka ba yee : « Aa, tun põos
hurt+ IPF+ Q ? » *and they say that* : « *ah, our+ FOC stomachs*
hurt? » *And they said: « Oh, (don't know) our stomachs*

dũm. » Ka õ yee : « A'a, nam di bo dııboo
hurt. » *and he say that* : « *oh no, you+ FOC eat what food+ Q*
hurt. » *And he said: « What did you eat? »*

? » Ka ba ye bam õpě pãano. Ka
? » and they say that they+ FOC crunch+ FOC bread. Foc Coord Conj
And they said they ate bread. And

ba sãamba yee : « Ka nam paam pãano-kãŋ
their father+ DEF say that : « *but you+ FOC receive bread this*
their father said: « But where did you get that bread

yaane ne ya õb ka ya zã'asa põo
where+ LOC subsequent you chew and you all stomach
and the ate it and the stomach of you all

dũmmaa ? » Ka ba yee : « Aa, zɔ'ɔm Azuure
hurt+ IPF+ Q ? » *and they say that* : « *ah, blind person Mr Zuut*
hurt? » *And they said: « Ah, the blind Mr. Zuut*

tat pãano gat ka tun pu'us u, ka sos u, ka
have bread pass+ IPF and we+ FOC greet him, SS beg him, and
had bread and was passing by and we greeted him and asked

õ nok pãano la ti tun. Ka tun de'ε ne
he take bread DEF give us+ FOC. and we+ FOC receive subsequent
him to take some bread and give it to us. And we received and then we shared

tun tot taaba ne tun õbe. »
 we+ FOC distribute each other subsequent we+ FOC crunch. »
it with each other and ate it.

paragraph

Ka õ yee : « Mba' yee ! M ěŋi m
and he say that : « my Father' say that ! I do my
And he said: My Father, no! I did (damage) to my

meŋ, m ěŋi m meŋ ! M ěŋi m meŋa ! » kε'ε
self, I do my self ! I do my self ! » not be
self I did damage to myself! I did (damage) to myself! Is it not

lanna wāna bee ?
that+ DEF this question ?
like that?

paragraph

Tɔ, ka la ne tɔ'ɔ be'ela la, biis ayi
fine, Foc Cord Conj it SUB to last a bit DEF, children two
Alright, after a short time, the two

la zā'asa kpime.
DEF all die+ FOC.
children died.

paragraph

Õ ne gǎŋ yam ye õ ku zɔ'omma,
he SUB choose intelligence so that he kill blind+ DEF,
When he decided to kill the blind man,

lanna len wērikē sā'am u. Lanna ke ka
that+ DEF again turn around+ FOC destroy him. that+ DEF cause that
that very thing turned again and destroyed him This makes that in this

zamāan-kāŋa puu nee, so' ya'a tɪn ne õ pupɛɛlim
generation this inside FOC, someone if walk with his righteousness
generation (nowadays), if somebody goes with righteousness and begs

ne õ sosit se'el, fu ya'a bu tat tit
in order to he beg+ IPF thing, you if NEG have give+ IPF
something if you don't have (something)

uu, fu sɪn bɪsɪr u, ka da bɔɔt ye fu
him+ NEG, you keep quiet look+ IPF him, but D.PAST want that you
to) give him, you should be quiet and look at him, and shouldn't want to take away

2.1. Kusaal narrative Story 2

(by Nanga Simon, January 202)

Yam gat pãŋ

Daat arakõ zĩ'ine, ka Awedaavk ne Ayugurit wē' nɔkpɛ'ema. Ka Ayugurit ye, ò tat yam. Kamaa ò bu tat pãŋa, ka ò tō'on yãŋ Awedmoo. Ka Awedmoo ye, ò tat pãŋ, Ayugurit ye ò ẽŋ u bo be ? Ka ba ye, la ya'a ẽ wela, ba ne bãŋ ba ne naane ẽŋ se'em. Ka ba zɛ'el daat ye, zoos daat ka ba ne naane zoe, ka bis so' ne naane gãŋ ò turãan.

Daata ne ti paa la, ka Ayugurit yel ò pɔ'a ye ò mɔrigim tuŋ ti zɛ'el sɔta kukpeŋa wɛvŋa. Haya, ka ò me zɛ'el sɔta kpe' wɛvŋ, ka ba bise.

Tɔ, zoo la wakata ne ti paa la, ka ba yee : « Haya, ti sɔŋum, ti sɔŋuma! » Ka Ayugitdaavk ne sɔŋ ne Awedmoo la, ò ne zo be'ela, ka ne ò tulug leb ne ò sɔ'ɔ mɔɔ la. Ka Awedaavk tat purugut, purugut, purugut, purugut ...

Õ ne ti paat kpe' la, ka Ayugut-yã'an yi zɛ'el yee : « Mam wãnaaa ..., mam wãnaaa ... ! » Ka Awedaavk yee : « A'! Fv ẽŋ wela ne fv yãŋe ? A', bɔsum ! Tɔ, ti ne le sɔŋ ya'as ne ti len bise. Mam bu ẽŋ sumeru. Lanna so'o ka fv yãŋ mam. Ti ne len sɔŋe. » Ka ba le yee : « Tɔ, ti ne len sɔŋ. » Haya, ka ba le sɔŋ ya'as. Ka Ayugut-yã'an zo be'ela, ka ne ò zɛ'ene. Ka Awedaavk tat purugut, purugut, purugut, purugut ...

Õ ne ti ye ò le paa kpe' la, ka Ayugutdaavk yi yee : « E'e, mam wãnaaa ! Mam deŋ fv ! Mam deŋ fv ! Mam deŋ fv ! »

Haya, ka Awedmoo yee : « A'! La ya'a ẽ sira waa, yel la ẽne yel woo ! A', fv ẽŋ wela ? Tɔ, ti ne le sɔŋ ya'as. » Ba tarɔ wela. Ba ya'a paa kpe', ka Ayugut-yã'an yi, ne ò yee : « Mam wãna ! » Ba ya'a paa kpe', ka Ayugutdaavk yi yee : « Mam wãna ! » Ba tare wela, ka Awedaavk zo zo zo zo zo ... Ka ò pãŋ ti ba'as ka ò li turaa. Haya, ka Awedaavk kpiya. Ka Ayugurit ne ò pɔ'a nɔki Awedaavk malige ne ba dugv ne ba õbe.

Yam gat pãŋ, fv tō'on tat pãŋ, ka yam kei.

Lanna ka m da be nina ka m ye m yel ya.

2.2 Free translation of story 2

Intelligence is better than strength

Once upon a time, Mr. Horse and Mr. Hedgehog had an argument/discussion. Mr. Hedgehog said he has intelligence. But he doesn't have strength, but (in spite of that) he is able to defeat Mr. Horse. But Mr. Horse said he has strength, what does Hedgehog want to do to him then? And they said, if/since it is like that, they will know what they could do (to find this out). And they fixed a day saying at a running day they would run in order to see who could win over his colleague.

When the day arrived, Mr. Hedgehog told his wife that she should make an effort and go to stand at a place outside the edge of the road. Alright, and he also stands on the way at a place over there and they look.

Fine, when the time of the race arrived, they said: « *OK, let us begin, let us begin here!* » And when Mr. Hedgehog begun with Mr. Horse, when he run a bit, he then stopped and returned in order to hide in the grass. And Mr. Horse continued to run fast, run fast, run fast ...

When he arrived over there, Ms Hedgehog got out and stood saying: « *It is me like that, it is me like that!* » And Mr. Horse said: « *Ah, how did you manage to succeed like that? Ah, look (at this)! Fine, we will run once again in order to look again. I did not do very well. That is way you defeated me. Let us begin again.* » And they said: « *Fine, let us begin again.* » Alright they begun (the same thing) over again. And Ms. Hedgehog runs a bit and then she stopped. And Mr. Horse continued to run fast, run fast, run fast ...

When he again was about to reach over there, Mr. Hedgehog came out saying: « *Hei, it is me like that! I am faster than you! I am faster that you! I am faster than you!* »

OK, Mr. Horse said: « *Right. If it is true, I have a serious problem here! Ah, how did you manage? Fine let us begin once again.* » They went on (a long time) like this. When they reached there, Ms Hedgehog got out and then said: « *It is me like that!* » When they reached there, Mr. Hedgehog got out saying: « *It is me like that!* » They went on like that, and Mr. Horse run, run, run, run, run ...

But his strength then finished and he fell with noise "pomp". Ok, Mr. Horse died. And Mr. Hedgehog and his wife took Mr. Horse and arranged him in order to cook and eat him.

Intelligence is better then strength, you can have strength, but there is no intelligence.

It was like that and I was there and wanted to tell you.

2.3 Interlinear text

2. Yam gat pãŋ
 2. intelligence pass +IPF strength

Intelligence is better than strength

paragraph

Daat arakõ zĩ'ine, ka Awedaauk ne Ayugurit wě'
 day one sit +TEMP, and Mr. Horse with Mr. Hedgehog beat
Once upon a time, Mr. Horse and Mr. Hedgehog had an argument/discussion.

ɲɔkpe'ema. Ka Ayugurit ye, õ tat yam. Kamaa õ
 argument. and Mr. Hedgehog so that, he have intelligence. but he
Mr. Hedgehog said he has intelligence. But he

bu tat pãŋa, ka õ tõ'on yãŋ Awedmoo. Ka
 NEG have strength +NEG, but he be able defeat Mr. Horse. but
doesn't have strength, but (in spite of that) he is able to defeat Mr. Horse.

Awedmoo ye, õ tat pãŋ, Ayugurit ye õ ẽŋ ʊ bo
 Mr. Horse say that, he have strength, Mr. Hedgehog want he do him what
But Mr. Horse said, he has strength, what does Hedgehog want to do to him

be ? Ka ba ye, la ya'a ẽ wela, ba ne
 then +Q ? and the say that, it if be like that, they FUT
 y
(Horse) then? And they said, if/since it is like that, they will

bãŋ ba ne naane ẽŋ sɛ'em. Ka ba ze'el daat
 know they FUT could have do how. and they fix day
know what they could do (to find this out). And they fixed a day

ye, zoos daat ka ba ne naane zoe, ka bis so'
 say that, running day that they FUT could have run and look who
saying at a running day they would run in order to see who could win

ne naane gãŋ õ tirãan.
 FUT could have jump over his colleague.
over his colleague.

paragraph

Daata ne ti paa la, ka Ayugurit yel õ pɔ'a
 day +DEF SUB then reach DEF, Foc Cord Conj Mr. Hedgehog say to his wife
When the day arrived, Mr. Hedgehog told his wife that she should make an effort and

ye ð mɔʁigim tɪj tɪ zɛ'ɛl sɔta kukpeŋa
 that she make effort +IMP go then stand way +DEF outside +DEF
go to stand at a place outside the edge of the road.

wɛuŋa. Haya, ka ð me zɛ'ɛl sɔta kpe' wɛuŋ,
 place +DEF. OK, and he also stand way +DEF over there place,
Alright, and he also stands on the way at a place over there and they

ka ba bise.
 and they look.
look.

paragraph
 Tɔ, zoo la wakata ne tɪ paa la, ka ba
 fine, race DEF time +DEF SUB then reach DEF, and they
Fine, when the time of the race arrived, they said: « OK, let us begin, let us

yee : « Haya, tɪ sɪjɪm, tɪ sɪjɪma ! » ka
 say that : « OK, we begin +IMP, we begin +IMP +here ! » and
begin here!»

Ayugitdaavk ne sɪj ne Awedmoo la, ð ne zo bɛ'ɛla,
 Mr. Hedgehog SUB begin with Mr. Horse DEF, he SUB run a bit,
And when Mr. Hedgehog begun with Mr. Horse, when he run a bit, he then

ka ne ð tulug leb ne ð sɔ'ɔ mɔɔ
 and subsequent he turn around return in order to he hide grass
stopped and returned in order to hide in the grass.

la. Ka Awedaavk tat purugut, purugut, purugut,
 DEF. and Mr. Horse have run fast IDEO, run fast IDEO, run fast IDEO,
And Mr. Horse continued to run fast, run fast, run fast ...

purugut ...
 run fast IDEO ...

paragraph
 ð ne tɪ paat kpe' la, ka
 he SUB then arrive +IPF over there DEF, Foc Cord Conj
When he arrived over there, Ms Hedgehog got out and stood saying: It

Ayugut-yǎ'an yi zɛ'ɛl yee : « Mam wǎnaaa ...,
 Ms Hedgehog go out stand say that : « I +FOC like that +interj ...,
is me like that, it is me like that! »

mam wãnaaa ... ! » Ka Awedaavk yee : « A!
 I +FOC like that +interj ... ! » and Mr. Horse say that : « interj!
And Mr. Horse said: «Ah, how did you

Fu ěŋ wela ne fu yãŋe ? A', bısım ! Tɔ,
 you do how in order to you succeed ? interj, look +IMP ! fine,
manage to succeed like that? Ah, look (at this)!

tı ne le sıŋ ya'as ne tı len bise. Mam
 we FUT again begin once again in order to we again look. I +FOC
Fine, we will run once again in order to look again. I did

bu ěŋ sumerıı. Lanna so'o ka fu yãŋ mam.
 NEG do very well +NEG. that +DEF possess that you defeat me.
not do very well. That is way you defeated me. Let us begin again. »

Tı ne len sıŋe. » Ka ba le yee : « Tɔ, tı
 we FUT again begin. » and they again say that : « fine, we
And they said: «Fine, let us begin again. »

ne len sıŋ. » Haya, ka ba le sıŋ ya'as. Ka
 FUT again begin. » OK, and they again begin once again. and
Alright they begun (the same thing) over again.

Ayugut-yã'an zo bε'εla, ka ne õ zε'εne. Ka
 Ms Hedgehog run a bit, and subsequent she stop +FOC. but
And Ms Hedgehog run a bit and then she stopped.

Awedaavk tat purugut, purugut, purugut,
 Mr. Horse have run fast IDEO, run fast IDEO, run fast IDEO,
And Mr. Horse continued to run fast, run fast, run fast ...

purugut ...
 run fast IDEO ...

paragraph
 Ö ne tı ye õ le paa kpe' la,
 he SUB then be about to he again reach over there DEF,
When he again was about to reach over there,

ka Ayugutdaavk yi yee : « E'e, mam
 Foc Cord Conj Mr. Hedgehog go out say that : « interj, I +FOC
Mr. Hedgehog came out saying:«He, it

wãnaaa ! Mam deŋ fu ! Mam deŋ fu !
 like that +interj ! I +FOC precede you ! I +FOC precede you !
is me like that! I am faster than you! I am faster than you!

Mam deŋ fu ! »
 I +FOC precede you ! »
I am faster than you!

paragraph

Haya, ka Awedmoo yee : « A! La ya'a ě sira
 OK, and Mr. Horse say that : « interj! it if be truth
OK, Mr. Horse said: «Right. If it is true,

waa, yel la ěne yel woo ! A', fu ěŋ
 interj, problem DEF be +FOC problem seriously ! interj, you do
I have a serious problem here! Ah, how did

wela ? To, ti ne le siŋ ya'as. » Ba tari
 how ? fine, we FUT again begin once again. » they have
you manage? Fine let us begin once again. » They went

wela. Ba ya'a paa kpe', ka Ayugut-yã'aŋ yi,
 like that. they if reach over there, Foc Cord Conj Ms Hedgehog go out,
on like this. When they reached there, Ms Hedgehog

ne õ yee : « Mam wãna ! » Ba ya'a
 subsequent he say that : « I +FOC like that ! » they when
got out and then said: « It is me like that! » When they

paa kpe', ka Ayugutdaauk yi yee :
 reach over there, Foc Cord Conj Mr. Hedgehog go out say that :
reached there, Mr. Hedgehog got out saying:

«Mam wãna ! » Ba tare wela, ka Awedauk zo
 «I +FOC like that ! » they go on +FOC like that, and Mr. Horse run
« It is me like that! » They went on like that, and Mr. Horse run,

zo zo zo zo ...
 run run run run ...
run, run,run, run ...

paragraph

Ka õ pãŋ ti ba'as ka õ li turaa.
 and his strength then finish and he fall falling noise +IDEO.
But his strength then finished and he fell with a noise "pomp".

Haya, ka Awedaauk kpiya. Ka Ayugurit ne õ po'a
OK, and Mr. Horse die +COMPL. and Mr. Hedgehog with his wife
Ok, Mr. Horse died. And Mr. Hedgehog and his wife took

nɔki Awedaauk malige ne ba dugu ne ba õbe.
take Mr. Horse arrange in order to they cook in order to they crunch.
Mr. Horse and arranged him in order to cook and eat him.

paragraph

Yam gat pãŋ, fu tõ'on tat pãŋ, ka
intelligence pass +IPF strength, you be able have strength, but
Intelligence is better than strength, you can have strength, but there is no

yam kei.
intelligence be absent.
intelligence.

paragraph

Lanna ka m da be nina ka ye m yeli ya.
that +DEF that I D.PAST be there and want I tell you.
It was like that, and I was there and wanted to tell you.

3.1 Kusaal narrative Story 3

Asɔ'ɔŋ ne Akorɔŋ

Asɔ'ɔŋ ne Akorɔŋ da dol taaba ne ba tuŋ ti ɛet sã'aru ti bise ba ne paam nim be ?

Lanna ni, ka ti ne bãŋ so'one yam ne gat ò taaba. Ba ne paa sã'aru la, ba yēne naaf ne ba ku naaf la. Ba ne ku naaf la, ne ba āas naaf la nima la zã'asa dɔgɔl kō'op kō'op, kō'op kō'op ...

Haya, ba ne ɛŋ wela la, ka Asɔ'ɔŋ ne tat yamma, Asumbul ne tat yamma, ka ò ye, ò du'ɔn ka tina. Ò ne dɔɔ ye ò tuŋ ti du'ɔn ka tina la, bala ò nɔke sɔta zo gɔlɔlɔ lɔlɔ ... paa yiri, tigisim ò dɛɛmnam, ò buuri, ò āsnam, ò kpɛɛmnam, ò nirip zã'asa yelɔ ba ye, bam kune naaf, ka la be sã'aru. Ka bam ɛne bayi. Ka ò bɔɔt ye ba mɔrɔg ka naaf la nimma ka Akorɔŋ da paam, ka ò vaa zã'asa kule. Tɔ, ò ya'a lebe, ba nirip kamfãa, ba tum fɔl fɔl na. Aza'al ya'a tina ka gaare, ka aza'al tina, aza'al ya'a tina ka gaare, ka aza'al tina. La ɛne wela ka ò len lepa paa Akorɔŋ, ka Akorɔŋ zĩ'i ne ò gut nimma. Haya, la ne tɔ'ɔ be'ela, ka sɔ'ɔŋ arakō paana. Ò ne paana la, ka Asɔ'ɔŋ ye le Akorɔŋ yee : « A', yel paa mam. Bɔsɔma, mam asɔp ɛ ne'e wɛ. Ne ò dɔɔ tina ye ò pu'ɔs mam kpela. Ẽ', ka fu ne bas ɔ zaalum ka ò kul bee ? » Ka Akorɔŋ yee : « Ayee, m bu tō'on bas ɔ zaalum ka ò kule. Asɔ'ɔŋ, bɔsum nim ne fu ti ɔ ka ò kule. » Ka Asɔ'ɔŋ dɔɔ nɔk gbet dakō tuk ɔ. Ka ò tat gaare. La ne tɔ'ɔ be'ela, ka sɔ'ɔŋ arakō le paat. Ka Asɔ'ɔŋ yee : « Ei, ne'e ɛne mam dɛɛm, mam dɛɛm paa ɛ ne'e. Ei, mam pɔ'a sãam ɛ ne'e. Mam ya'a bu tɔs ne'ɛŋa sɛ'ela, ò kun bas mam. Ò ne dɛ'ɛ ò bii la. Ka mam kpelum dakōot. »

Ka Akorɔŋ yel ɔ yee : « A', la ne ɛ sɛ'em me wã yaa, yãkum tɔs ɔ wɛ ! » Ka ò le yãk gbet dakō le zeel ɔ. Ka ò le tat gaat. Haya, ò ne gaata, ka arakō le paa na ya'as. Ka Asɔ'ɔŋ le yee : « Ne'e ɛne mam kpɛɛm, mam ya'a bu tɔs ne'ɛŋa sɛ'el waa, kpɛɛm kãŋa ai, ò kun bas mam. »

Haya, ɛne wela, Akorɔŋ len yee yaa : « Len nɔk bãvk arakō le tɔs ɔ. »

Ba tare wela, ba tare wela, ka nit kamfãa ti fɔl fɔl, fɔl fɔl la, ka ba nɔ'ɔsit nimma tuti ba, ba nɔ'ɔsit nimma tuti ba ... Nimma ti ba'asume sou.

Haya, sōot ma'a ti kpelum. Sōota ne kpelumaa, ka ba yel : « Ai, nimma ba'asɔya la, ti nɔk sōota yaa, ne ti sɛ' yaa, ne ti òbe yaa, ka dɔɔɛ. »

Ka ò yee : « Awoo. » Ka ba nɔk sōota, ne ba sɛ'. Sōota ne bɔ'u la, ka ba yiis sōota dɔgɔl wãna. Ka Akorɔŋ yee yaa : « La ya'a ɛ sɛ'em yaa, ke ka mam deŋ yãk sōota ne m lem yaa, ka fu me naan lem, ka ti yu'ɔn tore. » Ka Asɔ'ɔŋ yee : « Awoo, lanna ke'ɛ yel wɛ. »

Akorɔŋ ne dɔɔ ne ò nɔk ò nɔta gɔ'ɔ sōota wãna la, ka ò ăk pe pe pe pe ... do agola. Ò ne le lepa la, ka ò li tuŋe zɛɛɛ, azãmba'ela yu'ɔn kpirigit yu'ɔn tat papap papap, papap papap ... ti lepa pa' su. A', ka Asɔ'ɔŋ yee : « Kpagua ! Bala, naaf la nimma ɛne yabɔg (poazɔn) ne be nina wɛɛ ? A', lana ɛne yel. Basum ka m zo yaa, tuŋ ti m yel m niripa ye ba tat nimma lepa. La ya'a ke'ɛ wela, ba ya'a òbe, ba ne kpi zã'asa sōp. » Ka Asɔ'ɔŋ dɔɔ le tat zoo bala fil fil, fil fil,

fil fil ... paa yel ò niripa : « Tartu nimma lebe na, ka nimma ke'ɛ sum. Nimma kuvɔrtu nirip. Nee Akorɔŋ ne òpa, Akorɔŋ kpiya. Tartu nimma lebu na ! Tartu nimma lebu na ! »

Ka nit woo kāŋ ze nimma tara dıgıl bala kpip pup pup, pup pup, pup pup ... ba'as sou. Ka ò yu'un ye, ba gaarım yu'us. Ka Akorũŋ yu'un dɔɔ yu'un ẽŋ pup pup ka yee : « Èhẽe, Asɔ'ũŋa fu yam ẽne wãnaa ? Fu tẽ'es ye fu tart yam gat nirip wɛ, bɔɔt ye fu dı fu kô'o kô', ka bası mam wɛ. Lana so'o ka mam ye m pa'al ıf ye mam tat yam. See nimma tı tot ne taaba. »

Lanna, ka ba yu'un tore ka Akorũŋ paam ò bũnne, ka Asɔ'ũŋ me paam ò bũn. Ka nit kamfãa nãke ò sɔt.

Nananna vomma ne be wɛũŋ-sɛ'ɛ la, ya ya'a dol taaba ayi, ka ye ya dı gãŋ taaba, la kun tũ'on zımesɛ.

Lanna, ka m da be nina ka ye m nãk taast ya.

3.2 English free translation of story 3

Story about Mr. Rabbit and Mr. Partridge (told by Simon NANGA)

Mr. Rabbit and Mr. Partridge walked together and they wanted to go wandering in the wilderness in order to see whether they could find meet (for food) or not? It is in that, that we will discover who is more intelligent than his colleague. When they reached in the wilderness /bush land, they saw a cow (buffalo) and they killed the cow.

After having killed the cow, they then cut the meat of the cow into all peaces and put them on the ground one by one, one by one ... Al right, when they did that, Mr. Rabbit who is intelligent / clever, Mr. Hare who is intelligent, said that he wanted to go urinate and come back here. When he rose in order to go urinate and come back, at once he took another way and run very quickly he reached his home and reunited his in-laws/cousins, his clan members, his uncles, his older brothers, all his people/relatives and told them that they killed a cow and that it is in the wilderness. They are two (participants). But he wants that they make an effort so that as for the meat of the cow that Mr. Partridge wont' receive and he can gather all of it and take home. OK, when he returns, all of them, they should come one after the other, one after the other. When Such and such has come and gone, another should come, and when that person has come and gone, another comes. It is like this that he again returned and reached Mr. Partridge and Mr. Partridge was sitting and watching over the meat. Alright, after a short time, a certain rabbit arrived here. When he arrived, Mr. Rabbit said to Mr. Partridge: « Oh, a problem appeared to me. Look here, that is my uncle, you see. And he came in order to greet me here. Surely, one couldn't let him go home empty handed, isn't it? » Mr. Partridge said: « No, I couldn't let him go home empty handed. Mr. Rabbit, look the meat and give him some to take home. »

And Mr. Rabbit got up and took an upper leg and lifted it up putting on his head. And he took it and left. After a short time, another rabbit/hare was again arriving. Mr. Rabbit said: » Look, this one is my in-law; my most important in-law is this one. Wow, my wife's father is he. If I don't give something to this one, he won't leave me in peace. He will take away his child (i.e. my wife). And I will remain a bachelor. » Mr. Partridge said to him: « OK, since it like that, take (some meat) and give it to him that is clear! » He took again another upper leg and loaded it on him. And he again took it and walked away.

OK, when he had walked away, another one came once again. Mr. Rabbit said again: « This one is my older brother, if I don't give him something, well this older brother is problematic, he won't leave me alone (without consequences). »

Ok since it was like that, Mr. Partridge said again: Take again a shoulder and give it to him. » They went on like that, they went on like that, everybody lined up one after another, and they took every time some meat giving them, they took meat giving them ... till all the meat has completely gone.

OK, only the liver was left over. Since the liver remained they said: Right, the meat is finished, let us take the liver and grill it, and we eat it and then move away. » And he said: « Alright. » And they took the liver in order to grill it. When the liver was well cooked, they got it out (of the fire) and put it down like that. Mr. Partridge said: « Since it is like that, let me taste first some of the liver, and afterwards you too will taste it, and then we will share it. » Mr. Rabbit said: « alright, that is not a problem, ok. »

When Mr. Partridge got up and took some of the liver with its bill, it jumped up with much noise pa pap pa and flew upwards. When he returned, he fell to the ground lying upside down, lying flat on the back and then dislocating strangely papap papap ... and again remain silently. Oh, Mr. Rabbit said: « Goodness me! » Given this, the meat of the cow is poisonous, that seems obvious, or not? Wow, that is a problem. Let me run and go to tell my people that they should bring back the meat. If it is not like that, when they eat it, they will all die surely. »

Mr. Rabbit got up and run as fast as he could ... reach (home) and told his people: « Bring the meat back, because the meat is not good. The meat kills people. Look when Mr. Partridge ate, Mr. Partridge died. Take the meat back! Bring the meat back! »

And everybody carried the meat back and put it down one by one till all was completely restored. And he then said they should leave now again. Mr. Partridge got up on his feet and said: « Good! Mr. Rabbit: » Is your intelligence like that? You thought that you are cleverer than other person that is clear, wanting to eat all alone and leave me out. That is why that I wanted to show you that I have also some intelligence. It is right that we share the meat between us. »

Like that, they afterwards shared and Mr. Partridge got his part, and Mr. Rabbit too got his part. And everybody went on his way. Right now, how things are going on in life, if two want to live together (in peace), and one wants to eat more than the other, it won't work correctly.

It is that that I experienced and I wanted to communicate to you.

3.3 Interlinear text of story 3

3. אס׳כ׳ ןֵ ne אקור׳ ןֵ
3. Mr. Rabbit with Mr. Partridge

3. *Story about Mr. Rabbit and Mr. Partridge*

paragraph

As׳כ׳ ןֵ אקור׳ ןֵ da dol taaba ne ba t׳׳׳
Mr. Rabbit with Mr. Partridge D.PAST follow each other and they go
Mr. Rabbit and Mr. Partridge walked together and they wanted to go wandering

t׳׳׳ ׁ׳׳׳ sã'arı t׳׳׳ bise ba ne paam nim
go to wander+IPF bush+LOC go to look they FUT receive meat
in the wilderness in order to see whether they could find meet (for food) or

be ? Lanna ni, ka ti ne bǎŋ so'one yam
question ? that+DEF LOC, that we FUT know he who intelligence
not? It is in that, that we will discover who is more intelligent

ne gat ǒ taaba. Ba ne paa sā'arı la, ba
FUT pass his each other. they SUB reach bush+LOC DEF, they
than his colleague. When they reached in the wilderness /bush

yēne naaf ne ba ku naaf la.
see+OFOC cow subsequent they kill cow DEF.
land, they saw a cow (buffalo) and they killed the cow.

paragraph
 Ba ne ku naaf la, ne ba āas naaf
they SUB kill cow DEF, subsequent they tear to pieces cow
After having killed the cow, they then cut the meat of the cow into all peaces

la nima la zā'asa dıgıl kō'op kō'op,
DEF meat+DEF DEF all put down one by one one by one,
and put them on the ground one by one,

kō'op kō'op ... Haya, ba ne ẽŋ wela la, ka
one by one one by one ... OK, they SUB do like that DEF, that
one by one ... At right, when they did that, Mr. Rabbit who is

Asɔ'ɔŋ ne tat yamma, Asumbul ne tat yamma, ka
Mr. Rabbit SUB have intelligence, Mr. Rabbit SUB have intelligence, and
intelligent / clever, Mr. Hare who is intelligent, said that he

ǒ ye ǒ dɔ'ɔn ka tına. Ǔ ne dɔɔ ye ǒ
he say that he urinate and come here. he SUB go up so that he
wanted to go urinate and come back here. When he rose in order to go

tɪŋ tɪ dɔ'ɔn ka tına la, bala ǒ nɔke
go go to urinate and come here DEF, at once he take+FOC
urinate and come back, at once he took

sɔta zo gıllı lıllı ... paa yiri,
way+DEF run quickly (ideoph) quickly (ideoph) ... reach house+LOC,
another way and run very quickly ... he reached his home

tıgısım ǒ dɛɛmnam, ǒ buuri, ǒ āsnam, ǒ kpēemnam, ǒ
tıgısım his in-laws, his clan, his uncles, his older brothers, his
and reunited his in-laws/cousins, his clan members, his uncles, his older

nirip zā'asa yeli ba ye, bam kune naaf, ka la
people all say to them that, they+FOC kill+OFOC cow, and it
brothers, all his people/relatives and told them that they killed a cow and that it is

be sā'ari. Ka bam ěne bayi. Ka õ bɔɔt ye
be bush+LOC. and they+FOC be+FOC two. and he want that
in the wilderness. They are two (participants). But he wants that

ba mɔrɔg ka naaf la nimma ka Akorɔŋ da
they make effort that cow DEF meat+DEF that Mr. Partridge don't
they make an effort so that as for the meat of the cow that Mr. Partridge

paam, ka õ vaa zā'asa kule. Tɔ, õ ya'a lebe,
receive, and he gather all go home. OK, he when go back,
wont' receive and he can gather all of it and take home. OK, when he returns, all of

ba nirip kamfāa, ba tim fɔl fɔl
they people all, they go+IMP one after another one after another
them, they should come one after the other, one after the other.

na. Aza'al ya'a tina ka gaare, ka aza'al
hither. such and such when come here and pass, that Mr. So and So
When Such and such has come and gone, an other should come, and

tina, aza'al ya'a tina ka gaare, ka aza'al
come here, Mr. So and So when come here and pass, that Mr. So and So
when that person has come and gone, another

tina. La ěne wela ka õ len lepa paa
come here. it be+FOC like that that he again return here reach
comes. It is like this that he again returned and reached Mr. Partridge,

Akorɔŋ, ka Akorɔŋ zī'i ne õ gut nimma.
Mr. Partridge, and Mr. Partridge be sitting to he guard meat+DEF.
and Mr. Partridge was sitting and watching over the meat.

Haya, la ne tɔ'ɔ bɛ'ɛla, ka sɔ'ɔŋ arakö paana. Õ ne
OK, it SUB to last a bit, and rabbit one reach here. he SUB
Alright, after a short time, a certain rabbit arrived here. When

paana la, ka Aso'ḥ yele Akorḥ yee : «
reach here BKRF, that Mr. Rabbit say to Mr. Partridge say that : «
he arrived, Mr. Rabbit said to Mr. Partridge:

A', yel paa mam. Bisima, mam asip ě ne'e
interj, problem reach me. look+IMP+here, my uncle be this one
« Oh, a problem happened to me. Look here, that is my uncle,

wε. Ne õ dɔɔ tina ye õ pu'us mam kpela.
that is clear. with he go up come here that he greet me here.
you see. And he came in order to greet me here.

Ě', ka fu ne bas u zaalim ka õ kul bee
interj, that you FUT leave him empty that he go home question
Surely, one couldn't let him go home empty handed, isn't it? »

? » Ka Akorḥ yee : « Ayee, m bu tō'on bas
? » and Mr. Partridge say that : « no, I NEG be able leave
Mr. Partridge said: « No, I couldn't let him

u zaalim ka õ kule. Aso'ḥ, bisim nim ne fu
him empty that he go home. Mr. Rabbit, look+IMP meat and you
go home empty handed. Mr. Rabbit, look at the meat and give him

tı u ka õ kule. »
give him that he go home. »
some to take home. »

paragraph

Ka Aso'ḥ dɔɔ nɔk gbet dakõ tuk
and Mr. Rabbit go up take upper leg one lift up and put on head
And Mr. Rabbit got up and took an upper leg and lifted it up putting on his

u. Ka õ tat gaare. La ne tɔɔ be'ela, ka so'ḥ
him. and he have pass. it when to last a bit, and rabbit
head. And he took it and left. After a short time, an other rabbit/hare

arakõ le paat. Ka Aso'ḥ yee : « Ei, ne'e
one again arrive+IPF. and Mr. Rabbit say that : « interj, this one
was again arriving. Mr. Rabbit said: » Look, this one is my in-law, my

ěne mam dεm, mam dεm paa ě ne'e. Ei, mam
be+FOC my in-law, my in-law reach be this one. interj, my
most important in-law is this one. Wow, my

pɔ'a sãam ě ne'e. Mam ya'a bu tis ne'eŋa se'ela,
wife father be this one. I+FOC if NEG give this one+DEF thing,
wife's father is he. If I don't give something to this one, he won't

ǒ kun bas mam. Ǔ ne dɛ'ɛ ǒ bii la. Ka
he NEG FUT leave me. he FUT receive his child DEF. and
leave me in peace. He will take away his child (i.e. my wife).

mam kpelim dakoot. » Ka Akorɔŋ yel u yee :
I+EMPH remain bachelor. » and Mr. Partridge say to him say that :
and I will remain a bachelor. » Mr. Partridge said to him: « OK, since it like

« A', la ne ě se'em me wã yaa, yãkim tis u
 « *interj, it SUB be how also this interj, take+IMP give him*
that, take (some meat) and give it to him

wɛ ! » Ka ǒ le yãk gbet dakō le
that is clear ! » and he again take upper leg one again
that is clear! » He took again an other upper leg and loaded it on

zeel u. Ka ǒ le tat gaat.
load somebody him. and he again have go away.
him. And he again took it and walked away.

paragraph
 Haya, ǒ ne gaata, ka arakō le paa na
OK, he SUB go away+DEF, and one again reach hither
OK, when he had walked away, another one came once again.

ya'as. Ka Aso'ɔŋ le yee : « Ne'e ěne
once again. and Mr. Rabbit again say that : « this one be+OFOC
Mr. Rabbit said again: « This one is my older brother, if I don't

mam kpēm, mam ya'a bu tis ne'eŋa se'el waa,
my older brother, I+EMPH if NEG give this one+DEF thing interj,
give him something, well this older brother is problematic, he won't leave me

kpēm kãŋa ai, ǒ kun bas mam. »
older brother this interj, he NEG FUT leave me. »
alone (without consequences). »

paragraph

Haya, ẽne wela, Akorɔŋ len yee yaa : «
OK, be+FOC like that, Mr. Partridge again say that interj : «
Ok since it was like that, Mr. Partridge said again:

Len nɔk bãuk arakõ le tis u. » Ba tare
again take shoulder one again give him. » they go on+FOC
Take again a shoulder and give it to him. » They went on

wela, ba tare wela, ka nit kamfãa ti
like that, they go on+FOC like that, and person all go to
like that, they went on like that, everybody lined up one after

fɔl fɔl, fɔl fɔl la,
one after another one after another, one after another one after another DEF,
another, and they took every time some meat giving them,

ka ba nɔ'ɔsit nimma titi ba, ba
and they take several times meat+DEF give+IPF them, they
they took meat giving them,

nɔ'ɔsit nimma titi ba ... Nimma ti
take several times meat+DEF give+IPF them ... meat+DEF go to
they took meat giving them ... till all the meat has

ba'asime soii.
finish+FOC completely.
completely gone.

paragraph

Haya, sɔot ma'a ti kpelim. Sɔota ne kpelimaa, ka
OK, liver only go to remain. liver+DEF SUB remain+DEF, and
OK, only the liver was left over. Since the liver remained

ba yel : « Ai, nimma ba'asiya la, ti nɔk
they say : « ah, meat+DEF finish+COMPL BKRF, we take
they said: Right, the meat is finished, let us take the liver and grill

sɔota yaa, ne ti sɛ' yaa, ne ti õbe yaa, ka
liver+DEF interj, and we grill interj, then we crunch interj, and
it, and we eat it and then move

dɔɔe. » Ka õ yee : « Awoo. » Ka ba nɔk
move away. » and he say that : « Alright. » and they take
away.» And he said: « Alright. » And they took

sōota, ne ba sē'. Sōota ne b'ı la, ka ba
liver+DEF, to they grill. liver+DEF SUB ripen BKRF, and they
the liver in order to grill it. when the liver was well cooked, they got it

yiis sōota digil wāna. Ka Akoruj yee
cause to go out liver+DEF put down like that. and Mr. Partridge say that
out (of the fire) and put it down like that. Mr. Partridge

yaa : « La ya'a ě se'em yaa, ke ka mam denj
interj : « it if be how interj, cause that I+EMPH precede
said: « Since it is like that, let me taste first

yāk sōota ne m lem yaa, ka fu me naan
take liver+DEF subsequent I taste interj, and you also finally
some of the liver, in order to taste it, and afterwards you too

lem, ka tı yu'un tore. » Ka Asovuj yee :
taste, and we afterwards share out. » and Mr. Rabbit say that :
will taste it, and then we will share it. » Mr. Rabbit said:

«Awoo, lanna ke'ε yel wε. »
«Alright, that+DEF not be problem that is clear. »
« Alright, that is not a problem, alright. »

paragraph

Akoruj ne doo ne õ nok õ noota go'v
Mr. Partridge SUB go up subsequent he take his bill peck
When Mr. Partridge got up and took some of

sōota wāna la, ka õ ãk pe pe
liver+DEF like that BKRF, that he fly noise of wings noise of wings
the liver with its bill, it jumped up with much noise pa pa

pe pe ... do agola. Õ ne le
noise of wings noise of wings ... climb upwards. he SUB again
pa and flew upwards. When he

lepa la, ka õ li tije zεεı,
return here BKRF, that he fall to earth+LOC upside down,
returned, he fell to the ground lying upside down,

azāmba'ela yu'un kpirigit yu'un tat papap papap,
flat on the back afterwards dislocate afterwards have ideoph ideoph,
lying flat on the back and then dislocating strangely papap papap ... and

papap papap ... ti lepa pa' si. A', ka Asɔ'ɔŋ
ideoph ideoph ... go to return here stay silently. interj, and Mr. Rabbit
again remain silently. Oh, Mr. Rabbit

yee : « Kpagua ! Bala, naaf la nimma ěne
say that : « anguish ! for, cow DEF meat+DEF be+OFOC
said: « Goodness me! » Given this, the meat of the cow is

yabig ne be nina wεε ? A', lana ěne
poison then be there it is logic+Q ? interj, it+EMPH be+OFOC
poisonous, that seems obvious, or not? Wow, that is a

yel. Basim ka m zo yaa, tiŋ ti m yel m
problem. leave alone+IMP that I run interj, go go to I tell my
problem. Let me run and go to tell my people that

niripa ye ba tat nimma lepa. La ya'a kε'ε
people+DEF that they have meat+DEF return here. it if not be
they should bring back the meat. If it is not like

wela, ba ya'a öbe, ba ne kpi zã'asa söp. »
like that, they if eat, they FUT die all completely. »
that, when they eat it, they will all die surely.»

paragraph

Ka Asɔ'ɔŋ dɔɔ le tat zoo bala fil fil,
and Mr. Rabbit go up again have race at once noise of running fil,
Mr. Rabbit got up and run as fast as he could ...

fil fil, fil fil ... paa yel ö niripa : « Tari
fil fil, fil fil ... reach say to his people+DEF : « take
reached (home) and told his people: « Bring

nimma lebe na, ka nimma kε'ε sum. Nimma
meat+DEF go back hither, and meat+DEF not be be fitting. meat+DEF
the meat back, because the meat is not good. The

kuuri nirip. Ne'e Akorɔŋ ne öpa, Akorɔŋ
kill+I people. look Mr. Partridge SUB eat+BKRF, Mr. Partridge
meat kills people. Look when Mr. Partridge ate, Mr. Partridge died.

kpiya. Tari nimma lebi na ! Tari nimma lebi
die+COMPL. take meat+DEF return hither ! take meat+DEF return
Take the meat back! Bring the meat

na ! »
hither ! »
back! »

paragraph

Ka nit woo kǎŋ ze nimma tara digil bala
and person every this carry meat+DEF bring put down at once
And everybody carried the meat back and put it down one

kpiɪ pup pup, pup pup, pup pup ... ba'as
ideoph ideoph ideoph, ideoph ideoph, ideoph ideoph ... finish
by one till all was completely

soii. Ka õ yu'ʊn ye, ba gaarim yu'ʊs.
completely. and he afterwards say that, they go away+IMP now again.
restored. And he then said they should leave now again.

Ka Akorɔŋ yu'ʊn dɔɔ yu'ʊn ẽŋ pup pup ka
you Mr. Partridge afterwards go up afterwards do ideoph ideoph and
Mr. Partridge got up on his feet and

yee : « Ĕhěe, Asɔ'ŋa fu yam ẽne wānaa ?
say that : « good! Mr. Rabbit your intelligence be+OFOC like this+Q ?
said: « Well then, Mr. Rabbit: » Is your intelligence like that?

Fu tẽ'es ye fu tari yam gat nirip wɛ,
you think that you have intelligence pass people that is clear,
You thought that you are cleverer than other people, that is clear

bɔɔt ye fu dɪ fu kō'o kō', ka basi mam wɛ.
want that you eat you alone alone, and leave me that is clear.
wanting to eat all alone and leave me out.

Lana so'o ka mam ye m pa'al if ye mam
this possess that I+EMPH want I show you sg that I+EMPH
That is why that I wanted to show you that I have also some intelligence.

tat yam. See nimma tɪ tot ne taaba. »
have intelligence. necessary meat+DEF we distribute with each other. »
It is right that we share the meat between us. »

paragraph

Lanna, ka ba yu'un tore ka Akoruj paam õ
that+DEF, that they afterwards share and Mr. Partridge receive his
Like that, they afterwards shared and Mr. Partridge got his

bunne, ka Asɔ'ɔŋ me paam õ bun. Ka nit kamfãa
thing, and Mr. Rabbit also receive his thing. and person all
part, and Mr. Rabbit too got his part. And everybody went

nɔke õ sɔt. Nananna vomma ne be wɛuŋ -sɛ'ɛ la,
take+FOC his way. right now life+DEF SUB be location which DEF,
on his way. Right now, how things are going on in life,

ya ya'a dol taaba ayi, ka ye ya dɪ gãŋ
you if follow each other two, but want you eat pass
if two want to live together (in peace), and one wants to eat more

taaba, la kɔn tɔ'on zimese.
each other, it NEG FUT be able be correct.
than the other, it won't work correctly.

paragraph

Lanna, ka m da be nina ka ye m nɔk
that+DEF, that I D.PAST be there and want I take
It is that that I experienced and I wanted to

taasi ya.
communicate you.
communicate to you.

4.1 Kusaal narrative story 4

Awāaŋ ne Asūul

Awāaŋ ne Asūul da zī'i. Ka Asūul ye ō tat se'el ne naane ēŋ ka Awāaŋ kun yāŋ ēŋe. Ka wāaŋ yee : « Bo lanna, fu tē'es ye fu tat yam gataa ? Fu tō'on ēŋ bo ka mam kun yāŋ ēŋ be ? » Ka Asūmbul ye, ō tō'on zī'in maal wakat pii ka kun ēbis v meŋa. Ka amaare, Awāaŋ ya'a ne yāŋ zī'in maal wakat pii ka kun ēbis v meŋ be ? Ka Awāaŋ yee : « Kai, lan ē bo lanna ?

Mam tō'on maal gāŋ wela meŋ ka kun ēbis m meŋa. Ka amaare se'el me be ka mam ne yāŋ ēŋ ka fu kun yāŋ ēŋe. » Ka Asūmbul yee, lan ē bo be ? Ka Awāaŋ ye, ō tō'on zī'in wāna ka zaam ti ma'a ka bu wēriŋ bis aritvŋ ka bu wēriŋ bis agobvga. Ka amaare Asūul kun yāŋ zī'in paa wakat pii ma'a meŋ ka da bis agobvgo, ka da bis aritvŋo.

Ka Asūmbul ye, a'a, la ya'a ē lanna, ō ne yāŋe. Ka ba yee : « La ya'a ē wela, ti ze'el dabist ka ti bise an'ɔn ne yāŋ be. »

Ka ba tuna, ka ba ze'el dabista. Dabista ne paa la, ka sā'are bunkōbita zā'asa woo tuna gubvŋ ba. Haya, ka Asūmbul zī'i bisiri Awāaŋ. Ka Awāaŋ me zī'i bisiri Asūmbul. Ka ba yee : « Ti zī'i wela ka sā'ari bunkōbita bis. Ka ti bise an'ɔn ne yāŋ maal wakat pii ka kun ēbis ō meŋa. An'ɔn ne yāŋ maal wakat pii ka kun ge'e bis aritvŋ ka bis agobvga. »

Haya, ka ba zī'in. A', wakat anu ti paa, wau ka Awāaŋ bu tō'or v meŋ. Ka Awāaŋ bɔɔt ye ō ēbis v meŋ ka zi'i ō ne ēŋt se'em ēbisira. Ka Asūmbul bis ka agobvka la wān ne niribi be nina tat kpāna ye ba kūs v la. Aritvŋa la wān ne niribi be nina tat buguraat ye ba wē' v la. Ka ō bɔɔt ye ō ge'e bise ka la bu yāŋt ge'et bisira. Au, ka ō sūuta yu'un tat piuu, piuu, piuu ... Wakata anii ti paa, wau, Awāaŋ bis ka bunna wau, la bu tō'on yāa. See m ε yam ti m meŋ. Awāaŋ zī'in su ka yee : « Asūmbule, fu mi'i yaa, wau, fu ya'a tēt yuvm se'ene ka ba da yō'o mɔka, tŋgbāvŋa zā'asa ka ti da zot εri ti meŋ wevŋ ka bu yēta. » Ka Asūmbul yee, ō tēt we ka yee : « Wau, fu mi'i yaa, wakat kāŋa la, mam ne k'ɔn zot wāna tat tat tat ne mam k'ɔn yē wevŋ-se'e ka we'e ye m ti s'ɔ' la, mam k'ɔn yē ka buraa k'ɔn yi ne ō malif patiyābire. Malif la meŋ, ō bu tō'on tenr uv. Ō ne wē' mam kpela puii, heii, ka mam lvgut wevŋ wāna ka mam āk ti gī' nina. Ka ō ye puii mam zuk wevŋ ka mam āk ti gī' nina. Ka ō ye puii mam n'ɔt ka mam āk ti gī' nina. Ka ō ye puii mam gbet ka mam āk ti gī' nina. Wau, la daa ke'e naanaa. » Ka lepa zī'in.

Zi'i bala, wakat kāŋa ka Awāaŋ ēbis v meŋ ba'as zā'asa sou.

Ka Asūmbul bis ka Awāaŋ ēbis v meŋe. Ka zi'i ō ne naane ēŋ se'em. Ka Asūmbul zī'in wau, bunna bu tō'o yaa, la wān ne aritvŋa niribi be nina k'ɔn bɔɔt ye ba kv mam. Wau, see mam ge'e bise.

Ka Asūmbul me yee : « Awāaŋa, fu mi'i yaa, fu t'ɔ' ne asra. Wakat kāŋa la, mam ne k'ɔn tat wāna tugvŋ, tugvŋ, tugvŋ ... Mam ne k'ɔn ti ye m ge'e bis kpela wevŋa wāna la, wau k'ɔn yē ka buraa k'ɔn ze'e ne ba malifnam wau, ba ya'a wē' fu piuu, fu se'el se'el bu le kpeluma. »

Sāŋ-kāna, ka ō ge'e bis nina wevŋ ba'as. Ka le yee : « Ka mam le tat tugvŋ, tugvŋ, tugvŋ ka ye m ge'e bis kpela wevŋ, ka nirip ze'e ne ba kpāna ne ba tiraat. Wau ka la ke'e naanaa. Ka

mam ye m wũ wāna wɛvɔŋ, ka ba tō' kpān ka mam āk tɪ li kpela, ka ba wē' buguraaɔk ka mam āk tɪ li kpela. Wau, ka la kɛ'ɛ naanaa. »

Sāŋ-kāŋa wɪn, ka Asūul ge'ɛ bis kpela ka bis tɔŋbāvɔŋ zā'asa wusa, ka lepa zī'in.

Wāna ka mam da be nina ka ye m bɔ'ɔs bɪse, bama bayi la sɔvɪ la, Asūmbule tat yam gāŋ bee, Awāaŋa tat yam gāŋ be ?

4.2 Free translation of story 4

Story about Mr. Monkey and Mr. Hare

Mr. Monkey and Mr. Hare were living together. And Mr. Hare said that he has something that he could do but Mr. Monkey wouldn't be able to do that. The monkey said: « What is that, do you think that you are cleverer than me? What can you do and I won't be able to do it? » Mr. Hare said that he is able to sit quietly for ten minutes without scratching himself. But Mr. (it is doubtful) that Mr. Monkey could sit quietly for ten minutes without scratching himself, isn't it? But Mr. Monkey said: « Wow, what is that? I can even be quiet much longer than that without scratching myself. But there is also a thing that I can do and you won't be able to do. » Mr. Hare said what is that? Mr. Monkey said that he is able to sit like that till the evening without turning his head and looking at the right or the left side. But Mr. Hare won't be able to sit and remain even for ten minutes without looking at the left side or at the right side.

Mr. Hare said oh no, if that is so, he will be able to do this. They said: « If it is so, we set a day and we will see who is able to do this. »

They came and set the date. When the day arrived, all the wild animals came and surrounded them (to watch). OK, Mr. Hare was sitting watching Mr. Monkey. Mr. Monkey too was sitting watching Mr. Hare. They said: « We sit like that and the wild animals watch. We will watch who will be able to be quiet for ten minutes without scratching himself. Who will be able for ten minutes without turning his head and look to the right or the left. »

OK, they sat down. Oh, after five minutes, wow Mr. Monkey couldn't control himself (any longer). Mr. Monkey wanted to scratch himself but did not know how to do it (without the other noticing). Mr. Hare looked and at his left it seemed like people be there having spears and wanting to pierce him. At the right hand side it seemed like people be there having guns wanting to shoot him. He wanted to turn and look but he was not able to turn and look. Oh, his heart was beating very fast bum bum bum ... Eight minutes were passed, and Mr. Monkey saw that this thing was a problem, he could not (stand any longer). I have to find a trick to help myself. Mr. Monkey sat silently and said: « Mr. Hare, do you remember the year when they set fire to the grass, the whole surface of the earth (burned) and we run looking for a place (to hide) but didn't find any. » And Mr. Hare said he remembers that clearly and said: « Well, you know that at that time I was simply running like that for a long time and did not find a place to go and hide, I simply saw that a man appeared with a huge gun. The gun was so big that he could not lift it. When he shot at me bang, take heed, I was hit at my belly and jumped up and caught it there. And he shot at me bang at my head and I jumped and caught it there. And he shot at my leg and I jumped and caught it there. He shot bang at my upper leg and I jumped and caught it there. Well, that wasn't easy at all. » Then he returned and sat down.

He could not prevent that in the meantime Mr. Monkey finished scratching himself everywhere.

Mr. Hare looked and Mr. Monkey scratched himself. He did not know what he could do. Mr. Hare sat, and the thing seemed impossible, it seemed like people were at the right and wanted to kill me. I have to turn and look.

so Mr. Hare said also: « Mr. Monkey you know, you said the truth. At that time I was running like mad, running, running ... When I simply turned my head and looked here on my side, wow, I saw simply that men were standing with their guns, when they shoot at you bang, nothing of you will remain (be left over). »

By that time he finished turned looking everywhere. And he said: « I again run like mad, run and run, and wanted to turn and look at this side, but people stood there with their spears and bows. Well, that wasn't easy at all. I wanted to hide somewhere, but they throw a spear at me and I jumped and fell here, and they shot with the gun and I jumped and fell here. Well, that was not easy at all. »

By that time, Mr. Hare had turned his head and looked everywhere on the surface of the earth and returned and sat down.

It was like that and I was there and want to ask you to see, between the two of them, Mr. Hare was cleverer, or Mr. Monkey was cleverer?

4.3 Interlinear text 4

4. Awãaŋ ne Asũul
4. Mr. Monkey with Mr. Hare

Story about Mr. Monkey and Mr. Hare

paragraph

Awãaŋ ne Asũul da zĩ'i. Ka Asũul ye ǒ
Mr Monkey and Mr Hare D.PAST be sitting. and Mr Hare say that he
Mr. Monkey and Mr. Hare were living together. And Mr. Hare said that he

tat se'el ne naane ẽŋ ka Awãaŋ kun yãŋ
have thing FUT could have do but Mr Monkey NEG FUT be able
has something that he could do but Mr. Monkey wouldn't be able to do that.

ẽŋe. Ka wãaŋ yee : « Bo lanna, fu tẽ'es ye
do. and monkey say that : « what that+DEF, you think that
The monkey said: « What is that, do you think that

fu tat yam gataa ? Fu tǒ'on ẽŋ bo ka mam
you have intelligence pass ? you be able do what and I+EMPH
you are cleverer than me? What can you do and I won't

kun yãŋ ẽŋ be ? » Ka Asũmbul ye, ǒ
NEG FUT be able do question ? » and Mr. Hare say that, he
be able to do it? » Mr. Hare said that he is able to

tõ'on zĩ'in maal wakat pii ka kun ěbis u meja.
be able sit be quiet time ten and NEG FUT scratch him self.
sit quietly for ten minutes without scratching himself.

Ka amaare, Awãaŋ ya'a ne yãŋ zĩ'in maal wakat pii
and but, Mr Monkey if FUT be able sit be quiet time ten
But Mr. (it is doubtful) that Mr. Monkey could sit quietly for ten minutes without

ka kun ěbis u meŋ be ? Ka Awãaŋ yee
and NEG FUT scratch him self question ? and Mr Monkey say that
scratching himself, isn't it? But Mr. Monkey said:

: « Kai, lan ě bo lanna ?
: « *What! it+FOC be what that+DEF ?*
«Wow, what is that?

paragraph

Mam tõ'on maal gãŋ wela meŋ ka kun
I+FOC be able arrange overtake like that self and NEG FUT
I can even be quiet much longer than that without

ěbisi m meja. Ka amaare se'el me be ka mam ne
scratch my self. and but thing also exist and I+EMPH FUT
scratching myself. But there is also a thing that I can

yãŋ ěŋ ka fu kun yãŋ ěŋe. » Ka Asũmbul
be able do and you NEG FUT be able do. » and Mr Hare
do and you won't be able to do. » Mr. Hare

yee, lan ě bo be ? Ka Awãaŋ ye, õ
say that, it+FOC be what question ? and Mr Monkey say that, he
said what is that? Mr. Monkey said that he is able

tõ'on zĩ'in wãna ka zaam ti ma'a ka bu
be able sit like that and evening go to cool down and NEG
to sit like that till the evening without

wěrig bis aritoŋ ka bu wěrig bis agobuga. Ka
turn around look right and NEG turn around look left. and
turning his head and looking at the right or the left side.

amaare Asũul kun yãŋ zĩ'in paa wakat pii ma'a meŋ
but Mr Hare NEG FUT be able sit arrive time ten only even
But Mr. Hare won't be able to sit and remain even for ten minutes without looking

ka da bis agobugo, ka da bis aritɔŋo.
and don't look to the left+LOC, and don't look to the right+LOC.
at the left side or at the right side.

paragraph

Ka Asũmbul ye, a'a, la ya'a ě lanna, ẽ ne
and Mr Hare say that, oh no, it if be that+DEF, he FUT
Mr. Hare said oh no, if that is so, he will be able to do

yãŋe. Ka ba yee : « La ya'a ě wela, tɪ zɛ'el
be able. and they say that : « it if be like that, we fix
this. They said: « If it is so, we set a

dabisit ka tɪ bise anɔ'ɔn ne yãŋ be. »
day and we look who FUT be able then? »
day and we will see who is able to do this. »

paragraph

Ka ba tina, ka ba zɛ'el dabisita. Dabisita ne
and they come here, and they fix day+DEF. day+DEF SUB
They came and set the date. When the day

paa la, ka sã'arı bunkõbita zã'asa woo tina
arrive BKRf, and bush+LOC animals+DEF all every come here
arrived, all the wild animals came and surrounded them

gubigi ba. Haya, ka Asũmbul zĩ'i bisiri Awãaŋ. Ka
gubigi them. OK, and Mr Hare be sitting watch+I Mr Monkey. and
(to watch). OK, Mr. Hare was sitting watching Mr. Monkey.

Awãaŋ me zĩ'i bisiri Asũmbul. Ka ba yee : «
Mr Monkey also be sitting watch+I Mr Hare. and they say that : «
Mr. Monkey too was sitting watching Mr. Hare. They said: « We sit like that

Tɪ zĩ'i wela ka sã'arı bunkõbita bis. Ka tɪ bise
we be sitting like that and bush+LOC animals+DEF look. and we look
and the wild animals watch. We will watch

anɔ'ɔn ne yãŋ maal wakat pii ka kun ěbis ẽ
who FUT be able be quiet time ten and NEG FUT scratch him
who will be able to be quiet for ten minutes without scratching

meŋa. Anɔ'ɔn ne yãŋ maal wakat pii ka kun
self. who FUT be able be quiet time ten and NEG FUT
himself. Who will be able for ten minutes without turning his head and

anii ti paa, waii, Awãaŋ bis ka bunna
eight go to arrive, problem in sight, Mr Monkey look that thing+DEF
minutes were passed, and Mr. Monkey saw that this thing was a problem, he

waii, la bu tō'on yãa. See m ε
problem in sight, it NEG be able Interj. necessary I try to find
could not (stand any longer). I have to find a trick to

yam ti m meŋ. Awãaŋ zī'in sii ka yee : «
intelligence give me self. Mr Monkey sit silently and say that : «
help myself. Mr. Monkey sat silently and said: « Mr. Hare, do

Asũmbule, fu mi'i yaa, waii, fu ya'a tēt yuum
Mr. Hare, you know interj, problem in sight, you if remember years
you remember the year

sɛ'ene ka ba da yō'o mɔɔka, tɪŋbãuŋa
that which that they D.PAST set fire bush+DEF, surface of the earth
when they set fire to the grass, the whole surface

zã'asa ka ti da zot ɛri ti meŋ wɛuŋ ka bu
all and we D.PAST run+I look for+I we self location but NEG
of the earth (burned) and we run looking for a place (to hide) but didn't

yēta. » Ka Asũmbul yee, ō tēt we ka
see+I+NEG. » and Mr Hare say that, he remember that is clear and
find any. » And Mr. Hare said he remembers that clearly and

yee : « Waii, fu mi'i yaa, wakat kãŋa
say that : « problem in sight, you know interj, time this
said: « Well, you know that at that time I was simply running

la, mam ne kɔ'ɔn zot wãna tat tat tat
time FOC, I+EMPH SUB simply run+I like that have have have
like that for a long time and

ne mam kɔ'ɔn yē wɛuŋ-sɛ'ɛ ka wɛ'ɛ ye m
subsequent I+EMPH simply see place certain and go+I want I
did not find a place to go

ti sɔ'ɔ la, mam kɔ'ɔn yē ka buraa kɔ'ɔn yi
go to hide BKRF, I+EMPH simply see that man simply go out
and hide, I simply saw that a man appeared.

ne õ malif patiyãbire. Malif la meŋ, õ bu tõ'on terjɪr
with his gun huge. gun DEF self, he NEG be able lift+I
with a huge gun The gun was so big that he could not

uu. Õ ne wě' mam kpela puii, heii,
him+NEG. he subsequent shoot me here bang noise, interj of warning,
lift it. When he shot at me bang, take heed,

ka mam lugut wɛuŋ wãna ka mam ãk tɪ gĩ
and my belly location like that and I+EMPH jump go to catch
I was hit at my belly and jumped up and caught it

nina. Ka õ ye puii mam zuk wɛuŋ ka mam
there. and he say that bang noise my head location and I+EMPH
there. And he shot at me bang at my head and I

ãk tɪ gĩ nina. Ka õ ye puii mam nɔ'ɔt ka
jump go to catch there. and he say that ideoph my leg and
jumped and caught it there. And he shot at my leg and

mam ãk tɪ gĩ nina. Ka õ ye puii mam
I+EMPH jump go to catch there. and he say that bang noise my
I jumped and caught it there. He shot bang at my upper leg and I

gbet ka mam ãk tɪ gĩ nina. Waii, la
upper leg and I+EMPH jump go to catch there. problem in sight, it
jumped and caught it there. Well, that wasn't

da kɛ'ɛ naanaa. » Ka lepa zĩ'in.
D.PAST not be easy+NEG. » and return here sit.
easy at all. » Then he returned and sat down.

paragraph
 Zi'i bala, wakat kãŋa ka Awãaŋ ěbis u meŋ
ignoring at once, time this that Mr Monkey scratch him self
He could not prevent that in the meantime Mr. Monkey finished scratching

ba'as zã'asa soii.
finish all completely.
himself everywhere.

paragraph
 Ka Asũmbul bis ka Awãaŋ ěbis u meŋe. Ka
and Mr Hare look that Mr Monkey scratch him self+FO. but
Mr. Hare looked and Mr. Monkey scratched himself.

zi'i ð ne naane ěj sɛ'em. Ka Asũbul zĩ'in
ignore he FUT could have do how. and Mr Hare sit
He did not know what he could do. Mr. Hare sat, and

waii, bunna bu tũ'o yaa, la wãn ne
problem in sight, thing+DEF NEG be able interj, it resemble with
the thing seemed impossible, it seemed like

arituŋa niribi be nina kũ'on bɔɔt ye ba ku mam.
right+DEF people be there simply want that they kill me.
people were at the right and wanted to kill me.

Waii, see mam gɛ'ɛ bise.
problem in sight, necessary I+EMPH turn head look.
I have to turn and look.

paragraph

Ka Asũbul me yee : « Awãaŋa, fu mi'i yaa,
and Mr Hare also say that : « Mr. Monkey, you know interj,
so Mr. Hare said also: « Mr. Monkey you know,

fu tũ'ɔ ne asira. Wakat kãŋa la, mam ne kũ'on
you speak with truth. time this time FOC, I+EMPH SUB simply
you said the truth. At that time I was

tat wãna tugusam, tugusam, tugusam ... Mam
have like that running of hare, running of hare, running of hare ... I+FOC
running like mad, running, running ...

ne kũ'on ti ye m gɛ'ɛ bis kpela wɛuŋa wãna
SUB simply go to want I turn head look here place+DEF like that
When I simply turned my head and looked here on my side,

la, waii kũ'on yě ka buraas kũ'on zɛ'ɛ ne
BKRF, problem in sight simply see that men simply stand upright with
wow, I saw simply that men were standing with

ba malifnam waii, ba ya'a wě' fu piuu,
their guns problem in sight, they if shoot you ideph beating,
their guns, when they shoot at you bang,

fu sɛ'el sɛ'el bu le kpelima. »
your thing thing NEG again remain +NEG. »
nothing of you will remain (be left over). »

paragraph

Sãŋ-kãŋna, ka õ ge'ε bis nina weuŋ ba'as. Ka
time that+DEF, that he turn head look there location finish. and
By that time he finished turned looking everywhere.

le yee : « Ka mam le tat tugusam,
again say that : « and I+EMPH again have running of hare,
And he said: « I again run like mad, run and run,

tugusam, tugusam ka ye m ge'ε bis kpela
running of hare, running of hare and want I turn head look here
and wanted to turn and look at this side,

weuŋ, ka nirip ze'ε ne ba kpãna ne ba tiraat.
location, and people stand upright with their spears with their bows.
but people stood there with their spears and bows.

Waii ka la ke'ε naanaa. Ka mam ye m wũ
problem in sight and it not be easy+NEG. and I+EMPH want I hide
Well, that wasn't easy at all. I wanted to hide somewhere,

wãna weuŋ, ka ba tõ' kpãn ka mam äk ti
like that location, and they throw spear and I+EMPH jump go to
but they throw a spear at me and I jumped and

li kpela, ka ba wě' buguraavk ka mam äk ti li
fall here, and they shoot gun and I+EMPH jump go to fall
fell here, and they shot with the gun and I jumped and fell

kpela. Waii, ka la ke'ε naanaa. »
here. problem in sight, and it not be easy+NEG. »
here. Well, that was not easy at all. »

paragraph

Sãŋ-kãŋa win, ka Asũul ge'ε bis kpela ka bis
time that period, and Mr Hare turn head look here and look
By that time Mr. Hare had turned his head and looked everywhere on the

tingbãuŋ zã'asa wusa, ka lepa zĩ'in.
surface of earth all every, and return here sit.
surface of the earth and returned and sat down.

paragraph

Wãna ka mam da be nina ka ye m bo'bs bise,
like that that I+EMPH D.PAST be there and want I ask look,
It was like that and I was there and want to ask you to see,

bama bayi la suu la, Asũmbule tat yam gãŋ
those two DEF between +LOC DEF, Mr Hare have intelligence pass
between the two of them, Mr. Hare was cleverer, or Mr.

bee, Awãaŋa tat yam gãŋ be ?
or, Mr Monkey have intelligence pass question ?
Monkey was cleverer?

5.1. Kusaal narrative Story 5

Kpubuk ne buntat dāan yela

Bupumis ayopoe da be. Bupumis ayopoe la sɔvi la, arakō be nina ē kpubuk. Bam bayopoi la yi tuŋ ye ba ti wā' daat. Ka ba ne tuŋ daata wāabi la, ba ti wā' daata ba'as yu'un tɛ'eb ye ba kule. Ka saa ku bēelum bēelum, ka ba zi'ɪ ba yit sɔraavka meŋ ne be wɛvɛ sɛ'ɛ ne naane kule. Ka ba zot ɛet yit ye ba sɔ'ɔe. Ka ba zot tat tat tat tat ti paa pɔ'ɔ-yā'an sɛ'ɛ ne ōb nirip ti gāŋ, ka ba kar v ka ō tuŋ ti me' dook arakō ma'a be sā'ari nina. Haya, ka ba zo ti kpē' pɔ'ɔ-yā'an dooi. Sāŋ kāŋ ka pɔ'ɔ-yā'an kɛ'esige. Ka pɔ'ɔ-yā'an ti paana yē ba ka ne ō pu'usɪ ba bɔ'ɔ ba zāan. Ka ba sak. Pɔ'ɔ-yā'an ti ba bal ka ba zī'in. Ka saa la ni tat tat tat ti ba'as. Haya, saa la ne ni ti go'o la, sāŋ kāŋ wɪn ka wɪlɪn sob. Ka ba ye ba kul, ka pɔ'ɔ-yā'an ye la ya'a ē wela, ba basɪm ka ne ba gbā'an kpela, ka beeuk ya'a yēe ka ba bāŋ ba yit sɔt kule. Ka ba ya'a ye ba kul yu'ɔŋ kāna, tō'o ka ba ne tuu sɔta. Haya, ka ba kpelum. Ka pɔ'ɔ-yā'an dɔɔ dɔgɔ dup ka ba dɪ. Sususɔ ne ti sɔvɔka, ka pɔ'ɔ-yā'an dɔɔ nɔk v nikvurɪp sɔ'v la yu'un tuŋ ti bene saasɪt ka yu'un yɔm yee : « Su'v kāna ne ōb nim zīna wɛ, su'v kāna ne ōb nim. Nikvurɪp sɔ'v kāna ne ōb nim zīna wɛ, su'v kāna ne ōb nim. Nirip besuk sɔ'v kāna ne ōb nim zīna wɛ, su'v kāna ne ōb nim. »

Zi'ɪ bala, Akpubuk bu gbīsraa. Ka Akpubuk ē wela fōo bɔɔt ye ō bāŋ sɛ'ɛ ne be. Ka yē ka pɔ'ɔ-yā'an bene saasɪt v sɔ'v la ka yɔm wela la, ka ō dɔɔ tuŋ ti bɔ'ɔs pɔ'ɔ-yā'an yee : « M ma, fu bene ēt bo be ? » Ka pɔ'ɔ-yā'an bu lok v sɛ'el sɛ'ela ka bɔ'ɔs v yee : « M biiya, ba yiti gēe ba'a ēŋ bo paa ti fu ka fu dɪ ka ne fu yu'un yāŋ gbīsee ? »

Ka ō yee : « Yiri la, zaam ya'a yiti ma'a wāna m ma yiti dɔgɔ ne sūm-meŋa ne tia gɛrɪg taaba halt ka la bi' wāna fāu leerɪm v ne kpaam. Ka mam ya'a dɪ lan ba'as ka mam yu'un yāŋ gbīs. »

Ka pɔ'ɔ-yā'an dɔɔ dɔgɔ sūm-meŋa ne tia tɪs bii, ka bii dɛ'ɛ dɪ. Ka lepa gbā'an. La ne tɔ'ɔ be'ela, ka pɔ'ɔ-yā'an ta'as ye bii gbīs me, ka len dɔɔ sɪŋ ō sɔ'v saasɪk ka le sɪŋ ō yɔvma. Ka bii le vasɪg dɔɔ paana. « M ma, fu bene ēt bo bee ? » Pɔ'ɔ-yā'an bu le yel sɛ'ela, ka yee bii kāna meŋa : « M ye m bɔ'ɔs bɪs yaa, ba yiti gēe ba'a ēŋ bo paa ti fu ka fu dɪ ka ne fu yu'un yāŋ gbīs be ? » Ka ō yee : « Ba yiti nɔkɪ tɪ'ɔk ne ba tuŋ kolɪgɪ ti wik kɔ'ɔm tara ti mam, ka mam nu, ka ne mam yu'un nan gbīse. »

Ka pɔ'ɔ-yā'an dɔɔ nɔk v tɪ'ɔk ne ō tuŋ kolɪgɪ ye ō ti wik kɔ'ɔm. Pɔ'ɔ-yā'an ya'a wik kɔ'ɔm nɔk tɪk, ō ne ti ye ō do koluka gɔvta ka kɔ'ɔm yi ba'as zā'asa sɔv. Ka pɔ'ɔ-yā'an len leb ti wik. Ō ya'a ti ye ō do koluka gɔvta ka kɔ'ɔm yi ba'as zā'asa sɔv. Ka pɔ'ɔ-yā'an len leb tuŋ ti wik. A' wau, nɔ'ɔr anaase dāana, ka pɔ'ɔ-yā'an bɪs ka yel la wau, la kɛ'ɛ sɔm. Zi'ɪ sāŋ kāna winna, ka Akpubuk nees v taaba la zā'asa ye ba dɔɔma bɪs. Ka ba dɔɔ na bɪs ka yee : « Fu yēya, pɔ'ɔ-yā'an pa'a bene saasɪt ne sɔ'v kāna ka mam ēŋ v yam ne yam yel yee, ba yiti dɔgɔne tia ne sūm-meŋa ti mam ka mam ōb ka yu'un naan gbīs. Ka ō dɔgɔ lan ti mam ka mam dɛ'ɛ ōb ba'as.

Ka ō le bɔ'ɔs yee, ba yiti ēŋ bo tɪs mam ka mam gbīs be ? Ka mam yee, ba yiti nɔkɪ tɪ'ɔk tuŋ kolɪgɪ ti wik kɔ'ɔma tɪs mam ka m nu ka gbīs. Ō gaatē kolɪgɪ ye ō ti wik kɔ'ɔma. Mam mi'i ye ō kɪn yāŋ

tat kɔ'ɔ-kāŋ kul zīna naa. Wela la, ti zome ! »

Haya, ka ba yu'un dɔɔ ne ba zo gaat.

Nɔ'ɔr anaase dāana, ka pɔ'ɔ-yā'aŋa bus ka aii, bii la pā'asut ō me. Ka pɔ'ɔ-yā'aŋ yu'un dɔɔ tulug zot kunna. Ō zo paana yē ka dook ē fōo, sɛ'el sɛ'el kɛ'esige. Ka pɔ'ɔ-yā'aŋa yu'un ze'ε wē'et nu'us yee : « Wau, bi-kāna paam mam, bii kāna paam mam. »

Lanna so'o ka zīna zīna kpubuk ne buntat dāan dol taaba. Ka la ya'a kɛ'ε welaa, sāŋ sɛ'ε la, buntat dāan bu sakti ye kpubuk dol uu, bala kpubuk bu tat sɛ'el sɛ'ela.

Lanna ka m da be nina ka yē ka ye m tɔ'ɔsi ya.

5.2 Free translation of story 5

Story about an orphan and a rich person

(Once upon a time) There were seven girls. Among the seven girls, there was one who was an orphan. All of the seven went out (into the bush land) to cut wood. When they went to the cutting of the wood, they finished to cut the wood and afterwards prepared to go home. But the rain threatened and there were very heavy clouds (covering the sky), and they didn't even know how where the road to their house is in order to go home. They were running and looking for a house so that they could hide (find shelter). They were running for a long time and arrived to a certain old woman who eats people, that is why people chased her away (from home) and she went into the wilderness and build a one room house there. OK, they run and entered into the room of the old woman. At that time the old woman was not there. The old woman arrived and saw them and she greeted them and welcomed them. They responded to the greeting. The old woman offered them a seat. And it rained for a very long time and finally stopped. When the rain stopped, by that time it was getting dark. And they wanted to go home, but the old woman said if it is like that, they should abandon their intention and sleep here, and tomorrow morning they will easily recognize the way to their house and go home. But if they want to go home this night, it could be that they might not find the way (err and go the wrong way). OK, they stayed. the old woman cooked food and the ate. Towards midnight, the old woman stood up and took her murderer knife and was sharpening it while singing: « This knife will eat meat today, this knife will eat meat. This murderer's knife will eat meat today, this knife will eat meat. This cutting people knife will eat meat today, this knife will eat meat. »

In fact she did not know that Ms Orphan was not sleeping. The orphan stayed very quiet wanting to know what is going on. She saw that the old woman is sharpening her knife and singing like that, so she got up and asked the old woman: « Mother, what are you doing? » But the old woman did not answer her anything but asked instead: « My child, by what means do they usually manage to give you something to eat so that you are able to go back to sleep? »

She answered: « At home, in the evening my mother usually cooks for me a mixture of Bambara beans and beans till they are well cooked just right and then pours some oil on them. When I finish eating that, I can then sleep (well). »

Then the old woman got up and cooked Bambara beans with beans and gave it to the child, and the child ate them and went back to lay down (to sleep). After a little time, the old woman thought that the child sleeps, and again she got up and began the sharpening of her knife and

again begun to sing her song. The child got up at once and arrived (saying): « Mother, what are you doing? » Again the old woman did not say anything, and said (to herself) this child (is a problem): « I want to ask what people usually do in order to give you something to eat and to manage to get you back to sleep? » She said: « They usually take a basket and go to the river in order to fetch water and bring it to me, then I drink and subsequently I go back to sleep. »

Then the old woman got up and took her basket and went to the river in order to fetch water. She fetched the water and put it on her head (to carry it home). By the time she went to climb the river bank all the water had completely left the basket. By the time she wanted to climb the river shore all the water got out (of the basket). Then the old woman went back again to fetch (water). When she subsequently wanted to climb up the river bank all the water had gone completely. The old woman again returned to fetch (water). Well, at the fourth time, the old woman saw that there is a serious problem; it is not going to work. In fact at the same time, the orphan woke up all of her colleagues so that they would come and look. They got up and looked and she said: « Don't you see, a few minutes ago the old woman was sharpening this knife and I managed to divert her by using several tricks saying, they usually cook beans and Bambara beans for me and when I ate I then can go back to sleep. Then she cooked this for me and I finished eating it.

Then she asked again what they usually do for me so that I sleep again? I said that they usually go to the river with a basket and fetch water for me so that I drink and then sleep (again). She is going to the river in order to fetch water for me. I know that she won't be able to bring home that water today. Given this, let us run! »

OK, they got up and run away.

The fourth time the old woman realized that there is a problem, the child has cheated her. Then the old woman turned round and run home. She arrived running and saw that the room was empty, nothing was there. Then the old woman stood there clapping hands (to show regret) saying: « Oh no, this child got me, this child got me. »

This is why nowadays an orphan and a rich person live together. If it is not for that, in former times, a rich person would not accept to live together (in harmony) with an orphan, because an orphan does not have anything.

That is how it is and I was there and saw this and wanted to tell you.

5.3 Interlinear text 5

5.	Kpɪɪbɪk	ne	buntat	dãan	yela
5.	orphan	and	rich person	owner	story

Story about an orphan and a rich person

paragraph

Bupumis	ayopoi	da	be.	Bupumis	ayopoe	la	suuɪ
girls	seven	D.PAST	exist.	girls	seven	DEF	between+LOC
<i>There were seven girls.</i>				<i>Among the seven girls,</i>			

la, arakõ be nina ě kpiɪbɪk. Bam bayopoi la
 DEF, one exist there be orphan. they+FOC seven of them DEF
there was one who was an orphan. All of the seven went out (into

yi tiŋ ye ba ti wã' daat. Ka ba ne tiŋ
 go out go so that they go to cut wood. and they SUB go
the bush land) to cut wood. When they went to

daata wãabi la, ba ti wã' daata ba'as
 wood+DEF cutting+LOC DEF, they go to cut wood+DEF finish
the cutting of the wood, they finished to cut the wood and

yu'ɒn tɛ'ɛb ye ba kule. Ka saa ku
 afterwards prepare that they go home. but rain threaten of rain
afterwards prepared to go home. But the rain threatened

bēelim bēelim, ka ba zi'i ba yit
 cover with big clouds cover with big clouds, and they ignore they house
and there were very heavy clouds (covering and they didn't even know how
the sky),

sɔraauka meŋ ne be wɛuŋ sɛ'ɛ ne naane
 main road+DEF even SUB exist location certain FUT could have
where the road to their house is in order to go

kule. Ka ba zot ɛɛt yit ye ba sɔ'be. Ka
 go home. and they run+I wander+I house so that they hide. and
home. They were running and looking for a house so that they could hide.

ba zot tat tat tat tat ti paa pɔ'ɔ-yã'an sɛ'ɛ
 they run+I have have have have go to reach old woman certain
They were running for a long time and arrived to a certain old woman

ne õb nirip ti gãŋ, ka ba kar u ka õ tiŋ
 SUB chew people go to pass, and they chase her and she go
who (likes best to) eat people, that is why people chased her away

ti mɛ' dook arakõ ma'a be sã'arı nina. Haya, ka
 go to build house one only be bush+LOC there. OK, and
and she went into the wilderness and build a one room house there. OK, they

ba zo ti kpē' pɔ'ɔ-yǎ'anj dooi. Sǎŋ kǎŋ ka
 they run go to enter old woman room+LOC. time this that
run and entered into the room of the old woman. At that time the

pɔ'ɔ-yǎ'anj kɛ'esige. Ka pɔ'ɔ-yǎ'anj ti paana yě
 old woman not be there. and old woman subsequent reach here see
old woman was not there. The old woman arrived and saw

ba ka ne ǒ pu'usi ba bɔ'ɔ ba zǎan. Ka
 them and then she greet them say greeting them welcome. and
them and she greeted them and welcomed them.

ba sak. Pɔ'ɔ-yǎ'anj ti ba bal ka ba zǐ'in. Ka saa
 they accept. old give them place and they sit. and rain
 woman
*They responded to The old woman offered them a seat. And it
 the greeting.*

la ni tat tat tat ti ba'as. Haya, saa la ne
 DEF to rain have have have go to finish. OK, rain DEF SUB
rained for a very long time and finally stopped. When the rain

ni ti go'o la, sǎŋ kǎŋ win ka wiliŋ sob. Ka
 to rain then stop BKRF, time this period that sun get dark. and
was going to stop, by that time it was getting dark.

ba ye ba kul, ka pɔ'ɔ-yǎ'anja ye la ya'a ẽ
 they want they go home, but old woman+DEF say that it if be
And they wanted to go home, but the old woman said if it is

wela, ba basim ka ne ba gbǎ'an kpela,
 like that, they leave alone+IMP and subsequent they lay down here,
like that, they should abandon their intention and sleep here,

ka beevk ya'a yěe ka ba bǎŋ ba yit sot
 and tomorrow when become daylight and they know their house way
and tomorrow morning they will easily recognize the way to their house and

kule. Ka ba ya'a ye ba kul yu'usŋ kǎna, tǔ'o
 go home. but they if want they go home night this one, could be
go home. But if they want to go home this night, it

ka ba ne tuu sɔta. Haya, ka ba kpelim.
that they FUT go out of bounds way+DEF. OK, and they stay.
could be that they might not find the way (err and go OK, they stayed.
the wrong way).

Ka pɔ'ɔ-yã'ana dɔɔ dugu diip ka ba di. Susuu ne
and old woman+DEF go up cook food and they eat. midnight SUB
the old woman cooked food and the ate. Towards

tɪ sʊrʊka, ka pɔ'ɔ-yã'ana dɔɔ nɔk ʊ nɪkʊʊrɪp sʊ'ʊ
go to be late+BKRF, and old woman go up take her murderer knife
midnight, the old woman stood up and took her murderer knife and was

la yu'un tiŋ tɪ bene saasit ka yu'un yom
DEF afterwards go go to be doing sharpen+I and afterwards sing
sharpening it while singing:

yee : « Sʊ'ʊ kãna ne õb nim zĩna wɛ,
say that : « knife this one FUT chew meat today that is clear,
« This knife will eat meat today,

sʊ'ʊ kãna ne õb nim. Nɪkʊʊrɪp sʊ'ʊ kãna ne õb
knife this one FUT chew meat. murderer knife this one FUT chew
this knife will eat meat. This murderer's knife will eat meat

nim zĩna wɛ, sʊ'ʊ kãna ne õb nim. Nirip
meat today that is clear, knife this one FUT chew meat. people
today, this knife will eat meat for sure, this knife will eat meat. This

besuk sʊ'ʊ kãna ne õb nim zĩna wɛ, sʊ'ʊ
cutting up knife this one FUT chew meat today that is clear, knife
cutting people knife will eat meat today, this knife

kãna ne õb nim. »
this one FUT chew meat. »
will eat meat. »

paragraph

Zɪ'ɪ bala, Akpɪɪbuk bu gbɪsɪraa.
ignore fact, Ms orphan NEG sleep+I+NEG.
In fact she did not know that Ms Orphan was not sleeping.

Ka Akpɪɪbuk ẽ wela
and Ms orphan be thus
The orphan stayed very

wãna fãii leerim u ne kpaam. Ka mam ya'a di
like that fine soak with it with oil. and I+EMPH when eat
just right and then pours some oil on them. When I finish eating

lan ba'as ka mam yu'bn yãŋ gbĩs. »
it+FOC finish that I+EMPH afterwards be able sleep. »
that, afterwards I am able to sleep (well). »

paragraph

Ka pɔ'ɔ-yã'aŋ dɔɔ dugu sũmeŋa ne tia tis
and old woman go up cook Bambara beans with beans give
Then the old woman got up and cooked Bambara beans with beans and gave it to the

bii, ka bii dɛ'ɛ dɪ, ka lepa gbã'an. La ne
child, and child receive eat, and return here lay down. it SUB
child, and the child ate them and went back to lay down (to sleep). After a

tɔ'ɔ bɛ'ɛla, ka pɔ'ɔ-yã'aŋ ta'as ye bii gbĩs me, ka
pass time a bit, and old woman think that child sleep FOC, and
little time, the old woman thought that the child sleeps,

len dɔɔ sɪŋ õ su'ɔ saasuk ka le sɪŋ õ
again go up begin her knife sharpening and again begin her
and again she got up and began the sharpening of her knife and again begun to sing

youma. Ka bii le vasig dɔɔ paana. « M
song+DEF. and child again get up suddenly go up reach here. « my
her song. The child got up at once and arrived (saying): « My

ma, fu bene ãt bo bee ? » Pɔ'ɔ-yã'aŋ bu
mother, you be doing do+IPF what question ? » old woman NEG
mother, what are you doing? » Again the old

le yel sɛ'ɛla, ka yee bii kãna meŋa : « M ye
again say thing, and say that child this one self : « I want
woman did not say anything, and said (to herself) this child (is a « I want to
problem):

m bɔ'ɔs bis yaa, ba yiti gẽe ba'a ãŋ bo paa
I ask look interj, they habitually gain attention do what reach
ask what people usually do in order to give you something

tɪ fu ka fu dɪ ka ne fu yu'ʊn yǎŋ
give you that you eat and subsequent you afterwards be able
to eat in order to manage to get you back

gbĩs be ? » Ka õ yee : « Ba yiti nɔkɪ
sleep question ? » and she say that : « they habitually take
to sleep? » She said: « They usually take a basket and go to the

tɪ'ʊk ne ba tɪŋ kolugɪ tɪ wik kɔ'ɔm tara tɪ
basket subsequent they go river+LOC go to fetch water bring give
river in order to fetch water and bring it to me,

mam, ka mam nu, ka ne mam yu'ʊn nan
me, and I+EMPH drink, and subsequent I+EMPH afterwards now
then I drink and subsequently I go back

gbĩse. »
sleep »
to sleep. »

paragraph

Ka pɔ'ɔ-yǎ'ana dɔɔ nɔk ʊ tɪ'ʊk ne õ tɪŋ
and old woman+DEF go up take her basket subsequent she go
Then the old woman got up and took her basket and went

kolugɪ ye õ tɪ wik kɔ'ɔm. Pɔ'ɔ-yǎ'ana ya'a wik kɔ'ɔm
river+LOC want she go to fetch water. old woman when fetch water
to the river in order to fetch water. The woman fetched water

nɔk tɔk. Õ ne tɪ ye õ do kolɔka
take lift up and put on head. she SUB go to want she climb river+DEF
and put it on her head. By the time she wanted to climb the river

guuta ka kɔ'ɔm yi ba'as zǎ'asa soɪ. Ka
shore+DEF and water go out finish all completely. and
bank all the water got out (of the basket). Then

pɔ'ɔ-yǎ'ana len leb tɪ wik. Õ ya'a tɪ ye
old woman+DEF again return come fetch. she when subsequent want
the old woman went back again to fetch (water). When she subsequently wanted

õ do kolɔka guuta ka kɔ'ɔm yi ba'as zǎ'asa
she climb river+DEF shore+DEF and water go out finish all
to climb up the river bank all the water had gone

soii. Ka pɔ'ɔ-yã'anya len leb tɪj ti wik. A'
completely. and old woman+DEF again return go go to fetch. interj
completely. The old woman again returned to fetch (water).

waii, nɔ'ɔr anaase dãana, ka pɔ'ɔ-yã'any bis ka
problem in sight, times four owner+DEF, and old woman look that
Well, at the forth time, the old woman saw that there is a serious problem, it is

yel la waii, la kɛ'ɛ sum. Zɪ'ɪ sãŋ
problem DEF problem in sight, it not be be fitting. ignoring time
not going to work. In fact at the

kãna winna, ka Akpɪɔbɔk nees u taaba la zã'asa
this+DEF periode, that Ms orphan wake up her colleagues DEF all
same time, the orphan woke up all of her colleagues

ye ba dɔɔma bis. Ka ba dɔɔ na bis ka
so that they get up here look. and they go up hither look and
so that they would come and look. They got up and looked and she said:

yee : « Fu yěya, pɔ'ɔ-yã'anya pa'a bene
say that : « you see+COMPL, old woman+DEF earlier today be doing
« Don't you see, just a few minutes ago the old woman was

saasit ne su'ɔ kãna ka mam ẽŋ u yam ne
sharpen+I FUT knife this one but I+EMPH do her intelligence with
sharpening this knife and I managed to divert her by using

yam yel yee, ba yiti dugune tia ne
intelligence say say that, they habitually cook+OFOC beans with
several tricks saying, they usually cook beans and Bambara beans

sũmeŋa ti mam ka mam õb ka yu'ɔn naan
Bambara beans give me and I+EMPH chew and afterwards finally
for me and when I ate I then can go back to

gbĩs. Ka õ dugu lan ti mam ka mam dɛ'ɛ õb
sleep. and she cook it+FOC give me and I+EMPH receive chew
sleep. Then she cooked this for me and I finished eating

ba'as.
 finish.
 it.

paragraph

Ka ð le bɔ'ɔs yee, ba yiti ẽŋ bo tis
and she again ask say that, they habitually do what give
Then she asked again what they usually do for

mam ka mam gbĩs be ? Ka mam yee, ba
me that I+EMPH sleep question ? and I+EMPH say that, they
me so that I sleep again? I said that they usually go to

yiti nɔkɪ tɪ'ɔk tɪŋ kolugɪ tɪ wik kɔ'ɔma tis
habitually take basket go river+LOC go to fetch water+DEF give
the river with a basket and fetch water for me

mam ka m nu ka gbĩs. Ǿ gaatẽ kolugɪ ye
me that I drink and sleep. she is departing+I river+LOC want
so that I drink and then sleep (again). She is going to the river in order to

Ǿ tɪ wik kɔ'ɔma. Mam mi'i ye Ǿ kun yãŋ
she go to fetch water+DEF. I+FOC know that she NEG FUT be able
fetch water for me. I know that she won't be able to bring home

tat kɔ'ɔ-kãŋ kul zĩna naa. Wela la, tɪ zome !
have this water go home today hither. thus DEF, we run+IMP pl !
that water today. Given this, let us run! »

»
»

paragraph

Haya, ka ba yu'ɔn dɔɔ ne ba zo gaat.
OK, and they afterwards go up subsequent they run go away.
OK, they got up and run away.

paragraph

Nɔ'ɔr anaase dãana, ka pɔ'ɔ-yã'anya bis ka
times four owner+DEF, that old woman+DEF look that
The fourth time the old woman realized that there is a problem,

aii, bii la pã'asit Ǿ me. Ka pɔ'ɔ-yã'an
there is a problem, child DEF cheat+I her FOC. and old woman
the child has cheated her. Then the old

yu'ɔn dɔɔ tulug zot kunna. Ǿ zo paana
afterwards go up turn around run+I go home+I here. she run reach here
woman turned round and run home. She arrived running

yě ka dook ě fõo, sɛ'el sɛ'el kɛ'esige. Ka
see that house be be empty, thing thing not be there. and
and saw that the room was empty, nothing was there.

ɔɔ'ɔ-yã'ana yu'un zɛ'ɛ wě'et nu'us yee : «
old woman+DEF afterwards stand upright clap+I hands say that : «
Then the old woman stood there clapping hands (to show regret) saying:

Waa, bi-kãna paam mam, bii kãna paam mam. »
problem in sight, this child receive me, child this one receive me. »
« Oh no, this child got me, this child got me. »

paragraph
 Lanna so'o ka zĩna zĩna kpɪɪbuk ne buntat dãan
that+DEF possess that today today orphan with rich person owner
This is why nowadays an orphan and a rich person

dol taaba. Ka la ya'a kɛ'ɛ welaa, sãŋ sɛ'ɛ la,
follow together. and it if not be thus+Q, time certain time FOC,
live together If it is not for that, in former times, a rich person would not

buntat dãan bu sakit ye kpɪɪbuk dol uu, bala
rich person owner NEG obey+IPF that orphan follow him+NEG, only
accept to live together (in harmony) with an orphan, because

kpɪɪbuk bu tat sɛ'el sɛ'ela.
orphan NEG have thing thing.
an orphan does not have anything.

paragraph
 Lanna ka m da be nina ka yě ka ye m t'ɔsɪ
that+DEF and I D.PAST be there and see and want I tell pl
That is how it is and I was there and saw this and wanted to tell

ya.
 you.
 you.

6.1. Kusaal narrative Story 6

Anɔbil ne Agel

(told by N'DEOGO Francis, Jn. 2012)

Anɔbil ne Agel da be. Ka ba ye ba do zɔɔ ne ba ti di tā'ama.
Ka ba gaat tā'ama la dup. Ba ne ti paa zɔɔ la, ka ba yē tā'aŋ ka tā'am-bi'uma be berɔɔ. Ka Anɔbil ye, Agel dom. Agel ye, Anɔbil dom. Ka ba wē' taaba nɔkpe'ema tat tat tat ka Agel ti gu'ɔŋ ka do. Agel ne do la, ne Agel miim tā'ama la basit ka Anɔbil be tɔŋi pɔ'isut dit. Ō ne naane la'asɔ ne ba dɔŋl tā'aŋa tilli ka Agel sigina ka ba tota. Tā'am-bi'uma la ne ka'asita, ō nɔ'asitē dit. Ka Agel ti bis ka bunna wau, la bu tō'o wā. Ka Agel ye ō suul bis wāna la, ka ō kɔ'ɔn gaat li tɔŋi po ne Agel wā'a. Agel ne wā'a la, ka Anɔbil sūut mas. Ka Anɔbil la' tat tat tat ka Amɔɔk ti tuna wāa Anɔbil kokot ka Anɔbil kpi.

Anɔbil ne kpi la, ka Amɔɔk la' tat tat tat ka Abugum tuna di Amɔɔk gaat. Abugum ne di Amɔɔka yaa, ka Abugum la' tat tat tat ka Akɔ'ɔm tuna kp̄is Abugum. Ka Akɔ'ɔm la' tat tat tat ka Awenaaf tuna f̄o Akɔ'ɔm zā'asa zā'asa ka bal la lebɔg kpe'ɛŋ. Ka Awenaaf la' tat tat tat ka tō'os tuna kv Awenaaf. Ka Atō'os la' tat tat tat ka Akūm tuna kv Atō'os. Ka Akūm la' tat tat tat ka bu yē so' ne naane kv v.

Lanna so'o ka zīna zīna kūm kpelum be. Ka sebne kpelumma ē kūm.

Lanna ka m da be nina ka yē ka ye m yeli ya.

6.2 Free translation of story 6

Mr. Chick and Mr. Egg

(Once upon a time) there was Mr. Chick and Mr. Egg. And they said they want to go on a mountain in order to eat Shea fruits.

And so they went to eating Shea fruits. When they then reached the mountain, they saw a Shea tree and a lot of ripe Shea fruits. Mr. Chick said that Mr. Egg should climb. Mr. Egg said that Mr. Chick should climb. And so they debated for a long time till finally Mr. Egg then lost (the fight/debate) and climbed. When Mr. Egg had climbed, he then shook the Shea fruits and let them (fall) and Mr. Chick was on the ground collecting and eating. He should have gathered them and put down (pile up) under the Shea tree so that when Mr. Egg comes down they share them.

When the ripe Shea fruits were falling, he was taking and eating. And Mr. Egg then looked and there was a problem in sight, it can't be done like that. And when Mr. Egg wanted to stoop and look like that, he simply passed by fell to the ground "pomp" and then Mr. Egg broke. When Mr. Egg was broken, Mr. Chick was pleased. And Mr. Chick laughed continually on and on and on and Mr. Grass then came and cut Mr. Chick's throat and Mr. Chick died.

When Mr. Chick died, Mr. Grass laughed continually on and on and on and Mr. Fire came and burned Mr. Grass. When Mr. Fire had burned Mr. Grass, Mr. Fire laughed continuously (for a long time) and Mr. Water came and extinguished Mr. Fire. And Mr. Water laughed continuously (for a long time) and Mr. Buffalo came sucking up all of Mr. Water so that the place became dry. And Mr. Buffalo laughed continuously and a hunter came and killed Mr. Buffalo. And Mr. Hunter laughed continuously and Mr. Death came and killed Mr. Hunter. And Mr. Death laughed continuously but he did not see anybody who would be able to kill him.

That is why till today death is still there/existing. And all those who remain are death's (prey/victims).

That is how it was and I was there and saw it and wanted to tell you.

6.3 Interlinear text 6

6. Anɔbil ne Agel
6. Mr. Chick with Mr. Egg

Story told by Francis D'DEOGO, Jan. 2012

Mr. chick and Mr. Egg

paragraph

Anɔbil	ne	Agel	da	be.	Ka	ba	ye	ba	do
Mr. Chick	with	Mr. Egg	D.PAST	exist.	and	they	say that	they	climb
<i>(Once upon a time) there was Mr. Chick and Mr. Egg.</i>					<i>And they said the want to go on a</i>				

zɔɔl	ne	ba	tɪ	dɪ	tã'ama.
mountain+	LOC	in order to	they	then	eat Shea fruits.
<i>mountain in order to eat Shea fruits.</i>					

paragraph

Ka	ba	gaat	tã'ama	la	dɪp.	Ba	ne	tɪ	paa
and	they	pass	Shea fruits	DEF	food.	they	SUB	then	reach
<i>And so they went to eating Shea fruits.</i>						<i>When they then</i>			

zɔɔ la ka ba yě tǎ'anj ka tǎ'am-bi'ima be berugu.
 hill DEF and they see Shea tree and ripe Shea fruits exist many.
reached the mountain, they saw a Shea tree and a lot of ripe Shea fruits.

Ka Anɔbil ye, Agel dom. Agel ye, Anɔbil
 and Mr. Chick say that, Mr. Egg climb+ IMP. Mr. Egg say that, Mr. Chick
Mr. Chick said that Mr. Egg should climb. Mr. Egg said that Mr. chick

dom. Ka ba wě' taaba nɔkpe'ema tat tat tat
 climb+ IMP. and they beat each other argument have have have
should climb. And so they debated for a long time till finally Mr. Egg then lost

tat ka Agel ti gu'ɔŋ ka do. Agel ne do
 have Foc Cord Conj Mr. Egg then fail SS climb. Mr. Egg SUB climb
(the fight/debate) and climbed. When Mr. Egg

la, ne Agel miim tǎ'ama la basit
 DEF, subsequent Mr. Egg shake Shea fruits DEF leave alone+ IPF
had climbed, he then shook the Shea fruits and let them (fall)

ka Anɔbil be tɪŋ pi'sit dit. Ō ne
 Foc Cord Conj Mr. Chick be ground+ LOC collect+ IPF eat+ IMP. he should
and Mr. chick was on the ground collecting and eating. He should

naane la'asi ne ba dɪŋ tǎ'anja tilli
 counter-fact gather IRR them put down Shea tree+ DEF under at trunc
have gathered them and put down (pile up) under the Shea tree so that when

ka Agel sigina ka ba tota. Tǎ'am-bi'ima la
 and Mr. Egg come down here and they share+ DEF. ripe Shea fruits DEF
Mr. Egg comes down they share them. When the ripe Shea

ne ka'asita, ō nɔ'asitě dit. Ka Agel ti
 SUB fall+ DEF, he take+ IPF+ FOC eat+ IMP. Foc Coord Conj Mr. Egg then
fruits were falling, he was taking and eating. And Mr. Egg then looked and

bis ka bunna wai, la bu tǔ'o wǎ.
 look that thing+ DEF problem in sight, it NEG be able this.
there was a problem in sight, it can't be done like that.

Ka Agel ye ō suul bis wǎna la,
 Foc Coord Conj Mr. Egg want he stoop look like that DEF,
And when Mr. Egg wanted to stoop and look like that,

ka ð kɔ'ɒn gaat li tɪŋɪ po ne
 Foc Cord Conj he simply pass fall ground+ LOC IDEO subsequent
he simply passed by fell to the ground "pomp" and then

Agel wǎ'a. Agel ne wǎ'a la, ka Anɔbil sũut
 Mr. Egg break. Mr. Egg SUB break DEF, Foc Cord Conj Mr. Chick heart
Mr. Egg broke. When Mr. Egg was broken, Mr. Chick was

mas. Ka Anɔbil la' tat tat tat tat
 be pleased. Foc Coord Conj Mr. Chick laugh have have have have
pleased. And Mr. Chick laughed continually on and on and on and Mr.

ka Amɔɔk tɪ tɪna wǎa Anɔbil kokot ka
 Foc Cord Conj Mr. Grass then come here cut Mr. Chick throat and
Grass then came and cut Mr. Chick's throat and

Anɔbil kpi.
 Mr. Chick die.
Mr. Chick died.

paragraph
 Anɔbil ne kpi la, ka Amɔɔk la' tat tat
 Mr. Chick SUB die DEF, Foc Cord Conj Mr. Grass laugh have have
When Mr. Chick died, Mr. Grass laughed continually on and on and on and Mr.

tat tat ka Abugum tɪna dɪ Amɔɔk gaat.
 have have Foc Cord Conj Mr. Fire come here eat Mr. Grass pass.
Fire came and burned Mr. Grass.

Abugum ne dɪ Amɔɔka yaa, ka Abugum la'
 Mr. Fire SUB eat Mr. Grass+ DEF interj, Foc Cord Conj Mr. Fire laugh
When Mr. Fire had burned Mr. Grass, Mr. Fire laughed continuously (for a long

tat tat tat tat ka Akɔ'ɔm tɪna kpɪis
 have have have have Foc Cord Conj Mr. Water come here extinguish
time) and Mr. water came and extinguished Mr. Fire.

Abugum. Ka Akɔ'ɔm la' tat tat tat tat
 Mr. Fire. Foc Coord Conj Mr. Water laugh have have have have
And Mr. Water Laughed continuously (for a long time) and Mr.

ka Awenaaf tɪna fɔ̃o Akɔ'ɔm zǎ'asa zǎ'asa ka
 Foc Cord Conj Mr. Buffalo come here suck up Mr. Water all all that
Buffalo came sucking up all the of Mr. Water so that

bal la lebig kpe'eri. Ka Awenaaf la' tat tat
 place DEF become dry. Foc Coord Conj Mr. Buffalo laugh have have
the place became dry. And Mr. buffalo laughed continuously

tat tat ka tō'os tina ku Awenaaf.
 have have Foc Cord Conj hunter come here kill Mr. Buffalo.
and a hunter came and killed Mr. Buffalo.

Ka Atō'os la' tat tat tat tat ka
 Foc Coord Conj Mr. Hunter laugh have have have have Foc Cord Conj
And Mr. Hunter laughed continuously and

Akūm tina ku Atō'os. Ka Akūm la' tat
 Mr. Death come here kill Mr. Hunter. Foc Coord Conj Mr. Death laugh have
Mr. Death came and killed Mr. Hunter. And Mr. Death laughed continuously

tat tat tat ka bu yě so' ne naane ku u.
 have have have but NEG see someone should counter-fact kill him.
but he did not see anybody who would be able to kill him.

paragraph
 Lanna so'o ka zina zina kūm kpelim be. Ka
 that+ DEF possess that today today death still exist. and
That is why till today death is still there/existing.

sɛbine kpelimma ě kūm.
 those who remain+ DEF be death.
And all those who remain are death's (prey/victims).

paragraph
 Lanna ka m da be nina ka yě ka ye m yeli ya
 that+ DEF and I D.PAST be there SS see AND want I say to you
That is how it was and I was there and saw it and wanted to tell you.

7.1. Kusaal narrative Story 7

Abaa ne Asūmbul

La da wu beme, ka Abaa da wu dɔ'ɔ ɔ biis. Abaa ne dɔ'ɔ ɔ biis la, daat arakō ka Asūmbul dɔɔ sɔɔs sɔɔs sɔɔs tuŋ ti zū Abaa biis la korug ne ɔ ti sē ōbe.

Haya, Abaa ti paana kpē' doo ne ɔ yēme dook ne ē foe. Ka Abaa ye kpagba ! Anɔ'ɔn tum mam tuum-kāŋa wāna laa ? Abaa yē ɔ dāana me bee ? Ka Abaa ye a', gu'ɔŋ ka yu'un dɔɔ yi ti zī'i ɔ sāmanne la kɔ'ɔn tat kukuma, kɔ'ɔn tat kukuma. Ka Asūul wu wε'ε gat. Asūul ne wε'ε gata, ka Asūul yē Abaa ne zī'i ɔ sāmanne ne ɔ tat kukuma. Ka Asūul kirige : « Wela, Abaa ka fu zī'i ne kukuma wānaa ? » Ka Abaa yee : « Asūule, ba tum mam me tuum. Mam ne dɔ'ɔ m biis la daba ayɔpoi zīna, ka yi gaat ye m ti ε dɔpa ti ba. Mam paana yēme dook ne ē fou ka ba zū mam biis la. » Ka Asūul ye, o! Ka Abaa yee : « Mam ya'a bāŋ ni-kāne tum mam tuum-kāŋa, mam sūut ne mas. » Ka Asūul yee : « Abaa, kel ka mam ne ε ɔ dāana na, mam ne tar v dāana na. » Abaa yee : « Fu ne tar v dāana naa ? » Ka ɔ ye ēe. Ka Abaa yee : « Fu ya'a yāŋ yē ni-kāne ku mam biis la, ka mɔr v dāana na, fu me ne paam se'el. » Ka Asūmbul yee : « Lan ke'ε yelle. » Bala Asūmbul zo tuŋ ti si Abaa biis la me nɔku ba sē' banaatnam ε wāames ayɔpoi tori ba ye ba dε'ε ye'. Ka yu'un yel Awāames ye ɔ dεem kuvri be. Ka ɔ bɔɔt ye ba ti beel v. Ka Awāaŋnam ye lan ke'ε yelle. Ka ɔ ye a', bam ya'a ti wε'ε ba dεem kuvta, ōne be tɔɔn. Ō ya'a ti kaas yel yee :

« Abaa, fu kurupa woi woi, woi woi. »

Bam be yā'aŋa, ka gāan ka yet yee : « Tun bu ku ka yē gbāna ya yεet be ? Tun bu ku ka yē gbāna ya yεet be ? Asūule, tun bu ku ka yē gbāna ya yεet be ? Tun bu ku ka yē gbāna ya yεet be ? »

Ka Awāames yee : « Lana ke'ε yel wε. La ya'a ē lana, tun ne tuŋ. »

Ka la daata ti paa ka ba dɔɔ tat tat tat tat. Ba ne ti yɔ Abaa yita, ka Asūul gāal tuŋ tɔɔn na ka yee : « Abaa, fu kurupa wāna yoi yoi, yoi yoi. » Ka Awāaŋnam gāan ka yu'un tat yee : « Asūule, tunne ku. Tun bu ku ka yē gbāna ya yεet be ? Tun bu ku ka yē gbāna ya yεet be ? »

Wakat kāna la, ka Abaa malig ɔ dooka me fāu dɔgil pīyā guru ba. Ba ne le tat tat ti paa sāmanne la, ka Asūul le kaas kūŋ : « Abaa, fu kurupa wāna yoi yoi, yoi yoi. »

Abaa, fu kurupa wāna yoi yoi, yoi yoi. » Ka Awāaŋnam yee : « Asūule, tunne ku. Tun bu ku ka yē gbāna ya gāan be ? Tun bu ku ka yē gbāna ya gāan be ? Abaa ! Tun bu ku ka yē gbāna ya gāan be ? Tun bu ku ka yē gbāna ya yεet be ? »

Ai, ka ba paa, ka Abaa yee : Kpē'eme na, kpē'eme na, kpē'eme na ! » Ka ba kpē'. Ka Abaa ye : « Fu sāama wāna, Asūule ? » Ka Asūule yee : « Eē, banna la. »

Ka Abaa yee : « Kpē'eme na, nam dook wāna. » Ka ba ēŋ fur fur fur fur, ba kpē'eya. Ka Asūul yee : « Abaa, ai m kɔ'ɔn sēeme. M yi du'un kpela yamma ka tuna. » Ka Abaa yee : « Lan ke'ε gba'are, yim. »

Ka Asūul ne lil waa, ka Abaa kɔ'ɔn tak dooka wāna la kɔ'ɔn pa'a. Ka ne ɔ gī'i wāaŋnam nina kɔ'ɔn

ku ba ku ku, ka ne ō yu'ʻon yāk wāames atā tus Asūul ka ke ō me anaase, ne ba dɔv ba dɔp dɪ ba bun fāu.

Lana ka m da be nina ka da wum be'ela ka me ye m tēe ya.

7.2 English free translation of Story 7

Story about Mr. Dog and Mr. Hare

Once upon a time it came to happen that Mr. Dog gave birth to his puppies. When Mr. Dog has given birth to his puppies, one day Mr. Hare got up and in hidden manner he went to steal Mr. Dog's puppies, cut their throat and grill and eat them.

Well, when Mr. Dog arrived and entered the room he saw that it was empty. Mr. Dog said what a horror! Who did this action against me? Will Mr. Dog find that fellow or not? Mr. Dog said oh no, but could not do anything so he went outside sitting in front of his house and simply crying for a long time. And Mr. Hare happened to be passing by. When Mr. Hare was passing by, Mr. Hare saw Mr. Dog sitting in front of his house and lamenting / weeping. Then Mr. Hare came to meet him: « What happened Mr. Dog that you are sitting and lamenting like that? » Then Mr. Dog said: « Mr. Hare, somebody did something very bad to me. I gave birth to my puppies seven days ago, then I went out to look for food for them. I came home and saw that the room was empty and that somebody has stolen my puppies. » then Mr. Hare said, really (how horrible)! Then Mr. Dog said: « When I get to know the fellow who did this bad action to me, I will be very pleased. » Mr. Hare said: « Mr. Dog, let me try to find that fellow and bring him here, I will bring you that fellow. » Mr. Dog said: « You will bring that fellow? » He said yes. Mr. Dog said: «If you are able to find the fellow who killed my puppies, and you bring him here, you will also get something (as a reward). Mr. Hare said: « That is not a problem. » At once Mr. Hare run to skin the puppies of Mr. Dog and took the skins to sew robes and find seven monkeys giving them so they should wear them (as cloths). Then he said to the monkeys that his in-law's funeral ceremony will take place. And he wants them to accompany him (there). The monkeys said that this is not a problem. He said oh actually, when they are going to his in-law's funeral ceremony, it is he who will be in front. When he is going to cry: « Mr. dog, (here you see) your killers la, la, la, la... »

They are following after him and walk in a very proud manner and be singing: « (If) it is not us who killed, then where did we get this skins with which we are dressed, isn't it? (If) it is not us who killed, then where did we get this skins with which we are dressed, isn't it? Mr. Dog, (if) it is not us who killed, then where did we get this skins with which we are dressed, isn't it? (If) it is not us who killed, then where did we get this skins with which we are dressed, isn't it? »

The monkeys said: « This is not a problem. » If it is like that, we will go (easy). »

Then the day arrived and they went for a long time. When they approached Mr. Dog's house, Mr. Hare walked proudly in front and said: « Mr. Dog, those are your killers la, la la ... » The monkeys were walking proudly and were singing: « Mr. Hare, it was us who killed. (If) it is not us who killed, then where did we get this skins with which we are dressed, isn't it? (If) it is not us who killed, then where did we get this skins with which we are dressed, isn't it? » At that time Mr. Dog arranged his house very well and laid mats on the floor and waited for them. When they were coming and reaching the outer court, Mr. Hare cried again: « Mr. Dog, here are your killers la, la, la ... Mr. Dog, here are your killers la, la, la ... » the monkeys said: « Mr. Hare, it was us who killed. (If) it is not us who killed, then where did we get this skins with which we are dressed, isn't it? (If) it is not us who killed, then where did we get this skins with which we are dressed, isn't it? »

» Mr. Dog, (if) it is not us who killed, then where did we get this skins with which we are dressed, isn't it? (If) it is not us who killed, then where did we get this skins with which we are dressed, isn't it? » Well, they arrived, and Mr. Dog said: « Enter, enter, enter! » And they entered. And Mr. Dog said: « Are those your guests, Mr. Hare? » And Mr. Hare said: « Yes, it is them. » Mr. Dog said: « Enter, this is your house. » They lined up one after the other and entered till all had entered. Mr. Hare said: « Mr. Dog, well I am tired. I go out and urinate close by then I come back. » Mr. Dog said: « That is not a problem, go outside. » And when Mr. Hare was hiding, Mr. Dog simply pulled (the door) and locked the room. Then he grabbed the monkeys there and simply killed them one by one, then he took three monkeys and gave them to Mr. Hare and kept four for himself, subsequently they cooked them and ate them with pleasure. It was like this and I was there and heard this a little bit and wanted to share it with you.

7.3 Interlinear text of story 7

7. Abaa ne Asũmbul
 7. Mr. Dog and Mr Hare

Story about Mr. and Mr. Hare

paragraph

La da wu beme, ka Abaa da
it D.PAST come +AUX be there, that Mr Dog D.PAST
Once upon a time it came to happen that Mr. Dog gave birth to his

wu dɔ'ɔ ɔ̃ biis. Abaa ne dɔ'ɔ ɔ̃ biis
come +AUX give birth his children. Mr Dog SUB give birth his children
puppies. When Mr. Dog has given birth to his

la, daat arakõ ka Asũmbul dɔɔ sɔɔs sɔɔs sɔɔs sɔɔs
BKRF, day one that Mr Hare go up hidden hidden hidden hidden
puppies, one day Mr. Hare got up and in very hidden manner he went to steal Mr.

tɪŋ tɪ zũ Abaa biis la korug ne ɔ̃ tɪ
go go to steal Mr Dog children DEF cut throat subsequent he go to
Dog's puppies, cut their throat and grill and eat

sẽ' ɔ̃be.
 grill eat.
them.

paragraph

Haya, Abaa tɪ paana kpě' doo ne ɔ̃
OK, Mr Dog go to reach here enter room subsequent he
Well, when Mr. Dog arrived and entered the room he saw that it was

yěme dook ne ě foe. Ka Abaa ye kpagba !
 see +FOC house SUB be empty. and Mr Dog say that horror !
empty. Mr. Dog said what a horror!

Anכ'ן tum mam tuum-kāŋa wāna laa ? Abaa yě ō
 who work me this work like that DEF +Q ? Mr Dog see his
Who did this action against me? Will Mr. Dog find

dāana me bee ? Ka Abaa ye a', gu'ŋ ka
 owner +DEF FOC or ? and Mr Dog say that oh no, fail and
that fellow or not? Mr. Dog said oh no, but could not do anything

yu'ŋ dɔɔ yi tɪ zī'i ō sāmane la kɔ'ŋ
 afterwards go up go out go to be sitting his outer courtyard DEF simply
so he went outside sitting in front of his house and

tat kukuma, kɔ'ŋ tat kukuma. Ka Asūul wu we'ε
 have crying, simply have crying. and Mr Hare come +AUX go +I
simply crying for a long time. And Mr. Hare happened to be

gat. Asūul ne we'ε gata, ka Asūul yě Abaa
 pass +I. Mr Hare SUB go +I pass +I +DEF, that Mr Hare see Mr Dog
passing by. When Mr. Hare was passing by, Mr. Hare saw Mr. Dog sitting in front

ne zī'i ō sāmane ne ō tat kukuma. Ka
 SUB be sitting his outer courtyard with he have crying. and
of his house and lamenting / weeping.

Asūul kɪrɪge : « Wela Abaa, ka fu zī'i ne kukuma
 Mr Hare kɪrɪge : « how Mr Dog, that you be sitting with crying
Then Mr. Hare came to meet him: « What happened Mr. Dog, that you are sitting

wānaa ? » Ka Abaa yee : « Asūule, ba tum
 like this +Q ? » and Mr Dog say that : « Mr. Hare, they work
*and lamenting like Then Mr. Dog said: « Mr. Hare, somebody did something
 that? »*

mam me tuum. Mam ne dɔɔ m biis la daba
 me FOC work. I +FOC SUB give birth my children DEF days
very bad to me. I gave birth to my puppies seven

ayɔpɔi zīna, ka yi gaat ye m ti ε
seven today, and go out go away so that I go to try to find
days ago, then I went out to look for

dɪpa ti ba. Mam paana yēme dook ne ě
food +DEF give them. I +FOC reach here see +FOC house OFOC be
food for them. I came home and saw that the room was empty and

foii ka ba zū mam biis la. » Ka Asūul
empty and they steal my children DEF. » and Mr Hare
that somebody has stolen my puppies. » then Mr. Hare

ye, o! Ka Abaa yee : « Mam ya'a bǎŋ
say that, oh! and Mr Dog say that : « I +FOC if know
said, really (how horrible)! Then Mr. Dog said: « When I get to know the fellow

ni-kāne tum mam tuum-kǎŋa, mam sūut ne mas. »
person who work me this work, my heart FUT be pleased. »
who did this bad action to me, I will be very pleased. »

Ka Asūul yee : « Abaa, kel ka mam ne
and Mr Hare say that : « Mr Dog, let +IMP that I +EMPH FUT
Mr. Hare said: « Mr. Dog, let me try to find that fellow

ε õ dǎana na, mam ne tar u dǎana
try to find him owner +DEF hither, I +EMPH FUT bring him owner +DEF
and bring him here, I will bring you that fellow. »

na. » Abaa yee : « Fu ne tar u dǎana
hither. » Mr Dog say that : « you FUT bring him owner +DEF
Mr. Dog said: « You will bring that fellow? »

naa ? » Ka õ ye ěe. Ka Abaa yee : « Fu
hither ? » and he say that yes. and Mr Dog say that : « you
He said yes. Dog said: «If

ya'a yǎŋ yě ni-kāne ku mam biis la, ka mɔr u
if be able see person who kill my children DEF, and bring him
you are able to find the fellow who killed my puppies, and you bring

dāana na, fu me ne paam se'el. » Ka Asūmbul
owner +DEF hither, you also FUT receive thing. » and Mr Hare
him here, you will also get something (as a reward). Mr. Hare said: «

yee : « Lan ke'ε yelle. » Bala Asūmbul zo
say that : « this +FOC not be problem +NEG. » at once Mr Hare run
That is not a problem. » At once Mr. Hare run

tij ti si Abaa biis la me noki ba sē
go go to to skin Mr Dog children DEF FOC take them sew
to skin the puppies of Mr. Dog and took the skins to sew robes and find

banaatnam ε wāames ayçoi tori ba ye ba
robes try to find monkeys seven share out them say that they
seven monkeys giving them so they should wear

dε'ε ye'. Ka yu'on yel Awāames ye õ dεem
receive be dressed. and afterwards say to Mr. Monkeys that his in-law
them (as cloths). Then he said to the monkeys that his in-law's funeral

kuuri be. Ka õ bɔɔt ye ba ti bæel
funeral ceremony is there. and he want that they go to accompany
ceremony will take place. And he wants them to accompany him (there).

u. Ka Awāanjam ye lan ke'ε yelle. Ka õ
him. and Mr. Monkeys say that it +FOC not be problem +NEG. and he
The monkeys said that this is not a problem. He said

ye a', bam ya'a ti we'ε ba dεem kuuta,
say that oh no, they +FOC if go to go +I their in-law funeral +DEF,
oh actually, when they are going to his in-law's funeral ceremony, it is he who

õne be tɔɔn. Õ ya'a ti kaas yel yee : «
he +FOC be in front. he when go to scream say say that : «
will be in front. When he is going to cry:

Abaa, fu kurupa woi woi, woi woi. »
Mr Dog, your killers interj interj, interj interj. »
«Mr. dog, (here you see) your killers la, la, la... »

paragraph
 Bam be yā'ana, ka gāan ka yet yee
they +FOC be back +DEF, and walk with pride +I and say +IPF say that
They are following after him and walk in a very proud manner and be singing:

: « Tun bu ku ka yě gbăna ya yɛɛt
 : « we +FOC NEG kill and get skins where get dressed +I
 « (If) it is not us who killed, then where did we get this skins with

be ? Tun bu ku ka yě gbăna ya yɛɛt
 then +Q ? we +FOC NEG kill and get skins where get dressed +I
 which we are (If) it is not us who killed, then where did we get this skins with
 dressed, isn't
 it?

be ? Asũule, tun bu ku ka yě gbăna ya
 then +Q ? Mr Hare, we +FOC NEG kill and get skins where
 which we are Mr. Dog, (if) it is not us who killed, then where did we get
 dressed, isn't
 it?

yɛɛt be ? Tun bu ku ka yě gbăna ya
 get dressed +I then +Q ? we +FOC NEG kill and get skins where
 this skins with which we are (If) it is not us who killed, then where did we get
 dressed, isn't it?

yɛɛt be ? »
 get dressed +I then +Q ? »
 this skins with which we are »
 dressed, isn't it?

paragraph
 Ka Awăames yee : « Lana kɛ'ɛ yel wɛ.
 and Mr Monkeys say that : « this not be problem that is clear.
 The monkeys said: « This is not a problem. »

La ya'a ě lana, tun ne tɪŋ. »
 it if be it +EMPH, we +FOC FUT go. »
 If it is like that, we will go (easy). »

paragraph
 Ka la daata ti paa ka ba dɔɔ tat tat
 and it day +DEF go to reach and they go up have have
 Then the day arrived and they went for a long time.

tat tat. Ba ne ti yɔ Abaa yita, ka
 have have. they SUB go to approach Mr Dog house +DEF, that
 When they approached Mr. Dog's house,

Asũul găal tɪŋ tɔɔn na ka yee : « Abaa,
 Mr Hare walk with pride go in front hither and say that : « Mr Dog,
 Mr. Hare walked proudly in front and said: « Mr. Dog,

fu kurupa wāna yoi yoi, yoi yoi. » Ka Awāarjnam
 your killers like that interj interj, interj interj. » and Mr Monkeys
those are your killers la, la la ... » The monkeys

gāan ka yu'un tat yee : « Asūule, tunne
 walk with pride +I and afterwards have say that : « Mr Hare, we +FOC
were walking proudly and were singing: « Mr. Hare, it was us who killed.

ku. Tun bu ku ka yē gbāna ya yæɛt be
 kill. we +FOC NEG kill and get skins where get dressed +I then +Q
(If) it is not us who killed, then where did we get this skins with which we

? Tun bu ku ka yē gbāna ya yæɛt be
 ? we +FOC NEG kill and get skins where get dressed +I then +Q
*are (If) it is not us who killed, then where did we get this skins with which we
 dressed,
 isn't it?*

? »Wakat kāna la, ka Abaa malig ō dooka
 ? »time this one time FOC, that Mr Dog arrange his room +DEF
*are At that time Mr. Dog arranged his house very well and laid mats on the floor
 dressed,
 isn't it? »*

me fāi digil pīyā guru ba. Ba ne le tat tat
 FOC fine put down mats wait them. they SUB again have have
and waited for them. When they were coming and

tī paa sāmane la, ka Asūul le kaas kūŋ :
 go to reach outer courtyard DEF, and Mr Hare again scream cry :
reaching the outer court, Mr. Hare cried again:

« Abaa, fu kurupa wāna yoi yoi, yoi yoi. Abaa,
 « Mr Dog, your killers like that interj interj, interj interj. Mr Dog,
« Mr. Dog, here are your killers la, la, la ... » Mr.

fu kurupa wāna yoi yoi, yoi yoi. » Ka Awāarjnam
 your killers like that interj interj, interj interj. » and Mr Monkeys
Dog, here are your killers la, la, la ... » the monkeys

yee : « Asūule, tunne ku. Tun bu ku ka yē
 say that : « Mr Hare, we +FOC kill. we +FOC NEG kill and get
said: « Mr. Hare, it was us who killed. (If) it is not us who killed, then

gbāna ya gāan be ? Tun bu ku ka yě
skins where walk with pride +I then +Q ? we +FOC NEG kill and get
where did we get this skins with which we are (If) it is not us who killed, then
dressed, isn't it?

gbāna ya gāan be ? Abaa ! Tun bu ku
skins where walk with pride +I then +Q ? Mr Dog ! we +FOC NEG kill
where did we get this skins with which we are Mr. Dog, (if) it is not us who
dressed, isn't it? »

ka yě gbāna ya gāan be ? Tun bu ku
and get skins where walk with pride +I then +Q ? we +FOC NEG kill
killed, then where did we get this skins with which we are (If) it is not us who
dressed, isn't it?

ka yě gbāna ya yɛɛt be ? » Ai, ka ba
and get skins where get dressed +I then +Q ? » ah, and they
killed, then where did we get this skins with which we are dressed, Well, they
isn't it? »

paa, ka Abaa yee : Kpě'eme na, kpě'eme na,
arrive, and Mr Dog say that : enter +IMP pl hither, enter +IMP pl hither,
arrived, and Mr. Dog said: « Enter, enter, enter! »

kpě'eme na ! » Ka ba kpě'. Ka Abaa ye :
enter +IMP pl hither ! » and they enter. and Mr Dog say that :
And they entered. And Mr. Dog said:

« Fu sāama wāna, Asūule ? » Ka Asūule yee : «
« your guests like that, Mr Hare ? » and Mr Hare say that : «
« Are those your guests, Mr. Hare? » And Mr. Hare said:

Ĕe, banna la. »
Yes, those +FOC DEF. »
« Yes, it is them. »

paragraph

Ka Abaa yee : « Kpě'eme na, nam dook
and Mr Dog say that : « enter +IMP pl hither, you +FOC house
Mr. Dog said: « Enter, this is your house. »

wāna. » Ka ba ěŋ fur fur
like that. » and they do one after the other one after the other
They lined up one after the other

8.1. Kusaal narrative Story 8

Nɔŋdāan bii ne na'ap yela

Nɔŋdāan me da be ka tar v bii. Ka pur v bii la ye, ò yu'vre bɔɔn Aborindɪ, ye Abo ne dɪ ò bii la bee ? Ka ò ne pur ò bii la wela, ka tuja na'apa dɔɔ yel yee : « A', fu ẽ nɔŋdāan ka ti dɔɔ put fu bii yu'vt ye Abo-ne-dɪ-be. Sɛ'el ne dɪ fu bii la. » Ka na'ap dɔɔ ye ò bɔɔrɪ Anɔŋdāan bii la Aborindɪ ye ò dɪ ẽŋ ò pɔ'a. Ka ne ò lɛ'a Aborindɪ ne ò dɪ v. Ò ne dɪ Aborindɪ ti ba'as la, ka ò yu'vn yel ye yaa : « Fu sām yel ye, boo ne dɪ fu be ? Ka sɛ'el ne dɪ fu. » Ka na'ap dɔɔ yāk yam nɔk ki tis ò pɔ'ap taaba ye ò kɔɔbɪ be daat ka kpaya ye ba kō'o dāam.

Ba kō'o dāama, ò basime ka kɔɔpa daata ne ti kpelum yee beevka ka ò dɔɔ nɔkime karaa tɪsɪ Aborindɪ, ka yee : « Aborindɪ, dɛ'em karaa wā bur v zīna, ka ò yi zīna, ka fu kɛ' v zīna, ne fu pī'i v zīna, ka ò lebig kpaya zīna, ka fu yāŋum neem v ne fu kō'o dāamma. Mam bɔɔtɛ ye beevk ka dāama bɪ' ka mam kpaarɪpa yāŋ nu fu dāamma. »

Ka Aborindɪ kum yaa. Ka Aborindɪ yi nɔk zoo tuŋ ti paa yē ò sām. Ka ò sām yee : « Wela ? » Ka Aborindɪ yee : « M baaba, na'ap ẽŋ mam yel. Na'ap dɔɔme nɔk karaa tɪsɪ mam ye mam burum v zīna, ka ò bɪ' zīna, ka m kɛ' v zīna, yāŋum ke ka beevk ka ò kpaarɪpa yāŋum nu. »

Ka Aborindɪ sām yee : « Ka lana, ka fu kummaa, Aborindɪ ? Ai, da kum lana we ! Sɛ'el kun dɪ fuv. Dɛ'em wīis atā wāna. Fu ya'a ti paa yiri la, fu zɛ'elɪm yimpoon, ne fu nɔk wīis atā la lob fu zakɪ la, ka kpē' ka bɪs sɛ'elɪ ne be. » Ka Aborindɪ dɛ'e wīis atā la sut nɔk zoos. Kɔɔpa daata nɔɔ Aborindɪ ne ti paa yiri la, wakat kānna ka na'ap zī'i ne ò pɔ'apa yee : « Ò ne sā zīna, sɛ'el ne dɪ v. » Aborindɪ ne ti paana waa, zɛ'el yimpoona lob wīis atā la zakɪ la. Ò ne ti ye ò kpē' la ò yēme dāam ne pɛ'el sīmis kɔ'ɔn furit wāna fut fut fut fut. Ka sa'ap lɛet ne sa'alaas. Ai, ka Aborindɪ kpē' kō ba kō kō kō kō. Haya, ka si dāama. Ba ne ti yi kɔɔbɪ ti paana, ka na'ap tum yee : « Biiya, tum ti lɪg bɪsɛ Aborindɪ la nɔɔ ẽ wela naa ? » Ka bii zo tuŋ ti paa yē ka Aborindɪ sīmis pɛ'el ne dāam. Ka Aborindɪ kabɪg ti bii, ka bii nu ka ye : « Wau, dā-kāŋa o' ! Aborindɪ dāama mas. » Ka na'ap ye, ba yim ne dāamnam ma. Ka Aborindɪ yāk ò dāama tat paa dɪgule. Na'ap ne bɔ'ɔs dāama nu nu nu nu ti lem Aborindɪ dāama, na'ap bu bāŋ ye Aborindɪ dāam. Ka na'ap yee, dā-kāŋa ka ò bɔɔt. Ba tukum dā-kāŋa ti dɪgl ò dooi. Bala, Aborindɪ dāama lanna.

Beevuk ne ti yēe, ka na'ap yee : « Fu ye sɛ'el kun dɪ fuv ? Sɛ'el ne dɪ fu. » Na'ap dɔɔ ke ka ba pilig Aborindɪ dooka bas. Ka saa yu'vn ku, kɔ'ɔn ku sobɪg ne ò tunna.

Ka Aborindɪ len dɔɔme ne zoos paa ò sām ni : « Sāama, na'ap le tum mam ne wāna. » Ka ò sām yee : « Ka sɛ'elɪ ne le dɪ fu bee ? Mame yel ye sɛ'el kun dɪ fuv. Dɛ'em kēŋkā'a ayi wāna, fu ya'a paa yaa, fu nɔk kēŋkā'arɪ arakō la puu fu dooka zuk wāna. Ka nɔke arakō la puu wāna, ka kpē' gbā'an. » Ka Aborindɪ sit dɛ'e paa ẽŋ wela. Saa ne ti ku la, ka sabesuk fug tuna lak na'ap pɔ'ap dot zā'asa, ka saa ni ti pɛ'el ba dota zā'asa. Ka Aborindɪ dook ẽ kpɛ'ɛŋ. Ka ba zo tuŋ ti kpē' Aborindɪ dooi. Ka kɔ'ɔm zo ti fukɪt pɛ'el na'ap dook, ka na'ap zɪ'i ò naane ẽŋ sɛ'em. Ka ye ba zom ti bɪsɛ wāna kɔ'ɔm bu mɔrɪ Aborindɪ gaat sa' ? Ka biis zo tuŋ ti yat pa' Aborindɪ dooi. Haya, ka na'ap

mej ti gu'uj ka dɔɔ yi ti paa pa' Aborundi doo. Ka saa ti yēe. Ka na'ap yee : « Fu ye se'el kun di fu ? Se'el ne di fu ! » Haya, wa'a-kēevuj me be tuji la. Waaf la ne be wɛvuj-se'ε la, so' bu wε,ε ninaa. Ka na'ap ti dɔɔm yee : « Aborundi, m bɔɔt ye fu tuji ti yel wa'a-kēevuj ye mam ye m bɔɔr v me yiri kpela zīna. »

Ka Aborundi le dɔɔm le zot wε'ε ō sāam ni ti le tēe ō sāam. Ō sāam yee : « Aborundi, mame Anɔɔdāan puri fu ye bo ne di fu be ? Ka se'el se'el kun di fu. Len de'em wīis atā wāna, ka fu ya'a ti paa ka waaf be yoki la, fu nok wīis la wē' wāna pā' pā' pā', ka yel v ye na'abi bɔɔn. Ō kun ɛɲi fu se'el se'ela. » Ka Aborundi sit dɔɔ de'ε wīis atā la tuji ti paa wē' Awa'a-kēevuj yoka. Ka Awa'a-kēevuj tās : « Anɔ'ɔn la wē'et mam yoka wāna ? Ka m bene ye m mɔ'as m biis bī'isum. Ō dāana zi'ɪ yelle. Ba bu tun kpela wε ! » Ka Aborundi yee : « Mam Aborundi. » Ka ō yee : « Fu ɛɛt bo kpela ? » Ka ō yee : « Na'ap ye m wu yeli fu ye fu tuna. » Ka ō yee : « Hāa ! Tɔ, ka laa, lem yaa, ka m tunna. » Ka Aborundi leb tuji ti tēe na'ap. Ka na'ap yee : « O' o' o' o' ! » Ō wēluki ō bu paa nina ka gu'uj ka nok biis yee biis la dolum Aborundi ti ze'el kpikpeɲ ba da paa nina. Ba ya'a paa ba ze'el kpikpeɲ ka bɪsum v.

Ka biis la sit dol, ka Aborundi ti paa le nok wīis la le wē' ka Awa'a-kēevuj le sak. Ka ō ye na'ap ye ō ɛɲum tɔ'ɔtɔ. Ka wa'a-kēevuj yee : « Lan ke'ε yelle. Kulum ti yel na'ap ye yaa, ō pus v sāmanna wāna yāu. Ka yi pus dota zā'asa woo, ka pus baba la, ka bala mam ne yi mam ya'a paana ka babut ke'ε mam ne naane zī'ine, ō pus ō baba la ka guruh ka mam tunna. » Ka biis sit deɲ zo kul ti yel na'ap : « O' na'aba, Aborundi sit paaya. » Ka Aborundi sit paana le tēe na'ap wela. Ka na'ap isigim beebɛvɪ (subaa) yel bupɔ'ɔs la ye ba yiisim la'ata ka pus dota ka pus ō sāmanna, ka Aborundi ye wa'a-kēevuj tunna. Lanne ti tɔ'ɔ be'ela, ba wumme sablesuk ne kɔ'ɔn tat fub bub bub bub bub, fub bub bub bub ... Haya, na'ap ti ye ō zāk zuk wāna ka wa'a-kēevuj la tuna kpē' pe'el ō bupɔ'ɔs la dota zā'asa, tuna pe'el sāmanna tuji ti nok v zuka yu'un dɔ'ɔl na'ap gbere ka yee : « Na'aba, aye, tɔ'ɔtɔ tɔ'ɔtɔ tɔ'ɔtɔ ɛɲum tɔ' ka mam ye m gaate m biis la gbā'ame guru m. » Ka na'ap yee : « Karume nii bam kobuk na. » Ka ba tat nii kobuk na ka Awa'a-kēevuj yāk pisnu vol ka ge pisnu digul ka yee : « Ke'ε lanna yela ka fu bɔɔn mam wε. ɛɲum tɔ', ɛɲum tɔ'. » Ka na'apa yee : « Karume kōbit kobuk na. » Ka ba tat kōbit kobuk na. Ka wa'a-kēevuj de'ε kōbit pisnu vol, ka ge pisnu digul Aborundi. Ka yee : « Tɔ'ɔtɔ, tɔ'ɔtɔ, tɔ'ɔtɔ. » Ka na'ap yee : « Vaame nɔɔs kobuk na. » Haya, ka ba le tuji ti tat nɔɔs kobuk na. Ka wa'a-kēevuj yee : « Na'aba, tɔ'ɔtɔ ka lanna wāna la ke'ε lanna yela ka fu bɔɔn mam zīna yee. » Ka na'ap kōbit ne ō se'elnam ti ba'as zā'asa ti ba'as sōp. Ka na'ap yee, ba tat biis na. Ka ō nok biis pisnu ka ge pisnu digule. Ka na'ap yee : « A', bupɔ'ɔs kobuk. » Ka ō purug bupɔ'ɔs pisnu ka ge Aborundi bunne la. « ɛɲum tɔ' na'aba, ka fu bu tō'on bɔɔl mam lana yela wε. »

Ka la ti ɛɲ wela ka na'ap ti va ō niripa zā'asa ba'as ka la ti kpelum na'ap mej. Ka ō teɲ na'ap vol ka yee : « Aborundi, fu lebig na'ap. »

Lanna ka m da be nina ka ye m tēe pa'alɪ ya.

8.2 English free translation of Story 8

Story about a poor person and a chief

(Once upon a time) there was a poor person and he had his child. He gave a name to his child, his name is called Aborindi, (which means translated) « What can harm (have victory over) his child? (Meaning: nothing can ever harm his child). When he gave this name to his child, the village chief got up and said: « What! You who are a poor person dare to give to your child the name "There is nothing that will be able to harm this child. Something will harm your child (you will see). The chief now came to the poor person saying that he wants to marry Aborindi the child of the poor person and make her his wife. He then negotiated Aborindi for marriage and subsequently married her. After having married Aborindi he said to her: « Your father said that there is nothing that will be able to harm you, is that right? But something will harm you (you will see). So the chief took a decision and gave millet to his other wives and say that there will be farming work in two days and so they should germinate this millet in order to brew beer (for his farmers).

They brew the beer, and one day before the farming activities he got up and gave some red sorghum to Aborindi telling her: « Aborindi, take this red sorghum and sow it today, it has to grow up today, and you have to cut it today you have to pick it up today, it has to become germinated millet today, and then you have to grind it and brew beer (all of which is obviously impossible in one day). I want that tomorrow the beer is well cooked / brewed and that my farmers can drink your beer. »

Aborindi wept. She got out and run and arrived to see her father. Her father said: « What (happened)? » Aborindi said: « Daddy, the chief is causing me problems. The chief gave me red sorghum and said that I have to sow it today, and it has to ripen today, and I have to harvest it today, and afterwards do everything that tomorrow his farmers can drink it (the beer). »

Then the father of Aborindi said: « That is it, and for (this reason) you are weeping, Aborindi? Oh no, don't weep for just this reason! Nothing will harm you. Take these three ropes. When you arrive at the house, you stand behind the house, then you throw the three ropes into the courtyard (of the house), then you enter and see what happened there. » Then Aborindi really took the three ropes and run (home). Exactly on the day of farming when Aborindi arrived at the house, at that moment the chief was sitting with his (other) wives and said: When she goes to the toilet today, something (bad) will happen to her (i.e. it is sure that something will happen today, she won't get away with it). When Aborindi arrived here, she stood behind the house and threw the three ropes into the courtyard. When she was about to enter she saw that in large jars there was beer continually boiling like mad. And porridge was also boiling in the porridge cooking pots. (this is a miracle). Well, Aborindi entered and ladled many times the porridge (to share out to the others so they can eat it). OK, she put the beer into (other jars so that it is ready for drinking). When they (farmers) finished farming and arrived here, the chief sent (somebody to her) saying: « Child, go to observe Aborindi and look exactly how things are there (and then come back here to tell me). » So the child run and went and saw that le large jars of Aborindi wer filled with beer. Then Aborindi took some beer and gave it to the child, the child drunk and said: Wow amazing, this beer, wow! Aborindi's beer is really good. » And the chief said that everybody brings his beer here. So Aborindi brought her beer and put it down (for the others to drink). The chief drunk a bit from every type of beer and also tasted Aborindi's beer, but the chief did not know that it was Aborini's beer. Then the chief said, it is this beer that he wants (because it is the best). They carried this beer and deposited it into the chief's house. In fact, all of that was Aborindi's beer.

The next morning downed, and the chief said: « You say that nothing will ever harm you? Something will harm you (you will see). » The got up and gave orders that they completely un-roof Aborindi's room. Then the rain was threatening, (the sky) got dark and (obviously the rain) was coming.

Then Aborindi again got up and run to her father's place (place saying to him): « Father, the chief again works against me like this. » But her father said: Is there something that will be able to harm you? I tell you that nothing will harm you. Take this two millet stalks, and when you reach (your home), you take one millet stalk and put it across on your room like that. Then take the other one and put it across like that, then go to lie down (and sleep). » Then Aborindi really took them and reached and did like that (i.e. did as she was told to do). When the rain was preparing to rain, a storm blew and came to un-roof all the rooms of the chief's wives, and the rain rained and filled all their rooms. But Aborindi's room was dry. So they run and entered Aborindi's room (for shelter). Then the water run and rose and filled the chief's room and he did not know what he should do. Then he ordered that they run and go to see if the water has not already swept away Aborindi's room. Then some children run and went to stay (for shelter) in Aborindi's room. Thus the chief himself failed his plans and was obliged to get out and arrive and stay at Aborindi's room. then the rain stopped raining. And the chief said: « You say that nothing will (ever) harm you? Something will harm you! » Well, there was also a python living in that area. The place where the snake lived, nobody can / dares to go there. The chief got up and said: « Aborindi, I want you to go and tell the python that I want that it comes to my house today. » (This again seems to be an impossible task).

Then Aborindi again run to her father's place and reported this to her father. Her father said: « Aborindi, I who am a poor person gave you the name saying that nothing can harm you, didn't I? Therefore nothing will harm you. Again take three ropes like that, and when you arrive at the snake's hole, you take these ropes and strike like that pa, pa pa, and tell it /him that the chief wants to see it / him. It won't do anything to you. » Then Aborindi really took the three ropes and went reached and hit the hole of Mr. Python. And Mr. Python shouted: « Who dares to my hole like this? I am breastfeeding my children. The one who hits does obviously not know how to behave. Nobody usually comes here, that is clear! » Then Aborindi said: « It is me Aborindi. » And it said: « What are you looking for here? » Then she said: « The chief told me to come and tell you to come (to his place). Then it said: « What (he dares to say that). OK, if it is like that, return (to him), I will come (soon). » Then Aborindi returned and reported this to the chief. Then the chief said: « Oh no, no, no no! » She lied, she did not arrive there but he could not prove it and so he said to some children that they should follow Aborindi but they should stand at a distance and not get close there. When they reach there they should stand away at a distance and watch her.

So the children really followed her and Aborindi arrived and again hit (at the hole) and Mr. Python responded to the greeting. Then she said that the chief as said that it should come quickly. The python said: « That is not a problem. » Go home and tell the chief to sweep his outer courts very well / clean. He should sweep all the rooms, and sweep every place, and there should be no place where I cannot sit, he should sweep everywhere and wait for me I am coming. The children really went ahead and run home to tell to the chief: « Oh n, Aborindi really arrived there. » Then Aborindi really reached home and reported this to the chief. Then the chief rose very early in the morning and told his wives to take all the dishes outside and sweep the rooms and the courtyards, because Aborindi said that the python is coming. After a short time, they were hearing a storm wind that blew very strongly bup, bup, bup, it blew very strongly bub, bup, bup ... OK, the chief was going to rise his head and (saw) that the python has come entered filling all his wives' rooms, came even to fill the outer courtyard and took his head and placed it on the chief's thigh and said: « Chief, no, quickly, make it quickly because I want to go away to than my children are ling waiting for me (to be fed). » So the chief said: « Bring one hundred of my cows (to feed the python). » Then they brought hundred cows and Mr. Python took fifty of them and swallowed and then left over the other fifty and said: « It is not only for so few (gifts) that you called me, that is for sure. Hurry up (and bring more gifts). » then the chief said: Bring one hundred of the smaller animals (like sheep and goats). » So they brought one hundred animals. So the python received fifty animals and swallowed them, leaving the other fifty for Aborindi. Then said: « Quick, quick,

quick bring some more). » Then the chief said: « Gather one hundred chickens (and bring them) here. » OK, they went again and brought one hundred chickens. Then the python said: « Chief, quick, it is surely not only for so few gifts that you called me here, right. » And eventually all of the chief's animals and things were completely finished. So the chief said that they should bring the children. And it took fifty and left fifty to remain (for Aborindi). Then the chief said: « (Bring) one hundred women. » And it shared the fifty women so that Aborindi also got her share. (The python said): « Hurry up chief, because it cannot be that you called me here for so little gifts. » They behaved like that till the chief has gathered and finished all of his people and the only thing that remained was the chief himself. So it lifted up the chief and swallowed him saying: « Aborindi, it is now you who are chief. » It was like that and I was there and I wanted to share this with you. »

Comment on the possible lesson to be learned from this story:

Do never despise a socially lower ranked person because you never know for sure what powers can stand behind him. If God or the ancestors support this person's life, than there is nothing that could defeat him. Be humble.

8.3 Interlinear text of story 8

8. Nɔŋdään bii ne na'ap yela
8. poor person child and chief story

Story about a poor person and a chief

paragraph

Nɔŋdään me da be ka tar u bii. Ka pur
poor person also D.PAST exist and bring his child. and give name
(Once upon a time) there was a poor person and he had his child. He gave a

u bii la ye, ɔ̃ yu'ure ɓɔɔn Aborindi, ye Abo
his child DEF that, his name+FOC call+I Aborindi, say that what
name to his child, his name is called Aborindi, (which means translated) «

ne dɪ ɔ̃ bii la bee ? Ka ɔ̃ ne pur ɔ̃
FUT eat his child DEF exist ? something he SUB give name his
What can harm (have victory over) his child? When he gave this name
(Meaning: nothing can ever harm his child).

bii la wela, ka tɪŋa na'apa dɔɔ yel yee :
child DEF like that, and town+DEF chief+DEF go up say say that :
to his child, the village chief got up and said:

« A', fu ě nɔŋdään ka ti dɔɔ put fu
 « *interj, you be poor person and go to go up give name your*
 « *What! You who are a poor person dare to give to your child the name*

bii yu'ut ye Abo-ne-dɪ-be. Sɛ'el ne dɪ fu bii
child name say that what-will-eat-exists. something FUT eat your child
"There is nothing that will be able to harm this child. Something will harm your child"

la. » Ka na'ap dɔɔ ye ɔ̃ bɔɔrɪ Anɔŋdään bii
DEF. » and chief go up say that he want Mr. Poor person child
(you will see). The chief now came to the poor person saying that he wants to

la Aborindɪ ye ɔ̃ dɪ ɛŋ ɔ̃ pɔ'a. Ka ne ɔ̃
DEF Aborindɪ so that he marry do his wife. and subsequent he
marry Aborindɪ the child of the poor person and make her his wife. He then negotiated

le'a Aborindɪ ne ɔ̃ dɪ u. ɔ̃ ne
negotiate for marriage Aborindɪ subsequent he marry her. he SUB
Aborindɪ for marriage and subsequently married her. After

dɪ Aborindɪ ti ba'as la, ka ɔ̃ yu'ʊn yel ye
marry Aborindɪ go to finish BKRF, and he afterwards say that
having married Aborindɪ he said to her:

yaa : « Fu sāam yel ye, boo ne dɪ fu be ?
interj : « your father say that, what FUT eat you exist ?
 « *Your father said that there is nothing that will be able to harm you, is that right?*

Ka sɛ'el ne dɪ fu. » Ka na'ap dɔɔ yāk yam
but something FUT eat you. » and chief go up take intelligence
But something will harm you (you will see). So the chief took a decision and gave

nɔk ki tis ɔ̃ pɔ'ap taaba ye ɔ̃ kɔɔbɪ be
take millet give his wives others for his farming+LOC take place
millet to his other wives and say that there will be farming work in two days

daat ka kpaya ye ba kō'o dāam.
day after tomorrow and germinate millet for they brew beer beer.
and so they should germinate this millet in order to brew beer (for his farmers).

paragraph

Ba kō'o dāama, ǒ basime ka kɔɔpa
they brew beer beer+DEF, he leave+FOC that farming+DEF
They brew the beer, and just one day before the farming

daata ne ti kpelim yee beeuka ka ǒ dɔɔ
day+DEF SUB go to remain say that morrow+DEF and he go up
activities he got up and gave

nɔkime karaa tisi Aborindi. Ka yee : « Aborindi,
take+FOC red sorghum give Aborindi. and say that : « Aborindi,
some red sorghum to Aborindi telling her: « Aborindi,

dɛ'ɛm karaa wā bur u zīna, ka ǒ yi zīna,
take+IMP red sorghum this sow it today, and it go out today,
take this red sorghum and sow it today, it has to grow up today,

ka fu ke' u zīna, ne fu pī'i u zīna, ka
and you harvest it today, subsequent you pick up it today, and
and you have to cut it today you have to pick it up today, it

ǒ lebig kpaya zīna, ka fu yānjim neem u
it become germinate millet today, and you do afterwards grind it
has to become germinated millet today, and then you have to grind it and

ne fu kō'o dāamma. Mam bɔɔtē ye beeuk
subsequent you brew beer beer+DEF. I+FOC want+FOC that morrow
brew beer (all of which is obviously impossible in I want that tomorrow the beer is
one day).

ka dāama bi' ka mam kpaaripa yānj nu fu
that beer+DEF well cooked and my farmers+DEF be able drink your
well cooked / brewed and that my farmers can drink your

dāamma. »
beer+DEF. »
beer. »

paragraph

Ka Aborindi kum yaa. Ka Aborindi yi nɔk zoo tɪŋ
but Aborindi weep interj. and Aborindi go out take race go
Aborindi wept. She got out and run and

ti paa yě ò sãam. Ka ò sãam yee : « Welaa
go to reach see her father. and her father say that : « what
arrived to see her father. Her father said: « What (happened)? »

? » Ka Aborindi yee : « M baaba, na'ap ěj mam
 ? » *and Aborindi say that : « my daddy, chief do me*
Aborindi said: « Daddy, the chief is causing me

yel. Na'ap dɔme nɔk karaa tɪsɪ mam ye
problem. chief get up+FOC take red sorghum give me say that
problems. The chief gave me red sorghum and said that I

mam burum ɔ zĩna, ka ò bi' zĩna, ka m kɛ' ɔ
I+EMPH sow+IMP it today, and it ripen today, ka I harvest it
have to sow it today, and it has to ripen today, and I have to

zĩna, yãnjim ke ka beeuk ka ò kpaaripa
today, do afterwards cause that morrow that his farmers+DEF
harvest it today, and afterwards do everything that tomorrow his farmers

yãnjim nu. »
do afterwards drink. »
can drink it (the beer). »

paragraph

Ka Aborindi sãam yee : « Ka lana, ka fu
and Aborindi father say that : « and it+EMPH, that you
Then the father of Aborindi said: « That is it, and for (this reason) you are

kummaa, Aborindi ? Ai, da kum lana we !
weep+I here, Aborindi ? ah, don't weep it+EMPH that is clear !
weeping, Aborindi? Oh no, don't weep for just this reason!

Sɛ'el kun di fuɔ. Dɛ'em wiis atã wãna. Fu
something NEG FUT eat you+Q. take+IMP ropes three this. you
Nothing will harm you. Take these three ropes. When you

ya'a ti paa yiri la, fu zɛ'elim yimpon,
when go to reach house+LOC BKRF, you stand+IMP behind the house,
arrive at the house, you stand behind the house,

ne fu nɔk wiis atã la lob fu zaki
subsequent you take ropes three DEF throw your courtyard +LOC
then you throw the three ropes into the courtyard (of the house),

la, ka kpě' ka bis se'eli ne be. » Ka Aborindi
 DEF, and enter and look thing+FOC SUB is there. » and Aborindi
then you enter and see what happened there. » Then

dε'ε wīis atā la sit nok zoos. Kɔɔpa daata
 receive ropes three DEF really take running. farming+DEF day+DEF
Aborindi really took the three ropes and run (home). Exactly on the day of

nɔɔ Aborindi ne ti paa yiri la, wakat kǎnna
 exactly Aborindi SUB go to reach house+LOC BKRF, time this+DEF
farming when Aborindi arrived at the house, at that moment the chief was

ka na'ap zīi ne ǒ pɔ'apa yee : « ǒ ne
 that chief be sitting with his wives +DEF say that : « she when
sitting with his (other) wives and said: When she

sǎ zīna, se'el ne di u. » Aborindi ne ti
 shit today, something FUT eat her. » Aborindi subsequent go to
*goes to the toilet today, something (bad) will happen to her When Aborindi arrived
 (i.e. it is sure that something will happen today, she won't get
 away with it).*

paana waa, ze'el yimpoona lob wīis atā la
 reach here interj, stand behind the house+DEF throw ropes three DEF
here, she stood behind the house and threw the three ropes into the

zaki la. ǒ ne ti ye ǒ kpě' la
 courtyard +LOC DEF. she SUB go to be about to she enter BKRF
courtyard. When she was about to enter she saw that in large

ǒ yēme dāam ne pε'el sīmis kɔ'ɔn furit wāna fut
 she see+FOC beer SUB fill large jar simply boil like that bubble
jars there was beer continually boiling

fut fut fut. Ka sa'ap læt ne sa'alaas. Ai,
 bubble bubble bubble. and porridge boil+I with porridge bowels. ah,
*like mad. And porridge was also boiling in the porridge cooking pots.
 (this is a miracle).*

ka Aborindi kpě' kō ba kō kō kō kō.
 and Aborindi enter to ladle them to ladle to ladle to ladle to ladle.
*Well, Aborindi entered and ladled many times the porridge (to share out to the
 others so they can eat it).*

Haya, ka si dāama. Ba ne ti yi kɔɔbi
OK, and put into beer+DEF. they SUB go to go out farming+LOC
OK, she put the beer into (other jars) When they (farmers) finished farming and
so that it is ready for drinking).

ti paana, ka na'ap tum yee : « Biiya, tim
go to reach here, that chief send say that : « child, go+IMP
arrived here, the chief sent (somebody to her) saying: « Child, go to

ti lig bise Aborindi la nɔɔ ẽ wela naa ? »
go to watch hiding look Aborindi DEF exactly be how hither ? »
observe Aborindi and look exactly how things are there (and then come back here to
tell me). »

Ka bii zo tɪɪ ti paa yě ka Aborindi s̄imis pe'el
and child run go go to reach see that Aborindi large jar fill
So the child run and went and saw that le large jars of Aborindi wer filled

ne dāam. Ka Aborindi kabig ti bii, ka bii nu
with beer. and Aborindi remove liquid give child, and child drink
with beer. Then Aborindi took some beer and gave it to the child, the

ka ye : « Wai, dā-kāŋa o' ! Aborindi
and say that : « astonishment, beer this one oh ! Aborindi
child drunk and said: Wow amazing, this beer, wow! Aborindi 's beer is

dāama mas. » Ka na'ap ye, ba yim ne
beer+DEF be pleased. » and chief say that, they go out+IMP with
really good. » And the chief said that everybody brings his beer

dāamnam ma. Ka Aborindi yāk õ dāama tat paa
beers hither. and Aborindi take her beer+DEF have reach
here. So Aborindi brought her beer and put it down (for the

digile. Na'ap ne bɔ'ɔs dāama nu nu nu
put down. chief subsequent serve sb. beer+DEF drink drink drink
others to drink). The chief drunk a bit from every type of beer and also tasted

nu ti lem Aborindi dāama, na'ap bu bāŋ ye Aborindi
drink go to taste Aborindi beer+DEF, chief NEG know that Aborindi
Aborindi's beer, but the chief did not know that it was Aborini's

dāam. Ka na'ap yee, dā-kāŋa ka ǒ boot. Ba
beer. and chief say that, beer this one that he want. they
beer. Then the chief said, it is this beer that he wants (because it is the best). They

tukum dā-kāŋa ti digil ǒ dool. Bala,
carry on head+IMP beer this one go to put down his room+LOC. in fact,
carried this beer and deposited it into the chiefs house. In fact, all of that

Aborindi dāama lanna.
Aborindi beer+DEF that+DEF.
was Aborindi's beer.

paragraph
 Beeuk ne ti yēe, ka na'ap yee : « Fu
morrow when go to become daylight, that chief say that : « you
The next morning dawned, and the chief said: « You say that nothing will ever

ye se'el kun di fuu ? Se'el ne di fu.
say that something NEG FUT eat you+Q ? something FUT eat you.
harm you ? Something will harm you (you will see). »

» Na'ap doo ke ka ba pilig Aborindi dooka bas.
 » *chief go up cause that they un-roof Aborindi room+DEF leave.*
The got up and gave orders that they completely un-roof Aborindi's room.

Ka saa yu'un ku, k'o'on ku sobig
and rain afterwards threaten of rain, simply threaten of rain darken
Then the rain was threatening, (the sky) got dark and (obviously the rain)

ne ǒ tinna.
subsequent it come here.
was coming (soon).

paragraph
 Ka Aborindi len doome ne zoos paa ǒ
and Aborindi again get up+FOC subsequent running reach her
Then Aborindi again got up und run the reach her father's (place saying to

sāam ni : « Sāama, na'ap le tum mam ne wāna. »
father LOC : « father, chief again work me with this. »
him): « Father, the chief again works against me like this. »

Ka ò sãam yee : « Ka sɛ'ɛlɪ ne le dɪ fu
and her father say that : « and thing+FOC FUT again eat you
But her father said: Is there something that will be able to harm you? I tell you that

bee ? Mame yel ye sɛ'ɛl kun dɪ fuʋ. Dɛ'ɛm
question ? I+FOC say that thing NEG FUT eat you+Q. take+IMP
nothing will harm you. Take

kɛŋkã'a ayi wãna, fu ya'a paa yaa, fu nok kɛŋkã'arı
millet stalks two this, you when reach interj, you take millet stalk
this two millet stalks, and when you reach (your home), you take one millet stalk

arakõ la puu fu dooka zuk wãna. Ka nɔke
one DEF cross your room+DEF head like that. and take+FOC
and put it across on your room like that. Then take the

arakõ la puu wãna, ka kpɛ' gbã'an. » Ka Aborındı
one DEF cross like that, and enter lay down. » and Aborındı
other one and put it across like that, then go to lie down (and sleep). » Then

sit dɛ'ɛ paa ẽŋ wela. Saa ne tɪ ku la, BKRF,
really receive reach do thus. rain SUB go to threaten of rain
Aborındı really took them and reached and did When the rain was preparing to rain, a
like that (i.e. did as she was told to do).

ka sablesuk fug tina lak na'ap pɔ'ap dot zã'asa, ka
and storm blow come here open chief wives rooms all, and
storm blew and came to un-roof all the rooms of the chief's wives,

saa ni tɪ pɛ'ɛl ba dota zã'asa. Ka Aborındı dook
rain to rain go to fill their rooms+DEF all. but Aborındı house
and the rain rained and filled all their rooms. But Aborındı's room

ẽ kpɛ'ɛŋ. Ka ba zo tɪŋ tɪ kpɛ' Aborındı dooɪ. Ka
be dry. and they run go go to enter Aborındı room+LOC. and
was dry. So they run and entered Aborındı's room (for shelter).

kɔ'ɔm zo tɪ fukit pɛ'ɛl na'ap dook, ka na'ap zɪ'ɪ ò
water run go to raise+I fill chief room, and chief ignore he
Then the water run and rose and filled the chief's room and he did not know

naane ěŋ se'em. Ka ye ba zom ti bise wāna
should do how. and say that they run+IMP go to look like that
what he should do. Then he ordered that they run and go to see if the water

k'om bu mɔri Aborindi gaat sa' ? Ka biis zo tin
water NEG have Aborindi go away already ? and children run go
has not already swept away Aborindi's room. Then some children run

ti yat pa' Aborindi dooi. Haya, ka na'ap
go to at the same time stay Aborindi room+LOC. OK, and chief
and went to stay (for shelter) in Aborini's room. Thus the chief

meŋ ti gu'uŋ ka dɔɔ yi ti paa pa' Aborindi
self go to fail and go up go out go to arrive stay Aborindi
himself failed his plans and was obliged to get out and arrive and stay at

dooi. Ka saa ti yēe. Ka na'ap yee : « Fu
room+LOC. and rain go to stop. and chief say that : « you
Aborindi's room. Then the rain stopped raining. And the chief said: « You say

ye se'el kun di fuu ? Se'el ne di fu
say that something NEG FUT eat you+Q ? something FUT eat you
that nothing will (ever) harm you? Something will harm you! »

! » Haya, wa'a-kēeŋ me be tinj la. Waaf la ne
! » OK, python also exist area+LOC DEF. snake DEF SUB
Well, there was also a python living in that area. The place where

be wεuŋ-se'e la, so' bu wε'e ninaa. Ka na'ap
be place certain BKRf, nobody NEG go+I there+NEG. and chief
the snake lived, nobody can / dares to go there. The chief

ti dɔɔm yee : « Aborindi, m bɔɔt ye fu tinj
go to get up+FOC say that : « Aborindi, I want that you go
got up and said: « Aborindi, I want you to go

ti yel wa'a-kēeŋ ye mam ye m bɔɔr u me
go to say to python that I+EMPH say that I want him FOC
and tell the python that I want that it comes to my house

yiri kpela zina. »
house+LOC here today. »
today. » (Which again seems to be an impossible task).

paragraph

Ka Aborindi le dɔɔm le zot wε'ε ɔ̃ sãam
and Aborindi again get up+IMP again run+I go+I her father
Then Aborindi again run to her father's place and

ni ti le tēe ɔ̃ sãam. Ǿ sãam yee : «
LOC go to again remaind her father. her father say that : «
reported this to her father. Her father said: « Aborindi, I

Aborindi, mame Anɔɔdãan puri fu ye bo ne di
Aborindi, I+FOC Mr Poor person name you say that what FUT eat
who am a poor person gave you the name saying that nothing can harm you,

fu be ? Ka se'el se'el kun di fuu. Len de'em
you exist ? and thing thing NEG FUT eat you+Q. again take+IMP
didn't I? Therefore nothing will harm you. Again take

wiis atã wãna, ka fu ya'a ti paa ka waaf be
ropes three like that, and you if go to reach and snake be
three ropes like that, and when you arrive at the snake's

yoki la, fu nok wiis la wē' wãna pã' pã'
hole+LOC BKRF, you take ropes DEF strike like that ideoph ideoph
hole, you take theses ropes and strike like that pa, pa pa,

pã', ka yel u ye na'abi bɔɔn. Ǿ kun ẽɲi fu
ideoph, and say to him that chief+tv call+I. it NEG FUT do you
and tell it /him that the chief wants to see it / him. It won't do anything to

se'el se'ela. » Ka Aborindi sit dɔɔ de'ε wiis atã la
thing thing. » and Aborindi really go up receive ropes three DEF
you. » Then Aborindi really took the three ropes and went reached and

tɪɲ ti paa wē' Awa'a-kēeɲ yoka. Ka Awa'a-kēeɲ tã
go go to reach strike Mr. Python hole+DEF. and Mr Python shout
hit the hole of Mr. Python. And Mr. Python shouted:

: « Anɔɔn la wē'et mam yoka wãna ? Ka m
: « who DEF clap+I my hole+DEF like that ? and I
« Who dares to my hole like this? I am

bene ye m mo'as m biis bi'isim. Ǿ dãana zi'i
be doing want I let suck my children breast. he owner+DEF ignore
breastfeeding my children. The one who hits does

yelle. Ba bu tin kpela we ! » Ka Aborindi
problem+NEG. they NEG come here that is clear ! » and Aborindi
obviously not know how to behave. Nobody usually comes here, that is clear! » Then

yee : « Mam Aborindi. » Ka õ yee : « Fu
say that : « I+FOC Aborindi. » and he say that : « you
Aborindi said: « It is me Aborindi. » And it said: « What are you

εæt bo kpela ? » Ka õ yee : « Na'ap ye
look for+I what here ? » and she say that : « chief say that
looking for here? » Then she said: « The chief told me to come

m wu yeli fu ye fu tina. » Ka õ yee
I come+AUX say to you that you come here. » and he say that
and tell you to come (to his place). Then it said: «

: « Hãa ! Tɔ, ka laa, lem yaa, ka
: « interj of surprise ! OK, and if it is like that, return+IMP interj, and
What (he dares to say that!). OK, if it is like that, return (to him), I will

m tinna. » Ka Aborindi leb tinj ti tõe na'ap. Ka
I come here. » and Aborindi return go go to report chief. and
come (soon).» Then Aborindi returned and reported this to the chief. Then

na'ap yee : « O' o' o' o'! » Õ wělkı õ
chief say that : « oh no oh oh oh! » she to tell a lie she
the chief said: « Oh no, no, no no! » She lies, she did not

bu paa nina ka gʊ'ʊŋ ka nɔk biis yee biis
NEG arrive there and fail and take children say that children
arrive there but he could not prove it and so he said to some children that

la dolim Aborindi ti zε'el kpikpeŋ ba da paa nina.
DEF follow+IMP Aborindi go to stand outside they don't reach there.
they should follow Aborindi but they should stand at a distance and not get close there.

Ba ya'a paa ba zε'el kpikpeŋ ka biisim u.
they if reach they stand outside and look+IMP her.
When they reached there they should stand away at a distance and watch her.

paragraph

Ka biis la sit dol, ka Aborindi ti paa le
and children DEF really follow, and Aborindi go to reach again
So the children really followed her and Aborindi arrived and again hit (at the hole)

nok wīs la le wē' ka Awa'a-kēeuj le sak. Ka
take ropes DEF again strike and Mr. Python again accept. and
and Mr. Python responded to the greeting.

ō ye na'ap ye ō ēɲim tɔ'ɔt. Ka wa'a-kēeuj
she say that chief say that she do+IPF quickly. and python
Then she said that the chief has said that it should come quickly. The python

yee : « Lan ke'ε yelle. Kulum ti
say that : « this+FOC not be problem+NEG. go home+IMP go to
said: « That is not a problem. » Go home and tell

yel na'ap ye yaa, ō piis ɔ sāmanna wāna
say to chief that interj, he sweep his outer court+DEF like that
the chief to sweep his outer courts very well /

yāii. Ka yi piis dota zā'asa woo, ka piis
clean. and go out sweep rooms+DEF all every, and sweep
clean. He should sweep all the rooms, and sweep every

baba la, ka bala mam ne yi mam ya'a
places DEF, and in fact I+EMPH SUB go out I+EMPH if
place, and there should be no place

paana ka babit ke'ε mam ne naane zī'ine, ō piis
reach here and babit not be I+EMPH FUT could sit+LOC, he sweep
where I cannot sit, he should sweep

ō baba la ka gurum ka mam tinna. » Ka
his places DEF and wait+IMP that I+EMPH come here. » and
everywhere and wait for me I am coming.

biis sit deɲ zo kul ti yel na'ap : « O'
children really precede run go home go to say to chief : « oh no
The children really went ahead and run home to tell to the chief: « Oh no,

na'aba, Aborindi sit paaya. » Ka Aborindi sit paana
chief, Aborindi really arrive+COMPL. » and Aborindi really reach here
Aborindi really arrived there. » Then Aborindi rally reached

le tēe na'ap wela. Ka na'ap isigim beebēu
again report chief like that. and chief get up early early morning
home and reported this to the chief. Then the chief rose very early in the

(subaa) yel bupɔ'ɔs la ye ba yiisim la'ata ka
(early morning) say to women DEF that they get out+IMP things and
morning and told his wives to take all the dishes outside

piis dota ka piis ɔ̃ sāmanna, ka Aborindɪ
sweep rooms+DEF and sweep his outer court+DEF, and Aborindi
and sweep the rooms and the courtyards, because Aborindi

ye wa'a-kēeuŋ tinna. Lanne tɪ tɔ'ɔ bē'ela, ba
say that python come here. it+SUB go to pass time a bit+DEF, they
said that the python is coming. After a short time, they were hearing a storm

wumme sablesuk ne kɔ'ɔn tat fub bub bub bub
hear+FOC storm SUB simply have blow ideoph ideoph ideoph
wind that blew very strongly bub, bub, bub,

bub, fub bub bub bub ... Haya, na'ap tɪ ye ɔ̃
ideoph, blow ideoph ideoph ideoph ... OK, chief go to want he
it blew very strongly bub, bub, bub ... OK, the chief was going to rise

zāk zuk wāna ka wa'a-kēeuŋ la tɪna kpē' pɛ'el ɔ̃
lift head like that and python DEF come here enter fill his
his head and (saw) that the python has come entered filling

bupɔ'ɔs la dota zā'asa, tɪna pɛ'el sāmanna tɪŋ
women DEF rooms+DEF all, come here fill outer court+DEF go
all his wives' rooms, came even to fill the outer courtyard

tɪ nɔk ɔ zuka yu'ɔn dɔ'ɔl na'ap gbere ka yee
go to take his on+DEF afterwards put on chief thigh and say that
and took his head and placed it on the chief's thigh and said:

: « Na'aba, aye, tɔ'ɔ tɔ'ɔ tɔ'ɔ ẽŋim t' ka
 : « *chief, no, quickly quickly quickly do+IPF quick because*
 « *Chief, no, quickly, make it quickly because I want to go away to than*

mam ye m gaate m biis la gbã'ame guru m.
I+EMPH want I go away my children DEF lie+st+FOC wait me.
my children are lying waiting for me (to be fed). »

» Ka na'ap yee : « Karime nii bam kobuk
 » *and chief say that : « bring+IMP pl cattle they+FOC hundred*
So the chief said: « Bring one hundred of my cows (to feed

na. » Ka ba tat nii kobuk na ka Awa'a-këeuj
hither. » and they have cattle hundred hither and Mr Python
the python). » Then they brought hundred cows and Mr. Python took fifty of

yãk pisnu vol ka ge pisnu digil ka yee
take fifty swallow and leave to remain fifty put down and say that
them and swallowed and then left over the other fifty and said:

: « Kε'ε lanna yela ka fu boon mam wε.
 : « *not be that+DEF matter that you call+I me that is clear.*
« It is not only for so few (gifts) that you called me, that is for sure. Hurry

Ĕɲim t', Ĕɲim t'. » Ka na'apa yee : «
do+IMP quick, do+IPF quick. » and chief+DEF say that : «
up (and bring more gifts). » then the chief said:

Karime kōbit kobuk na. » Ka ba tat kōbit
bring+IMP pl animals hundred hither. » and they have animals
Bring one hundred of the smaller animals (like sheep and So they brought one
goats). »

kobuk na. Ka wa'a-këeuj dε'ε kōbit pisnu vol, ka
hundred hither. and python receive animals fifty swallow, and
hundred animals. So the python received fifty animals and swallowed them,

ge pisnu digil Aborindi. Ka yee : « Tɔ'ɔtɔ,
leave to remain fifty put down Aborindi. and say that : « quicklu,
leaving the other fifty for Aborindi. Then said: « Quick, quick,

ɔ'ɔtɔ, ɔ'ɔtɔ. » Ka na'ap yee : « Vaame noos
quickly, quickly. » and chief say that : « gather+IMP chicken pl
quick bring some more). » Then the chief said: « Gather one hundred chickens (and

kobuk na.» Haya, ka ba le tɪj tɪ tat nɔɔs
hundred hither.» OK, and they again go go to have chicken pl
bring them) here. » OK, they went again and brought one hundred

kobuk na. Ka wa'a-kěeʊj yee : « Na'aba, tɔ'ɔtɔ
hundred hither. and python say that : « chief, quickly
chickens. Then the python said: « Chief, quick, it is surely not

ka lanna wãna la kɛ'ɛ lanna yela ka fu
because that+DEF like that DEF not be that+DEF matter that you
only for so few gifts that you

bɔɔn mam zĩna yee. » Ka na'ap kōbit ne ã se'elnam
call+I me today interj. » and chief animals with his things
called me here, right. » And eventually all of the chief's animals

tɪ ba'as zã'asa tɪ ba'as sōp. Ka na'ap yee, ba
go to finish all go to finish completely. and chief say that, they
and things were completely finished. So the chief said that they

tat biis na. Ka ã nɔk biis pisnu ka ge
have children hither. and he take children fifty and leave to remain
should bring the children. And it took fifty and left fifty to remain

pisnu digile. Ka na'ap yee : « A', bupɔ'ɔs kobuk. »
fifty put down. and chief say that : « interj, women hundred. »
(for Aborindi). Then the chief said: « (Bring) one hundred women. »

Ka ã purug bupɔ'ɔs pisnu ka ge Aborindi bunne la.
and he divide women fifty and leave to remain Aborindi thing DEF.
And it shared the fifty women so that Aborindi also got her share.

« Ęɲim t' na'aba, ka fu bu tō'on bɔɔl mam
« do+IMP quick chief, because you NEG be able call me
(The python said): « Hurry up chief, because it cannot be that you called me

lana yela wɛ. »
it+EMPH matter that is clear. »
here for so little gifts. »

paragraph

Ka la ti ẽj wela ka na'ap ti va õ
and it go to do like that and chief go to gather his
They behaved like that till the chief has gathered and finished all of his

niripa zã'asa ba'as ka la ti kpelim na'ap meŋ. Ka õ
people +DEF all finish and it go to remain chief self. and it
people and the only thing that remained was the chief himself. So it

teŋ na'ap vol ka yee : « Aborindi, fuu lebig
raise chief swallow and say that : « Aborindi, you+Q become
lifted up the chief and swallowed him saying: « Aborindi, it is now you who

na'ap. »
chief. »
are chief. »

paragraph

Lanna ka m da be nina ka ye m tõe pa'ali
that+DEF that I D.PAST be there and want I report show
It was like that and I was there and I wanted to share this with

ya.
you.
you. »

9.1. Kusaal narrative Story 9

9. Sɛ'ɛ ne so'o ka baa bu tō'on bas v na'ayīgum zīnaa

Abaa da be, ka ne ō dɪ ō pɔ'a ne ō tuŋ ō dɛɛm yiri ti paa ka ba ōol nima. Ka Abaa mak ye ō gbā'an gu'v. Ka ne ō zū nima la ōbe. Ka ba karɪ Abaa ti fāa ō pɔ'a.

Ka Abaa yee : « Mam yella, see mam ɛ tum ne mam dɪ ka paam ne m paam m meŋ. Ya'a ke'ɛ welaa, nit ne be ka fu ya'a yāk yam ye fu bas na'ayīim fu bu tō'o ya. » Ka Abaa dɔɔ ɛ tat tat tat tat ... tuŋ ti yē so'. Ka ō yee : « Wela Abaa ? » Ka ō yee : « Ai, mam yellɪ pake. Mam bɔɔrɪ tum yaa, ye m dɪ yaa ka paam ne m bas m na'ayīguma. Ka mam na'ayīguma keme ka ba dɛ'ɛ mam pɔ'a. » Ka ō yee : « Lan ke'ɛ yelle. Mɔrɪgum yaa, ka kpē' sā'arɪ yaa, ne fu tuŋ ti ku bunkōbit ne tat kpaam sumerɪ mɔt tat tuna ka m maal tum ti fu. » Ka Abaa yee : « Lan ke'ɛ yelle. » Ka tuŋ kpē' sā'arɪ ti yē kōok ku ne ō tat tuna. Ka tum dāana su v ka yāk gbet ye ō bākum na'azū'us ya, ka bāk yaarum ya, ka bāk geen ya, ne ō buv gbeta buv buv, buv buv, ne ō nɔk ōole. Ka la kurug fāu ka ne la kpē' kpē' zā'asa. Ka beevk, ō saa ne maal tumma ti v. Ka Abaa yee : « Lan ke'ɛ yelle. »

Ka Abaa dɛ'ɛ tuŋ ti da' sɛ'elnamma zā'asa tina bāke, sōo gbeta sumre yu'un nɔk tis tumma dāana. Ka tumma dāanna ōole ka yu'un ti v dook ye ō gbā'ane. Ka la kpaamma yu'un tɔ'ɔsɪt bugumma zuk kēev, kēev, kēev ... Wɪluŋ ne li ka Abaa gbā'a la ka nimma be yuŋa, Abaa mak ye ō gbā'an gu'v. Ka ō gbā'an azāmba'ela, dɔɔ zī'in. Gbā'an arɪtuŋ dɔɔ zī'in, gbā'an agobuk dɔɔ zī'in, gbā'an ō lɔgɪt zuk dɔɔ zī'in. Ka susuv nan bu surɪge. Ka ō dɔɔ yel tumma dāan ye yaa : « Mam wumme ka kuus dāmet nimma wɛuŋ. Fu ya'a bu nɔk nimma kpē' doo nee, kuus la ne ōb ba'ase. » Ka tum dāan yee : « M ye fu dɪgɪl la su ya, ka beevk beebɛvɪ ka m nɔk maal tum ti f. » Ka ō yee : « Awoo, » ka ne ō leb kpē' ti gbā'an. La ne ti paa yu'vɪ susuv, ka ō len dɔɔ yee : « Tum dāana, m ya'a nɔk nimma kɔ'ɔn paa m doo la ya, dɪgɪl bu sō'o yaa ? Ka kuus la bɔɔt ye ba ōbe. » Ka tum dāana yee : « M yel ɪf ye fu da sɪ'ɪsɪ laa, ka beevk kēe ka m nɔk maal tum tis fu. Wela la, dɪgɪlɪme la fu doo la nina ka da sɪ'ɪsɪ. » Ka ō yee : « M ye m nɔk tuŋ ti dɪgɪl halɪ zāa zāa. » Ka ō yee : « Yel keɪ. » Ka ō nɔk tuŋ ti dɪgɪle. La ne ɛŋ be'ɛla, ka ō le yee : « Tum dāana, kuus len do dooka ni ya'as, le ye ba ōb nimma. M nɔk felɪg paa dooka susuk. » Ka ō yee : « M ye fu ma'a fu meŋ, ka beevk kēe ya, ka m nɔk maal tumma ti fu. » Ka ō yel : « Yel keɪ'. » « Tum ti gbā'an. » La ne ɛŋ be'ɛla, ka ō yee : « Mam ye m nɔk paa m nɔba ni, ne m dɪgɪle. Ka kuus la ne ōbe. » « M ye fu tuŋ ti gbā'an, ka beevk kēe ya, ka m nɔk maal tum ti fu. » Ka ō yee : « Yel keɪ'. » Ō ne gbā'an tat tat tat ti yee ya : « M ye m nɔk dɪgɪl m zugɪ yaa, ka m ya'a bu dɪgɪl m zugɪ laa, kuus la bɔɔt ye ba fāme. » Ka ō yee : « Awoo, yel keɪ'. Ka fu da saa sɪ'ɪsɪ la ōbe. » Ka ō yee : « Awoo. » Ka la ne tɔ'ɔ be'ɛla waa, ka ō yee : « M ya'a nɔk ōb yu'vɪka ka ge be'ɛla, beevk ya'a yēe fu kun nɔk maal tumma ti maa ? » Ka ō yee : « M ye fu da sɪ'ɪsee. » Abaa ti mak gu'v. Abaa ti ye ō bāŋ la waa, ka la be ō nu'ui. Ō ti ye ō bāŋ la waa, ka la be ō nɔrɪ. Ka baa ōbɪ la buga. Kēem beevk, ka tum dāana yee : « Nimma lɛɛ ? » Ka ō yee : « Ai, m sa mak gu'v ka ōbe. » Ka tum dāan yee : « Tum, lane suŋ zīna, fu na'ayīima malɪn kun ba'ase. Fu ya'a yē nim, fu kun yāŋ base. »

La ēne wela ka Abaa bu tō'on bas na'ayīimma zīnaa. Baa nim ne be wewu se'ε ka ba dıgıle, see ka baa tuı tı yē nək ōbe.

Lanna ka m da be nina ka ye m yelı ya.

9.2 English free translation of Story 9

Story about why a dog can't stop his stealing activities up to today

(Once upon a time) there was Mr. Dog and he married his wife and went to the house of his in-laws arriving there they were treating meat with smoke. Mr. Dog tried to lie down but he failed. He subsequently stole the meat and ate it. Then they chased Mr. Dog away and took back his wife.

Then Mr. Dog said: « I have a big problem, I must try to find medicine to eat and help myself out of this. Actually, nobody can decide to leave his stealing activities out of his own strength. Then Mr. Dog went on its way to try to find help and finally he found somebody. He said: » What is the problem Mr. Dog? » And he said: « Oh, I have as serious problem. I want to find a medicine so that when I eat it, it will help me to abandon my stealing activities. Because my stealing has caused that they took away my wife. » He said: « That is not a problem. Try to go into the bush/wilderness and kill an animal that has a lot of fat then bring it here and I will make medicine out of it for you. » And Mr. Dog said: This is not a problem (i.e. this is not difficult. » He went into the bush and found an antelope, killed it and brought it here. Then the medicine man skinned it and took a thigh and grinded some pepper, and grinded salt, and onions and then rubbed it on the thigh rubbing it very well and then treated the meat with smoke. And it dried very well and all the ingredients entered the meat. On the next day he was going to make medicine out of it and give it to him (to the dog). And Mr. Dog said: « That is not a problem. » Mr. Dog then went to buy all the ingredients and brought it here and grinded them, smeared the thigh very well and afterwards gave it to the medicine man. The medicine man treated it with smoke and then gave him a room to lie down (and sleep). The oil / fat was dropping onto the fire drop, drop, drop ... When the sun went down and Mr. Dog was lying the meat was outside (of the room), Mr. Dog tried to sleep but he couldn't. He lied down flat on his back, but got up and sat, lied down on his right but got up and sat, lied on his right side, but got up and sat, lied on his belly but got up and sat. Before it was close to midnight, he got up and said to the medicine man: « I heard that there are mice making noise towards where the meat is. If you don't take the meat and take it into the house, the mice will eat it all up. » The medicine man said: « I said that you should leave it put down there, and tomorrow early in the morning I will use it to make medicine for you. And he said: «Alright» and subsequently returned inside to lie down. At midnight, he again got up and said: «Medicine man if I take the meat and simply put it into my room, wouldn't that be better? Otherwise the mice want to eat it. » Then the medicine man said: I told you to not touch it, and tomorrow I will use it and make medicine for you. Thus, put it into your room there but don't touch it. And he said: « I want to put it down far away from me. » He said: « That is not a problem. » And he went to take it and put it down. After a little moment, he said again: « Medicine man, mice are again climbing at the room, they want again eat the meat. I take it and move it towards the middle of the room. » He said: « I told you to cool down and (be patient) and tomorrow morning I will use it to make medicine for you. » He said: « There is no problem. » « Go to lie down. » After a short moment, he said: « I want to take it towards my feet and leave it

there. Otherwise the mice will eat it. » « I told you to lay down, and tomorrow I will use it to make medicine for you. » He said: « There is no problem. » After having lied down for a long time he said: « I want to put it close to my head, OK, because if I don't put it close to my head, the mice want to steal it. » And he said: « Alright, no problem. But don't touch and eat it. » And he said: « Alright. » But after a short time, he said: « If I take some and eat it tonight and leave some, tomorrow morning you could not use what is left over and make medicine for me? » And he said: « I tell you don't touch it. » Mr. Dog tried but failed. Before Mr. Dog realized it, the meat was in his hand. Before he realized it the meat was in his mouth. And the dog ate it entirely. In the morning, the medicine man said: « Where is the meat? » He said: « Unfortunately, yesterday I tried hard but failed and ate it. » The medicine man said: « Go, from today onwards, your stealing will never cease. » Whenever you see meat, you will not be able to leave it alone. »

It is because of this that Mr. Dog cannot abandon his stealing habits till today. Wherever the meat may be put, when a dog sees it he goes to find it and eat it.

It is like that and I was there and wanted to tell you this.

9.3 Interlinear text of story 9

9. Sɛ'ɛ ne so'o ka baa bu tǒ'on bas ʊ
 9. what SUB possess that dog NEG be able leave alone his

Story about why a dog can't stop his stealing activities

na'ayīgim zīnaa
 stealing today

up to today

paragraph paragraph

Abaa da be, ka ne ǒ dɪ ǒ pɔ'a
 Mr. Dog D.PAST exist, and subsequent he marry his wife

(Once upon a time) there was Mr. Dog and he married his wife and went to the

ne ǒ tɪŋ ǒ dɛɛm yiri ti paa ka ba
 subsequent he go his in-law house +LOC go to arrive and they

house of his in-laws arriving there they were treating

ǒol nima. Ka Abaa mak ye ǒ gbā'an
 treat meat with smoke meat+DEF. and Mr. Dog try that he lay down

meat with smoke. Mr. Dog tried to lie down but he

gu'ʊ. Ka ne ǒ zū nima la ǒbe. Ka ba
 fail. and subsequent he steal meat+DEF DEF eat. and they

failed. He subsequently stole the meat and ate it. Then they

kari Abaa ti fãa õ pɔ'a.
chase away Mr. Dog then take by force his wife.
chased Mr. Dog away and took back his wife.

paragraph

Ka Abaa yee : « Mam yella, see mam
and Mr Dog say that : « I+FOC problem, necessary I+EMPH
Then Mr. Dog said: « I have a big problem, I must

ε tɪm ne mam dɪ ka paam ne m
try to find medicine subsequent I+EMPH eat and receive OFOC I
try to find medicine to eat and help myself

paam m meŋ. Ya'a kɛ'ɛ wɛlaa, nit ne be ka fu
receive my self. if not be thus+Q, person SUB exist and you
out of this. Actually, nobody can decide to leave his stealing

ya'a yãk yam ye fu bas na'ayĩim fu bu tɔ'o
if take intelligence that you leave alone stealing you NEG be able
activities out of his own strength.

ya. » Ka Abaa dɔɔ ε tat tat tat tat ...
interj. » and Mr. Dog go up try to find have have have have ...
Then Mr. Dog went on its way to try to find help and finally

tɪŋ ti yẽ so'. Ka õ yee : « Wɛla Abaa ?
go go to see someone. and he say that : « how Mr Dog ?
he found somebody. He said: » What is the problem Mr. Dog? »

» Ka õ yee : « Ai, mam yelli pake. Mam bɔɔrɪ
» and he say that : « ah, my problem bothers. I+FOC want
And he said: « Oh, I have as serious problem. I want to

tɪm yaa, ye m dɪ yaa ka paam ne m
medicine interj, that I eat interj that receive OFOC I
find a medicine so that when I eat it, it will help me to abandon my

bas m na'ayĩigɪma. Ka mam na'ayĩigɪma keme ka
leave alone my stealing. because my stealing cause+FOC that
stealing activities. Because my stealing has caused that

ba dɛ'ɛ mam pɔ'a. » Ka õ yee : « Lan kɛ'ɛ
they receive my wife. » and he say that : « this+FOC not be
they took away my wife. » He said: « That is not a

yelle. Mɔrigim yaa, ka kpě' sā'arı yaa,
problem +NEG. make effort+IMP interj, and enter bush+LOC interj,
problem. Try to go into the bush/wilderness

ne fu tɪŋ tɪ ku bunkõbit ne tat kpaam sumeri
subsequent you go go to kill animals SUB have oil a lot
and kill an animal that has a lot of fat

mɔt tat tɪna ka m maal tɪim tɪ fu. » Ka
have hold come here that I fabricate medicine give you. » and
then bring it here and I will make medicine out of it for you. »

Abaa yee : « Lan kɛ'ɛ yelle. » Ka tɪŋ
Mr Dog say that : « this+FOC not be problem+NEG. » and go
And Mr. Dog said: This is not a problem (i.e. this is not difficult. » He

kpě' sā'arı tɪ yě kōok ku ne õ tat
enter bush+LOC go to see roan antelope kill subsequent he hold
went into de bush and found and antelope, killed it and brought

tɪna. Ka tɪim dāana sɪi u ka yāk gbet
come here. and medicine owner+DEF to skine it and take thigh
it here. Then the medicine man skinned it and took a thigh and grinded

ye õ bākım na'azũ'us ya, ka bāk yaarım ya, ka
so that he grind pepper interj, and grind salt interj, and
some pepper, and grinded salt, and onions and

bāk geen ya, ne õ buu gbeta buu buu, buu
grind onions interj, subsequent he rub thigh+DEF rub rub, rub
then rubbed it on the thigh rubbing it very well

buu, ne õ nok õole. Ka la kurug fãıı
rub, subsequent he take treat meat with smoke. and it to dry fine
and then treated the meat with smoke. And it dried very well

ka ne la kpě' kpě' zã'asa. Ka beevk, õ saa
and subsequent it enter enter all. and morrow, he tomorrow
and all the ingredients entered the meat. On the next day he was going to

ne maal tɪmma tɪ ʊ. Ka Abaa yee : «
FUT fabricate medicine +DEF give him. and Mr Dog say that : «
make medicine out of it and give it to him (to the dog). And Mr. Dog said:

Lan kɛ'ɛ yelle. » Ka Abaa dɛ'ɛ tɪŋ tɪ da'
this+FOC not be problem+NEG. » and Mr Dog receive go go to buy
« That is not a problem. » Mr. Dog then went to buy all the

sɛ'ɛlnamma zã'asa tɪna bãke, sɔ̃o gbeta sumire
things+DEF all come here grind+FOC, smear thigh+DEF very well
ingredients and brought it here and grinded them, smeared the thigh very well

yu'ʊn nɔk tɪs tɪmma dãana. Ka tɪmma
afterwards take give poison+DEF owner+DEF. and poison+DEF
and afterwards gave it to the medicine man. The medicine

dãanna ɔ̃ole ka yu'ʊn tɪ ʊ dook ye
owner+DEF treat meat with smoke and afterwards give him room so that
man treated it with smoke and then gave him a room to lie down

ɔ̃ gbã'ane. Ka la kpaamma yu'ʊn tɔ̃ʊsit bugumma zuk
he lie down. and it oil+DEF afterwards drop+I bugumma on
(and sleep). The oil / fat was dropping onto the fire

kɛ̃u, kɛ̃u, kɛ̃u ... Wɪlɪŋ ne li ka Abaa gbã'a
ideoph, ideoph, ideoph ... sun SUB fall and Mr Dog lie down st
drop, drop, drop ... When the sun went down and Mr. Dog was

la ka nimma be yɪŋa, Abaa mak ye ɔ̃ gbã'an
BKRF and meat+DEF be outside, Mr Dog try that he lay down
lying the meat was outside (of the room), Mr. Dog tried to sleep but he

gu'ʊŋ. Ka ɔ̃ gbã'an azãmba'ela, dɔɔ zɪ'in. Gbã'an arɪtɔŋ
fail. and he lie down flat on the back, go up sit. lie down right
couldn't. He lied down flat on his back, but got up and sat, lied down on

dɔɔ zɪ'in, gbã'an agobuk dɔɔ zɪ'in, gbã'an ɔ̃ lɔgɔt zuk
go up sit, lie down left go up sit, lie down his belly on
his right but got up and sat, lied on his right side, but got up and sat, lied on his belly but

dɔɔ zĩ'in. Ka susuu nan bu surge. Ka ẽ dɔɔ
go up sit. and midnight yet NEG to be midnight. and he go up
got up and sat. Before it was close to midnight, he got up

yel tɪmma dǎan ye yaa : « Mam wumme ka
say to medicine+DEF owner that interj : « I+FOC hear +FOC that
and said to the medicine man: « I heard that there are mice

kuus dǎmet nimma wɛuŋ. Fu ya'a bu nɔk nimma
mice make noise meat +DEF location. you if NEG take meat+DEF
making noise towards where the meat is. If you don't take the meat and take

kpě' doo nee, kuus la ne ẽb ba'ase. » Ka
enter room LOC NEG, mice DEF FUT chew finish. » but
it into the house, the mice will eat it all up. »

tɪm dǎan yee : « M ye fu dɪgɪli la sɪ
medicine owner say that : « I say that you put down it silently
The medicine man said: « I said that you should leave it put down there, and

ya, ka beevk beebeevɪ ka m nɔk maal tɪm
interj, and tomorrow early morning that I take fabricate medicine
tomorrow early in the morning I will use it to make medicine

tɪ f. » Ka ẽ yee : « Awoo, » ka ne
give you. » and he say that : « Alright, » and subsequent
for you. And he said: «Alright,» and subsequently

ẽ leb kpě' tɪ gbǎ'an. La ne tɪ paa yu'ɔŋ
he return enter go to lay down. it SUB go to reach night
returned inside to lie down. At midnight, he again got up

susuu, ka ẽ len dɔɔ yee : « Tɪm dǎana,
midnight, and he again go up say that : « medicine owner+DEF,
and said: «Medicine man if I

m ya'a nɔk nimma kɔ'ɔn paa m doo la ya,
I if take meat+DEF simply reach my room DEF interj,
take the meat and simply put it into my room,

dɪgɪl bu sɔ'o yaa ? Ka kuus la bɔɔt ye
put down NEG be better interj ? because mice DEF want that
wouldn't that be better? Otherwise the mice want

ba õbe. » Ka tım dāana yee : « M yel
they eat. » and medicine owner+DEF say that : « I say to
to eat it. » Then the medicine man said: I told

if ye fu da si'isi laa, ka beeuk kēe ka m
you sg. that you don't touch it+NEG, and morrow wake up that I
you to not touch it, and tomorrow I will

nok maal tım tis fu. Wela la, digilime la
take fabricate medicine give you. thus BKRF, put down +IMP it
use it and make medicine for you. Thus, put it

fu doo la nina ka da si'ise. » Ka õ yee : «
your room DEF there but don't touch. » and he say that : «
into your room there but don't touch it. And he said: «

M ye m nok tıj ti digil halı zāa zāa. »
I want I take go go to put down very far away far away. »
I want to put it down far away from me. »

Ka õ yee : « Yel kei. » Ka õ nok tıj
and he say that : « problem be absent. » and he take go
He said: « That is not a problem. » And he went to take

ti digile. La ne ěj be'ela, ka õ le yee : «
go to put down. it SUB do a bit, that he again say that : «
it and put it down. After a little moment, he said again: «

Tım dāana, kuu len do dooka ni ya'as,
medicine owner+DEF, mouse again climb room+DEF LOC once again,
Medicine man, mice are again climbing at the room,

le ye ba õb nimma. M nok felig paa
again want they chew meat+DEF. I take move away reach
they want again eat the meat. I take it and move it towards

dooka susuk. » Ka õ yee : « M ye fu
room+DEF middle. » and he say that : « I so that you
the middle of the room. » He said: « I told you to cool down and (be

ma'a fu menj, ka beeuk kēe ya, ka m nok
cool down your self, and morrow wake up interj, that I take
patient) and tomorrow morning I will use

maal tūmma ti fu. » Ka õ yel : « Yel
fabricate medicine+DEF give you. » and he say : « problem
it to make medicine for you. » He said: « There is no problem.

kei'. Tim ti gbã'an. » La ne ěj be'ela, ka õ
be absent. go go to lay down. » it SUB do a bit+DEF, that he
» « Go to lie down. » After a short moment, he

yee : « Mam ye m nok paa m nɔba ni,
say that : « I+FOC want I take arrive my feet LOC,
said: « I want to take it towards my feet

ne m digile. Ka kuus la ne õbe. » « M
subsequent I put down. because mice DEF FUT eat. » « I
and leave it there. Otherwise the mice will eat it. » « I

ye fu tij ti gbã'an, ka beeuk kēe ya, ka
say that you go go to lay down, and morrow wake up interj, that
told you to lie down, and tomorrow

m nok maal tūm ti fu. » Ka õ yee : «
I take fabricate medicine give you. » and he say that : «
I will use it to make medicine for you. » He said: « There is no

Yel kei'. » Õ ne gbã'an tat tat tat ti
problem be absent. » he SUB lay down have have have go to
problem. » After having lied down for a long time

yee ya : « M ye m nok digil m zugı
say that interj : « I want I take put down my head+LOC
he said: «I want to put it close to my head,

yaa, ka m ya'a bu digil m zugı laa, kuus
interj, because I if NEG put down my head +LOC it +NEG, mice
OK, because if I don't put it close to my head, the mice

la bɔɔt ye ba fãme. » Ka õ yee : «
DEF want so that they take by force+FOC. » and he say that : «
want to steal it. » And he said:

Awoo, yel kei'. Ka fu da saa si'isi la õbe.
Alright, problem be absent. but you don't tomorrow touch it eat.
« Alright, no problem. But don't touch and eat it. »

« Ka õ yee : « Awoo. » Ka la ne tɔʋ
« and he say that : « Alright. » and it SUB pass time
And he said: « Alright. » But after a short

bɛ'ɛla waa, ka õ yee : « M ya'a nɔk õb
a bit+DEF interj, that he say that : « I if take chew
time, he said: « If I take some

yu'ɔŋa ka ge bɛ'ɛla, beeuk ya'a yẽe
night +DEF and leave to remain a bit+DEF, morrow if become daylight
and eat it tonight and leave some, tomorrow morning

fu kun nɔk maal tɪmma ti maa ? » Ka
you NEG FUT take fabricate medicine+DEF give me+NEG ? » and
you could not use what is left over and make medicine for me? » And

õ yee : « M ye fu da si'isee. » Abaa
he say that : « I say that you don't touch+NEG. » Mr Dog
he said: « I told you don't touch it. » Mr.

ti mak gu'ɔ. Abaa ti ye õ bãŋ la waa, ka la
go to try fail. Mr Dog we want he know it interj, that it
Dog tried but failed. Before Mr. Dog realized it, the meat

be õ nu'ui. Õ ti ye õ bãŋ la waa, ka la
be his hand +LOC. he go to want he know BKRF interj, and it
was in his hand. Before he realized it the meat

be õ nɔɔɔ. Ka baa õbɪ la buga. Kẽem beeuk, ka
be his mouth+LOC. and dog eat it entirely. Kẽem morrow, that
was in his mouth. And the dog ate it entirely. In the morning, the

tɪm dãana yee : « Nimma lɛɛ ? » Ka õ
medicine owner+DEF say that : « meat +DEF where ? » and he
medicine man said: « Where is the meat? » He

yee : « Ai, m sa mak gu'ɔ ka õbe. » Ka
say that : « ah, I yesterday try fail and eat. » and
said: « Unfortunately, yesterday I tried hard but failed and ate it. »

tɪm dǎan yee : « Tim, lane sɪŋ zǐna, fu
medicine owner say that : « go+IMP, that which begin today, your
The medicine man said: « Go, from today onwards, your

na'ayĩima malɪn kun ba'ase. Fu ya'a yě nim, fu kun
stealing never NEG FUT finish. you if see meat, you NEG FUT
stealing will never cease. » Whenever you see meat, you will not be

yǎŋ base. »
be able let alone. »
able to leave it alone. »

paragraph

La ẽne wela ka Abaa bu tǒ'on
it be+FOC like that that Mr Dog NEG be able
It is because of this that Mr. Dog cannot abandon his

bas na'ayĩimma zĩnaa. Baa nim ne be wɛuŋ
leave alone stealing +DEF today. that +DEF meat SUB be location
stealing habits till today. Wherever the meat

sɛ'ɛ ka ba digile, see ka baa tɪŋ tɪ yě nɔk
certain that they put down, necessary that dog go go to see take
may be put, when a dog sees it he goes to find it and

õbe.
eat.
eat it.

paragraph

Lanna ka m da be nina ka ye m yeli ya.
that +DEF that I D.PAST be there and want I say to you.
It is like that and I was there and wanted to tell you this.

10.1. Kusaal narrative Story 10

10. Sɛ'ɛ ne so'o ka ba basit ka kpubik yu'un dol niripa

Yiri da be ka buraa ne ɔ pɔ'a ne ɔ biis da be, ka kpubuk naa be ne ba. Ka kom li halɪ, ka bupɔ'ɔs la tuɗ daari ne ba ti paam gāyā ne ba mɔt tina tus biis ka ba di. Ka ba bɔ'ɔs yee : « Nam ne tuɗ daari la, la ɛ ya weɔɗ ka nam tuɗe ? » Ka bupɔ'ɔs la yee : « Tun ne tuɗ weɔɗ sɛ'ɛ la, ɛne sã'at sɔvi sɔvi, sɔvi sɔvi. Bal la ɛne sã'ari bunkɔburi be nina. Amaa gāyā pɛ'el nina me. Nina ka tun tuɗ ti di la. Ya ya'a ye ya tuɗ, ya gu'usi ya meɗ, ya ya'a tuɗ, ya ne di tige. »

Ka biis la yee : « La ya'a ɛ wela, tun wɛ'eme. La be ya weɔɗoo ? » Ka ba ma la tɛe nu'uk pa'alɪ ba. Haya, ka biis la yi wɛ'ɛ. Ka kpubuk ye ɔ naa dol. Ka ba ye kpubuk tum melum sa'. Ni-suma ye ba tuɗ ti ɛ dup di ka ɔ me ye ɔ naa wɛ'eme be ? Ka Akpubuk ye ba maalum suguru ka ɔ naa dol. Ka ba ye lau. Ka ba yiti tuɗ zāa zāa, zāa zāa. Ka Akpubuk dɔɔ zo dol. Akpubuk ya'a ti koligiri ba wāna, ka ba lob Akpubuk ne kuga, ka Akpubuk zo lebe. Ka ba ya'a tuɗ zāa, ka Akpubuk bis ba ne wɛ'ɛ weɔɗ sɛ'ɛ la, ka Akpubuk len dol. Ba tari wela tat tat tat tat ... ti paa sã'ari la. Ne ba yu'un do gāas la zut, ka Akpubuk tina lam gāa la tille, ka ne ɔ pu'isut gā-wɛ'ema la ne ɔ ɔbit. Ka ba yee : « A', Akpubuk zā'as ka dollu ? Tun bu ye fu da dollaa. Tun ya'a sige, fu ne yɛ. » La ne tɔ'ɔ be'ela waa, ka sã'ari bunkɔbita zā'asa zā'asa zo paana. Ka ba yee : « Haya, tun paam dup zīna. » Ka biis la sige, yu'un mɔk taaba yu'un zɛ'ɛ. Ka kɔbita yee : « Ti ne ku ba arakɔ rakɔ rakɔ rakɔ. »

Ka Akpubuk yee : « M ye m sosti ya yaa, m tari wu kpela yaa, ka m bɔɔt ye m pɛɛb wu la be'ela yaa, ka ya yu'un ku ti. » Ka ba yee : « Awoo, pɛɛbum ! Bun burɔɗa pɛɛbum ! » Ka biis la zɛ'ɛ, ka Akpubuk nɔk wu la ka yee : « M zɔ kɔoknama, parti ba yigira, parti ba yigira. M zɔ niinama, parti ba yigira, parti ba yigira. M suɗ wām pɛɛre laaree, wām pɛɛre laaree. M zɔ-suma baara yee yee yee, m zɔ-suma baara woo. »

Ka wabɪtnama wɔ', ka ba wɔ' ka ba wɔ' ka ba wɔ'. Ka ba yee : « Biiya, le yum. »

Ka ɔ yee : « M zɔ kɔoknama, parti ba yigira, parti ba yigira. M zɔ niinama, parti ba yigira, parti ba yigira. M suɗ wām pɛɛre laaree, wām pɛɛre laaree. M zɔ-suma baara yee yee yee, m zɔ-suma baara woo. » Ka ba wɔ' ka ba wɔ', ka ba wɔ' ka ba wɔ'. Ka Awabuk yee : « Awenaafɔ, guri ba wela ya, ka mam zo tuɗ ti nɔk m fuuk ka tina. » Ka bii la le yum wela, ka Awenaaf ye yaa : « Akɔogo, guri biis la wela yaa, ka m tuɗ ti nɔk m fuuk ka tina. » Ka bii la tat wu la pɛɛbuk ka Akɔok yee : « Awalga, guri biis la wela yaa, ka m tuɗ ti nɔk m fuuk ka tina. » Ka aza'al ye Aza'ala guri ba wela. Ka aza'al ye Aza'ala guri ba wela, tuɗ ti paa Azāɗkɔ'ɔt. Ka Azāɗkɔ'ɔt yu'un bu yɛ so' ne naane gut biis la, ka kɔ'on narig bīn-tita'at ne zum wuu zāɗgɔɔm digul ka yee : « Bīnde, gut biis la wela yaa, ka m tuɗ ti nɔk m fuuk ka tina. »

Haya, Bīn tɔ'on gut niraa ? Ba ne kɔ'on gaat fip la, ka Akpubuk yee : « Zome, ka ti zoi ! » Ka ba kɔ'on zo tat tat tat tat ti paa yiri. Ka ba yu'un yee : « M ma, lane suɗ zīna, tun ya'a wɛ'ɛ weɔɗ sɛ'ɛ, see ka Akpubuk dol, ka Akpubuk fāa tun. La ya'a ke'ɛ Akpubuk yelaa, zīna tun kei'. »

Lanna ka m da be nina ka ye m yelɪ ya.

Ka ya ya'a be ne kpubɪk yiri ne, ya'a wε'ε wευɪ sε'ε, da yel ye ɔ̃ ẽne bunburɪɲ ka ɔ̃ kɪn dol nama.
Akpubɪk zunɔɔk yela ke ka biis la zã'asa paam fãat.

10.2 English free translation of Story 10

What made that nowadays orphans live with people

(Once upon a time) there was a house/family and a man and his wife and their children and an orphan also lived with them. There came a big famine, and the women went into the woods in order to find tree fruits and they brought them home and gave them to their children to eat. And they asked them: « When you went into the woods, where is it that you went? » Then the women said: « The location where we went is very deep in the wilderness. That place is where wild animals live. But there are plenty of tree fruits. It is there that we went and ate them. If you want to go there, you have to be very careful; if you go you will eat your fill. »

Then the children said: « If it is like that, we are going. Where is that place? » Then their mother stretched her hand showing them (the direction). OK, the children went on their way. The orphan also wanted to go with them. But they said that the orphan should go away and disappear far away. Is it normal that good people go to find food and he too wants to join them going there? (No). Then the orphan said they should forgive and let him join them. But they said no never. And they went very far, very far (into the wilderness). But the orphan still followed them. When the orphan got close to them, they threw stones at him and the orphan returned running. And when they were far away, the orphan looked where they were going and he followed them again. They went like this for a very long time and reached the deep wilderness. Then they climbed the fruit trees, and the orphan came hiding under the fruit tree, and he was collecting the pieces of fruits and eating them. Then they said: « Oh, Mr. Orphan you disobeyed and followed us? We told you that you shouldn't follow. When we come down you will see (be punished). » After a short time, all the wild animals came here. Then they said: « OK, we got food today. » Then the children came down and surrounded each other standing there. The animals said: « We will kill them one by one. »

But the orphan said: « I want to beg you something, I have a flute here, and I want to play it a little while, and afterwards you can kill us. » Then they said: « Alright, play! Confused thing play! » The children were standing and the orphan took the flute and sang: My friends the antelopes, dance and compete, dance and compete. My friends the buffalos, dance and compete, dance and compete. I start laughing and washing the calabash, laughing and washing the calabash (meaning here is not well understood). My good friends competing guys, my good friends competing guys all of you. »

Then the elephants danced, and they danced, and they danced, and they danced. Then they said: « Child sing again. » And he sung: « My friends the antelopes, dance and compete, dance and compete. My friends the buffalos, dance and compete, dance and compete. I begin laughing and washing a calabash, laughing and washing a calabash. My good friends competing guys, my good friends competing guys all of you. » And they danced and danced for a very long time. Then Mr. Elephant said: « Mr. Buffalo, watch them like that, because I run home to get my garment and come back. » And the child continued singing like that, and Mr. Buffalo said: « Mr. Antelope, watch the children like that, because I go to get my garment and come back. » And the child continued the playing of the flute and Mr. Antelope said: « Mr. Oribi Antelope, watch the children like that, because I go to get my dress and come back. » Then Mr. So and So told Mr. So and So

to watch them like that. Then Mr. So and So told Mr. So and So to watch them like that, till it reached Mr. Hyena (who is considered to be stupid). Mr. Hyena did not find someone who could watch the children, then she simply defecated a big poo that was big standing like a wall and said: « Poo, watch the children like that, because I go to get my dress and come back. »

Well, can a poo guard a person? When all of the animals were gone away, the orphan said: «Run, let us run! » Then they run for a very long time and reached their home. Then they said: « Mother, from now onwards, whenever we go somewhere, it is necessary that Mr. Orphan follow us, because Mr. Orphan saved us. If it wouldn't have been because of Mr. Orphan, today we would not be here (still living). »

That is how it was and I was there and wanted to tell you.

And if you are living with an orphan at home, when you are going somewhere, don't say that he is a dwarf and he shouldn't follow you. Because of the luck of Mr. Orphan all the children got saved.

10.3 Interlinear text of story 10

10. Sɛ'ɛ ne so'o ka ba basit ka kɔɪbɪk
 10. what SUB possess that they leave alone+IPF that orphan

10. What made that nowadays an orphan lives with people

yɔ'ʊn dol niripa
 henceforth follow people+DEF

paragraph

Yiri da be ka buraa ne ɔ̃ pɔ'a ne ɔ̃ biis
 house+LOC D.PAST exist and man with his wife with his children
 (Once upon a time) there was a house/family and a man and his wife and their

da be, ka kɔɪbɪk naa be ne ba. Ka kom li
 D.PAST exist, and orphan associate be with them. and hunger fall
 children and an orphan also lived with them. There came a big

hali, ka bɔpɔ'ɔs la tɪŋ daari ne ba ti paam
 very, and women DEF go wood+LOC subsequent they go to receive
 famine, and the women went into the woods in order to find tree fruits and they

gãyã ne ba mɔt tɪna tis biis ka ba
 fruits (sp.) subsequent they bring come here give children that they
 brought them home and gave them to their children to

di. Ka ba bɔ'ɔs yee : « Nam ne tɪŋ daari
 eat. and they ask say that : « you+FOC SUB go wood+LOC
 eat. And they asked them: « When you went into the woods,

la, la ě ya wɛɯŋ ka nam tɨŋe ? » Ka
BKRF, it be where location that you+FOC go+Q ? » and
where is it that you went? » Then

bupɔ'ɔs la yee : « Tun ne tɨŋ wɛɯŋ se'ɛ la,
women DEF say that : « we+FOC SUB go location which BKRF,
the women said: « The location where we went

ěne sã'at suuɪ suuɪ, suuɪ
be+FOC wilderness between+LOC between+LOC, between+LOC
is very deep in the wilderness.

suuɪ. Bal la ěne sã'arı bunköbırı be
between+LOC. place DEF be+FOC bush+LOC wild animals+FOC exist
That place is where wild animals live.

nina. Amaa gãyã pe'el nina me. Nina ka tun tɨŋ
there. but fruits sp fill there FOC. there that we+FOC go
But there are plenty of tree fruits. It is there that we went

tɨ dɨ la. Ya ya'a ye ya tɨŋ, ya gu'usɨ ya meŋ,
go to eat it. you if want you go, you be careful you self,
and ate them. If you want to go there, you have to be very careful;

ya ya'a tɨŋ, ya ne dɨ tige. »
you if go, you FUT eat eat one's fill. »
if you go, you will eat your fill. »

paragraph

Ka biis la yee : « La ya'a ě wela, tun
and children DEF say that : « it if be like that, we+FOC
Then the children said: « If it is like that, we are going.

wɛ'ɛme. La be ya wɛɯŋoo ? » Ka ba ma la
go+I+FOC. it be where place+Q ? » and their mother DEF
Where is that place? » Then their mother stretched

těe nu'uk pa'alɨ ba. Haya, ka biis la yi we'ɛ.
stretch hand show them. OK, and children DEF go out go+I.
her hand showing them (the direction). OK, the children went on their way.

Ka kpɨɨbɨk ye õ naa dol. Ka ba ye kpɨɨbɨk
and orphan want he associate follow. but they say that orphan
The orphan also wanted to go with them. But they said that the orphan

tim melim sa'. Ni-soma ye ba tıj ti
 go+IMP disappear far away. good people want they go go to
should go away and disappear far away. Is it normal that good people go to

ε diıp dı ka õ me ye õ naa we'eme
 try to find food eat and he also want he associate go+I+FOC
find food and he too wants to join them going there?

be ? Ka Akrııbık ye ba maalım suguru ka
 then+Q ? and Mr. Orphan say that they make+IMP forgiveness that
(No). Then the orphan said they should forgive and let

õ naa dol. Ka ba ye lau. Ka ba yi ti
 he associate follow. but they say that never. and they go out to
him join them. But they said no never. And they went very

tıj zãa zãa, zãa zãa. Ka Akrııbuk dɔɔ zo
 go far away far away, far away far away. and Mr orphan go up run
far, very far (into the wilderness). But the orphan still followed

dol. Akrııbuk ya'a ti kolıgırı ba wãna, ka ba
 follow. Ms orphan if go to get close+I them like that, and they
them. When the orphan got close to them, they

lob Akrııbuk ne kuga, ka Akrııbuk zo lebe. Ka ba
 throw Mr orphan with stones, and Mr Orphan run go back. and they
threw stones at him and the orphan returned running. And

ya'a tıj zãa, ka Akrııbuk bis ba ne we'ε weuŋ
 when go far away, and Mr Orphan look they SUB go+I location
when they were far away, the orphan looked where they were going and he

sε'ε la, ka Akrııbuk len dol. Ba tarı wela tat
 which BKRF, and Mr Orphan again follow. they have like that have
followed them again. They went like this for a

tat tat tat ... ti paa sã'arı la. Ne ba
 have have have ... go to arrive bush+LOC DEF. with they
very long time and reached the deep wilderness. Then

yu'ʊn do gãas la zut, ka Akɔɔbɪk tɪna
afterwards climb fruit trees (sp) DEF on top, and Mr Orphan come here
they climbed the fruit trees, and the orphan came hiding

lam gãa la tille, ka ne õ
hide away fruit tree (sp) DEF trunk of tree+LOC, and subsequent he
under the fruit tree, and he was

pɪ'ɪsɪt gã-we'ɛma la ne õ õbit. Ka ba
collect+IPF peaces of fruits DEF subsequent he eat+I. and they
collecting the pieces of fruits and eating them. Then

yee : « A', Akɔɔbɪk zã'as ka dollɪ ? Tun
say that : « interj, Mr Orphan refuse and follow+FOC+Q ? we+FOC
they said: « Oh, Mr. Orphan you disobeyed and followed us? We

bu ye fu da dollaa. Tun ya'a sige, fu
NEG say that you don't follow+NEG. we+FOC when get down, you
told you that you shouldn't follow. When we come down you will see

ne yẽ. » La ne tɔ'ɔ bɛ'ɛla waa, ka sã'arɪ
FUT see. » it SUB pass time a bit interj, that bush+LOC
(be punished). » After a short time, all the

bunkõbita zã'asa zã'asa zo paana. Ka ba yee : «
animals+DEF all all run reach here. and they say that : «
wild animals came here. Then they said: «

Haya, tun paam dɪp zĩna. » Ka biis la sige,
OK, we+FOC receive food today. » and children DEF get down,
OK, we got food today. » Then the children came down

yu'ʊn mɔk taaba yu'ʊn zɛ'ɛ. Ka kõbita
afterwards surround each other afterwards stand upright. and animals
and surrounded each other standing there. The animals

yee : « Tɪ ne ku ba arakõ rakõ rakõ rakõ. »
say that : « we FUT kill them one one one one. »
said: « We will kill them one by one. »

paragraph

Ka Akɔɔbɪk yee : « M ye m sosi ya yaa, m
and Mr Orphan say that : « I want I beg you interj, I
But the orphan said: « I want to beg you something, I have a flute here,

tari wii kpela yaa, ka m boot ye m pɛɛb wii la
have flute here interj, and I want that I play flute DEF
and I want to play it a little

bɛ'ɛla yaa, ka ya yu'un ku ti. » Ka ba yee :
a bit interj, and you afterwards kill us. » and they say that :
while, and afterwards you can kill us. » Then they said:

« Awoo, pɛɛbim ! Bun buruŋa pɛɛbim ! » Ka biis
« Alright, play+IMP ! thing confused play+IMP ! » and children
« Alright, play! Confused thing play! » The children

la zɛ'ɛ, ka Akriɪbik nɔk wii la ka yee :
DEF stand upright, and Mr Orphan take flute DEF and say that :
were standing and the orphan took the flute and sang:

« M zo kōoknama, pari ba yigira, pari ba yigira.
« my friends antelopes, knock they compete, knock they compete.
« My friends the antelopes, dance and compete, dance and compete.

M zo niinama, pari ba yigira, pari ba yigira. M
my friends buffalos, knock they compete, knock they compete. I
My friends the buffalos, dance and compete, dance and compete. I

siŋ wām pɛɛre laaree, wām pɛɛre laaree. M
begin calabash washing laughing, calabash washing laughing. my
start laughing and washing the calabash, laughing and washing the
calabash (meaning here is not well understood).

zo-suma baara yee yee yee, m zo-suma
good friends praise singers interj interj interj, my good friends
My good friends competing guys, my good friends

baara woo. »
praise singers every. »
competing guys all of you. »

paragraph
Ka wabitnama wɔ', ka ba wɔ' ka ba wɔ' ka
and elephants dance, and they dance and they dance and
Then the elephants danced, and they danced, and they danced, and.

ba wɔ'. Ka ba yee : « Biiya, le yum. » Ka
they dance. and they say that : « child, again sing. » and
they danced Then they said: « Child sing again. »

õ yee : « M zɔ kōoknama, parɪ ba yigira,
he say that : « my friends antelopes, knock they compete,
And he sung: « My friends the antelopes, dance and compete, dance and

parɪ ba yigira. M zɔ niinama, parɪ ba yigira,
knock they compete. my friends buffalos, knock they compete,
compete. My friends the buffalos, dance and compete,

parɪ ba yigira. M sɪŋ wãm pɛɛre laaree, wãm
knock they compete. I begin calabash washing laughing, calabash
dance and compete. I begin laughing and washing a calabash, laughing

pɛɛre laaree. M zɔ-suma baara yee yee yee, m
washing laughing. my good friends praise singers interj interj interj, my
and washing a My good friends competing guys, my good friends competing
calabash.

zɔ-suma baara woo. » Ka ba wɔ' ka ba
good friends praise singers every. » and they dance and they
guys all of you. » And they danced and danced

wɔ', ka ba wɔ' ka ba wɔ'. Ka Awabuk yee
dance, and they dance and they dance. and Mr. Elephant say that
for a very long time. Then Mr. Elephant said: «

: « Awenaafɔ, gurɪ ba wela ya, ka mam zɔ
: « Mr. Buffalo, watch them like that interj, because I+EMPH run
Mr. Buffalo, watch them like that, because I run

tɪŋ tɪ nɔk m fuuk ka tɪna. » Ka bii la
go go to take my garment and come here. » and child DEF
home to get my garment and come back. » And the child

le yum wela, ka Awenaaf ye yaa : « Akōogo,
again sing like that, and Mr Buffalo say that interj : « Mr. Antelope,
continued singing like that, and Mr. Buffalo said: « Mr. Antelope,

guri biis la wela yaa, ka m tɪŋ tɪ nɔk m
watch children DEF like that interj, because I go go to take my
watch the children like that, because I go to get my

fuuk ka tina. » Ka bii la tat wii la pɛɛbuk
garment and come here. » and child DEF have flute DEF playing
garment and come back. » And the child continued the playing of the flute

ka Akōok yee : « Awaliga, guri biis la
and Mr. Antelope say that : « Mr. Oribi antelope, watch children DEF
and Mr. Antelope said: « Mr. Oribi Antelope, watch the children like

wela yaa, ka m tɪŋ tɪ nɔk m fuuk ka
like that interj, because I go go to take my garment and
that, because I go to get my dress

tina. » Ka aza'al ye Aza'ala guri ba
come here. » and Mr So and So say that Mr. So and So watch them
and come back. » Then Mr. So and So told Mr. So and So to watch them like

wela. Ka aza'al ye Aza'ala guri ba wela,
like that. and Mr So and So say that Mr So and So watch them like that,
that. Then Mr. So and So told Mr. So and So to watch them like that, till it

tɪŋ tɪ paa Azãŋkɔ'ɔt. Ka Azãŋkɔ'ɔt yu'ʊn bu yě
go go to reach Mr. Hyena. and Mr Hyena henceforth NEG see
reached Mr. Hyena (who is considered to be stupid). Mr. Hyena did not find someone who

so' ne naane gut biis la, ka kɔ'ɔn narig
someone who could guard children DEF, and simply defecate
could watch the children, then she simply defecated a big poo that was big

bĩn-tita'at ne zim wɔw zãŋgɔɔm digil ka yee : «
big poo who be equal like wall put down and say that : «
standing like a wall and said:

Bĩnde, gut biis la wela yaa, ka m tɪŋ tɪ
poo, guard children DEF like that interj, because I go go to
« Poo, watch the children like that, because I go to

nok m fuuk ka tina. »
take my garment and come here. »
get my dress and come back. »

paragraph

Haya, Bīn tō'on gut niraa ? Ba ne kō'on gaat
OK, poo be able guard person+Q ? they SUB simply go away
Well, can a poo guard a person? When all of the animals were

fip la, ka Akpɔɔbɪk yee : « Zome, ka ti
completely BKRf, that Mr Orphan say that : « run+IMP pl, and we
gone away, the orphan said: «Run, let us run! »

zoi ! » Ka ba kō'on zo tat tat tat tat ti
run ! » and they simply run have have have have go to
Then they run for a very long time and

paa yiri. Ka ba yu'un yee : « M ma,
reach house+LOC. and they afterwards say that : « my mother,
reached their home. Then they said: « Mother,

lane siŋ zīna, tun ya'a wε'ε wεuŋ sε'ε, see
that which begin today, we+FOC if go+I location certain, necessary
from now onwards, whenever we go somewhere, it is necessary

ka Akpɔɔbɪk dol, ka Akpɔɔbɪk fāa tun. La ya'a
that Mr Orphan follow, because Mr Orphan to save us+FOC. it if
that Mr. Orphan follow us, because Mr. Orphan saved us. If it wouldn't have

kε'ε Akpɔɔbɪk yelaa, zīna tun kεi'. »
not be Mr Orphan because of+NEG, today we+FOC be absent. »
been because of Mr. Orphan, today we would not be here (still living). »

paragraph paragraph

Lanna ka m da be nina ka ye m yeli
that+DEF that I D.PAST be there and want I say to
That is how it was and I was there and wanted to tell

ya.
you.
you.

paragraph

Ka ya ya'a be ne kpɔɔbɪk yiri ne, ya'a wε'ε
and you if be with orphan house+LOC LOC, if go+I
And if you are living with an orphan at home, when you are going

wεuŋ se'ε, da yel ye ǒ ěne bunburuŋ ka ǒ
location certain, don't say that he be+FOC dwarf and he
somewhere, don't say that he is a dwarf and he

kun dol nama. Akpɪbɪk zunɔk yela ke ka
NEG FUT follow you+FOC. Mr Orphan luck because of cause that
shouldn't follow you. Because of the luck of Mr. Orphan all the

biis la zā'asa paam fāat.
children DEF all receive salvation.
children got saved.

11.1. Kusaal narrative Story 11

Da g̃aasut niriba

Sɛ'ɛ ne so'o z̃ina ka fu bu t̃on yē nit ka ye ō ke'ɛ mam niraa ka ne fu names ʋ, koo fu bas ʋ ka ō namesira, fu ya'a bu g̃ū'use, la ti tat tat tat tat fu ti ye fu b̃aŋ la ka la ē fu meŋ nit.

Na'ap ne ō p̃a da be ka tari ba bii, ka tari ba yembuŋ bupuŋ, ka ba kurug z̃a'asa. Bup̃oka kurugiya, buraa la me kurugiya. Ka ba ti yel ba bii la ye yaa, bam bupuŋ el hal̃ Kpikpili-Beuŋ, la z̃aame. Ka bam ya'a ti kpi ya, ō tuŋ ō kp̃ema ni nina, ne ō tuŋ ti be ne ō kp̃ema. Ka bii la ye awoo.

Ka la ti bene bene bene ka buraa la kpi. Ka ō ma la me kpi. Ka bii la d̃ɔɔ ñɔk ʋ s̃aama wef la ne ō ma la t̃amp̃ɔk, ne ō s̃aama ṽo'o-z̃ɛ'uk, ne ba la'ata. Ne ō do ō wef zuk. Ka ne ō ñɔk k̃'om be'ela, ka yembuŋ bupuŋa me ỹak k̃'om p̃e'el ne luŋ. Ka fu mi'i ye s̃aŋ-se'ɛ la, biis la s̃amnamma ya'a tata, ba ne p̃o'ta ka ba yam kei. Yemṽka, ō tat yam ne ō ỹak k̃'omma k̃'on p̃e'el luŋa pap̃i. Ne' me ne ỹak k̃'omma fii la, ba ne tuŋ be'ela ka ō k̃'omma ba'ase.

Ba ya'a tuŋ fii, ka yem-bupuŋa ñɔk ʋ k̃'oma furuge, ka ne' yee : « Ĕŋum ti ma. » Ka ō yee : « Mm ! Fu bu s̃o'o be'ela ne fu tat ta'ara. Mam ya'a tat ta'ara ? » Ka ō yee : « Laa wela, de'em ka purug ti m. » Ka ō de'ɛ ta'ara la ka purug ti ʋ.

Ka ba tuŋ be'ela, ka ō le ēŋ k̃'omma furug w̃ana. Ka ō yee : « Ee, purugum ti ma. » Ka ō yee : « Fu s̃o'o be'ela, ka tat fute. Yeesum ba ti m. » Ka ō yee fuuka ti ʋ. Ka ō tuŋ be'ela ka furug w̃ana. Ka yee : « E', fu s̃o'o be'ela ka tat laŋre, fu ya'a ti mam laŋita, mam tit if me. » Ō tari wela, tari wela, tari wela, tari wela ... k̃'on ti de'ɛ bii la la'ata z̃a'asa z̃a'asa z̃a'asa ... Ka ti kpelum wef la ma'a. Ba ne ti koligita, ka ō ñɔk k̃'omma furuge ka ō yee : « Ee. Ti m. » Ka ō yee : « Fu bu s̃o'o ka tat wefoo ? Laa sigim ka m b̃a' wef la. » Ka bii la sigi ka de'ɛ k̃'omma nu. Ka ō b̃a' wef la. Ba ne k̃'on tat tat tat ti paa yita s̃amanne la, ka ō kp̃ema zo k̃'on tuna de'ɛ so'one be wef la zuka, k̃'on ñɔk ʋ tat kp̃e' yiri tuŋ ti so ʋ, s̃ool ʋ sumiis, dugv dup, va'as sa'apa kpaam, ka ō dt. Ka ō k̃'on tuŋ ti malig dook w̃ana, k̃'on gb̃a'al ʋ ka ō gb̃a'a bala. Ka yu'un ñɔk so'one pa'a ga' wef la t̃e'es ye ka ō ē yemṽka. Yu'un ñɔk ʋ kp̃e'es k̃obita doo la, ka yu'un yi ti ēŋ dupa la'as ne baas, ka ō dt ne baas. Ka wulij ya'a li la, ka ō kp̃e' ti gb̃a'a ne k̃obita doo la. Ka buus la du'unet s̃eer ʋ. Beeuk ya'a k̃ee beeb̃eeṽ, ka ba kar ʋ yiis. Ō bu tat fuuk pinna, ō bu tat fuuk yeera, ō bu tat peto meŋa, ō bu tat se'el se'ela. Mi' ka la ēne ō pita lanna.

Beeuk ya'a k̃ee beeb̃eeṽ w̃ana, ka ba yee : « Tum sigi b̃o'oi la, tuŋ ti kat naara la niis la, ka niis la dt naara la. Ka ō sigi b̃o'oi la, ne ō tuŋ ti be nina.

Daat arak̃o ka kp̃e'es bup̃ɔ'ɔs gat koluk ye ba tuŋ ti wik k̃'om. Ba ne gata, ba yē ne ōne yee : « Saa, saa, m ba' da kpi ka yel ye boo ? Mam da' k̃'om ka nuuraa. M ma da kpi ka yel ye boo ? Mam da' k̃'om ka nuuraa. Ba ya'a ti kpi daaree, mam da' k̃'om ka nuuraa. Mam tuŋ Kpikpila-Beuŋo, mam da' k̃'om ka nuuraa. M meŋ s̃ook be nina ya. M da' k̃'om ka nuuraa. Awɛ'eya be nina la, mam da' k̃'om ka nuuraa. Akoloktu be nina la, mam da' k̃'om ka nuuraa. Mam ba' wed-z̃ɛṽka lɛɛ be.

Mam da' kɔ'ɔm ka nuuraa. Mam ba' vɔ'o-zē'uka lɛɛ be. Mam da' kɔ'ɔm ka nuuraa. Mam ba' tãmpɔka lɛɛ be. Mam da' kɔ'ɔm ka nuuraa. »

Ka bupɔ'ɔs la zɛ'el ku ka yee: «Wau, nam wummaa ?» Ka sɔ'ɔ su ka ð le yum yuuma la. Ka bupɔ'ɔs la kɔ'ɔn bas yoya la ka zo tat tat tat ti paa yiri la, ka ye Awe'eya : « Bii la ne be bɔ'oi la ē boo ? » Ka ð ye : « Mm !, kɛ'ɛ m ba'aba yendaavka lannaa ? » Ka ba yee : « Awoo. Tume bɔ'oi la yaa, ya'a tuɲ, ya da tɔ'ɔ se'ela, ya sɔ'ɔ ya meɲ, ne ya tuɲ ti lam bise boo be be ? » Ka ð yee : « A'a ! » Ka ba yee : « Ēe ! » Beeuk ne kēe, ka ba kat bii la bas bɔ'oi la nina. Ka ð yi ne ð sira, ka ba tuɲ ti sɔ'ɔ bab-se'ɛ ka ð tat yee : « Saa, saa » ka sɲit : « Saa, saa, m ba' da kpi ka yel ye boo ? Mam da' kɔ'ɔm ka nuuraa. M ma daa kpi ka yel ye boo ? Mam da' kɔ'ɔm ka nuuraa. Ba ya'a ti kpi daaree, mam da' kɔ'ɔm ka nuuraa. Mam tuɲ Kpikpila-Beung, mam da' kɔ'ɔm ka nuuraa. M meɲ sɔok be nina ya. M da' kɔ'ɔm ka nuuraa. Awe'eya be nina la, mam da' kɔ'ɔm ka nuuraa. Akoloktu be nina la, mam da' kɔ'ɔm ka nuuraa. Mam ba' wed-zē'uka lɛɛ be. Mam da' kɔ'ɔm ka nuuraa. Mam ba' vɔ'a-zē'uka lɛɛ be. Mam da' kɔ'ɔm ka nuuraa. Mam ba' tãmpɔka lɛɛ be. Mam da' kɔ'ɔm ka nuuraa. » Ka ba yee : « Wo, wo, wo, wo ! Laa, mam meɲ pitu la lanna. Ka mam ēɲ v wãna laa ? » Ka ne ba zo tɔ'ɔtɔ ti kɔ'ɔn tak bii la bɔ'oi la tar v paa yiri na. Ka yel v yee : « Tɔ'ɔsum ka ti bãɲe la sɲ wela wela. »

Ka bii la yu'un nɔk yel la zã'asa woo tũ. Ka ba yu'un naan ye ba so' bii la buus la dundu'unum ne buus la bina la. Ka ba yu'un naan so bii la pɛɛ v, sɔo v kpaam, yu'un tɛ'eb bii la, yu'un ti v dup ka ð di, ka ba yu'un naan yiis ne'e la sɔ'os v la'ata zã'asa, yu'un nɔk v kpɛ'es kɔbit dooi.

Lana ka m da be nina ka ye m yel ya.

Ya ya'a yē nisaal, da yel ye ð ēne wɛɛgo. Fu ya'a maal v be'et, fu ya'a bu gũ'use, beeuk sã'anna, la ti ēne fu nit.

11.2 English free translation of Story 11

Don't select/favour people

(Once upon a time) there was a chief and his wife and they had their child, and they had a slave girl, and they were very old. The woman was old, the man also was old. They told their child that their girl should marry in a town called Kikili-Beung, which is very far away. And once they were dead, she should go to her older sibling's place and live there with her older sibling. And the child said yes.

Then after a long time the man died. And her mother also died. Then the child took her father's horse and her mother's bag, and her father's red hat, and their belongings. Then she climbed her horse and she took a little bit of water. The slave girl also took a full big water bottle. Now, you have to know that in those days, the children of rich parents were pampered / spoiled and did not have much intelligence. The slave, she was intelligent then she took a big water bottle/skin filled to the top. Since the other one took only a little bit of water, when they went for a little while her water was finished.

After having gone a little bit further, the slave girl took her water and drank a little bit, and the other one said: « Give me some. » But she said: « Hm, are you not a bit better off than me because you have shoes. If I had the shoes ...? » And she said: « If that is so, take them and give me some water. » Then she took the shoes and gave her some of her water.

After having gone for a while, she again drank a bit of water like that. She said: « He, give me also a bit (of your water). » She said: « You are better off than me, you have cloths. Take off your garment and give it to me. » And she took off her garment and gave it to her. Then they continued for a while and she drank a bit like that. Then she said: « Oh, you are better off than me because you have a hat, if you give me the hat, I give you (some water). » She went on like that, went on like that for a long time and finally received all of her belongings. Only the horse was left. When they got near the place, she drank a little bit and the other said: « He, give me some. » then she said: « Are you not better off, you have a horse? If it is like that, get down so that I ride the horse. » And the child got down and received water and drank. Then the other rode on the horse. When they went on and arrived at the outer court of the house, her older sibling run and welcomed the one sitting on the horse, then she led to enter into the house and gave her a bathe, then dressed her with a string of pearls and cooked food and poured oil on the porridge and she ate. Then she went to prepare a room for her and offered to lie down and sleep (the hospitality was perfect). Afterwards she took the one who held the horse and thinking that she was her slave/servant. Afterwards she made her enter the animals' stable and afterwards she got to get some food associated with dogs and she had to eat with the dogs (this was a miserable treatment). And when sun went down, she had to sleep at the stable. The goat's urine spilled on her. Early in the morning they made her get out. She did not have a garment to cover (her body), she didn't have cloth to dress, she didn't even have underpants, she didn't have anything. Now, you have to know/realize that it was her younger sibling like that (what a shame).

Early in the morning, they told her: « Go to the valley and chase the birds away, because the birds are eating the early millet. Then she got down into the valley and she had to go and stay there.

On day the women of the neighborhood were passing by going to the river to fetch water. While they were passing they saw her and she was singing: « Rain (heaven), rain, my father died and told me what? I bought water for drinking. My mother died and told me what? I bought water for drinking. The day they died, I bought water for drinking. I went to Kikila-Beong, I bought water for drinking. My own cousin is there. I bought water for drinking. Aweeya is living there, (and yet) I bought water for drinking. Akoloktii lives there, (and yet)

I bought water for drinking. Even my father's red horse is there. Yet I bought water for drinking. Even my father's red chief hat is there. Yet I bought water for drinking. Even my father's bag is there. Yet I bought water for drinking. »

The women stood there silently and said: « Amazing, are you not hearing? » They were silently hiding and she sang the song again. Then the women simply left their water jars there and run for a long time and reached home and said to Aweeya: « The child who is in the valley, who is she? » She said: « Well, I guess she is my daddy's slave, isn't she? » They said: « Alright. Go to the valley and don't say anything, hide yourself and being silently hidden look what is there? » Then she said: « Oh no! » They said: « Yes! » The next morning they told the child to go to the valley over there. Then she and her husband got outside, and they went to hide at a certain place and the other sang: « Rain (heaven), rain », and she went on: « Rain, rain, my father died and said what? I bought water for drinking. My mother died and said what? I bought water for drinking. The day they died I bought water for drinking. I went to Kikila-Beung, and I bought water for drinking. My own cousin lives there. Yet I bought water for drinking. Aweeya lives there, yet I bought water for drinking. Akoloktii lives there, yet I bought water for drinking. Even my father's red horse lives there. Yet I bought water for drinking. Even my father's red chief hat is there. Yet I

had to buy water for drinking. Even my father's bag is there. Yet, I had to buy water for drinking. » Then they said: « Regret, regret, regret, regret! » If that is true, that one is my own younger sister. And I treated her (badly) like that? » Then they run quickly and pulled her out of the valley and brought her home. Then they said to her: « Tell us so that we know how things have happened to be like this. »

Then the child told them the whole story in detail. Then they went o wash away from the child the urine of the goats and the excrement of the goats. Afterwards they gave the child a good bathe and washed her, creamed on her with oil, afterwards they prepared the child (with cloths), and then gave her food and she ate, Then they finally got the other one outside and took away all of her belongings, afterwards they made her enter into the stable.

That is how it was and I was there and wanted to tell you.

When you see a human, don't say that he is a worthless vagabond. If you do bad things to him and if you don't be careful, in the future, it might be somebody of your own family.

11.3 Interlinear text of story 11

11. Da gãasit niriba
11. Don't choose +I persons

11. Don't select people

paragraph

Na'ap ne õ pɔ'a da be ka tari ba bii, ka
chief with his wife D.PAST exist and have their child, and
(Once upon a time) there was a chief and his wife and they had their child, and

tari ba yembuŋ bupuŋ, ka ba kurug zã'asa. Bupɔka
have their slave girl, and they get old all. woman +DEF
they had a slave girl, and they were very old. The

kurugiya, bura la me kurugiya. Ka ba ti
get old +COMPL, man DEF also get old +COMPL. and they go to
woman was old, the man also was old. They told their

yel ba bii la ye yaa, bam bupuŋi el hal
say to their child DEF say that interj, they +FOC girl marry till
child that their girl should marry in a town

Kpikpili-Beuŋ, la zãame. Ka bam ya'a ti kpi
Name of a town, it be far away +FOC. and they +FOC when go to die
called Kikili-Beung, which is very far away. And once they were dead, she

ya, õ tɪŋ õ kpěema ni nina, ne õ tɪŋ
interj, she go her older sibling +DEF LOC there, subsequent she go
should go to her older sibling's place and

tɪ be ne õ kpěema. Ka bii la ye awoo.
go to be with her older sibling +DEF. and child DEF say that OK.
live there with her older sibling. And the child said yes.

paragraph

Ka la tɪ bene bene bene ka buraa la kpi.
and it go to be doing be doing be doing and man DEF die.
Then after a long time the man died.

Ka õ ma la me kpi. Ka bii la dɔɔ nɔk ʊ
and his mother DEF also die. and child DEF go up take her
And her mother also died. Then the child took her

sāama wɛf la ne õ ma la tãmpɔk, ne õ
father +DEF horse DEF and her mother DEF bag, with her
father's horse and her mother's bag, and

sāama vō'o-zě'uk, ne ba la'ata. Ne õ do õ
father +DEF red hat (for a chief) with their things. with she climb her
her father's red hat, and their belongings. Then she climbed her

wɛf zuk. Ka ne õ nɔk kɔ'ɔm bɛ'ɛla, ka yembuŋ
horse on. and subsequent she take water a bit, and slave
horse and she took a little bit of water. The slave

bupuŋa me yāk kɔ'ɔm pɛ'ɛl ne lɪŋ. Ka fu mi'i
girl +DEF also take water fill with water bottle. and you know
girl also took a full big water bottle. Now, you have

ye sāŋ-sɛ'ɛ la, biis la sāmnamma ya'a tata,
that time that time FOC, children DEF fathers +DEF if have +DEF,
to know that in those days, the children of rich parents

ba ne pō'ota ka ba yam kai. Yemuka,
they subsequent be rotten and their intelligence be absent. slave +DEF,
were pampered /spoiled and did not have much intelligence. The

õ tat yam ne õ yāk kɔ'ɔmma kɔ'ɔn pɛ'ɛl
she have intelligence subsequent she take water +DEF simply fill
salve, she was intelligent then she took a big water bottle/skin filled.

Yεεsim ba tɪ m. » Ka ɔ̃ yεε fuuka tɪ
undress +IMP them give me. » and she undress garment +DEF give
Take off your garment and give it to me. » And she took off her garment and gave it

u. Ka ɔ̃ tɪŋ bε'ela ka fɪrɔg wǎna. Ka yee : «
her. and she go a bit and drink a bit like that. and say that : «
to her. Then they continued for a while and she drank a bit like that. Then she said: «

E', fɪ sɔ̃'o bε'ela ka tat laŋire, fɪ ya'a tɪ mam
oh, you be better a bit and have hat +FOC, you if give me
Oh, you are better off than me because you have a hat, if you give me

laŋita, mam tɪt if me. » ɔ̃ tari wela,
hat +DEF, I +EMPH give +IPF you sg FOC. » she have like that,
the hat, I give you (some water). » She went on like

tari wela, tari wela, tari wela ... kɔ'ɔn tɪ dε'ε
have like that, have like that, have like that ... simply go to receive
that, went on like that for a long time and finally

bii la la'ata zǎ'asa zǎ'asa zǎ'asa ... Ka tɪ kpelim wɛf
child DEF things all all all ... and go to remain horse
received all of her belongings. Only the horse was

la ma'a. Ba ne tɪ koligita, ka ɔ̃ nɔk
DEF only. they SUB go to get near +I +DEF, and she take
left. When they got near the place, she drank

kɔ'ɔmma fɪrɔge ka ɔ̃ yee : « Ee. Tɪ m. » Ka
water +DEF drink a bit and he say that : « he. we me. » and
a little bit and the other said: « He, give me some. »

ɔ̃ yee : « Fu bu sɔ̃'o ka tat wɛfoo ?
she say that : « you NEG be better and have horse +Q ?
then she said: « Are you not better off, you have a horse?

Laa sigim ka m bǎ' wɛf la. » Ka bii la
since it is get down +IMP that I ride horse DEF. » and child DEF
If it is like that, get down so that I ride the horse. » And the child got

sige ka dɛ'ɛ kɔ'ɔmma nu. Ka ɔ̃ bǎ' wɛf la.
get down and receive water +DEF drink. and she ride horse DEF.
down and received water and drank. Then the other rode on the horse.

Ba ne kɔ'ɔn tat tat tat tɪ paa yita
they SUB simply have have have go to arrive house +DEF
When they went on and arrived at the

sāmanne la, ka ɔ̃ kpēema zo kɔ'ɔn
outer courtyard +LOC DEF, that her older sibling +DEF run simply
outer court of the house, her older sibling run

tina dɛ'ɛ so'one be wɛf la zuka, kɔ'ɔn nɔk ɔ̃
come here receive he who be horse DEF on +DEF, simply take her
and welcomed the one sitting on the horse, then she led to

tat kpē' yiri tɪj tɪ so ɔ̃, sōol ɔ̃
have enter house +LOC go go to wash her, dress her
enter into the house and gave her a bathe, then decorated

simiis, dɔgɔ dɔɔp, va'as sa'apa kpaam, ka ɔ̃ di.
string of pearls, cook food, pour upon porridge oil, and she eat.
her with a string of pearls and cooked food and poured oil on the porridge and she ate.

Ka ɔ̃ kɔ'ɔn tɪj tɪ malɪg dook wǎna, kɔ'ɔn
and she simply go go to arrange room like that, simply
Then she went to prepare a room for her and offered to lie down

gbǎ'al ɔ̃ ka ɔ̃ gbǎ'a bala. Ka yu'ɔn nɔk
make lie down her and she lie down/sleep only. and afterwards take
and sleep (the hospitality was perfect). Afterwards she took

so'one pa'a ga' wɛf la tē'es ye ka ɔ̃ ẽ
he who earlier today hold horse DEF think that and she +FOC be
the one who held the horse and thinking that she was her slave/

yemuka. Yu'ɔn nɔk ɔ̃ kpē'es kōbita doo la, ka
slave +DEF. afterwards take her make enter animals room DEF, and
servant. Afterwards she made her enter the animals' stable and afterwards

yu'ʊn yi ti ɛ̃ŋ dɪpa la'as ne baas, ka ɔ̃
afterwards go out go to do food +DEF gather with dogs, and she
she got to get some food associated with dogs and she had to eat with the dogs

dit ne baas. Ka wɪɲ ya'a li la, ka ɔ̃ kpɛ'
eat +IMP with dogs. and sun when fall time FOC, that she enter
(this was a miserable And when sun went down, she had to
treatment).

tɪ gbã'a ne kɔ̃bita doo la. Ka buus la du'unet
go to lie down st OFOC animals room DEF. and goats DEF urinate
sleep at the stable. The goat's urine spilled on

sɛ̃er ʊ. Beeuk ya'a kɛ̃e beebɛɛʊ, ka ba kar
smear her. morrow when wake up early morning, that they chase
her. Early in the morning they

ʊ yiis. ɔ̃ bu tat fuuk pinna, ɔ̃ bu
her cause to go out. she NEG have garment cover +I +NEG, she NEG
made her get out. She did not have a garment to cover (her body), she

tat fuuk yɛɛra, ɔ̃ bu tat peto meɲa, ɔ̃ bu
have garment dress +I +NEG, she NEG have peto even, she NEG
didn't have cloth to dress, she didn't even have underpants, she didn't have

tat sɛ'el sɛ'ela. Mi' ka la ɛ̃ne ɔ̃ pita
have thing thing. know that it be +OFOC her younger sibling +DEF
anything. Now, you have to know/realize that it was her younger

lanna.
that +DEF.
sibling like that (what a shame).

paragraph

Beeuk ya'a kɛ̃e beebɛɛʊ wãna, ka ba yee : «
morrow when wake up early morning this, that they say that : «
Early in the morning, they told her:

Tim sigi bõ'oi la, tɪj tɪ kat naara la niis
go +IMP descend valley DEF, go go to chase early millet DEF birds
« Go to the valley and chase the birds away,

la, ka niis la dit naara la. Ka õ sigi
 DEF, because birds DEF eat +IMP early millet DEF. and she descend
because the birds are eating the early millet. Then she got down

bõ'oi la, ne õ tɪj tɪ be nina.
 valley DEF, subsequent she go go to be there.
into the valley and she had to go and stay there.

paragraph

Daat arakõ ka kpɛ'ɛs buɔp'ɔs gat koluk ye ba
 day one that neighbors women pass +I river so that they
On day the women of the neighborhood were passing by going to the river to

tɪj tɪ wik k'ɔm. Ba ne gata, ba yẽ ne
 go go to fetch water. they SUB pass +IPF +DEF, they see SUB
fetch water. While they were passing they saw her and she

õne yee : « Saa, saa, m ba' da kpi ka
 she +FOC say that : « rain, rain, my father D.PAST die and
was singing: « Rain (heaven), rain, my father died and

yel ye boo ? Mam da' k'ɔm ka nuuraa. M ma
 say that what ? I +FOC buy water that drink +I. my mother
told me what? I bought water for drinking. My mother

da kpi ka yel ye boo ? Mam da' k'ɔm ka
 D.PAST die and say that what ? I +FOC buy water and
died and told me what? I bought water for

nuuraa. Ba ya'a tɪ kpi daaree, mam da' k'ɔm ka
 drink +I. they when go to die day +FOC, I +EMPH buy water and
drinking. The day they died, I bought water for

nuuraa. Mam tɪj Kpikpila-Beuŋo, mam da' k'ɔm ka
 drink +I. I +FOC go Name of the village, I +EMPH buy water and
drinking. I went to Kikila-Beong, I bought water for

nuuraa. M meŋ sõok be nina ya. M da' k'ɔm ka
 drink +I. my own cousin be there interj. I buy water and
drinking. My own cousin is there. I bought water for

nuuraa. Awe'eya be nina la, mam da' k'ɔm ka
 drink +I. name of a person be there DEF, I +EMPH buy water and
drinking. Aweeya is living there, (and yet) I bought water for

nuuraa. Akolokti be nina la, mam da' kɔ'ɔm ka
drink +I. name of a person be there DEF, I +EMPH buy water and
drinking. Akoloktii lives there, (and yet) I bought water for drinking.

nuuraa. Mam ba' wed-zẽuka læ be. Mam da' kɔ'ɔm ka
drink +I. I +FOC father red horse instead be. I +FOC buy water and
Even my father's red horse is there. Yet I bought water for

nuuraa. Mam ba' vō'o-zẽ'uka læ be. Mam da' kɔ'ɔm
drink +I. I +FOC father red hat (for chief) instead be. I +FOC buy water
drinking. Even my father's red chief hat is there. Yet I bought water

ka nuuraa. Mam ba' tãmpɔka læ be. Mam da' kɔ'ɔm
and drink +I. I +FOC father bag +DEF instead be. I +FOC buy water
for drinking. Even my father's bag is there. Yet I bought water

ka nuuraa. »
and drink +I. »
for drinking. »

paragraph

Ka bupɔ'ɔs la zɛ'el kii ka yee: «Waii,
and women DEF stand steadily and say that: «astonishment,
The women stood there silently and said: « Amazing,

nam wummaa ?» Ka sɔ'ɔ sii ka õ le yum
you heard +I +Q ?» and hide silently and she again sing
are you not hearing? » They were silently hiding and she sang the

yuma la. Ka bupɔ'ɔs la kɔ'ɔn bas yoya la
song +DEF DEF. and women DEF simply leave alone water jars DEF
song again. Then the women simply left their water jars

ka zo tat tat tat ti paa yiri la, ka
and run have have have go to reach house +LOC DEF, and
there and run for a long time and reached home and

ye Awe'eya : « Bii la ne be bö'oi la ẽ
say that name of a person : « child DEF SUB be valley DEF be
said to Aweeya: « The child who is in the valley,

boo ? » Ka õ ye : « Mm !, kɛ'ɛ m ba'aba
what ? » and she say that : « Hm !, not be my daddy
who is she? » She said: « Well, I guess she is my daddy's

yendaauka lannaa ? » Ka ba yee : « Awoo. Time
slave like that +Q ? » and they say that : « Alright. go +IMP
slave, isn't she? » They said: « Alright. Go to the

bõ'o la yaa, ya'a tɪŋ, ya da tɔ'ɔ se'ela, ya sɔ'ɔ
valley DEF interj, when go, you don't speak thing, you hide
valley and don't say anything, hide yourself and being

ya meŋ, ne ya tɪŋ tɪ lam bise boo be
your self, subsequent you go go to hide away look what be
silently hidden look what is

be ? » Ka õ yee : « A'a ! » Ka ba
then +Q ? » and she say that : « oh no ! » and they
there? » Then she said: « Oh no! » They

yee : « Ĕe ! » Beeuk ne kēe, ka ba kat
say that : « Yes ! » tomorrow SUB wake up, that they chase
said: « Yes! » The next morning they told the

bii la bas bõ'o la nina. Ka õ yi ne õ
child DEF leave valley DEF there. and she go out with her
child to go to the valley over there. Then she and her husband got

sira, ka ba tɪŋ tɪ sɔ'ɔ bab se'ε ka õ tat
husband, and they go go to hide place certain and she have
outside, and they went to hide at a certain place and the other

yee : « Saa, saa » ka sɪŋɪt : « Saa, saa, m
say that : « rain, rain » and go on : « rain, rain, my
sang: « Rain (heaven), rain », and she went on: « Rain, rain, my

ba' da kpi ka yel ye boo ? Mam da' kɔ'ɔm ka
father D.PAST die and say that what ? I +FOC buy water and
father died and said what? I bought water for

nuuraa. M ma daa kpi ka yel ye boo ? Mam
drink +I. my mother R.PAST die and say that what ? I +FOC
drinking. My mother died and said what? I

da' kɔ'ɔm ka nuuraa. Ba ya'a tɪ kpi daaree, mam da'
buy water and drink +I. they when go to die day +Q, I +EMPH buy
bought water for drinking. The day they died I bought

ka nuuraa. Mam tɪŋ Kpikpila-Beunɔ, mam da' ka'om
water and drink +I. I +FOC go Name of the village, I +EMPH buy water
water for drinking. I went to Kikila-Beung, and I bought water

ka nuuraa. M meŋ sɔok be nina ya. M da' ka'om ka
and drink +I. my own cousin be there interj. I buy water and
for drinking. My own cousin lives there. Yet I bought water for

nuuraa. Awe'eya be nina la, mam da' ka'om ka
drink +I. name of a person be there DEF, I +EMPH buy water and
drinking. Aweeya lives there, yet I bought water for

nuuraa. Akoloktɪ be nina la, mam da' ka'om ka
drink +I. name of a person be there DEF, my buy water and
drinking. Akoloktii lives there, yet I bought water for

nuuraa. Mam ba' wed-zɛuka lɛɛ be. Mam da' ka'om ka
drink +I. I +FOC father red horse even be. I +FOC buy water and
drinking. Even my father's red horse lives there. Yet I bought water for

nuuraa. Mam ba' vɔ'a-zɛuka lɛɛ be. Mam da' ka'om
drink +I. I +FOC father red head (of chief) even be. I +FOC buy water
drinking. Even my father's red chief hat is there. Yet I had to buy water for

ka nuuraa. Mam ba' tãmpɔka lɛɛ be. Mam da' ka'om
and drink +I. I +FOC father bag +DEF even be. I +FOC buy water
drinking. Even my father's bag is there. Yet, I had to buy water for

ka nuuraa. » Ka ba yee : « Wo, wo,
and drink +I. » and they say that : « interj regret, interj regret,
drinking. » Then they said: « Regret, regret,

wo, wo ! Laa, mam meŋ pitu la
interj regret, interj regret ! since it is, my own younger sibling DEF
regret, regret! » If that is true, that one is my own younger

lanna. Ka mam ɛŋ u wãna laa ? » Ka
that +DEF. and I +EMPH do her like that DEF +Q ? » and
sister. And I treated her (badly) like that? »

ne ba zo tɔ'ɔtɔ tɪ kɔ'ɔn tak bii la bö'oi la
subsequent they run quickly go to simply pull child DEF valley DEF
Then they run quickly and pulled her out of the valley

tar ʊ paa yiri na. Ka yel ʊ yee : «
bring her reach house +LOC hither. and say her say that : «
and brought her home. Then they said to her:

Tɔʊsim ka ti bānje la siŋ wela wela. »
speak +IMP that we know it begin how how. »
« Tell us so that we know how things have happened to be like this. »

paragraph

Ka bii la yuʊn nɔk yel la zā'asa woo
and child DEF afterwards take problem DEF all every
Then the child told them the whole story

tū. Ka ba yuʊn naan ye ba so bii la
tell an event. and they afterwards finally want they wash child DEF
in detail. Then they went o wash away from the child the

buus la dunduʊnum ne buus la bīna la. Ka ba
goats DEF urine with goats DEF excrements DEF. and they
urine of the goats and the excrement of the goats.

yuʊn naan so bii la pɛɛ ʊ, sōo ʊ kpaam,
afterwards finally wash child DEF wash her, smear her oil,
Afterwards they gave the child a good bathe and washed her, creamed on her with oil,

yuʊn tɛ'eb bii la, yuʊn ti ʊ dɔɔp ka ɔ
afterwards prepare child DEF, afterwards give her food that she
afterwards they prepared the child (with cloths), and then gave her food and she

di, ka ba yuʊn naan yiis ne'e la
eat, and they afterwards finally cause to go out this one DEF
ate, Then they finally got the other one outside and took

sō'os ʊ la'ata zā'asa, yuʊn nɔk ʊ kpě'es
take away pl her things all, afterwards take her make enter
away all of her belongings, afterwards they made her enter into

kōbit dool.
animals room +LOC.
the stable.

paragraph

Lanna ka m da be nina ka ye m yeli ya.
that +DEF and I D.PAST be there and want I say to you.
That is how it was and I was there and wanted to tell you.

paragraph

Ya ya'a yě nisaal, da yel ye ò ěne wεεgo.
you if see human, don't say that he be +FOC vagabond.

When you see a human, don't say that he is a worthless vagabond.

Fu ya'a maal u be'et, fu ya'a bu gũ'use, beeuk
you if make him bad, you if NEG pay attention, morrow

If you do bad things to him and if you don't be careful,

in the

sã'anna, la ti ěne fu nit.
time, it go to be +FOC your person.

future, it might be somebody of your own

12.1. Kusaal narrative Story 12

Tō'os

Tō'osi da be. Ō ēne tō'os ne ē tō'os. Ō ya'a tuŋ sā'ari la, ō bu tō'on ka da tat se'el kul la. Sā'ari wekōota zā'asa woo, ō ku ba me. Ka yu'un tari ō pɔ'a, ō me nɔŋ ō pɔ'a la me halɪ sumega. Daat dakō wa be ka ō pɔ'a la wa dɔɔ yee : « Mam bɔɔri nim se'e ne naan bu kpē' mam zē-dukti la ye m dugu zīna. » Bala tō'os la pɔ'a la tari sabɔɔ ka ō sira la zi'. Ō sira la ya'a yiti yi sā'ari la tat sā'ari nimma na la, ka ō dugu wela la, ō yiti le yāke sɔ'ɔ mɔt ti tis v sabɔɔ la. Ka yu'un dɔɔ daat dakō yel ō sira la wela. Ka ō sira la ye yaa : « Nimes kei, kōok kei ka mam bu ku tat tuna ti fu ka fu duge. » Ka ō yee : «Wau, la be. » Ō ya'a bu tat lanna ti zīna naa, ō ne gaare. Ka Atō'os dɔɔm, nɔk sɔt tat tun, tat tun, tat tun, tat tun ti kpē' sā'a suvi la. Ka tat tun, ka tat tun, ka tat tun ka yee, ai, ō deŋim ti kpē' kpela weuŋ na. Ka tat tun ti len kpē' sā'a suvi. Ka len tat tun, tat tun ti paa sā'a-se'e ka ō meŋ nan bu tuŋ nina ka yu'un tuŋ ti ε tu zuk yu'un do, ka yu'un malig ō buguraauka wāna, yu'un bɪst. Ka wekōota tuna, gaat ye ba nu k'ɔm. Ka ō bɪst ba wāna ka yee, ai ō ku bama we. Ka bam nu ka gaare. Ka wabit tuna ka ō yee, ai ō ku bama we. Ka bam nu ka gaare. Ka weevka kōbɪta zā'asa woo tuna, ka ō yee, ai ō ku bama we. Ō wu yēme se'el ne tuna ye ō nu k'ɔmma. Ō ula ēne arakō, ō nif la ēne arakō, ō nɔɔta bene ō yā'aŋ, ka nif la be ō yā'aŋ. Ka ō yu'un ye' se'elnam wāna zuruba, yu'un tuna ye ō nu k'ɔmma. Ka tō'os zāk zuk bus wāna ka yee : « Aa', mam nan bu yē ne'eŋaa. See mam ne kume neŋa, ti tis m pɔ'a la ka ō sūut mas. »

Ka Atō'os malig ō buguraauk wāna. Ō ne zāk v buguraauka, ne ō tō' bɔnna wāna la, ka bɔnna dɔɔ zuk yee : « Akayelle, wela ka fu tōori ma ? » Ka ō yam āk ka ō yee : « O', ne'e wā ēŋ wela bāŋ mam yu'uree ? » Ka ō yee : « Sigima ! » Ka Atō'os sigi tu la zuk. Ka ō yee : « Mam mi'i yel yee, fu pɔ'a tumi fu ye fu tuna ε nim kāne ka ō nan bu ōbe. Ka ne' mam ne yāk nimma ti fu. Ka mam nimma yu'ure bɔɔne Azāmnepuke. So' ya'a purug nimma yu'ut kpitē. Ka ne', Akayelle, mam zuvre wāna ka mam titi fu. So' ya'a purug nimma yu'ut ka kpi, fu nɔk zuvta fabig v nɔ'ɔr atā' ka ō dāana ne len vo'o. Bunkōbuka ne yel wela la, ō k'ɔn bome bal kānna, ka Akayel sigi vaa nimma ka nɔk v zuvt si ō yologɪ mɔt kule. Ō ne ti paa yiis nimma tis ō pɔ'a la ka yee : « Ai, nim-se'e ka fu ye fu nan bu yē la, lanna wāna. » Ka ō yee : « Ai, ka bo nim wāna ? » Ka ō yee : « O ! Ba bu purugit nimma yu'ure. Fu ya'a purug ō yu'ut, fu kpiitē. » Ka ō yee : « Ai, mam kun dugu nim ka zi't ō yu'ure. Fu ya'a bu purug ō yu'ure, mam me kun duge. » Ka Akayel yee : « Aa, ka fɔɔ zuvta, yee “ hā ” ! Mam ya'a purug nimma yu'uta, mam ne kpi. Ka mam ya'a kpi, ka fu nɔk zuvta fabig mam nɔ'ɔr atā, mam ne dɔɔ. » Ka ō yee : « Awoo. » Ka ō yee : « Nimma yu'ure bɔɔnna “Azāmnepuke”. » Ka ō k'ɔn li kpi. Ka ō pɔ'a la nɔk zuvta fabig v, fabig v, fabig v nɔ'ɔr atā. Ka Atō'os le dɔɔ. Ka ō yee : « Ai, la ya'a ē wela, m sūut yu'un ma'aya. M yu'un ne dugu m nimma. » Ō ne dugu nimma ti ba'as zā'asa kpāa la, ka ō ēŋ dupa ēŋ nimma paas tat tuŋ ti sɔ'ɔ dooi. Ka yu'un ēŋ ti ō sira la, ka ō sira la di.

Õ sira la ne yi la, ka ò nɔk dupa yu'un mɔt tat yi tuŋ ye ò ti tis ò sabɔɔ la. Õ ne mɔt dupa ti paa tis ò sabɔɔ la, ka ò sabɔɔ la me zĩ'i ne ò zɔnam ka ba sɔsɔt. Ka ò yee : « Oo, fu tuna ? » Ka ò yee : « Ēe. » Ka ò dɔgɔl dupa. Haya ka ba pɛɛ ba nu'us, yu'un yã'as dupa tot taaba ye ba dɪ. Ka ba yee : « Oo, fu dɔgɔ bo nim zĩnaa ? »

Ka ò yee : « Ehee, ai, fu me waa, dɪm ! Bo nim ka fu bɔɔra ? Sã'arɪ nim bala wɛ. »

Ka ò yee : « Ayee, nimma masme halu, ka m bɔɔt ye m bãŋ ò yu'vre. » Ka ò yee :

« Ehee, nimma ! » Õ ne ye ò yel yee nimma yu'vre ěne “Azãmnɔpυke” yaa, ò nina gbɛra, ò kpiya. Zuut kɛ'ɛ nina yamma la. Bupɔk kpiya. Haya, ka ò sabɔɔ la zɔnamma yu'un dɔɔ zoi. Ka ò sabɔɔ la yu'un zɛ'ɛ, ka niripa yu'un zo tuna yee :

« Oo, boo wãna ? » Ka ba bɔ'ɔs buraa la yee : « Boo ěŋee ? » Haya, buraa la me mi'i ye ò ya'a ye ò yel yee : “Zãmnɔpυke” ò me ne kpi. Ka ò yu'un zɛ'ɛ yee : « Aa ! » Ka ba yee : « Boo ? » Ka ò yee : « Aa ! » Bupɔka dɔgɔ dupa ti v ne nim. Ka ò bɔ'ɔs nimma yu'vt, ka ò yee, nimma yu'vre bɔɔn “Azãmnɔpυke”. Õ gbɛra.

Haya, ka ba yu'un zɛ'ɛ gilig bam bayi la zã'asa. Ka ò zɔ arakõ tuna, ka ba gilig. Ka ba yee : « Oo, bo be kpelaa ? » Ka ò sira la yu'un ti yi yẽ niripa ne pɛ'ɛl. Õ sira la ne yẽ niripa ne pɛ'ɛl la, ka ò yu'un yee : « Aa, ka boo be kpelaa ? » Ka ba yee : « Aa, bupɔku kpi nina ne buraa. »

Ka ò sira nɔ'ɔ zoos ti paa. Õ ne lik wãna, lik wãna, ò yẽme ò pɔ'a ne gbã'a ka yẽ buraa la me gbã'a. Ka buraa la zɔ dakõ la yu'un zɛ'ɛ, ka ba bɔ'ɔsɪr v. Õ me bu bɔɔt ye ò yel yee “Azãmnɔpυke” bala, ò ya'a yele, ò me ne kpi. Õ yee : « M', m'm, m' ... » yu'un tɔ'ɔt gɔgɔl. Ka ba yee : « Boo ? » Ka ò yee : « Bupɔka dɔgɔ dup mɔt tuna ka ěŋ wãna ka kpi. » Õ sira la ne tuna lik yẽ ò pɔ'a la, ò mi'i yel ye, la sɪrɪ ěne asɪra, ka ò ye niripa, ba basɪm ka zo kul yiri ti nɔk ò zuuta na wẽ' ò pɔ'a la nɔ'ɔr anaasɪ, ka wẽ' buraa la nɔ'ɔr atã, ka ba dɔɔ. Ka ò nɔk yella bilig pa'al zãma la, ka yu'un kul ti vaa ò pɔ'a la la'at ye ò kulum, ò bu len bɔɔr v beevk ne daari. Õ zãm v me.

Lanna ka m da be nina ka ye m yelɪ ya.

Ka fu ya'a be ne fu sira, ka fu sira ya'a nɔŋɪ fu, fu da ye fu zãm v ne so'o. Õ ne ye ò zãm ò sira la, ka ò sira la ě pupɛɛl ne ò la, lanna so'o ka yella ěŋ wela la.

12.2 English free translation of Story 12

Story about a hunter

(Once upon a time) there was a hunter. He was a really good hunter. When he went into the woods, he couldn't come home without a prey. He has already killed animals of each and every kind. He then had a wife, and he also loved his wife very much. One day his wife came saying to him: « Today I want to cook a kind of meat that has never before entered my cooking pan. » In fact, the hunter's wife had a lover and her husband did not know about it. Whenever her husband went into the woods and got meat of wild animals, and she cooked it, she always secretly took some and gave to her lover. And now she got up one day and said this to her husband. Then her husband said: « There is no kind of meat, no kind of antelope meat that I haven't already brought you for cooking. » But she said: « No, it must exist. » If he won't bring her that one today, she will go away (leave him). So the hunter got up and went on his way, he walked for a very long time and entered into the deep wilderness. And he went on and on and on and said well he has already been here before; And so he went on entering into the deepest wilderness. Then he went on and on and reached an area where he has never been before and he went to find a tree and climbed on it then he prepared his gun and henceforth observed. The wild animals came, passed by in order to go and drink water. He watched them like that and said, oh he has killed those kinds that is clear. Lots of them came and went away. Elephants came and he said, oh he has killed those that is clear. They drank and went away. All and every kind of wild animals came and he said oh he had killed those kinds that is clear. But then he happened to see something coming to drink water. It had a single horn, it had a single eye, it's mouth was on it's back and it's eye was at it's back. It's hair was something strange and bushy, and it came to drink water. Then the hunter lifted his head to see and he said: « Well, I have not seen that one before. I have to kill that one and give it to my wife, she will be very pleased. » Mr. Hunter was preparing his gun (for shooting). When he was lifting his gun to shoot that thing, the thing lifted it's head and said: Mr. Akayelle, why do you want to shoot me? » He was very much afraid and said: « Oh, how does this thing know my name? » Then it said: « Come down here! » Then the hunter came down of the tree. It said: « I know the story, your wife sent you to come and look for a kind of meat that she has not eaten before. And that one I will give you. My meat is called "My cheating will be revealed". Whoever mentions the meat's name will die. And look, Akayelle, here is my magic tale that I give to you. Whenever somebody mentioned the meat's name and died, you have to use this tale and hit him three times and he will again resuscitate. When the animal said this, he was there, then he got down and gathered the meat and took the magic tale and put it into his bag and brought it home. When he reached home and gave the meat to his wife he said: « Look, here is the kind of meat that you said you have never seen before. » Then she said: « Oh, what kind of meat is this? » He said: « Oh, they do not mention the name of this meat. If you mention its name, you die. » But she said: « No, I won't cook meat without knowing its name. If you don't mention its name, I also won't cook it. » Then Akayel said: « Oh no, » and he took out the magic tail and said: « Here hold this! When I mention the meat's name I will die. When I have died, you take this magic tail and hit me three times, and I will get up. » She said: « OK. » He said: « The meat's name is "The cheating will be revealed". » Immediately he fell and died. Then his wife used the tail and hit him, hit him, hit him for the third time. Then Mr. Hunter rose again. Then she said: « Ah, if it is like this, I am happy now. I will now cook the meat. » When she finished the cooking, she took aside some of the food and some of the meat and went to hide it in a room. Then she took some of it and gave it to her husband, and her husband ate it. After her husband has gone out, she took the food, went out and carried it to give to her lover. When she held the food and reached her lover's place, her lover was sitting with his friends and they were talking

together. Then he said: « Oh, you have come? » She said: « Yes. » Then she put down the food. OK, then they washed their hands and shared out the food in order to eat it. Then they said: « By the way, what kind of meat did you cook today? » And she said: « Oh no, you too, just eat! What kind of meat do you want? It is in fact meat of a wild animal. » Then he said: « Wow, the meat is very good; I just want to know its name. » Then she said: « Well, simply meat! » When she was going to tell that the meat's name is "Cheating will be revealed", she fell immediately, she died. The magic tail was not close by. The woman was dead. Well, her lover and his friends got up and run away. Then her lover stood still and people came running and saying:

« Oh, what is that? » And they asked the man: « What happened? » Well, the man knew also that if he would pronounce the name "Cheating will be revealed" he too will die. So he stood there saying: « Ah (I don't know)! » They said: « What? » Then he said: « Ah! The woman cooked food for him and gave him meat. He then asked wanting to know the name of the meat and she said that the name of the meat is "Cheating will be revealed". He fell immediately (and died). Well, now people surrounded the two of them. Then one of his friends came and they stood around them. They said: « Oh, what is happening here? » Then her husband came and saw that the place was full of people watching. When her husband saw all this people, he said: « What is happening here? » Then they said: « Oh, it is a woman who died here and a man. »

Then her husband ran here. When he looked at the scene, he saw the woman lying on the floor and the man too lying on the floor. One of the man's friends was standing there and they asked him (what is happening here). He too did not want to say "Cheating will be revealed", otherwise he too would have died. He said: « Hm, hm, hm ...» and did some movements (with his hands to show what happened). They said: « What? » Then he said that the woman cooked food and brought it and did like that and died. When her husband came to see his wife like that, he knew what the problem was, it really is the truth, and he told the people to wait and run home to get the magic tail and he hit his wife four times, then he hit the man three times and they rose again. Then he explained the problem and revealed the deceit (of his wife). Then he went home and gathered the belongings of his wife and said she should leave the house, because he does not want her any more. She deceived him (by having a secret lover).

It was like that and I was there and wanted to tell you.

If you have a husband, and your husband loves you, you should not deceive him with somebody else. Since she wanted to deceive her husband, and her husband was righteous with her, that is why the problem went like that.

12.3 Interlinear text of story 12

12. Tõ'os
12. hunter

12. Story about a hunter

paragraph

Tõ'osi da be. Õ ěne tõ'os ne ě tõ'os. Õ
hunter D.PAST exist. he be +FOC hunter SUB be hunter. he
(Once upon a time) there was a hunter. He was a really good hunter.

ya'a tiŋ sã'arı la, õ bu tõ'on ka da tat se'el
if go bush +LOC DEF, he NEG be able that don't have thing
When he went into the woods, he couldn't come home without

kul la. Sã'arı wekõota zã'asa woo, õ ku ba
go home DEF. bush +LOC wild animals all every, he kill them
a prey. He has already killed animals of each and every kind.

me. Ka yu'bn tari õ pɔ'a, õ me nɔŋ õ pɔ'a la
FOC. and afterwards have his wife, she also like his wife DEF
He then had a wife, and he also loved his wife

me hali sumega. Daat dakõ wu be ka õ pɔ'a la
FOC very much. day one come +AUX exist and his wife DEF
very much. One day his wife came

wu dɔɔ yee : « Mam bɔɔri nim se'ε ne nan
come +AUX go up say that : « I +FOC want meat which SUB yet
saying to him: « Today I want to cook a kind of meat that

bu kpě' mam zě-duki la ye m dɔgu zĩna. »
NEG enter my cooking pot +LOC DEF that I cook today. »
has never before entered my cooking pan. »

Bala tõ'os la pɔ'a la tari sabɔɔ ka õ sira la
in fact hunter DEF wife DEF have lover and her husband DEF
In fact, the hunter's wife had a lover and her husband did not know

zi'. Õ sira la ya'a yiti yi sã'arı la
not know. her husband DEF if habitually go out bush +LOC DEF
about it. Whenever her husband went into the woods and got

tat sā'arı nimma na la, ka õ dugu wela la,
have bush +LOC meat +DEF hither DEF, and she cook like that DEF,
meat of wild animals, and she cooked it, she always

õ yiti le yãke sɔ'ɔ mɔt ti tis u sabɔɔ la.
she habitually again take hide have go to give her lover DEF.
secretly took some and gave to her lover.

Ka yu'un dɔɔ daat dakõ yel õ sira la wela.
and afterwards go up day one say to her husband DEF like that.
And now she got up one day and said this to her husband.

Ka õ sira la ye yaa : « Nimes kei,
and her husband DEF say that interj : « meat pl be absent,
Then her husband said: « There is no kind of meat,

kõok kei ka mam bu ku tat tina ti
roan antelope be absent that I +EMPH NEG kill hold come here give
no kind of antelope meat that I haven't already brought

fu ka fu duge. » Ka õ yee : «Waii, la
you that you cook. » but she say that : «astonishment, it
you for cooking. » But she said: « No, it must

be. » Õ ya'a bu tat lanna ti zina naa, õ
exist. » he if NEG have that +DEF give today hither, she
exist. » If he won't bring her that one today, she will go away

ne gaare. Ka Atõ'os dɔɔm, nɔk sɔt tat tin,
FUT go away. and Mr Hunter get up +IMP, take way have walk,
(leave him). So the hunter got up and went on his way, he walked for a

tat tin, tat tin, tat tin ti kpě' sā'a sɔuɪ
have walk, have walk, have walk go to enter bushland middle +LOC
very long time and entered into the deep wilderness.

la. Ka tat tin, ka tat tin, ka tat tin ka
DEF. and have walk, and have walk, and have walk and
And he went on and on and on and

yee, ai, õ denjim ti kpě' kpela weuŋ na. Ka
say that, interj, he already go to enter here location hither. and
said well he has already been here before. And so he

tat tin ti len kpē' sā'a sɔɔɪ. Ka len tat
have walk go to again enter bushland middle +LOC. and again have
went on entering into the deepest wilderness. Then he went on

tin, tat tin ti paa sā'a-sɛ'ɛ ka ɔ̃ meŋ nan bu
walk, have walk go to reach bush land which that he self yet NEG
and on and reached an area where he has never

tiŋ nina ka yu'on tiŋ ti ɛ tiɪ zuk yu'on
go there and afterwards go go to try to find tree on top afterwards
been before and he went to find a tree and climbed on it

do, ka yu'on malig ɔ̃ buguraauka wāna, yu'on
climb, and afterwards arrange his gun +DEF like that, henceforth
then he prepared his gun and henceforth

bisɪ. Ka wekōota tina, gaat ye ba nu k'ɔm.
look +IPF. and wild animals come here, pass so that they drink water.
observed. The wild animals came, passed by in order to go and drink water.

Ka ɔ̃ bisɪ ba wāna ka yee, ai ɔ̃ ku bama
and he to watch them like that and say that, interj he kill those
He watched them like that and said, oh he has killed those kinds that

wɛ. Ka bam nu ka gaare. Ka wabit
that is clear. and they +FOC drink and go away. and elephants
is clear. Lots of them came and went away. Elephants

tina ka ɔ̃ yee, ai ɔ̃ ku bama wɛ. Ka
come here and he say that, interj he kill those that is clear. and
came and he said, oh he has killed those that is clear.

bam nu ka gaare. Ka weevka kōbita zā'asa woo
they +FOC drink and go away. and wilderness animals all every
They drank and went away. All and every kind of wild animals came

tina, ka ɔ̃ yee, ai ɔ̃ ku bama wɛ. ɔ̃
come here, and he say that, interj he kill those that is clear. he
and he said oh he had killed those kinds that is clear.

wu yēme sɛ'el ne tina ye ɔ̃ nu
come +AUX see +FOC something SUB come here say that he drink
But then he happened to see something coming to drink

kɔ'ɔmma. Ǿ ɪla ẽne arakõ, Ǿ nif la ẽne
water +DEF. his horn +DEF be +FOC one, his eye DEF be +FOC
water. It had a single horn, it had a single eye,

arakõ, Ǿ nɔɔta bene Ǿ yã'an, ka nif la be Ǿ
one, his mouth +DEF be +FOC his back, and eye DEF exist his
it's mouth was on its back and its eye was at its

yã'an. Ka Ǿ yu'un ye' se'elnam wãna zuruba,
back. and he afterwards be dressed things like that bushy,
back. It's hair was something strange and bushy,

yu'un tina ye Ǿ nu kɔ'ɔmma. Ka tǔ'os zãk
afterwards come here so that he drink water +DEF. and hunter lift
and it came to drink water. Then the hunter

zuk bis wãna ka yee : « Aa', mam nan bu yẽ
head look like that and say that : « oh, I +EMPH yet NEG see
lifted his head to see and he said: « Well, I have not seen that one

ne'eŋaa. See mam ne kume neŋa, ti tis
that one +NEG. necessary I +EMPH FUT kill +FOC that one, go to give
before. I have to kill that one and give it to

m pɔ'a la ka Ǿ sũut mas. » Ka Atǔ'os malig
my wife DEF that her heart be pleased. » and Mr Hunter arrange
my wife, she will be very pleased. » Mr. Hunter was

Ǿ buguraauk wãna. Ǿ ne zãk ɔ buguraauka, ne Ǿ
his gun like that. he SUB lift his gun +DEF, in order to he
preparing his gun (for shooting). When he was lifting his gun to shoot

tǔ' bunna wãna la, ka bunna dɔɔ zuk yee
shoot thing +DEF like that DEF, and thing +DEF go up head say that
that thing, the thing lifted its head and said:

: « Akayelle, wela ka fu tǔori ma ? » Ka Ǿ
: « name of person, how that you shoot +I me ? » and his
Mr. Akayelle, why do you want to shoot me? » He was

yam ãk ka Ǿ yee : « O', ne'e wã ẽŋ
intelligence jump and he say that : « oh no, this one this do
very much afraid and said: « Oh, how does this thing

wela bǎŋ mam yu'uree ? » Ka õ yee : «
how know my name +Q ? » and he say that : «
know my name? » Then it said:

Sigma ! » Ka Atõ'os sigi tı la zuk. Ka
come down +IMP ! » and Mr Hunter descend tree DEF on top. and
« Come down here! » Then the hunter came down of the tree. It

õ yee : « Mam mi'i yel yee, fu pɔ'a tumı
he say that : « I +FOC know problem interj, your wife send
said: « I know the story, your wife sent you

fu ye fu tına ε nim kǎne ka õ nan
you so that you come here try to find meat which that he yet
to come and look for a kind of meat that she has not eaten

bu õbe. Ka ne' mam ne yǎk nimma tı fu.
NEG eat. and that one I +EMPH FUT take meat +DEF give you.
before. And that one I will give you.

Ka mam nimma yu'uree bɔɔne Azǎmnepuke.
and my meat +DEF name +FOC call +IPF My-cheating-will-be-revealed.
My meat is called "My cheating will be revealed".

So' ya'a purug nimma yu'ut kpitě. Ka ne',
somebody if mention meat +DEF name die +I +FOC. and this thing,
Whoever mentions the meat's name will die. And look,

Akayelle, mam zɔure wǎna ka mam tıtu fu.
name of person, my tail like that that I +EMPH give +IPF you.
Akayelle, here is my magic tale that I give to you.

So' ya'a purug nimma yu'ut ka kpi, fu nɔk
somebody if mention meat +DEF name and die, you take
Whenever somebody mentioned the meat's name and died, you have to

zɔuta fabig ɔ nɔ'ɔr atǎ' ka õ dǎana ne len
tail +DEF hit him times three and his owner +DEF FUT again
use this tale and hit him three times and he will again

vo'o. Bunkõbuka ne yel wela la, õ kɔ'ɔn bome bal
resuscitate. wild animal SUB say thus DEF, he simply be +FOC place
resuscitate. When the animal said this, he was there,

kǎnna, ka Akayel sigi vaa nimma ka nɔk
this +DEF, and name of person descend gather meat +DEF and take
then he got down and gathered the meat and took the magic

u zʊʊt si ɔ̃ yologi mɔt kule. ɔ̃ ne ti paa
his tail put into his bag have go home. he SUB go to arrive
tale and put it into his bag and brought it home. When he reached home

yiis nimma tis ɔ̃ pɔ'a la ka yee : « Ai,
cause to go out meat +DEF give his wife DEF and say that : « ah,
and gave the meat to his wife he said: »

nim-sɛ'ɛ ka fu ye fu nan bu yě la, lanna
meat which that you say that you yet NEG get DEF, that +DEF
Look, here is the kind of meat that you said you have never seen

wǎna. » Ka ɔ̃ yee : « Ai, ka bo nim wǎna
like that. » and she say that : « ah, that what meat like that
before. » Then she said: « Oh, what kind of meat is this? »

? » Ka ɔ̃ yee : « O ! Ba bu purugit
? » and he say that : « oh ! they NEG mention +I
He said: « Oh, they do not mention the

nimma yu'bre. Fu ya'a purug ɔ̃ yu'ut, fu kpiitě.
meat +DEF name +FOC. you if mention his name, you die +I +FOC.
name of this meat. If you mention its name, you die. »

» Ka ɔ̃ yee : « Ai, mam kun dɔgu nim ka
» but she say that : « ah, I +EMPH NEG FUT cook meat and
But she said: « No, I won't cook meat

zi'l ɔ̃ yu'bre. Fu ya'a bu purug ɔ̃ yu'bre,
ignore his name +FOC. you if NEG mention his name +FOC,
without knowing its name. If you don't mention its name,

mam me kun duge. » Ka Akayel yee : «
I +EMPH also NEG FUT cook. » and name of person say that : «
I also won't cook it. » Then Akayel said: « Oh no, » and he

Aa, ka fɔ zʊʊta, ye " hǎ " ! Mam ya'a purug
ah, and take out tail +DEF, say that " here " ! I +FOC if mention
took out the magic tail and said: « Here hold this! When I mention the

nimma yu'uta, mam ne kpi. Ka mam ya'a kpi,
meat +DEF name +DEF, I +EMPH FUT die. and I +EMPH if die,
meat's name I will die. When I have died, you

ka fu nok zouta fabig mam no'or atã, mam ne
that you take tail +DEF hit me times three, I +EMPH FUT
take this magic tail and hit me three times, and I will

do. » Ka õ yee : « Awoo. » Ka õ yee :
go up. » and she say that : « Alright. » and he say that :
get up. » She said: « OK. » He said:

« Nimma yu'ure bokonna "Azãnapuke". » Ka õ
« meat +DEF name +FOC call +I "cheating-will-be-revealed". » and he
« The meat's name is "The cheating will be revealed". » Immediately

ko'n li kpi. Ka õ po'a la nok zouta fabig u, fabig
simply fall die. and his wife DEF take tail +DEF hit him, hit
he fell and died. Then his wife used the tail and hit him, hit him, hit

u, fabig u no'or atã. Ka Atõ'os le do. Ka õ
him, hit him times three. and Mr Hunter again go up. and he
him for the third time. Then Mr. Hunter rose again. Then

yee : « Ai, la ya'a ë wela, m sũut yu'un
say that : « ah, it if be like that, my heart henceforth
she said: « Ah, if it is like this, I am happy

ma'aya. M yu'un ne dugu m nimma. » Õ
cool down +COMPL. I henceforth FUT cook my meat +DEF. » she
now. I will now cook the meat. »

ne dugu nimma ti ba'as zã'asa kpãa la, ka õ
SUB cook meat +DEF go to finish all every DEF, that she
When she finished the cooking, she took aside some of

ẽj diipa ẽj nimma paas tat tij ti so'v
take some food +DEF take some meat +DEF add hold go go to hide
the food and some of the meat and went to hide it in

do. Ka yu'un ẽj ti õ sira la, ka
room +LOC. and afterwards take some give her husband DEF, and
a room. Then she took some of it and gave it to her husband, and her

õ sira la di. Õ sira la ne yi la, ka
her husband DEF eat. her husband DEF SUB go out DEF, that
husband ate it. After her husband has gone out, she took the

õ nok dɪpa yu'bn mɔt tat yi tɪŋ ye õ
she take food +DEF afterwards hold have go out go so that she
food, went out and carried it to

tɪ tis õ sabɔ la. Õ ne mɔt dɪpa tɪ paa
give give her lover DEF. she SUB hold food +DEF go to reach
give to her lover. When she held the food and reached her

tis õ sabɔ la, ka õ sabɔ la me zɪ'i ne õ
give her lover DEF, that her lover DEF also be sitting with his
lover's place, her lover was sitting with his friends and they were

zɔnam ka ba sɔsit. Ka õ yee : « Oo, fu
friends and they talk +I. and he say that : « oh, you
talking together. Then he said: « Oh, you

tɪna ? » Ka õ yee : « Ěe. » Ka õ
come here ? » and she say that : « Yes. » and she
have come? » She said: « Yes. » Then

dɪgɪl dɪpa. Haya ka ba pɛɛ ba nu'us, yu'bn
put down food +DEF. OK and they wash their hands, afterwards
she put down the food. OK, then they washed their hands and

yã'as dɪpa tot taaba ye ba di. Ka ba
take pl food +DEF distribute together so that they eat. and they
shared out the food in order to eat it. Then

yee : « Oo, fu dugu bo nim zɪnaa ? » Ka õ
say that : « oh, you cook what meat today ? » and she
they said: « By the way, what kind of meat did you cook today? » And she

yee : « Ehee, ai, fu me waa, dim ! Bo
say that : « interj, interj, you also interj listen! eat +IMP ! what
said: « Oh no, you too, just eat!

nim ka fu bɔɔra ? Sã'arı nim bala wɛ. »
meat that you want +Q ? bush +LOC meat in fact that is clear. »
What kind of meat do you want? It is in fact meat of a wild animal. »

Ka õ yee : « Ayee, nimma masme halıı, ka m
and he say that : « no, meat +DEF be tasty very, and I
Then he said: « Wow, the meat is very good; I

bɔɔt ye m bāŋ õ yu'ure. » Ka õ yee : «
want that I know his name +FOC. » and she say that : «
just want to know its name. » Then she said :

Ehee, nimma ! » Õ ne ye õ yel yee nimma
interj, meat +DEF ! » she SUB want she say say that meat +DEF
« Well, simply meat! » When she was going to tell that the meats

yu'ure ěne "Azāmnapuke" yaa, õ nina
name +FOC be +FOC "cheating-will-be-revealed" interj, she there
name is "Cheating will be revealed", she fell

gbēra, õ kpiya. Zɔɔt ke'ε nina yamma la.
fall immediately, she die +COMPL. tail not be there closely DEF.
immediately; she died. The magic tail was not close by.

Bɔɔk kpiya. Haya, ka õ sabɔɔ la zɔɔnamma yu'ɔn
woman die +COMPL. OK, and her lover DEF friends +DEF afterwards
The woman was dead. Well, her lover and his friends got up and

dɔɔ zɔɔ. Ka õ sabɔɔ la yu'ɔn zε'ε, ka
go up run. and her lover DEF afterwards stand upright, and
run away. Then her lover stood still and

niripa yu'ɔn zo tina yee :
people +DEF afterwards run come here say that :
people came running and saying:

paragraph

« Oo, boo wāna ? » Ka ba bɔ'ɔs bura la
« oh, what like that ? » and they ask man DEF
« Oh, what is that? » And they asked the man:

yee : « Boo ěŋee ? » Haya, bura la me mi'i
say that : « what happen +Q ? » OK, man DEF also know
« What happened? » Well, the man knew also that if he

ye õ ya'a ye õ yel yee : "Zāmnapuke" õ
that he if want he say say that : "cheating-will-be-revealed" he
would pronounce the name "Cheating will be revealed" he

me ne kpi. Ka õ yu'un ze'ε yee : « Aa !
also FUT die. and he afterwards stand upright say that : « ah !
too will die. So he stood there saying: « Ah (I don't know)! »

» Ka ba yee : « Boo ? » Ka õ yee : «
» and they say that : « what ? » and he say that : «
They said: « What? » Then he said:

Aa ! » Bupoka dugu dıpa ti u ne nim. Ka
ah ! » woman +DEF cook food +DEF give him with meat. and
« Ah! The woman cooked food for him and gave him meat.

õ bɔ'ɔs nimma yu'ut, ka õ yee, nimma yu'ure
he ask meat +DEF name, and she say, meat +DEF name +FOC
He then asked wanting to know the name of the meat and she said that the

bɔɔn "Azãnapuke". Õ gbëra. Haya, ka ba
call +I "cheating-will-be-revealed". she fall immediately. OK, and they
name of the meat is "Cheating will be revealed". He fell Well, now people
immediately (and died).

yu'un ze'ε gilig bam bayi la zã'asa. Ka
henceforth stand upright go around they +FOC two DEF all. and
surrounded the two of them.

õ zɔ arakõ tına, ka ba gilig. Ka ba yee
his friends one come here, and they go around. and they say that
Then one of his friends came and they stood around them. They said: « Oh,

: « Oo, bo be kpelaa ? » Ka õ sira la
: « oh, what be here +Q ? » and his husband DEF
what is happening here? » Then her husband came

yu'un ti yi yě niripa ne pe'el. Õ sira
afterwards go to go out see people +DEF SUB fill. her husband
and saw that the place was full of people watching. When her

la ne yě niripa ne pe'el la, ka õ yu'un
DEF SUB see people +DEF SUB fill DEF, that he afterwards
husband saw all this people, he said:

yee : « Aa, ka boo be kpelaa ? » Ka ba yee
 say that : « ah, that what be here +Q ? » and they say that
« What is happening here? » Then they said:

: « Aa, bupoku kpi nina ne buraa. »
 : « ah, woman +FOC die there with man. »
« Oh, it is a woman who died here and a man. »

paragraph
 Ka ò sira nɔ́ zoos ti paa. Ò ne
 and her husband take running go to reach. he SUB
Then her husband run here. When

lik wǎna, lik wǎna, ò yěme ò pɔ́a
 throw an eye on like that, throw an eye on like that, he see +FOC his wife
he looked at the scene, he saw the woman

ne gbǎ'a ka yě buraa la me gbǎ'a. Ka buraa
 SUB lie down st and see man DEF also lie down st. and man
lying on the floor and the man too lying on the floor. On of the

la zo dakõ la yu'un ze'ε, ka ba bɔ́ɔsir u.
 DEF friends one DEF then stand upright, and they ask +I him.
man's friends was standing there and they asked him (what is happening here).

Ò me bu bɔ́t ye ò yel yee "Azǎmnapuke"
 he also NEG want that he say say that "cheating-will-be-revealed"
He too did not want to say "Cheating will be revealed",

bala, ò ya'a yele, ò me ne kpi. Ò yee : « M',
 in fact, he if say to, he also FUT die. he say that : « hm,
otherwise he too would have died. He said: « Hm, hm, hm

m'm, m' ... » yu'un tɔ́t gɪl. Ka ba
 hm, hm ... » afterwards talk +IPF movement of dumb. and they
...» and did some movements (with his hands to show what happened). They

yee : « Boo ? » Ka ò yee : « Bupoka
 say that : « what ? » and he say that : « woman +DEF
said: « What? » Then he said that the woman cooked

dugu dɪp mɔt tɪna ka ɛŋ wāna ka kpi. » Ǿ
*cook food hold come here and take some like that and die. » her
 food and brought it and did like that and died.*

sira la ne tɪna lik yě Ǿ pɔ'a la, Ǿ
*husband DEF SUB come here throw an eye on see his wife DEF, he
 When her husband came to see his wife like that, he knew*

mɪ'i yel ye, la sɪrɪ ɛne asira, ka Ǿ ye
*know problem that, it really be +FOC truth, and he say that
 what the problem was, it really is the truth, and he told*

niripa, ba basɪm ka zo kul yiri tɪ
*people +DEF, they leave alone +IMP and run go home house +LOC go to
 the people to wait and then he run home to get the*

nɔk Ǿ zɔuta na wě' Ǿ pɔ'a la nɔ'ɔr anaasi, ka
*take his tail +DEF hither strike his wife DEF times four, and
 magic tail and he hit his wife four times,*

wě' buraa la nɔ'ɔr atã, ka ba dɔɔ. Ka Ǿ nɔk
*strike man DEF times three, and they go up. and he take
 then he hit the man three times and they rose again. Then he*

yella bilig pa'al zãma la, ka yu'ʊn kul tɪ
*problem explain show deceit DEF, and afterwards go home go to
 explained the problem and revealed the deceit (of his Then he went home and gathered
 wife)*

vaa Ǿ pɔ'a la la'at ye Ǿ kulum, Ǿ bu
*gather his wife DEF belongings say that she go home +IMP, he NEG
 the belongings of his wife and said she should leave the house, because he does*

len bɔɔr ʊ beevk ne daari. Ǿ zãm ʊ me.
*again want her tomorrow with after tomorrow. she deceive him FOC.
 not want her any more. She deceived him (by having a
 secret lover).*

paragraph
 Lanna ka m da be nina ka ye m yeli ya.
*that +DEF and I D.PAST be there and want I say to you.
 It was like that and I was there and wanted to tell you.*

paragraph

Ka fu ya'a be ne fu sira, ka fu sira ya'a
and you if be with your husband, and your husband if
If you have a husband, and your husband

ncɔɪ fu, fu da ye fu zãm ʊ ne so'o. Ǿ
love you, you don't want you deceive him with somebody. she
loves you, you should not deceive him with somebody else.

ne ye Ǿ zãm Ǿ sira la, ka Ǿ sira la
SUB want he deceive her husband DEF, and her husband DEF
Since she wanted to deceive her husband, and her husband

ẽ pɔpɛɪ ne Ǿ la, lanna so'o ka yella ẽɲ
be righteous with her DEF, that +DEF possess that problem +DEF do
was righteous with her, that is why the problem went

wela la.
like that DEF.
like that.

13.1. Kusaal narrative Story 13

13. Ayalım po-paalıka yela

Buraa arakō me be ka ō yu'ut bōone Ayalım. Ka ba ye sā'ata ne dıgı wāna la, sā'ata ba bu kōw u. Ka Ayalım bıs ye sā'ata ne dıgı wāna la, ō ēne sā'a-sıŋ, ka mət pō'osum kāne tō'o ke ka ki wol sıŋa. Ka ō dōo daat arakō ne ō tuŋ ti kaa sā'ata. Ka leb na yel ō yidum yee : « Duna la, ti ye ti tuŋ me ti ke' sā'ata, ka ne ti kō nina. » Ka ba bō'os yee : « La ē yaanee ? » Ka ō pa'al sā'ata ne be weŋ-se'ε. Ka ba dōo tuŋ ti paa gooi la. Ba ne ye ba kō kōpa, ba sıŋı ye ba ke' tus. Ba ne sıŋ tus la ke'εpa, ka sisiris yel yee : « Anō'ōnam me ke'et tus laa ? Ka ba lebis yee : « La ēne tun.» Ka ba ye : « Nam ye ya ēŋ boo ? » Ka ba lebis yee : « Ti ye ti kō' me.» Ka sisiris la lebis yee : « Awoo, ti ne wu sōŋı ya. » Nananna wā, ka ba pōt ke' tus la naa sōŋı ba. Ka Ayalım dōo ne ō biis la leb kulı ba yiri.

Ka vō'ok ke'εp ne ti paa la, ka ba le yi ye ba le ti ke' pesıka. Ba ne sıŋ pesıka ke'εpa, kō, kō, kō ... , ka ba yee : « Anō'ōnam me ke'εsıraa ? » Ka ba le lebis yee : « Tun. » «Awoo, ti ne tına sōŋı ya, ka ne ti ke' ya pesıka ti ya. » Ka sisiris la le yi wuu tına sōŋ ba nananna ne ba ke' pesıka ba'as ti ba. Ka ba le dōo kul. Ka sēevk ti sē'. Ka ba yit ye ba ti butı ki. Ba ne tuŋ ti paa ye ba sēep sēbita, ba sēep vuguri, sēep vuguri, sēep vuguri, ka ba bōosı yee : «Aa, anō'ōnam me tına sēebıtaa ? » Ka ba yee : « Tun. » « Ya ye ya butēe ? » Ka ba yee : « Ēe. » Ka ba le yee : « Ti ne tına wu sōŋe ya ne ti but. » Nananna, ka sisiris la yi wuu na la'as taaba ne ba but pooka ba'as. Ka Ayalım kpelım bu tat butē'et ne bun se'ene nan bee. Ka le kul ne ō biis la.

Ka ki yi sumbırı. Ka la wu sek ki la dōop. Ka ba bō'os yee : « Anō'ōnam me tına dōot ki laa ? » Ka ba yee, bam me le tına ye ba dōo ba ki la. Ka ba yee : « Au, ti ne le sōŋı ya dō ti ya. » Ka sisiris la le sōŋı ba dō ki la ba'as ti ba. Ka ba sūut malıs ka ba le leb kul yiri.

Ki la ne ti wol naa, ka ba tına yel yee : « Oo, ki la ē sum, ka kaa bıs ka leb kul. Ka yee : « Duna wā, ti paam ki. » Ki la ne ti bı'ı suul la, ka biis la tına be ki la ni, ye ba ke' ki la. Ba ne sıŋ ye ba ōb ki la, ka nōk keef arakō gbı'ıt. Ka ba yee : « Anō'ōnam me gbı'ıt ki laa ? » Ka ba yee : « Tune gbı'ıt ki la. » Ka ba yee : « La ne ē wela la, ti ne tına sōŋı ya gbı' ki la. » Ka ba sōŋ biis la ne Ayalım kpelem gbı' ki la zā'asa. Ka ba yee : « Gbaa, gba. » Ka uruk kpē' biis la ka ba bene ēbıst. Ka ba le yee : « Anō'ōname ēbıstaa ? » Ka ba yee : « Tun ningbına la zākım me ka tun ēbıst. »

Ka sisiris la yi na ēbıs biis la zā'asa. Haya, uruka ne kpē' biisi la ka ba ēbısta, ka ba wuu sōŋı biis la ēbis, kpelem ēbıs biis la, febuge ba, ku ba zā'asa zā'asa. Ka Ayalım kpelem ō kōkō ne ō zo kul yiri. Ō ne ti paa yiri la, ka ba bō'os ō yee : « Wela bee ? » Ka ō yee : « Au, la bu zimesee. Bala pool la, biis la wusa kpi me. Sisiris la wusa yına sōŋ u. Ka ō ne wu yē ka la ē se'ema, la ke' sum. »

Lanna ka niripa yel ō yee : « Fu ne yē sā'ata ka ō dıgı wela la, ka nirip bu kōot pook nına la, la ēne ye nit bu tō'o tum weŋ-kāŋa sisiris la yela, lanna ke ka bal la dıgı wela ka ba giligit ka bıstı u. Ka fu ne bu kelgut tō'ōma yela, fu ne tuŋ la, fu bu yēe ? »

Lanna la, ka Ayalım biis zā'asa gaarıya, ka bas u, ka ō kpelım ō kō'okō.

13.2 English free translation of Story 13

The story of Yalim and his new field

(Once upon a time) there was a man whose name was Yalim. People said the field that is laying there, that field should not be farmed (by anyone). But Yalim saw that the field that is laying there is very fertile, and it had a good fertile soil which would be able to produce a lot of millet. So he got up one day and went to inspect that bush land. then he returned home and said to his family members: «This year, we will go and clear that bush land, and we will farm there.» They asked: «Where is it?» He showed them where the bush land was. They got up and went into the bush (not cultivated area). When they were going to begin farming, they begun by cutting the trees and bushes. When they began cutting the plants, the bush spirits said to them: «Who is cutting the plants?» They said: «It is us.» They said: «What do you want to do?» They said: «We want to farm.» The bush spirits answered: «Alright, we will come to help you.» In a very short time, they finished cutting the plants helping them. So Yalim and his children returned home to their house. When the time to prepare the new field arrived, they went again out there to prepare the new field for planting. When they began preparing the field and were farming/hoeing, they said: «Who is cutting?» They answered again: «(It is) Us.» «Alright, we will come and help you, and we will prepare the new field for you.» The bush spirits came again in big numbers to help them and in a short time they finished preparing the new field for them. So they got up and went home again. The rainy season arrived and was ready. They were going out to sow millet. When they went and arrived ready to make the holes for sowing, they started making the sowing holes one by one, and they asked: «Oh, who came to make holes for sowing?» They said: « (It is) us.» «You want to sow?» They said yes. They said again: «We will come to help you and sow.» Right away, the bush spirits came out in big numbers and together they finished sowing the field. But Yalim was still did not give any thinking to the fact that something dangerous was happening. And he went home again with his children. The millet came out/grew very well. The time came for the hoeing of the millet. They asked: «Who came to hoe the millet?» They said, that they came again to hoe the millet. They said: «OK, we will again help you and do the hoeing for you. » The bush spirits helped them again and finished hoeing the millet for them. They were very happy and went home again. When the millet finished to produce, they came and said: «Oh, the millet is doing well, and he inspected (the field) and returned home and said: «This year we receive a lot of millet.» When the millet was ripe and bowing (because of weight), The children came to the millet field for cutting/harvesting the millet. When they were going to chew some millet, they took one

ear of millet and were just cutting it off. They said: «Who is cutting off the millet?» They said: «We are cutting off the millet.» They said: «If that is so, we will come and help you cutting/harvesting the millet.» They helped the children and Yalim and quickly harvested all the millet. They said wow/incredible! They said again: «Who is scratching (his body)?» They said: «Our bodies are itching and we are scratching.» The bush spirits came out here and scratched all the children. Since the chaff entered the children's skin and they scratched, they all helped the children scratching the children intensively, peeling them, (and by doing so) killing them all. So Yalim remained alone and he ran home to his house. When he arrived at his house, people asked him, what happened (what is up)?» He said: «Oh, it did not go well. In fact at the field, all the children died. All the bush spirits came out to help him. Now that he came to see how things turned out, it is not good.» That is why the people told him: «When you saw the field and it was laying there like that, and nobody is farming the field there, it is because nobody is able to work on that plot because of the bush spirits. That is why that place lays there (untouched) and people go around it and look at it (avoid it). But because you did not listen to our words, and you went there, didn't you see?

It is in this way that all the children of Yalim passed away, leaving him and he remained alone.

13.3 Interlinear text of story 13

13. Ayalim po-paalika yela

13. Yalim new field subject

13. The story of Yalim and his new field

paragraph

Buraa arakõ me be ka õ yu'ut boone Ayalim. Ka
man one also exist and his name call+IPF Yalim. and

(Once upon a time) there was a man whose name was Yalim.

ba ye sā'ata ne digi wāna la, sā'ata
they say that bush land+DEF SUB lie like that DEF, bush land+DEF

People said the field that is laying there, that field

ba bu kɔɔr uɔ. Ka Ayalim bis ye sā'ata
they NEG farm+I him+NEG. but Yalim look that bush land+DEF

should not be farmed (by anyone). But Yalim saw that the field that is laying there

ne digi wāna la, õ ěne sā'a-suŋ, ka mɔt
SUB lie like that DEF, it be+FOC good bush land, and have

is very fertile, and it had a

põ'osum kāne tõ'o ke ka ki wol suŋa. Ka õ
manure which ba able cause that millet bear fruit well. and he

good fertile soil which would be able to produce a lot of millet. So he

ɔɔ daat arakõ ne õ tɪŋ tɪ kaa sā'ata. Ka
go up day one with he go go to inspect bush land+DEF. and

got up one day and went to inspect that bush land.

leb na yel õ yidim yee : « Duna
return hither say to his house people say that this year

then he returned home and said to his family members:

«This year,

la, tɪ ye tɪ tɪŋ me tɪ ke' sā'ata,
time FOC, we be about to we go FOC go to chop' bush land+DEF,

we will go and clear that bush land, and we will farm there.»

ka ne ti kɔ nina. »
and with we farm there. »

paragraph

Ka ba bɔʋs yee : « La ě yaanee ? » Ka ĩ
and they ask that : « it be where ? » and he

They asked: «Where is it?»

He

pa'al sā'ata ne be wɛŋ-sɛ'ɛ. Ka ba dɔɔ tiŋ
show bush land+DEF SUB be place what. and they go up go

showed them where the bush land was.

They got up and went into

ti paa gooi la. Ba ne ye ba kɔ
go to reach bush+LOC DEF. they SUB be about to they farm

the bush (not cultivated area).

When they were going to begin farming,

kɔɔpa, ba siŋi ye ba kɛ' tiis. Ba ne
farming+DEF, they big pot that they chop' trees. they SUB

they began by cutting the trees and bushes.

When they

siŋ tiis la kɛ'ɛpa, ka sisiris yel yee : «
begin trees DEF chopping+DEF, that demons say that «

began cutting the plants, the bush spirits said to them: «Who is cutting the plants?»

Anɔ'ɔnam mɛ kɛ'ɛt tiis laa ?
who pl. also chop+I trees DEF+Q

paragraph

Ka ba lebis yee : « La ěne tun.»
and they answer say that it be+FOC we+EMPH.»

They said: «It is us.»

Ka ba yee : « Nam ye ya ěŋ boo ? »
and they say that you+EMPH want you do what

They said: «What do you want to do?»

Ka ba lebis yee : « Tɪ ye tɪ kɔ me.»
and they answer say that we want we farm FOC.»

They said: «We want to farm.»

paragraph

Ka sisiris la lebis yee : « Awoo, tɪ ne
and demons DEF answer say that Alright, we FUT

The bush spirits answered: «Alright, we will come to help you.»

wu sɔŋɪ ya. » Nananna wã, ka ba pɔt
come+AUX help you. right now this, that they already done

In a very short time, they finished cutting the

kɛ' tɪs la naa sɔŋɪ ba. Ka Ayalim dɔɔ ne ɔ̃
chop' trees DEF finish help them. and Yalim go up and his

plants helping them.

So Yalim and his children returned

biis la leb kulɪ ba yiri.
children DEF return go home their house+LOC.

home to their house.

paragraph

Ka vɔ'ok kɛ'ɛp ne tɪ paa la, ka
and farming new field chopping SUB go to arrive DEF, that

When the time to prepare the new field arrived,

ba le yi ye ba le tɪ kɛ' pesika.
they again go out for they again go to chop' new field+DEF.

they went again out there to prepare the new field for planting.

Ba ne sɪŋ pesika kɛ'ɛpa, kɔ, kɔ, kɔ ...
they SUB begin new field+DEF chopping+DEF, farm, farm, farm

When they began preparing the field and were farming/hoeing, they said:

, ka ba yee : « Anɔ'ɔname kɛ'ɛsɪraa ? » Ka
that they say that who+FOC chop+I+Q and

«Who is cutting?» They answered again: «(It

ba le lebis yee : « Tun. » «Awoo, ti
they again answer say that we+EMPH. «Alright, we

is) Us.»

«Alright, we will

ne tina sɔŋɪ ya, ka ne ti kɛ' ya
FUT come here help you, and with we chop' your

come and help you, and we will prepare the new field for you.»

pesika ti ya. » Ka sisiris la le yi wuu
new field+DEF give you. and demons DEF again go out all

The bush spirits came again in big numbers to

tina sɔŋ ba nananna ne ba kɛ' pesika
come here help them right now and they chop' new field+DEF

help them and in a short time they finished preparing the new field for them.

ba'as ti ba. Ka ba le dɔɔ kul.
finish give them. and they again go up go home.

So they got up and went home again.

paragraph

Ka sɛɛuk ti sɛ'. Ka ba yit ye ba
and rainy season go to sew'. and they get out of+I for they

The rainy season arrived and was ready. They were going out to sow millet.

butɛ ki. Ba ne tiŋ ti paa ne ba sɛɛp
sow millet. they SUB go go to arrive with they make holes

When they went and arrived ready to make the holes for sowing,

sɛɛbita, ba sɛɛb vuguri, sɛɛb vuguri,
holes+DEF, they make holes one by one, make holes one by one,

they stared making the sowing holes one by one, and they asked:

sɛɛb vuguri, ka ba bɔ'ɔsi yee : « Aa,
make holes one by one, and they ask say that ah,

«Oh,

anɔ́nam me tina sě́bitaa ? » Ka ba yee
who pl. also come here make holes+I+Q and they say that

who came to make holes for sowing?»

They said: « (It is) us.»

: « Tun. » « Ya ye ya butěe ? »
we+EMPH. you want you sow+I+FOC+Q

«You want to sow?»

paragraph

Ka ba ye ěe. » Ka ba le yee : «
and they say that yes. and they again say that

They said yes.

They said again: «We will come to help you

Ti ne tina wu sōje ya ne ti but. »
we FUT come here come+AUX help you with we sow.

and sow.»

Nananna, ka sisiris la yi wuu na la'as taaba
right now, that demons DEF go out all hither unite together

Right away, the bush spirits came out in big numbers and together they finished

ne ba but pooka ba'as. Ka Ayalim kpelim bu tat
with they sow field+DEF finish. and Yalim still NEG have

sowing the field.

But Yalim was still did not give any

butě'et ne bun sɛ'ene nan bee. Ka le kul ne
thought with thing which now exist. and again go home with

thinking to the fact that something dangerous was happening. And he went home again with

õ biis la.
his children DEF.

his children.

paragraph

Ka ki yi sumbirɪ. Ka la wu sek
and millet go out very well. and it come+AUX be enough

The millet came out/grew very well.

The time came for the hoeing of the

ki la dǔop. Ka ba bɔʼs yee : « Anɔʼnam me
millet DEF hoeing. and they ask say that : « who pl FOC

millet.

They asked: «Who came to hoe the millet?»

tina dǔot ki laa ? »
come here hoe+I millet DEF+Q

paragraph

Ka ba ye, bam me le tina ye
and they say that, they+EMPH FOC again come here for

They said that they came again to hoe the millet.

ba dǔo ba ki la. Ka ba yee : « Aɪ, tɪ
they hoe their millet DEF. and they say that interj, we

They said: «OK, we will again help you and do

ne le sǔŋɪ ya dǔ tɪ ya. » Ka sisiris la
FUT again help you hoe give you. and demons DEF

the hoeing for you. »

The bush spirits

le sǔŋɪ ba dǔ ki la baʼas tɪ ba. Ka ba
again help them hoe millet DEF finish give them. and their

helped them again and finished hoeing the millet for them.

They were

sǔut malis ka ba le leb kul yiri.
heart malis and they again return go home house+LOC.

very happy and went home again.

paragraph

Ki la ne tɪ wol naa, ka ba tina
cereal it SUB go to bear fruit finish+DEF, that they come here

When the millet finished to produce, they came and said:

yel yee : « Oo, ki la ě sɔm, ka kaa bis
say that oh, millet DEF be good, and go around look

«Oh, the millet is doing well, and he inspected (the field) and returned

ka leb kul. Ka yee : « Duna wã, ti
and return go home. and say that this year this, we

home and said:

«This year we receive a lot

paam ki. » Ki la ne ti br'ı suul la, ka
receive millet. millet DEF SUB go to ripen stoop DEF, that

of millet.»

When the millet was ripe and bowing (because of weight),

biis la tına be ki la ni ye ba kɛ'
children DEF come here be millet DEF LOC so that they chop'

The children came to the millet field for cutting/harvesting the millet.

ki la. Ba ne sıŋ ye ba öb ki la, ka
millet DEF. they SUB begin for they chew millet DEF, and

When they were going to chew some millet, they took one ear of

nɔk kɛɛf arakö gbr'ıt.
take ear of millet one scrape off+I.

millet and were just cutting it off.

paragraph

Ka ba yee : « Anɔ'ɔnam me gbr'ıt ki
and they say that who pl FOC scrape off+I millet

They said: «Who is cutting off the millet?»

laa ? » Ka ba yee : « Tıne gbr'ıt
DEF+Q and they say that we+EMPH scrape off+I

They said: «We are cutting off the millet.»

ki la. » Ka ba yee : « La ne ẽ wela
millet DEF. and they say that it SUB be like that

They said: «If that is so, we will come and help you

la, ti ne tına sŋŋı ya gbr'ıt ki la. » Ka
DEF, we FUT come here help you scrape' millet DEF. and

cutting / harvesting the millet.»

ba sɔŋ biis la ne Ayalim kpelim gbi' ki
they help children DEF with Yalim do suddenly scrape' millet

They helped the children and Yalim and quickly harvested all the millet.

la zã'asa. Ka ba ye, kpagba !
DEF all. and they say that, wow interj.

They said wow/incredible!

paragraph
Ka ba le yee : « Anɔ'ɔname ěbɪsɪtaa ?»
and they again say that who+FOC scratch+I+Q

They said again: «Who is scratching (his body)?»

Ka ba yee : « Tun ningbɪna la zākɪmme ka
and they say that we+EMPH bodies DEF itch+FOC and

They said: «Our bodies are itching and we are scratching.»

tun ěbɪsɪt. »
we+EMPH scratch+I.

paragraph
Ka sisiris la yi na ěbɪs biis la zã'asa.
and demons DEF go out hither scratch children DEF all.

The bush spirits came out here and scratched all the children

Haya, uruka ne kpě' biisi la ka ba ěbɪsɪta,
OK, chaff+DEF SUB enter' children DEF and they scratch+DEF,

Since the chaff entered the children's skin and they scratched, they all helped the children

ka ba wuu sɔŋɪ biis la ěbɪs, kpelim ěbɪs biis
and they all help children DEF scratch, remain scratch children

scratching the children

la, febigɪ ba, ku ba zã'asa zã'asa. Ka Ayalim kpelim
DEF, peel them, kill them all all. and Yalim remain

intensively, peeling them, (and by doing so) killing them all. So Yalim remained

õ kōkō ne õ zo kul yiri. Õ ne ti
he alone with he run go home house+LOC. he SUB go to

alone and he run home to his house.

When he arrived

paa yiri la, ka ba bō'os õ ka ye, wela
reach house+LOC DEF, that they ask him and say that, what

at his house,

people asked him, what happened (what is up)?»

bee ? Ka õ yee : «Aii, la bu zemesee.
exist and he say that «interj, it NEG be fitting+NEG.

He said: «Oh, it did not go well.

Bala pool la, biis la wusa kpi mε. Sisiris
in fact field+LOC DEF, children DEF every die AFF. bush spirits

In fact at the field, all the children died.

All the

la wusa yina sōŋ υ. Ka õ ne wu yě
DEF every come out help him. and he SUB come+AUX see

bush spirits came out to help him.

Now that he came to see how things

ka la ě se'emma, la ke'ε sum. »
that it be how+DEF, it not be good.

turned out, it is not good.»

paragraph
Lanna ka niripa yel õ yee : « Fu ne
that+DEF that people+DEF say to him say that you SUB

That is why the people told him: «When you saw the field and it was laying there like

yě sā'ata ka õ digi wela la, ka nirip bu
see bush land+DEF and he lay like that DEF, and people NEG

that,

and nobody is

kōt pook nina la, la ěne ye nit bu tō'o
hoe+I field there DEF, it be+FOC that person NEG ba able

farming the field there,

it is because nobody is able to work on that plot

tum wɛŋ-kãŋa sisiris la yela. Lanna ke ka
work that side demons DEF because of. that+DEF cause that

because of the bush spirits.

That is why that place

bal la dɪgɪ wela ka ba giligit ka bɪsɪr u.
place DEF lay like that and they go around+I and look+I it.

lays there (untouched) and people go around it and look at it (avoid it).

Ka fu ne bu kelegit tɔ'omma yela, fu ne tɪŋ
but you SUB NEG listen+I word+DEF because of, you SUB go

But because you did not listen to our words, and you went there, didn't you see?

la, fu bu yěe ? »
DEF, you NEG see+NEG

paragraph

Lanna la, ka Ayalim biis zã'asa gaariya, ka
that+DEF DEF, that Yalim children all pass by+COMPL, and

It is in this way that all the children of Yalim passed away, leaving him and he

bas u, ka õ kpelim õ kő'okő.
leave him, and he remain he alone.

remained alone.

14.1. Kusaal narrative Story 14

Asumbul ne Azāṅkɔ'ɔt

Asumbul ne Azāṅkɔ'ɔt da ēne zɔɔt. Daar arakō ka Asumbul yel Azāṅkɔ'ɔt ye ba la'as ligiri ne ba da' gɔ'ɔs ne ba gbā'a zīmi. Ba ne la'as ligiri la, la bu sek gɔ'ɔs ayi da'abo. Ka ba da' gɔ'ɔ arakō. Ba ne tuɲ ti los gɔ'ɔ la, ba gbā'ane zīmi ayi. Ka Asumbul yel Azāṅkɔ'ɔt ye yaa : « Tɪ ya'a ye ti tot zīṅ arakō-rakō, la bu zɔ'ɔe. Basum ka m nɔk ayi la zīna, ka beevk, ka fu de'e anaasi. »

Ka Azāṅkɔ'ɔt ye awoo. Beevk yēeya, ka ba tuɲ ne ba ti paam zīmi anaasi, ka Asumbul yel ye yaa : « Mam mi'i ye zīm-bama ēne fu bun, ka mam belume fu me, basum zīmi anaasi la ti m ka mam tari sām ka beevk ka fu de'e zīmi anii. » Ka Azāṅkɔ'ɔt ye awoo. Ba ēṅje wela daba ayopoi. Ka Azāṅkɔ'ɔt bāṅ ye Asumbul pā'asɪ ō me. Ba ne leb daa-se'eta, ba paam me zīṅ arakō ka Azāṅkɔ'ɔt de'e. Ka Asumbul bis ka la bu nat ye Azāṅkɔ'ɔt kul ne zīṅaa. Ba ne paa sɔktɪɲe la, ka so' woo nɔk ō sɔt. Asumbul ne tuɲ be'ela ka zo deṅ Azāṅkɔ'ɔt tɔɔn ti gbā'an ēṅ wuu ō kpi me la. Azāṅkɔ'ɔt ne paa na yē la, ō bu zε'ele. Ō bāṅ ye Asumbul pā'asɪ v me. Ka ō bas ka ō tuɲ be'ela, ka ō dɔɔ zo gāṅ ō tuɲ ti kirɪg sɔta ne ō ēṅ wuu ō kpi me la. Ka ō paa na zε'el sɪ ka yel yee : « Ba tuum-be'eta ke ka Wina'am kuvri ba wāna la. » Ka dɪgɪl zīṅa ye ō lep ti nɔk arakō la ka tuna nɔk ne' la pε'es. Ō ne tuɲ be'ela, ka Asumbul dɔɔ nɔk ō zīṅ gaare.

Azāṅkɔ'ɔt paa ka bu yē so'one deṅje kpi laa, ka ēṅ zoo ha. Ō paa na bu yē Asumbule, ka me bu yē ō zīṅa.

Ka Asumbul tar ō bun paa ka ō pɔ'a dɪgɪv ka ba dɪt ka la'at Azāṅkɔ'ɔt. Fu ya'a bɔɔt galɪs, fu liti zā'asa.

14.2 English free translation of Story 14

14. Story about Mr. Rabbit and Mr. Hyena

(Once upon a time) Mr. Rabbit and Mr. Hyena were friends. One day Mr. Rabbit said to Mr. Hyena that they should gather some money and then buy fishing hooks in order to catch fish. When they gathered the money, it was not enough for the purchase of two hooks. Then they bought one hook (only). When they went to throw the hook into (the water), they caught two fish. Then Mr. Rabbit said to Mr. Hyena: « If we share the fish one each, it is not a lot (for each). » Leave it to me so I get two today, and tomorrow you will receive four. »

Then Mr. Hyena said OK. The next morning they went and caught four fish and Mr. Rabbit said: « I know that these fish are your share, but I beg you, leave these four fish to me because I have guests (at home) and tomorrow you will get eight fish. » Then Mr. Hyena said OK. They went on

like this for seven days. But Mr. Hyena knew that Mr. Rabbit is cheating him. When they returned another day, they got one fish and (this time) Mr. Hyena got it. But Mr. Hyena considered that it is not good/right that Mr. Hyena goes home with the fish. When they reached a road junction, each of them took a different road. When Mr. Rabbit went a little bit, he run ahead of Mr. Hyena and lied down behaving like he would be dead. When Mr. Hyena reach there and saw him, he did not stop. He knew that Mr. Rabbit was cheating him. Then he kept quiet till the other went a little bit further, than he got up and run ahead and went to lie down across the road like he would be dead. Then he arrived there and stood still and said: « It is their bad behavior that God killed them like that. » Then he put down the fish in order to return to take the other one and come back to take this one in addition. When he went a little bit, Mr. Rabbit got up and took his fish and went away. Mr. Hyena reached but did not see the one who was previously dead and then run away. He arrived without finding Mr. Rabbit and also without finding his fish. Then Mr. Rabbit took his share home and his wife cooked it and they were eating it and they laughing at Mr. Hyena.

If you want too much, you will loose it all.

14.3 Interlinear text of story 14

14. Asumbul ne Azãŋko'ot
 14. Mr. Rabbit and Mr. Hyena
14. Story about Mr. Rabbit and Mr. Hyena

Story written by Martin SOUGA,
 January 2012

paragraph
 Asumbul ne Azãŋko'ot da ëne zoot. Daar
 Mr. Rabbit and Mr. Hyena D.PAST be +FOC friendship. day
 (Once upon a time) Mr. Rabbit and Mr. Hyena were friends.

arakö ka Asumbul yel Azãŋko'ot ye ba la'as ligiri
 one that Mr. Rabbit say to Mr. Hyena that they gather money
 One day Mr. Rabbit said to Mr. Hyena that they should gather some money

ne ba da' go'os ne ba gbã'a zimi. Ba ne
 subsequent they buy hooks subsequent they catch fish pl. they SUB
 and then buy fishing hooks in order to catch fish. When

la'as ligiri la, la bu sek go'os ayi da'abo. Ka
gather money DEF, it NEG be enough hooks two purchase. and
they gathered the money, it was not enough for the purchase of two hooks. Then

ba da' go'os arakõ. Ba ne tiŋ ti los go'os la, ba
they buy hook one. they SUB go go to dip hook DEF, they
they bought one hook (only). When they went to throw the hook into (the

gbã'ane zĩmi ayi. Ka Asumbul yel Azãŋko'ot ye
catch +OFOC fish pl two. then Mr. Rabbit say to Mr. Hyena say that
water), they caught two fish. Then Mr. Rabbit said to Mr. Hyena: « If we

yaa : « Ti ya'a ye ti tot zĩŋ arakõ-rakõ, la bu
interj : « we if want we distribute fish sg one one, it NEG
share the fish one each, it is not a lot (for

zo'be. Basim ka m nok ayi la zĩna, ka
be many. leave alone +IMP that I take two DEF today, and
each). » Leave it to me so I get two today, and

beeuk, ka fu de'ε anaasi. »
tomorrow, that you receive four. »
tomorrow you will receive four. »

paragraph

Ka Azãŋko'ot ye awoo. Beeuk yěeya, ka
then Mr. Hyena say that OK. morrow make daylight +COMPL, that
Then Mr. Hyena said OK. The next morning

ba tiŋ ne ba ti paam zĩmi anaasi, ka Asumbul yel
they go and they go to receive fish pl four, and Mr. Rabbit say
they went and caught four fish and Mr. Rabbit

ye yaa : « Mam mi'i ye zĩm-bama ěne fu bun,
that interj : « I +EMPH know that these fish be +FOC your thing,
said: « I know that these fish are your share,

ka mam belime fu me, basim zĩmi anaasi la
but I +EMPH beg you FOC, leave alone +IMP fish pl four DEF
but I beg you, Leave these four fish to

tɪ m ka mam tarɪ sãam ka beeuk ka fu
give me because me have guests and tomorrow that you
me because I have guests (at home) and tomorrow you

dɛ'ɛ zĩmi anii. » Ka Azãŋkɔ'ɔt ye awoo. Ba ẽŋe
receive fish pl eight. » then Mr. Hyena say that OK. they do +FOC
will get eight fish. » Then Mr. Hyena said OK. They went on

wela daba ayopoi. Ka Azãŋkɔ'ɔt bãŋ ye Asumbul pã'asit
like that days seven. and Mr. Hyena know that Mr. Rabbit cheat +I
like this for seven days. But Mr. Hyena knew that Mr. Rabbit is cheating

õ me. Ba ne leb daa-sɛ'eta, ba paam me
him FOC. they SUB return certain day +DEF, they receive FOC
him. When they returned another day, they got one

zĩŋ arakõ ka Azãŋkɔ'ɔt dɛ'ɛ. Ka Asumbul bis ka la
fish sg one and Mr. Hyena receive. but Mr. Rabbit look that it
fish and (this time) Mr. Hyena got it. But Mr. Hyena considered that it

bu nat ye Azãŋkɔ'ɔt kul ne zĩŋaa. Ba ne
NEG be fitting that Mr. Hyena go home with fish +DEF +NEG. they SUB
is not good/right that Mr. Hyena goes home with the fish. When

paa sɔkitiŋe la, ka so' woo nɔk õ sɔt.
reach road junction location FOC, that someone every take his way.
they reached a road junction, each of them took a different road.

Asumbul ne tiŋ bɛ'ɛla ka zo deŋ Azãŋkɔ'ɔt tɔɔn
Mr. Rabbit SUB go a bit +DEF that run precede Mr. Hyena in front
When Mr. Rabbit went a little bit, he run ahead of Mr. Hyena and lied down

tɪ gbã'an ẽŋ wuu õ kpime la. Azãŋkɔ'ɔt ne paa
go to lay down do like he die +FOC DEF. Mr. Hyena SUB reach
behaving like he would be dead. When Mr. Hyena reach

na yẽ la, õ bu zɛ'ɛle. Õ bãŋ ye Asumbul pã'asir
hither see it, he NEG stop. he know that Mr. Rabbit cheat +I
there and saw him, he did not stop. He knew that Mr. Rabbit was cheating

u me. Ka õ bas ka õ tiŋ bɛ'ɛla, ka õ
him FOC. and he leave alone that he go a bit +DEF, then he
him. Then he kept quiet till the other went a little bit further, than he

dɔɔ zo gǎŋ ǒ tɪŋ tɪ kɪrɪg sɔtɑ ne ǒ
go up run overtake him go go to to cross way +DEF subsequent he
got up and run ahead and went to lie down across the road

ẽŋ wuu ǒ kpime la. Ka ǒ paa na zɛ'ɛl sɪɪ
make like he die +FOC DEF. and he reach hither stand silently
like he would be dead. Then he arrived there and stood still

ka yel yee : « Ba tuum-be'eta ke ka Wina'am kuuri
and say that : « their sins +DEF cause that God kill +I
and said: « It is their bad behavior that God

ba wǎna la. » Ka dɪgɪl zɪŋɑ ye ǒ lep
them like that DEF. » then put down fish +DEF so that he return
killed them like that. » Then he put down the fish in order to return to

tɪ nɔk arakǒ la ka tɪna nɔk ne' la pɛ'es. Ǔ
go to take one DEF and come here take that one DEF add. he
take the other one and come back to take this one in addition.

ne tɪŋ bɛ'ɛla, ka Asumbul dɔɔ nɔk ǒ zɪŋ gaare.
SUB go a bit +DEF, that Mr. Rabbit go up take his fish sg go away.
When he went a little bit, Mr. Rabbit got up and took his fish and went away.

Azǎŋkɔ'ɔt paa ka bu yě so'one deŋe kpi laa, ka
Mr. Hyena reach but NEG see he who precede die DEF +NEG, and
Mr. Hyena reached but did not see the one who was previously dead and then

ẽŋ zoo ha. Ǔ paa na bu yě Asumbule, ka
make race ideoph. he reach hither NEG see Mr. Rabbit +NEG, and
run away. He arrived without finding Mr. Rabbit and also without

me bu yě ǒ zɪŋɑ.
also NEG see his fish +DEF.
finding his fish.

paragraph

Ka Asumbul tar ǒ bun paa ka ǒ pɔ'a dugu ka
and Mr. Rabbit bring his thing reach and his wife cook and
Then Mr. Rabbit took his share home and his wife cooked it and they were eating

ba dit ka la'at Azǎŋkɔ'ɔt. Fu ya'a bɔɔt galis, fu liti zǎ'asa.
they eat +I and laugh +I Mr. Hyena. you if want be excessive, you fall +I all.
it and they laughing at Mr. Hyena. If you want too much, you will loose it all.

15.1. Kusaal narrative Story 15 (Story told by SOUGA Emmanuel)

15. Azāṅkɔ'ɔt ne Asugul ne zɔ'ɔmnam

Biise, zīna zaama, ka ya naa taaba be kpela ka ti ye ti zī'in sōs ne taaba la. La ɛne loṅut ka m ye m tɔst ya. Loṅ-kāṅa ɛne daare wu zī'ine, ka sā'at bunkōbita naa taaba. Hei, yuum-kāṅa ɛne yuum ne da ɛ yuum-be'et, ɛne kom yuum, ɛne niṅ-bō'ok, naane paam dɪ la. La da ɛne took tus bunkōbita. Ka Asugul ne ɛ bunkōbita sɔvɪ so'one ye ɔ ɛne yam kpēem dāanda, ka ɔ ne ɔ zaka dɪm da dɪtɛ.

Balaa, yel ya'a da li ba sɔvɪ, Asugul ɛne so'one naane yāṅ ɛe naane ɛṅ se'em bɔ la tum. Ȯ ne mi'i la tum baa, la ɛne daat dakō ka ɔ wu tɪṅ ti dɪ ka kunna. Koma ne li ka bunkōbita namsɪta, Ȯ nɔpɪ ne ɛ sumeṅa. Ka bun-kōbita kɔ'ɔn waṅum ka la ke'e ba ye.

Daa-dakō'o, Ȯ wu ze'ele sā'artɪ len kunna wu se'e Azāṅkɔ'ɔt. Ka yē Azāṅkɔ'ɔt ka yel v yee : « Aa, dūniya la, la yu'ɔn wɪṅe. » Ka Azāṅkɔ'ɔt yee : « Aye Asugule, da pā'as mam, fu meṅ ne nɔb ɛ wāna laa ? Tɔn ne namsɪ bala, tɔn waṅum me, fu ne ɛ se'em wāna la, ti mi'i ye ka kom na bu namesɪt fu. »

Ka Asugul la' la' ka yel v yee, sɪra, Ȯ tɔ'ɔ ne sɪra. Ka Asugul yu'ɔn yel v yee, Ȯ sōṅum v ka Ȯ tō'on paam, ka la tō'on sōṅ v. Azāṅkɔ'ɔt ne ze'el kelɪg ka Asugul sɪṅ tɔ'ɔm ba. Asugul yel ye Ȯ kaa ye Ȯ ne yi bunse'eta, Ȯ ya'a nɔk sɔta, sā'ata sɔta, Ȯ kɔ'ɔn tumme bala, Ȯ kɔ'ɔn tumme bala, Ȯ ya'a tɪṅ, Ȯ ne ti bis artɪṅ ne yē te'e ne ze'e. Te'e la ɛne te'e-berɪt.

Ȯ ya'a paa, Ȯ ma'a Ȯ meṅ ne Ȯ labɪl te'e la. Ȯ ya'a labɪl te'e la, Ȯ yelum te'e la ye yaa : « Te'eya, te'eya, yo'oma, te'eya te'eya yo'oma, te'eya te'eya yo'oma. »

Te'e la ne yo'o. Ȯ yelum v bāalum bāalum wela. Te'e la ya'a yo'o, ka Ȯ ye Ȯ kpē' la, Ȯ kpē'em bāalum. Ȯ ya'a kpē', Ȯ zī'inim wāna bāalum. Ka Ȯ bāṅum ye la ɛne zɔ'ɔmname be do-kāṅa pɔvɪ, te'e la yoko la, ka ba dɪpa ɛne nintɛṅ sɔvɪ ka ba le dɪtɪ wɪlɪṅ ya'a ti we'e Ȯ doo la, la ya'a ti ɛ sob sɔpa. Azāṅkɔ'ɔt ne ze'el ye Ȯ kelɪkaa, Ȯ bu kelɪg Asugul tɔ'ɔma naae. Ȯ ne kɔ'ɔn wum ye : « Te'eya, te'eya yo'om ma'a », ka Asugul yel v yee, Ȯ ze'elum wela ka Ȯ da pasɪma. Ka Ȯ ye Ȯ kom dūm, ka Ȯ ye Ȯ da pasɪm wela wela be ?

Asugul yel v ye: «Fu ya'a kpē' ye fu zī'in yaa, fu ze'el wāna sɪ. Te'e la ne yo'ota, Ȯ ne ye Ȯ kpē'e la, zɔ'ɔmnam ba ne wum, bala ba ɛne zɔ'ɔmnam ba bu yēta, ka ba tuba la wumme. Ȯ gu'usum Ȯ meṅ ka da ɛ yel ti v meṅa. Ȯ ya'a kpē' zī'in, Ȯ ne yē zɔ'ɔmnam ba ne dɔɔ ɛ sɪ. Ba ya'a bene dɪt, ba ne gbā'a ba meṅ. Ba ya'a gbā'a ba meṅa, Ȯ ɛe Ȯ bun pōɪ te'e la pɔvɪ la. Ka ba ya'a sɪṅ dɪpa, Ȯ me sɪṅ ne Ȯ naa ba. Zɔ'ɔmnam ba ya'a we'e laa la, Ȯ da sak ye Ȯ nu'uka sɪ'ɪsɪ baa, Ȯ gu'usum me. Ba ya'a ti yaa we'e nɔɔrɪ la, fu me yaa we'e nɔɔrɪ. Ba ya'a ti ye ba vol ka ye ba takum ba, Ȯ vol me ka ne Ȯ

takim naa ne zó'omnam ba.

Azāṅkó'ót bu keligi lannaa. Ō keligi lane yori yori, fāha fāha, zōra zōra. Ō ne sit wumme la wela laa, tó'om ba bu le kpē'er v ya'a ni, ka ō tó'otú tó'w-wa'a, ō basim ō ka ō gaare.

Ka Asugul yel v ye, fu ya'a ti di tige, fu dɔɔ labil tu la, ka yel yee : « Te'eya, te'eya pakema ». Ō yelum v bāalum bāalum, ka te'e la ne pak. Ka ō le gaat yāṅ yi. Te'e la ya'a yo'o, ka ō yi bāalum baa, ai, ō walisum me bala. Azāṅkó'ót bu wum tó'w-bam tige sumeṅa, ka kó'on nɔk zoo ka yel Asugul ye da-se'et lanna.

Ō ne yel wela la, la ēne zaam-nɔɔt kāṅ ka ō tuṅe. Ō paame sit yē te'e la, ka sit yel te'e la yee : « Te'eya, te'eya, pakema, pakema ». Te'e la sit pak bāalum ka ō kpē' la. Azāṅkó'ót kpē'epa ni, ka zó'omnam ba kó'on game dit. Ka la ēne gbeture, ka la ēne dup bala. Azāṅkó'ót ne kó'on kpē' la, ō le yel te'e la : « Te'e pa'ama » ka te'e pa'e. Ō ne paa sebil la, ō suṅe dup bala.

Ka zó'omnam ba dɔɔ va zé'el agola ka yee sāane kpē' bam suu na.

Ka Azāṅkó'ót kó'on kābene bala komma ne tar v la, ka ō tari dup, tari dup, tari dup ...

Ba ne dɔɔ ne zāmbalaya babul babul waa, ba tari Azāṅkó'ót bu'ut ne zāmbalaya la.

Ka Azāṅkó'ót kaasit vuv, ka tēe yel yee: « Te'eya, te'eya pakema. »

Ō ne ti tēe yel wela ka yi la, ba ne na'a v suṅa ne zāmbalaya la, ka Azāṅkó'ót bu yi naae ka ne ō yi pusuk ka gbet nɔba la be yā'aṅa, haya, εε ka ō le tēe yel yee : « Te'e, te'e pa'am. » Ka te'e kó'on mik v bala. Azāṅkó'ót kūmu lanna.

Ya yēyaa? Biise, la ēne wela ka ya sāamnam ne ya manam ya'a tó'ori ya ēne ya keligi tó'omma sumeṅa. Ya ya'a keligi tó'omma sou ti wume la ba'asuka ya ne bāṅ ba ne yeke ya se'em.

Zīna zīna biis la, fu ya'a ye fu sā'alt ya, koo ba ya'a ye ba tó'w tó'omma ti ya, nam kelisiri la wāna zōra zōra. Ka ba ya'a ye ya dɔɔm ēṅ wāna, ka ya ti dɔɔ ēṅ wāna yāluma yāluma, ka la ke'ε ba ne ye ya ēṅ se'el laa. Éne ya gū'use.

Azāṅkó'ót ne bu kelige Asugul sumeṅa la, baa la ne ē Asugul sōṅṅtaa, ō bu kpīi? Ō paam namesuk, ba bu'v v sumeṅa. Ka la le tuṅ ti ta'as ne ō kūm ya'as.

La ēne wela ka m ye m yeke ya zīna zāama. Ti ne ē nirip ka Wuna'am naane ti ka nɔṅe ti la, tun meṅ ya'a bu keligit sumeṅa, la ti tun ne tun sā'vṅa. Wela la, biise, gū'useme. Ka kpēem ya'a yiti tó'w tisi ya, koo nam meṅ ne taaba ya'a yiti tó'ot tis taaba, yiti keligi taaba sumeṅa. Ka neṅa tó'w naa, ka ya wume la vōot ka loke. Ka neṅa tó'w naa, ka ya ya'a bu wum la vōore, ka ya bɔ'os, malun bɔ'os sumeṅa. Ka la ēne fu meṅ sōṅṅt yela. Ka fu ya'a keligi la bura bura, zōra zōra, bāṅum yel ye la ti ēne fu tooka bevuka. Ka fu ya'a naan paame sōṅṅt, aii, sōṅṅt ne lebit took tis fu. Fu ya'a naan paame bāṅṅt tō'on tuṅ tɔɔn, paam yam tuṅ tɔɔn ne, aii la ti ēne se'el ne ē fu sā'vṅa.

La ēne wela ka m da be nina ka ye m yel ya.

15.2 English free translation of Story 15

Story about Mr Hyena and Mr Hare and blind people

Children, this evening, you came together here so that we can sit together and talk to each other. It is a folk tale that I want to tell you. This story is about what came to happen one day, when the wild animals were gathered together. Well, that particular year was a very bad year it was a year of famine / hunger, it was a year of pity where one could not get enough food. It was very difficult for the wild animals. Among the wild animals it was Mr Hare who was the one who was the master of intelligence (the most clever person), and he and his family had enough to eat. In fact, when a problem occurred among them, Mr Hare was the one who could find a solution to every problem. He knew a remedy to every problem, and one day he went to eat and now he was on his way home. He went to eat and was on his way home. The famine was there and the wild animals suffered, but he got fat and was well off. But the wild animals were getting skinnier and you can't describe how bad things were.

One day, he came from the bush land and was on its way home when he encountered Mr Hyena. He saw Mr Hyena and said to him: «Oh, the world is getting so difficult these days.» But Mr Hyena said: «No Mr Hare, don't deceive me, you yourself are getting fat like that, isn't it? We suffer in fact, we got skinny, but the way you look good like that, we know that the famine doesn't afflict you.» Mr Hare laughed and laughed and said to him, true he spoke the truth. Then Mr Hyena said to him that he should help him that he too might receive food, so that he will be out of trouble. Mr Hyena stood still and listened and Mr Hare started speaking. Mr Hare said that he went around and from where he just came (there is food), if he takes / follows the road, the bush land road, he should simply walk straight, he should simply continue to walk, as he walks, he will eventually look at his right hand and see a baobab tree standing there. It is a very big baobab tree. When he arrives there he should calm down when he touches the baobab tree. When he touches the baobab, he should say to the tree: « Baobab, baobab, open up for me; baobab, baobab, open up for me; baobab, baobab open up for me. The baobab will open. He should speak to him like that in a very gentle way. When the baobab opens, and he wants to enter, he should enter quietly. When he enters, he should sit like that quietly. And he should know that it is a living room for the blind people, the hole in the tree is their home, and he should know that they will eat at noon time and they will eat again when the sun goes down, it will be very dark. When Mr Hare stood there listening, he did not listen to all the words of Mr Hare. He simply heard: «Baobab, baobab, open up », but Mr Hare told him to stand still and not be in a hurry. But he said

that he was very hungry, so that saying that he should not hurry like that doesn't make sense, does it? Mr Hare told him: «When you enter and sit down, you should be very silent. When the baobab opens, and he wants to go in, the blind people will hear, in fact, they are blind people so they don't see, but their ears hear well. He should be very careful and not get himself into trouble. When he enters and sits down, he will see the blind people standing silently. When they are eating, they will be very disciplined. When they behave in such a disciplined manner, he must also be in the baobab without making any noise. When they start eating, he too should start to eat at the same speed as they do. When the blind people stretch out to the plate, he should not touch their hands, he should be very careful. When they are going to take out the soup and bring it to their mouths, you too should bring it to your mouth. When they are going to chew and swallow the food, he too should chew at the same time and swallow at the same time as they do. Mr Hyena did not listen to this advice. He listened to that part in a very careless way, very superficially and only by bits. In reality when he was hearing that, the words did not enter his cheeks/ears any more, thinking that Mr Hare speaks too many words, and he should stop so that he can go away. And Mr Hare told him that when he eat his fill he should touch the baobab and say to it: « Baobab, baobab, open up.» So he can get out again. When the baobab opens, he should go out quietly, and be careful. Mr Hyena did not hear those words any more, he rather began to run and said bye-bye to Mr Hare, see you another time. When he said this, it was already evening and he went (in spite of that). He reached that place and really saw the baobab tree and really said to it: « Baobab, baobab, open, open.» The baobab tree really opened gently and he entered inside. When Mr Hyena entered, the blind people were facing each other and they were eating. It was abundant, there was food everywhere. After Mr Hyena entered, he spoke to the baobab: «Baobab close» and it closed. He reached the food and stooped down and began to eat like mad. But the blind people stood up and said that there must be a foreigner among them. But Mr Hyena did not pay attention and hurried eating since he was so terribly hungry, so he ate, and ate and ate ... without stopping. When they surrounded him with their whips, they started beating Mr Hyena with their whips. Mr Hyena cried yelling and remembered and said: Baobab, baobab open up.» When he remembered this and said it he was on his way out while they continued beating him up severely, and Mr Hyena was not completely out, in fact half way out his thigh and legs were still inside, well, he tried to remember and said: «Baobab, baobab close.» The baobab closed and squeezed him at once. That was the death of Mr Hyena.

Didn't you see? Children, it is like that and when your fathers or your mothers speak to you, you must listen to their words very well. When you listen to their words completely and understand till the end, then you will know what exactly they told you. The children of this generation, if you

want to advise them, or if one wants to explain them something, you are listening only like that, bit by bit (not well). And when they say that you should go and do something like that, you go and do it wrongly, and it is not like they said that you should do it. You must pay attention. When Mr Hyena did not listen well to Mr Hare's advice, in spite of it being for his help, didn't he die? He got a lot of suffering, they beat him so badly. It even provoked his death. It is like that in life; that is why I want to tell you this tonight. Since we are people that God created and he loves us if we don't listen carefully, it will lead us into our own destruction. That is why, children, pay attention. If an older person is telling you something, or you yourselves with your colleagues are speaking to each other, you have to listen to each other carefully. And when one has finished speaking and you understood its meaning then you may respond. And when one has finished speaking, but you didn't understand the meaning, then you should ask, and ask again to understand well. This will be for your own help/benefit. But if you listen only superficially, bit by bit (not carefully) you should know that it will do much harm to you in the future. And if you could have received help, what would have helped you becomes a problem for you. You could have received knowledge and could have gone forward, you could have received intelligence and go ahead, but (by not listening) it becomes something that will be your destruction.

It is like that, I was there and I wanted to tell you.

15.3 Interlinear text of story 15

15. Azāṅko'ot ne Asugul ne zo'omnam
 15. Mr. Hyena and Mr. Hare and blind people

15. Story about Mr Hyena and Mr Hare and blind people

paragraph

Biise, zīna zaama, ka ya naa taaba be
 children, today evening+DEF, that you associate together be
Children, this evening, you came together here so that we can sit together and talk

kpela ka ti ye ti zī'in sōs ne taaba la. La
 here and we want we sit talk with each other DEF. it
to each other. It

ēne lojut ka m ye m tisi ya. Loṅ-kāṅa
 be+FOC folk story that I want I give you. that folk story
is a folk tale that I want to tell you. This story is

ěne daare wu zĩ'ine, ka sǎ'at
 be+FOC day come+AUX come to happen, that bush land
about what came to happen one day, when the wild animals were

bunkõbita naa taaba. Hei, yuum-kãŋa ěne yuum ne
 animals+DEF unite together. hei, year that be+FOC year SUB
gathered together. Well, that particular year was a very bad year

da ě yuum-be'et, ěne kom yuum, ěne niŋbõ'ok,
 D.PAST be year bad, be+FOC hunger year, be+FOC pity,
it was a year of famine/hunger it was a year of pity

ne naane paam di la. La da ěne took
 with counter-fact receive eat DEF. it D.PAST be+FOC difficult
where one could not get enough food. It was very difficult for the wild

tis bunkõbita. Ka Asugul ne ě bunkõbita suuɪ
 give animals+DEF. and Mr Hare SUB be animals+DEF middle+LOC
animals. Among the wild animals it was Mr Hare who was the one who

so'one ye õ ěne yam kpěem dǎanda,
 the one who want he be+FOC intelligence older brother master+DEF,
was the master of intelligence (the most clever person),

ka õ ne õ zaka dim da ditě.
 that he and his court yard people D.PAST eat+I+FOC.
and he and his family had enough to eat.

paragraph
 Balaa, yel ya'a da li ba suuɪ, Asugul
 in fact, problem if D.PAST fall their middle+LOC, Mr Hare
In fact, when a problem occurred among them, Mr Hare was the one who could find

ěne so'one naane yǎŋ ěe naane ěŋ sɛ'ɛm bɔ
 be+FOC the one who could be able be could do manner seek
a solution to every problem.

la tɪm. Õ ne mi'ɪ la tɪm paa, la ěne
 it remedy. he SUB know it remedy very much, it be+FOC
He knew a solution for many problems, and it was one day

daat arakõ ka õ wu tiŋ ti di ka
 day one that he come+AUX go go to eat and
that he went to eat and was on his way home.

kunna. Komma ne li ka bunkõbit namsita,
 go home+I here. famine+DEF SUB fall and animals suffer+I+DEF,
The famine was there and the wild animals suffered, but he got

õ nɔpi ne õ ě sumeŋa. Ka bunkõbita kɔ'ɔn
 he get fat with he be well. but animals+DEF simply
fat and was well off. But the wild animals were

waŋim ka la kɛ'ɛ ba yeŋe.
 get skinny and it not be they tell.
getting skinnier and you can't describe how bad things were.

paragraph
 Daa-dakõ'o, õ wu ze'ele sã'arı len
 one day, he come+AUX come from bush land+LOC again
One day, he came from the bush land and was on its way home when he

kunna wu se'ɛ Azãŋkɔ'ɔt. Ka ye Azãŋkɔ'ɔt
 go home+I here come+AUX encounter Mr Hyena. and see Mr Hyena
encountered Mr Hyena. He saw Mr Hyena and

ka yel u yee : « Aa, dũniya la, la yu'ɔn
 and say him say that ah, world DEF, it now
said to him: «Oh, the world is getting so difficult these days.»

wiŋe. Ka Azãŋkɔ'ɔt yee : « Aye Asugule, da pã'as
 heat up. and Mr Hyena say that No Mr Hare, don't deceive
But Mr Hyena said: «No Mr Hare, don't deceive me, you yourself are getting

mam, fu meŋ ne nɔb ě wãna laa ? Tun
 me, you self SUB be fat be like that DEF+Q we+EMPH
fat like that, isn't it? We

ne namsit bala, tun waŋim me, fu ne ě
 SUB suffer+I in fact, we+EMPH get skinny FOC, you SUB be
suffer in fact, we got skinny, but the way you look good like that, we know that the

se'em wãna la, ti mi'i ye kom bu namesit fuu.
 manner like that DEF, we know that hunger NEG afflict+IPF you+Q.
famine doesn't afflict you.»

paragraph

Ka Asugul la' la' ka yel u yee, sira, õ
 and Mr Hare laugh' laugh' and say to him that, truth, he
Mr Hare laughed and laughed and said to him, true he spoke the truth.

to'w ne sira ». Ka Azãjko'ot yu'on yel u yee, õ
 speak with truth and Mr Hyena now say to him that, he
Then Mr Hyena said to him that he should help him that

sõnjum u ka õ tõ'on paam, ka la tõ'on sõnj u.
 help+IMP him that he can receive, and it can help him.
he too might receive food, so that he will be out of trouble.

Azãjko'ot ne zé'el kelig ka Asugul sɨj to'omma.
 Mr Hyena SUB stand still listen and Mr Hare begin word+DEF.
Mr Hyena stood still and listened and Mr Hare started speaking.

Asugul yel ye õ kaa ye õ ne yi
 Mr Hare say that he go around that he SUB go out
Mr Hare said that he went around and from where he just came (there is

bunse'eta, õ ya'a nok sota, sã'ata sota,
 thing which+DEF, he if take way+DEF, bushland+DEF way+DEF,
food), if he takes/follows the road, the bush land road, he should

õ ko'on timme bala, õ ko'on timme bala, õ ya'a
 he simply walk+FOC only, he simply walk+FOC only, he if
simply walk straight, he should simply continue to walk, as he

tɨj, õ ne tɨ bis õ arɨŋ ne yě te'e ne
 go, he FUT go to look his right LOC see baobab SUB
walks, he will eventually look at his right hand and see a baobab tree standing there.

zé'ε. Te'e la ãne te'e-berit.
 stand. baobab DEF be+FOC baobab tree big.
It is a very big baobab tree.

paragraph

Õ ya'a paa, õ ma'a õ mej ne õ labil
 he if arrive, he cool down him self with he touch
When he arrives there he should calm down when he touches the baobab tree.

te'e la. Õ ya'a labil te'e la, õ yelim
 baobab DEF. he if touch baobab DEF, he say to+IMP
When he touches the baobab, he should say to the tree:

te'e la ye yaa : « Te'eya, te'eya, yo'omaa,
 baobab DEF that interj Baobab+Voc, baobab+Voc, open+IMP,
« Baobab, baobab, open up for me

te'eya te'eya yo'omaa, te'eya te'eya
 baobab+Voc baobab+Voc open+IMP, baobab+Voc baobab+Voc
baobab, baobab open up for me, baobab, baobab, open up for me.»

yo'omaa. » Ka te'e la ne yo'o. Õ yelim u
 open+IMP. and baobab DEF FUT open. he say to+IMP him
The baobab will open. He should speak to him

bāalim bāalim wela. Te'e la ya'a yo'o, ka ã ye
 quietly quietly like that. baobab DEF if open, and he want
like that in a very gentle way. When the baobab opens, and he wants to enter, he

õ kpě' la, ã kpě'em bāalim. Õ ya'a kpě', ã
 he enter' DEF, he enter+IMP quietly. he if enter', he
should enter quietly. When he enters, he

zĩ'inim wāna bāalim. Ka ã bāñim ye la ěne
 sit+IMP like that quietly. and he know+IMP that it be+FOC
should sit like that quietly. And he should know that it is a living room for the

zo'omnam be do-kāŋa puu, te'e la yoko la, ka
 blind people exist room this inside, baobab DEF hole DEF, and
blind people, the hole in the tree is their home,

ba dɪpa ěne nintɛŋ suuk, ka ba le diti
 their food+DEF be+FOC daylight middle, ka they again eat+I
and he should know that they will eat at noon time and they will eat again when the

wilɪŋ ya'a ti wɛ'ɛ ã doo la, la ya'a ti ě
 sun if go to going+IPF her room DEF, it if go to be
sun goes down, it will be very dark.

sob sopa.
 get dark dark+DEF.

paragraph
 Azāŋkɔ'ɔt ne zɛ'ɛl ye ã kelɪkaa, ã bu kelɪg Asugul
 Mr Hyena SUB stand that he listen+DEF, he NEG listen Mr Hare
When Mr Hare stood there listening, he did not listen to all the words of Mr Hare.

tɔ'ɔma naae. Ǿ ne kɔ'ɔn wum ye : «
 words+DEF finish. he SUB simply hear say that
He simply heard : «Baobab, baobab, open up »,

Te'eya, te'eya yo'om » ma'a , ka Asugul yel
 Baobab+Voc, baobab+Voc open+IMP only and Mr Hare say to
but Mr Hare told him to stand

ɔ yee, Ǿ zɛ'ɛlim wela ka Ǿ da pasɪma. Ka
 him interj, he stand+IMP like that and he don't hurry+NEG. but
still and not be in a hurry.

Ǿ ye Ǿ kom dũm, ka Ǿ ye Ǿ da pasɪm
 he say that his hunger hurt, and he say that he don't hurry
But he said that he was very hungry, so that saying that he should not be in a hurry like

wela wela be ?
 like that thus question
that doesn't make sense, does it?

paragraph
 Asugul yel ɔ ye: «Fu ya'a kpě' ye fu zĩ'in
 Mr Hare say to him that: «you if enter' that you sit
Mr Hare told him: «When you enter and sit down, you should be very silent.

yaa, fu zɛ'ɛl wãna sɪɪ. Te'e la ne yo'ota,
 interj, you stand like that silently. baobab DEF SUB open+DEF,
When the baobab opens, and he

Ǿ ne ye Ǿ kpě'e la, zɔ'ɔmnam ba ne wum,
 he SUB want he enter DEF, blind people they FUT hear,
wants to go in, the blind people will hear,

bala ba ẽne zɔ'ɔmnam ba bu yěta, ka ba
 in fact they be+FOC blind people they NEG see+I+NEG, but their
in fact, they are blind people so they don't see, but their ears hear well.

tuba la wumme. Ǿ gu'usim Ǿ meɲ ka da
 ears DEF hear+FOC. he pay attention he self and don't
He should be very careful and not get himself

ɛ yel tɪ ɔ meɲa. Ǿ ya'a kpě' zĩ'in, Ǿ
 try to find problem give him self. he if enter sit, he
into trouble. When he enters and sits down, he

ne yě zɔ'ɔmnam ba ne dɔɔ ẽ sɪ. Ba ya'a
 SUB see blind people they FUT go up be silently. they if
will see the blind people standing silently. When they

bene dit, ba ne gbã'a ba meɲ. Ba ya'a gbã'a
 be doing eat+I, they FUT catch them selves. they if catch
are eating, they will be very disciplined. When they behave

ba meɲa, ɔ ẽe ɔ bun pɔi te'e la
 them selves+DEF, he be he thing without noise baobab DEF
in such a disciplined manner, he must also be in the baobab without making any

pɔɔ la. Ka ba ya'a sɪɲ dɪpa, ɔ me sɪɲ ne
 inside DEF. and they if begin food+DEF, he also begin with
noise. When they start eating, he too should start to eat at the same speed as

ɔ naa ba. Zɔ'ɔmnam ba ya'a wɛ'ɛ laa la, ɔ
 he associate them. blind people DEF if go+I plate DEF, he
they do. When the blind people stretch out to the plate, he should

da sak ye ɔ nu'uka sɪ'sɪ baa, ɔ
 don't accept that his hand+DEF touch them+NEG, he
not touch their hands, he should be very careful.

gu'usim me. Ba ya'a tɪ yaa wɛ'ɛ nɔɔɪ
 pay attention FOC. they if go to take out liquid go+I mouth+LOC
When they are going to take out the soup and bring it to their

la, fu me yaa wɛ'ɛ nɔɔɪ. Ba ya'a tɪ
 DEF, you also take out liquid go+I mouth+LOC. they if go to
mouths, you too should bring it to your mouth. When they are going

ye ba vol ka ye ba takim ba, ɔ vol
 want they swallow and want they chew them, he swallow
to chew and swallow the food, he too should chew at the same time and swallow at

me ka ne ɔ takim naa ne zɔ'ɔmnam ba.
 FOC and with he chew unite with blind people DEF.
the same time as they do.

paragraph
 Azãɲkɔ'ɔt bu kelɪg lannaa. ɔ kelɪg lane yori
 Mr Hyena NEG listen like that+Q. he listen that+FOC carelessly
Mr Hyena did not listen to this advice. He listened to that part in a very

yori, fāha fāha, zōra zōra. Ō ne sit
 carelessly, superficially superficially, zōra bit. he SUB really
careless way, very superficially and only by bits. In reality when he

wumme la wela laa, t'w'm ba bu le kpě'er u
 hear+FOC it like that DEF, words DEF NEG again enter+I his
was hearing that, the words did not enter his cheeks/ears any more,

ya'a ni, ka ō t'w'ti t'w-wa'a, ō basim ō
 cheeks LOC, and he speak+I long talk, he leave alone+IMP him
thinking that Mr Hare speaks too many words, and he should stop so

ka ō gaare.
 that he go away.
that he can go away.

paragraph

Ka Asugul yel u ye, fu ya'a ti di
 and Mr Hare say to him that, you if go to eat
And Mr Hare told him that when he eat his fill he should touch the tree and

tige, fu dɔɔ labil tii la, ka yel yee : «
 be satiated, you go up touch tree DEF, and say that
say to it:

Te'eya, te'eya pakema ». Ō yelim u bāalim
 Baobab+Voc, baobab+Voc open+I he say to+IMP him quietly
« Baobab, baobab, open up.» He should speak very quietly/gently

bāalim, ka te'e la ne pak. Ka ō le gaat
 quietly, and baobab DEF FUT open. and he again pass
and the baobab will open. So he can get out again.

yāŋ yi. Te'e la ya'a yo'o, ka ō yi bāalim
 be able go out. baobab DEF if open, and he go out quietly
When the baobab opens, he should go out quietly, and be

baa, ai, ō walısım me bala. Azāŋk'w't bu wum
 DEF, interj, he make an effort FOC simply. Mr Hyena NEG hear
careful. Mr Hyena did not hear

t'w-bam tige sumeŋa, ka k'w'n nɔk zoo ka
 words those be satiated well, and simply take running and
those words any more, he rather began to run and said bye-bye to Mr Hare, see

yel Asugul ye da-se'et lanna.
say to Mr Hare that another day that+DEF.
you another time.

paragraph

Õ ne yel wela la, la ěne zaam-nɔɔt kãŋ ka
he SUB say thus DEF, it be+FOC evening this that
When he said this, it was already evening and he went (in spite of that).

õ tɪŋe. Õ paame sit yě te'e la, ka sit
he go. he arrive+FOC really see baobab DEF, and really
He reached that place and really saw the baobab tree and really said

yel te'e la yee : « Te'eya, te'eya, pakema,
say to baobab DEF that Baobab+Voc, baobab+Voc, open+I,
to it: « Baobab, baobab, open, open.»

pakema ». Te'e la sit pak bãalim ka õ kpě' la.
open+I baobab DEF really open quietly and he enter' it.
The baobab tree really opened gently and he entered inside.

Azãŋkɔ'ɔt kpě'epa ni, ka zɔ'ɔmnam ba kɔ'ɔn
Mr Hyena entering+DEF LOC, that blind people DEF simply
When Mr Hyena entered, the blind people were facing each other and they

gɛme dit. Ka la ěne gbetire, ka la
facing each other eat+I. and it be+FOC abundance, and it
were eating. It was an abundance, there was food everywhere.

ěne dɪɪp bala. Azãŋkɔ'ɔt ne kɔ'ɔn kpě' la, õ le
be+FOC food only. Mr Hyena SUB simply enter' DEF, he again
After Mr Hyena entered, he spoke to the baobab: «Baobab

yel te'e la : « Te'e pa'ama» ka te'e pa'e. Õ
say baobab DEF baobab close+I» and baobab close. he
close» and the baobab closed.

ne paa sebil la, õ sɪŋe dɪɪp bala.
SUB reach squat DEF, he begin food simply.
He reached the food and stooped down and began to eat like mad.

paragraph

Ka zɔ'ɔmnam ba dɔɔ va zɛ'el agola ka
but blind people DEF go up gather stand still upwards and
But the blind people stood up and said

yee sãane kpě' bam suu na.
 say that stranger+FOC enter' they+EMPH middle hither.
that there must be a foreigner among them.

paragraph

Ka Azãŋkó'ót kó'ón kãbene bala komma ne tar
 but Mr Hyena simply hurry+FOC simply hunger+DEF SUB have
But Mr Hyena did not pay attention and hurried eating since he was so terribly hungry,

u la, ka õ tari diip, tari diip, tari diip ...
 him DEF, and he have food, have food, have food
so he ate, and ate and ate ... without stopping

Ba ne dɔɔ ne zãmbalaya babil babil waa,
 they SUB go up with whips to grope about to grope about interj,
When they surrounded him with their whips, they started beating Mr Hyena with their

ba tari Azãŋkó'ót bu'ut ne zãmbalaya la.
 they have Mr Hyena hit+I with whips DEF.
whips.

paragraph

Ka Azãŋkó'ót kaasit uun, ka tãe yel yee: «
 and Mr Hyena cry+IPF yell, and remember say that:
Mr Hyena cried yelling and remembered and said: Baobab, baobab open up.»

Te'eya, te'eya pakema. » Õ ne ti tãe
 Baobab+Voc, baobab+Voc open+I. he SUB go to remember
When he remembered this and

yel wela ka yi la, ba ne na'a u surja
 say thus and go out DEF, they SUB hit severely him well
said it he was on his way out while they continued beating him up severely,

ne zãmbalaya la, ka Azãŋkó'ót bu yi naae ka ne
 with whips DEF, and Mr Hyena NEG go out finish and with
and Mr Hyena was not completely out, in fact half way out

õ yi pusok ka gbet nɔba la be yã'ana, haya,
 he go out half and thigh feet DEF be behind+DEF, OK,
and his thigh and legs were still inside, well,

εε ka õ le tãe yel yee : « Te'e,
 seek that he again remember say say that baobab,
he tried to remember and said: «Baobab, baobab close.»

te'e pa'am. » Ka te'e k'ɔn mik u bala.
 baobab close+I. and baobab simply push against him at once.
The baobab closed and squeezed him at once

Azãŋk'ɔt kũmu lanna.
 Mr Hyena death+FOC that+DEF.
That was the death of Mr Hyena.

paragraph **the moral of the story:**

Comment of the story teller

Ya yẽyaa? Biise, la ẽne wela ka ya
 you see+COMPL? children, it be+FOC like that that your
Didn't you see? Children, it is like that and when your fathers or your

sãamnam ne ya manam ya'a t'ɔri ya ẽne ya kelig
 fathers with your mothers if speak you must you listen
mothers speak to you, you must listen their words very well.

t'ɔmma sumeŋa. Ya ya'a kelig t'ɔmma soii ti
 word+DEF well. you if listen word+DEF completely go to
When you listen their words completely and understand

wome la ba'asuka ya ne bãŋ bane yele ya
 understand it end+DEF you FUT know those who tell you
till the end, then you will know what exactly they told you.

sɛ'em.
 manner.

paragraph

Zina zina biis la, fu ya'a ye fu sã'ali ya,
 today today children DEF, you if want you advice you,
The children of this generation, if you want to advise them, or if one wants to explain

koo ba ya'a ye ba t'ɔ t'ɔmma ti ya, nam
 or they if want they speak word+DEF give you, you+EMPH
them something, you are listening only like that, bit by bit (not well).

kelisiri la wãna zõra zõra. Ka ba ya'a ye ya
 listen it like that bit bit. and they if say that you
And when they say that you should go

gũ'useme. Ka kpěem ya'a yiti t'ó tisi
 pay attention+IMP pl. and older brother if habitually speak give
pay attention. If an older person is telling you something, or you

ya, koo nam meṅ ne taaba ya'a yiti t'ót
 you, or you+EMPH self with colleagues if habitually speak+I
yourselves with your colleagues are speaking to each other, you have to listen to each

tis taaba, yiti keligi taaba sumeṅa. Ka neṅa
 give each other, habitually listen each other well. and that one
other carefully. And when one

t'ó naa, ka ya wume la v'ót ka loke. Ka
 speak finish, that you understand it meaning and respond. and
has finished speaking and you understood its meaning then you may respond.

neṅa t'ó naa, ka ya ya'a bu wum la v'óre,
 that one speak finish, that you if NEG hear it meaning,
And when one has finished speaking, but you didn't understand the meaning, then

ka ya b'ós, malin b'ós sumeṅa. Ka la ěne fu
 that you ask, even better ask well. then it be+FOC you
you should ask, and ask again to understand well. This will be for your own

meṅ s'ojit yela. Ka fu ya'a keligi la bura
 self help because of. but you if listen DEF superficially
help/benefit. But if you listen only superficially, bit by bit (not

bura, z'óra z'óra, b'anjim yel ye la ti ěne
 superficially, bit bit, know+IMP problem want it go to be+FOC
carefully) you should know that it will do much harm to you in the future.

fu tooka beuuka. Ka fu ya'a naan paame s'ojit,
 your difficulty tomorrow. and you if could arrive+FOC help,
And if you could have received help, what would

aii, s'ojit ne lebit took tis fu. Fu
 there is a problem, help FUT return+IPF difficult give you. you
have helped you becomes a problem for you.

ya'a naan paame b'anjit t'ón tij t'ón, paam
 if finally arrive+FOC know+I can go forward, receive
You could have received knowledge and could have gone forward, you could

yam tɪŋ tɔŋ ne, aii la tɪ ẽne
intelligence go forward LOC, there is a problem it go to be+FOC
have received intelligence and go ahead, but (by not listening) it becomes something

sɛ'ɛl ne ẽ fu sã'ɔŋa.
something SUB be you destruction.
that will be your destruction.

paragraph
La ẽne wela ka m da be nina ka
it be+FOC like that that I D.PAST exist there and
It is like that, I was there and

ye m yelɪ ya.
want I say to you.
I wanted to tell you.

16.1. Kusaal narrative Story 16

16. Bii ka ba lob bas

Bupɔku da be, ka mɔt ɔ bii arakō ma'a ka ɔ ē bupɔŋ. Ka bii la tu li bā'a ka ba tɛ'eb tu gu'v, ka bii la bālɔgɩt, bālɔgɩ halɩ ka so' bu len bɔɔt ye ɔ lɛ'el vu.

Daat arakō, ka bupɔka dɔɔ nɔk bii la guruk kpě' sã'arɩ, ne ɔ tuŋ zãa paa sã'a-suu, ne ɔ yirig bii la lob bas nina ka leb. Ɔ ne lebɩta, ka kolɔk be sɔta zuk ka ɔ nɔkɩ ngbãm ne ɔ gurug, ka ye ɔ bii la ne burum se'ema, ngbãm sɔ'o v. Ɔ ye ɔ nɔkɩ ngbãmma ka ɔ lebɩg ɔ bii ne ɔ tɔɔt v ki.

Bii la ka ɔ lob bas la, sisirisɩ nɔk v tɛ'eb ka ɔ lebɩg bupɔŋ-vēneŋ wãna sumerɩ ne ɔ be ne sisiris la. Ka bupɔk la yiti gbě'e ki la tu ngbãm ka ɔ tɔ tu v. Ka bupɔŋ la tu yel sisiris la ye ba kel ka ɔ tuŋ tu kaa ɔ nirip ka leb na, ka sisiris la sak.

Ka ɔ tun ɔ ma la yiri daat woo. Ɔ ya'a paa yiri la, ɔ nɔkɩ ki la me tɔɔt ne ɔ neem zom ze'en ɔ ma ka leb mɔɔt la. Ɔ ɛtu wela ka ɔ ma la ya'a paana yě ka ɔ sũut mas, ka ɔ ye yaa : « M ya'a kpelum mɔrɩ ne m bi-bã'ata, ɔ ya'a ne yãŋ tum tuum se'ene ka ngbãm kãŋa tuma. »

Ka la yuu, ka bupɔk la titɩ ngbãm la ki ka bupɔŋ la me tun tɔɔt ka neem wela.

Daat arakō ka pɔ'ɔ-yã'aŋ tu kpě' zakɩ la yě ka bupɔŋ la tɔɔt ki la, ka ɔ yi bãalum ka bu yel se'el la. Bii la ma ne paana ka ɔ yel v ye yaa : « M zɔ, ki la ka fu yiti tu ngbãm la, bupɔŋ-bã'at la ka fu tat tu lob bas sã'arɩ la lebikē pɔ'ɔ-sa'a bert, vɛl halɩ ka dabɛem be. Ɔnna tun tɔɔt ki la neem dɩgɩn fu la. » Ka bupɔk sũut sã'am, boyelaa, ɔ bu tãm ɔ ne ɛŋ ɔ bii la se'em laa. Ɔ bu sak ye ɔ bi-kãŋa ne lebɩg niraa.

Beeuk yěe ka ɔ nɔk ki la sũ'ul pa'a zuk ka nɔk sɔŋ ti'il zãŋgɔɔm ka kpě' sɔ'ɔ nina. Wɩɩŋ ne tu gbɛ'et la ka pɔ'ɔ-sa'a la paana nɔk ki la tɔ neem nɔk ye ɔ sũ'ul pa'a la zuk, ka ɔ ma la da'a sɔŋ bas ka zo tu bibig v bii la. Ka bii la da'a v bas ka zo leb mɔɔt la tu be ne sisiris la, ɔ bu len leb naa.

Nee, yel-kãŋa ɛne wãna, pa'ane tu ye tu bu tɔ'on lob tu bii base, baa ɔ ya'a ɛ se'em. Anɔ'ɔn mi'i bii ne tu lebɩg se'em ?

La sɩŋɩ wela ka so' bu len nɔk v bii tu lob bas mɔɔt nee.

16.2 English free translation of Story 16

Story about a child who was thrown away

There was a woman, she had only one single child and it was a baby girl. But the child got sick and they tried to heal her but without success, and the child was losing weight, she got so thin /skinny that nobody wants to get near her any more. One day, the woman took the child and put it on her back and entered the bush land, and she walked very far into the deep bush land, there she untied the child and threw it away there and returned home (without child). When she was returning home, she came across a river where she took a frog and carried it on her back, and she said that her child did not grow strong, even a frog is better off than the child. She wanted that the frog replaces her child and pounds the millet for her. The child that she threw away, the bush spirits took it and looked after it and it became a very pretty young woman and she lived with the bush spirits. The woman usually took a bit of millet and gave it to the frog and it pounded the millet for her. And the young lady told the bush spirits that they should allow her to go visiting her people and then she will come back here, and the bush spirits agreed. Every day she went to the house of her mother. When she arrived at the house, she took the millet and pounded it then grinded it and deposited it for her mother, then she returned home into the bush. She was doing this and when her mother arrived and saw (the flour) she was very happy and said: « If I had still my sick child, would it be able to work well like this frog does for me? (Surely not.)» It went on like this for a long time, and the woman gave millet to the frog and the girl came to pound and grind it like that. One day an old woman entered the court yard and saw that the girl was pounding the millet, and then the girl went out quietly without saying anything. When the child's mother arrived she said to her: «My friend, the millet that you habitually give to the frog, actually it is the sick girl that you threw away in the bush land who now became a big young girl, she is so beautiful that it is fear inspiring. It is her who comes pounding and grinding and depositing the flour for you.» The heart of the woman was sad, because she didn't forget what she did to her child. She did not accept the fact that her child became an adult person. The next morning she took her millet and put it on the hangar/shelter and then she took a mat and leaned it against the wall and hid herself there. In the afternoon the young lady came and took the millet and pounded it then grinded it and put it back on the shelter, then her mother pushed the mat and run to embrace her child. But the child pushed her aside and run away into the bush and went to live with the bush spirits, she did not come back here. You see, the matter is like this, teaching us that we should not throw away our children, no matter how they are. Who knows how a child turns out later? It begun like this that nobody throws away his child in the bush any more.

16.3 Interlinear text of story 16

16. Bii ka ba lob bas

16. child that they throw leave alone

16. Story about a child who was thrown away

paragraph

Bupɔku da be, ka mɔt ɔ̃ bii arakɔ̃ ma'a
 young girl+FOC D.PAST exist, and have her child one only

There was a woman, she had only one single child and it was a baby girl.

ka ɔ̃ ẽ bupɔŋ. Ka bii la tɪ li bǎ'a ka ba
 and she be girl. but child DEF go to fall illness and they

But the child got sick and they tried to heal her but without

tɛ'ɛb tɪ gu'v, ka bii la bǎligɪt, bǎlig halɪ ka
 nurse go to fail, and child DEF lose weight+I, get thin till that
success, and the child was losing weight, she got so thin /skinny that

so' bu len bɔɔt ye ɔ̃ lɛ'ɛl vu.
 nobody' NEG again want that he get near him+NEG.
nobody wants to get near her any more.

paragraph

Daat arakɔ̃, ka bupɔka dɔɔ nɔk bii la
 day one, that woman+DEF go up take child DEF

One day, the woman took the child and put it on her back and entered the

guruk kpɛ' sǎ'ari, ne ɔ̃ tɪŋ zǎa paa
 carry on back enter' bush land+LOC, with she go far away reach
bush land, and she walked very far into the deep

sǎ'a-suuɪ, ne ɔ̃ yirig bii la lob bas nina
 bush inside+LOC, with she untie child DEF throw leave alone there
bush land, there she untied the child and threw it away there and returned home

ka leb.
 and return.
(without child).

paragraph

Ō ne lebita, ka koluk be sɔta zuk ka
 she SUB return+I+DEF, and river exist way+DEF on and

When she was returning home, she came across a river where she took a frog and

ɔ̃ nɔki ngbǎm ne ɔ̃ gurug, ka ye ɔ̃ bii
 she take frog with she carry on back, and say that her child
carried it on her back, and she said that her child did

la ne burum se'ema, ngbãm sǒ'o u.
 DEF SUB be stunted in growth like that+DEF, frog better than him.
not grow strong, even a frog is better off than the child.

Õ ye õ nɔki ngbãmma ka õ lebig õ bii ne
 she want she take frog+DEF and she become her child with
She wanted that the frog becomes / replaces her child and pounds the millet for her.

õ tɔt u ki.
 she pound+I her millet.

paragraph

Bii la ka õ lob bas la, sisiris nɔk
 child DEF that she throw leave DEF, bush spirits+FOC take
The child that she threw away, the bush spirits took it and looked after it and it became

u te'eb ka õ lebig bupɔŋ-věneŋ wãna sumeri ne
 him nurse and he become beautiful girl like that very well with
a very pretty young woman and she lived with the bush spirits.

õ be ne sisiris la. Ka bupɔk la yiti gbě'e
 she be with demons DEF. and woman DEF habitually take a bit
The woman usually took a bit of millet and gave

ki la tɪ ngbãm ka õ to tɪ u. Ka bupɔŋ
 millet DEF give frog and he be difficult give her. and girl
it to the frog and it pounded the millet for her. And the

la tɪ yel sisiris la ye ba kel ka õ tɪŋ
 DEF go to say to demons DEF that they let+IMP that she go
young lady told the bush spirits that they should allow her to go

tɪ kaa õ nirip ka leb na, ka sisiris la
 go to go around her people and return hither, and demons DEF
visiting her people and then she will come back here, and the bush spirits agreed.

sak.
 accept.

paragraph

Ka õ tin õ ma la yiri daat woo.
 and she come her mother DEF house+LOC day every.
Every day she went to the house of her mother.

Ǫ ya'a paa yiri la, Ǫ nokit ki la me
 she if arrive house+LOC DEF, she take+I millet DEF FOC
When she arrived at the house, she took the millet and pounded it then grinded it and

tɔt ne Ǫ neem zom zɛ'en Ǫ ma ka leb
 pound+I with she grind flour deposit her mother and return
deposited it for her mother, then she returned home into the bush.

mɔɔ la. Ǫ ɛti wela ka Ǫ ma la ya'a
 bush+LOC DEF. she usually like that and her mother DEF if
She was doing this and when her mother arrived and saw (the

paana yɛ ka Ǫ sũut mas, ka Ǫ ye
 reach here see and her heart be pleased, and she say that
flour) she was very happy and said:

yaa : « M ya'a kpelim mɔri ne m bi-bã'ata, Ǫ ya'a
 interj I if still have IRR my sick child, it if
« If I had still my sick child, would it be able to work well like this frog does

ne yãŋ tum tɔum sɛ'ene ka ngbãm kãŋa tuma ? »
 FUT be able work work which that frog this work+Q
for me? (Surely not.)»

paragraph
 Ka la yuu, ka bupɔk la titi ngbãm la ki
 and it last, and woman DEF give+IPF frog DEF millet
It went on like this for a long time, and the woman gave millet to the frog and the girl

ka bupɔŋ la me tin tɔt ka neem wela.
 and girl DEF also come pound+I and grind like that.
came to pound and grind it like that.

paragraph
 Daat arakõ ka pɔ'ɔ-yã'an ti kpɛ' zaki la
 day one that old woman go to enter' courtyard+LOC DEF
One day an old woman entered the court yard and saw that the girl was pounding the

yɛ ka bupɔŋ la tɔt ki la, ka Ǫ yi
 see that girl DEF pound+I millet DEF, and she go out
millet, and then the girl went out quietly without saying anything.

bãalim ka bu yel sɛ'el la. Bii la ma ne
 quietly and NEG say something DEF. child DEF mother SUB
When the child's mother

paana ka õ yel u ye yaa : « M zɔ,
 reach here+DEF and she say him that interj my friend,
arrived she said to her: «My friend, the

ki la ka fu yiti ti ngbãm la, bupɔŋ-bã'at la
 millet DEF that you habitually give frog DEF, sick girl DEF
millet that you habitually give to the frog, actually it is the sick girl that you threw away in

ka fu tat ti lob bas sã'arı la
 that you have go to throw leave bush land+LOC DEF
the bush land who now became a big young girl, she is so beautiful that

lebikẽ pɔ'ɔ-sa'a berit, vɛl halı ka dabɛɛm be.
 become+FOC young lady big, pretty very that fear exist.
it is fear inspiring.

Õnna tin tɔt ki la neem digin fu
 she+EMPH+DEF come pound+I millet DEF grind put down+I you
It is her who comes pounding and grinding and depositing the flour for you.»

la. » Ka bupɔk sũut sã'am, boyelaa, õ bu tãm
 DEF. and woman heart sadden, because, she NEG forget
The heart of the woman was sad, because she didn't forget what she

õ ne ẽŋ õ bii la sɛ'ɛm laa. Õ bu sak
 she SUB do her child DEF manner DEF. her NEG accept
did to her child. She did not accept

ye õ bi-kãŋa ne lebig niraa.
 that her this child SUB become person+NEG.
the fact that her child became an adult person.

paragraph
 Beeuk yẽe ka õ nok ki la sũ'ul
 tomorrow become daylight and she take millet DEF put upon
The next morning she took her millet and put it on the hangar/shelter and then

pa'a zuk ka nok sɔŋ ti'il zãŋgɔɔm ka kpẽ'
 shelter on top and take mat lean against wall and enter'
she took a mat and leaned it against the wall and hid herself there.

sɔ'ɔ nina. Wilıŋ ne ti gbɛ'et la ka pɔ'ɔ-sa'a la
 hide there. sun SUB go to incline+I DEF that young lady DEF
In the afternoon the young lady came and took the millet and

paana nok ki la t̩ neem nok ye ǒ sũ'ul
 reach here take millet DEF pound grind take for she put upon
pounded it then grinded it and put it back on the shelter,

pa'a la zuk, ka ǒ ma la da'a sǒŋ bas ka
 shelter DEF on top, and her mother DEF push mat leave and
then her mother pushed the mat and run to catch and

zo t̩ bibig υ bii la. Ka bii la da'a υ
 run go to embrace her child DEF. but child DEF push her
embrace her child. But the child pushed her aside

bas ka zo leb m̩ɔ la t̩ be ne sisiris
 leave and run return bush+LOC DEF go to be with demons
and run away into the bush and went to live with the bush spirits, she did not come

la, ǒ bu len leb naa.
 DEF, she NEG again return hither.
back here.

paragraph

Nee, yel-kāŋa ẽne wāna, pa'ane t̩ ye t̩ bu
 here is, matter this be+FOC like that, teach us that we NEG
You see, the matter is like this, teaching us that we should not throw away our children,

tǒ'on lob t̩ bii base, baa ǒ ya'a ẽ se'em.
 can throw our child let alone, even it if be manner.
no matter how they are.

Am̩'ɔn mi'i bii ne t̩ lebig se'em ?
 who know child FUT go to become manner
Who knows how a child turns out later?

paragraph

La s̩ŋi wela ka so' bu len nok υ bii
 it big pot like that that nobody' NEG again take his child
It begun like this that nobody throws away his child

t̩ lob bas m̩ɔ nee.
 go to throw leave bush+LOC LOC NEG.
in the bush any more.

17.1. Kusaal narrative Story 17

17. Ziwēel daauk

Buraa da be ka so' woo mi'i v ziwēelum la yela. Ka ò pɔ'a dɔ'ɔ buribīŋ, ka buraa la kaasit ka ba bɔ'ɔs v ka ò ye ò kun yē bii ka ò de'ε ò tuum laa, ò ta'as ne lanna ka kaasit. Ka bii la yel v ye yaa : « M baaba, da fabina, fu dɔ'one bi-so'one ka fu bɔɔta. Ka ò sāam la sūut sigi, ka ò ugu ò bii la ka zāmes v ziwēelum soya zā'asa. Ò ne kpi la, ka bii la nɔk wef so'one ka ò sāam bas ti v la ye ò ti kɔɔs ti na'ap, ne ò nɔk ò ma sālum tub-lemma atā iŋ wef la gbinne. Ò paa yel na'ap la ye ò wef la yē'eri sālum ka ò bɔɔt ye ò kɔɔs v

ti v. Ka na'ap ye awoo. Ka bii la ye yaa : « Fu ne ti mam fu arazak la pusuk amaa da'a ne ne nam bu ku la, wef la ya'a yē sālum maa so'o. Ka ye ba tuum bok ka wef la yē sālum la iŋ nina.

La bu yuue ka wef la yē sālum tub-lem ka bii la nɔk. Ka arakō len li na, ka arakō ta'al, ka na'apa ye ba tum v ò arazak la pusuk, ka ke ka ba me dook iŋ wef la nina. Daba ayopɔi daat ka ò tum nirip ye ba ti bis ye sālum la zum wela be. Ba paa ka bīn ma'a pe'el bok ka ba leb ti yel na'ap. Ka ò yee : « Mɔri ziwēel la na, ò ne yɔ ò ne ēŋ mam se'em la, m ne ke ka ba fi'i v zuk. » Ka ba tuŋ ti dol ziwēel la tuna.

Ka ò tun ka dol ò pɔ'a ka na'ap yee : « Fu ēŋ boo lanna ziwēel biigaa ? Fuv sak pā'as mam. Ba ne fi'i fu zuk. » Ka ò yel yee : « Naa, sikime fu sūut, fu ya'a fi'i mam zuk la yōot kei. Bala mam taru zɔut kpela ne na vo'o mam fu ya'a bu sake, naa, m ne korɔg m pɔ'a la ya tɔɔn, ka vo'o v ne m zɔuta. Ka ò pɔ'a gbā'an ka ò korɔg v ka zum ē sāu, ka ò nɔk zɔuta wē'e ò nɔ'ɔt atā ka bupɔk tēsūm, dɔɔ zī'in bupɔk la pa'a yeene zum yolug ò niŋgōori ka ò sira la nɔk sv'v la pusuk yoluka ka ba tē'es ye ò korɔg v me. Ka na'ap ya'a nɔɔt : « Kɔɔsim zɔuta ti m. » Ka ò yel yee : « Fu ya'a sak ye fu nɔki fu arazak la zā'asa ti mam, mam ne kɔɔs zɔuta ti f. » Ka na'ap sak, ka a Ziwēel nɔk v arazak gaat.

La bu yuue ka na'ap ke ka ba korɔg ò pɔ'a ka nɔk zɔut wē', wē' ti gv'v. Ò ne dɔɔ ne sūut ye ba gā'ame ziwēel la na, anɔ'ɔn be ?

Ka ba sigis v na'ame la ka ziwēel la lebɔg na'ap.

Fu ya'a bɔɔt galis, fu liti neem.

17.2 English free translation of Story 17

Story about a master liar

There was a certain man who was known by everybody for his lying. And his wife gave birth to a baby boy, and the man was crying and they asked him (why), and he said that he won't get a child to receive /continue his work, as he thought about that he continued crying. But the child said to him: « My father, don't worry, you give birth to the kind of child that you wanted. » And his father was comforted, and he brought him up and taught him all the skills of lying. When he died, the child took the horse his father had left for him and he wanted to sell it to the village chief. and he took three of his mother's earrings and put them inside the bottom of the horse. He went to tell the chief that his horse would shit gold and that he wanted to sell it to him. The chief said OK. The child said: « If you give my half of your wealth and you buy the horse and don't kill it, the horse will shit gold for me. And they dug a hole in the ground so that the horse could shit into it. After a short time the horse shit a golden earring and the child took it. And another one fell down, and another one followed, and the chief told them to give him half of his wealth, and they build a house for the horse. After seven days he sent people to see whether there is a lot of gold. They arrived but excrements only filled the hole and so they returned to tell the chief. He said: «Bring that liar here, he will pay for what he did to me, I will give orders that they cut off his head.» And they went to get the liar and brought him here. He had his wife come along with him and the chief said: « What did you do to me, liar's child? Did you accept /dare to deceive me? They will cut off your head. » And he said: «Greetings to the chief, calm down your anger, if you cut off my head, there is no benefice /value for you. In fact, I have a magic tail with me that can raise me to life, if you don't believe /accept, greetings to the chief, I will kill my wife in front of you, and raise her to life with my magic tail. And his wife lied down and he killed her so that the blood scattered and he took his tail and beat her three times and the woman sneezed he got her up and sat the woman and at once poured a beg of blood into her neck and her husband took a knife and burst the bag open so that they thought that he killed her. Then the chief opened his mouth: «Sell me that knife. » He said: « If you give me all your wealth, I will sell you my tail. » And the chief agreed, and the liar took his wealth and went away. After a short time, the chief killed his wife and hit her with the tail; he hit her but without success. He became very angry and said that they should catch that liar and bring him here, but who was there who would obey that chief any longer? So they deposed the chief of his chieftaincy and the liar became the new chief/king.

If you want too much, you will lose everything and be there with empty hands.

17.3 Interlinear text of story 17

17. Ziwēel daauk
 17. lie principal
17. Story about a master liar

paragraph

Buraa da be ka so' woo mi'i u ziwēelim
 man D.PAST exist and somebody' every know his lies
There was a certain man who was known by everybody for his lying.

la yela. Ka õ pɔ'a dɔ'ɔ bɔribɔ̃ŋ, ka buraa la
 DEF matter. and his wife give birth boy, and man DEF
And his wife gave birth to a baby boy, and the man was crying

kaasit ka ba bɔ'ɔs u ka õ ye õ kun
 cry+IPF and they ask him and he say that he NEG FUT
and they asked him (why), and he said that he won't get a child to

yě bii ka õ de'ɛ õ tuum laa, õ ta'as ne
 get child that he receive his work DEF+NEG, he think FOC
receive /continue his work (of lying), as he thought about that he continued crying.

lanna ka kaasit. Ka bii la yel u ye yaa : «
 that+DEF and cry+I. and child DEF say him that interj
But the child said to him: « My father, don't worry, you

M baaba, da fabina, fu dɔ'one bi-so'one ka fu
 my daddy, don't worry+I, you give birth+FOC child which that you
gave birth to the kind of child that you wanted. »

bɔɔta. Ka õ sãam la sũut sigi, ka õ ugu
 want+DEF. and her father DEF heart descend, and he bring up
And his father was comforted, and he brought him up

õ bii la ka zãmes u ziwēelim soya zã'asa. Õ ne
 his child DEF and learn her lies ways all. he SUB
and taught him all the skills of lying. When he

kpi la, ka bii la nɔk wef so'one ka õ
 die DEF, and child DEF take horse the one who that her
died, the child took the horse his father had

sãam bas ti u la ye õ ti kɔɔs ti na'ap,
 father leave give her DEF for she go to sell give chief,
left for him and he wanted to sell it to the village chief.

paragraph

ne õ nok õ ma sãlim tub-lemma atã ñj
 with she take her mother gold earrings three put inside
and he took three of his mother's earrings and put them inside the bottom of the

wef la gbinne. Õ paa yel na'ap la ye õ
 horse DEF bottom+FOC. she arrive say to chief DEF that her
horse. He went to tell the chief that his horse would shit gold

wef la yě'eri sãlim ka õ bɔɔt ye õ kɔɔs u ti
 horse DEF shit+I gold and she want that she sell it give
and that he wanted to sell it to him.

u. Ka na'ap ye awoo. Ka bii la ye yaa :
 him. and chief say that OK. and child DEF say that interj
The chief said OK. The child said: « If you give my half of your

« Fu ne ti mam fu arazak la pusuk amaa da'a
 you SUB give me your wealth DEF half but buy
wealth and you buy the horse and don't kill it, the horse will shit gold for me.

ne ne nam bu ku la, wef la ya'a yě sãlim
 IRR with you+EMPH NEG kill it, horse DEF if shit gold

maa so'ó. Ka ye ba tuum bok ka wef
 I+EMPH possess. and say that they dig+IMP hole that horse
And they dug a hole in the ground so that the horse could

la yě sãlim la ñj nina.
 DEF shit gold DEF put inside there.
shit into it.

paragraph

La bu yuue ka wef la yě sãlim tub-lem ka
 it NEG take time and horse DEF shit gold earring and
After a short time the horse shit a golden earring and the child took it.

bii la nok. Ka arakõ len li na, ka arakõ
 child DEF take. and one again fall hither, and one
And another one fell down, and another

ta'al, ka na'apa ye ba tim u õ
 follow behind, and chief+DEF say that they give+IMP her his
one followed, and the chief told them to give him half of his wealth,

arazak la pusok, ka ke ka ba mε dook ñj
 wealth DEF half, and cause that they build room put inside
and they build a house for the horse.

wef la nina. Daba ayopɔ daat ka õ tum nirip ye
 horse DEF there. days seven day that he send people for
After seven days he sent people to

ba ti bis ye sālim la zım wela be. Ba
 they go to look that gold DEF be equal like that exist. they
see whether there is a lot of gold. They

paa ka bñ ma'a pε'el bok ka ba leb ti
 arrive and excrement only fill hole and they return go to
arrived but excrements only filled the hole and so they returned to

yel na'ap. Ka õ yee : « Mɔɔ ziwēel la na,
 say to chief. and he say that bring liar DEF hither,
tell the chief. He said: «Bring that liar here,

õ ne yɔ õ ne ěj mam se'em la, m ne ke
 he FUT pay he SUB do me manner DEF, I FUT cause
he will pay for what he did to me, I will give orders that

ka ba fi'i u zuk. » Ka ba tij ti dol
 that they cut off his head. and they go go to follow
they cut off his head.» And they went to get the liar and

ziwēel la tina.
 liar DEF come here.
brought him here.

paragraph
 Ka õ tin ka dol õ pɔ'a ka na'ap yee :
 and he come and follow his wife and chief say that
He had his wife come along with him and the chief said:

« Fu ěj boo lanna ziwēel biigaa ? Fuu sak pã'as
 you do what that+DEF liar child+Q you accept deceive
« What did you do to me, liar's child? Did you accept /dare to deceive

mam. Ba ne fi'i fu zuk. » Ka õ yel yee :
 me. they FUT cut off your head. and he say that
me? They will cut off your head. » And he said: «Greetings to

« Naa, sikime fu sũut, fu ya'a fi'i mam zuk
 greeting, descen your heart, you if cut off my head
the chief, calm down your anger, if you cut off my head, there is no

la yõot kei. Bala mam tari zũut kpela ne
 DEF benefice be absent. in fact I+EMPH have tail here SUB
benefice /value for you. In fact, I have a magic tail with me that can raise

na vo'o mam fu ya'a bu sake, naa, m
 could raise to life me you if NEG accept+NEG, greeting, I
me to life, if you don't believe /accept, greetings to

ne korug m p'a la ya tɔɔn, ka vo'o u
 FUT cut throat my wife DEF you in front, and raise to life her
the chief, I will kill my wife in front of you, and raise her to life

ne m zũuta. Ka õ p'a gbã'an ka õ korug u
 with my tail+DEF. and his wife lie st and he cut throat her
with my magic tail. And his wife lied down and he killed her so that the blood

ka zũim ě sãii, ka õ nok zũuta wě'e õ nɔ'ɔt
 and blood be scatter, and he take tail+DEF beat her times
scattered and he took his tail and beat her three times and the

atã ka bupɔk tẽsim, dɔɔ zĩ'in bupɔk la pa'a yɛɛne
 three and woman sneeze, go up sit woman DEF at once pour
woman sneezed he got her up and sat the woman and at once

zũim yolug õ ningõori ka õ sira la nok su'ub la
 blood bag her ningõori and her husband DEF take knife DEF
poured a beg of blood into her neck and her husband took a knife and burst the bag open

pusuk yoluka ka ba tẽ'es ye õ korug u me.
 burst beg+DEF and they think that he cut throat his FOC.
so that they thought that he killed her.

Ka na'ap ya'a nɔɔt : « Kɔɔsim zũuta ti m. »
 and chief open mouth sell+IMP tail+DEF give me.
Then the chief opened his mouth: «Sell me that tail. »

Ka ð̄ yel yee : « Fu ya'a sak ye fu nokɪ
 and he say say that you if accept that you take
He said: « If you accept to give

fu arazak la zã'asa tɪ mam, mam ne kɔɔs zɔʊta
 your wealth DEF all give me, I+EMPH FUT sell tail+DEF
me all your wealth, I will sell you my tail. »

tɪ f. » Ka na'ap sak, ka a Ziweel nok ʊ
 give you. and chief accept, and Mr lie take his
And the chief agreed, and the liar took his wealth and went

arazak gaat.
 wealth go away.
away.

paragraph

La bu yuue ka na'ap ke ka ba korug
 it NEG take time and chief cause that they cut throat
After a short time, the chief killed his wife and hit her with the tail, he hit her but

ʊ pɔ'a ka nok zɔʊt wě', wě' tɪ gu'ʊ. ð̄ ne dɔɔ
 his wife and take tail hit', hit' go to fail. he SUB go up
without success. He became very

ne sũut ye ba gbã'ame ziwěel la na, anɔ'ɔn
 with anger say that they catch+IMP liar DEF hither, who
angry and said that they should catch that liar and bring him here, but who was there

be ?
 exist
who would obey that chief any longer?

paragraph

Ka ba sigis ʊ na'ame la ka ziwěel
 and they make descend him kingship+LOC DEF and liar
So they deposed the chief of his chieftaincy and the liar became the new chief/king.

la
 DEF

lebig na'ap.
become chief.
became king/chief.

paragraph

Fu ya'a boot galis, fu liti neem.
you if want be excessive, you fall+I empty hands.
If you want too much, you will lose everything and be there with empty

18.1. Kusaal narrative Story 18

18. Buraa ne bu de'et pã'asugo

Buraa da be tuje arakō ni ka dɔ'ɔ v bii. Ō ne dɔ'ɔ v la, bii la ɛne buribĩŋ. Ō ne wu dɔɔ bi tuŋ ti paa wuu yuuma ayɔɔbu la, haya, ka ō sūut mas ka ō tuŋ ti paa pɔ'ɔ-dit wakat. Ka bã'a kɔ'ɔn dɔɔ v ka ō ãk kpi. Ō ne kpi laa, ka ba nɔk bii la ti mum. Ka ō kum tat tat tat ka ba ye ō yã'am wela, ka ō ye ayee. Ka yee : « Nɔk bun-suŋ-kãŋa lob bas ka lepã zĩ'i ka bu kummaa. » Ka ba ye : « Tɔ, fu ye fu ɛŋ wela ? Fu ne bu tō'o la yaa, basum ka da kummaa. » Haya ka ō sɪn. Ka ō len dɔ'ɔ bii arakō ya'as, ka ō ɛ bupɔŋ. Ō ne ɛ bupɔŋaa, wakat wu paame, ka bii la me len seki ō ne naan el sira. Ka kũm len tuna nɔk v. Ka ō len kaas, kaas, kaas, ka tuja dum pã'as v ti gu'v, ka yee : « Ai, fu ye fu ɛŋ wela ? Basum yaa, ka Wina'am me mi'i la. » Ka ō ye ayee, Wina'am bu tō'o namesir v wãnaa. Taram, taram, taram ka ō len dɔ'ɔ bii arakō. Ka bi-kãŋa me ne wu paa buraalum wakat, ɛ bura-sa'at ka ba yẽ v ka bɔɔta, ka ō me len ãk kpi ya'as. Ka ō kum tat tat tat ka zã'as pã'asuk.

Haya, ka ba pã'as v tat tat tat ka ō sɪn. Ka pɔ'ɔyã'aŋ arakō wu yel v ye yaa : « Fu ne kaast wãna la yaa, fu bɔɔri fu biis laa ? » Ka ō ye ɛe. « Fu ya'a yẽ ba, fu ne bãŋe baa ? » Ka ō ye : « ɛe. » Ka ba dol taaba tuŋ kpẽ' sã'at. Pɔ'ɔyã'aŋa ne kpẽ' sã'at tuŋ tat tat tat, ō ti pūsukẽ tuje arakō ni. Ō ne pūsug tuje arakō ni la, ka ba kat bura, ka ō kɔ'ɔn zot beel ga' ga' ga'. Ka ba ye : « Haya haya, gbã'ame ne ō na. » Ka ō tat zoo, tat zoo wu tu'us v ne pɔ'ɔyã'aŋa fimm. Ka ō bɔ'ɔs v yee : « A', fu yẽ bura la ne zotaa ? » Ka ō ye ɛe. Ka ō yee : « Tɔ, la ke'ɛ yelle, tum ka ti tuŋ ka m ne wu yel if. » Ka ba len tat tun. Ba ne tat tunna, ba tuŋ ti paa yẽ ka pɔ'ɔ-sa'a ne bi' ma'a sɛɛ ka bĩ'isa li sɛɛ ka ō zĩ'i. Ō ne zĩ'i la, ka ō bɔ'ɔs v yee : « Fu ne yẽ pɔ'ɔ-sa'a-kãŋa la, fu mi'i v ? » Ka ō ye ayee. Ka bupɔka zĩ'i beel, ō bu ye' fuuwoo, sɛ'el sɛ'el kei. Ō ma ne dɔ'ɔ v sɛ'emma, ō zĩ'ine wela. Ō lebiķẽ zalugv lanna. Ka ba bɔ'ɔs v yee : « Fu mi'i bupɔŋ kãŋaa ? » Ka ō ye ayee, ō zi'ɪ v. Ka ba len tat tun. Ba ne len tat tun ti ba'as tuja kpi'luŋa weuŋa, ka ne ba yit tuŋ kãŋna ni la, ba yẽ ka ba kaas kuŋ, ka bura tat zoo, tat zoo, tat zoo wu tu'usi ba. Ka ɔsit kpa'at ka ō kɔ'ɔn tat zoo we'ɛ gat. Ka ō bɔ'ɔs v ye, ō mi'i bura-kãŋaa ? Ka ō ye, ayee, ō zi'ɪ bura-kãŋaa. Ka pɔ'ɔyã'aŋa yel v ye yaa : « Bura-kãne ka tun tu'us ka ba kat v ka ō tat zoo la ɛne fu bii arakō la, fu bi-kpẽeŋa lanna yaa, ka ba kat v ka ō zot beel la. Ō tuŋ ye ō ti nɔ'ɔ ne bupɔ'ɔs ka ba kat v ka ō mɔt zo-kãŋna wela la. Ō ya'a beene fu ni zĩna ka ɛe bi-berit wãna ka tum tuum-kãŋa fu sūut ne masaa ? » Ka ō ye ayee. Ka ō yee : « Tɔ, ayi dãana, pɔ'ɔ-sa'a-kãne ka fu yẽ ka ō zĩ'i wãna la ka bu tat laafti la, ka ɛ gẽeŋa. Pɔ'ɔ-sa'a-kãŋ ɛne fu bupɔŋa lanna ya, ō ne da kpi ka fu kum ye fu kun yã'a la, ɔnna lanna. » Ka ō ye, aa ! Ka ō bɔ'ɔs v yee : « Fu ya'a da mɔri fu bii la ka ō lebiķ wãna, la ne masi fuu ? » Ka ō ye, ayee. Ka ō yel ye yaa : « Tun ne wu tu'us so' ka ba kat v na'ayĩim yela ka ō zota, ɛ na'ayĩi zot ka ba kat v la, fu bii atã dãana la lanna ya, ka ne ō ɛ wela la. M ye m bɔ'ɔsi fu : « Fu ne da dɔ'ɔ v la, ka bii la wu kpelum ɛ wãna, ka fu ye fu ɛne dɔ'ɔt ka fu bii la voi ka fu yẽt v ka ō tum tuum-kãŋa la, la ne masi fuu ? » Ka ō ye, ayee. Ka pɔ'ɔyã'aŋa kpelum bas v ka ne ō tuŋ.

Ka ò tulug lebi ba tije la na. Ò ne lebi v tije la wu paa na la, ò kpelum yā'ame duus v nintoom ka sɔɔ ka dit, ka len sɔɔ v tuuma.

Lanna ka m da be nina ka ye m pik pa'alt ya be'ela.

Ka ya wum ka bāɔ ye dūniyā ne tunna, la sum ka wakat-se'e ka ti sūut ya'a wu sā'am, ti da tɔ'ɔ galise, ti da tum tum-kāne ke'e sum mee.

Bala, Wina'am ne tum se'el la, tun zi'i beevk yelaa, Wina'am me mi'i tɔɔn yela. Lanna, so'o woo sum ka ò maal suguri ne ò ne et se'el. Ka ye mam ne kum wāna la, mam kun yā'ae, mam ne kum wāna la, mam kun yā'a la. Sum ka so'o woo bɔ'ɔ v tuuma ne ò etuk zā'asa ka yāɔ dol Wina'am. Ka bun-se'e ya'a et, ò yelum ye Wina'am maal ti m, m ye m eɔɔ wela ka da de'ee. Lanna ne sōɔɔ ti ka ti yāɔ voi. Ka ya'a ke'e wela, yel bu tō'on ka da paa nisaala. Ka yel ya'a paa nisaal, la sum ka nisaal bāɔ ò ne ye ò mɔɔ v meɔ se'em.

Haya, m pu'usi ya zɔ'ɔ zɔ'ɔ.

Masum.

18.2 English free translation of Story 18

Story about a man who did not accept consolation

(Once upon a time) there was a man in a certain town and he begot a child. When he begot the child, it was a boy. When he grew up and reached the age of about six years, well, he was very happy and he reached the age of marriage. But a disease caught him and suddenly he died. When he died they went to bury him. Then he wept for a very long time and they said he should stop weeping like that, but he said no. And he said: « One loses such a precious thing and should return to sit (in peace) without weeping. » Then they said: « OK, what do you want to do? Since you cannot do anything about it, leave it and don't cry. » OK he kept quiet. Then he begot another child and it was a girl. As she is a girl, the time came that the child became a young lady ready for marriage. But death came and took her away. Then he cried again for a long time and the people came to comfort him but they failed to do so and they said: « Ah what do you want to do? Leave it because God too knows about it. » But he said no, God cannot torment him like that. After a very long time he begot another child. Then this child too reached adulthood being a young man that everybody liked, but he too died suddenly. Then he wept for a long time and refused consolation.

OK, they comforted him for a very long time and he kept quiet. Then a certain old woman came to tell him: « Since you weep like that, do you want your children? » And he said yes. « If you see them, will you recognize them? » And he said yes. And they walked together into the wilderness. When the old woman entered the wilderness and went a very long distance he suddenly reappeared in another country. When he reappeared in the other country (he saw that) they chased a man and he was running naked. They cried: « Stop, stop, catch him. » And he was running and came to pass by the old woman in fast speed. Then she asked: « Ah, did you see the man who runs? » He said yes. She said: « Fine that is not a problem, come we go and I will explain you more. »

And they went on walking. While they were walking, they came to see a young woman who was very nicely grown and had nice breasts and was sitting. While she was sitting she asked him: « When you saw the young lady, did you know her? » He said no. The lady was sitting naked; she wasn't dressed with a garment, there was nothing. Just like her mother gave birth to her, she is sitting there like that. She became a mad person like that. Then she asked him: « Do you know that lady? » He said no, he didn't know her. So they continued walking. When they walked for a while they reached the edge of the town, and then they got out of that location they saw that people screamed and a man was running, was running intensively and encountered them. Sweat was running down his body and he run bypassing them. Then she asked him whether he knew that man? He said no he didn't know that man. Then the old woman said: «The man we just encountered and they were chasing him and he was running he is one of your children, your oldest son is he, and they chase him and he is running naked. He went after other women (adultery), that is why they chase him and he is running like that. If he were living with you today and is a big child like that and does that kind of actions would you be pleased (with him)? » He said no. She said: « Fine, the second, the lady you saw and she was sitting without health being mad. This lady is your daughter, it is her who died and wept saying that you won't stop weeping, it is her like that. » Then he said, ah (surprise). Then she asked him: « If you had kept the child and it had become like that, would it be pleasing to you? » He said no. She said: « When we came to meet the one who was running and they chased him because of his stealing, he is a thief and run and they chased him, that one is your third child like that, and he is now like that. I want to ask you: « When you gave birth to him, and the child came to behave like that, and you are his parent and your child lives and you saw her bad behavior, would that please you? » He said no. Then the old woman suddenly left him and went away. Then he turned around and returned to his own town. When he returned to his own town he immediately stopped weeping and wiped his tears and began to eat, then he went to begin his work. That is how it was and I was there and wanted to explain it to you.

Because you understand that the way the world is going, it is right that at some times in life when we become sad, we should not exaggerate in our speaking; we should not in a way that is not good too.

In fact, since God does everything, we don't know the future, but God knows our problems too. That is why everybody should be patient / prudent in the way he is behaving. When I say that I want to weep like that and won't stop weeping, I weep like that, I won't stop weeping. It would be go for everybody to diminish his work/ambitions and his actions and be able to follow God. If something happens, he should say that God arranges/fix it for him; I want to do what and not receive it. (I have to accept it). This will help us to live (in peace of mind). If it is not like that, there is no problem that cannot reach a human being. And if something bad happens to humans, one should know how to take it with self-control.

OK, thank you very much.

18.3 Interlinear text of story 18

18. Buraa ne bu de'et pã'asugo
 18. man who NEG receive +I consolation +NEG

18. Story about a man who did not accept consolation

paragraph paragraph

Buraa da be tije arakõ ni ka dõ'v
 man D.PAST exist town +LOC one LOC and give birth
 (Once upon a time) there was a man in a certain town and he begot

u bii. Õ ne dõ'v u la, bii la ãne buribĩŋ.
 his child. he SUB give birth him BKRF, child DEF be +OFOC boy.
 a child. When he begot the child, it was a boy.

Õ ne wu dõ bi tije ti paa wuu yuuma
 he SUB come +AUX go up develop go go to reach like song +DEF
 When he grew up and reached the age of about

ayõõbu la, haya, ka õ sũut mas ka õ tije ti
 six DEF, OK, that his heart be pleased and he go go to
 six years, well, he was very happy and he reached

paa põ'v-dit wakat. Ka bã'a kõ'õn dõ u ka õ ãk
 reach marriage time. but illness simply go up him and he jump
 the age of marriage. But a disease caught him and suddenly he

kpi. Õ ne kpi laa, ka ba nõk bii la ti mum.
 die. he SUB die DEF, then they take child DEF go to bury.
 died. When he died they went to bury him.

Ka õ kum tat tat tat ka ba ye õ
 and he weep continue continue continue that they say that he
 Then he wept for a very long time and they said he should stop weeping like

yã'am wela, ka õ ye ayee. Ka yee : «
 stop weeping +IMP like that, but he say that no. and say that : «
 that, but he said no. And he said: «

Nõk bun-sũŋ-kãŋa lob bas ka lepã zĩ'i ka
 take this good thing throw leave alone and return here be sitting and
 One loses such a precious thing and should return to sit (in peace)

bu kummaa. » Ka ba yee : « Tɔ, fu ye fu
*NEG weep +I +NEG. » and they say that : « OK, you want you
 without weeping. » Then they said: « OK, what do you*

ẽŋ wela ? Fu ne bu tɔ'o la yaa,
*do how ? you SUB NEG do something about it interj,
 want to do? since you cannot do anything about it,*

basim ka da kummaa. » Haya ka ɔ sɪn.
*leave alone +IMP and don't weep +I +NEG. » OK then he keep quiet.
 leave it and don't cry. » OK he kept quiet.*

Ka ɔ len dɔ'ɔ bii arakɔ ya'as, ka ɔ ẽ bupɔŋ.
*and he again give birth child one once again, and she be girl.
 Then he begot another child and it was a girl.*

Ō ne ẽ bupɔŋaa, wakat wu paame, ka bii la
*she SUB be girl +DEF, time come +AUX arrive +FOC, that child DEF
 As she is a girl, the time came that the child became*

me len seki ɔ ne naan el sira. Ka kũm
*also again be enough she FUT could marry husband. but death
 a young lady ready for marriage. But death*

len tina nok u. Ka ɔ len kaas, kaas, kaas,
*again come here take her. and he again scream, scream, scream,
 came and took her away. Then he cried again for a long time and the*

ka tɪŋa dim pã'as u ti gu'ɔ, ka yee : «
*and town +DEF people console him go to fail, and say that : «
 people came to comfort him but they failed to do so and they said:*

Ai, fu ye fu ẽŋ wela ? Basim yaa, ka
*ah, you want you do how ? leave alone +IMP interj, because
 « Ah what do you want to do? Leave it because*

Wina'am me mi'i la. » Ka ɔ ye ayee, Wina'am bu
*God also know it. » but he say that no, God NEG
 God too knows about it. » But he said no, God cannot*

tɔ'o namesir u wãnaa. Taram, taram, taram
*be able torment +I him like this +Q. time passing, time passing, time passing
 torment him like that. After a very long time*

ka õ len dɔ'ɔ bii arakõ. Ka bi-kãŋa me ne
that he again give birth child one. and this child also SUB
he begot another child. Then this child too

wu paa buraalim wakat, ě buraa-sa'at ka ba yě
come +AUX reach adulthood time, be young man and they see
reached adulthood being a young man that

u ka bɔɔta, ka õ me len ãk kpi ya'as.
him and want +DEF, but he also again suddenly die once again.
everybody liked, but he too died suddenly.

Ka õ kum tat tat tat ka zã'as pã'asuk.
and he weep continue continue continue and refuse consolation.
Then he wept for a long time and refused consolation.

paragraph

Haya, ka ba pã'as u tat tat tat ka õ
OK, and they console him continue continue continue and he
OK, they comforted him for a very long time and he

sĩn. Ka pɔ'ɔyã'aŋ arakõ wu yel u ye yaa
keep quiet. then old woman one come +AUX say to him that interj
kept quiet. Then a certain old woman came to tell him:

: « Fu ne kaasit wãna la yaa, fu bɔɔri fu
 : « you SUB cry +IPF like that DEF interj, you want your
 « Since you weep like that, do you want

biis laa ? » Ka õ ye ěe. « Fu ya'a yě
children DEF +Q ? » and he say that yes. « you if see
your children? » And he said yes. « If you see

ba, fu ne bãŋe baa ? » Ka õ ye ěe. Ka
them, you FUT know them +Q ? » and he say that yes. and
them, will you recognize them? » And he said yes. And they

ba dol taaba tiŋ kpě' sã'at. Pɔ'ɔyã'aŋa ne kpě'
they follow together go enter wilderness. old woman +DEF SUB enter
walked together into the wilderness. When the old woman entered

sã'at tiŋ tat tat tat, õ ti pũsukě
wilderness go continue continue continue, she go to appear +FOC
the wilderness and went a very long distance he suddenly reappeared

tɪje arakõ ni. Ǫ ne pũsug tɪje arakõ ni
territory +LOC other LOC. she SUB appear territory +LOC other LOC
in another country. When he reappeared in the other country (he saw

la, ka ba kat buraa, ka Ǫ kɔ'ɔn zot bæɪ ga'
DEF, and they chase man, and he simply run +I naked hold
that) they chased a man and he was running naked.

ga' ga'. Ka ba yee : « Haya haya, gbã'ame ne
hold hold. and they say that : « OK OK, catch +IMP FOC
They cried: « Stop, stop, catch

Ǫ na. » Ka Ǫ tat zoo, tat zoo wu
him hither. » and he have running, have running come +AUX
him. » And he was running and came to pass

tɔ'us ɔ ne pɔ'ɔyã'ana fimm. Ka Ǫ bɔ'ɔs ɔ
encounter him and old woman +DEF ideoph. and she ask him
by the old woman in fast speed. Then she asked:

yee : « A', fu yě buraa la ne zotaa ? »
say that : « interj, you see man DEF SUB run +I +NEG ? »
« Ah, did you see the man who runs? »

Ka Ǫ ye ěe. Ka Ǫ yee : « Tɔ, la kɛ'ɛ
and he say that yes. and he say that : « fine, it not be
He said yes. She said: « Fine that is not a

yelle, tim ka ti tɪj ka m ne wu yel
problem +NEG, go +IMP that we go and I FUT come +AUX tell
problem, come we go and I will explain you

if. »
you sg. »
more. »

paragraph

Ka ba len tat tin. Ba ne tat tinna,
and they again continue walk. they SUB continue walk +DEF,
And they went on walking. While they were walking, they

ba tɪj ti paa yě ka pɔ'ɔ-sa'a ne bi' ma'a
they go go to reach see that young woman SUB grow cool down
came to see a young woman who was very nicely grown and

sɛɛ ka bɪ'isa li sɛɛ ka ɔ̃ zĩ'i. ɔ̃ ne zĩ'i
nice and breasts fall nice and she be sitting. she SUB be sitting
had nice breasts and was sitting. While she was

la, ka ɔ̃ bɔ'ɔs u yee : « Fu ne yě
DEF, and she ask him say that : « you SUB see
sitting she asked him: « When you saw

ɔɔ'ɔ-sa'a-kāŋa la, fu mi'i u ? » Ka ɔ̃ ye ayee.
this young woman DEF, you know her ? » and he say that no.
the young lady, did you know her? » He said no. The lady was

Ka bupɔka zĩ'i bæɛl, ɔ̃ bu ye' fuuwoo,
and woman +DEF be sitting naked, she NEG be dressed garment +NEG,
sitting naked; she wasn't dressed with a garment,

sɛ'el sɛ'el kɛi. ɔ̃ ma ne dɔ'ɔ u sɛ'emma,
thing thing be absent. her mother SUB give birth her like that +DEF,
there was nothing. Just like her mother gave birth to her, she is sitting

ɔ̃ zĩ'ine wela. ɔ̃ lebikě zalugu lanna. Ka ba
she sit +FOC like that. she become +FOC mad that +DEF. and they
there like that. She became a mad person like that. Then she

bɔ'ɔs u yee : « Fu mi'i bupɔŋ kāŋaa ? » Ka ɔ̃
ask him say that : « you know girl this +Q ? » and he
asked him: « Do you know that lady? » He said

ye ayee, ɔ̃ zi'i uɔ. Ka ba len tat tin.
say that no, he ignore him +NEG. and they again continue walk.
no, he didn't know her. So they continued walking.

Ba ne len tat tin ti ba'as tɪŋa kpɪ'lɪŋa
they SUB again continue walk go to finish town +DEF endpoint +DEF
When they walked for a while they reached the edge of

wɛŋa, ka ne ba yit tɪŋ kǎnna ni la,
place +DEF, then SUB they get out of +I town this +DEF LOC DEF,
the town, and then they got out of that location

ba yě ka ba kaas kuŋ, ka buraat tat zoo,
they see that they scream cry of warning, and man have running,
they saw that people screamed and a man was running, was

tat zoo, tat zoo wu tu'usi ba. Ka õsit
have running, have running come +AUX meet them. and sweat
running intensively and encountered them. Sweat was

kpa'at ka õ k'ɔn tat zoo wε'ε gat. Ka õ
run down +I and he simply continue running go +I pass +I. and she
running down his body and he run bypassing them. Then

bɔ'ɔs u ye, õ mi'i bura-kāŋaa ? Ka õ ye,
ask him say that, he know this man +Q ? and he say that,
she asked him whether he knew that man? He said no he

ayee, õ zi'i bura-kāŋaa. Ka pɔ'ɔyã'anya yel u ye
no, he ignore this man +Q. and old woman +DEF say to him that
didn't know that man. Then the old woman said: « The man we

yaa : « Bura-kāne ka tun tu'us ka ba kat u
interj : « this man that we +FOC encounter that they chase him
just encountered and they were chasing him and

ka õ tat zoo la ěne fu bii arakõ la, fu
and he continue running DEF be +FOC your child other DEF, your
he was running he is one of your children,

bi-kpēeja lanna yaa, ka ba kat u ka õ zot
oldest child +DEF that +DEF interj, and they chase him and he run +I
your oldest son is he, and they chase him and he is running

bεɛl la. Õ tɪŋ ye õ ti nɔ'ɔ ne buɔ'ɔs ka ba
naked DEF. he go that he go to catch with women that they
naked. He went after other women (adultery), that is why they chase

kat u ka õ mɔt zo-kānna wela la. Õ ya'a
chase him and he have running that +DEF like that DEF. he if
him and he is running like that. If he

beene fu ni zīna ka ěe bi-berit wāna ka tum
be +IRR you LOC today and be big child like that and work
were living with you today and is a big child like that and does that kind of

tuum-kāŋa fu sūut ne masaa ? » Ka õ ye ayee.
this work your heart FUT be good ? » and he say that no.
actions would you be pleased (with him)? » He said no.

Ka õ yee : « Tɔ, ayi dāanna, pɔ'ɔ-sa'a-kāne
and she say that : « fine, two owner +DEF, young woman which
She said: «Fine, the second, the lady

ka fu yē ka õ zī'i wāna la ka bu tat
that you see and she be sitting like that DEF and NEG have
you saw and she was sitting without

laafi la, ka ě gēnja. Pɔ'ɔ-sa'a-kāŋ ěne fu
health DEF, and be mad person +DEF. this young woman be +FOC your
health being mad. This lady is your daughter, it is

bupuŋa lanna ya, õ ne da kpi ka fu kum ye
girl +DEF that +DEF interj, she +SUB D.PAST die and you weep want
her who died and wept saying that you won't

fu kun yā'a la, õnna lanna.» Ka õ
you NEG FUT stop weeping DEF, she +DEF that +DEF.» and he
stop weeping, it is her like that. » Then

ye, aa ! Ka õ bɔ'ɔs u yee : « Fu ya'a
say that, ah ! and she ask him say that : « you if
he said, ah (surprise). Then she asked him: « If you

da mɔri fu bii la ka õ lebig wāna, la ne
D.PAST have your child DEF and he become like that, it would
had kept the child and it had become like that, would it

masi fuu ? » Ka õ ye, ayee. Ka õ yel ye
pleasant you +Q ? » and he say that, no. and she say that
be pleasing to you? » He said no. She said:

yaa : « Tɔn ne wu tu'us so' ka ba
interj : « we +FOC SUB come +AUX encounter someone and they
« When we came to meet the one who was running and they chased

kat u na'ayīim yela ka õ zota, ě na'ayīi zot
chase him stealing because of and he run +DEF, be thief run +I
him because of his stealing, he is a thief and

ka ba kat u la, fu bii atā dāana la
and they chase him DEF, your child three owner +DEF DEF
run and they chased him, that one is your third

lanna ya, ka ne õ ě wela la. M ye m
that +DEF interj, and subsequent he be like that DEF. I want I
child like that, and he is now like that. I want to ask

bɔ'ɔsɪ fu : « Fu ne da dɔ'ɔ u la, ka bii
ask you : « you SUB D.PAST give birth him DEF, and child
you: « When you gave birth to him, and the child

la wu kpelim ě wãna, ka fu ye fu ěne
DEF come +AUX stay be like that, and you say that you be +FOC
came to behave like that, and you are his

dɔ'ɔt ka fu bii la voi ka fu yět u ka õ
parent and your child DEF live and you see +I him and he
parent and your child lives and you saw her

tum tuum-kãja la, lane masɪ fuu ? » Ka õ
work this work DEF, that +FOC pleasant you +Q ? » and he
bad behavior, would that please you? » He said

ye, ayee. Ka pɔ'ɔyã'aŋa kpelim bas u ka
say that, no. and old woman +DEF do suddenly leave alone him and
no. Then the old woman suddenly left him

ne õ tɪŋ. Ka õ tulug leɪ ba tɪŋe la
subsequent she go. and he turn around return their town +LOC DEF
and went away. Then he turned around and returned to his own town.

na. Õ ne leɪ u tɪŋe la wu paa na
hither. he SUB return his town +LOC DEF come +AUX reach hither
When he returned to his own town

la, õ kpelim yã'ame duus u nintoom ka sɪŋ
DEF, he do suddenly stop weeping +FOC wipe his tears and begin
he immediately stopped weeping and wiped his tears and began

ka dit, ka len sɪŋ u tuuma. Lanna ka m da
and eat +I, and again begin his work. that +DEF that I D.PAST
to eat, then he went to begin his work. That is how it was and I was

be nina ka ye m pik pa'alɪ ya bɛ'ɛla.
be there and want I reveal show you a bit +DEF.
there and wanted to explain it to you.

paragraph

Ka ya wum ka bǎŋ ye dũniyǎ ne tɪnna,
because you hear and know that world SUB go +I +DEF,
Because you understand that the way the world is going, it is right that at some

la sum ka wakat-sɛ'ɛ ka tɪ sũut ya'a wu
it be fitting that certain times that our heart if come +AUX
times in life when we become

sǎ'am, tɪ da tɔ'ɔ galise, tɪ da tum tuum-kǎne
be sad, we don't speak exaggerate, we don't work work which
sad, we should not exaggerate in our speaking; we should not in a way

kɛ'ɛ sum mee.
not be good also.
that is not good too.

paragraph

Bala, Wina'am ne tum se'el la, tun zɪ'ɪ beevk
in fact, God SUB work thing DEF, we +FOC ignore future
In fact, since God does everything, we don't know the future,

yelaa, Wina'am me mi'ɪ tɔɔn yela. Lanna, so'o
matters +NEG, God also know forward matter. that +DEF, somebody
but God knows our problems too. That is why

woo sum ka õ maal suguri ne õ ne ẽt se'el.
every obliged to that he make patience with he FUT do +IPF thing.
everybody should be patient / prudent in the way he is behaving.

Ka ye mam ne kum wǎna la, mam kun
but say that I +EMPH SUB weep like that DEF, I +EMPH NEG FUT
When I say that I want to weep like that and won't stop

yǎ'ae, mam ne kum wǎna la, mam kun
stop +NEG, I +EMPH SUB weep like that DEF, I +EMPH NEG FUT
weeping, I weep like that, I won't stop

yǎ'a la. Sum ka so'o woo bɔ'ɔ u tuuma
stop weeping it. suggest that somebody every diminish his work
weeping. It would be go for everybody to diminish his

ne õ ẽtuk zǎ'asa ka yǎŋ dol Wina'am. Ka bun-sɛ'ɛ
and his actions all and be able follow God. and thing which
work/ambitions and his actions and be able to follow God. If something

Kusaal Texts Genre: Narrative personal account

The following three personal accounts were recorded with the Audacity program in May, 2012, in Ouagadougou.

There were three different authors, each presenting a real life story:

- OUARE K. Jacques (story 19)
- SOUGA Martin (story 20)
- WANGRE Elie (story 21)

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19.1. Kusaal narrative Story 19

19. Abāmbil Komaasi tun yela

Uun ne da tu yēe la, ka Abāmbil ke' ki la naa, ka nɔ'ɔs ɔ kɔɔp buuri woo na. Ka ne ɔ yel ɔ ba' ye, ɔ ye ɔ wēeme. Ka ɔ ba' bɔ'ɔs v ye, ɔ ye ɔ tuŋ ya be ? Ka ɔ ye, ɔ ye ɔ tuŋe mɔɔɪ tu dɪ pāas. Ka ɔ ba' yel v ye, ayee, la ne be se'em ma bee, ka ɔ basum, ka zī'in ka bis yita ne la'ata. Ka ɔ ne paa se'em ma, ɔ lebike bun-kuruk.

Ka ɔ ye ayee, ka ɔ bɔɔre wefo, ka bɔɔt garuk.

Ka ɔ sāam ye, la ya'a ē wela bee, ɔ tum.

Ka ɔ sit dɔɔ ne ɔ gbā'a ɔ ma wɪn buu, ne ɔ kɔɔse, ne ɔ do lot Sabil da'a daat ne ɔ tuŋ. Ba ne da tu paa sɔɪ, ka ba lotta da sā'am, ka ba gbā'a nina daba atā. Ka ba wu paam sɔt tuŋ tu sigi ɔ beet ni. Halɪ sit paa ka Wɪna'am sɔŋ, ka ɔ sit yē pāas ne ɔ ke' yē ligiri sumerɪ, yāk da' v garuk ka ge da' v wef.

Ka ne ɔ le ge da' v dɔɔrum la'at, ka ne ɔ ēŋ ɔ ne naane ēŋ se'em le leb kul la. Ō ne da tat tat tat tu paa yiri na la, ɔ paa na yēme ka ɔ ba' ne ɔ ma' ne ɔ pɔ'a ne ɔ biis zā'asa kpelum be ne laafi. Ka yita me kpelum be alaafi.

Halɪ niribi da wu be tuŋɪ la me da kpelum ka Wɪna'am ne ɔ pāŋ tuuma keme ka sālum da wu puke. Bam me dɪm da yēme ligiri halɪ naane gāŋ ɔ meŋ ne yē se'el la. Ka seba da' bame ne bɔɔt se'el. Ka nit kām woo sūut da mas. Ka ɔ yu'vn da ye, a', ɔ da zi' yel yee yaat me tō'on yāŋ yē ligiri. Ō da yē ka tē'es yel ye, ba ya'a yel ye ligiri bɔɔbo, la ēne a-yi kpē' mɔɔgo tuŋ times ataaba tu bɔ. Ka ɔ da bu mi'i ye a zī'in yiri ne tō'on yāŋ kpē' kpepkeuŋo koo gu'ule koo tuuma ataaba ne yāŋ paam fu meŋ nu'uk bun gīŋgāŋ naane malɪg yelle.

Lana ka m da wum ka ye m tēe ya.

19.2. Free English translation of Story 19

Report on Abambil's travel to Kumasi

When the dry season arrived, Abambil finished to cut his millet and harvested all kind of his crops. Then he said to his father that he wants to travel. His father asked him where he wanted to go. He said that he wanted to go to the countryside in order to acquire a field work contract. But his father said no, if it is for that, he should abandon his plans and stay at home instead and look after the house and the belongings. Because he reached a period in life, he has become and old man. But he said no, because he wanted a (own) bike and a (own) bed (and other things). Then his father said, if it is like that then he should go.

Then he really got up and caught his mother's (protection) goat and subsequently sold it, then he got on a bus in Sebila at the market station and went on (his journey). When they reached the road, their bus broke down and they had to sleep there (on the road side) for three days. And they managed to continue the journey and he got off the bus at his senior siblings place. Eventually god helped him and he rally got (what he hoped for), he acquired a field contract and harvested and gained a lot of money, he took it and bought his bed and his bike.

With the remaining money he bought some make-up things (cloths, etc.) and subsequently he was the way he should be to go home again. After a very long journey he reached his home and saw that his father and his mother and his wife and his children were all still in good health. And the house as well was in good shape/health/condition.

Even the people who were staying in the area were well off because the power/grace of God has caused that they discovered gold in the area. The people who remained at home too earned a lot of money even more than what I myself earned. Some of them bought the things that they wanted. Everybody was happy. So he than said (to himself), oh I did not know that even if one stayed at home he could earn money. He had thought that if one wants to get money, it is necessary to go away into the countryside of other areas and earn it there. But he did not know that even by remaining at home one could begin a business in commerce or livestock farming or other work and be successful in getting enough money to provide for life's problems/needs.

This is what I heard and wanted to report to you.

19.3 Interlinear text of story 19

Abãmbil Komaasi tin yela
name of person name of town travel subject
Report on Abambil's travel to Kumasi

(Story told by Jacques Kobena OUARE, in May 2012)

paragraph
 Uon ne daa ti yěe la, ka
dry season SUB R.PAST go to become daylight time FOC, that
When the dry season arrived, Abambil

Abãmbil ke' ki la naa, ka nɔ'as ɔ̃ kɔɔp
name of person harvest millet DEF finish, and gather pl his farming
finished to cut his millet and harvested all

buuri woo na. Ka ne õ yel õ ba' yee, õ
kind every hither. and subsequent he say his father say that, he
kind of his crops. Then he said to his father that he

ye õ wēeme. Ka õ ba' bɔ'ɔs u yee õ ye
want he travel +FOC. and his father ask him say that he want
wants to travel. His father asked him

õ tiŋ ya be ? Ka õ yee, õ ye õ tiŋ
he go where then +Q ? and he say that, he want he go
where he wanted to go. He said that he wanted to go to the

mɔɔ ti di pãas. Ka õ ba' yel u ye,
bush +LOC go to acquire field contract. but his father say him that,
countryside in order to acquire a field work But his father said no, if it is for
contract.

ayee, la ne be se'em ma bee, ka õ basim, ka
no, it SUB be how DEF interj, that he leave alone +IMP, and
that, he should abandon his plans and stay at home instead and look after the

zĩ'in ka bis yita ne la'ata. Ka õ ne paa
sit and look house +DEF with things. because he SUB reach
house and the belongings. Because he reached a

se'em ma, õ lebike bun-kuruk. Ka õ ye aye,
how DEF, he become +FOC old thing. but he say that no,
period in life, he has become and old man. But he said no, because

ka õ bɔɔre wefo, ka bɔɔt garuk. Ka õ sãam ye,
because he want bike, and want bed. and his father say that,
he wanted a (own) bike and a Then his father said,
(own) bed (and other things).

la ya'a ě wela bee, õ tim.
it if be thus interj, he go +IMP.
if it is like that then he should go.

paragraph

Ka õ sit dɔɔ ne õ gbã'a õ ma win
and he really go up subsequent he catch his mother god
Then he really got up and caught his mother's (protection) goat and

buu, ne ð kooſe, ne ð do lot Sabil
goat, subsequent he sell, subsequent he climb vehicle name of town
subsequently sold it, then he got on a bus in Sebila at the market

da'a daat ne ð tiŋ. Ba ne daa ti paa
market day subsequent he go. they SUB R.PAST go to reach
station and went on (his journey). When they reached the road, their

soŋi, ka ba lota daa ſã'am, ka ba
way +LOC, that their vehicle +DEF R.PAST destroy, and they
bus broke down and they had to sleep there (on the road side) for

gbã'a nina daba atã. Ka ba wu paam soŋ tiŋ
lie down st there days three. and they come +AUX receive way go
three days. And they managed to continue the journey

ti ſigi ð beet ni. Hali ſit paa ka Wina'am
go to descend his senior sibling LOC. up to really reach and God
and he got off the bus at his senior siblings place. Eventually god helped him and he

soŋ, ka ð ſit yẽ pãas ne ð ke'
help, and he really acquire field contract subsequent he harvest
rally got (what he hoped for), he acquired a field contract and harvested and

yẽ ligiri ſumeri, yãk da' ð garuk ka ge da'
acquire money a lot, take buy his bed and leave to remain buy
gained a lot of money, he took it and bought his bed and

ð wef.
his bike.
his bike.

paragraph
Ka ne ð le ge da' ð dooŋum la'at,
and subsequent he again leave to remain buy his make-up things,
With the remaining money he bought some make-up things (cloths, etc.) and

ka ne ð ẽ ð ne naane ẽ se'em le leb
and subsequent he be he SUB should be how again return
subsequently he was the way he should be to go

kul la. Õ ne daa tat tat tat ti paa
go home DEF. he SUB R.PAST have have have go to reach
home again. After a very long journey he reached

yiri na la, ǒ paa na yě me ka ǒ ba'
house +LOC hither DEF, he reach hither see FOC that his father
his home and saw that his father and his mother and

ne ǒ ma' ne ǒ pɔ'a ne ǒ biis zã'asa kpelim be
with his mother with his wife with his children all still be
his wife and his children were all still in

ne laafi. Ka yita me kpelim be alaafi.
with health. and house +DEF also remain be healthy.
good health. And the house as well was in good shape/health/condition.

paragraph

Hali niribi daa wu be tɪŋi la me daa
up to people R.PAST come +AUX be area +LOC DEF also R.PAST
Even the people who were staying in the area were well off because the

kpelim ka Wina'am ne ǒ pãŋ tuuma keme ka sãlim
remain that God with his strength work cause +FOC that gold
power/grace of God has caused that they discovered gold

daa wu puke. Bam me dim daa yěme
R.PAST come +AUX appear. they +FOC also people R.PAST see +FOC
in the area. The people who remained at home too earned

ligiri hali naane gãŋ ǒ meŋ ne yě sɛ'el la. Ka
money very could pass he self SUB acquire thing DEF. and
a lot of money even more than what I myself earned.

sɛba da' bame ne bɔɔt sɛ'el. Ka nit kãm woo
some buy they +FOC SUB want thing. and person each every
Some of them bought the things that they wanted. Everybody

sũut daa mas. Ka ǒ yu'un daa yee, ah,
heart R.PAST be pleased. and he afterwards R.PAST say that, ah,
was happy. So he than said (to himself), oh

ǒ daa zi' yel yee yaai me tǒ'on yãŋ
he R.PAST not know matter that houses +LOC also be able succeed
I did not know that even if one stayed at home he could

yě ligiri. Ō daa yě ka tē'es yel yee, ba ya'a
acquire money. he R.PAST see and think matter that, they if
earn money. He had thought that if one wants

yel yee ligiri bɔɔbo, la ẽne a yi kpě'
say say that money looking for, it be +FOC Mr go out enter
to get money, it is necessary to go away into the

mɔɔgo tiŋ timis ataaba ti bɔ. Ka ō daa
bush land +FOC go countries others go to seek. and he R.PAST
countryside of other areas and earn it there. But he did not

bu mi'i yee a zĩ'in yiri ne tǒ'on yǎŋ kpě'
NEG know that Mr sit house +LOC could be able succeed enter
know that even by remaining at home one could begin a business in commerce

kpepkeunjo koo gu'ule koo tuuma ataaba ne yǎŋ
commerce or livestock farming or work others could succeed
or livestock farming or other work and be successful in getting enough

paam fu meŋ nu'uk bun gĩngǎŋ naane malig yelle.
receive your self hand thing other could arrange problem +NEG.
money to provide for life's problems/needs.

paragraph

Lana ka m daa wum ka ye m tēe ya.
this that I R.PAST hear and want I report you.
This is what I heard and wanted to report to you.

20.1. Kusaal narrative Story 20

20. Wina'am gu'urum

Bun se'ε be ka yiti pa'alı ti wakat se'ε ka ti bāñıt ye Wina'am sit sōñıri ti berugu. Tun daa bene la'asugi Wa'aruk ka bura-so' wu sos yel ye ti pu'usum v yela, ka ò bii ke'ε laafti ka ò bōot ye ò kul ti bis v. Ka ti sit pu'us Wina'amma, ka ò sit dōw we'ε. Ò ēne pastet, ò yu'vre bōonne Abambara, ne ò be Garuñ. Ò ne dōw Wa'aruka we'ε Garuña ye ò ti bis v bii laa, ò ne kpē' lota, ò zī'ine dē'e dōriba la. Ò ne zī'in dē'en dōriba laa, ba ne paa sōri la, ka na'ayīinam, fāarıpa, yu'un guñı ba. Ba ne guñı ba la, ne ba wē' malıf. Ba ne wē' malıf la, ba wē'ene dōriba la. Ba ne wē' dōriba laa, malı-kuguta tuje ti nōk dōriba la nu'uka. La ne naane vusug dōriba la lugut ne la gaarı nōki ò la, ba bu bāñı la ne ēñ se'em. Ka ti yet ye la ēne Wina'am me peñ malı-kuguta. Wina'am ne kō'on peñ malı-kuguta wāna la, ka la bu yāñ pō'olum so'o, la ēne dōriba la bala ka la paam pō'olum be'ela. Ka la bu paam nōki ti zō la ne zī'i dōriba la yā'añaa. Ka dōriba la yāñ paa, ka ti zō la yāñ paa ne ò bis v bii la. Aı, ò ne paa yiri la me laa, ò paa bii la me ka ba tar v tuñ dō'ota laa, ka bii la be yiri ne ò dē'em. La putum bu wān wuv bii la meñ bē'eri nee. Aı, ka ò lepā. Ò ne lebi ti svuı na tō'os bun-kāña laa, ò kō'on pu'usıri Wina'am. Ka ye ya'a ē sıraa, ti sosime Wina'am bala, ti nōkime ti yela zā'asa ne ti bas ne Wina'am bala, ka Wina'am ne mi'i zā'asa. Tun bu tō'on yāñ gu'u ti meñ ye la ē wāna nee. Ka ò yē yela berugu wela, ka Wina'am sit tēe v nu'uk ka la sit sōñ v. Ka ya'a ke'ε wela, ò naan bu kpelum bee nee. Ka ò tō'omma ka ò tō' la, la kō'on tis so' woo pāñ me. Ka ti tō'on kpelum paam pāña ne ti bas se'el woo ne Wina'am baa la ya'a ē se'em mee, Wina'am sōñıri ti me.

Wela ka ti tō'osıraa, ka so' woo tō'on yāñ bāñı ka la pe'esi ti pāñaa, ka wuv bura la ne tō' se'em, ka ti paam sūkpe'ıñ wuv pastεε-kāña ne paam sūkpe'ıñ se'em.

Kiba-kāña ēne wela, ka ti ye ti tō'osi ya.

20.2. Free English translation of Story 20

A story about God's protection

There are often things that show us that we get to know that God is really helping us a lot. We were participating in a workshop in Ouagadougou when a man came to tell us that we should pray for him, because his child was sick and he wanted to go home to look after him. So we prayed and he was really going. He is a pastor, his name is Bambara and he lives in Garongo. When he was leaving Ouagadougou and going to see his child in Garongo he got on a bus and was on his way. He was sitting near the driver. When he was sitting close to the driver and they were on their way, bandits, robbers came to surround them. While they were surrounding them, they shot with their guns. While they were shooting they shot at the driver. When they shot at the driver, the bullet went into the driver's hand. If it had pierced the belly of the driver and even reached him (the pastor), they don't know how this affair would have turned out. And we said that it was God who prevented the bullet (from penetrating). Since God prevented the bullet like that, it didn't hurt anybody (of the travelers), it was only the driver who got a little injury. But it did not get our friend who was sitting behind the driver. Then the driver was able to reach (the destination), and our friend was able to reach to see his child. Oh, when he arrived at home, he reached also his child and took him to the hospital, and then the child was at home and played. It even seemed that wouldn't have been sick at all. OK, than he came back here. When he returned amongst us and told us this event, he was simply thanking God. Then he said if that is true, we should always pray to God, we should take all of our problems/concerns and simply leave them to God, because God knows everything. We cannot protect ourselves like that. He experienced many problems like that, and God really stretched out his hand and really helped him. If it wouldn't have been like that he might not be here any more. And his testimony that he spoke, it simply gave each of us strength. And we were able to get strength to leave everything to God whatever the problem might be, God is helping us.

That is what we talked, so that everybody is able to know and that it adds us strength, so that like the man said, we get courage like this pastor got encouraged.

That is how the story was and we wanted to tell you.

20.3 Interlinear text of story 20

Wina'am
God

gu'urum
protection

20. A story about God's protection

(Story told by SOUGA Martin
in May 2012)

paragraph paragraph

Bun se'ε be ka yiti pa'ali ti wakat se'ε
thing certain exist that often show us time certain
There are often things that show us that we

ka ti bānjit ye Wina'am sit sōjiri ti berugu. Tun
that we know +I that God really to help +I us much. we +FOC
get to know that God is really helping us a lot. We

daa bene la'asugi Wa'aruk ka buraa so'
R.PAST be doing meeting +LOC Ouagadougou that man certain
were participating in a workshop in Ouagadougou when a man came to

wu sos yel ye ti pu'usum u yela, ka ò
come +AUX beg say that we pray +IMP him because of, because his
tell us that we should pray for him, because his

bii kε'ε laafi ka ò bɔɔt ye ò kul ti bis
child not be health and he want that he go home go to look
child was sick and he wanted to go home to look after

u. Ka ti sit pu'us Wina'amma, ka ò sit dɔɔ we'ε.
him. and we really pray God +DEF, and he really go up go +I.
him. So we prayed and he was really going.

Ò ěne pastεt, ò yu'ure bɔɔnne Abambara, ne ò be
he be +FOC pastor, his name +FOC call +I Bambara, and he live
He is a pastor, his name is Bambara and he lives in

Garɔŋ. Ò ne dɔɔ Wa'aruka we'ε Garɔŋa
name of town. he SUB go up Ouagadougou +DEF go +I name of town
Garongo. When he was leaving Ouagadougou and going to see his

ye ò ti bis u bii laa, ò ne kpě'
so that he go to look his child DEF +TIME, he SUB enter
child in Garongo he got on a bus

lota ba paa sɔri. Ǔ zĩ'ine dē'e dɔriba la.
vehicle +DEF they reach way +LOC. he sit +FOC be nearby driver DEF.
and was on his way. He was sitting near the driver.

Ǔ ne zĩ'in dē'en dɔriba laa, ba ne paa
he SUB sit be nearby +I driver DEF +TIME, they SUB reach
When he was sitting close to the driver and they were on

sɔri la, ka na'ayĩnam, fāaripa, yu'un giŋi ba.
way +LOC time FOC, that bandits, robbers, henceforth surround them.
their way, bandits, robbers came to surround them.

Ba ne giŋi ba la, ne ba wē' malif la.
they SUB surround them BKRF, subsequent they shoot gun DEF.
While they were surrounding them, they shot with their guns.

Ba ne wē' malif la, ba wē'ene dɔriba la. Ba
they SUB shoot gun DEF, they shoot +OFOC driver DEF. they
While they were shooting they shot at the driver.

na wē' dɔriba laa, mali-kuguta tiŋe ti nɔk dɔriba
hither shoot driver DEF +TIME, gun bullet +DEF go go to take driver
When they shot at the driver, the bullet went into the driver's

la nu'uka. La ne naane vusug dɔriba la luŋut ne
DEF hand +DEF. it SUB could pierce driver DEF belly subsequent
hand. If it had pierced the belly of the driver and even reached him

la gaari nɔki Ǔ la, ba bu bāŋi la ne ẽŋ se'em. Ka
it pass take him DEF, they NEG know it IRR do how. and
(the pastor), they don't know how this affair would have turned out.

ti yet ye la ẽne Wina'am me peŋ mali-kuguta.
we say +IPF that it be +OFOC God also prevent gun bullet +DEF.
And we said that it was God who prevented the bullet (from penetrating).

Wina'am ne kɔ'ɔn peŋ mali-kuguta wāna la, ka la
God SUB simply prevent gun bullet +DEF like that BKRF, that it
Since God prevented the bullet like that, it didn't hurt

bu yāŋ pɔ'ɔlum so'o, la ẽne dɔriba la bala ka
NEG be able injure somebody, it be +OFOC driver DEF only that
anybody (of the travelers), it was only the driver who

la paam pɔ'ɔlim bɛ'ɛla. Ka la bu paam nɔki ti zo la
it grip injure a bit. but it NEG grip take our friends DEF
got a little injury. But it did not get our friend who

ne zī'i dɔriɓa la yǎ'ɑɓaa. Ka dɔriɓa la yǎŋ paa,
SUB be sitting driver DEF back +NEG. and driver DEF be able arrive,
was sitting behind the driver. Then the driver was able to reach

ti zo la yǎŋ paa ne ɔ̃ bɪs u bii la.
our friends DEF be able arrive subsequent he look his child DEF.
(the destination), and our friend was able to reach to see his child.

Aɪ, ɔ̃ ne paa yiri la me laa, ɔ̃ paa
interj, he SUB arrive house +LOC DEF also DEF +TIME, he reach
Oh, when he arrived at home, he reached also

bii la me ka ba tar u tiŋ dɔ'ɔta laa, ka bii
child DEF also and they bring him go hospital DEF, and child
his child and took him to the hospital, and then

la be yiri ne ɔ̃ dɛ'ɛm. La pɔtɔm bu
DEF be house +LOC subsequent he take +IMP. it even NEG
the child was at home and played. It even seemed

wǎn wuu bii la meŋ bɛ'eri nee. Aɪ, ka ɔ̃
resemble like child DEF self be sick +I with +NEG. interj, and he
that wouldn't have been sick at all. OK, than he

lepǎ. ɔ̃ ne leɓi ti suu na tɔ'ɔs bun-kǎŋa
return here. he SUB return our middle +LOC hither tell this thing
came back here. When he returned amongst us and told us this event, he was

laa, ɔ̃ kɔ'ɔn pɔ'ɔsiri Wina'am. Ka ye ya'a ɛ̃
DEF +TIME, he simply thank +I God. and say that if be
simply thanking God. Then he said if that is

siraa, ti sosime Wina'am bala, ti nɔkime ti yela
truth +DEF, we pray +IMP pl God only, we take +FOC our problem
true, we should always pray to God, we should take all of our problems/concerns

zǎ'asa ne ti bas ne Wina'am bala, ka Wina'am
all subsequent we leave alone with God simply, and God
and simply leave them to God, because God

ne mi'i zã'asa. Tun bu tō'on yǎŋ gu'u ti meŋ
FUT know all. we +FOC NEG be able be able protect us self
knows everything. We cannot protect ourselves

ye la ě wāna nee. Ka õ yě yela berugu
that it be like that FOC. and he see problem many
like that. He experienced many problems

welaa, ka Wina'am sit tēe u nu'uk ka la sit
like that +DEF, that God really stretch his hand and it really
like that, and God really stretched out his hand and rally helped him.

sōŋ u. Ka ya'a kɛ'ɛ welaa, õ naan bu kpelim
help him. but if not be like that +DEF, he could NEG still
If it wouldn't have been like that he might not be here any

bee nee. Ka õ tɔ'omma ka õ tɔ' la, la kɔ'on
exist FOC. and his word +DEF that he speak BKRf, it simply
more. And his testimony that he spoke, it simply

tis so' woo pāŋ me. Ka ti tō'on kpelim paam
give someone every strength FOC. and we be able still receive
gave each of us strength. And we were able to get strength to

pāŋa ne ti bas se'el woo ne Wina'am baa la ya'a
strength and we leave thing every with God even it if
leave everything to God whatever the problem

ě se'em mee, Wina'am sōŋɔɔ ti me.
be how also, God to help +I us FOC.
might be, God is helping us.

paragraph

Wela ka ti tɔ'osiraa, ka so' woo tō'on
thus that we speak +I +DEF, that someone every be able
That is what we talked, so that everybody is able

yǎŋ bǎŋ ka la pɛ'ɛsɔ ti pāŋaa, ka wuu buraa la
succeed know that it add us strength, and like man DEF
to know and that it adds us strength, so that like the man

ne tɔ' se'emma, ka ti paam sũ-kpɛ'ɔŋ wuu pastɛ-kāŋa
SUB speak how +DEF, that we receive courage like pastor this
said, we get courage like this pastor

ne paam sũ-kpɛ'ɔŋ se'emma.
SUB receive courage how +DEF.
got encouraged.

paragraph
Kiba-kãŋa ẽne wela, ka ti ye ti t'ɔsɪ ya.
this story be +FOC like that, and we want we tell pl you.
That is how the story was and we wanted to tell you.

21.1. Kusaal narrative Story 21

21. Sū-sā'aṅ yelle

Yelle daa paa tun tuja la. La ke'e masum bune. Bii daa be ne o saboo. Ka o ne be ne o saboo la, ba do'ame. Ka la ya'a ene bupuṅa, o kareem tuṅ ti paa eksame doo la. Ka eksamenamma ne koligita, ka o be nina zamesit ne yu'uṅ. O zames tuṅ ti paa yu'uṅ suus la, ka bii la nee ne o kum, ka o tuṅ ti nok bii la ye o mo'as v. O ne gbā'an na o mo'as biiya ka pā'as biiya yat pā'as o meṅ ka kpelum gbīs. O ne gbīs la ti doo bekiēv. O ne nee bekiēvka, o ne babul babul la, o bu ye bii la. Ka bo'osiri o meṅ ye bii la tuṅ yaane be? Ka yi ka te'es ye ya'a o ne gbīs ka bas bii la, ka so'o ya'a tuna nok bii la, ka bo'osiri yee o bii be yaanee? Ka ba zo na yee : « Ah, ka fu bii la e wela wela? » Ka o ye o bu baṅ bii la ne tuṅ weṅ-se'a bala, o me gbīsime. Ka ba yee : « To ! » Laa, ba ne e bii la. Ba ne e wēbul wēbul tuja puu nina la, ba bu ye bii la ne be weṅ-se'a. Ka ba gu'uṅ ka tuṅ ti to'os zandarmnam. Ka zandarmnam me tuna bis ka la sut e wela. Ka la ne paa gbēra ayi zīna, ba wumme ka yūṅ dukt baṅgura ni. Ka ba ye ah, ka bo yūṅe wāna yit baṅgura ni be ? Ba ne tuṅ ti bis la, ba bis ka ye ka la ke'e bīn yūṅo, la ene bun-pō'osuk. Ka ba gu'uṅ ka lake kabine la, ka ta'as ye la tō'on ka la ene bii la. Ba siri lake baṅgura la ba'ase, ba ye ka bii la be ni ka pō'ome. Haya, ka o yisuk ene took ka ba gu'uṅ, ka ke ka nirip tuna sōṅ ka ba yāṅe yiis bii la. Ka bii la pōt pō'o kpi'ulum.

Haya, nananna, ba so'o bu baṅe la ne eṅ se'em. Ba bu baṅe an'ōn nok bii la los baṅgura la boki la be? Ka ba be nina naan eera ka zandarmnam nan bisra ba ne naane ye ba eṅ se'em.

Ka m boori ye m yeli ya yee, so'o woo marigume ka o gbā'a o meṅ ka mat o bii kaṅ kaṅ, ka busime o bii ka da bas v yaat ka o eet yook yook giligira. Bala, so'o woo ya'a bu bus o bii yel la, o tō'on ti ye ka la ene sū-sā'aṅ.

Dinna, ka ti ye ti to'as ka so'o woo gu'us o meṅ.

21.2. Free English translation of Story 21

A sad event

Something arrived to us recently in our town. It is not a good thing. There was a youngster with her boyfriend. While she was living with her boyfriend, they got a child. As for the girl, she went to school and was at the final grade before the exams. Since the exams were getting close, she was there studying at night. She learned till late at night, and her baby woke up and cried, she then went to take her child in order to breastfeed him. While she was breastfeeding the baby it got quiet and at the same time she got tired and suddenly slept. When she slept she got up in the morning. When she woke up in the morning and reached out (to get the child), she did not see/find it. Then she asked herself where the child could be? She went out thinking that while she was sleeping, somebody came to take the child, and she kept asking where her child could be. Then they run here and said: « Ah, What about you child (where is it)? » She said that she didn't know where the child is since she slept. They said: « So! » Since it was like that, they tried to find the child. When they searched everywhere in the down there, they didn't find the child anywhere. Then they were obliged to go to the police. The policemen also came to see and it was really like that. After two days, they smelled a smell coming from the toilets. Then they said ah, what strange smell is coming from the toilets? When they went to look, the saw that it was not the smell of excrements, it was a rotten thing. They were obliged to open the cabin and thought that it might possibly be the child. They really finished opening the toilet and saw that the baby was decayed/rotten.

Well, the removal was difficult and they didn't manage, so they caused other people to come and take the child out. The child was completely rotten.

Well, right now, nobody knows how it happened. They do not know who took the child and put it into the toilet hole? They finally asked the police to take care and find out what should be done.

I want to tell you that everybody should make a big effort to hold his child firmly, and watch over his child so that it doesn't accidently walk around aimlessly. In fact, everybody who doesn't look well after his child, he might find out that it can become a sad event.

It was like that, and we want to tell it so that everybody will be careful.

21.3 Interlinear text of story 21

21. Sũ-sã'anj yelle
21. *sadness event*

(Told by Elie WANGRE, in May 2012)

21. A sad event

paragraph

Yelle daa paa tun tiŋa la. La ke'ε
event R.PAST arrive our +FOC town +DEF DEF. it not be
Something arrived to us recently in our town. It is not a

masim bune. Bii daa be ne õ sabɔɔ. Ka õ ne
goodness thing. child R.PAST be with her lover. and she SUB
good thing. There was a youngster with her boyfriend. While she was

be ne õ sabɔɔ la, ba dɔ'ame. Ka la ya'a ěne
be with her lover DEF, they give birth +FOC. and it if be +FOC
living with her boyfriend, they got a child. As for the girl, she went

bupuŋa, õ kãrẽm tiŋ ti paa eksame doo la. Ka
girl +DEF, she study go go to reach examination room DEF. and
to school and was at the final grade before the exams.

eksamẽnamma ne koligita, ka õ be nina zãmesit
exams +DEF SUB get near +I +DEF, that she be there learn +I
Since the exams were getting close, she was there studying

ne yu'ɔŋ. Õ zãmes tiŋ ti paa yu'ɔŋ sɔus la,
OFOC night. she learn go go to reach night middle time FOC,
at night. She learned till late at night,

ka bii la nee ne õ kum, ka õ tiŋ ti nɔk
that child DEF wake up with he weep, and she go go to take
and her baby woke up and cried, she then went to take her

bii la ye õ mɔ'as u. Õ ne gbã'an na õ
child DEF so that she let suck him. she SUB lay down hither she
child in order to breastfeed him. While she was breastfeeding the

mɔ'as biiya ka pã'as biiya yat pã'as õ mɛŋ
let suck child and console child at the same time console her self
baby it got quiet and at the same time she got tired

ka kpelim gbĩs. Ō ne gbĩs la tɪ dɔɔ
and do suddenly sleep. she SUB sleep time FOC go to go up
and suddenly slept. When she slept she got up in the

bekikēu. Ō ne nee bekikēuka, ō ne babil
dawn. she SUB wake up dawn +DEF, she SUB to grope about
morning. When she woke up in the morning and reached out (to get the

babil la, ō bu yě bii la. Ka bɔ'ɔsɪrɪ ō
to grope about time FOC, she NEG see child DEF. and ask +I her
child), she did not see it. Then she asked

mɛŋ ye bii la tɪŋ yaane be? Ka yi ka tē'es
self that child DEF go where +LOC then +Q? and go out and think
herself where the child could be? She went out thinking

ye ya'a ō ne gbĩs ka bas bii la, ka
that if she SUB sleep and leave alone child DEF, that
that while she was sleeping,

so'o ya'a tɪna nɔk bii la, ka bɔ'ɔsɪrɪ yee ō
somebody if come here take child DEF, and ask +I say that her
somebody came to take the child, and she kept asking where

bii be yaanee? Ka ba zo na yee : « Ah, ka
child be where? and they run hither say that : « Ah, and
her child could be? Then they run here and said: « Ah,

fɔ bii la ě wela wela? » Ka ō ye ō bu
your child DEF be how how? » but she say that she NEG
what about you child (where is it) ? » She said that she didn't know

bãŋ bii la ne tɪŋ wɛŋ-sɛ'a bala, ō me gbĩsime.
know child DEF SUB go place which in fact, she also sleep +FOC.
where the child is since she slept.

Ka ba yee : « To ! » Laa, ba ne
and they say that : « OK ! » since it is, they subsequent
They said: « So ! » Since it was like that, they

ε bii la. Ba ne ε wēbɪl
try to find child DEF. they SUB try to find search everywhere
tried to find the child. When they searched everywhere in the

wēbil tɪŋa pʊʊ nina la, ba bu yě bii
search everywhere town +DEF inside there DEF, they NEG see child
down there, they didn't find the

la ne be wɛŋ-sɛ'a. Ka ba gu'ʊŋ ka tɪŋ tɪ tɔ'ʊs
DEF SUB be place which. and they fail and go go to tell
child anywhere. Then they were obliged to go to the

zandarmnam. Ka zandarmnam me tina bis ka la sit
policemen. and policemen also come here look that it really
police. The policemen also came to see and it was really

ě wela. Ka la ne paa gběra ayi zina, ba wumme
be like that. and it SUB reach days two today, they smell +FOC
like that. After two days, they smelled

ka yūŋ dukit bāŋgira ni. Ka ba ye ah, ka
that stench raise up +I toilet LOC. and they say that ah, that
a smell coming from the toilets. Then they said ah, what strange

bo yūŋe wāna yit bāŋgira ni be ? Ba ne
what smell like that get out of +I toilet LOC then +Q ? they SUB
smell is coming from the toilets? When

tɪŋ tɪ bis la, ba bis ka yě ka la kɛ'ɛ
go go to look time FOC, they look and see that it not be
they went to look, the saw that it was not the

bīn yūŋo, la ěne bun-pō'osuk. Ka ba gu'ʊŋ ka
excrement smell, it be +FOC rotten thing. and they fail and
smell of excrements, it was a rotten thing. They were obliged to

lake kabine la, ka ta'as ye la tō'on ka la ěne
uncover toilet DEF, and think that it be able that it be +FOC
open the cabin and thought that it might possibly be

bii la. Ba siri lake bāŋgira la ba'ase, ba yě ka
child DEF. they really uncover toilet DEF finish, they see that
the child. They really finished opening the toilet and saw that

bii la be ni ka pō'ome.
child DEF be LOC and rot +FOC.
the baby was decayed/rotten.

paragraph

Haya, ka õ yisuk ěne took ka ba gu'ũŋ, ka
OK, and his taking out be +FOC difficult but they fail, and
Well, the removal was difficult and they didn't manage, so they

ke ka nirip tina sũŋ ka ba yãŋe yiis
cause that people come here help that they be able cause to go out
caused other people to come and take the

bii la. Ka bii la pũt pũ'o kp'i'ılım.
child DEF. and child DEF rot pũ'o completely.
child out. The child was completely rotten.

paragraph

Haya, nananna, ba so'o bu bãŋe la ne ěŋ sɛ'ɛm.
OK, right now, them somebody NEG know it SUB do how.
Well, right now, nobody knows how it happened.

Ba bu bãŋe anɔ'ɔn nɔk bii la los bãŋgira la bokı la
they NEG know who take child DEF dip toilet DEF hole DEF
They do not know who took the child and put it into the toilet

be? Ka ba be nina naan ɛɛra ka zandarmnam nan
then +Q? and they be there finally look for that policemen now
hole? They finally asked the police to take

bısra ba ne naane ye ba ěŋ sɛ'ɛm.
take care they subsequent should want they do how.
care and find out what should be done.

paragraph

Ka m bɔɔrı ye m yeli ya yee, so'o woo
and I want that I say to you that, somebody every
I want to tell you that everybody

mɔɔrigime ka õ gbã'a õ meŋ ka mɔt õ bii kãŋ
make effort +IMP that he catch him self and hold his child firmly
should make a big effort to hold his child firmly,

kãŋ, ka bısime õ bii ka da bas u yaat
firmly, and take care +IMP his child and don't leave him by accident
and watch over his child so that it doesn't accidentally

ka õ ɛɛt yook yook giligira. Bala, so'o
and he look for +I aimless aimless walk around. in fact, somebody
walk around aimlessly. In fact, everybody

woo ya'a bu bis õ bii yel la, õ tõ'on ti yě
every if NEG look his child matter DEF, he be able go to see
who doesn't look well after his child, he might find out that it

ka la ěne sũ-sã'aŋ.
that it be +FOC sadness.
can become a sad event.

paragraph
Dinna, ka ti ye ti t'as ka so'o woo gu'us
this +DEF, that we want we tell that somebody every watch out
It was like that, and we want to tell it so that everybody will be

õ meŋ.
him self.
careful.

Kusaal Texts Genre: Behavioral, exhortation, hortatory

The following two exhortations were recorded with the Audacity program in May, 2012, in Ouagadougou.

There were two different authors, each presenting one exhortation:

- OUARE K. Jacques (story 22)
- WANGRE Elie (story 23)

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22.1. Kusaal narrative Story 22

22. M’Ba sakut tun yela

M’Ba tumma. Karēnsāam yele mam yee, fu bu kārūm sum, ka fu bu loḡit dook duna. Boo ? Ba ye fu daa bu tun na sakut daat woo nee. Sakut daa yiti be me ka fu tuḡ ti be bō’oi ne fu dē’em. Ka tuḡ ti be mōḡo ni ne fu dit mōḡonam. Ka fu taaba be nina ne ba zāmūst, ka fu ye fu kun zāmūse. Kelegum kpela ka m yele fu. Mam ne kpē’es fu sakuta, la ēne fu sum yela, ka kē’ε tun yela. Mam ne zī’i wāna la, mam ba’ ya’a da kpē’es mam sakuti, zīna zīna mam bu namūsurū nee. Mam me bōot ye beevk fu me saa da namūse. Denna yela ke ka mam kpē’es fu sakut, ka mōḡig m ne naane ēḡ sē’em bis fu ka fu tuḡe. Ka fu zā’as ka ne fu εet dē’em, nōke fu meḡ maal bii, ne fu bōot ye fu bis la nifi wāna turiga. Lanna ke ka m ye m yel if zīna, see ka fu bas dē’ema la, ka bas a εet giligiti yori yori la, ka ne fu tuḡ sakuta wāna sumeri ka ne fu zāmūse. See ka fu bō yam ti fu meḡ. Ka ya’a kē’ε wela, beevk la saa ti tō fu me. Fu ne zī’i la, fu kē’ε bii ya’asa. Fu len kē’ε bii ya’as ye ba pa’al if sē’el ne ē sum ne sē’el ne kē’ε sum. Fu meḡ mi’i sē’el ne ē sum, ka mi’i sē’el ne kē’ε sum. Denna ke ka m bōot ye m yele fu zīna yel yee, fu mōḡig ka bas fu tuum-yoota. Ka ne fu le malig nōk fu sakut gbāvūna ne fu le malig tuḡe ne fu zāmūse ka ne fu saa ti paam fu nu’uk tuuma beevk. Fu ya’a tuḡ ka la ya’a ē sum, la ti ēne fu bun. Fu ya’a tuḡ ka la ya’a kē’ε sum, la ēne fu. Tō’on ka wakat kāna meḡ ka tun le kē’ε ka le bīst yel yee, la zem wāna. Dūniya kāna ne paa sē’emma, so’ woo tēeri ō meḡ tēep. Kamaa, mam me tēeri ne naane tē sē’em, ka beevgo fu me saa ti paam fu meḡ. Denna ka m tō’ari fu, ka kē’ε ye m muguri fu me. Fu ya’a bis ka la ē mugubo, fu bas ka tuḡ ka fu meḡe saa ne ti yel yee : « M ya’a daa bāḡe. » Lanna ka m ye m yele fu.

22.2. Free English translation of Story 22

The problem of Mba's not going to school

Mba come here to me. The teacher said to me that, you don't learn well, and that you don't pass to the next grade this year. What is this? They say that every day you don't go to school. During school time you go into the valley to play. And you go to the mango tree to eat mangos. Your schoolmates are there learning, but you don't want to learn. Listen here than I want to talk to you. When I enrolled you for schooling, it was for your own good, and it is not because of us. I who sit like that, if my father had enrolled me at school, today I would not suffer like this. I also don't want you to suffer in the future. This is why I enrolled you to school and made every effort to make it possible for you to go (to school). But you refuse and want to play behaving like a little child, and you still want to look proudly with a straight eye. That is why I want to talk to you today, it is necessary that you abandon the playing and abandon the fact of walking around without an aim, and you have to go to school in a very serious manner willing to learn (work hard). It is necessary that you acquire intelligence for yourself. If you don't behave, the future will be very hard for you. You who are sitting, you are not a child any more. You aren't a little child any more so that one should show you what is good and what is bad. You yourself know what is good and you know what is not fitting. It is for this reason that I wanted to talk to you today saying that; you have to abandon your futile behavior. And now you have to take your school

books and you have to improve your learning so that in the future you will have to earn your living with your own hands. If from now on you go and it turns out well it is for your good. If you go and it does not go well you will be responsible for the consequences. It could be that in some time we won't be here to take care of you. That is enough for the moment. How the world is going, everybody has to fight his own fight. But, I also am fighting like this so that in the future you can earn your own living. It is because of this that I talk to you, and it is not to force you. If you consider that it is forcing /pressing you, you can leave it (and so disobey) and in the future you will have to admit: « If only I had known this before (expressing regret). » That is what I wanted to tell you.

22.3 Interlinear text of story 22

by Kobena Jacques
OUARE in May 2012

22. M'Ba sakut tin yela
22. name of person school going matter

22. The problem of Mba's not going to school

paragraph paragraph

M'Ba timma. Karënsãam yele mam yee,
name of person come +IMP here. teacher say to me say that,
Mba come here to me. The teacher said to me that,

fu bu kãrim sum, ka fu bu lojit dook
you NEG read be fitting, and you NEG cross over class room
you don't learn well, and that you don't pass to the next grade

duna. Boo ? Ba ye fu daa bu tin na
this year. what ? they say that you R.PAST NEG come hither
this year. What is this? They say that every day you don't

sakut daat woo nee. Sakut daa yiti be me ka fu
school day every FOC. school R.PAST habitually be FOC but you
go to school. During school time you

tij ti be bö'oi ne fu de'em. Ka tij ti be
go go to be valley subsequent you take +IMP. and go go to be
go into the valley to play. And you go to the

mɔŋɔ ni ne fu dit mɔŋɔnam. Ka fu
mango tree LOC subsequent you eat +IMP mangos. and your
mango tree to eat mangos. Your

taaba be nina ne ba zãmɔsit, ka fu ye fu
comrades be there subsequent they learn +I, but you want you
schoolmates are there learning, but you don't want

kun zãmise. Kelegim kpela ka m yele fu. Mam ne
 NEG FUT learn. listen +IMP here that I say to you. I +FOC SUB
to learn. Listen here than I want to talk to you. When I

kpě'es fu sakuta, la ěne fu sum yela,
 make enter you school +DEF, it be +FOC your good because of,
enrolled you for schooling, it was for your own good,

paragraph

ka kε'ε tun yela. Mam ne zĩ'i wãna
 and not be us +FOC because of. I +FOC SUB be sitting like that
and it is not because of us. I who sit like that,

la, mam ba' ya'a da kpě'es mam sakuti, zĩna
 DEF, my father if D.PAST make enter me school +LOC, today
if my father had enrolled me at school, today

zĩna mam bu namisiri nee. Mam me boot ye beevk
 today I +EMPH NEG suffer +I FOC. I +FOC also want that tomorrow
I would not suffer like this. I also don't want you to

fu me saa da namise. Denna yela ke ka
 you also future don't suffer. That +DEF because of cause that
suffer in the future. This is why I enrolled

mam kpě'es fu sakut, ka mɔrig m ne naane ěŋ
 I +EMPH make enter you school, and make effort I FUT could do
you to school and made every effort to make it possible

sε'em bis fu ka fu tiŋe. Ka fu zã'as ka ne
 how look you that you go. but you refuse and subsequent
for you to go (to school). But you refuse and want to play

fu εεt de'em, nɔke fu meŋ maal bii,
 you walk around +I take +IMP, take +FOC your self make child,
behaving like a little child,

ne fu boot ye fu bis la nifi wãna tiriŋa.
 subsequent you want that you look it eye +LOC like that straight.
and you still want to look proudly with a straight eye.

Lanna ke ka m ye m yel if zĩna, see
 that +DEF cause that I want I say you sg today, necessary
That is why I want to talk to you today, it is

ka fu bas dε'εma la, ka bas a εεt
that you leave alone dε'εma DEF, and leave alone Mr walk around +I
necessary that you abandon the playing and abandon the fact of walking

giligit yori yori la, ka ne fu tɪŋ
go around +IPF carelessly carelessly DEF, and subsequent you go
around without an aim, and you have to go to

sakuta wāna sumeri ka ne fu zāmise. See
school +DEF like that very well and subsequent you learn. necessary
school in a very serious manner willing to learn (work hard). It is

ka fu bɔ yam tɪ fu meŋ. Ka ya'a kε'ε wela,
that you seek intelligence give you self. and if not be like that,
necessary that you acquire intelligence for yourself. If you don't behave,

beeuk la saa tɪ tɔ fu me. Fu ne
morrow time FOC future go to be difficult you FOC. you SUB
the future will be very hard for you. You who

zī'i la, fu kε'ε bii ya'asa. Fu len kε'ε bii
be sitting DEF, you not be child again. you again not be child
are sitting, you are not a child any more. You aren't a little child

ya'as ye ba pa'al if sε'el ne ě sum ne sε'el
once again that they show you sg thing SUB be good with thing
any more so that one should show you what is good and

ne kε'ε sum. Fu meŋ mi'i sε'el ne ě sum, ka
SUB not be be fitting. you self know thing SUB be be fitting, and
what is bad. You yourself know what is good and

mi'i sε'el ne kε'ε sum. Denna ke ka m bɔɔt
know thing SUB not be be fitting. That +DEF cause that I want
you know what is not fitting. It is for this reason that I wanted to

ye m yele fu zīna yel yee, fu mɔrig ka
that I say to you today matter interj, you make effort and
talk to you today saying that, you have to abandon

bas fu tuum-yoota. Ka ne fu le malig
leave alone your futile behavior. and subsequent you again arrange
your futile behavior. And now you have to take your school

nok fu sakut gbãvna ne fu le malig tije
take your school books subsequent you again arrange go
books and you have to improve your learning

ne fu zãmise ka ne fu saa ti paam
subsequent you learn and subsequent you future go to earn
so that in the future you will have earn your living with

fu nu'uk tuuma beeuk. Fu ya'a tɨj ka la ya'a ě sum,
your hand work morrow. you if go and it if be good,
your own hands. If from now on you go and it turns out well it

la ti ěne fu bun. Fu ya'a tɨj ka la ya'a kɛ'ɛ
it go to be +FOC your thing. you if go and it if not be
is for your good. If you go and it does not go well you will

sum, la ěne fu. Tõ'on ka wakat kãna mej ka
good, it be +FOC you. could be that time this +DEF self that
be responsible for the consequences. It could be that in some time we won't be here

tun le kɛ'ɛ ka le bisit yel yee, la zem
we +FOC again not be and again look +IPF matter interj, it be fair
to take care of you. That is

wãna. Dũniya kãna ne paa sɛ'emma, so' woo
like that. world this SUB reach how +DEF, someone every
one
enough for the moment. How the world is going, everybody

tɛɛɾɪ õ mej tɛɛp. Kamaa, mam me tɛɛɾɪ ne
to fight +I his own fight. but, I +EMPH also to fight +I FUT
has to fight his own fight. But, I also am fighting like this so that in

naane tɛ sɛ'ɛm, ka beeugo fu me saa ti
should to fight how, that tomorrow +FOC you also future go to
the future you can earn your

paam fu mej. Denna ka m to'ari fu, ka kɛ'ɛ
earn your self. That +DEF because I talk +I you, but not be
own living. It is because of this that I talk to you, and it is not to

ye m muguri fu me. Fu ya'a bis ka la ě mugubo,
that I to force +I you FOC. you if look that it be forcing,
force you. I you consider that it is forcing /pressing you,

fu bas ka tiŋ ka fu meje saa ne ti yel
you leave alone and go that you self +FOC future FUT go to say
you can leave it (and so disobey) and in the future you will have

yee : « M ya'a daa bāje. » Lanna ka m ye
say that : « I if R.PAST know. » that +DEF that I want
*to admit: « If only I had known this before That is what I wanted to
(expressing regret). »*

m yele fu.
I say to you.
tell you.

23.1. Kusaal narrative Story 23

23. Kārēnbiis sã'aluk

« Ye niᅇgbĩna ě kãĩ nee ? » « Laafti be. » « Tũn sũut masĩya nam ne be sakuri la wãna la. Ye mi'i ye ye ěne bupumes la. Ye ba'anam bu base ya. Ba da kpẽ'esuri burimes ekɔl, ka nananna wãna la, nam ěne ni-bane ka ye ba'anama nan ka nɔki ya kpẽ'es ekɔl. Nam ne kãrēm se'em me, ba'anamma bɔɔri ye ba yēne la yōot beeuk ka nɔki ya kpẽ'es sakuta. Ka bɔɔri ba ne yɔɔt ligi-se'ε ka sã'amme ba arizak-se'ε zã'asa la, ba saa yē la yōot beeuk. Ba ya'a saa bu mɔt pãᅇa, ka nam bane be zĩna ka ě bupumes wã ka ba nɔki ya niᅇ sakuri la, ka nam tō'on yãᅇi yē ya nu'uk bun tina wu sōᅇi ba, tina wu tɛ'ɛbi ba, tina wu busi ba, tina wu fãa ba. Ka ye ya'a tuᅇ sakuri la, ye mi'i ye sakuta ěne took bal. La ěne namesuk bal. Sakume kãruᅇa, ka sake tooka. Ka beeuk, ye saa ne ti zĩ'in ma'asum, so'o kɔɔti nintɛᅇi, ka saa ti dit ma'asum. Fu ya'a tuᅇ ti bun fu ki, bee kō' fu sũma, fu saa ti zĩ'ine ma'asum ōbut bee fu zĩ'ine ma'asum dit sa'ap. Bãᅇume ye ye namesuka ne ye tooka, la bu gãᅇ yuum pii ne anu bee yuum pii ne anii ne, ka fu lebɔg nasaara tumtunna bee ka fu paam fu nu'uk tuuma, tō'on yãᅇit zĩ'i fu yiri ne fu dit.

Nam bupumes wã, ye mi'i ye sirup yēep ěne took. Fu ya'a tuᅇ sakuri la, see fu mɔri fu mɛᅇ, burimes la zɔ'ɔme. Fu ne yē burim-vēnes, ka ba bɔɔri ye ba lɛ'a fu. Fu ya'a sak, fu ta'asuka ya'a kpẽ' buribuᅇa kpi'ulum, fu ta'asuk len ke'ε ekɔli la ya'asa. Fu kun le yãᅇi kãrēm sumeri. Nintɛᅇi ne yu'ubᅇ fu ne gbã'a ta'asit buribuᅇa yela, ka bɔɔri ye fu wum ō yela. Ka sō'o, ba ya'a da' portaabul ti fu, tɔ'ɔ be'ela ka ba bɔɔl ka fu nɔk. Ai, bãᅇa ne wē'e la, fu ye fu kelike bun-lene be be ? Koo, ba ne gulus se'el tus na ye mesaas bee bonama? Fu ya'a de'ε lin ba'as kpi'ulum ne fu kãrēm, fu kãruᅇ sã'ame dunna.

Linna ka tun bɔɔt ye ti yeli yaa, nam bane ě tun biis ka be sakuri la, ka ě tun bupumes la wãna la, tun bɔɔri ye ya kelug tun ne ě sãamnamma tɔ'ɔm. Ka ye ya'a be nina yaa, ke ka buribuᅇ yela yi fu zugɔ. Ke ka portaabul yela yi fu zugɔ. Ke ka ligiri yela yi fu zugɔ. Bala, ligiri la ne ke ka fu nɔke fu mɛᅇ tus buribuᅇ, fu tō'on kɔɔsi fu mɛᅇ tus buribuᅇa ka la ke'ε bun-kãne masaa. Ka tun bɔɔri ye ti yeli yaa, nam nananna bupumes la, keligume ne ye sãamnam. Da da da, bupumes la da kelugit. Nananna la, nam ye nam tubit bu wummaa. Nam ye name mi'i gãᅇ. Nam pã'asiti sãamnama ye mam ye m yi ti ěᅇ wãna, mam ye m yi ti zãmes me. Basume yu'ubᅇ

zāmesuka. Sakuri la nam tō'on zāmes. Yiri me bal be ne naane zāmes wε. Moŋo tusi wāna be zaki kpela, ye tō'on kārēm nina wε.

Dote wāna, paalu be, ka daar woo sakuri la, ka ye tuŋ ti kpelim tɔ'am, tuŋ ti kpelim de'ema, tuŋ ti kpelim pɔ'a-lɛk, burimes lε'εp. La bu masaa.

Tun ne bɔɔt ye ti yeli ya se'el la ēne ye tekime ne ye yam yaa, ka bāŋɪ ye ne naane gbā'a ye meŋ se'em yaa. Ka ye sāamnamma namesuka da ti ēŋ neem. Bala, so'o woo bɔɔri ye ō tɔɔn ē sum. So'o woo kari kɔ'ɔm basiri ō geevi. Linna ka mam ye m yeli ya. Bala, ni-bama la yela ba'a bu paki mam. Ka nam bane be tun nini ni, ka ē tun biis ka ē tun zumma, sakime ne ti, ka keligi ne ti. Ka karēsāamnamma, ka nam tusi ba na'asi, ka tsum ba girima, ka tō'on yāŋɪ keligi ba. Nam yiti kis karēsām-kāŋa. Fu ya'a kis karēsāam, fu ye fu ēŋ wela kelis ō tɔ'ɔm. Linna, karēsāam ke'ε ka bii ne naane kis v, bala zāmes-kāne ka ba zāmesir v la zā'asa, ēne ye sōŋɪt yela. La ēne ye beevk yela. Dinna la, de'eme zāmesuka sumeri, zāmesime sakuri la sumeri, ka de'ene ye sāamnam sā'aluka, ka bas burimes yela, ka bas linna yela, ka ne ye tuŋ tɔɔn. Wina'am ne ti ya laafi. Ka ye ya'a zī'in sakuri la ti zāmesuk ba'ase ne ye yi na ē nirip. Ka beevk daata, tun me sūut saa ne mas ne ya. Burkina Faso sūut saa ne mas ne ya. Times la zā'asa sūut saa ne mas ne ya. Bala, nam saa lebigiri ni-bane ye ba sōŋ tuŋa.

M pu'usi ya zɔ'ɔ zɔ'ɔ.

23.2. Free English translation of Story 23

Exhortation to students (by Elie WANGRE, May 2012)

« Are you in good health (greeting)? » « Yes we are fine. » « We are happy that you are in this school. You know that you are girls. Your fathers (parents) don't neglect you. In former times they enrolled boys only, but right now in the present time it is you folks that your fathers respect/privilege and make you go to school. The way you are studying, your fathers want that they will have/see a benefice/reward having sent you to school. They want that the money they spent for your studies is not a waist of all their riches; they want to see some benefit/return in the future. When in the future they don't have strength any more, you who are here today and you are girls and they sent you to school, that you will be able to acquire material support to come and help them, come and take care of them, come and visit them, come and save them. When you go to school, you know that the school is a dangerous place. It is a place of hardship. You have to accept to study hard and accept the hardship. Because in the future, you will (benefit from having studied) and you will sit in the shade, the one who labors in the sunlight, in the future he will eat in the shade. When you go to harvest your millet or dig out your peanuts, in the future you will be sitting in the shade and eat of it or sit in the shade and be eating porridge. You should know that your suffering and your hardship won't exceed fifteen years or eighteen years, and you will become a civil servant (or government official) and you will earn your life with a salary then you will be able to sit at home and eat.

You girls, you know that getting a husband is difficult. When you go to school, it is necessary that you watch yourself, there are many boys. You will see beautiful boys and they want to date you. If you accept (their dating proposals) your thinking will completely enter those boys, your thoughts won't be in school matters any more. You won't be able to study very well any more. Day and night you will think about those boys, and you want to hear their news. Even worse, if they buy a cell phone for you, in a short time they will call you and you will answer their calls. Oh when the phone rings you want to listen what is happening. Or when they write a SMS message and sent it to you or what else? If you receive all those messages and read them, your studies will be completely spoiled.

That is why we want to talk to you, you who are our children and are in this school, you who are our daughters like that; we want you to listen to your fathers' words. And if you are there (engaged/dating with boys), let the boy get out of your head. Let the cell phone get out of your head. Let the money matters get out of your head. In fact, it is for the sake of money that you give yourself to a boy, you can even sell yourself to the boy and that is not good. We want to talk to you, you our actual daughters, please listen to your fathers. In former times the girls listened to their fathers. Nowadays, you say that your ear doesn't understand. You say that you know better. You are cheating your parents saying that you want to go out and do something, (like) I want to go out in order to study. Let go your night studies. The school is the place where you should study/learn. At home too there is room where you could study, isn't it. there are mango trees here at home, you can study there, isn't it.

There are rooms, there are plenty of places, and every day there is school, but you go to hang out and talk, you go to hang out and play, you go out to be dated, boy dating That is not good.

The thing we want to tell you is that you change your mentality, and that you can change your behavior and be self disciplined. So that your parent's suffering won't have been in vain. In fact everybody wants his future to be good. Everybody wants to bring happiness to his own place. That is why I want to talk to you. In fact, the matter of other people doesn't trouble me. But you who are before our eyes and you are our children and our own blood, Accept/obey us and listen to us. As for the teachers, you have to respect them; you should give them honor and be able to listen to them. You usually hate some of your teachers. If you hate a teacher, you cannot listen well to his words. That is why there is no teacher that a child should hate, in fact everything they

want to teach you is for your own good. It is a matter of your own future. Because of this, receive well the studies, learn well at school, accept your parents' council, and abandon dating boys, and all the other stuff, so that you can go forwards/progress. May god give you health. And when you finished your studies and subsequently get out that you may be good people. So that in the future we are happy/proud because of you. In the future Burkina Faso will be happy with you. All the towns/locations will be happy with you. For in the future you will become people who help to develop the country.

Thank you very much.

23.3 Interlinear text of story 23

23. Kārēnbiis sā'aluk
23. pupils exhortation

(by Elie WANGRE, May 2012)

23. Exhortation to students

paragraph

« Yε ningbīna ě kǎi nee ? » « Laafi be. »
« you bodies be be strong FOC Q ? » « health be. »
« Are you in good health? » (greeting) « Yes we are fine. »

« Tun sūut masiya nam ne be sakuri la wāna
« we +FOC heart be happy you SUB be school +LOC DEF like that
« We are happy that you are in this school. »

la. Yε mi'i ye ye ěne bupumes la. Yε ba'anam
DEF. you know that you be +OFOC girls DEF. your fathers
You know that you are girls. Your fathers

bu base ya. Ba da kpě'esiri burimes ekol, ka
NEG let alone you. they D.PAST make enter +I boys school, but
(parents) don't neglect you. In former times they enrolled boys only,

nananna wāna la, nam ěne ni-bane ka yε
right now like that DEF, you be +FOC people whom that your
but right now in the present time it is you folks that your fathers

ba'anama nan ka noki ya kpě'es ekol. Nam ne
fathers +DEF respect that take you make enter school. you +FOC SUB
respect/privilege and make you go to school. The way you

kārēm se'em me, ba'anamma bɔɔri ye ba yěne la
study how also, fathers +DEF want that they see +OFOC it
are studying, your fathers want that they will have/see a

yōot beeuk ka nɔki ya kpě'es sakuta. Ka bɔɔri
benefice morrow that take you make enter school +DEF. and want
benefice/reward having sent you to school. They

ba ne yɔɔt ligi-sɛ'ɛ ka sã'amme ba arizak-sɛ'ɛ
they SUB payment money which and spoil +FOC they riches which
want that the money they spent for your studies is not a waist of all their

zã'asa la, ba saa yě la yōot beeuk. Ba ya'a saa
all DEF, they future see it benefice morrow. they if future
riches; they want to see some benefit/return in the future. When in the future

bu mɔt pãŋa, ka nam bane be zina ka ě
NEG have strength +NEG, and you those who be today and be
they don't have strength any more, you who are here today and

bupumes wã ka ba nɔki ya niŋ sakuri la, ka
girls this and they take you put into school +LOC DEF, that
you are girls and they sent you to school,

nam tō'on yãŋi yě ya nu'uk bun tina wu
you be able be able acquire your hand thing come here come +AUX
that you will be able to acquire material support to come and

sõŋi ba, tina wu tɛ'ɛbɪ ba, tina
help them, come here come +AUX take care them, come here
help them, come and take care of them, come

wu bisi ba, tina wu fãa ba. Ka
come +AUX to watch them, come here come +AUX to save them. and
and visit them, come and save them.

yɛ ya'a tiŋ sakuri la, yɛ mi'i ye sakuta ěne
you when go school +LOC DEF, you know that school +DEF be +FOC
When you go to school, you know that the school is a dangerous

took bal. La ěne namesuk bal. Sakime kãruŋa,
difficult place. it be +OFOC suffering place. accept +IMP pl study +DEF,
place. It is a place of hardship.

ka sake tooka. Ka beeuk, ye saa ne ti
and accept +NEG difficulty. because future, you future FUT go to
You have to accept to study Because in the future, you will (benefit from
hard and accept the hardship.

zī'in ma'asim, so'o kooti nintenj, ka saa ti
sit shade, somebody hoe +I sunlight +LOC, and future go to
having studied) and you will the one who labors in the sunlight, in the future he will
sit in the shade,

dit ma'asim. Fu ya'a tɪj ti bun fu ki, bee
eat +IMP shade. you when go go to harvest your millet, or
eat in the shade. When you go to harvest your millet or dig out your

kō' fu sūma, fu saa ti zī'ine ma'asim ōbit bee
dig out your peanuts, you future go to sit +FOC shade eat +I or
peanuts, in the future you will be sitting in the shade and eat of

fu zī'ine ma'asim dit sa'ap. bānjime ye ye
you sit +FOC shade eat +IMP porridge. know +IMP pl that your
it or sit in the shade and be eating porridge. You should know that

namesuka ne ye tooka, la bu gāŋ yuum pii ne
suffering +DEF with your difficulty, it NEG exceed years ten with
your suffering and your hardship won't exceed fifteen

anu bee yuum pii ne anii ne, ka fu lebig nasaara
five or years ten and eight FOC, and you become european
years or eighteen years, and you will become a civil

tumtonna bee ka fu paam fu nu'uk tuuma, tō'on
worker or that you receive your hand work, be able
servant (or government official) and you will earn your life with a salary then

yānjit zī'i fu yiri ne fu dit.
be able +I be sitting your house +LOC subsequent you eat +IMP.
you will be able to sit at home and eat.

paragraph
 Nam bupumes wā, ye mi'i ye sɪrɪp yēep ēne
you +FOC girls this, you know that husbands getting be +OFOC
You girls, you know that getting a husband is difficult.

took. Fu ya'a tɪŋ sakurɪ la, see fu mɔrɪ fu
difficult. you if go school +LOC DEF, necessary you have your
When you go to school, it is necessary that you watch yourself,

mɛŋ, burimes la zɔ'ɔme. Fu ne yě burim-věnes, ka
self, boys DEF be many +FOC. you FUT see beautiful boys, and
there are many boys. You will see beautiful boys and they

ba bɔɔrɪ ye ba lɛ'a fu. Fu ya'a sak,
they want that they negotiate for marriage you. you if accept,
want to date you. If you accept (their dating

fu ta'asuka ya'a kpě' buribuŋa kpɪ'ɪlɪm, fu ta'asuk len
your thinking +DEF if enter boy +DEF completely, your thinking again
proposals) your thinking will completely enter those boys, your thoughts won't

ke'ɛ ekɔlɪ la ya'asa. Fu kun le yãŋɪ kãrěm
not be school DEF once again. you NEG FUT again be able study
be in school matters any more. You won't be able to study very well any

sumerɪ. Nintɛŋ ne yu'ɔŋ fu ne gbã'a ta'asɪt buribuŋa
very well. daylight and night you FUT catch think +I boy +DEF
more. Day and night you will think about those boys,

yela, ka bɔɔrɪ ye fu wum õ yela. Ka sɔ'o, ba
matter, and want that you hear his news. and be better, they
and you want to hear their news. Even worse, if they

ya'a da' portaabul tɪ fu, tɔ'ɔ be'ela ka ba bɔɔl ka
if buy mobile phone give you, to last a bit and they call and
buy a cell phone for you, in a short time they will call you and you will answer

fu nɔk. Ai, bãŋa ne wě'e la, fu ye fu kelike
you take. ah, phone SUB ring DEF, you want you listen +FOC
their calls. Oh when the phone rings you want to listen

bun-lene be be ? Koo, ba ne gulis sɛ'ɛl tɪs
thing which be then +Q ? or, they SUB write something give
what is happening. Or when they write a SMS message and

na ye mesaas bee bonama? Fu ya'a dɛ'ɛ lin
hither say that message or what things? you if receive this
sent it to you or what else? If you receive all those

ba'as kpi'ilim ne fu kārēm, fu kārūŋ sā'ame
finish completely subsequent your read, your studies destroy
messages and read them, your studies will be completely spoiled

dinna.
like that.
this way

paragraph

Linna ka tun bɔɔt ye tɪ yeli yaa, nam bane
that is why that we +FOC want that we say to interj, you those who
That is why we want to talk to you, you who

ẽ tun biis ka be sakurɪ la, ka ẽ tun
be our +FOC children and be school +LOC DEF, and be our +FOC
are our children and are in this school, you who are our

bupumes la wāna la, tun bɔɔrɪ ye ya kelig tun
girls DEF like that DEF, we +FOC want want you listen we +FOC
daughters like that, we want you to listen to your

ne ẽ sāmnamma tɔ'ɔm. Ka ye ya'a be nina yaa, ke
SUB be fathers +DEF words. and you if be there interj, cause
fathers' words. And if you are there (engaged/dating with

ka buribuŋ yela yi fu zugɪ. Ke ka portaabil
that boy matter go out your head +LOC. cause that mobile phone
boys), let the boy get out of your head. Let the cell phone get out

yela yi fu zugɪ. Ke ka ligiri yela yi
matter go out your head +LOC. cause that money matter go out
of your head. Let the money matters get out of your

fu zugɪ. Bala, ligiri la ne ke ka fu nɔke
your head +LOC. for, money DEF FUT cause that you take +FOC
head. In fact, it is for the sake of money that you

fu meŋ tis buribuŋ, fu tɔ'on kɔɔsɪ fu meŋ tis buribuŋa
your self give boy, you be able sell your self give boy +DEF
give yourself to a boy, you can even sell yourself to the boy

ka la ke'ε bun-kāne masaa. Ka tun bɔɔrɪ ye tɪ
but it not be thing which be good. and we +FOC want that we
and that is not good. We want to talk to you, you our

yeli yaa, nam nananna bupumes la, keligime ne
say to interj, you +FOC right now girls DEF, listen +FOC OFOC
actual daughters, please listen to

ye sãamnam. Da da da, bupumes la da
your fathers. D.PAST D.PAST D.PAST, girls DEF D.PAST
your fathers. In former times the girls

keligit. Nananna la, nam ye nam tubit bu
listen +I. right now time FOC, you say that your ear NEG
listened. Nowadays, you say that your ear doesn't

wummaa. Nam ye name mi'i gãn. Nam
heard +I +Q. you +FOC say that you +FOC know better. you +FOC
understand. You say that you know better. You are

pã'asiti sãamnama ye mam ye m yi ti ëŋ
cheat +I fathers say that I +EMPH want I go out go to do
cheating your parents saying that you want to go out and do something,

wãna, mam ye m yi ti zãmes me. Basime
like that, I +EMPH say that I go out go to learn FOC. leave +IMP pl
(like) I want to go out in order to study. Let go

yu'ɔŋ zãmesuka. Sakuri la nam tō'on zãmes. Yiri
night studying. school +LOC DEF you be able learn. house +LOC
your night studies. The school is the place where you should At home
study/learn.

me bal be ne naane zãmes wɛ. Moŋo tisi wãna
also place be SUB could learn that is clear. mango trees like that
too there is room where you could study, isn't it. there are mango trees

be zaki kpela, ye tō'on kãrēm nina wɛ.
be courtyard +LOC here, you be able study there that is clear.
here at home, you can study there, isn't it.

paragraph
Dote wãna, paalu be, ka daar woo sakuri la,
rooms like that, public place be, and day every school +LOC DEF,
There are rooms, there are plenty of places, and every day there is school,

ka ye tɪŋ tɪ kpeɫim tɔ'am, tɪŋ tɪ kpeɫim
that you go in order to remain speaking, go in order to remain
but you go to hang out and talk, you go to hang out

dɛ'ɛma, tɪŋ tɪ kpeɫim pɔ'a-lɛk, burimes lɛ'ɛp. La
playing, go in order to remain courting woman, boys courting. it
and play, you go out to be dated, boy dating

bu masaa.
NEG be good.
That is not good.

paragraph
 Tun ne bɔɔt ye tɪ yeli ya sɛ'ɛl la ɛne ye
we +FOC SUB want that we say to you thing DEF be +FOC that
The thing we want to tell you is that you

tɛkime ne ye yam yaa, ka bɔŋɪ ye ne
change +IMP pl FOC your intelligence interj, and know you SUB
change your mentality, and that you can

naane gbã'a ye mɛŋ sɛ'em yaa. Ka ye sãamnamma
should catch your self how interj, and your fathers +DEF
change your behavior and be self disciplined. So that your parent's

namesuka da tɪ ɛŋ neem. Bala, so'o woo bɔɔrɪ
suffering +DEF don't go to do in vain. for, somebody every want
suffering won't have been in vain. In fact everybody wants his

ye ɔ̃ tɔɔn ɛ̃ sum. So'o woo karɪ kɔ'ɔm basɪrɪ
that he face be good. somebody every bring water leave alone +IPF
future to be good. Everybody wants to bring happiness to his

ɔ̃ geeɪ. Linna ka mam ye m yeli ya.
his space between legs. that is why that I +EMPH want I say to you.
own place. That is why I want to talk to you.

Bala, ni-bama la yela ba'a bu pakɪ mam. Ka nam
for, those people DEF matter concern NEG trouble me. but you
In fact, the matter of other people doesn't trouble me. But you

bane be tun nini ni, ka ɛ̃ tun biis ka
those who be our +FOC eyes LOC, and be our +FOC children and
who are before our eyes and you are our children and

ẽ tun zıımma, sakime ne ti, ka kelıgı ne ti.
be our +FOC blood, obey +IMP pl FOC us, and listen FOC us.
our own blood, Accept/obey us and listen to us.

Ka karẽnsãamnamma, ka nam tıı ba na'ası, ka tıım ba
and teachers +DEF, that you give them honor, and give them
As for the teachers, you have to respect them; you should give them honor and be

girima, ka tõ'on yãŋı kelıgı ba. Nam yiti kis
glory, and be able be able listen them. you +FOC habitually hate
able to listen to them. You usually hate some of

karẽnsãm-kãŋa. Fu ya'a kis karẽnsãam, fu ye fu ẽŋ wela
this teacher. you if hate teacher, you want you do how
your teachers. If you hate a teacher, you

kelis õ t'om. Linna, karẽnsãam ke'ε ka bii ne naane
listen his words. that is why, teacher not be that child SUB should
cannot listen well to That is why there is no teacher that a child should
his words.

kis u, bala zãmes-kãne ka ba zãmesır u la zã'asa,
hate him, in fact teaching which that they teach +I him DEF all,
hate, in fact everything they want to teach

ẽne ye sõŋit yela. La ẽne ye beeuk yela.
be +FOC you help because of. it be +FOC your future because of.
you is for your own good. It is a matter of your own future.

Dinna la, de'eme zãmesuka sumeri, zãmesıme
this +DEF DEF, receive +IMP pl studying very well, learn +IMP pl
Because of this, receive well the studies, learn well

sakuri la sumeri, ka de'ene ye sãamnam sã'aluka,
school +LOC DEF very well, and receive +FOC your fathers council,
at school, accept your parents' council,

ka bas burimes yela, ka bas linna yela, ka
and leave alone boys matter, and leave alone that matter, and
and abandon dating boys, and all the other stuff, so

ne ye tɪŋ tɔŋ. Wina'am ne ti ya laafi. Ka
subsequent you go forward. God FUT give you health. and
that you can go forwards/progress. May god give you health.

ye ya'a zĩ'in sakuri la ti zāmesuk ba'ase ne
you when sit school +LOC DEF go to studies finish subsequent
And when you finished your studies and subsequently get out

ye yi na ě nirip. Ka beeuk daata, tun me
you go out hither be people. and future day +DEF, we +FOC also
that you may be good people. So that in the future we are happy/proud

sūut saa ne mas ne ya. Burkina Faso sūut saa
heart future FUT be pleased with you. Burkina Faso heart future
because of you. In the future Burkina Faso

ne mas ne ya. Times la zā'asa sūut saa ne
FUT be pleased with you. towns DEF all heart future FUT
will be happy with you. All the towns/locations will be

mas ne ya. Bala, nam saa lebigiri ni-bane ye
be pleased with you. in fact, you future become +I people whom want
happy with you. For in the future you will become people who help to

ba sōŋ tɪŋa.
they help country +DEF.
develop the country.

paragraph
M pɔ'usɪ ya zɔ'ɔ zɔ'ɔ.
I greet you be many be many.
Thank you very much.

Kusaal Texts Genre: Dialogue 1, 2 and 3

The following three dialogues were recorded with the Audacity program in May, 2012 in Ouagadougou.

There were five participants engaged in a two person dialogue situation:

- OUARE K. Jacques and WARE Monique (story 24)
- WARE Monique and WARE Silviane (story 25)
- WANGRE Elie and SOUGA Martin (story 26)

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24.1. Kusaal dialogue 24

24. Monik ne Kobena sōsuka

K. : Tuuma m ma.

M. : Ēe, tuuma m biiya.

K. : Ye dɔɔ wela ?

M. : Ēe, la ě sum.

K. : Ye yiri ne ?

M. : Ya niṅgbīna ?

K. : Laaft be.

M. : Ya gōorum zī'iyā ?

K. : Yel kē'esuje.

M. : Ya da'a ne ?

K. : Laaft be ti.

M. : Yauu.

K. : Nam me tuuma ě wela ?

M. : Aye, la ě sum.

K. : Ye daart niṅ mī'isugo ?

M. : Ēe, m dɔɔ sum.

K. : Okee.

M. : Wɪn ne maltg ti ti.

K. Amina.

M. : Wɪn ne sōṅ.

K. : Ami.

M. : Ka ye me tɪṅ bab-se'ere, ya paa ka ba dɪm ě wela ?

K. : Ai, yel kē'ese ba.

M. : Yauu. Ti pu'us Wɪna'am barɪka.

K. : Amina. Mam wē'ene poot lanna.

M. : Awoo, tum ka m tunna.

K. : Tɔn tarɪ nii ye ti ti kɔ, ka ye ye ya'a ne yāṅ ya tunna bure.

M. : Wela, tum ka m ne ti nannana na but ka maal dɪp ti ya.

K. : Tɔ, laa, ti tum wela ka ya tina.

Quelque temps après la maman rejoint les laboureurs au champ.

M. : Tuuma, m biiya.

K. : Yauu, tuuma m ma.

M. : Mam tina ye m bute.

K. : Awoo, laa lemme na'anɔbuka wēɛɛṅa ne ye ti suje.

M. : Awoo, m ne sɔje.

K. : Tɔ.

Après avoir commencé, la maman revient.

M. : M biiya, zĩ'i la ke'ε sum woo.

K. : Bo ka la ke'ε sum ?

M. : Fu ya'a bur v, la kun ě sum.

K. : Bo be nina ka la kun ě sum?

M. : Zĩ'i la ke'ε zĩ'i-sɔŋo. Tɔ ya'a ye tɔ tɛ'em baniŋa, la ě sum. Za la ke'ε sum.

K. : Bo ka za la ke'ε sum.

M. : Zĩ'i la ěne zĩ'i ma'asit, la ke'ε zĩ'i kpe'εŋa.

K. : Ayei, mam ne bus la, ya'a za, la ěŋ sum me.

M. : Ayee, la kun ě sum kɔraa ne.

K. : Kelesum kpela. Yuum ka tun da but za la, tɔ da kɔ'ɔn bũne.

M. : Ayee, la kun sake. Duna ke'ε yuum-sɔŋo. Yuum so'one tunna la, ka tɔ le but za'. Ge ka tɔ bure baniŋa.

K. : Baniŋa la yaa, zĩ'i la ěne wāaɔŋ zĩ'i. Ki la ya'a wu dɔɔt wāaɔŋa kuut ki la me. Lanna so'o ka tɔ burit za la.

M. : Mam ye ayee, tɔ burum baniŋa la yaa, ka baniŋa la ne sak duna. Ka tɔ paam ki wāna berugv yāŋ uge tɔ biis la.

K. : Mam gosire tām̄ma ka tɔ'at ka me mi'i tām̄ma tiita ka ne mam tɔ'at ka ke'ε ye mam tugun kis ne baniŋa.

M. : Awoo, la ya'a ě wela yaa, m ne sak ke ka fu ěŋ ka tɔ gose. La ya'a bu sake yuum so'one tunna la, tɔ ne tɛ'em.

K. : Yel ke'εsɔje, nam ya'a but.

M. : Awoo, m pu'us barika berugv. Wina'am ne ke if.

Le soir venu :

M. : Tuum̄a, m biiya.

K. : Yavv, tuum̄a m ma.

M. : Fu kɔ naamee ?

K. : ěe, tun kɔ naa.

M. : Awoo, mam bɔɔt ye m kulle ya.

K. : ěe.

M. : Ya'a wela, m ne pu'us if barika ya.

K. : ěe.

M. : Wina'am ne ke.

K. : Amina.

M. Ka yuum kāna ka dup dɔ'ɔ mɔɔ ka tɔ paam di.

K. : Amina.

M. : Wına'am ne ke.

K. : Ami.

M. : M pu'us barika beruḡu beruḡu.

K. : Ami. Amaa nam me mɔya, ya yãŋ but zɔ'ɔ.

M. : Ai, tɪ but zɔ'ɔ beruḡu. M pu'us barika.

K. : Laa paame.

24.2. Free English translation of dialogue 24

24. Conversation between Monique and Kobena

K.: Greetings my mother.

M.: Yes, greetings my child.

K.: How did you sleep?

M.: Yes (thank you), it was good.

K.: (How are things) at home?

M.: Your body?

K.: Health is there.

M.: And in your living area?

K.: There are no problems.

M.: In your business?

K.: We are doing fine.

M.: Alright.

K.: How is your work going?

M.: No, everything is good.

K.: And how is your tiredness of the two last days?

M.: Yes, I slept well.

K.: OK.

M.: May God arrange everything for us.

K.: Amen.

M.: May God help.

K.: Amen.

M.: and when you went to the other place, when you arrived the people were doing well?

K.: Ah, there was absolutely no problem.

M.: Alright. We thank God.

K.: Amen. I am going to the field like that.

M.: Alright, go ahead and I will come soon.

K.: We use oxen to plough, and then you can come and sow subsequently.

M.: That is good, go ahead and I will come soon and sow and make arrangements for your food.

K.: OK, if that is so, we go ahead and you come afterwards.

Some time later on at the field:

M.: Greetings, my child.

K.: Alright, greetings, my mother.

M.: I have come in order to sow.

K.: Alright, if it is like that, go towards the plum tree and start over there.

M.: Alright, I will go.

K.: OK.

After having worked a little while, the mother comes back:

M.: My child, that place is not good.

K.: what do you mean by saying it is not good?

M?: If you sow it, it won't be good.

K.: What is there that is not good?

M.: The place is not a good place. If we sow white sorghum instead that would be good. Millet is not good (for that place).

K.: Why should millet not be good?

M.: This place is a humid place; it is not a dry place.

K.: No, when I looked at that place, if (we sow) millet, it is not good.

M.: No it is not good for farming there.

K.: Listen here. Last year when we sowed millet there, we harvested a lot.

M.: No it won't produce well. This year is not a good year. Next year, we will again sow millet. But for now we sow white sorghum.

K.: As for white sorghum, this place has too many weeds. When the cereal raises the weeds will kill them. That is why we sow the millet.

M.: I say no, we sow white sorghum, because white sorghum will produce well this year. Then we will receive much cereal and will be able to raise our children.

K.: I have examined the soil and say that I know its composition and I say that this, it is not to say that I would not like white sorghum.

M.: Alright, if it is like that, I will accept and do it and we will see. If it doesn't produce well, the next year we will change.

K.: There is no problem, just sow now.

M.: Alright, I thank you very much. May God help you.

In the evening:

M.: Greetings my child.

K.: Alright, greetings my mother.

M.: Did you finish farming?

K.: Yes, we finished farming.

M.: Alright, I want to go home.

K.: Yes.

M.: If it is like that, I thank you.

K.: Yes (thank you).

M.: May God help you.

K.: Amen.

M.: May there be lots of food next year so that we can eat well.

K.: Amen.

M.: May God help you.

K.: Amen.

M.: I thank you very much.

K.: Amen. You have also made a big effort; you were able to sow a lot.

M.: Ah, we sow a lot. Thank you.

K.: Good bye.

24.3 Interlinear text of dialogue 24

24. Monik ne Kobena sōsuka
24. Monique and Name of person conversation

24. Conversation between Monique and Kobena

paragraph

K. : Tuuma m ma.
Kobena. : greeting my mother.
K.: Greetings my mother.

paragraph

M. : Ĕe, tuuma m biiya.
Monique. : Yes, greetings my child.
M.: Yes, greetings my child.

paragraph

K. : Ye dɔɔ wela ?
Kobena. : you go up how ?
K.: How did you sleep?

paragraph

M. : Ĕe, la ě sum.
Monique. : Yes, it be good.
M.: Yes (thank you), it was good.

paragraph

K. : Ye yiri ne ?
Kobena. : you house +LOC LOC ?
K.: (How are things) at home?

paragraph

M. : Ya ningbina ?
Monique. : you body +DEF ?
M.: Your body?

paragraph

K. : Laafi be.
Kobena. : health exist.
K.: Health is there.

paragraph

M. : Ya gōorum zī'iyā ?
Monique. : you land area +DEF ?
M.: And in your living area?

paragraph

K. : Yel ke'esiŋe.
Kobena. : *problem be completely absent.*
K.: There are no problems.

paragraph

M. : Ya da'a ne ?
Monique. : *you market LOC ?*
M.: In your business?

paragraph

K. : Laafi be ti.
Kobena. : *health be us.*
K.: We are doing fine.

paragraph

M. : Yauu.
Monique. : *alright.*
M.: Alright.

paragraph

K. : Nam me tuuma ě wela ?
Kobena. : *you +FOC also work be how ?*
K.: How is your work going?

paragraph

M. : Aye, la ě sum.
Monique. : *No, it be good.*
M.: No, everything is good.

paragraph

K. : Ye daari niŋ mĩisugo ?
Kobena. : *you last two days body tiredness ?*
K.: And how is your tiredness of the two last days?

paragraph

M. : ěe, m doo sum.
Monique. : *Yes, I go up well.*
M.: Yes, I slept well.

paragraph

K. : Okee.
Kobena. : *OK.*
K.: OK.

paragraph

M. : Win ne malig ti ti.
Monique. : *God FUT arrange give us.*
M.: May God arrange everything for us.

paragraph

K. : Amina.
Kobena. : *Amen.*
K.: Amen.

paragraph

M. : Win ne sɔŋ.
Monique. : God FUT help.
M.: May God help.

paragraph

K. : Ami.
Kobena. : amen.
K.: Amen.

paragraph

M. : Ka ye me tiŋ bab-sɛ'ere, ya paa ka ba
Monique. : and you also go certain place, you reach that their
M.: and when you went to the other place, when you arrived the people

dim ě welaa ?
people be how +Q ?
were doing well?

paragraph

K. : Ai, yel ke'ese ba.
Kobena. : ah, problem be absent them.
K.: Ah, there was absolutely no problem.

paragraph

M. : Yauu. Ti pu'us Wina'am barika.
Monique. : alright. we thank God blessings.
M.: Alright. We thank God.

paragraph

K. : Amina. Mam wɛ'ene pool lanna.
Kobena. : Amen. I +EMPH go +I +FOC field +LOC that +DEF.
K.: Amen. I am going to the field like that.

paragraph

M. : Awoo, tim ka m tinna.
Monique. : Alright, go +IMP and I go +IPF +DEF.
M.: Alright, go ahead and I will come soon.

paragraph

K. : Tun tari nii ye ti ti kɔ, ka ye
Kobena. : we +FOC have cattle that we go to plough, and that
K.: We use oxen to plough, and then

ye ya'a ne yãŋ ya tinna bure.
you when subsequent be able you come here sow.
you can come and sow subsequently.

paragraph

M. : Welaa, tim ka m ne ti nannana na
Monique. : what, go +IMP and I FUT go to now hither
M.: That is good, go ahead and I will come soon and sow and make

but ka maal diip ti ya.
sow and arrange food give you.
arrangements for your food.

paragraph

K. : To, laa, ti tim wela ka ya
Kobena. : fine, if it is like that, we go +IMP like that and you
K.: OK, if that is so, we go ahead and you come

tina.
come here.
afterwards.

Some time later on at the field:

paragraph

M. : Tuuma, m biiya.
Monique. : greeting, my child.
M.: Greetings, my child.

paragraph

K. : Yauu, tuuma m ma.
Kobena. : alright, greetings my mother.
K.: Alright, greetings, my mother.

paragraph

M. : Mam tina ye m bute.
Monique. : I +EMPH come here so that I sow +I.
M.: I have come in order to sow.

paragraph

K. : Awoo, laa lemme na'anɔbuka wɛɛɛŋa
Kobena. : Alright, if it is like that return +IMP pl plum tree +DEF place
K.: Alright, if it is like that, go towards the plum tree

ne ye ti siŋe.
subsequent you go to begin.
and start over there.

paragraph

M. : Awoo, m ne siŋe.
Monique. : Alright, I FUT begin.
M.: Alright, I will go.

paragraph

K. : To.
Kobena. : OK.
K.: OK.

After having worked a little while, the mother comes back.

paragraph

M. : M biiya, zī'i la ke'ε sum woo.
Monique. : *my child, place DEF not be good interj.*
M.: My child, that place is not good.

paragraph

K. : Bo ka la ke'ε sum ?
Kobena. : *what and it not be good ?*
K.: what do you mean by saying it is not good?

paragraph

M. : Fu ya'a bur u, la kun ě sum.
Monique. : *you if sow him, it NEG FUT be good.*
M?: If you sow it, it won't be good.

paragraph

K. : Bo be nina ka la kun ě sum.
Kobena. : *what be there that it NEG FUT be good.*
K.: What is there that is not good?

paragraph

M. : Zī'i la ke'ε zī'i-sunjo. Ti ya'a ye ti
Monique. : *place DEF not be good place. we if want we*
M.: The place is not a good place. If we sow whit sorghum instead that

te'εm baniya, la ě sum. Za la ke'ε sum.
exchange +IMP white sorghum, it be good. millet DEF not be good.
would be good. Millet is not good (for that place).

paragraph

K. : Bo ka za la ke'ε sum.
Kobena. : *what that millet DEF not be good.*
K.: Why should millet not be good?

paragraph

M. : Zī'i la ěne zī'i ma'asit, la ke'ε zī'i
Monique. : *place DEF be +FOC be sitting humid, it not be place*
M.: This place is a humid place, it is not a dry

kpε'εŋa.
dry.
place.

paragraph

K. : Ayei, mam ne bis la, ya'a za, la ěŋ
Kobena. : *no, I +EMPH SUB look DEF, if it is millet, it do*
K.: No, when I looked at that place, if (we sow) millet, it is not

sum me.
good FOC.
good.

paragraph

M. : Ayee, la kun ě sum koraa ne.
Monique. : no, it NEG FUT be good farming FOC.
M.: No it is not good for farming there.

paragraph

K. : Kelesim kpela. Yuum ka tun da but
Kobena. : listen +IMP here. year that we +FOC D.PAST sow
K.: Listen here. Last year when we sowed

za la, ti da kɔ'ɔn bũnne.
millet DEF, we D.PAST simply harvest +FOC.
millet there, we harvested a lot.

paragraph

M. : Ayee, la kun sake. Duna kɛ'ɛ
Monique. : no, it NEG FUT accept +NEG. this year not be
M.: No it won't produce well. This year is not

yum-sõŋo. Yuum so'one tinna la, ka ti le but
good year. year he who come here time FOC, that we again sow
a good year. Next year, we will again sow

za'. Ge ka ti bure baniŋa.
millet. leave to remain and we sow white sorghum.
millet. But for now we sow white sorghum.

paragraph

K. : Baniŋa la yaa, zĩ'i la ěne wãaũŋ
Kobena. : white sorghum DEF interj, place DEF be +FOC weeds
K.: As for white sorghum, this place has too many

zĩ'i. Ki la ya'a wu dɔɔt wãaũŋa kɔɔt ki
place. cereal DEF when come +AUX raise +I weeds +DEF kill +I cereal
weeds. When the cereal raises the weeds will kill

la me. Lanna so'o ka ti burit za la.
DEF FOC. that +DEF possess that we sow +I millet DEF.
them. That is why we sow the millet.

paragraph

M. : Mam ye ayee, ti burum baniŋa la
Monique. : my say that no, we sow +IMP white sorghum DEF
M.: I say no, we sow white sorghum,

yaa, ka baniŋa la ne sak duna. Ka ti
interj, because white sorghum DEF FUT accept this year. and we
because white sorghum will produce well this year. Then

paam ki wãna berugu yãj uge ti biis la.
receive cereal like that much be able raise our children DEF.
we will receive much cereal and will be able to raise our children.

paragraph

K. : Mam gosire tãmma ka t'at ka me mi'i
Kobena. : I +EMPH look at +I soil +DEF and speak +I and also know
K.: I have examined the soil and say that I know,

tãmma tiita ka ne mam t'at ka ke'e ye
soil +DEF composition and subsequent my speak +I but not be that
its composition and I say that this it is not to say that I would

mam tugun kis ne baniŋa.
I +EMPH rather hate FOC white sorghum.
not like white sorghum.

paragraph

M. : Awoo, la ya'a ě wela yaa, m ne sak
Monique. : Alright, it if be like that interj, I FUT accept
M.: Alright, if it is like that, I will accept

ke ka fu ěj ka ti gose. La ya'a bu sake
cause that you do and we look at. it if NEG accept +NEG
and do it and we will see. If it doesn't produce well,

yuum so'one tinna la, ti ne tɛ'em.
years he who come here DEF, we FUT exchange +IMP.
the next year we will change.

paragraph

K. : Yel ke'ɛsiŋe, nam ya'a but.
Kobena. : problem be completely absent, you +FOC opportunity sow.
K.: There is no problem, just sow now.

paragraph

M. : Awoo, m pu'us barika berugu. Wina'am ne ke if.
Monique. : Alright, I pray blessings much. God FUT cause you
M.: Alright, I thank you very much. May God help you.

In the evening:

paragraph

M. : Tuuma, m biiya.
Monique. : greeting, my child.
M.: Greetings my child.

paragraph

K. : Yauu, tuuma m ma.
Kobena. : *alright, greetings my mother.*
K.: Alright, greetings my mother.

paragraph

M. : Fu ko naamee ?
Monique. : *you plough finish +FOC +Q ?*
M.: Did you finish farming?

paragraph

K. : Ĕe, tun ko naa.
Kobena. : *Yes, we +FOC hoe finish.*
K.: Yes, we finished farming.

paragraph

M. : Awoo, mam boot ye m kulle ya.
Monique. : *Alright, I +EMPH want that I go home +FOC interj.*
M.: Alright, I want to go home.

paragraph

K. : Ĕe.
Kobena. : *Yes.*
K.: Yes.

paragraph

M. : Ya'a wela, m ne pu'us if barika ya.
Monique. : *if it is like that, I FUT thank you sg blessings interj.*
M.: If it is like that, I thank you.

paragraph

K. : Ĕe.
Kobena. : *Yes.*
K.: Yes (thank you).

paragraph

M. : Wina'am ne ke.
Monique. : *God FUT cause.*
M.: May God help you.

paragraph

K. : Amina.
Kobena. : *Amen.*
K.: Amen.

paragraph

M. Ka yuum kãna ka diip do'v moo ka ti
Monique. *and years this one that food give birth grass that we*
M.: May there be lots of food next year so that we can

paam di.
receive eat.
eat well.

paragraph

K. : Amina.

Kobena. : *Amen.*

K.: Amen.

paragraph

M. : Wina'am ne ke.

Monique. : *God FUT cause.*

M.: May God help you.

paragraph

K. : Ami.

Kobena. : *amen.*

K.: Amen.

paragraph

M. : M pu'us barika berugu berugu.

Monique. : *I thank blessings much much.*

M.: I thank you very much.

paragraph

K. : Ami. Amaa nam me moya, ya

Kobena. : *amen. but you +FOC also make effort +COMPL, you*

K.: Amen. You have also made a big effort; you were

yāŋ but zɔ'ɔ.

be able sow a lot.

able to sow a lot.

paragraph

M. : Ai, ti but zɔ'ɔ berugu. M pu'us barika.

Monique. : *ah, we sow a lot much. I thank blessings.*

M.: Ah, we sow a lot. Thank you.

paragraph

K. : Laa paame.

Kobena. : *it arrive +FOC.*

K.: Good bye.

25.1. Kusaal dialogue 25

25. Moniki ne Silveent sōsvk

(WARA Monique & WARA Silviane, saturday 12 May 2012)

M. : Tuuma m biiya, Silveent.

S. : Tuuma, ya dɔɔ wela ?

M. : Aye, la ẽ sum.

S. : Niṅgbīna ? M. : La ẽ kãu.

S. : Ne ti daba ayi.

M. : Ẽe, la ẽ summa. Fu sira la ẽ wela ?

S. : Laaft be v.

M. : La ẽ daba ayi ka ò bu tuna gos mam wɛ.

S. : Ò niṅgbīna daa dūm yaa, ka ò daa bu yāṅ tuna. Ka ye wārɪk so' ne tuna la, ò ne tuna. M. : Awoo, ka ò ẽ sum ?

S. : Laaft be v.

M. : Wɪna'am ne ke v yaa.

S. : Amina.

M. : Ka biis la, ba ẽ wela ?

S. : Laaft be ba.

M. : Yaav. Ka bo ka ò bu tɪs guvt ligiri na ye m de'e òb guvre ?

S. : Ò ye ò ne tuna ka tɪsɪ ya guvt ligire.

M. : Ka yelum v yel la yuume wɛ, ò ya'a ti fu ligiri la yaa, fu ne tuna da ti mam ka mam òb wɛ.

S. : Ye ò nan bene sɔrɔɔ yaa, ò kun yāṅ tɪs ligiri ka mam tuna da' na. Ka ò meje ne ti ò meja.

M. : Ka wela m ya'a paam keke ti fu, fu bɔɔraa ?

S. : Ẽe mam bɔɔt.

M. : Ka fu bu yeta ka sɪnna ?

S. : Ligiri la ne ke'e la so'o ka mam sɪnna. Wɪna'am ya'a ti tɪs ya ligiri ya ne da' ti m.

M. : Awoo, ya'a wela fu tat yam woo. Wɪna'am ne ke fu.

S. : Amina, Wɪna'am ne sōṅ ya tuuma me me.

M. : Fu paam tuuma me ? S. : Ẽe, mam paamɪya.

M. : Ka ẽe, fu ye fu tum daba le zīna ?

S. : Daba atā zīna.

M. : Daba atā zīnaa ?

S. : Ẽe.

M. : Ka la ligiri la ne zɔ'ɔe ?

S. : Ai, ba yet tɪs anaase.

M. : ɔ, ya'a wela ti ne paam mɔɔ woo.

S. : Ẽe.

M. : Ya'a wela, Wina'am ne ke.
 S. : Amina.
 M. : Wina'am ne ke ka ti yē la yōore yaa.
 S. : Amina
 M. : Ka ti sūut ti ē masu.
 S. : Ami, Wina'am ne sōŋ ya tuuma me me.
 M. : Ami, ami, ami, Wina'am ne ke uf.
 S. : Amina.
 M. : Ka Wina'am ne tis ti zā'asa yō-wok yaa.
 S. : Amina.
 M. : Ka ti yē dō'amma yōore yaa.
 S. : Amina.
 M. : Ka Wina'am ne ke uf.
 S. : Amina.

25.2. Free English translation of dialogue 25

Conversation between Monique and Silvia

M. Good morning my child Silvia.
 S.: Good morning, how did you sleep?
 M.: Very well.
 S: And your body?
 M.: It is in good health.
 S.: We haven't seen each other for a few days. (How was your time?)
 M.: Yes, it was good. How is your husband?
 S.: He is in good health.
 M.: It is a long time since he hasn't come to see me, isn't it?
 S.: His body was hurting, so he wasn't able to come. He said in the next month he will come here.
 M.: Alright, but is he in good health?
 S.: Yes he is in good health.
 M.: May God do him well.
 S. Amen.
 M.: and how are the children?
 S.: They are in good health.
 M.: Alright. But why did he not yet give me the money of the cola nuts, I want to chew some cola nuts.
 S.: he said that when he comes he will give you the cola nuts' money.
 M.: Tell him that this takes a long time (to arrive), when he would give you the money, you will come in two days and give it to me and I can eat my cola nuts.
 S.: Right now he is on a journey, so he cannot send the money that I come and buy (your cola nuts). He himself will come and give it to you.
 M.: How would it be if I bought you a bike, do you want one?
 S.: yes, I want it.

M.: But why did you not tell me and remain silently?

S.: Because there is no money I did keep quiet. When god gave you the money you could buy one for me.

M.: Alright if it is like that, you are very intelligent. May God give you (what you need). S.: May God help you too in your work.

M.: Did you find work?

S.: Yes, I found some.

M.: Oh good, since how many days do you have a job?

S.: Since three days.

M.: Since three days?

S.: Yes. M.: And is the salary decent?

S.: Well, they said four thousand.

M.: Oh, if that is so we will get a motorbike.

S.: Yes. M.: If that is so, may God cause it to happen.

S.: Amen.

M.: May God cause that we benefit from it.

S.: Amen.

M.: We will be very happy.

S.: May God help you in your work too.

M.: Amen, may God answer your wishes.

S.: Amen.

M.: May God give you all a long life.

S.: Amen.

M.: May we have a good life.

S.: Amen.

M.: May God answer your wish.

S.: Amen.

25.3 Interlinear text of dialogue 25

(Dialogue between WARA Monique
& WARA Silviane,
Saturday 12th May 2012)

25. Monik ne Silivɛɛn sɔ̃suk
25. Monique and Silvy conversation
25. Conversation between Monique and Silvia

paragraph

M. : Tuuma m biiya, Silvɛɛni. S. : Tuuma,
Monique. : greeting my child, Silvia. Silvia. : greeting,
M.: Good morning my child Silvia. S.: Good morning,

ya dɔɔ wela ?
you go up how ?
how did you sleep?

paragraph

M. : Aye, la ě sum. S. : Ningbĩna ? M. :
Monique. : No, it be good. Silvia. : body +DEF ? Monique. :
M.: Very well. S: And your body?

La ě kãii. S. : Ne tɪ daba ayi.
it be in good health. Silvia. : with us days two.
M.: It is in good health. S.: We haven't seen each other for a few days. (How was your time?)

paragraph

M. : ěe, la ě summa. Fu sira la ě wela
Monique. : Yes, it be good +DEF. your husband DEF be how
M.: Yes, it was good. How is your husband?

? S. : Laafi be u.
? Silvia. : health be him.
S.: He is in good health.

paragraph

M. : La ě daba ayi ka õ bu tina gos mam
Monique. : it be days two that he NEG come here visit me
M.: It is a long time since he hasn't come to see me,

wɛ.
that is clear.
isn't it?

paragraph

S. : Õ ningbĩna daa dũm yaa, ka õ daa
Silvia. : his body +DEF R.PAST hurt interj, and he R.PAST
S.: His body was hurting, so he wasn't able

bu yǎŋ tina. Ka ye wǎrik so' ne tina
NEG be able come here. but say that month who SUB come here
to come. He said in the next month

la, õ ne tina. M. : Awoo, ka õ ẽ sum ?
DEF, he FUT come here. Monique. : Alright, but he be good ?
he will come here. M.: Alright, but is he in good health?

S. : Laafi be u.
Silvia. : health be him.
S.: Yes he is in good health.

paragraph
M. : Wina'am ne ke u yaa. S. : Amina.
Monique. : God FUT cause him interj. Silvia. : Amen.
M.: May God do him well. S. Amen.

M. : Ka biis la, ba ẽ wela ?
Monique. : and children DEF, they be how ?
M.: and how are the children?

paragraph
S. : Laafi be ba. M. : Yaa. Ka bo ka
Silvia. : health be them. Monique. : Alright. and what that
S.: They are in good health. M.: Alright. But why did he not yet give

õ bu tis guut ligiri na ye m de'ε õb
he NEG give cola nuts money hither that I receive chew
me the money of the cola nuts, I want to chew some

guure ? S. : Õ ye õ ne tina ka tisi
cola nuts ? Silvia. : he say that he FUT come here and give
cola nuts. S.: he said that when he comes he will give you

ya guut ligire. M. : Ka yelim u yel la
you cola nuts money. Monique. : and say to +IMP him say it
the cola nuts' money. M.: Tell him that this takes a long time (to

yuume wε, õ ya'a ti fu ligiri la yaa,
take time +FOC that is clear, he when give you money DEF interj,
arrive), when he would give you the money,

fu ne tina daat ti mam ka mam õb wε.
you FUT come here day give me that my chew that is clear.
you will come in two days and give it to me and I can eat my cola nuts.

paragraph

S. : Ye õ nan bene sɔɔɔ yaa, õ kun
Silvia. : for he now be doing big road interj, he NEG FUT
S.: Right now he is on a journey, so he cannot send

yãŋ tis ligiri ka mam tina da' na. Ka õ
be able give money and I +EMPH come here buy hither. and he
the money that I come and buy (your cola nuts). He

meŋe ne ti õ meŋa. M. : Ka wela m ya'a
self +FOC FUT give he self. Monique. : and thus I if
himself will come and give it to you. M.: How would it be if I bought you

paam keke ti fu, fu bɔɔraa ?
receive bike give you, you want +Q ?
a bike, do you want one?

paragraph

S. : Ĕe mam bɔɔt. M. : Ka fu bu yeta
Silvia. : Yes I +EMPH want. Monique. : and you NEG tell +I
S.: yes, I want it. M.: But why did you not tell me and

ka sɪnna ? S. : Ligiri la ne kɛ'ɛ la so'o
and be silent +Q ? Silvia. : money DEF SUB not be it possess
remain silently? S.: Because there is no money

ka mam sɪnna. Wina'am ya'a ti tis ya ligiri ya
that I +EMPH be silent +Q. God if go to give you money you
I did keep quiet. When god gave you the money you

ne da' ti m. M. : Awoo, ya'a wela fu tat
FUT buy give me. Monique. : Alright, if like that you have
could buy one for me. M.: Alright if it is like that, you are very

yam woo. Wina'am ne ke fu. S. : Amina, Wina'am
intelligence every. God FUT cause you. Silvia. : Amen, God
intelligent. May God give you (what you need). S.: May God help you too in

ne sɔŋ ya tuuma me me. M. : Fu paam tuuma
FUT help your work FOC also. Monique. : you receive work
your work. M.: Did you find

me ? S. : Ĕe, mam paamiya.
also ? Silvia. : Yes, I +EMPH receive +COMPL.
work? S.: Yes, I found some.

paragraph

M. : Ka ěe, fu ye fu tum daba le zĩna ?
Monique. : and yes, you say that you work days boil today ?
M.: Oh good, since how many days do you have a job?

S. : Daba atã zĩna.
Silvia. : days three today.
S.: Since three days.

paragraph

M. : Daba atã zĩnaa ? S. : ěe. M. : Ka
Monique. : days three today ? Silvia. : Yes. Monique. : and
M.: Since three days? S.: Yes. M.: And

la ligiri la ne zo'be ?
it money DEF SUB be many ?
is the salary decent?

paragraph

S. : Ai, ba yet tus anaase. M. : O,
Silvia. : ah, they say +IPF thousand four. Monique. : oh,
S.: Well, they said four thousand. M.: Oh, if that is

ya'a wela ti ne paam moɓ woo.
if like that we FUT receive motorbike interj.
so we will get a motorbike.

paragraph

S. : ěe. M. : Ya'a wela, Wina'am ne ke.
Silvia. : Yes. Monique. : if like that, God FUT cause.
S.: Yes. M.: If that is so, may God cause it to happen.

S. : Amina.
Silvia. : Amen.
S.: Amen.

paragraph

M. : Wina'am ne ke ka ti yě la yõore
Monique. : God FUT cause that we see it benefice +FOC
M.: May God cause that we benefit from it.

yaa. S. : Amina
interj. Silvia. : Amen
S.: Amen.

paragraph

M. : Ka ti sũut ti ě masiŋ. S. : Ami,
Monique. : and our heart go to be pleasant. Silvia. : amen,
M.: We will be very happy. S.: May God

Wina'am ne sōŋ ya tuuma me me.
God FUT help your work FOC also.
help you in your work too.

paragraph

M. : Ami, ami, ami, Wina'am ne ke if. S.
Monique. : amen, amen, amen, God FUT cause you sg. Silvia.
M.: Amen, may God answer your wishes. S.:

: Amina.
: Amen.
Amen.

paragraph

M. : Ka Wina'am ne tis ti zā'asa yō-wok yaa. S.
Monique. : and God FUT give us all long life interj. Silvia.
M.: May God give you all a long life. S.:

: Amina.
: Amen.
Amen.

paragraph

M. : Ka ti yě dō'amma yōore yaa. S. :
Monique. : and we see birth +D benefice +FOC interj. Silvia. :
M.: May we have a good life. S.:

Amina. M. : Ka Wina'am ne ke if.
Amen. Monique. : and God FUT cause you sg.
Amen. M.: May God answer your wish.

paragraph

S. : Amina.
Silvia. : Amen.
S.: Amen.

26.1. Kusaal dialogue 26

26. Dialogue on the subject of gold mines

E : Martē, ya zaam, la ē wela? Mam wum yee nam yaat la yee sāluma bugume. Dinna la, nam ēne fāu la. Bee kē'ε wela?

M : Ēe.

E : Mam wum yee sāluma la ne be nina se'em wāna la, nam lebike kpā'anam zā'asa la. Ba yee, Yuu ba kpā'ame kēmes zā'asa fala la la.

Bee kē'ε wela? Oo, la yu'un vēllt ya tɔɔn paa woo. Bee fu ye boo? La bu vēllaa?

M : Wau, ya'a ē sāluma la yella waa, sāluma la kɔ'ɔn malɔg Yuu me paa. Fu ya'a paa Yuu na, biis bu len be ka bu tat moto ya'as wε. Tɪ bu len kɔɔraa, ka dt fu ne bɔɔt se'el bala. Wela la, ya'a sira, sāluma la waa, Wuna'ame sit sɔŋtɪ ti paa, sāluma la sɔŋ Yuudum paa. Mam meŋ ne tunna, ai, boon ka m bu tara? Fu ya'a da' mɔntεeri, ah, wāris ayi ka fu bɔɔt ka kɔɔs v ka ne fu len tek da'. Sāluma la kɔ'ɔn tuna sɔŋtɪ Yuudum me paa. La ya'a ē sira, sāluma ē sum.

E : He, he, he sāluma ē sum? Sāluma ē sum, nam bu yē nam tuja ka ba tuut se'em? Nam bu yē tuma la ka ba mɔt ye ba yiisiri sāluma la? Tɪ-kāŋ ye ō le kpē' nam tuja me. Ō ya'a leb kpē' tuja wāna la, ō ye ō sā'amme. Ka fu tām ye uusuk bee? Loomma ne vuut hūu hūu tuja ka girit wāna ka uus-daavk ka dɔɔt wāna la. Nam vo'osuri ōnna. Fūlūmfuuta wāna la ne ku ya. Ya ne dt ligiri ka amaari bā'as be nina de! Heeya! La kē'ε linna ma'a wε, basum ka m ne lebis na.

M : He, fu tɔ'amma meŋa waa, nam ne be ya tuja puu la, nam tɔ'ari ya yam bala. Uusugoo, ya'a uusuk name sit be uusugo ne. Uusuk, la ēne nit dakō'o? Niribi yit Wa'aruk ne ba tun kpela na ne ba tum sāluma la. Tun ne tum sāluma la, nirip tɔ'ari wela. Nam sebine be gālumtuja, nam ya'a paana ye ēe sāluma kē'ε sum. Ka tɪ ne daa zī'i neema, ēe tɪ ya'a dt tun ne paam ligiri la se'emma, tun sake tɪ ne naane dt ka kpi. Uusuka ya'a kuuri tun meŋe wāna, la ku tun gaari. Ai, ya'a sira de, ai sāluma ō nɔɔn ē sum.

Tun bɔɔrtɪ ye ō tuna ka la gāŋ wela. Nananna, bumbibis meŋa so' bu le mat ne ō turāan ya'asa. Ka nam ye la kē'ε sum. La kē'ε sum, sāluma ya'a bu tuna, nam ya'a ne be nina daari, nam ya'a yiti tat mui na bee tat se'ela, ne ye tɪ tun ye wāna. Sāluma ē sum. Seba ye sāluma kē'ε sum, ka sāluma sit ē sum halt berugu.

E : Mam wumme ya yaa, ka bāŋum ye yelle be nina. Yel be ē bo? Nam biis la wāne la, bii le mi'i kpēema. Nam tē'es ye tun dō'amika ne le be ya'asa? Bii le zi'i kpēem la. Ō ya'a tuna ka ēŋ v uusuk ka ne ō gat la, fu ya'a tɔ'a v ka ō yi na bu nanna fu ka tunne ō ne wε'ε wεŋ-se'ε la. Nam ye ye saa ē wela. Ka nam tām ye nananna la, sāamma ne kpē'et nam tuja wāna la, ya bu so'o ye biis la. Ye bu so'o ye pɔ'ap ka gāŋ ēne ye biis ka mam yet wε. Bala, bane mɔt ligiri la, banna me pā'asuri seba pɔ'ap la. La ē sum? Yela berugu ka sāluma mɔt tun de. Dinna la, see ka ya gu'us ya meŋ. Nam meŋ

ya'a bu ye yam, ya ne ye ligiri, amaari ligiri to'on faa bo ? Ligiri to'on enj bo ? Ligiri la ke ka duniya la tekut wana we'e la. Eh, fu ne daa to'on ye nit wana zi'in sos ne u, fu le yeti ye biis la ? Ye ba do ne yu'bnj la ye ba sigiri bekikeevk la, ye ba do ne bekikeevk la, ye ba do ne nintej la, ka fu le bu so'o fu bii ya'asa. Aii, la ya'a e dunna waa, kooa bu so'o ya ?

M : Ka fu ne to'am wela yaa, fu yu'bnj boot ye ti enj wela yaa ? Ti doo zina ne ti yel yee, salum boka daana tumma pa'a o boka bee ? Bee ti doo zina yel ye biis la da tuut salumma ? Ka ti ye bo ne ti ti ba ka ba du ? Nananna ene ti sak ye saluma la e sum. Bala, saluma ne e sum se'emma, fu ya'a paam fu ligiri, ene ligiri tum se'el woo nananna we. Fu ya'a boot do'at-se'e ka fu tuj ne fu ti te'ebu fu menj we. Baa fu ya'a bu tuut saluma la menja, ba'a ya'a ye o nok uf, o nokiri fu me bala we. Fu ya'a bu tuut saluma la, kum ya'a paa fu, fu kpiite. Saluma la waa, ene nam ne bu be kpela yanj paamt saluma la ligiri dta so'o ka nam to'at ye saluma ke'e sum. Ka ya'a ke'e wela, saluma e sum. Saluma ke'e sum, fu ne paana ye Wuluk, ye Yuu, ye Soji ka la e se'emma, ya'a ke'e saluma yela, tuja naan e wela? Seba menj da'a loom saluma ni. Wela la, ah, mam ta'as yel ye saluma la e sum.

E : Mam ne yel wela la yaa, see ka ye gu'us ya menj. Mam bu yel ye salumma ene be'ere. Salumma ne zeet yel se'e kpe'eri ye tuje la ka mam ye ka la e bum-be'et. Ka ye ya'a noon to'on ka de'e ligiri la ka bu le maln bisi, ye saa ne ti ye ligiri la, ka ne ye kum ka nok ye duma eesri ye nintoom. Bala, biis ale zo kpi wela ? Nirip ale ka ba se'a sori ne ba ku ne mali ? Dinnam za'asa pa'asit tunne bee la bo'ot tunne ? Saluma la ne da bu tuna la, tun da bu mot bun bama. Yel bama da ke'e. Ka la sum ka ye zi'in yaa, ne ye ye taaba yaa, ne ye malig to'a yaa, ka banj ye ne naane nok se'em. Ka biis la lebike danuurup za'asa, nu daam tu'usit, nu daam tu'ot nirip, nu daam purum zi'i ye Wina'am le be. Sum ka ya banj ye ne naane ye ye maal se'em, ka la to'on soji ya. Yeme taaba yaa, yel ye saluma la ne tuna la, nam ye ye enj wela maligi ye tuja be ? Yanj me' meerinam, ka yanj me' koleeznam. Ka yanj maal bun-se'e. Ka so'o woo da nok mam ba'a bo be ne na'aba ? Mam ba'a bo be ne neja ? Mam ba'a bo be ne aza'ala ? La ke'e wela. Mam bu ki'is ye la maligi ya. Ka amaari ta'asume sumeri ka maal se'e be gan wela. Wina'am ne soji ya.

M : Ai, ya'a lanna yaa, fu to'amma ene sira. Ene fu ne yel ye salumma ke'e summa, ka fu ne to'a se'emma, mam yu'bnj wome la voot. Ba'as la be, niripa kpiira, ka ti po'apa menja, ti ya'a bu gu'use, ti kun ti le to'on ba ya'asa. Wela la, saluma yela noon be berugu paa. Ka ti sos ka nam bane be kpekemes la ka e nasaa-niripa yiti tuna, ne ye sos wela ne ye tis toon dumma, ka ba enj ba ne naane enj se'em ka saluma ya'a ti gaari, ka do'atanam be ka niripa to'on yanj paam te'eburi ba menj. Ti pu'us barika berugu.

26.2. Free English translation of dialogue 26

Discussion about gold mines

Elie: « Martin, how is your evening? (Greeting) I heard that in your villages gold exists in abundance. Given this, you are well off. Isn't it like that? »

Martin: « Yes. »

Elie: « I heard that since there is so much gold in the area, you have all become rich people. They say that in Youga all the house roofs are made of metal sheets (sign of wealth) so the town is shining in the sunlight.

Or is it not like that? Oh, henceforth all is beautiful in front of you. Or how is it? Is it not beautiful? Martin: Well, concerning the gold, the gold mines have really arranged/helped very much for the people of Youga. When you come to Youga (you will see that) there is no youngster without a motorbike that is clear. We don't farm our land and more, but we simply eat whatever we like. Thus, you are right, the gold there, God has really helped us a lot; the gold helps the people of Youga a lot. I myself who came here, is there anything that I don't have? If you buy a motorbike, ah, in two months if you like you can sell it and buy another one. The gold came to help the people of Youga very much. If (you want to hear) the truth, gold is good. »

Elie: « Ha, ha, ha gold is good? Gold is good; don't you see how they dig up your land? Don't you see the chemical products that they use to extract the gold? These (toxic) products will finally enter your land/grounds. If it enters your soil like that, it is going to spoil it. Do you forget that there (is a lot of) dust? The trucks making a lot of noise drive around shaking your country and causing a lot of dust. You are breathing that (terrible) dust. Those lungs will (eventually) kill you. You earn money but attention there are certainly also diseases! He (big warning)! And that is not even all, let me explain more. »

Martin: « Ha, ha, your talk (makes me laugh), you who are in your towns, you speak simply out of your own mind. Talking about the dust, it is you who are living in a lot of dust. The problem of dust applies only to one person? People come from Ouagadougou to our area in order to work in the gold mines. Since we work in the gold business, people talk like that (like you). You who live in a big modern town, when you come here you say that gold is not good. Till now we were living without anything, (annoyance) and now that we finally eat and get money in this way, we accept to eat (well) and eventually die. If the dust would really kill us, it would have killed us by now. No, the truth is certainly that the gold is good (and not bad as you pretend).

We want that there is even more than up to now. Nowadays even young people are not dependent on a colleague any more. But you claim/pretend that it is not good. It is not good (you say) if the gold wouldn't have come, you who lived in our villages long ago, if you would have brought rice or something else and had given it to us (but you haven't) talk like this. Gold is good. Some say that gold is not good, but gold is really very good. »

Elie: « I understand you, but you have to know that there are problems too. The problem is what? Your own children resemble it; a child doesn't recognize/respect an elderly person any more. Do you think that our traditions will continue/survive hence force? A child does not know/respect an older person any more (which is very bad). When he comes and produces his dust when he passes by, if you want to tell him off he just continues without respecting you and drives on his way. You want your future to be like that? And you forget that right now foreigners are entering your country like that, you don't have authority over your children. You don't have

authority over your wives, but what is worse is you lost authority over your children; that is clear. In fact, those who have money are also those who deceive the wives of some of you. Is that good? (No!) Evidently the gold brings you a lot of problems. That is why you have to watch yourselves. If you yourselves won't acquire more wisdom, you will only acquire more money, but attention money cannot save you, can it? What can money do for you? It is the money that makes that the world is changing like that. Isn't it true that in former times one you could sit with a person and discuss for a long time with him, do you still see your children (to discuss with them)? For they go to work at night and get off work in the dawn, or they go to work early in the morning or at noon, but you don't have any control over them any more. Ah, if that (miserable state) is all there is, is farming not better for you? »

Martin: « Since you speak like that, what do you want us to do? Shall we get up today and tell the mine owner that he should lock his mine, or what? Or shall we get up today and tell our children not to work in the mines any more? And what will we get to give them to eat? Right now it is necessary that we accept that the gold mines are good. In fact, the way gold is good is that if you get money, you can use the money spend it on what you need right away; that is clear. If for example you need certain medicaments you can go and get the treatment you need. Even if you don't dig for gold, if a disease wants to get you, it will get you anyway, that is clear. Even if you don't dig for gold, when death reaches you, you die. In matters of gold, it is because you are not here and are not able to benefit from it that you say that gold is not good. If it is not for that, gold is good. Gold is not good (how ridiculous), if you come to see how developed the villages of Wiligo, or Youga, or Songo are, if it wouldn't have been because of the gold, could these villages be like that? Some people have bought vehicles thanks to the gold. Looking at all of this, ah, I think that the gold mines are a good thing. »

Elie: « All that I want to say is that you have to be very careful. I don't say that gold is a bad thing. Gold brings a lot of problems into your area which I see to be a bad thing. On the contrary, if you continue to get money but you don't watch out better in spite of all the money you will get, you will weep and wipe your tears with your knees (to show regret). In fact, how many children (youngsters) have died already (in the gold mines)? How many people are there that they killed on the road with a gun? All these things are cheating us and humiliating us. Before the gold arrived, we did not have those bad things. Those problems were not existent. It is necessary that you ((pl.)) sit together and confer with each other so that you can talk about these problems and try to find solutions to them. Because your children become drunkards, they drink beer and behave badly, they drink beer and are insulting people; they drink beer and don't even know that there is a God. It is necessary that you try to find solutions that really will help you to get out of your dilemma. Consult each other talking about the problem that the gold mines have brought and how you could fix your country. So that you build town council buildings, and build secondary schools and can arrange many other things. Nobody should think that I have any interest in your politics. Is my interest in anything or anybody? (No). Is my concern in favor of such and such? (No). It is not like that. I don't deny that it helps you to develop. But pay attention and think very well and make better use of it. May God help you. »

Martin: « Ah, if it is like that, your words are true. It is that you said that gold is not good that confused/puzzled me, but now I understand your concerns. There are diseases, people are dying, and even our wives, we have to be very carefully otherwise we won't be able to manage them henceforth. Seen like this, there are many problems with gold mines. We ask that you who are people of the economy and intellectually advanced that you come to discuss these issues with our local leaders, so that they can do the most of the situation so that one the gold will have gone, that hospitals be there so that people can get medical treatment there. Thank you very much. »

26.3 Interlinear text of dialogue 26

26. Sǎlima yela
 26. gold matter
26 Discussion about gold mines

(Dialogue between Elie WANGRE
 and Martin SOUGA, May 2102)

paragraph paragraph

E : Martě, ya zaam, la ě welaa ? Mam
 Elie : Martin, your evening, it be how +Q ? I +FOC
Elie: « Martin, how is your evening? (Greeting) I

wum yee nam yaai la yee sǎlima bugume.
 hear say that you houses +LOC DEF that gold be abundant +FOC.
heard that in your villages gold exists in abundance.

Dinna la, nam ěne fǎi la. Bee ke'ε welaa ?
 this +DEF DEF, you be +FOC fine DEF. or not be how +Q ?
Given this, you are well off. Isn't it like that? »

paragraph

M : ěe.
 Martin : Yes.
Martin: « Yes. »

paragraph

E : Mam wum yee sǎlima la ne be nina se'em
 Elie : I +FOC hear say that gold DEF SUB be there how
Elie: « I heard that since there is so much gold in the area,

wǎna la, nam lebike kpǎ'anam zǎ'asa la. Ba
 like that DEF, you +FOC become +FOC rich persons all DEF. they
you have all become rich people.

yee, Yuu ba kpa'ame kĕmes zǎ'asa
 say that, name of town they nail a roof +OFOC metal sheets all
They say that in Youga all the house roofs are made of metal sheets (sign

fala la la.
 ideoph shiny ideoph ideoph.
of wealth) so the town is shining in the sunlight.

ka fu boot ka kooɔ u ka ne fu len tek
that you want that sell it and subsequent you again change
like you can sell it and buy another one.

da'. Sǎlima la ko'ɔn tɪna sɔŋɪ Yuudim me paa.
buy. gold DEF simply come here help people of Youga FOC very.
The gold came to help the people of Youga very much.

La ya'a ě sira, sǎlima ě sum.
it if be truth, gold be good.
If (you want to hear) the truth, gold is good.

paragraph

E : He, he, he
Elie : interj of laughing, interj of laughing, interj of laughing

Elie: *Ha, ha, ha*

sǎlima ě sum ? Sǎlima ě sum, nam bu yě nam
gold be good ? gold be good, you +FOC NEG see your
gold is good? Gold is good; don't you see

tɪŋa ka ba tuut sɛ'em ? Nam bu yě
town +DEF that they dig +I how ? you +FOC NEG see
how they dig up your land? Don't you see the

tɪima la ka ba mɔt ye ba yiisiri sǎlima
chemical products DEF that they use that they make get out +I gold
chemical products that they use to extract the gold?

la ? Tɪ-kǎŋ ye ɔ le kpě' nam tɪŋa me. ɔ
DEF ? product this want he again enter your soil +DEF also. it
These (toxic) products will finally enter your land/grounds.

ya'a leb kpě' tɪŋa wǎna la, ɔ ye ɔ sǎ'amme. Ka
if return enter soil +DEF like that DEF, it want it spoil +FOC. and
If it enters your soil like that, it is going to spoil it.

fu tǎm ye uusuk bee ? Loomma ne vuut
you forget that dust be +Q ? trucks +DEF SUB make noise +IPF
Do you forget that there (is a lot of) dust? The trucks making a lot of noise

hũu hũu tɪŋ ka girit wǎna ka uus-daauk
ideoph truck noise ideoph truck noise go and shake like that and big dust
drive around shaking your country and causing a

ka dɔt wãna la. Nam vo'osiri õnna. Fũlũmfuuta
and raise +I like that DEF. you +FOC breathe +I he +DEF. lungs +DEF
lot of dust. You are breathing that (terrible) dust. Those

wãna la ne ku ya. Ya ne di ligiri ka amaari
like that it FUT kill you. you SUB acquire money but but attention
lungs will (eventually) kill you. You earn money but attention there are certainly

bã'as be nina dɛ ! Heeya ! La kɛ'ɛ linna
diseases be there certainly ! interj of warning ! it not be that
also diseases! He (big warning)! And that is not

ma'a wɛ, basim ka m ne lebis na.
only that is clear, leave alone +IMP that I FUT return hither.
even all, let me explain more. »

paragraph

M : He, fu t'amma mɛɲa waa,
Martin : interj of laughing, your words +DEF even interj,
Martin: « *Ha, ha, your talk (makes me laugh), you who are in your towns, you*

nam ne be ya tɪŋ puu la, nam t'ari ya
you +FOC SUB be your town inside DEF, you +FOC talk +I your
speak simply out of your

yam bala. Uusugoo, ya'a uusuk name sit be uusugo
mind simply. dust +FOC, if dust you +FOC really be dust
own mind. Talking about the dust, it is you who are living in a lot of

ne. Uusuk, la ẽne nit dakõ'o ? Niribi yit
LOC. dust, it be +OFOC person single +Q ? people +FOC get out of +I
dust. The problem of dust applies only to one person? People come from

Wa'aruk ne ba tɪn kpela na ne ba
Ouagadougou subsequent they come here hither in order to they
Ouagadougou to our area in order to work in

tum sãlima la. Tun ne tum sãlima la, nirip t'ari
work gold DEF. we +FOC SUB work gold BKRF, people talk +I
the gold mines. Since we work in the gold business, people talk like that

wela. Nam səbine be gālimtīḡa, nam ya'a
like that. you +FOC those who be big city +DEF, you +FOC when
(like you). You who live in a big modern town, when you come here

paana ye ěe sālīma kε'ε sum. Ka tī ne daa
reach here say that yes gold not be good. but we SUB R.PAST
you say that gold is not good. Till now we were living

zī'i neema, ěe tī ya'a dī tun
be sitting without something +DEF, interj of annoyance we if eat we +FOC
without anything, (annoyance) and now that we finally eat and get money in this

ne paam ligiri la sε'emma, tun sake tī ne
SUB receive money DEF how +DEF, we +FOC accept +NEG we FUT
way, we accept to eat (well) and

naane dī ka kpi. Uusuka ya'a kuuri tun meḡe wāna,
finally eat and die. dust +DEF if kill +IN us +FOC even like that,
eventually die. If the dust would really kill us, it would

la ku tun gaari. Ai, ya'a sira de, ai sālīma ō
it kill us +FOC pass. ah, if truth certainly, interj gold he
have killed us by now. No, the truth is certainly that the gold is good

noon ě sum.
on the opposite be good.
(and not bad as you pretend).

paragraph

Tun buuri ye ō tīna ka la gāḡ wela. Nananna,
we +FOC want that it come here that it exceed like that. right now,
We want that there is even more than up to now.

bumbibis meḡa so' bu le mai ne ō
young people even someone NEG again be dependent with his
Nowadays even young people are not dependent on a colleague

tīrāan ya'asa. Ka nam ye la kε'ε sum. La
colleague once again. but you +FOC say that it not be good. it
any more. But you claim/pretend that it is not good.

kɛ'ɛ sum, sālɪma ya'a bu tɪna, nam ya'a ne be
not be good, gold if NEG come here, you +FOC if with be
It is not good (you say) if the gold wouldn't have come, you who lived in our

nina daari, nam ya'a yiti tat mui na bee
there former times, you +FOC if habitually bring rice hither or
villages long ago, if you would have brought rice or something else and

tat se'ɛla, ne ye tɪ tun ye wāna. Sālɪma ẽ
bring thing, subsequent you give us +FOC say that this. gold be
had given it to us (but you haven't) talk like this. Gold is

sum. Seba ye sālɪma kɛ'ɛ sum, ka sālɪma sit ẽ
good. some say that gold not be good, but gold really be
good. Some say that gold is not good, but gold is really

sum hali berɔɔ.
good very much.
very good.

paragraph

E : Mam wumme ya yaa, ka
 Elie : I +FOC understand +FOC you interj, but

Elie: *I understand you, but you have to*

bāŋɪm ye yelle be nina. Yel be ẽ bo ?
know +IMP that problem +FOC be there. problem be be what ?
know that there are problems too. The problem is what?

Nam biis la wāne la, bii le mi'i kpɛema.
you +FOC children DEF resemble it, child again know leader +DEF.
Your own children resemble it; a child doesn't recognize/respect an elderly person any more.

Nam tɛ'es ye tun dɔ'amika ne le be ya'asa?
you +FOC think that our +FOC traditions FUT again be once again?
Do you think that our traditions will continue/survive hence force?

Bii le zi'i kpɛem la. Ō ya'a tina ka ẽŋ
child again ignore older brother DEF. he if come here and make
A child does not know/respect an older person When he comes and produces his
any more (which is very bad).

u uusak ka ne õ gat la, fu ya'a t'a u
his dust and subsequent he pass +I DEF, you if tell him
dust when he passes by, if you want to tell him

ka õ yi na bu nanna fu ka tinne õ ne
and he go out hither NEG respect +I you and go +I he SUB
off he just continues without respecting you and

we'ε weŋ-se'ε la. Nam ye ye saa ě wela.
go +I place which DEF. you +FOC say that your future be like that.
drives on his way. You want your future to be like that?

Ka nam tām ye nananna la, sāamma ne
but you forget that right now time FOC, foreigners +DEF SUB
And you forget that right now foreigners are

kpē'et nam tija wāna la, ya bu so'o ye
enter +IPF your country +DEF like that DEF, you NEG possess your
entering your country like that, you don't have authority

biis la. Ye bu so'o ye pɔ'ap ka gāŋ ěne
children DEF. you NEG possess your wives but exceed be +FOC
over your children. You don't have authority over your wives, but what is worse

ye biis ka mam yet we. Bala, bane
your children that I +EMPH say +IPF that is clear. in fact, those who
is you lost authority over your children; that is clear. In fact, those who

mot ligiri la, banna me pā'asiri seba pɔ'ap la. La
have money DEF, those +FOC also deceive +I some wives DEF. it
have money are also those who deceive the wives of some of you.

ě sum ? Yela berugu ka sālīma mot tīn de.
be good ? problems much that gold bring come certainly.
Is that good? (No!) Evidently the gold brings you a lot of problems.

Dinna la, see ka ya gu'us ya meŋ. Nam
this +DEF DEF, necessary that you watch out you self. you +FOC
That is why you have to watch yourselves. If you

meŋ ya'a bu yě yam, ya ne yě ligiri,
self if NEG acquire intelligence, you FUT acquire money,
yourselves won't acquire more wisdom, you will only acquire more

amaari ligiri tō'on fāa bo ? Ligiri tō'on ěŋ bo
but attention money be able to save what ? money be able do what
money, but attention money cannot save you, can it? What can money do for

? Ligiri la ke ka dūniyā la təkɪt wāna wε'ε
? money DEF cause that world DEF change +I like that go +I
you? It is the money that makes that the world is changing like that.

la. Ĕh, fu ne daa tō'on yě nit wāna zī'in
DEF. interj isn't it, you SUB R.PAST be able see person like that sit
Isn't it true that in former times one you could sit with a person and discuss

sōs ne u, fu le yěti ye biis la ? Ye ba
discuss with him, you again see +I your children DEF ? for they
for a long time with him, do you still see your children (to discuss with them)? For they

do ne yu'ɔŋ la ye ba sigiri bekikeeuk la,
climb OFOC night DEF that they get off work dawn location FOC,
go to work at night and get off work in the dawn,

ye ba do ne bekikeeuk la, ye ba do ne
that they climb OFOC dawn time FOC, that they climb OFOC
or they go to work early in the morning or

nintɛŋ la, ka fu le bu so'o fu bii
daylight time FOC, and you again NEG possess your child
at noon, but you don't have any control over them any

ya'asa. Aii, la ya'a ě dɪnna waa, kɔɔpa
once again. interj of disapproval, it if be like that interj, farming +DEF
more. Ah, if that (miserable state) is all there is, is farming

bu sō'o ya ?
NEG be better you ?
not better for you?

paragraph

M : Ka fu ne t'ɔ'am wela yaa, fu
Martin : but you SUB speaking like that interj, you

Martin: *Since you speak like that, what*

kūm ya'a paa fu, fu kpiitē. Sālīma la waa, ěne
death if reach you, you die +I +FOC. gold DEF interj, be +FOC
death reaches you, you die. In matters of gold, it is

nam ne bu be kpela yānjit paamit sālīma la ligiri
you SUB NEG be here be able +I receive +I gold DEF money
because you are not here and are not able to benefit

dita so'o ka nam t'at ye sālīma kē'ε
spent +I +NEG possess that you +FOC speak +I that gold not be
from it that you say that gold is not good.

sum. Ka ya'a kē'ε wela, sālīma ě sum. Sālīma kē'ε sum,
good. and if not be thus, gold be good. gold not be good,
If it is not for that, gold is good. Gold is not good

fu ne paana yē Wīllok, yē Yuu, yē
you SUB reach here see name of village, see name of town, see
(how ridiculous), if you come to see how developed the villages of Wiligo,

Sonji ka la ě se'emma, ya'a kē'ε sālīma yela,
name of village and it be like that +DEF, if not be gold because of,
or Youga, or Songo are, if is wouldn't have been because of the gold, could these

tija naan ě welaa? Seba meŋ da'a loom sālīma ni.
town +DEF could be thus +Q? some self buy vehicles gold LOC.
villages be like that? Some people have bought vehicles thanks to the gold.

Wela la, ah, mam ta'as yel ye sālīma la ě sum.
thus DEF, ah, I +EMPH think say that gold DEF be good.
Looking at all of this, ah, I think that the gold mines are a good thing.

paragraph paragraph

E : Mam ne yel wela la yaa, see
Elie : I +FOC SUB say how DEF interj, necessary
Elie: *All that I want to say is that you*

ka ye gu'us ya meŋ. Mam bu yel ye sālīmma
that you watch out your self. I +FOC NEG say that gold +DEF +Q
have to be very careful. I don't say that gold is

ěne be'ere. Sālīmma ne zeet yel se'ε kpē'eri
be +FOC bad +NEG. Sālīmma FUT carry +I problem some enter +O
a bad thing. Gold brings a lot of problems

ye tije la ka mam yě ka la ě bum-be'et. Ka
your town +LOC DEF and I +EMPH see that it be bad thing. and
into your area which I see to be a bad thing.

ye ya'a nɔɔn tɔ'on ka de'ε ligiri la ka bu
you if on the opposite be able and receive money DEF and NEG
On the contrary, if you continue to get money but you don't

le malin bisi, ye saa ne ti yě ligiri la,
again even better to watch, you future FUT go to see money DEF,
watch out better in spite of all the money you will get, you will

ka ne ye kum ka nɔki ye dũma ěesiri ye
but subsequent you weep and take your knees wipe +I your
weep and wipe your tears with your knees (to show

nintoom. Bala, biis ale zo kpi wela ? Nirip
tears. for, children how many already die like that ? people
regret). In fact, how many children (youngsters) have died already (in How
the gold mines)?

ale ka ba se'a sɔri ne ba ku ne mali
how many that they meet way +LOC subsequent they kill with gun
many people are there that they killed on the road with a gun?

? Dinnam zã'asa pã'asit tunne bee la bo'bt tunne.
? those things all cheat +I us +FOC or it diminish +I us +FOC.
All these things are cheating us and humiliating us.

Sãlima la ne da bu tina la, tun da
gold DEF SUB D.PAST NEG come here DEF, we +FOC D.PAST
Before the gold arrived, we did not have

bu mɔt bun bãma. Yel bãma da ke'ε. Ka la
NEG have thing those. problem those D.PAST not be. and it
those bad things. Those problems were not existent. It is

sum ka ye zĩ'in yaa, ne ye yě taaba yaa,
good that you sit interj, subsequent you see each other interj,
necessary that you ((pl.) sit together and confer with each other so that you can

ne ye malig t'a yaa, ka bǎŋi ye ne naane
subsequent you arrange talk interj, and know you FUT could
talk about these problems and try to find solutions

nɔk sɛ'ɛm. Ka biis la lebike dānuurup zǎ'asa, nu
take how. then children DEF become +FOC drunkards all, drink
to them. Because your children become drunkards, they drink beer and

dǎam tu'usit, nu dǎam tu'ut nirip, nu dǎam purum
beer waddle +I, drink beer insult +I people, drink beer even
behave badly, they drink beer and are insulting people; they drink beer and

zi'i ye Wina'am le be. Sum ka ya bǎŋ ye ne
ignore that God again exist. suggest that you know you FUT
don't even know that there is a God. It is necessary that you try to find

naane ye ye maal sɛ'ɛm, ka la tǔ'on sǔŋi ya.
should that you arrange how, that it be able help you.
solutions that really will help you to get out of your dilemma.

Yěme taaba yaa, yel ye sǎlima la ne tina
see +IMP pl each other interj, say that gold DEF SUB come here
Consult each other talking about the problem that the gold mines have brought

la, nam ye ye ẽŋ wela maligi ye tɪŋa
DEF, you +FOC want you do how arrange your country +DEF
and how you could fix your country.

be ? Yǎŋi mɛ' mɛɛɪnam, ka yǎŋi mɛ'
then +Q ? be able build town council, and be able build
So that you build town council buildings, and build

kolɛɛznam Ka yǎŋi maal bun-sɛ'ɛ. Ka so'o
secondary schools and be able arrange thing others. and somebody
secondary schools and can arrange many other things. Nobody should

woo da nɔki mam ba'a bo be ne na'aba. Mam
every don't take my concern what be with chief. my
think that I have any interest in your politics. Is

ba'a bo be ne neŋa ? Mam ba'a bo be ne
concern what be with that one ? my concern what be with
my interest in anything or anybody? (No). Is my concern in favor of such

aza'ala ? La ke'e wela. Mam bu ki'is ye la
*such and such ? it not be like that. I +FOC NEG deny that it
 and such? (No). It is not like that. I don't deny that it helps you to*

maligi ya. Ka amaari ta'asime sumeri ka maal se'e
*arrange you. but but attention think +FOC very well and arrange which
 develop. But pay attention and think very well and make*

be gañ wela. Wina'am ne soñi ya.
*be better like that. God FUT help you.
 better use of it. May God help you.*

paragraph

M : Ai, ya'a lanna yaa, fu to'amma
 Martin : ah, if it is that +DEF interj, your words +DEF

Martin: Ah, if it is like that, your words

ene sira. Ene fu ne yel ye salimma ke'e
*be +FOC truth. it is you SUB say that gold +DEF +Q not be
 are true. It is that you said that gold is not good that*

summa, ka fu ne to'a se'emma, mam yu'un
*good +DEF, and you SUB talk like that +DEF, I +EMPH henceforth
 confused/puzzled me, but now I understand*

wome la voot. Ba'as la be, niripa kpiira, ka
*understand it meaning. diseases DEF exist, people +DEF die +I, and
 your concerns. There are diseases, people are dying, and even our*

ti po'apa meja, ti ya'a bu gu'use, ti kun
*our wives +DEF even, we if NEG pay attention, we NEG FUT
 wives, we have to be very carefully otherwise we won't be able to*

ti le to'on ba ya'asa. Wela la, salima
*go to again be able them from now onwards. thus DEF, gold
 manage/protect them henceforth. Seen like this, there*

yela noon be berugu paa. Ka ti sos ka nam
*problem on the opposite be many very. and we beg that you +FOC
 are many problems with gold mines. We ask that you who are people*

bane be kpekpemes la ka e nasaa-niripa yiti
*those who be trades DEF and be intellectual people habitually
 of the economy and intellectually advanced*

tina, ne ye sōs wela ne ye tis tɔn
come here, subsequent you discuss like that and you give in front
that you come to discuss these issues with our local

dimma, ka ba ẽŋ ba ne naane ẽŋ sɛ'em ka sãlima
people +DEF, that they do they FUT should do how that gold
leaders, so that they can do the most of the situation so that one the gold

ya'a ti gaari, ka dɔ'atanam be ka niripa tɔ'on
when go to pass, that hospitals exist and people +DEF be able
will have gone, that hospitals be there so that people can

yãŋ paam tɛ'ɛbiri ba mɛŋ.
be able receive treat +I them self.
get medical treatment there.

paragraph

Ti pu'us barika berugu.
we thank blessings much.
Thank you very much.

Kusaal Texts Genre: Expository and Procedural

The following four texts were recorded with the Audacity program in May, 2012 in Ouagadougou.

There were three persons explaining something on a given topic:

- OUARE K. Jacques on the advantages of clean drinking water (story 27)
- OUARE K. Jacques on the procedures of making local butter (story 28)
- SOUGA Martin on the procedures of building a house (story 29)
- WANGRE Elie on the procedures of getting married (story 30)

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27.1. Kusaal text of exposition 27

Kɔ'ɔ-sum ne kɔ'ɔ-be'et nuup yela

(Kobena Jacques OUARE, April 2012)

Tɪ ya'a nuut kɔ'ɔ-kāne kɛ'ɛ sum ne ẽ kɔ'ɔ-zūn ka mɔt dā'at, la titi ti ne bā'as. Ka la ẽne wuu kalaavk kɔ'ɔm, koo mɔ'art kɔ'ɔm, koo bō'oi kɔ'ɔm, koo saa kɔ'ɔm, koo kɔ'ɔ-kāne zot soya ni ka ti nu, la ẽne kɔ'ɔ-kāne titi ti bā'as. Bozugo, bunvol-bāaluk be kɔ'ɔmma la, ka ba ya'a wɛki ti puvi, ba tō'on kpē' ti niŋgbīna ni tis ti bā'as buuri wuu asāat ka tīira, pōowa, koo yīila bā'as zā'asa tō'on yi sot kāŋ ni tis ti. Ka la bɔɔt ye la pa'al yee ti ya'a yiti nu kɔ'ɔ-kāne titi ti laafi la, la ẽne pɔmpɪ kɔ'ɔm, koo buluga ne tu ka mɛ fāu tat lim kɔ'ɔm. Tɪ ya'a bu le tat buluga ka bu tat pɔmpɪ, ti tō'on tuŋ ti wik kɔ'ɔm kalaavɪ tarɪ la paa yiri na bɔ bobuk, koo fu-suŋ wāna yāu lo yoota nɔɔri, ka tɛ'ɛ la yiis kɔ'ɔ-zūna ka ge kɔ'ɔ-summa nu.

Fu ya'a le mi'i ye fu kun yāŋ yē ya'a tɛ'ɛ la, fu tō'on bas ka yu'buŋo fu ya'a ye fu gbāane ka yō'o bugum ka nɔk kɔ'ɔmma dugul bugume la. Kɔ'ɔmma ya'a le ka fu duk zɛ'ele. Beeuk ya'a yēe, ka kɔ'ɔmma ma'a ka fu nu. Bunvolnamma ne be nina zā'asa kpime. La me le tō'on ka fu le nɔk wuu tum buuri ne bɔɔn ye « odezavel » kpa'a niŋ kɔ'ɔme la, ka la ku bā'a-bāaluk, koo bunvol-bāaluk ne be kɔ'ɔme la. Ka ti yāŋum paam nu ka paamɪ laafi. La bɔɔt ye la pa'al ye bā'as-seba yiti be yine dup wɛɛuŋe, koo kɔ'ɔm ni, tarɪ ti. Tɪ tō'on dɔɔ wāna dɪ ka bu pɛɛ nu'use, ti tō'on dɔɔe kābɪg kɔ'ɔm ka ye kɔ'ɔ-zotɪm bu tat dā'are. Ka yu'buŋ tām ye kɔ'ɔmma ne yi wɛɛuŋ sɛ'ɛ zo tuna la, ɔ vaane nina dā'at tuna. Koo kɔ'ɔm tō'on gbā'a susulle ka ti ye sɛ'el sɛ,el kɛ'ɛ ɔ ni ka tām yel yee saa ne yiti ni ka kɔ'ɔm urug tuna kpē' la, ɔ yiti vaa dā'ata me na sigi. Dā'a-kāŋ bu pɛɛ gaare. Tuntāna meŋ ẽne dā'at ka tat bunvol-bāaluk ne tō'on tis ti bā'as. Denna ke ka sāŋa yiti be berugu, ka sēevka ya'a paa, bā'as berugu be tat biisi ne kpēm ka la ẽ sāa ka tīira, ka ẽ zut, ka ẽ pōos. La yine lanna ni. Kamaa ti ya'a malɪg bis ti kɔ'ɔmma nuup ni, nu kɔ'ɔ-sum daar woo, ka tɛ'ebri ti meŋ pɛɛri ti nu'usnam ka naan dɪ, la yiisiri ti bā'a-seba ni ka ti bu yāŋut lit bā'as daat woo ne. Lanna ka m ye m yele ya.

27.2. Free English translation of exposition 27

On the subject of drinking clean water and dirty water

(by Kobena Jacques OUARE, in May 2012)

If we drink water that is not clean and it is cloudy/blurred it has dirt in it, it gives us diseases. It is water coming from a river or from a lake or from a dirty water hole or water from rain or water that flows uncontrolled on the streets and we drink this, it is this kind of water that gives us diseases. Because small creeping things (microbes) are in the water, and if they hatch inside us, they are able to enter our bodies and give us all kinds of diseases like diarrhea and vomiting, or filariasis of all kinds can derive from this way. This wants to show us that if we drink usually clean water that gives us health, this will be water coming from a drill hole or from a well that is well built and has a cover lid. If we don't have a well and don't have a drill hole, we can go to fetch water from a river and when we bring it home we see a headscarf or a clean tissue that is clean and tie it at the opening of the water jar then we filter it and take out the cloudy/blurred water and afterwards we can drink it.

If you don't have a chance to filter the water you can wait till the evening and before you go to sleep you lit a fire and set the water on it. When the water boils you remove it from the fire and put it down. The next morning when the water has cooled down you can drink it. All the microbes that are there have died. You can also use a certain kind of medicament called "bleach" and pour this into the water, because that kills the microbes and the small creeping things that are in the water. Afterwards we can drink it and be/stay in good health. It shows us that certain diseases come from food or from water and gets hold of us. We might start eating without washing our hands, or we might draw water saying that running water has no dirt. We might forget that this water comes flowing from a place, it gathered dirt over there and brought it here. Or the water might have lied in a puddle and we might think that there is no dirt in it but we forget that when it rains the water is collected and flows entering there, on the way it collects dirt and brings it here. This dirt cannot be washed away. Even the ground/soil is dirty and has microbes in it and can give us diseases. This causes that often when the rainy season arrives, there are many diseases troubling children and adults so that they have diarrhea and vomiting, and there are headaches, and there are stomachaches. This comes from there. But if we take care of our drinking water, and drink clean water every day and take care to wash our hands before eating it takes away some of our diseases and we won't get sick every day.

This is what I wanted to tell you.

27.3 Interlinear text of exposition 27

27. kɔ'ɔ-sum ne kɔ'ɔ-be'et nuup yela
 27. clean water and dirty water drinking subject

27. On the subject of drinking clean water and dirty water

paragraph

Tɪ ya'a nuut kɔ'ɔ-kāne kɛ'ɛ sum ne ě
 we if drink +I water which not be good SUB be

If we drink water that is not clean and it is

kɔ'ɔ-zūn ka mɔt dā'at, la tɪtɪ tɪ ne bā'as. Ka
 blurred water and have dirt, it give +IPF us OFOC diseases. and
cloudy/blurred it has dirt in it, it gives us diseases. It

la ěne wɔɔ kalaauk kɔ'm, koo mɔ'ari kɔ'm, koo bö'oi
 it be +FOC like river water, or lake water, or dirt hole
is water coming from a river or from a lake or from a dirty water hole or

kɔ'm, koo saa kɔ'm, koo kɔ'ɔ-kāne zot soya ni ka tɪ
 water, or rain water, or water which run +I ways LOC and we
water from rain or water that flows uncontrolled on the streets and

nu, la ěne kɔ'ɔ-kāne tɪtɪ tɪ bā'as. Bozugo,
 drink, it be +FOC water which give +IPF us diseases. because,
we drink this, it is this kind of water that gives us diseases.

bunvol-bāaluk be kɔ'mma la, ka ba ya'a wɛki tɪ
 small creeping things be water +DEF DEF, and they if hatch us
*Because small creeping things (microbes) are in and if they hatch inside us,
 the water,*

puɪ, ba tō'on kpē' tɪ ningbina ni tis tɪ bā'as buuri
 inside, they be able enter our bodies LOC give us diseases kind
they are able to enter our bodies and give us all kinds of diseases

wɔɔ asāat ka tīra, pōowa, koo yīila bā'as zā'asa
 like diarrhea and vomiting, stomachache, or filariasis diseases all
like diarrhea and vomiting, or filarias of all kinds

tō'on yi sot kāŋ ni tis tɪ. Ka la boɔt ye la
 be able go out way this LOC give us. and it want that it
can derive from this way. This wants to show us

pa'al yee ti ya'a yiti nu k'o'-kãne titi ti laafi
show say that we if usually drink water which give +IPF us health
that if we drink usually clean water that gives us health,

la, la ěne pɔmpɪ k'o'm, koo buluga ne tu ka me
DEF, it be +FOC drill hole water, or well SUB dig and build
this will be water coming from a drill hole or from a well that is well

fãii tat lim k'o'm. Ti ya'a bu le tat buluga ka
fine have cover lid water. we if NEG again have well and
built and has a cover lid. If we don't have a well and don't have o drill

bu tat pɔmpɪ, ti tō'on tiŋ ti wik k'o'm kalaau
NEG have drill hole, we be able go in order to fetch water river +LOC
hole, we can go to fetch water from a river and

tari la paa yiri na bɔ bobuk, koo fu-suŋ
have it reach house +LOC hither seek headscarf, or clean
when we bring it home we see a headscarf or a clean

wãna yãii lo yoota nɔɔri, ka tɛ'ɛ la
like that clean tie water jar +DEF mouth +LOC, and to filter it
tissue that is clean and tie it at the opening of the water jar then we filter it

yiis k'o'-zũnna ka ge k'o'-summa nu.
cause to go out cloudy water and leave to remain good water drink.
and take out the cloudy/blurred water and afterwards we can drink it.

paragraph

Fu ya'a le mi'i ye fu kun yãŋ yě
you if again know that you NEG FUT be able get
If you don't have a chance to

ya'a tɛ'ɛ la, fu tō'on bas ka yu'ũŋo fu ya'a
opportunity to filter it, you be able leave alone and night you if
filter the water you can wait till the evening and

ye fu gbãane ka yō'o bugum ka nɔk k'o'mma
want you lie down and kindle fire and take water +DEF
before you go to sleep you lit a fire and set the water

dugul bugume la. K'o'mma ya'a ɛ ka fu duk
make cook fire +LOC DEF. water +DEF if boil and you remove
on it. When the water boils you remove it from the fire

zε'ele. Beeuk ya'a yēe, ka kɔ'omma ma'a
deposit. tomorrow when become daylight, and water +DEF cool down
and put it down. The next morning when the water has cooled down you can

ka fu nu. Bunvolnamma ne be nina zǎ'asa kpime.
subsequently you drink. microbes SUB be there all die +FOC.
drink it. All the microbes that are there have died.

La me le tǒ'on ka fu le nok wuu tım buuri
it also again be able that you again take like medicine kind
You can also use a certain kind of medicament

ne bɔɔn ye « odezavel » kpa'a niŋ kɔ'ome la,
SUB call +I say that « bleach » pour put into water +LOC DEF,
called "bleach" and pour this into the water,

ka la ku bǎ'a-bǎaluk, koo bunvol-bǎaluk ne be
because it kill microbes, or small creeping things SUB be
because that kills the microbes and the small creeping things that are in

kɔ'ome la. Ka ti yǎŋim paam nu ka paamit
water +LOC DEF. and we do afterwards receive drink and receive +I
the water. Afterwards we can drink it and be/stay in good

laafi. La bɔɔt ye la pa'al ye bǎ'as-seba yiti be
health. it want that it show that certain diseases usually be
health. It shows us that certain diseases come

yine dɔɔp wεεuŋe, koo kɔ'om ni, tari ti. Ti
get out of +FOC food place +LOC, or water LOC, have us. we
from food or from water and gets hold of us.

tǒ'on dɔɔ wǎna di ka bu pεε nu'use, ti tǒ'on
be able go up like that eat but NEG wash hands, we be able
We might start eating without washing our hands, or we

dɔɔe kǎbig kɔ'om ka ye kɔ'ɔ-zotim bu tat
move away draw water and say that running water NEG have
might draw water saying that running water has

dǎ'are. Ka yu'ʊn tǎm ye kɔ'ɔmma ne yi wɛɛɯŋ
dirt +NEG. and afterwards forget that water +DEF SUB go out place
no dirt. We might forget that this water comes

sɛ'ɛ zo tɪna la, ɔ̃ vaane nina dǎ'at tɪna.
which run come here DEF, it gather +FOC there dirt come here.
flowing from a place, it gathered dirt over there and brought it here.

Koo kɔ'ɔm tɔ'ɔn gbǎ'a susulle ka tɪ ye sɛ'ɛl sɛ,ɛl
or water be able lie down st buddle and we say that thing thing
Or the water might have lied in a buddle and we might think that there is no

kɛ'ɛ ɔ̃ ni ka tǎm yel yee saa ne yɪtɪ ni
not be him LOC but forget matter that rain SUB usually to rain
dirt in it but we forget that when it rains the water is collected and flows

ka kɔ'ɔm urug tɪna kpɛ' la, ɔ̃ yɪtɪ vaa dǎ'ata
and water collect come here enter DEF, he usually gather dirt +DEF
entering there, on the way it collects dirt and

me na sigi. Dǎ'a-kǎŋ bu pɛɛ gaare. Tɪntǎnna mɛŋ
also hither descend. this dirt NEG wash go away. ground +DEF self
brings it here. This dirt cannot be washed away. Even the

ɛ̃ne dǎ'at ka tat bɔnvol-bǎalɔk ne tɔ'ɔn tɪs tɪ
be +FOC dirt and have small creeping things SUB be able give us
ground/soil is dirty and has microbes in it and can give us

bǎ'as. Denna ke ka sǎŋa yɪtɪ be berugɔ, ka
diseases. That +DEF cause that time usually be many, that
diseases. This causes that often when the rainy

sɛ̃ɛuka ya'a paa, bǎ'as berugɔ be tat biisi ne
rainy season if reach, diseases many be have children and
season arrives, there are many diseases troubling children

kpɛ̃m ka la ɛ̃ sǎa ka tɪira, ka ɛ̃ zut, ka
adults and it be diarrhea and vomiting, and be headache, and
and adults so that they have diarrhea and vomiting, and there are headaches, and

ě pōos. La yine lanna ni. Kamaa tı ya'a
be stomachache. it get out of +FOC that +DEF LOC. but we if
there are This comes from there. But if we take
stomachaches.

malıg bıś tı kō'omma nuup ni, nu kō'ō-sum daar
arrange look our water +DEF drinking LOC, drink good water day
care of our dinking water, and drink clean water

woo, ka tē'ebri tı meŋ pēri tı nu'usnam ka naan
every, and take care +I us self wash +I our hands and finally
every day and take care to wash our hands before eating

dı, la yiisiri tı bā'a-sēba ni ka tı bu yāŋit
eat, it take away us some diseases LOC and we NEG be able +I
it takes away some of our diseases and we won't

lit bā'as daat woo ne. Lanna ka m ye m
fall +IPF diseases day every FOC. that +DEF that I want I
get sick every day. This is what I wanted to

yele ya.
say to you.
tell you.

28.1. Kusaal text of procedure 28

Kusaa kpaam maaluk yela

Fu ya'a ye fu maal kusaa kpaam, see ka fu delig yũuni la ka ba kuruge. Ka fu zã'a ba. Fu ya'a zã' yũuni la ba'ase, ne fu kume ba, ka ba kurige. Ka fu yu'un naane tat tuj ti neem. Fu ya'a neem yũuni la paana, nɔki ba niŋ sɔŋi, ka yu'un mɔne ba, ka wẽ' ka niŋ kɔ'ɔm. Fu ya'a niŋut kɔ'ɔmma, ka so'o nu'uk be puu gurusit ka wẽ'et ka kpaamma ti fuke ka fu gurusit ka niisit kɔ'ɔm, ka wẽ'et ka gurusit ka niisit kɔ'ɔm, ka wẽ'et, ka gurusit ka niisit kɔ'ɔm, ka kpaamma ti fuk fugugugugu do agol. Ka fu pakit yaasit ka ge buta. Fu ya'a ge buta tat v ti kpa'a bas. Ka yu'un tina nɔk kpaamma meŋa, le malig niŋ v kɔ'ɔme ne le malig suk v, pɛɛ v yãu ka buta yi. Ka fu yu'un pɛɛ sɔŋa, yõ'o bugum ka sũ'ul sɔŋa bugume la. Ka ne fu los kpaamma nina, ka kpaamma yẽlge. Ka fu bas ka kpaamma le fãu, ne la bi'i ka kɔ'ɔmma kpẽe. Ka fu yu'un nɔk kpaam wãna na, ka duk kpaamma ze'el ka la ma'a, ka fu te'ɛ la wãna sumere, niŋ kpaam wãn ne la yu'un tat ti ze'el. Ka yu'un ge kpa-butata. Haya õ me tõ'on nɔke ne maal se'el.

Mam ne mi'i se'em been ne la.

28.2. Free English translation of procedure 28

On the subject of making local butter

When you want to make local/Kusaasi butter, you have to spread out Shea nuts and dry them. Then you pound them. When you finished pounding the Shea nuts, you fry them and dry them. Afterwards you can take them to go to grind them. When you grinded the Shea nuts and brought them back here, you put them into a big pot Afterwards you stir them, beat them and add water. When you add the water and somebody's hand is inside stirring and beating the oil so that it raises and continue stirring and adding water, and you are beating and stirring and adding water, and you are beating and stirring and adding water, and the oil is raising / swelling making a bubbling noise. Then you take out the liquid on the surface and leave the residue. When you left the residue you go and pour it away. Then you come and take the oil/butter itself, again you arrange it by adding water and subsequently you rinse it well, you wash it clean so that all the residue goes out. Then you was the big pot, you kindle a fire and put the big pot on the fire. Subsequently you pour the oil in there and melt the oil. Then you let the oil boil very well, subsequently it boils and the water evaporates. Then you bring here a butter calabash, then you remove the oil and put it down so that it cools down, then you filter it very well like that, pour the oil into the calabash and afterwards you put it there. Afterwards what remains is the residue of the butter. Well, she now can take it and do something with it.

That is all I know about that subject.

28.3 Interlinear text of procedure 28

28. Kusaa kpaam maaluk yela
 28. Kusaasi oil making subject

28. On the subject of making local butter

paragraph paragraph

Fu ya'a ye fu maal kusaa kpaam, see
 you if want you make Kusaasi oil, necessary
When you want to make local/Kusaasi butter, you

ka fu delig yũuni la ka ba kuruge. Ka fu
 that you spread out Shea nuts DEF that they dry. and you
have to spread out Shea nuts and dry them. Then you

zã'a ba. Fu ya'a zã' yũuni la ba'ase, ne
 pound them. you if pound Shea nuts DEF finish, subsequent
pound them. When you finished pounding the Shea nuts, you

fu kiime ba, ka ba kurige. Ka fu yu'ɔn naane tat
 you fry they, that they dry. and you afterwards should have
fry them and dry them. Afterwards you can take them to go to

tiɲ ti nɛɛm. Fu ya'a nɛɛm yũuni la paana, nɔki
 go in order to grind. you if grind Shea nuts DEF reach here, take
grind them. When you grinded the Shea nuts and brought them back

ba niɲ siɲ, ka yu'ɔn mɔne ba, ka wě' ka
 them put into big pot, and afterwards stir them, and beat and
here, you put them into a big pot Afterwards you stir them, beat them and

niɲ kɔ'ɔm. Fu ya'a niɲit kɔ'ɔmma, ka so'o nu'uk
 put into water. you when put into +I water +DEF, and somebody hand
add water. When you add the water, and somebody's hand is inside stirring

be puɪ gurusit ka wě'et ka kpaamma ti fuke ka fu
 be inside stir +I pl and beat +I and oil +DEF go to raise and you
and beating the oil so that it raises

gurusit ka niisit kɔ'ɔm, ka wě'et ka gurusit ka
 stir +I pl and put in several times water, and beat +I and stir +I pl and
and continue stirring and adding water, and you are beating and stirring

na, ka duk kpaamma ze'el ka la ma'a, ka fu
 hither, and remove oil +DEF put there that it cool down, and you
then you remove the oil and put it down so that it cools down, Then

te'ε la wãna sumere, nij kpaam wãn ne la
 to filter it like that very well, put into oil calabash LOC it
you filter it very well like that, pour the oil into the calabash and

yu'ɒn tat ti ze'el. Ka yu'ɒn ge
 afterwards have go to put there. and afterwards leave to remain
afterwards you put it there. Afterwards what remains is the

kpa-buta. Haya õ me tõ'on nɔke ne maal
 residue of butter. OK she also be able take +FOC subsequent make
residue of the butter. Well, she now can take it and do something

se'el.
 something.
with it.

paragraph
 Mam ne mi'i se'em bæɛn ne la.
 I +FOC SUB know how limit with it.
That is all I know about that subject.

29.1. Kusaal text of procedure 29

Kusaan ne met u dook se'em me wāna (Martin SOUGA)

Fu ze'ene dabıstı ye fu ye fu me fu dooka ne daa-rına. Bala, nit arakō bu tō'on me doogo. Ka ne fu sos nirib atā bee anaası ka ba tuna ne ba sōnı fu. Dabısta ya'a tu kpelum ye bevuoka, ka fu uus bal la, fu ne ye fu me dooka weŋ-se'ε la, bee fu ne ye fu ēŋ tānna weŋ-se'ε la. Fu ya'a uus bal laa, ka ne fu bas kō'omma zaamma, ne fu kpıgırum bō'a la, kpıgırum, kpıgırum ka ba bas kō'omma. Ba ya'a bas kō'omma welaa, beevk ya'a kēe, bal la wo'ome. Ka fu dōo beebvu la, ka ni-sebune ye ba sōnı fu la tuna. Ka ya nōk pıŋgaasnam ne ya tu' tānna. Ya ya'a tu' tānna ka la tu sek dooka ēebvkaa, ka ya ke ka ba bas kō'omma. Ka ya nō tānna. Ya ya'a nō tānna ka tānna bı sumeŋaa, ya ya'a tu ye ya bāŋ ye tānna bıya la, ya ya'a nōota, ya yē ka tānna bu len ga'at nōba ya'asa. Ka yu'un bas wela, ka bāŋ ye la bıya. Ka yu'un kō'ol tānna ne ya dıgıle. Ya ya'a kō'ol tānna ne ya dıgıl la, ka so'one mi'i bōota, lane ē do-gbilika, so'o be tō'on bōo ka la ēŋ sumeŋa. So'one mi'i bōota, ka ō bōo. Ō ya'a bōo ba'as la, ka bāŋ ye la ē gbiliga fāi laa, ka yu'un kōo ō ne bōo se'el la, ka la sigi be'ela, ka ya yu'un sıŋ ne ya pıgi tānna. Ya ya'a sıŋaa, ya pıgit tānna ne bera bera, ne ya nō'osıt dıgun gilıgit. Ya ya'a dıgıl gilıg ba'as la, so'one ye ō me la, ne bıstı ye la dıgıl gbiliga fāi be. La ya'a dıgıl fāi la, haya ka yu'un sıŋ mēep. Ya bıstı nirib ayi bee atā ya'a mi'i mēebo, ba tō'o la'as ne ba sōnı taaba ne ba me'. Ba ya'a me', tāmpıgi-bera ya'a dıgıl ba'as la, ba ya'a tu ye ba dō'ol la, ba seet tāmpıgi la me be'el be'el, ne ba yu'un met. Ba ya'a me' ka la do paa dūm been na, ba basıtē wela, ēebıta lanna. Ka ba bas ka la lobug be'ela, ka ba len sıŋ ya'as. La ya'a ē sabesok wakat ka la lobıgıraa, la ya'a tu we'ε zaam weuŋaa, ba ya'a tat ya'a, ba tō'o dō'ole. Tānna ya'a kpelum, ba tō'on nōk tān-wāka, ne ba ēŋ kō'om ne ba sābıg ne ba nō sumeŋa ne ba len dō'ole. Tānna ya'a bu kpelum ka ba ya'a tat ya'a ba len tuut tānna me, ne ba len bas kō'om ne ba nō ka la bı sumeŋa. Ka ba len dō'ole. Ba ya'a len dō'ol ka la zımes wuv ba ne ēebi se'em been na, a' ba basıtē. Ka beevk kēe, ka ba len dō'ole. Ka ba bu len dō'on daa-runna ya'asa naane ēŋ se'em ka dooka tat pāŋ. Beevı ya'a kēe la, ka ba dō'ole. Ba tō'on dō'ol beevı ka tu dō'ol zaam. Ya'a ya'a keı, ba dō'onne ka beevk kēe ka ba len dō'ole. Atā been ne lanna. Ba ya'a dō'ol tu paa anu la been na, seba be ka ba ya'a dō'ol anu la, la ya'a do, ba tō'on bas wela, ka vut yō'ō-vōyā. Ka ne ba bas wela, la ya'a bu doo, ba tō'on dō'ol tāmpıga ayi-yi bala ne ba kōe ka ne ba vut yō'ō-vōyā.

Haya, dooka been ne lanna.

Nee kusaan ne met u dook se'em me lanna.

29.2. Free English translation of procedure 29

The manner how Kusaasi build their houses

You set the day/date that you want to build your house. For one person alone cannot build a house. Then you ask three or four people to come and help you. The day before the beginning of the construction, you have to sweep the ground where you want to build the house or where you want to make mud material for building. When you swept the place, then you sprinkle water on it in the evening, then you dig up a bit some holes so they can water the place. When they watered the place like that, the next morning the place will be wet. Then you get up in the early morning and some people who want to help you are coming. Then you take some pickaxes and you dig into the mud for building. When you dig up the mud and it is enough for making the foundation, then you have them water the place. Then you trample the mud for building. When you trampled the mud and the mud is very smooth, if you want to know whether the mud is smooth enough for building, when you trample and you see that the mud doesn't cling on (stick) to your feet any more (it is good). Then you can stop and you know that it is smooth enough for building. Then you collect the mud and put it down in one place. When you collected the mud and put it down, you (want) someone who know how to trace well, i.e. tracing for a round house, (it has to be) somebody who is able to trace well. The one who can trace, he should trace. When he finished tracing, and you know that is correctly round, you can scrape off the surface where he traced and make a pit, then you can begin to make mud balls for building. When you begin, make big mud balls, you take them and place them in the pit all around. When you finished putting them all around, the one who wants to build looks to make sure it is put in a round manner. If it is put down correctly, ok he can now begin with the construction. You identify two or three people who know building well, and they can work together and build. When they build, they finish first to put down the big bricks, When they want to put the bricks on top of each other, they should trim the brick a little bit, subsequently the should build. When they build and reach the height of the knee they can stop and that is the foundation like that. Then they stop to let it dry a little bit, and then they begin again. If it is isn't the time of storm winds, when it is towards the evening if they have still time left they can continue to build on top of it. If some building mud remains, they can use the remaining mud and they pour water on it and trample it for the second time and they trample well in order to build again. If there is no mud left and they have still time to continue they should dig for more mud then they again water it and trample it is very smooth. Then they continue to raise the wall. When they continue to build the wall and it reaches the same height as the foundation layer, ah, they can stop. The next day they then continue the construction. They cannot continue to build that very day and still make that the construction is strong. It is the next day that they should continue the construction. They can build in the morning and go to build in the evening /afternoon. When they have no time, they build and the next morning they continue building. That is the third set of layers like that. When they go on building and reach the fifth set of layers there are some people when they reach the fifths layer, if it is high enough, he can stop the building and make the holes for the roof rafters. Subsequently they can stop, if it is not raised high enough, they can still add two layers of bricks and then finish the building and then pierce the holes for the roof rafters.

OK, that is the end of the wall construction.

This is how Kusaasi build their houses.

29.3 Interlinear text of procedure 29

29. Kusaanj ne met u dook se'em me wãna
 29. Kusaasi SUB build his house how also like that

29. The manner how Kusaasi build their houses

paragraph

Fu ze'ene dabisit ye fu ye fu me fu dooka
 you fix +FOC day that you want you build your room +DEF

You set the day/date that you want to build

ne daa-rina. Bala, nit arakõ bu tõ'on me doogo.
 with that day. for, person one NEG be able build room +NEG.

your house. For one person alone cannot build a house.

Ka ne fu sos nirib atã bee anaasi ka ba
 then subsequent you beg people three or four that they

Then you ask three or four people to

tina ne ba sõŋi fu. Dabísita ya'a tí kpelim ye
 come here OFOC they help you. day +DEF if go to remain that

come and help you. The day before the beginning of the

beuoka, ka fu uus bal la, fu ne
 tomorrow, and you sweep several times place DEF, you subsequent
construction, you have to sweep the ground where you want

ye fu me dooka weŋ-se'ε la, bee fu ne
 want you build room +DEF certain place DEF, or you subsequent
to build the house or where you want to

ye fu ěŋ tãнна weŋ-se'ε la. Fu ya'a
 want you make mud for building certain place DEF. you when
make mud material for building. When you

uus bal laa, ka ne fu bas
 sweep several times place DEF +TIME, then subsequent you sprinkle
swept the place, then you sprinkle water on

kɔ'ɔmma zaamma, ne fu kpigirim bɔ'a la, kpigirim,
 water +DEF evening +DEF, subsequent you dig a bit holes DEF, dig a bit,
it in the evening, then you dig up a bit some holes so

kpigirim ka ba bas kɔ'ɔmma. Ba ya'a bas kɔ'ɔmma
dig a bit then they sprinkle water +DEF. they when sprinkle water +DEF
they can water the place. When they watered the place like

welaa, beeuk ya'a kēe, bal la wo'ome. Ka
like that +DEF, tomorrow when wake up, place DEF be wet +FOC. then
that, the next morning the place will be wet.

fu dɔɔ beebeu la, ka ni-sebine ye ba sɔŋ
you go up early morning time FOC, then people who want they help
Then you get up in the early morning and some people who want to help you

fu la tina. Ka ya nɔk piŋgaasnam ne ya
you BKRF come here. then you take pickaxes subsequent you
are coming. Then you take some pickaxes and you dig into the

tu' tǎnna. Ya ya'a tu' tǎnna ka la tɪ
dig up mud for building. you when dig up mud for building that it go to
mud for building. When you dig up the mud and it is enough

sɛk dooka ēebukaa, ka ya ke ka ba
be enough room +DEF making foundation, then you cause that they
for making the foundation, then you have them

bas kɔ'ɔmma. Ka ya nɔ tǎnna. Ya ya'a
sprinkle water +DEF. then you trample mud for building. you when
water the place. Then you trample the mud for building. When you

nɔ tǎnna ka tǎnna bɪ sumeŋaa, ya ya'a
trample mud for building and mud for building develop very well, you if
trampled the mud and the mud is very smooth, if you

tɪ ye ya bǎŋ ye tǎnna biya la, ya ya'a
go to want you know that mud for building developed DEF, you if
want to know whether the mud is smooth enough for building, when

nɔɔta, ya yē ka tǎnna bu len ga'at nɔba
trample +DEF, you see that mud for building NEG again cling to +I feet
you trample and you see that the mud doesn't cling on (stick) to your feet any

ya'asa. Ka yu'un bas wela, ka bǎŋ ye la
once again. then henceforth leave alone like that, and know that it
more (it is good). Then you can stop and you know that it is smooth enough for

bɪya. Ka yu'ʊn kɔ'ɔl tǎnna ne ya dɪgɪle.
developed. then afterwards collect mud for building OFOC you put down.
building. Then you collect the mud and put it down in one place.

Ya ya'a kɔ'ɔl tǎnna ne ya dɪgɪl la, ka
you when collect mud for building and you put down DEF, and
When you collected the mud and put it down, you (want) someone who

so'one mi'i bōota, lane ě do-gbilika, so'o be
he who know tracing, that which be round house, somebody be
know how to trace well, i.e. tracing for a round house, (it has to be)

tō'on bōo ka la ěŋ sumeŋa. So'one mi'i bōota, ka ō
be able to trace that it do well. he who know tracing, and he
somebody who is able to trace well. The one who can trace, he should

bōo. Ō ya'a bōo ba'as la, ka bǎŋ ye la ě
to trace. he when to trace finish DEF, and know say that it be
trace. When he finished tracing, and you know that is

gbiliga fǎi laa, ka yu'ʊn kōo ō ne bōo sɛ'ɛl
round fine DEF, then afterwards scrape off he SUB to trace thing
correctly round, you can scrape off the surface where he traced

la, ka la sigi be'ɛla, ka ya yu'ʊn sɪŋ ne ya
DEF, that it descend a bit, then you henceforth begin with you
and make a pit, then you can begin to make mud

pigi tǎnna. Ya ya'a sɪŋaa, ya
make mud ball mud for building. you when begin +DEF, you
balls for building. When you begin, you

pigit tǎnna ne bera bera, ne ya
make mud ball +I mud for building OFOC big big, subsequent you
make big mud balls, you take them

nɔ'ɔsɪt dɪgɪn giligit. Ya ya'a dɪgɪl
take several times put down +I go around +IPF. you when put down
and place them in the pit all around. When you finished

gilig ba'as la, so'one ye ō mɛ la, ne bis
go around finish DEF, he who want he build DEF, subsequent look
putting them all around, the one who wants to build looks

ye la digil gbiliga fãi be. La ya'a digil fãi la,
that it put down round fine then +Q. it when put down fine DEF,
to make sure it is put in a round manner. If it is put down correctly,

haya ka yu'un siŋ mɛɛp. Ya bisitẽ nirib ayi
OK then afterwards begin building. you look +I +FOC people two
ok he can now begin with the construction. You identify two or three people

bee atã ya'a mi'i mɛɛbo, ba tõi'o la'as ne ba
or three if know building +FOC, they be able gather with they
who know building well, and they can work

sõŋ taaba ne ba mɛ'. Ba ya'a mɛ', tãmpigi-bera
help each other subsequent they build. they when build, big bricks
together and build. When they build, they finish first

ya'a digil ba'as la, ba ya'a ti ye ba do'ol
if put down finish DEF, they if go to want they put on top
to put down the big bricks, When they want to put the bricks on top of

la, ba sɛɛt tãmpigi la me bɛ'el bɛ'el, ne ba
DEF, they trim +I bricks DEF also a bit a bit, subsequent they
each other, they should trim the brick a little bit, subsequently the

yu'un mɛt. Ba ya'a mɛ' ka la do paa dũm bæɛn
henceforth build. they when build and it climb reach knee limit
should build. When they build and reach the height of the knee

na, ba basitẽ wela, ẽebita lanna. Ka
hither, they leave alone +I +FOC like that, making foundation that +DEF. then
they can stop and that is the foundation like that.

ba bas ka la lobug bɛ'ela, ka ba len siŋ
they leave alone that it to dry a bit, then they again begin
Then they stop to let it dry a little bit and then they begin

ya'as. La ya'a ẽ sabesuk wakat ka la lobigiraa, la
once again. it if be strong wind time and it dry +I +DEF, it
again. If it is isn't the time of storm winds,

ya'a ti wɛ'ɛ zaam wɛuŋaa, ba ya'a tat ya'a,
if go to go +I evening moment +DEF, they if have opportunity,
when it is towards the evening if they have still time left they

ba tō'o dɔ'le. Tānna ya'a kpelim, ba tō'on nok
they be able put on top. mud +DEF if remain, they be able take
can continue to build on top of it. If some building mud remains, they can use the

tān-wāka, ne ba ẽŋ kɔ'm ne ba sābig
remaining mud, subsequent they make water subsequent they sābig
remaining mud and they pour water on it and trample it for the second time

ne ba no sumeŋa ne ba len dɔ'le.
subsequent they trample well subsequent they again put on top.
and they trample well in order to build again.

Tānna ya'a bu kpelim ka ba ya'a tat ya'a ba
mud +DEF if NEG remain and they if have opportunity they
If there is no mud left and they have still time to continue they should dig for

len tuut tānna me, ne ba len bas
again dig +I mud for building FOC, subsequent they again sprinkle
more mud then they again water it and

kɔ'm ne ba no ka la bi sumeŋa. Ka ba
water and they trample subsequently it develop well. then they
trample it is very smooth. Then they

len dɔ'le. Ba ya'a len dɔ'ɔl ka la zimes
again put on top. they if again put on top and it be appropriate
continue to raise the wall. When they continue to build the wall and it reaches the

wɔɔ ba ne ẽebi sɛ'em bɛɛn na, a' ba
like they SUB make foundation how limit hither, oh no they
same height as the foundation layer, ah, they

basitẽ. Ka beevk kēe, ka ba len dɔ'le.
leave alone +I +FOC. and tomorrow wake up, then they again put on top.
can stop. The next day they then continue the construction.

Ka ba bu len dɔ'ɔn daa-rinna ya'asa naane ẽŋ
and they NEG again put on top +I that very day once again could do
They cannot continue to build that very day and still make

se'em ka dooka tat pãŋ. Beeuk ya'a kěe la,
how that room +DEF have strength. morrow if wake up time FOC,
that the construction is strong. It is the next day that they should

ka ba dɔ'le. Ba tō'on dɔ'le beeu ka
subsequently they put on top. they be able put on top in the morning and
continue the construction. They can build in the morning and go to build

tɪ dɔ'le zaam. Ya'a ya'a kai, ba
go to put on top evening. opportunity if be absent, they
in the evening /afternoon. When they have no time, they

dɔ'onne ka beek kěe ka ba len dɔ'le.
put on top +I +FOC and morrow wake up then they again put on top.
build and the next morning they continue building.

Atã been ne lanna. Ba ya'a dɔ'le tɪ paa anu
three limit OFOC that +DEF. they if put on top go to reach five
That is the third set of layers like that. When they go on building and reach the fifth

la been na, sɛba be ka ba ya'a dɔ'le anu la,
DEF limit hither, some exist and they if put on top five DEF,
set of layers there are some people when they reach the fifth layer,

la ya'a do, ba tō'on bas wela, ka vut
it if climb, they be able leave alone like that, and make hole
if it is high enough, he can stop the building and make the holes for the

yɔ'v-võyã. Ka ne ba bas wela, la ya'a bu
rafter holes. then subsequent they leave alone like that, it if NEG
roof rafters. Subsequently they can stop, if it is not raised high enough, they

doo, ba tō'on dɔ'le tãmpiga ayi-yi bala ne ba
climb, they be able put on top bricks two by two only subsequent they
can still add two layers of bricks and then finish the building

kɔɔe ka ne ba vut yɔ'v-võyã.
finish construction then subsequent they make hole rafter holes.
and then pierce the holes for the roof rafters.

paragraph
Haya, dooka been ne lanna.
OK, room +DEF limit OFOC that +DEF.
OK, that is the end of the wall construction.

paragraph

Nee kusaan ne met ʊ dook sɛ'ɛm me
here is Kusaasi SUB build his house how FOC
This is how Kusaasi build their houses.

lanna.
that +DEF.

30.1. Kusaal text of procedure 30

Kusaas pɔ'a dɪt yela

Tɪ mi'i ye pɔ'a dɪt ɛne yel kãne ẽ yel-kpãn tus kusaan̄. Bala, yi-kpẽ'uk ɛne bun kãne ẽ tlat bun. Ka fu ya'a wu bɔɔt ye fu dɪ pɔ'a, bi-paaluk dɔɔme ɛet kaat da'as, ka bee dabot, ka bee bɪsɪrɪ ba tɪje bee tɪj-se'ene ka ɔ ne wẽe tɪj tɪ yẽ. Ɔ ya'a wu yẽ bupɔɔj kãne ka ɔ nan ka bɔɔt ye ɔ lɛ'al. Aɪ, ɔ ketɪ ka so' bɛen v ka ba tɪj tɪ bãɲe ɔ yita ne be wɛɲ-se'ɛ. Ka bãɲe ɔ ne ẽ buut-se'ɛ nit. Bala, buuri la bu dɪt taaba wela yorɪ yorɪ, kisuk be. Ɔ ya'a bãɲ ɔ ne ẽ buut-se'ɛ nira, ka ẽ zak-se'ɛ nira, ba yu'vɔn tɔ'on tɪje yiri la, ne ba tɪ kpẽ' zaka la. Bala, bupɔɔja deɲ mi'i tiit ye ba ne tɪna. Ka ɔ de'ɛ ba. Ba ne bɔ'ɔs v ye ba tɪ boyela na be ? Haya, ka ba yãɲe kpẽ' bupɔɔja zakɪ ne, ne ba tɪ pu'us ɔ ma ka ne ba sɔs ne bupɔɔja. Ba ya'a sɔs ne ɔ tige, ba ne bas se'el, ka la wãn wuvu gvure bee bupɔɔja ya'a kɔɔsɪt gvut ka ba da', tɪs ɔ manamma, ka tɪs ɔ sãamnamma me me. Aɪ, ka ne ba yi kul. Pɔ'a lek sɪjɪrɪ wãna.

La be ne bupɔɔja ne de'ɛ ba se'em, ba purɔn deɲ mi'i ye ɔ bɔɔrɪ ba bee ɔ bu bɔɔrɪ ba. Ba ya'a wu bãɲ ye ɔ bɔɔrɪ ba naat, tɔvɔm-seba be nina ba ne naane tɔvɔm. Ka la pa'an ye bame me sɪut lo ne bupɔɔja, ka bɔɔrɪ ye ba dɪ v. Dɪnna la, ba ne tun ne ba sɔɲɪrɪ ba pook tɔvɔma ni, bee sũma dɔɔbɪ, bee ki ke'ebɪ. Tɔvɔm kãne be yiri la, ẽ ba tɔvɔm ka ba bɪs ye la nat. Buribuɲa ya'a bu tɔ'on tɪj ɔ kɔ'o kɔ'o, ɔ ne yẽ ɔ zɔ ka ɔ beel v, ka ba tɪj tɪ sɔɲe ba ne yita tɔvɔma. Yidumma ya'a mi'i ye ba ne tɔ'on sɔɲ me me ba tɔ'on pu'us kɔɔp tɪj tɪ kɔ tɪ ba. Sãsa se'ɛ la, ba da ɛti kɔɔrɪ sũm-lames. Ka sũm-laɲa kɔɔbɪ la ye we'eme tɪ kɔɔt sũm-laɲa titɪ ba, ka ba but, ka la tɪ sek dɔɔp, ka ba wu yelɪ ya, ka ya le leb tɪ dɔ' sũma la, ne ya tɪ ba ka la ba'as.

Fu tɔ'on ẽ fu kɔ'o kɔ' lɛ'ar v, ye tɔ'on ẽ ya ayi lɛ'ar v. Amaarɪ kusaas ni la, fu bu lɛ'at bupɔɔj fu kɔ'o kɔ'o. Fu ya'a tɪj ka nirip ke'ɛ nina fu bãɲɪ ye daa-se'eri, bupɔɔja, ɔ bu mɔrɪ yam sɔɲo bee ɔ zɔgv la bu masaa. Linna la, niripa yiti zɔ'ɔme. Bupɔɔj tɔ'on tat sabɔɔs ne paa atã, anaasi, ka ɔ dollɪ ba wela tee tɪ paa sãɲ-kãne ka ɔ bɔɔt ye ɔ yi elɪ ba la. Wakat kãɲa ya'a tɪ paat, bupɔɔja ze'ene dabɪsɪt, ɔ nɔkɪrɪ se'el titɪ ba wãn ne ɔ bobuga bee bun-se'ɛ ka ɔ nɔk tɪsɪ ba ne pa'an ye daat kãɲa daat tɪme na nɔkɪ ne m.

Ka la ɛne na'ayĩim bun, bala la ke'ɛ bun kãne ka we'ɛ nintɛj tɪ kpelɔm pe'er v wãna mɔta. Ba we'ene yu'vɔɲo tɪ gbã'a kikãavɪ ne ɔ ne pa'alɪ ba wɛɲ-se'ɛ la. Ka wakata ya'a tɪ paa, bupɔɔja meɲ ne li' zãɲgɔɔma, ne ɔ butɪj ne la-se'ene ka ɔ tɔ'on nɔk be'ela, tɪna dollɪ ba ka ba gaat kule. Ka bupɔɔja ma ya'a mi'i tiire, ɔ tɔ'on sɔɲ v ka ɔ yi. Ɔ ma ya'a bu bɔɔt sabɔ-bane ka ɔ bɔɔta, ɔ tɔ'on li' zãɲgɔɔma yi ka ɔ purɔn bu bãɲ ɔ ne yi wakat se'ɛ ya. Linna, bane gbã'a kikãav la ne dɔɔ kpelɔm pe'ɛ v ka ba mɔt gaat.

Ba tɪ wɔm ye abɔn sa yi yu'vɔɲ. Ka ba bɔɔt ye ba bãɲ ɔ ne be wɛɲ-se'ɛ. Wãn wuvu la ya'a tɪj gbɛra ayi bee gbɛra atã, ba ne tɪj tɪ wẽ' nu'us. Buribuɲa sãamnamma dɔɔtẽ ne ba mɔrɪ gvut ne tabanam tɪj tɪ pu'us bupɔɔja sãamnamma ka yel ye aɪ, tun yẽ nam bunna ka tɪna ne tun zu v, ka ye tɪ tɪna

tɔ'asɪ ya ka la da yamesit ɔ ne be wɛŋ-sɛ'a. Amaari ɔ be ne tun ni. Ba ya'a wum wela naat, ba ne yeli ya bun line be. La ya'a ɛne nii de'ere, ba ne yeli ya ye awoo, ya ne san nakti ti bunna yaa, lemme ka tun buuri la ni la, sul yela ɛne wana. Ka ba yu'un ke ka ba da'a daam, yu'un paas guure, ka yidumma de'e lina ne ba me nu, ka ne ba ob guuta. Ka pa'ali ba sul la ne e se'em. Ya'a ɛne nii naasi, ka buŋ be, ka kobit be, ka nɔɔ be ka kpā'uh be, ba tɔ'asɪti. Buuri woo mɔri ɔ sul ne e se'em tɔ'asɪti.

Ka la ya'a paa wela la, ba ya'a san ti de'e sul la ba'as, fu men mi'i ye, ai, bii la yela kume.

Ba ya'a nan bu de'e sul baa arakɔ'o, fu nan zi'i ka fu yam kpelum a'ati. Dunna ka la sum ye so'o woo te'eb ka ba ya'a ti doo na ye sulle ka fu yanum ye naaf tis bee kobuk tis, ban ye fu ne san sul kpɪ'ulum ma, so' bu le to'on yan de'e fu po'a la ya'asa.

La ɛne wana ka po'a dum kpe'e kusaa tuŋ.

Mam pu'usi ya.

30.2. Free English translation of procedure 30

Kusaai marriage procedures (told by Elie WANGRE, May 2012)

We know that for the Kusaasi the marriage is something very important. In fact, everybody has to get married. When you want to marry a woman (you follow the following procedures), a young man gets up and goes around looking at markets, or at funeral ceremonies, or he looks out (for a potential wife) in his own area or in the villages he travels. When he discovers the girl he likes he then wants to court her. Ah, he gets somebody to accompany him and they get to know where the house of the girl is. And they want to find out what family/clan she is from. In fact, one clan can not marry somebody from any other clan without distinction, there are some constraints. When he knows from what clan she is, and from what family she is, they can then go to her house and enter her family's courtyard. In fact, the girl knows beforehand that they will come. She then welcomes them. They will ask her (if she knows) why they are coming. OK, then they can enter the courtyard of the girl; subsequently they go to greet her mother and the then talk with the girl. When they discussed enough, they give some gifts, this could be like some cola nuts or if the girl is selling cola nuts they would buy some from her and give them to her mothers and to her fathers also. Well, then they go home. This is the beginning of courting a girl for marriage. It all depends of the manner how the girl received them, they can deduce from this whether she wants them or she doesn't want them. When they come to know definitely that she wants them, there are other steps to pursue that show that their heart too is tied to the girl and that they are

serious in wanting to marry her. To prove this they subsequently go to help farming in their fields or hoeing their peanuts or harvesting their millet. All sorts of work around the house, they have to work in so thy can see whether it is done in a mannerly way. If the boy cannot go alone, he will find his friend to accompany him, and they go to help them with their house work (i.e. mostly farming activities). When other family members know that they can help them too, they will ask them to come and help them in their farming activities. Most of the time, this means hoeing their peanut fields. Farming the peanut fields is that you go hoeing their peanut field for them and then they sow, and when the time for the second hoeing arrives they will come and call you then you return to hoe the peanuts for them and afterwards it is finished.

You can be the only one to court the girl, or there can be two of you courting her at the same time. But normally in Kusaasi country you are not the only person courting the same girl. If you go and see that nobody else is there (interested in her) you know that this girl, she may not be very intelligent or her character is not very good / pleasant. That is why there are normally many candidates. A girl can have up to three or four fiancés (interested in her), and she can give them hope for as much time as she wants till she decides to marry one of them. When that time arrives, the girl sets a day, she gives to one of them something like a calabash and her headscarf or something else showing that the time has come that they should come and take her.

This happens like a stealing event, in fact it is not something you would do in the daylight just coming and getting her like that. No, they come at night and sleep outside the compound in the field at the place she would have showed them. When the time arrives, the girl herself will dodge the house walls with just her small calabash and some dishes that she will take with her, coming and following them and they take her home (to the bridegroom). If the bride's mother knows about it, she might help her to get out (of the house). If the mother doesn't want the fiancés she wanted, she (the girl) can dodge the walls and escape at a time the (her mother) doesn't know. In this way, those sleeping in the field nearby will suddenly get up and lead her away (to the bridegroom's home).

They will discover that such and such yesterday got out at night. And they want to know where she is. After two or three days, they will come and ask forgiveness. The fathers/uncles of the boy will come (to the bride's house) with cola nuts and tobacco in order to greet the fathers of the bride and they will say ah, we have seen your thing (girl) and have come and stolen her, we came to tell you this so that you don't have any doubts about where she is. (No worry) she is at our place. When they finished hearing this, they will tell what is to be given in exchange (dowry). If it is for the receiving the cows, they will tell you that it is OK, if you have already given the things of the dowry, you return because in our tribe, the dowry is set/fixed like that. Afterwards they want

you to buy alcohol for them, then you add cola nuts then the family members of the bride will receive those gifts and drink and chew the cola nuts. This shows that the dowry is good / accepted. The dowry consists of four cows, a donkey, some smaller animals (sheep), some chicken and some Guinea fowls; they will tell you the details. Every clan has his own standard/tradition on dowry.

When it reaches this stage, when they have finished receiving the dowry, you know for yourself that everything to marry the girl is accomplished.

If they haven't received the dowry not even one thing of it, you will be living in constant worries. That is why it is good that everybody is preparing well for marriage so that when one has to give the dowry you have the cows or the animals ready to give, you have to know that if you already give the complete dowry, nobody can take away your wife from you any more.

It is like this that marriage happens in Kusaasi land.

Thank you very much.

30.3 Interlinear text of procedure 30

30. Kusaas pɔ'a dit yela
 30. Kusaasi wife marry +IMP subject
30 Kusaal marriage procedures

paragraph

Ti mi'i ye pɔ'a dit ɛne yel kãne ẽ
 we know that wife marry +IMP be +FOC matter which be
We know that for the Kusaasi the marriage is something

yel-kpãn tis kusaan. Bala, yi-kpẽ'uk ɛne bun
 important matter give Kusaasi. in fact, house entering be +FOC thing
very important. In fact, everybody has to

kãne ẽ tilai bun. Ka fu ya'a wu boot ye fu
 which be necessity thing. and you if come +AUX want that you
get married. When you want to marry a woman (you follow the

di pɔ'a, bi-paalik dɔome ɛt kaat da'as, ka
 marry wife, young man get up +FOC look for +I go around markets, and
*following a young man gets up and goes around looking at markets, or at
 procedures),*

bee daboɔ, ka bee bisiri ba tiɲe bee
 or funeral ceremonies, and or watch +I their territory +LOC or
funeral ceremonies, or he looks out (for a potential wife) in his own

tɪŋ-sɛ'ɛne ka ɔ̃ ne wěe tɪŋ tɪ yě. ɔ̃ ya'a
locality which that he SUB travel go go to see. he when
area or in the villages he travels. When he

wu yě bupɔŋ kãne ka ɔ̃ nan ka bɔɔt ye ɔ̃
come +AUX see girl which that he respect and want that he
discovers the girl he likes he then wants to court her.

le'ai. Aɪ, ɔ̃ ketɪ ka so' bɛɛn u ka ba
woo. interj, he cause that someone accompany +I him then they
Ah, he gets somebody to accompany him and they get to

tɪŋ tɪ bãŋe ɔ̃ yita ne be wɛŋ-sɛ'ɛ. Ka bãŋe
go go to know her house +DEF SUB be place which. and know
know where the house of the girl is. And they want

ɔ̃ ne ẽ buut-sɛ'ɛ nit. Bala, buuri la bu dit
she SUB be family which person. for, clan DEF NEG marry +IMP
to find out what family/clan she is from. In fact, one clan can not marry

taaba wela yori yori, kisuk be. ɔ̃ ya'a bãŋ
each other like that carelessly carelessly, taboo exist. he when know
somebody from any other clan (without distinction), there are When he knows
some constraints.

ɔ̃ ne ẽ buut-sɛ'ɛ nira, ka ẽ zak-sɛ'ɛ nira, ba
she SUB be family which person, and be which family person, they
from what clan she is, and from what family she is,

yu'on tɔ̃'on tɪŋe yiri la, ne ba tɪ kpě'
afterwards be able go house +LOC DEF, subsequent they go to enter
they can then go to her house and enter her family's

zaka la. Bala, bupɔŋa deŋ mi'i tiit ye ba ne
court yard DEF. in fact, girl +DEF precede know news that they FUT
courtyard. In fact, the girl knows beforehand that they will

tina. Ka ɔ̃ dɛ'ɛ ba. Ba ne bɔ'ɔs u ye ba
come here. and she receive them. they FUT ask her that they
come. She then welcomes them. They will ask her (if she knows)

ti boyela na be ? Haya, ka ba yãŋe kpě'
come because hither then +Q ? OK, and they be able enter
why they are coming. OK, then they can enter the

bupuŋa zaki ne, ne ba ti pu'us õ
girl +DEF courtyard +LOC FOC, subsequent they go to greet her
courtyard of the girl; subsequently they go to greet her

ma ka ne ba sōs ne bupuŋa. Ba ya'a sōs
mother and subsequent they talk with girl +DEF. they when talk
mother and the then talk with the girl. When they

ne õ tige, ba ne bas se'el, ka la wãŋ
with her be satiated, they subsequent leave thing, and it resemble
discussed enough, they give some gifts, this could be like

wuu guure bee bupuŋa ya'a kocsit guut ka ba da',
like cola nuts or girl +DEF if sell +I cola nuts then they buy,
some cola nuts or if the girl is selling cola nuts they would buy some from her

tis õ manamma, ka tis õ sãamnamma me me. Aɪ,
give her mothers, and give her fathers +DEF FOC also. interj,
and give them to her mothers and to her fathers also.

ka ne ba yi kul. Pɔ'a lek sɪŋiri wãna.
then subsequent they go out go home. wife wooing begin +I like that.
Well, then they go home. This is the beginning of courting a girl
for marriage.

paragraph

La be ne bupuŋa ne de'e ba se'em, ba purun
it be with girl +DEF SUB receive them how, they already
It all depends of the manner how the girl received them, they can

denj mi'i ye õ bɔɔri ba bee õ bu bɔɔri ba.
precede know that she want them or she NEG want them.
deduce from this whether she wants them or she doesn't want them.

Ba ya'a wu bãŋ ye õ bɔɔri ba naai, tuum-seba
they if come +AUX know that she want them finish, works which
When they come to know definitely that she wants them, there are

be nina ba ne naane tum ka la pa'an ye bame
be there they FUT should work that it show +I that they +FOC
other steps to pursue that show that their heart too is tied to

me sũut lo ne bupuna, ka bɔɔri ye ba di u.
also heart tie with girl +DEF, and want that they marry her.
the girl and that they are serious in wanting to marry her.

Dinna la, ba ne tin ne ba sɔŋiri
this +DEF DEF, they subsequent come subsequent they to help +I
To prove this they subsequently go to help farming in their

ba pook tuuma ni, bee sũma dɔɔbi, bee ki ke'ebi.
them field work LOC, or peanuts hoeing, or millet harvesting.
fields or hoeing their peanuts or harvesting their millet.

Tuum kãne be yiri la, ẽ ba tum ka ba bis
work which be house +LOC DEF, be they work that they look
All sorts of work around the house, they have to work in so they can see whether

ye la nat. Buribuŋa ya'a bu tɔ'on tin ɔ̃ kɔ'o kɔ'o,
that it be fitting. boy +DEF if NEG be able go he alone alone,
it is done in a If the boy cannot go alone,
mannerly way.

ɔ̃ ne yẽ ɔ̃ zo ka ɔ̃ beel u, ka ba tin
he FUT see his friends that he accompany him, and they go
he will find his friend to accompany him, and they go to

ti sɔŋe ba ne yita tuuma. Yidimma ya'a mi'i
go to help them with house +DEF work. family members if know
help them with their house work (i.e. mostly farming When other family members
activities).

ye ba ne tɔ'on sɔŋ me me ba tɔ'on
that they subsequent be able help also also they be able
know that they can help them too, they will ask them to come and

pu'us kɔɔp tin ti kɔ ti ba. Sãsa se'e la,
ask for help farming go go to hoe give them. time certain time FOC,
help them in their farming activities. Most of the time, this

ba da ẽti kɔɔɾi sũm-lames. Ka sũm-laŋa kɔɔbi
they D.PAST usually hoe +I peanuts fields. and peanut field farming +LOC
means hoeing their peanut fields. Farming the peanut fields is

la ye we'eme ti kɔɔt sũm-laŋa titi ba, ka
DEF you go +I +FOC go to hoe +I peanut field give +IPF them, and
that you go hoeing their peanut field for them and then

ba but, ka la ti sek dõop, ka ba wu
they sow, and it go to be enough hoeing, that they come +AUX
they sow, and when the time for the second hoeing arrives they will come

yeli ya, ka ya le leb ti dõ' sũma la,
say to you, and you again return go to hoe peanuts DEF,
and call you then you return to hoe the peanuts

ne ya ti ba ka la ba'as.
subsequent you give them and it finish.
for them and afterwards it is finished.

paragraph

Fu tõ'on ẽ fu kõ'o kõ' le'ar u, ye tõ'on
you be able be you alone alone woo +I her, you pl be able
You can be the only one to court the girl, or there can be two of you courting

ẽ ya ayi le'ar u. Amaari kusaas ni la, fu
be you two woo +I her. but Kusaasi LOC location FOC, you
her at the same time. But normally in Kusaasi country you are not

bu le'at buɔɔŋ fu kõ'o kõ'o. Fu ya'a tiŋ ka nirip
NEG woo +I girl you alone alone. you if go and people
the only person courting the same girl. If you go and see that nobody

ke'ε nina fu bãŋi ye daa-se'eri, buɔɔŋa, õ bu mɔɔɾi
not be there you know that perhaps, girl +DEF, she NEG have
else is there (interested in her) you know that this girl, she may not be very

yam sõŋo bee õ zugu la bu masaa. Linna
intelligence good question her character DEF NEG be good. that is why
intelligent or her character is not very good/pleasant. That is

la, niripa yiti zɔ'ɔme. Bupɔɔŋ tõ'on tat sabɔɔs
DEF, people +DEF habitually be many +FOC. girl be able have fiancés
why there are normally many candidates. A girl can have up to three or

ne paa atã, anaasi, ka õ dolli ba wela tee ti
SUB reach three, four, and she follow them like that tee go to
four fiancés (interested in her), and she can give them hope for as

paa sãŋ-kãne ka õ boot ye õ yi eli ba la.
reach time which that she want that she go out marry them DEF.
much time as she wants till she decides to marry one of them.

Wakat kãŋa ya'a ti paai, bupuŋa ze'ene dabisit, õ nokiri
time this if go to arrive, girl +DEF fix +FOC day, she take +I
When that time arrives, the girl sets a day, she gives to

sɛ'el titi ba wãn ne õ bobuga bee bun-sɛ'ɛ ka
thing give +IPF them calabash with her scarf be thing which that
one of them something like a calabash and her headscarf or something else

õ nok tisi ba ne pa'an ye daat kãŋa daat time
she take give them and show +I that day this day come +FOC
showing that the time has come that they should come

na nokı ne m.
hither take FOC me.
and take her.

paragraph

Ka la ẽne na'ayĩim bun, bala la ke'ɛ bun kãne
but it be +FOC stealing thing, in fact it not be thing which
This happens like a stealing event, in fact it is not something you would do in

ka wɛ'ɛ nintɛŋ ti kpelim pe'er u wãna mota.
that go +I daylight go to do suddenly lead +I her like that bring here.
the daylight just coming and getting her like that.

Ba wɛ'ene yu'buŋo ti gbã'a kikãavi ne õ ne
they go +I +FOC night go to lie down st plantation LOC she SUB
No, they come at night and sleep outside the compound in the field at the place

pa'alı ba wɛŋ-sɛ'ɛ la. Ka wakata ya'a ti paa,
show them place which DEF. and time +DEF when go to reach,
she would have showed them. When the time arrives, the girl herself

bupuŋa meŋ ne li' zãŋgɔɔma, ne õ butiŋ ne
girl +DEF self FUT dodge house wall, with her small calabash with
will dodge the house walls with just her small calabash and some dishes that

la-sɛ'ɛne ka ɔ̃ tɔ̃'on nɔk bɛ'ɛla, tɪna doli ba
dishes which that she be able take a bit, come here follow them
she will take with her, coming and following

ka ba gaat kule. Ka bupɔŋa ma ya'a mi'i tiire,
and they go away go home. and girl +DEF mother if know news,
them and they take her home (to the If the bride's mother knows about it, she
bridegroom).

ɔ̃ tɔ̃'on sɔŋ u ka ɔ̃ yi. ɔ̃ ma ya'a bu
she be able help her that she go out. her mother if NEG
might help her to get out (of the house). If the mother doesn't

bɔɔt sabɔ-bane ka ɔ̃ bɔɔta, ɔ̃ tɔ̃'on li' zãŋgɔɔma
want fiancés which that she want +DEF, she be able dodge house wall
want the fiancés she wanted, she (the girl) can dodge the walls

yi ka ɔ̃ purɔn bu bãŋ ɔ̃ ne yi wakat sɛ'ɛ
go out and she already NEG know she SUB go out time which
and escape at a time the (her mother) doesn't know.

ya. Linna, bane gbã'a kikãau la ne dɔɔ
interj. that is why, those who lie down st plantation +LOC DEF FUT go up
In this way, those sleeping in the field nearby will suddenly get up and

kpelim pɛ'ɛ u ka ba mɔt gaat.
do suddenly lead her and they have go away.
lead her away (to the bridegroom's home).

paragraph

Ba ti wum ye abun sa yi yu'ɔŋ. Ka
they go to hear that such and such yesterday go out night. and
They will discover that such and such yesterday got out at night.

ba bɔɔt ye ba bãŋ ɔ̃ ne be wɛŋ-sɛ'ɛ. Wãn wuu
they want that they know she SUB be place which. resemble like
And they want to know where she is. After two or

la ya'a tɪŋ gbɛra ayi bee gbɛra atã, ba ne tɪŋ tɪ
it if go days two or days three, they FUT go go to
three days, they will come and ask

wě' nu'us. Boribuŋa sāamnamma dɔtẽ ne ba mɔri
beat hands. boy +DEF fathers +DEF get up +FOC subsequent they have
forgiveness. The fathers/uncles of the boy will come (to the bride's house)

goot ne tabanam tiŋ ti pu'us bupuŋa sāamnamma ka
cola nuts with tobaccos go go to greet girl +DEF fathers +DEF and
with cola nuts and tobacco in order to greet the fathers of the bride and they

yel ye ai, tun yẽ nam bunna ka tina
say that ah, we +FOC see your thing +DEF and come here
will say ah, we have seen your thing (girl) and have come

ne tun zu u, ka ye ti tina t'asi ya
subsequent we +FOC steal her, and want we come here tell you
and stolen her, we came to tell you this so that you don't

ka la da yamesit õ ne be wɛŋ-sɛ'a. Amaari õ be
and it don't doubt +I she SUB be place which. but she be
have any doubts about where she is. (No worry) she

ne tun ni. Ba ya'a wom wela naai, ba ne yeli
with us +FOC LOC. they if hear thus finish, they FUT say to
is at our place. When they finished hearing this, they will tell what is to be

ya bun line be. La ya'a ẽne nii de'ere, ba ne
you thing which be. it if be +FOC cattle receiving, they FUT
given in exchange (dowry). If it is for the receiving the cows, they will tell you

yeli ya ye awoo, ya ne sãn noki ti bunna yaa,
say to you that OK, you SUB already take our thing +DEF interj,
that it is OK, if you have already given the things of the dowry,

lemme ka tun buuri la ni la, sul yela
return because our +FOC clan DEF LOC DEF, dowry matter
you return because in our tribe, the dowry is

ẽne wãna. Ka ba yu'un ke ka ba da'a dãam,
be +FOC like that. and they afterwards cause that they buy beer,
set/fixed like that. Afterwards they want you to buy alcohol for them, then you

yu'un paas guure, ka yidimma de'e lina
afterwards add cola nuts, and family members receive this things
add cola nuts then the family members of the bride will

ne ba me nu, ka ne ba õb guuta.
subsequent they also drink, and subsequent they chew shore +DEF.
receive those gifts and drink and chew the cola nuts.

Ka pa'ali ba sul la ne ě se'em. Ya'a ěne nii
and show them dowry DEF SUB be how. if be +FOC cattle
this shows that the dowry is good/accepted. The dowry consists of

naasi, ka buŋ be, ka kōbit be, ka ɲɔ
four, and donkey is there, and animals is there, and chicken
four cows, a donkey, some smaller animals (sheep), some chicken

be ka kpã'uŋ be, ba t'asiti. Buuri woo mɔri
is there and Guinea fowl is there, they tell +I +FOC. clan every have
and some Guinea fowls; they will tell you the details. Every clan has his

õ sul ne ě se'em t'asiti.
his dowry SUB be how tell +I.
own standard/tradition on dowry.

paragraph

Ka la ya'a paa wela la, ba ya'a sãn ti
and it if reach like that DEF, they when already go to
When it reaches this stage, when they have

dɛ'ɛ sul la ba'as, fu mɛŋ mi'i ye, ai, bii la
receive dowry DEF finish, you self know that, ah, child DEF
finished receiving the dowry, you know for yourself that everything to

yela kume.
matter conclude +FOC.
marry the girl is accomplished.

paragraph

Ba ya'a nan bu dɛ'ɛ sul baa arakõ'o, fu nan
they if yet NEG receive dowry even one, you now
If they haven't received the dowry not even one thing of it, you will be living in

zĩ'i ka fu yam kpelim ä'ati. Dinna ka la
be sitting but your intelligence still jump +I. this +DEF that it
constant worries. That is why it is

sum ye so'o woo tɛ'ɛb ka ba ya'a ti dɔɔ
be fitting that somebody every prepare and they if go to go up
good that everybody is preparing well for marriage so that when one has to give

na ye sulle ka fu yǎŋim yě naaf tis bee
hither say that dowry and you be able +IMP see cow give or
the dowry you have the cows or the animals ready

kɔ̃buk tis, bǎŋ ye fu ne sǎn sul kpɪ'ɪlim ma,
animal give, know that you SUB already dowry completely DEF,
to give, you have to know that if you already give the complete dowry,

so' bu le tɔ̃'on yǎŋ dɛ'ɛ fu pɔ'a la ya'asa.
nobody NEG again be able be able receive your wife DEF again.
nobody can take away your wife from you any more.

paragraph

La ěne wǎna ka pɔ'a dim kpě'e kɔsaa tɪŋ.
it be +FOC like that that wife marriage enter Kusaasi country.
It is like this that marriage happens in Kusaasi land.

paragraph

Mam pɔ'usɪ ya.
I +FOC greet you.
Thank you very much.

Appendix

On the following pages (in Landscape format) are the charts of Texts 1, 7, 13, 14, 18, 19, 20 and 21 exported from FLEx.

Nr. Text Title in Kusaal	Nr. Text title in English	page
1. Nisaal tɔvɔm-be'et yɔɔt	1. The reward for human's bad works	329
7. Abaa ne Asũmbul	7. Mr. Dog and Mr. Hare	338
13. Ayalum po-paalk	13 Yalim's new field	343
14. Asumbul ne Azãŋkɔ'ɔt	14. Mr Hare and Mr Hyena	365
18. Bɔraa n bu de'ε pã'asugo	18. the man who did not accept consolation	371
19. Abãmbil Komaasi tun yela	19. Report on Abambil's travel to Kumasi	389
20. Wɪna'am gu'urum	20. A story about God's protection	396
21. Sũ-sã'aŋ yelle	21. A sad event	402

In the first column is the Pre-nuclear constituent, consisting of preposed material (points of departure, etc.) and the connectors/conjunctions. Then comes the Nuclear Constituent, consisting of Subject, Pre-verb (Tense, Negation), Verb, Object/Complement. Sometimes a post-nuclear element follows, containing adjuncts like post-verbs or adverbs. The most common order (unmarked) of phrasal constituents in Kusaal clauses is:

Conjunction – Subject – Pre-verb – Verb – Indirect Object – Object – Adjunct

FLEx's chart set-up

Ref	PRE-NUCLEAR		NUCLEAR CONSTITUENTS				POST-N.
		Time, PoD	Conj.	Subject	Pre-verb	Verb	Object/ Complement

The charting has bin done with help of the FLEX program and according to the instructions of Levinshon page 16 “1.5.2 Conventions for charting”:

1. Start a new line for every new clause and label it; the three clauses are charted on separate lines (labeled e.g. 2a, 2b, 2c).
2. Put a line across the page before every new sentence.
3. Include the word-by-word gloss in a language that the consultant understands.
4. Do not rearrange the order of constituents or hide an unusual order by moving down the page.

Text 1. Nisaal tʊm-be'et yʊt

#	Pre-nuclear		Nucleus					Post-nuclear	Notes
	Pre-posed	Connective	Subject	Pre-verb	Verb	Object/Complement	Post-verb	Adjunct	
1a			Buraa arakō <i>man certain</i>	da <i>d.past</i>	be (STAT) <i>to be</i>				
1b		ka <i>and</i>	---		ē (STAT) <i>to be</i>	zɔ'ɔm <i>blind person</i>			
1c		ka <i>and</i>	ō yu't <i>his name</i>		bɔɔne (IPFV) --- <i>call</i>	Azʊt <i>Mr. Tail</i>			
2	Õ ne ē zɔ'ɔmma yela <i>he when to be be blind because</i>		ō <i>he</i>	da <i>past remote</i>	dol sositē (IPFV) <i>follow beg</i>				
3a	Õ ne da ɛt sosita sosvka pʊvɪ <i>he when past remote look for begging begging in</i>	ka <i>that</i>	ō <i>he</i>		yēt <i>see</i>	se'el <i>thing</i>			
3b			---		īŋiri (IPFV) <i>putting in</i>	ō nɔɔɾɪ <i>his mouth</i>			
4a	Daar woo <i>day every, all</i>		ō <i>he</i>	da yiti <i>d.past usually</i>	giligit ɛt (IPFV) <i>go around look for</i>				
4b		ne <i>with</i>	ō <i>he</i>		sosit (IPFV) <i>beg</i>	niripa <i>people</i>			
4c		ye <i>that</i>	ba <i>they</i>		sōŋ (IRR) <i>help</i>	v ne se'el <i>him with thing</i>			
5a	Balaa		nit arakō	da	be (STAT)	tʊŋ-kānna ni			

	<i>thus</i>		<i>person certain</i>	<i>past remote</i>	<i>to be</i>	<i>town in</i>			
5b		ne	ō		kis (PFV)	υ			
		<i>and</i>	<i>he</i>		<i>hate</i>	<i>him</i>			
5c		ka	---	bu	noŋ (IRR)	υ		baa be'elaa	
		<i>and</i>		<i>not do</i>	<i>like, love</i>	<i>him</i>		<i>even a bit</i>	
6a		Ka ne	ō		gāŋ (PFV)	yam	boot		
		<i>and with</i>	<i>he</i>		<i>choose</i>	<i>wisdom, sense</i>	<i>want</i>		
6b		ye	ō		ku (IRR)	buraa la			
		<i>that</i>	<i>he</i>		<i>kill</i>	<i>man the</i>			
7a	Haya		buraa la	ne	boot				
	<i>finally</i>		<i>man the</i>	<i>when</i>	<i>want</i>				
7b		ye	ō		ku (IRR)	zo'omma	me		
		<i>that</i>	<i>he</i>		<i>kill</i>	<i>blind</i>	<i>also</i>		
7c			---		tari (STAT)	ō biis			
					<i>have</i>	<i>his children</i>			
8a			Ō biis la		ēne (STAT)	ayi			
			<i>his children the</i>		<i>to be</i>	<i>two</i>			
8b		ne	ba		be (STAT)	ne ō			
		<i>with</i>	<i>they</i>		<i>to be</i>	<i>will him</i>			
9a		Ka	zo'omma	ya'a	gilig sos (PFV)	wakat woo nee			
		<i>and</i>	<i>blind</i>	<i>when</i>	<i>go around beg</i>	<i>time every, all contrast focus</i>			
9b			ō	ya'a	ti paa (IRR)	buraa la za'ayōort			
			<i>he</i>	<i>if, when</i>	<i>go to reach</i>	<i>man the entrance of house</i>			
9c		ne	ō		sosita (IPFV)				
		<i>will</i>	<i>he</i>		<i>begging</i>				
9d			buraa la		tu'ur (IPFV)	υ	me		

			<i>man the</i>		<i>insulte</i>	<i>him</i>	<i>aff</i>		
9e		ka	---		yaan (IPFV)	ʊ			
		<i>and</i>			<i>mock</i>	<i>him</i>			
9f		ka	---		pə'ɔr (IPFV)	ʊ			
		<i>and</i>			<i>scoff</i>	<i>him</i>			
9g		ka	---		tāsır (IPFV)	ʊ		ka yee [9h]	
		<i>and</i>			<i>shout at</i>	<i>him</i>		<i>and say that</i>	
9h		[9i-10b]	[Fu]		basım] (IMP.S)				
			<i>your</i>		<i>cease</i>				
9i		[ka	daat		tınna (IRR)				
		<i>and</i>	<i>day</i>		<i>come</i>				
9j		ka	fu	ne	bān] (IRR)	se'ene	be		
		<i>and</i>	<i>your</i>	<i>will</i>	<i>know</i>	<i>what, that which</i>	<i>to be</i>		
10a	Daar-kānna la		fu	ne	kpi (IRR)				
	<i>that day the</i>		<i>you</i>	<i>will</i>	<i>die</i>				
10b		ka	---		bān] (IRR)				
		<i>that</i>			<i>know</i>				
11a			La		ēne --- (st + FOC)	wela daar woo daar woo			
			<i>the</i>		<i>to be</i>	<i>like that day every,</i> <i>all day every, all</i>			
11b		ka	ō		ēt (IPFV)	buraa la			
		<i>that</i>	<i>he</i>		<i>to be</i>	<i>man the</i>			
12a	Daar arakō	ka	zə'omma	len	yi (PFV)				
	<i>day certain</i>	<i>and</i>	<i>blind</i>	<i>again</i>	<i>go out</i>				
12b		ne	ō	len	tuj (PFV)	ō sosuka			
		<i>with</i>	<i>he</i>	<i>again</i>	<i>go</i>	<i>his begging</i>			

12c		ne <i>with</i>	ō <i>he</i>	len <i>again</i>	tɪ paa (PFV) <i>go to reach</i>	bura la <i>man the</i>		za'ayōortɪ <i>entrance of house</i>	
13a	Õ ne paa bura la za'ayōort la <i>he when reach man the entrance of house the</i>	ka <i>and</i>	bura la <i>man the</i>		nɔk (PFV) <i>take</i>	pāano ne kuus tum <i>bread when mouse medicine, poison</i>			
13b		ne <i>then</i>	ō <i>he</i>		āa (PFV) <i>tear</i>	pāano la <i>bread it</i>			
13c		ka <i>and</i>	---		ēŋ (PFV) <i>do, act</i>	kuus tumma <i>mouse the product</i>	yugus (PFV) <i>scatter</i>		
13d		ka ne <i>and then</i>	ō <i>he</i>		lebis (PFV) <i>give back</i>	mubɪl <i>close</i>			
14	Haya zɔ'omma ne paana la <i>finally blind when reach the</i>	ka <i>and</i>	ō <i>his</i>		nɔk (PFV) <i>take</i>	pāano la <i>bread the</i>	tɪs v (PFV) <i>give his</i>		
15a		Ka <i>and</i>	zɔ'omma <i>blind</i>		dɛ'ɛ (PFV) <i>receive</i>				
15b		ka <i>and</i>	---		pɔ'ʊs (PFV) <i>thank</i>	v barika <i>him thank you</i>			
15c		ka <i>and</i>	---		nɔk si (PFV) <i>take put inside</i>	ō tāmpɔkɪ <i>he sack</i>			
15d		ka ne <i>and with</i>	ō <i>he</i>		gaar (PFV) <i>pass</i>	v gaarɔk <i>his passing, transition</i>			
16a	Haya zɔ'omma ne gata (IPFV) <i>finally blind when passing</i>		ō <i>he</i>		tɪ paane (IPFV) <i>go to reach</i>	wɛŋ-sɛ'ɛ <i>place</i>			
16b			---		tɔ'ʊs (PFV) <i>meet</i>	bura la biis <i>man the children</i>			

16c		ka <i>and</i>	ba <i>they</i>		yi (PFV) <i>go out</i>	sakut <i>school</i>			
16d			---		lebut kün (IPFV) <i>return go home</i>				
17	Ba ne tɔ'ʊs zɔ'ɔmma <i>they then meet the blind</i>	ka <i>and</i>	ba <i>they</i>		yee <i>say that</i>	Azɔvɔre tɔuma <i>Mr. Tail greeting</i>			
18		Ka <i>and</i>	ō <i>he</i>		yee <i>say that</i>	Ēe tɔuma <i>yes greeting</i>			
19a		Ka <i>and</i>	ba <i>they</i>		yee <i>say that</i>	[19b]			
19b			[Fu <i>your</i>		tuŋ <i>go</i>	yaa nee] <i>ok locative</i>			
20a		Ka <i>and</i>	ō <i>he</i>		yee <i>say that</i>	[20b-20c]			
20b	[Ai <i>so</i>		mam <i>I</i>	me <i>also</i>	gilikē sɔsɔ (IPFV) <i>go around beg</i>	m sɔsɔk <i>my begging</i>		yaa <i>ok</i>	
20c		ka ne <i>that with</i>	m <i>my</i>		lebit] (IPFV) <i>return</i>				
21a		Ka <i>and</i>	ba <i>they</i>		yee <i>say that</i>	[21b]			
21b			[Fu <i>your</i>		paam <i>receive</i>	boo] <i>what</i>			
22a		Ka <i>and</i>	ō <i>he</i>		yee <i>say that</i>	[22b-22e]			
22b	[Ai <i>so</i>		mam <i>my</i>	bu <i>not do</i>	yē <i>see</i>	sɛ'ɛl sɛ'ɛla <i>thing thing</i>			

22c		<u>la</u> <i>the</i>		<u>ēne</u> <i>to be</i>	<u>pāano</u> <i>bread</i>		<u>ma'a</u> <i>only</i>	
22d		<u>ka</u> <i>that</i>	<u>ba</u> <i>they</i>	<u>tu</u> <i>to give</i>	<u>mam</u> <i>I</i>		<u>kpela</u> <i>here</i>	
22e		<u>ka</u> <i>because</i>	<u>mam</u> <i>I</i>	<u>si</u> <i>put inside</i>	<u>m tãmpɔkɪ la]</u> <i>my sack the</i>			
23a		Ka <i>and</i>	biis la <i>children the</i>	yel yee <i>say say that</i>	[23b-23e]			
23b			[<u>La</u> <i>the</i>	<u>ya'a</u> <i>if, when</i>	<u>ē</u> <i>to be</i>	<u>wela</u> <i>like that</i>	<u>yaa</u> <i>ok</i>	
23c			<u>fu</u> <i>your</i>	<u>fi'ime</u> <i>cut off</i>	<u>fu pāano la be'ela</u> <i>your bread the little bit</i>	<u>tu tu</u> <i>give us</i>		
23d		<u>ka</u> <i>and</i>	<u>tu</u> <i>we</i>	<u>ōbe</u> <i>crunch</i>				
23e		<u>ka</u> <i>and</i>	<u>kom</u> <i>hunger</i>	<u>me</u> <i>also</i>	<u>tari</u> <i>have</i>	<u>tu]</u> <i>us</i>		
24		Ka <i>and</i>	ō <i>he</i>	yee <i>say that</i>	Awoo <i>ok</i>			
25a		Ka <i>and</i>	zɔ'omma <i>blind</i>	lak (PFV) <i>to open</i>	v tãmpɔka <i>his sack</i>			
25b		ka <i>and</i>	---	nɔk (PFV) <i>take</i>	pāano la <i>bread the</i>			
25c		ne <i>which</i>	ō <i>he</i>	tɪs (PFV) <i>give</i>	biis la <i>children the</i>			
26a		Ka <i>and</i>	biis la <i>children the</i>	me <i>also</i>	dɛ'ɛ (PFV) <i>receive</i>			

26b		ne <i>and</i>	ba <i>they</i>		fi'is tot (PFV) <i>break share</i>	taaba <i>together</i>			
26c		ne <i>and</i>	ba <i>they</i>		ōbe (PFV) <i>crunch</i>				
27	Ba ne ōb ba'as la <i>their when crunch finish the</i>	ka ne <i>and with</i>	ba <i>they</i>		tuj ti paa <i>go to give reach</i>	yiri <i>at home</i>			
28a		Ka <i>and</i>	aza'al <i>so and so</i>		doo yee <i>rise up say that</i>	[28b]			
28b			[Mam pōo] <i>I stomach</i>		dūm] <i>hurt</i>				
29a		Ka <i>and</i>	aza'al <i>so and so</i>	me <i>also</i>	yee <i>say that</i>	[29b]			
29b			[Mam pōo] <i>I stomach</i>		dūm] <i>hurt</i>				
30a		Ka <i>and</i>	buraa la <i>man the</i>		yee <i>say that</i>	[30b-30c]			
30b	[Bo] <i>what?</i>	ka <i>and</i>	nam zā'asa <i>you (pl) all</i>		doo <i>rise up</i>				
30c		ka <i>and</i>	---		ye <i>say that</i>	ya pōos dūmmaa] <i>your stomachs hurt</i>			
31a		Ka <i>and</i>	ba <i>they</i>		yee <i>say that</i>	[31b]			
31b	[Aa] <i>ah</i>		tun pōos <i>we stomachs</i>		dūm] <i>hurt</i>				
32a		Ka <i>and</i>	ō <i>he</i>		yee <i>say that</i>	[32b]			

32b	<u>[A'a</u>		<u>nam</u>		<u>di</u>	<u>bo duboo]</u>			
	<i>oh no</i>		<i>you (plural)</i>		<i>eat</i>	<i>what? food, act of eating</i>			
33a		Ka	ba		ye				
		<i>and</i>	<i>their</i>		<i>say that</i>				
33b			bam		õpē (PFV + FOC)	pāano			
			<i>they (emphatic pronoun)</i>		<i>crunch</i>	<i>bread</i>			
34a		Ka	ba sāamba		yee	[34b-34d]			
		<i>and</i>	<i>they father</i>		<i>say that</i>				
34b		<u>[Ka</u>	<u>nam</u>		<u>paam</u>	<u>pāano-kān</u>		<u>yaane</u>	
		<i>and</i>	<i>you (plural)</i>		<i>receive</i>	<i>bread</i>		<i>where ?</i>	
34c		<u>ne</u>	<u>ya</u>		<u>õb</u>				
		<i>and</i>	<i>you</i>		<i>crunch</i>				
34d		<u>ka</u>	<u>ya zā'asa pōo</u>		<u>dūmmaa]</u>				
		<i>and</i>	<i>you all stomach</i>		<i>hurt</i>				
35a		Ka	ba		yee [35b-36c]				
		<i>and</i>	<i>they</i>		<i>say that</i>				
35b	<u>[Aa</u>		<u>zɔ'om Azvure</u>		<u>tat</u>	<u>pāano</u>	<u>gat</u>		
	<i>ah</i>		<i>blind person tail</i>		<i>have</i>	<i>bread</i>	<i>passing</i>		
35c		<u>ka</u>	<u>tun</u>		<u>pu'us</u>	<u>v</u>			
		<i>and</i>	<i>we</i>		<i>greet</i>	<i>him</i>			
35d		<u>ka</u>	---		<u>sos</u>	<u>v</u>			
		<i>and</i>			<i>beg</i>	<i>him</i>			
35e		<u>ka</u>	<u>õ</u>		<u>nok</u>	<u>pāano la</u>	<u>ti tun</u>		
		<i>and</i>	<i>he</i>		<i>take</i>	<i>bread the</i>	<i>to give we</i>		
36a		<u>Ka</u>	<u>tun</u>		<u>dɛ'ɛ</u>				

		<i>and</i>	<i>we</i>		<i>receive</i>			
36b		<u>ne</u>	<u>tun</u>		<u>tot</u>	<u>taaba</u>		
		<i>subsequently</i>	<i>we</i>		<i>share</i>	<i>together</i>		
36c		<u>ne</u>	<u>tun</u>		<u>ōbe]</u>			
		<i>subsequently</i>	<i>we</i>		<i>crunch</i>			
37a		Ka	ō		yee [37b-37d]			
		<i>and</i>	<i>he</i>		<i>say that</i>			
37b	<u>[Mba' yee</u>		<u>M</u>		<u>ēŋɪ</u>	<u>m meŋ</u>		
	<i>my say that</i>		<i>I</i>		<i>to do</i>	<i>me self</i>		
37c			<u>m</u>		<u>ēŋɪ</u>	<u>m meŋ</u>		
			<i>I</i>		<i>to do</i>	<i>me self</i>		
37d			<u>M</u>		<u>ēŋɪ</u>	<u>m meŋa]</u>		
			<i>I</i>		<i>to do</i>	<i>my self</i>		
38			---		Ke'e	lanna wāna		bee
					<i>is not</i>	<i>that like that</i>		<i>query ?</i>
39a	Tɔ	ka	la	ne	tɔ'ɔ			be'ela la
	<i>ok</i>	<i>and</i>	<i>it</i>	<i>when</i>	<i>last</i>			<i>little bit the</i>
39b			biis ayi la zā'asa		kpime (PFV + FOC)			
			<i>children two the all</i>		<i>die</i>			
40a			Õ	ne	gãŋ	yam		
			<i>he</i>	<i>when</i>	<i>choose</i>	<i>wisdom, sense</i>		
40b		ye	ō		ku	zɔ'ɔmma		
		<i>that</i>	<i>he</i>		<i>kill</i>	<i>blind</i>		
40c			lanna	len	wērukē (PFV + FOC)		sā'am v	
			<i>that</i>	<i>again</i>	<i>turn around</i>		<i>spoil him</i>	
41a	Lanna ke ka zamaan-		so'	ya'a	tun	ne ō pupɛlum		

	kāṇa puvv nee <i>that cause that this generation in in, during</i>		somebody	if, when	come	and his righteousness, joy		
41b		ne <i>subsequently</i>	ō <i>he</i>		sosit <i>beg</i>	se'el <i>thing</i>		
41c			fu <i>you</i>	ya'a bu <i>if, when not do</i>	tat tut <i>have to give</i>	vv <i>him, her</i>		
41d			fu <i>you</i>		sīn bustr <i>be silent look</i>	v <i>him</i>		
41e		ka <i>but</i>	---	da <i>past remote</i>	bōt <i>want</i>			
41f		ye <i>that</i>	fu <i>you</i>		yiis <i>cause to go out</i>	v yōore <i>his nostril, nose, life</i>		
42a			La <i>the</i>		ke'e <i>not be</i>			
42b			fu <i>you, thou</i>		ē <i>to be</i>	Wuna'am <i>God</i>		
42c		ka <i>and</i>	---		tis <i>give</i>	nisaal yōore <i>human being nostril, nose, life</i>		
43a	Lanna <i>like that</i>	ka <i>that</i>	m <i>I</i>	da <i>past remote</i>	be <i>to be</i>		nina <i>there</i>	
43b		ka ye <i>and want</i>	m <i>I</i>		yelt <i>tell</i>	ya <i>you</i>		

#	Pre-nuclear		Text 7. Abaa ne Asũbul				Nucleus		Post-nuclear	Notes
	Pre-posed	Connective	Subject	Pre-verb	Verb	Object/Complement	Post-verb	Adjunct		
1a			Anɔbil ne Agel <i>Mr. Chick then Mr. Egg</i>	da <i>past remote</i>	be <i>to be</i>					
1b		Ka <i>and</i>	ba <i>they</i>		ye <i>say that</i>					
1c			ba <i>they</i>		do <i>climb up</i>	zɔɔɪ <i>on a hill</i>				
1d		ne <i>when</i>	ba <i>they</i>	tɪ <i>go to</i>	dɪ <i>eat</i>	tã'ama <i>Shea fruit</i>				
1e		Ka <i>and</i>	ba <i>they</i>		gaat <i>pass</i>	tã'ama la dup <i>Shea fruit the food, act of eating</i>				
1f	Ba ne tɪ paa zɔɔ la <i>they when go to reach hill, mountain the</i>	ka <i>and</i>	ba <i>they</i>		yẽ <i>see</i>	tã'arɔ <i>Shea butter tree</i>				
1g		ka <i>and</i>	tã'am-bɪ'uma <i>ripe Shea fruits</i>		be <i>to be</i>			berɔɔ <i>much</i>		
2a		Ka <i>and</i>	Anɔbil <i>Mr. Chick</i>		ye <i>say that</i>	Agel dom <i>Mr. Egg climb up</i>				
2b			Agel <i>Mr. Egg</i>		ye <i>say that</i>	Anɔbil dom <i>Mr. Chick climb up</i>				

2c		Ka <i>and</i>	ba <i>they</i>		wē' <i>hit</i>	taaba nɔkpe'ema <i>together discussion</i>	tat tat tat tat <i>go on go on go on go on</i>		
2d		ka <i>and</i>	Agel <i>Mr. Egg</i>	tu <i>go to</i>	gɔ'ɔŋ <i>fail</i>		ka do <i>and climb up</i>		
2e	Agel ne do la <i>Mr. Egg then climb up the</i>	ne <i>will</i>	Agel <i>Mr. Egg</i>		miim <i>shake</i>	tā'ama la <i>Shea fruits the</i>	basit <i>leaving</i>		
2f		ka <i>and</i>	Anɔbil <i>Mr. Chick</i>		be <i>to be</i>			tɪŋɪ <i>on the earth</i>	
2g			---		pɪ'ɪsɪt dɪt <i>gather up eat</i>				
2h			Ō ne <i>he when</i>	naane <i>shoud have</i>	la'asine <i>gathered</i>	ba <i>them</i>	dɪgɪl <i>put down</i>	tā'aŋa tilli <i>the Shea tree under</i>	
2i		ka <i>and</i>	Agel <i>Mr. Egg</i>		sigina <i>descent</i>				
2j		ka <i>and</i>	ba <i>they</i>		tota <i>share out</i>				
3	Tā'am-bɪ'uma la ne ka'asɪta <i>ripe Shea fruits the when were falling DEF</i>		ō <i>he</i>		nɔ'ɔsɪtē dɪt <i>was taking eat</i>				
4a		Ka <i>and</i>	Agel <i>Mr. Egg</i>	tu <i>get to</i>	bɪs <i>look</i>				
4b		ka <i>and</i>	bunna wau la <i>thing problem in sight it</i>	bv <i>not do</i>	tō'o wā <i>can do this</i>				
5a		Ka	Agel		ye				

		<i>and</i>	<i>Mr. Egg</i>		<i>say that</i>			
5b			ō		suul bis	wāna la		
			<i>he</i>		<i>stoop look</i>	<i>thus the</i>		
5c		ka	ō	kɔ'ɔn	gaat li	tɔɔt	po	
		<i>and</i>	<i>he</i>	<i>simply</i>	<i>pass fall</i>	<i>on the earth</i>	<i>noice of falling</i>	
5d		ne	Agel		wā'a			
		<i>and</i>	<i>Mr. Egg</i>		<i>break</i>			
6	Agel ne wā'a la	ka	Anɔbil sūut		mas			
	<i>Mr. Egg when break the</i>	<i>and</i>	<i>Mr. Chick heart</i>		<i>be pleasant</i>			
7a		Ka	Anɔbil		la' tat tat tat tat			
		<i>and</i>	<i>Mr. Chick</i>		<i>laugh go on go on go on go on</i>			
7b		ka	Amɔɔk	tu	tuna wāa	Anɔbil kokut		
		<i>and</i>	<i>Mr. Grass</i>	<i>go to</i>	<i>come here cut</i>	<i>Mr. Chick throat</i>		
7c		ka	Anɔbil		kpi			
		<i>and</i>	<i>Mr. Chick</i>		<i>die</i>			
8a	Anɔbil ne kpi la	ka	Amɔɔk		la' tat tat tat tat			
	<i>Mr. Chick when die the</i>	<i>and</i>	<i>Mr. Grass</i>		<i>laugh go on go on go on go on</i>			
8b		ka	Abugum		tuna dɪ	Amɔɔk	gaat	
		<i>and</i>	<i>Mr. Fire</i>		<i>come here burn</i>	<i>Mr. Grass</i>	<i>pass</i>	
9a	Abugum ne dɪ Amɔɔka yaa	ka	Abugum		la' tat tat tat tat			
	<i>Mr. Fire when burn Mr. Grass+DEF ok</i>	<i>and</i>	<i>Mr. Fire</i>		<i>laugh go on go on go on go on</i>			
9b		ka	Akɔ'ɔm		tuna kpīis	Abugum		
		<i>and</i>	<i>Mr. Water</i>		<i>come here extinguish</i>	<i>Mr. Fire</i>		

10a		Ka	Akɔ'om		la' tat tat tat tat			
		<i>and</i>	<i>Mr. Water</i>		<i>laugh go on go on go on go on</i>			
10b		ka	Awenaaf		tuna fōo	Akɔ'om		zā'asa zā'asa
		<i>and</i>	<i>Mr; Buffalo</i>		<i>come here suck up</i>	<i>Mr. Water</i>		<i>all all</i>
10c		ka	bal la		lebɪg			kpe'ɛŋ
		<i>and</i>	<i>place, area the</i>		<i>become</i>			<i>dry, barren (of land)</i>
11a		Ka	Awenaaf		la' tat tat tat tat			
		<i>and</i>	<i>Mr; Buffalo</i>		<i>laugh go on go on go on go on</i>			
11b		ka	tō'os		tuna ku	Awenaaf		
		<i>and</i>	<i>hunter</i>		<i>come here kill</i>	<i>Mr; Buffalo</i>		
12a		Ka	Atō'os		la' tat tat tat tat			
		<i>and</i>	<i>Mr. Hunter</i>		<i>laugh go on go on go on go on</i>			
12b		ka	Akūm		tuna ku	Atō'os		
		<i>and</i>	<i>death</i>		<i>come here kill</i>	<i>Mr. Hunter</i>		
13a		Ka	Akūm		la' tat tat tat tat			
		<i>and</i>	<i>death</i>		<i>laugh go on go on go on go on</i>			
13b		ka	---	bu	yē	so' ne	naane ku v	
		<i>but</i>		<i>not do</i>	<i>see</i>	<i>somebody who</i>	<i>shoud have kill him</i>	
14	Lanna so'o	ka zīna zīna	kūm	kpelum	be			
	<i>that DEF dominate</i>	<i>that today today</i>	<i>death</i>	<i>remain</i>	<i>to be</i>			
15		Ka	sɛbne		kpelumma ẽ	kūm		

		<i>and</i>	<i>those who</i>		<i>remain DEF to be</i>	<i>death</i>			
16a	Lanna	ka	m	da	be			nina	
	<i>that one</i>	<i>that</i>	<i>I</i>	<i>past remote</i>	<i>to be</i>			<i>there</i>	
16b		ka	---		yē				
		<i>and</i>			<i>see</i>				
16c		ka ye	m		yelɪ	ya			
		<i>and want</i>	<i>I</i>		<i>tell</i>	<i>you</i>			

#	Pre-nuclear		13. Ayalım po-paalık				Nucleus		Post-nucl.	Notes
	Pre-posed	Connective	Subject	Pre-verb	Verb	Object/Complement	Post-verb	Adjunct		
1a			La <i>it</i>	da <i>past</i>	wu beme <i>coming to be</i>					
1b		ka <i>and</i>	Abaa <i>Dog</i>	da <i>past</i>	wu dɔ'ɔ <i>coming to give birth</i>	õ biis <i>his children</i>				
2a	Abaa ne dɔ'ɔ õ biis la daat arakõ <i>Dog when give birth his children the day one</i>	ka <i>and</i>	Asūmbul <i>hare</i>		dɔɔ sɔɔs sɔɔs sɔɔs sɔɔs tɪj tɪ zū <i>rise up hiding hiding hiding hiding go go to steal</i>	Abaa biis la korɔg <i>Dog children the cut throat</i>				
2b		ne <i>and</i>	õ <i>he</i>		tɪ sɛ' õbe <i>go to roast crunch</i>					
3a	Haya <i>now</i>		Abaa <i>Dog</i>		tɪ paana kpɛ' <i>go reach enter</i>	dook <i>room</i>				
3b		ne <i>and</i>	õ <i>he</i>		yɛme <i>see</i>	dook ne ẽ fou <i>room that to be empty</i>				
4a		Ka <i>and</i>	Abaa <i>Dog</i>		yee <i>say that</i>	[4b]				
4b	<u>[kpagba]</u> <i>surprise or horror</i>		<u>Anɔ'ɔn</u> <i>who</i>		<u>tum</u> <i>to work</i>	<u>mam tuum-kāŋa wāna laa]</u> <i>me this work like that the</i>				
5			Abaa		yē	õ dāana me bee				

			<i>Dog</i>		<i>see</i>	<i>his owner focus query?</i>			
6a		Ka	Abaa		ye a' gu'ʊŋ				
		<i>and</i>	<i>Dog</i>		<i>say that ah fail</i>				
6b		ka	---	yv'un	dɔɔ yi tɪ zɪ'i	õ sãmane la			
		<i>and</i>		<i>afterward</i>	<i>rise up go out go to sit</i>	<i>his front yard the</i>			
				<i>s</i>					
6c			---		kɔ'on tat	kukuma			
					<i>simply use</i>	<i>outcrys</i>			
6d			---		kɔ'on tat	kukuma			
					<i>simply use</i>	<i>outcrys</i>			
7		Ka	Asũul		wʊ wɛ'ɛ gat				
		<i>and</i>	<i>Hare</i>		<i>coming to going pass</i>				
8a	Asũul ne wɛ'ɛ gata	ka	Asũul		yɛ	Abaa ne zɪ'i õ sãmane			
	<i>Hare when going passing</i>	<i>and</i>	<i>Hare</i>		<i>see</i>	<i>Dog when sit his front yard</i>			
8b		ne	õ		tat kukuma				
		<i>and</i>	<i>he</i>		<i>use outcrys</i>				
9		Ka	Asũul		kurige	[10]			
		<i>and</i>	<i>Hare</i>		<i>get across</i>				
10	<u>[Wela Abaa</u>	<u>ka</u>	<u>fu</u>		<u>zɪ'i</u>	<u>ne kukuma wãnaa]</u>			
	<i>how Dog</i>	<i>and</i>	<i>you</i>		<i>sit</i>	<i>with outcrys like that</i>			
11a		Ka	Abaa		yee	[11b-13b]			
		<i>and</i>	<i>Dog</i>		<i>say that</i>				
11b	<u>[Asũule</u>		<u>ba</u>		<u>tum</u>	<u>mam me tum</u>			
	<i>Hare</i>		<i>they</i>		<i>to work</i>	<i>me also work</i>			
12a	<u>Mam ne dɔ'ɔ m biis la daba ayɔpɔt zɪ</u>	<u>ka</u>	---		<u>yi gaat</u>				
	<u>na</u>								

	<i>I when give birth my children it days seven today</i>	<i>and</i>			<i>go out pass</i>			
12b		<u>ye</u> <i>in order to</i>	<u>m</u> <i>I</i>		<u>ti ε</u> <i>go to look for</i>	<u>dupa ti ba</u> <i>food give them</i>		
13a			<u>Mam</u> <i>I</i>		<u>paana yēme</u> <i>reach see</i>	<u>dook ne ē fou</u> <i>room which to be empty</i>		
13b		<u>ka</u> <i>and</i>	<u>ba</u> <i>they</i>		<u>zū</u> <i>steal</i>	<u>mam biis la]</u> <i>I children the</i>		
14		Ka <i>and</i>	Asūul <i>Hare</i>		ye <i>say that</i>	o' <i>oh</i>		
15a		Ka <i>and</i>	Abaa <i>Dog</i>		yee <i>say that</i>	[15b-15c]		
15b			<u>[Mam</u> <i>I</i>	<u>ya'a</u> <i>if, when</i>	<u>bān</u> <i>know</i>	<u>ni-kāne tum mam tum-</u> <u>kāna</u> <i>person to work me this work</i>		
15c			<u>mam sūut</u> <i>my heart</i>	<u>ne</u> <i>will</i>	<u>mas]</u> <i>be pleasant</i>			
16a		Ka <i>and</i>	Asūul <i>Hare</i>		yee <i>say that</i>	[16b-16d]		
16b			<u>[Abaa</u> <i>Dog</i>		<u>kel</u> <i>allow</i>			
16c		<u>ka</u> <i>that</i>	<u>mam</u> <i>I</i>	<u>ne</u> <i>will</i>	<u>ε</u> <i>look for</i>	<u>ō dāana na</u> <i>his owner here</i>		
16d			<u>mam</u> <i>I</i>	<u>ne</u> <i>will</i>	<u>tar</u> <i>bring</i>	<u>v dāana na]</u> <i>him owner here</i>		
17a			Abaa		yee	[17b]		

			<i>Dog</i>		<i>say that</i>				
17b			<u>[Fv]</u>	<u>ne</u>	<u>tar</u>	<u>v dāana naa]</u>			
			<i>your</i>	<i>will</i>	<i>bring</i>	<i>him owner hither</i>			
18		Ka	ō		ye	ēe			
		<i>and</i>	<i>he</i>		<i>say that</i>	<i>yes</i>			
19a		Ka	Abaa		yee	[19b-19d]			
		<i>and</i>	<i>Dog</i>		<i>say that</i>				
19b			<u>[Fv]</u>	<u>ya'a</u>	<u>yān yē</u>	<u>ni-kāne ku mam biis la</u>			
			<i>your</i>	<i>if, when</i>	<i>able to see</i>	<i>person kill my children the</i>			
19c		<u>ka</u>	---		<u>mər</u>	<u>v dāana na</u>			
		<i>and</i>			<i>bring</i>	<i>him owner here</i>			
19d			<u>fv</u>	<u>me ne</u>	<u>paam</u>	<u>sɛ'ɛl]</u>			
			<i>you</i>	<i>also will</i>	<i>receive</i>	<i>thing</i>			
20a		Ka	Asūmbul		yee	[20b]			
		<i>and</i>	<i>Hare</i>		<i>say that</i>				
20b			<u>[Lan]</u>		<u>kɛ'ɛ</u>	<u>yelle]</u>			
			<i>this</i>		<i>not be</i>	<i>say</i>			
21a	Bala		Asūmbul		zo tuŋ tɪ sɪ	Abaa biis la			
	<i>thus</i>		<i>Hare</i>		<i>run go go to flay</i>	<i>Dog children the</i>			
21b			---	me	nɔkɪ	ba			
				<i>also</i>	<i>take</i>	<i>them</i>			
21c			---		sē	banaatnam			
					<i>sew</i>	<i>smock</i>			
21d			---		ɛ	wāames ayɔpou			
					<i>look for</i>	<i>monkeys seven</i>			
21e			---		tort	ba ye			

					<i>share out</i>	<i>them say that</i>			
21f			ba <i>they</i>		dɛ'ɛ ye' <i>receive dress</i>				
22a		Ka <i>and</i>	--- <i>afterward s</i>	yv'un <i>say</i>	yel <i>s</i>	Awāames ye [22b-22d] <i>Monkeys say that</i>			
22b			<u>[ō deem kuvr]</u> <u>l</u> <i>his in-laws funeral</i>		<u>be</u> <i>to be</i>				
22c		<u>ka</u> <i>and</i>	<u>ō</u> <i>he</i>		<u>bɔɔt ye</u> <i>want that</i>				
22d			<u>ba</u> <i>they</i>		<u>tɪ bɛɛl</u> <i>go to accompany</i>	<u>v]</u> <i>him</i>			
23a		Ka <i>and</i>	Awāaŋnam <i>Monkeys</i>		ye <i>say that</i>	[23b]			
23b			<u>[lan</u> <i>this</i>		<u>kɛ'ɛ</u> <i>is not</i>	<u>yelle]</u> <i>problem</i>			
23c		Ka <i>and</i>	ō <i>he</i>		ye <i>say that</i>	[23d-24a]			
23d	<u>[a'</u> <i>ah</i>		<u>bam</u> <i>they</i>	<u>ya'a</u> <i>if, when</i>	<u>tɪ wɛ'ɛ</u> <i>go to going</i>	<u>ba deem kuvta</u> <i>their in-laws funeral</i>			
23e			<u>ōne</u> <i>he</i>		<u>be</u> <i>be</i>	<u>tɔɔn</u> <i>ahead</i>			
24a			<u>ō</u> <i>he</i>	<u>ya'a</u> <i>if, when</i>	<u>tɪ kaas yel yee]</u> [24b-24m] <i>go to cry out say say that</i>				

24b	<u>[Abaa]</u>		<u>fu</u> <u>kuruba</u>		<u>wol</u> <u>wol</u>				
	<i>Dog</i>		<i>your killers</i>		<i>look here look here</i>				
24c			<u>Bam</u>		<u>be</u>				
			<i>they</i>		<i>to be</i>				
24d		<u>ka</u>	---		<u>gāan</u>				
		<i>and</i>			<i>walk proudly</i>				
24e		<u>ka</u>	---		<u>yet yee</u>				
		<i>and</i>			<i>saying say that</i>				
24f			<u>Tun</u>	<u>bv</u>	<u>ku</u>				
			<i>we</i>	<i>not do</i>	<i>kill</i>				
24g		<u>ka</u>	---		<u>yē</u>	<u>gbāna ya yeet be</u>			
		<i>and</i>			<i>see</i>	<i>furs where dress is it so?</i>			
24h			<u>Tun</u>	<u>bv</u>	<u>ku</u>				
			<i>we</i>	<i>not do</i>	<i>kill</i>				
24i		<u>ka</u>	---		<u>yē</u>	<u>gbāna ya yeet be</u>			
		<i>and</i>			<i>see</i>	<i>furs where dress is it so?</i>			
24j	<u>Asiule</u>		<u>tun</u>	<u>bv</u>	<u>ku</u>				
	<i>Hare</i>		<i>we</i>	<i>not do</i>	<i>kill</i>				
24k		<u>ka</u>	---		<u>yē</u>	<u>gbāna ya yeet be</u>			
		<i>and</i>			<i>see</i>	<i>furs where dress is it so?</i>			
24l			<u>Tun</u>	<u>bv</u>	<u>ku</u>				
			<i>we</i>	<i>not do</i>	<i>kill</i>				
24m		<u>ka</u>	---		<u>yē</u>	<u>gbāna ya yeet be</u>			
		<i>and</i>			<i>see</i>	<i>furs where dress is it so?</i>			
25a		Ka	Awāames		yee	[25b-26b]			
		<i>and</i>	<i>Monkeys</i>		<i>say that</i>				

25b			<u>[Lana]</u> <i>this</i>		<u>kɛ'ɛ</u> <i>not be</i>	<u>yel we</u> <i>problem even</i>			
26a			<u>La</u> <i>it</i>	<u>ya'a</u> <i>if, when</i>	<u>ē</u> <i>to be</i>	<u>lana</u> <i>this</i>			
26b			<u>tun</u> <i>we</i>	<u>ne</u> <i>will</i>	<u>tun]</u> <i>go</i>				
27a		Ka <i>and</i>	la daata <i>it day</i>		tɪ paat <i>go to arrive</i>				
27b		ka <i>and</i>	ba <i>they</i>		dɔɔ tat <i>rise up go on</i>	tat tat tat <i>go on go on go on</i>			
28a	Ba ne tɪ yɔ Abaa yita <i>they when go to approach Dog house</i>	ka <i>and</i>	Asūul <i>Hare</i>		gāal tuɲ <i>walk proudly go</i>	tɔɔn na <i>ahead here</i>			
28b		ka <i>and</i>	---		yee <i>say that</i>	[28c]			
28c	<u>[Abaa]</u> <i>Dog</i>		<u>fɪ kɔrɔpa</u> <i>your killers</i>		<u>wāna yoi</u> <i>like that look here</i>	<u>yoi yoi yoi]</u> <i>look here look here look here</i>			
29a		Ka <i>and</i>	Awāaɲnam <i>Monkeys</i>		gāan <i>walk proudly</i>				
29b		ka <i>and</i>	---		yɔ'ɔn tat yee <i>afterwards go on say that</i>	[29c-30]			
29c	<u>[Asiule]</u> <i>Hare</i>		<u>tunne</u> <i>we</i>		<u>ku</u> <i>kill</i>				
29d			<u>Tun</u> <i>we</i>	<u>bɔ</u> <i>not do</i>	<u>ku</u> <i>kill</i>				
29e		<u>ka</u>	---		<u>yē</u>	<u>gbāna ya yeet be</u>			

		<i>and</i>			<i>see</i>	<i>furs where dressing is it so?</i>			
29f			<u>Tun</u> <i>we</i>	<u>bu</u> <i>not do</i>	<u>ku</u> <i>kill</i>				
30		<u>ka</u> <i>and</i>	---		<u>yē</u> <i>see</i>	<u>gbāna ya yeet be]</u> <i>furs where dressing is it so?</i>			
31a	Wakat kāṅa la <i>time that the</i>	ka <i>and</i>	Abaa <i>Dog</i>		malıg <i>arrange</i>	ō dooka me fāu <i>his room focus fine</i>			
31b			---		dıgıl <i>put down</i>	pīyā <i>mats</i>			
31c			---		guru <i>to wait</i>	ba <i>them</i>			
32a	Ba ne le tat tat tı paa sāmāne la <i>they when again go on go on go reach front yard the</i>	ka <i>and</i>	Asiul <i>Hare</i>	le <i>again</i>	kaas <i>cry out</i>	kūṅ [32b-32c] <i>cry</i>			
32b	[<u>Abaa</u>] <i>Dog</i>		<u>fu kurupa</u> <i>your killers</i>		<u>wāna</u> <i>like that</i>	<u>yoi yoi yoi yoi</u> <i>look here look here look here look here</i>			
32c	<u>Abaa</u> <i>Dog</i>		<u>fu kurupa</u> <i>your killers</i>		<u>wāna</u> <i>like that</i>	<u>yoi yoi yoi yoi]</u> <i>look here look here look here look here</i>			
33a		Ka <i>and</i>	Awāaṅnam <i>Monkeys</i>		yee <i>say that</i>	[33b-36d]			
33b	[<u>Asiule</u>] <i>Hare</i>		<u>tunne</u> <i>we</i>		<u>ku</u> <i>kill</i>				
34a			<u>Tun</u>	<u>bu</u>	<u>ku</u>				

			<i>we</i>	<i>not do</i>	<i>kill</i>				
34b		<u>ka</u>	---		<u>yē</u>	<u>gbāna ya gāan be</u>			
		<i>and</i>			<i>see</i>	<i>furs where walk proudly is it so?</i>			
35a			<u>Tun</u>	<u>bv</u>	<u>ku</u>				
			<i>we</i>	<i>not do</i>	<i>kill</i>				
35b		<u>ka</u>	---		<u>yē</u>	<u>gbāna ya gāan be</u>			
		<i>and</i>			<i>see</i>	<i>furs where walk proudly is it so?</i>			
36a	<u>Abaa</u>		<u>tun</u>	<u>bv</u>	<u>ku</u>				
	<i>Dog</i>		<i>we</i>	<i>not do</i>	<i>kill</i>				
36b		<u>ka</u>	---		<u>yē</u>	<u>gbāna ya gāan be</u>			
		<i>and</i>			<i>see</i>	<i>furs where walk proudly is it so?</i>			
36c			<u>Tun</u>	<u>bv</u>	<u>ku</u>				
			<i>we</i>	<i>not do</i>	<i>kill</i>				
36d		<u>ka</u>	---		<u>yē</u>	<u>gbāna ya yēet be]</u>			
		<i>and</i>			<i>see</i>	<i>furs where dressing is it so?</i>			
37a	Ai	ka	ba		paa				
	<i>oh</i>	<i>and</i>	<i>they</i>		<i>reach</i>				
37b		ka	Abaa		yee Kpē'eme na kpē'eme na kpē'eme na				
		<i>and</i>	<i>Dog</i>		<i>say that to enter here to enter here to enter here</i>				
38		Ka	ba		kpē'				
		<i>and</i>	<i>they</i>		<i>enter</i>				

39a		Ka <i>and</i>	Abaa <i>Dog</i>		yee <i>say that</i>	[39b]			
39b			<u>[Fu sãama]</u> <i>your visitor</i>		<u>wāna</u> <i>like that</i>	<u>Asūule]</u> <i>Hare</i>			
40a		Ka <i>and</i>	Asūule <i>Hare</i>		yee <i>say that</i>	[40b]			
40b	<u>[Ēe]</u> <i>yes</i>		<u>banna la</u> <i>those the</i>		<u>---</u>				
41		Ka <i>and</i>	Abaa <i>Dog</i>		yee Kpē'eme na <i>say that to enter here</i>	nam dook wāna <i>you (plural) room like that</i>			
42a		Ka <i>and</i>	ba <i>they</i>		ēŋ fur <i>do, act one by one</i>	fur fur fur <i>one by one one by one one by one</i>			
42b			ba <i>they</i>		kpē'eya <i>to enter</i>				
43a		Ka <i>and</i>	Asūul <i>Hare</i>		yee <i>say that</i>	[43b-43c]			
43b	<u>[Abaa ai]</u> <i>Dog oh</i>		<u>m</u> <i>I</i>	<u>kɔ'ɔn</u> <i>simply</i>	<u>sēeme</u> <i>be tired</i>				
43c			<u>M</u> <i>I</i>		<u>yi du'ɔn</u> <i>go out urinate</i>	<u>kpela yamma ka tuna]</u> <i>here near and come here</i>			
44a		Ka <i>and</i>	Abaa <i>Dog</i>		yee <i>say that</i>	[44b]			
44b			<u>[Lan]</u> <i>this</i>		<u>kɛ'ɛ</u> <i>is not</i>	<u>gba'are yim]</u> <i>problem go out</i>			
44c	Ka Asūul ne lil waa	ka	Abaa	kɔ'ɔn	tak	dooka wāna la			

	<i>and Hare when to cover wow</i>	<i>and</i>	<i>Dog</i>	<i>simply</i>	<i>pull</i>	<i>room like that the</i>			
44d			---	kɔ'ɔn <i>simply</i>	pa'a <i>lock</i>				
45a		Ka ne <i>and and</i>	ō <i>he</i>		gĩ'i <i>seize</i>	wāaṅnam nina <i>monkeys there</i>			
45b			---	kɔ'ɔn <i>simply</i>	ku <i>kill</i>	ba <i>them</i>			
45c			---		ku ku <i>kill kill</i>				
45d		ka ne <i>and and</i>	ō <i>he</i>	yv'un <i>afterward s</i>	yāk <i>take</i>	wāames atā' tɪs Asūul <i>monkeys three, 3 give Hare</i>			
45e		ka <i>and</i>	---		ke ō me <i>remain him also</i>	anaasɪ <i>four</i>			
45f		ne <i>and</i>	ba <i>they</i>		duḡu <i>cook</i>	ba dup <i>them food</i>			
45g			---		du <i>eat</i>	ba bun fāu <i>their thing fine</i>			
46a	Lana <i>this</i>	ka <i>that</i>	m <i>I</i>	da <i>past</i>	be <i>to be</i>	nina <i>there</i>			
46b		ka <i>and</i>	---	da <i>past</i>	wum <i>hear</i>	be'ela <i>little bit</i>			
46c		ka <i>and</i>	---	me <i>also</i>	ye m tēe <i>want I report</i>	ya <i>you</i>			

#	Text 14. Asumbul ne Azãṅkə'ət			Nucleus				Post-nucl.	Note
				Pre-posed	Connective	Subject	Pre-verb		
1a			Buraa arakō <i>man certain</i>	me <i>also</i>	be <i>to be</i>				
1b		ka <i>and</i>	ō yu'ət <i>his name</i>		bəone <i>call</i>	Ayalum <i>Ayalim</i>			
2a		Ka <i>and</i>	ba <i>they</i>		ye <i>say that</i>				
2b	[sā'ata ne dıgı wāna la sā'ata] <i>grassland which put down like that spacer grassland</i>		<u>ba</u> <i>they</i>	<u>bv</u> <i>not do</i>	<u>kəɔr</u> <i>hoe</i>	<u>vu</u> <i>him</i>			
3a	[2b]	Ka <i>but</i>	Ayalum <i>Ayalim</i>		bıs ye <i>look say that</i>				
3b	sā'ata ne dıgı wāna la <i>grassland that put down like that spacer</i>		ō <i>he</i>		ēne <i>to be</i>	sā'a-suŋ <i>good grassland</i>			
3c		ka <i>and</i>	---		mət <i>to have</i>	pō'osum kāne tō'o ke ka ki wol s uŋa <i>compost which can do cause that millet bear fruit well, good</i>			
4a		Ka	ō		dəɔ	daat arakō			

		<i>and</i>	<i>he</i>		<i>rise up</i>	<i>day certain</i>			
4b		ne	ō		tɪŋ tɪ kaa	sā'ata			
		<i>and</i>	<i>he</i>		<i>go go to to visit</i>	<i>grassland</i>			
5a		Ka	---		leb na yel	ō yidum yee [5b-5d]			
		<i>and</i>			<i>return here say</i>	<i>his family say that</i>			
5b	<u>[Dona la]</u>		<u>tɪ</u>		<u>ye tɪ tɪŋ me</u>				
	<i>this year spacer</i>		<i>we</i>		<i>want we go FOC</i>				
5c			<u>tɪ</u>		<u>kɛ'</u>	<u>sā'ata</u>			
			<i>we</i>		<i>cut down</i>	<i>grassland</i>			
5d		<u>ka ne</u>	<u>tɪ</u>		<u>kɔ</u>	<u>nina]</u>			
		<i>and and</i>	<i>we</i>		<i>hoe</i>	<i>there</i>			
6a		Ka	ba		bɔ'ɔs yee	[6b]			
		<i>and</i>	<i>they</i>		<i>ask say that</i>				
6b			<u>[La]</u>		<u>ē</u>	<u>yaanee]</u>			
			<i>it</i>		<i>to be</i>	<i>where ?</i>			
7		Ka	ō		pa'al	sā'ata ne be wɛŋ-sɛ'ɛ			
		<i>and</i>	<i>he</i>		<i>show</i>	<i>grassland that to be certain place</i>			
8		Ka	ba		dɔɔ tɪŋ tɪ paa	gool la			
		<i>and</i>	<i>they</i>		<i>rise up go go to reach</i>	<i>land at the</i>			
9	Ba ne ye ba kɔ kɔɔpa		ba		sɪŋɪ ye ba kɛ'	tus			
	<i>they when about to</i>		<i>they</i>		<i>begin about to (be) they cut down</i>	<i>trees</i>			
	<i>(be) they hoe the farming</i>								
10a	Ba ne sɪŋ tus la kɛ'ɛpa	ka	sisiris		yel yee	[10b]			
	<i>they when begin trees the harve</i>	<i>and</i>	<i>bush spirit</i>		<i>say say that</i>				
	<i>sting</i>								
10b			<u>[Anɔ'ɔname]</u>		<u>kɛ'ɛt</u>	<u>tus laa]</u>			
			<i>who pl</i>		<i>cut down</i>	<i>trees the</i>			

11a		Ka <i>and</i>	ba <i>they</i>		lebs yee [11b] <i>reply say that</i>			
11b			[La] <i>it</i>		ēne <i>to be</i>	[tʊŋ] <i>we</i>		
12a		Ka <i>and</i>	ba <i>they</i>		yee <i>say that</i>	[12b]		
12b			[Nam] <i>you (plural)</i>		ye ya ēŋ <i>want you do, act</i>	[boo] <i>what</i>		
13a		Ka <i>and</i>	ba <i>they</i>		lebs yee <i>reply say that</i>	[13b]		
13b			[Tt] <i>go to</i>		ye tt kɔ me] <i>want we hoe focus</i>			
14a		Ka <i>and</i>	sisiris la <i>bush spirit the</i>		lebs yee <i>reply say that</i>	[14b]		
14b	[Awoo] <i>ok</i>		tt <i>we</i>	ne <i>will</i>	wʊ sōŋt <i>coming to help</i>	ya] <i>you</i>		
15	Nananna wā <i>now this</i>	ka <i>and</i>	ba <i>they</i>		pōt kē' <i>already cut down</i>	tus la naa sōŋt ba <i>trees the finish help they</i>		
16		Ka <i>and</i>	Ayalum <i>Ayalim</i>		dɔɔ ne ō biis la leb kult <i>rise up with his children the return go home</i>	ba yiri <i>their at home</i>		
17	Ka vō'ok kē'ep ne tt paa la <i>and new field cutting when go reach the</i>	ka <i>and</i>	ba <i>they</i>	le <i>again</i>	yi ye ba le tt kē' <i>go out in order to they again go to cut down</i>	pesika <i>new field</i>		
18a	Ba ne sŋ pesika kē'epa kɔ k ɔ kɔ <i>they when begin new</i>	ka <i>and</i>	ba <i>they</i>		yee <i>say that</i>	[18b]		

	<i>field harvesting hoe hoe hoe</i>								
18b			<u>[Ano'ɔname ***</u>		<u>ke'esiraa]</u>				
					<i>cutting</i>				
19a		Ka	ba	le	lebs yee		[19b]		
		<i>and</i>	<i>they</i>	<i>again</i>	<i>reply say that</i>				
19b			<u>[Tun</u>		<u>---</u>			[20a-	
			<i>we</i>					20b]	
20a	<u>[Awoo</u>		<u>tu</u>	<u>ne</u>	<u>tuna sōŋu</u>		<u>ya</u>		
	<i>ok</i>		<i>we</i>	<i>will</i>	<i>come here help</i>		<i>you</i>		
20b		<u>ka ne</u>	<u>tu</u>		<u>ke'</u>		<u>ya pesika ti ya]</u>		
		<i>and and</i>	<i>we</i>		<i>cut down</i>		<i>your new field give you</i>		
21a		Ka	sisiris la	le	yi wuu tuna sōŋ		ba nananna		
		<i>and</i>	<i>bush spirit the</i>	<i>again</i>	<i>go out all come here help</i>		<i>them now</i>		
21b		ne	ba		ke'		pesika ba'as ti ba		
		<i>and</i>	<i>they</i>		<i>cut down</i>		<i>new field finish give them</i>		
22		Ka	ba	le	dɔɔ kul				
		<i>and</i>	<i>they</i>	<i>again</i>	<i>rise up go home</i>				
23		Ka	sēevk		ti sē				
		<i>and</i>	<i>rainy season</i>		<i>go to sew</i>				
24		Ka	ba		yit ye ba ti buti		ki		
		<i>and</i>	<i>they</i>		<i>go out in order to they go to sow</i>		<i>millet</i>		
25	Ba ne tuŋ ti paa ye ba sēeb s ēbita		ba		sēeb vuguri sēeb vuguri sēeb vu guri				
	<i>they when go go to reach that they dig holes</i>		<i>they</i>		<i>dig at once dig at once dig at once</i>				
26a		ka	ba		bɔ'ɔsi yee		[26b]		

		<i>and</i>	<i>they</i>		<i>ask say that</i>				
26b	<u>[Aa</u>		<u>anɔ'ɔname</u>		<u>tuna sēebitaa]</u>				
	<i>ah</i>		<i>who pl</i>		<i>come here dig</i>				
27a		Ka	ba		yee [27b]				
		<i>and</i>	<i>they</i>		<i>say that</i>				
27b			<u>[Tun Ya</u>		<u>ye ya butēe]</u>				
			<i>we you</i>		<i>want you sow</i>				
28		Ka	ba		ye	ēe			
		<i>and</i>	<i>they</i>		<i>say that</i>	<i>yes</i>			
29a		Ka	ba	le	yee	[29b-29c]			
		<i>and</i>	<i>they</i>	<i>again</i>	<i>say that</i>				
29b			<u>[Tɪ</u>	<u>ne</u>	<u>tuna wɔ sōŋe</u>	<u>ya</u>			
			<i>we</i>	<i>will</i>	<i>come here coming to help</i>	<i>you</i>			
29c		<u>ne</u>	<u>tɪ</u>		<u>but]</u>				
		<i>and</i>	<i>we</i>		<i>sow</i>				
30a	Nananna	ka	sisiris la		yi wuu na la'as	taaba			
	<i>now</i>	<i>and</i>	<i>bush spirit the</i>		<i>go out all here gather</i>	<i>together</i>			
30b		ne	ba		but	pooka ba'as			
		<i>and</i>	<i>they</i>		<i>sow</i>	<i>field finish</i>			
30c		Ka	Ayalum		kpelum bu tat	butē'et ne bun sɛ'ene nan bee			
		<i>and</i>	<i>Ayalim</i>		<i>remain not do have</i>	<i>thought with thing that which now be</i>			
31		Ka	---	le	kul	ne ō biis la			
		<i>and</i>		<i>again</i>	<i>go home</i>	<i>with his children the</i>			
32a		Ka	ki		yi summɪrɪ				
		<i>and</i>	<i>millet</i>		<i>come out of well</i>				
32b		Ka	la		wɔ sek	ki la dōop			

		<i>and</i>	<i>it</i>		<i>coming to be enough</i>	<i>millet the hoeing</i>			
33a		Ka	ba		bə'ɔs yee	[33b]			
		<i>and</i>	<i>they</i>		<i>ask say that</i>				
33b			<u>[Anɔ'ɔname]</u>		<u>tuna dōot</u>	<u>ki laa]</u>			
			<i>who pl</i>		<i>come here weed</i>	<i>millet the</i>			
34a		Ka	ba		ye	[34b]			
		<i>and</i>	<i>they</i>		<i>say that</i>				
34b			<u>[bam]</u>	<u>me le</u>	<u>tuna ye ba dōo</u>	<u>ba ki la]</u>			
			<i>they</i>	<i>also again</i>	<i>come here in order to they weed</i>	<i>their millet the</i>			
35a		Ka	ba		yee				
		<i>and</i>	<i>they</i>		<i>say that</i>				
35b	Au		tɪ	ne le	sōŋɪ ya dō tɪ ya				
	<i>OK</i>		<i>we</i>	<i>will again</i>	<i>help you weed give you</i>				
36		Ka	sisiris la	le	sōŋɪ ba dō	ki la ba'as tɪ ba			
		<i>and</i>	<i>bush spirit the</i>	<i>again</i>	<i>help them weed</i>	<i>millet the finish give them</i>			
37a		Ka	ba sūut		malts				
		<i>and</i>	<i>they heart</i>		<i>happy</i>				
37b		ka	ba	le	leb kul	yiri			
		<i>and</i>	<i>they</i>	<i>again</i>	<i>return go home</i>	<i>at home</i>			
38a	Ki la ne tɪ wol naa	ka	ba		tuna yel yee	[38b]			
	<i>millet the when go to bear fruit finish</i>	<i>and</i>	<i>they</i>		<i>come here say say that</i>				
38b	<u>[Oo]</u>		<u>ki la</u>		<u>ē sum]</u>				
	<i>oh</i>		<i>millet the</i>		<i>to be be good</i>				
38c		ka	---		kaa bus				

		<i>and</i>			<i>visit look</i>			
38d		ka	---		leb kul			
		<i>and</i>			<i>return go home</i>			
38e		Ka	---		yee	[38f]		
		<i>and</i>			<i>say that</i>			
38f	<u>[Dɔna wā]</u>		<u>tu</u>		<u>paam</u>	<u>ki]</u>		
	<i>this year this</i>		<i>we</i>		<i>receive</i>	<i>millet</i>		
39	Ki la ne tu bu' suul la	ka	biis la		tuna be ki la ni	ye ba ke' ki la		
	<i>millet the when go to ripen bow the</i>	<i>and</i>	<i>children the</i>		<i>come here to be millet the in</i>	<i>in order to they harvest millet the</i>		
40	Ba ne suŋ ye ba ōb ki la	ka	---		nɔk	keef arakō gb'u't		
	<i>they when begin in order to they crunch millet the</i>	<i>and</i>			<i>take</i>	<i>ear one scrape off</i>		
41a		Ka	ba		yee	[41b]		
		<i>and</i>	<i>they</i>		<i>say that</i>			
41b			<u>[Anɔ'ɔname]</u>		<u>gb'u't</u>	<u>ki laa]</u>		
			<i>who pl</i>		<i>take away</i>	<i>millet the</i>		
42a		Ka	ba		yee	[42b]		
		<i>and</i>	<i>they</i>		<i>say that</i>			
42b			<u>[Tɔne]</u>		<u>gb'u't</u>	<u>ki la]</u>		
			<i>we</i>		<i>take away</i>	<i>millet the</i>		
43a		Ka	ba		yee	[43b]		
		<i>and</i>	<i>they</i>		<i>say that</i>			
43b	<u>[La ne ē wela la]</u>		<u>tu</u>	<u>ne</u>	<u>tuna sōŋu ya gb'u'</u>	<u>ki la]</u>		
	<i>it when to be like that the</i>		<i>we</i>	<i>will</i>	<i>come here help you take away</i>	<i>millet the</i>		
44a		Ka	ba		sōŋ	biis la ne Ayalum		

		<i>and</i>	<i>they</i>		<i>help</i>	<i>children the and Ayalim</i>			
44b			---		kpelum gbt' <i>suddenly do take away</i>	ki la zā'asa <i>millet the all</i>			
45		Ka <i>and</i>	ba <i>they</i>		ye <i>say that</i>	gba gba <i>oh dear oh dear</i>			
46a		Ka ne <i>and and</i>	uruk <i>chaff</i>		kpē' <i>enter</i>	biis la <i>children the</i>			
46b		ka <i>and</i>	ba <i>they</i>		bene ēbɪst <i>be doing scratch</i>				
47a		Ka <i>and</i>	ba <i>they</i>	le <i>again</i>	yee <i>say that</i>	[47b]			
47b			<u>[Ano'ɔname]</u> <i>who pl</i>		<u>ēbɪstaa]</u> <i>scratch</i>				
48a		Ka <i>and</i>	ba <i>they</i>		yee <i>say that</i>	[48b-48c]			
48b			<u>[Tɔn nɪŋgbīna la]</u> <i>our body the</i>		<u>zakumme]</u> <i>itch</i>				
48c		<u>ka]</u> <i>and</i>	<u>tun]</u> <i>we</i>		<u>ēbɪst]</u> <i>scratch</i>				
49		Ka <i>and</i>	sisiris la <i>bush spirit the</i>		yɪ na ēbɪs <i>go out here scratch</i>	biis la zā'asa <i>children the all</i>			
50a	Haya uruka ne kpē' biisi la <i>finally chaff when enter child the</i>	ka <i>and</i>	ba <i>they</i>		ēbɪsta <i>scratch</i>				
50b		ka <i>and</i>	ba wuu <i>they all</i>		sõŋɪ <i>help</i>	biis la <i>children the</i>			
50c			---		ēbɪs kpelum ēbɪs	biis la			

					<i>scratch again scratch</i>	<i>children the</i>			
50d			---		febɪɣɪ <i>peel</i>	ba <i>them</i>			
50e			---		ku <i>kill</i>	ba zā'asa zā'asa <i>them all all</i>			
51a		Ka <i>and</i>	Ayalum <i>Ayalim</i>		kpelum <i>remain</i>	ō kō'okō <i>he alone</i>			
51b		ne <i>and</i>	ō <i>he</i>		zo kul <i>run go home</i>	yiri <i>at home</i>			
52a	Ō ne ti paa yiri la <i>he when go to reach at home the</i>	ka <i>and</i>	ba <i>they</i>		bɔ'ɔs <i>ask</i>	ō <i>him</i>			
52b		ka <i>and</i>	---		ye <i>say that</i>	[52c]			
52c			[wela] <i>how</i>		[bee] <i>query?</i>				
53a		Ka <i>and</i>	ō <i>he</i>		ye <i>say that</i>				
53b	au <i>OK</i>		la <i>it</i>	bu <i>not do</i>	zemusee <i>match</i>				
53c	Bala poot la <i>for field, farm the</i>		biis la wusa <i>children the all</i>		kpi me <i>die focus</i>				
53d			Sisiris la wusa <i>bush spirit the all</i>		yina sōŋ <i>go out here help</i>	u <i>him</i>			
54	Ka ō ne wu yē ka la ē se'em ma		la		kɛ'ɛ	sum			

	<i>and he when coming to see that it to be how</i>		<i>it</i>		<i>is not</i>	<i>be good</i>			
55a	Lanna <i>like that</i>	ka <i>and</i>	niripa <i>people</i>		yel ō yee <i>say him say that</i>	[55b-57b]			
55b			<u>[Fu</u> <i>you</i>	<u>ne</u> <i>when</i>	<u>yē</u> <i>see</i>	<u>sā'ata</u> <i>grassland</i>			
55c		<u>ka</u> <i>and</i>	<u>ō</u> <i>he</i>		<u>digt</u> <i>put down</i>	<u>wela la</u> <i>like that the</i>			
55d		<u>ka</u> <i>and</i>	<u>nirip</u> <i>people</i>	<u>bu</u> <i>not do</i>	<u>koot</u> <i>farm</i>	<u>pook nina la</u> <i>field there the</i>			
55e			<u>la</u> <i>it</i>		<u>ēne ye</u> <i>to be that</i>				
55f			<u>nit</u> <i>person</i>	<u>bu</u> <i>not do</i>	<u>tō'o tum</u> <i>can do to work</i>	<u>wəuŋ-kāŋa sisiris la yela</u> <i>that side bush spirit the because</i>			
56a			<u>Lanna</u> <i>like that</i>		<u>ke</u> <i>cause</i>				
56b		<u>ka</u> <i>that</i>	<u>bal la</u> <i>place the</i>		<u>digt</u> <i>put down</i>	<u>wela</u> <i>like that</i>			
56c		<u>ka</u> <i>and</i>	<u>ba</u> <i>they</i>		<u>giligit</u> <i>go around</i>				
56d		<u>ka</u> <i>and</i>	<u>---</u>		<u>bısr</u> <i>look</i>	<u>v</u> <i>him</i>			
57a		<u>Ka</u> <i>but</i>	<u>fu</u> <i>your</i>	<u>ne bu</u> <i>given that not do</i>	<u>kelegit</u> <i>listen</i>	<u>tō'mma yela</u> <i>word because</i>			
57b	<u>fu ne tuŋ la</u>		<u>fu</u>	<u>bu</u>	<u>yēe]</u>				

	<i>you when go the</i>		<i>you</i>	<i>not do</i>	<i>see</i>			
58a			Lanna la <i>like that the</i>		---			
58b		ka <i>and</i>	Ayalum biis zā'as <i>Ayalim children all</i>		gaartya <i>pass</i>			
58c		ka <i>and</i>	---		bas <i>leave</i>	v <i>him</i>		
58d		ka <i>and</i>	ō <i>he</i>		kpelum <i>remain</i>	ō kō'okō <i>he alone</i>		

Text 14. Asumbul ne Azāṅkə'ət

#	Pre-nuclear		Nucleus					Post-nuclear	Notes
	Pre-posed	Connective	Subject	Pre-verb	Verb	Object/Complement	Post-verb	Adjunct	
1a	Daar arakō	ka	Asumbul		yel	Azāṅkə'ət	ye		
	<i>day certain</i>	<i>and</i>	<i>Mr Rabbit</i>		<i>say to</i>	<i>Mr Hyena</i>	<i>that</i>		
1b			ba		la'as	ligiri			
			<i>they</i>		<i>gather</i>	<i>money</i>			
1c		ne	ba		da'	gə'əs			
		<i>in order to</i>	<i>they</i>		<i>buy</i>	<i>fish hook</i>			
1d		ne	ba		gbā'a	zīmi			
		<i>with</i>	<i>they</i>		<i>catch</i>	<i>fish</i>			
2	Ba ne la'as ligiri la		la	bu	sek	gə'əs ayi da'abo			
	<i>they when gather money it</i>		<i>the</i>	<i>not do</i>	<i>be enough</i>	<i>fish hook two purchase</i>			
3		Ka	ba		da'	gə'ə arakō			
		<i>and</i>	<i>they</i>		<i>buy</i>	<i>fish hook one</i>			
4	Ba ne tuḡ tu los gə'ə la		ba		gbā'ane (PFV + FOC)	zīmi ayi			
	<i>they when go go to plunge fish hook spacer</i>		<i>they</i>		<i>catch</i>	<i>fish two</i>			
5a		Ka	Asumbul		yel	Azāṅkə'ət	ye yaa [5b-6b]		
		<i>and</i>	<i>Mr Rabbit</i>		<i>say</i>	<i>Mr Hyena</i>	<i>say that ok</i>		
5b			<u>[Tɪ</u>	<u>ya'a</u>	<u>ye</u>				
			<i>we</i>	<i>if, when</i>	<i>want</i>				
5c			<u>tɪ</u>		<u>tot</u>	<u>zīṅ arakō-rakō</u>			

			<i>we</i>		<i>share</i>	<i>fish one each</i>			
5d			<u>la</u>	<u>bv</u>	<u>zɔ'e</u>				
			<i>the</i>	<i>not</i>	<i>be many</i>				
6a	<u>Basum (IMP.S)</u>	<u>ka</u>	<u>m</u>		<u>nɔk</u>	<u>ayi la zīna</u>			
	<i>leave</i>	<i>time</i>	<i>I</i>		<i>take</i>	<i>two the today</i>			
6b	<u>ka beeuk</u>	<u>ka</u>	<u>fv</u>		<u>dɛ'ɛ</u>	<u>anaasɪ]</u>			
	<i>and tomorrow</i>	<i>that</i>	<i>you</i>		<i>receive</i>	<i>four</i>			
7		Ka	Azāŋkɔ'ɔt		ye	awoo			
		<i>and</i>	<i>Mr Hyena</i>		<i>say that</i>	<i>ok</i>			
8a	Beeuk yēeya	ka	ba		tɯŋ				
	<i>morrow appear</i>	<i>and</i>	<i>they</i>		<i>go</i>				
8b		ne	ba	tu	paam	zīmi anaasɪ			
		<i>with</i>	<i>they</i>	<i>go to</i>	<i>receive</i>	<i>fish four</i>			
9a		Ka	Asumbul		yel ye yaa				
		<i>and</i>	<i>Mr Rabbit</i>		<i>say say that ok</i>				
9b			Mam		mi'i ye				
			<i>I</i>		<i>know that</i>				
9c			zīm-bama		ēne	fv bun			
			<i>these fish (pl)</i>		<i>to be</i>	<i>you thing</i>			
9d		ka	mam		belume	fv	me		
		<i>but</i>	<i>I</i>		<i>plead</i>	<i>you</i>	<i>ass</i>		
9e			---		basum (IMP.S)	zīmi anaasɪ la	tu m		
					<i>cease</i>	<i>fish four, 4 the</i>	<i>to give me</i>		
9f		ka	mam		tarɪ	sāam			
		<i>because</i>	<i>I</i>		<i>have</i>	<i>visitors</i>			

9g	ka beevk <i>and tomorrow</i>	ka <i>that</i>	fu <i>you</i>		dɛ'ɛ <i>receive</i>	zīmi anii <i>fish eight</i>			
10		Ka <i>and</i>	Azāŋkɔ'ɔt <i>Mr Hyena</i>		ye <i>say that</i>	awoo <i>ok</i>			
11			Ba <i>they</i>		ēŋe <i>do, act</i>	wela daba ayopɔ <i>like that days seven</i>			
12a		Ka <i>and</i>	Azāŋkɔ'ɔt <i>Mr Hyena</i>		bāŋ ye <i>know that</i>		[12b]		
12b			[Asumbul <i>Mr Rabbit</i>		pā'ast <i>deceive</i>	ō <i>him</i>	me] <i>ass</i>		
13a	Ba ne leb daa-sɛ'ɛta <i>they when return a certain day</i>		ba <i>they</i>		paam me <i>receive also</i>	zīŋ arakō <i>fish one</i>			
13b		ka <i>and</i>	Azāŋkɔ'ɔt <i>Mr Hyena</i>		dɛ'ɛ <i>receive</i>				
14a		Ka <i>and</i>	Asumbul <i>Mr Rabbit</i>		bɪs <i>look</i>				
14b		ka <i>that</i>	la <i>it</i>	bv <i>not</i>	nat ye <i>be fitting that</i>				
14c			Azāŋkɔ'ɔt <i>Mr Hyena</i>		kul <i>go home</i>	ne zīŋaa <i>with fish</i>			
15	Ba ne paa sɔktɪŋe la <i>they when reach road crossing spacer</i>	ka <i>and</i>	so' woo <i>everybody</i>		nɔk <i>take</i>	ō sɔt <i>his road</i>			
16a	Asumbul ne tɪŋ be'ela <i>Mr Rabbit when go little bit</i>	ka <i>and</i>	---		zo deŋ <i>run be ahead of</i>	Azāŋkɔ'ɔt tɔɔn <i>Mr Hyena ahead</i>			
16b			---	tt	gbā'an ēŋ		[16c]		

				<i>go to</i>	<i>lie down do, act</i>			
16c		[wuu <i>like</i>	ō <i>he</i>		kpime <i>die</i>	la] <i>the</i>		
17	Azāṅkɔ'ot ne paa na yē la <i>Mr Hyena when reach here see the</i>		ō <i>he</i>	bu <i>not do</i>	ze'ele <i>stop</i>			
18a			Ō <i>he</i>		bāṅ ye <i>know that</i>	[18b]		
18b			[Asumbul <i>Mr Rabbit</i>		pā'astr <i>deceive</i>	u <i>him</i>	me] <i>ass</i>	
19a		Ka <i>and</i>	ō <i>him</i>		bas <i>leave</i>			
19b		ka <i>and</i>	ō <i>he</i>		tuj <i>go</i>	be'ela <i>little bit</i>		
19c		ka <i>that</i>	ō <i>he</i>		ɗɔɔ zo gāṅ u tuj tu krug <i>rise up run overtake him go go to get across</i>	sɔta <i>road</i>		
19d		ne <i>with</i>	ō <i>he</i>		ēṅ <i>do, act</i>	[19e]		
19e		[wuu <i>like</i>	ō <i>he</i>		kpime la] <i>die the</i>			
20a		Ka <i>and</i>	ō <i>his</i>		paa na ze'el <i>reach here stop</i>	su <i>silently</i>		
20b		ka <i>and</i>	---		yel yee <i>say say that</i>	[20c-20d]		
20c			[Ba tuum-		ke			

			<u>be'eta</u>						
			<i>their the evil work</i>		<i>cause</i>				
20d		<u>ka</u>	<u>Wtna'am</u>		<u>kuvru (IPFV)</u>	<u>ba wāna la]</u>			
		<i>and</i>	<i>God</i>		<i>killing</i>	<i>them like that the</i>			
21a		Ka	---		dɪgɪl	zīŋa			
		<i>and</i>			<i>put down</i>	<i>the fish</i>			
21b		ye	ō		lep tu nək	arakō la			
		<i>in order to</i>	<i>he</i>		<i>return go to take</i>	<i>an other the</i>			
21c		ka	---		tuna nək	ne' la	pɛ'es		
		<i>and</i>			<i>come here take</i>	<i>this it</i>	<i>add</i>		
22	Ō ne tuŋ be'ela	ka	Asumbul		dɔɔ nək	ō zīŋ	gaare		
	<i>he when go few</i>	<i>and</i>	<i>Mr Rabbit</i>		<i>rise up take</i>	<i>his fish</i>	<i>leave</i>		
23a			Azāŋkɔ'ɔt		paa				
			<i>Mr Hyena</i>		<i>reach</i>				
23b		ka	---	bu	yē	so'one deŋe kpi laa ka ēŋ zoo ha			
		<i>but</i>		<i>not do</i>	<i>see</i>	<i>that one who do previously die the and do, act running start</i>			
24a			Ō		paa na				
			<i>he</i>		<i>reach here</i>				
24b			---	bu	yē	Asumbule			
				<i>not do</i>	<i>see</i>	<i>Mr Rabbit</i>			
24c		ka	---	me bu	yē	ō zīŋa			
		<i>and</i>		<i>also not do</i>	<i>see do</i>	<i>his the fish</i>			
25a		Ka	Asumbul		tar	ō bun	paa		

		<i>and</i>	<i>Mr Rabbit</i>		<i>have</i>	<i>his thing</i>	<i>reach</i>		
25b		ka	ō pɔ'a		dugv				
		<i>and</i>	<i>his wife</i>		<i>cook</i>				
25c		ka	ba		dit (IPFV)				
		<i>and</i>	<i>they</i>		<i>eat</i>				
25d		ka	---		la'at (IPFV)	Azājkɔ'ɔt			
		<i>and</i>			<i>laugh, laughing</i>	<i>Mr Hyena</i>			
26a			[Fv	ya'a	bɔɔt galɪs]				
			<i>you</i>	<i>if, when</i>	<i>want exaggerate</i>				
26b		[26a]	fv		liti	zā'asa			
			<i>you</i>		<i>fall</i>	<i>all</i>			

Texte 18. Buraa n bu de'ε pã'asugo

#	Pre-nuclear		Nucleus					Post-nuclear	Notes
	Pre-posed	Connective	Subject	Pre-verb	Verb	Object/Complement	Post-verb	Adjunct	
1			Buraa ne	bu	de'et	pã'asugv			
			<i>man which</i>	<i>not do</i>	<i>receive</i>	<i>consolation</i>			
2a			Buraa	da	be			tuje arakō ni	
			<i>man</i>	<i>past remote</i>	<i>to be</i>			<i>country (in) certain in</i>	
2b		ka	---		dɔ'v	v bii			
		<i>and</i>			<i>give birth</i>	<i>his child</i>			
2c	Õ ne dɔ'v v la bii la		---		ēne	buribiŋ			
	<i>he when give birth him the child the</i>				<i>to be</i>	<i>boy</i>			
3a			Õ ne	wv	dɔɔ bt' tuŋ				
			<i>he when</i>	<i>coming to</i>	<i>rise up grow up go</i>				
3b			---	tɪ	paa	wv v yuma ayɔɔbv la			
				<i>go to</i>	<i>arrive</i>	<i>like years six, 6 the</i>			
4a	haya	ka	õ sūut		mas				
	<i>naturally</i>	<i>and</i>	<i>his heart</i>		<i>be good</i>				
4b		ka	õ		tuŋ tɪ paa	pɔ'v-dut		wakat	
		<i>and</i>	<i>he</i>		<i>go go to arrive</i>	<i>marriage</i>		<i>time</i>	
5a		Ka	bã'a	kɔ'ɔn	dɔɔ	v			
		<i>but</i>	<i>disease</i>	<i>simply</i>	<i>rise up</i>	<i>him</i>			
5b		ka	õ		āk kpi				
		<i>and</i>	<i>he</i>		<i>jump die</i>				

6a	Õ ne kpi la	ka	ba		nɔk	bii la			
	<i>he when die the</i>	<i>and</i>	<i>they</i>		<i>take</i>	<i>child the</i>			
6b			---		tu mum				
					<i>go to burry</i>				
7a		Ka	õ		kum			tat tat tat	
		<i>and</i>	<i>he</i>		<i>to weep</i>			<i>hold hold hold</i>	
7b		ka	ba		ye			õ yā'am wela	
		<i>and</i>	<i>they</i>		<i>say that</i>			<i>he stop like that</i>	
7c		ka	õ		ye	ayee			
		<i>but</i>	<i>he</i>		<i>say that</i>	<i>no</i>			
8a		Ka	---		yee Nɔk	bun-suŋ-kāŋa			
		<i>and</i>			<i>say that take</i>	<i>these good things</i>			
8b			---		lob bas				
					<i>throw leave</i>				
8c		ka	---		lepā zī'i				
		<i>and</i>			<i>return here be seated, sit</i>				
8d		ka	---	bu	kummaa				
		<i>and</i>		<i>not do</i>	<i>to weep</i>				
9a		Ka	ba		ye				
		<i>and</i>	<i>they</i>		<i>say that</i>				
9b	Tɔ		fu		ye				
	<i>ok</i>		<i>your</i>		<i>want</i>				
9c			fu		ẽŋ	wela			
			<i>your</i>		<i>do, act</i>	<i>how</i>			
10a			Fu ne	bu	tõ'on	la		yaa	

			<i>your when</i>	<i>not do</i>	<i>can do</i>	<i>the</i>	<i>indeed</i>	
10b			---		basum <i>cease</i>			
10c		ka <i>and</i>	---	da <i>don't</i>	kumma <i>to weep</i>			
11	Haya <i>finally</i>	ka <i>that</i>	ō <i>he</i>		sīn <i>be silent</i>			
12a		Ka <i>and</i>	ō <i>he</i>	len <i>again</i>	d'ɔ <i>give birth</i>	bii arakō <i>child other</i>	ya'as <i>again</i>	
12b		ka <i>and</i>	ō <i>he</i>		ē <i>to be</i>	bupɔŋ <i>girl</i>		
13a	Ō ne ē bupɔŋaa <i>she will to be girl</i>		wakat <i>time</i>	wɔ <i>coming to</i>	paame <i>arrive, reach</i>			
13b		ka <i>that</i>	bii la <i>child it</i>	me len <i>also again</i>	səkɪ <i>suffice</i>			
13c			ō ne <i>she when</i>	naan <i>could</i>	el <i>to marry</i>	sra <i>husband</i>		
14		Ka <i>and</i>	kūm <i>death</i>	len <i>again</i>	tuna nək <i>come here take</i>	ɔ <i>him</i>		
15a		Ka <i>and</i>	ō <i>he</i>	len <i>again</i>	kaas kaas kaas <i>cry out cry out cry out</i>			
15b		ka <i>and</i>	tɔŋa dɪm <i>country people</i>		pā'as <i>comfort</i>	ɔ <i>him</i>		
15c			---		tɪ gɔ'ɔ <i>go to fail</i>			
15d		ka	---		yee			

		<i>and</i>			<i>say that</i>			
15e	Ai		fʊ		ye			
	<i>so</i>		<i>your</i>		<i>want</i>			
15f			fʊ		ẽŋ	wela		
			<i>your</i>		<i>do, act</i>	<i>how</i>		
16a			---		Basum	yaa		
					<i>cease</i>	<i>ok</i>		
16b		ka	Wina'am	me	mi'i	la		
		<i>because</i>	<i>God (supreme being)</i>	<i>also</i>	<i>know</i>	<i>it</i>		
17a		Ka	õ		ye	ayee		
		<i>and</i>	<i>he</i>		<i>say that</i>	<i>no</i>		
17b			Wina'am	bu	tõ'o namesur	ʊ	wānaa	
			<i>God (supreme being)</i>	<i>not do</i>	<i>can do afflict</i>	<i>him</i>	<i>that</i>	
18	Taram taram taram	ka	õ	len	dɔ'ɔ	bii arakõ		
	<i>go on go on go on</i>	<i>and</i>	<i>he</i>	<i>again</i>	<i>give birth</i>	<i>child an other</i>		
19a		Ka	bi-kāŋa	me ne	wʊ paa	buraalum	wakat	
		<i>and</i>	<i>this child</i>	<i>also when</i>	<i>coming to arrive</i>	<i>manhood</i>	<i>time</i>	
19b			---		ẽ	bura- sa'at		
					<i>to be</i>	<i>man young</i>		
19c		ka	ba		yẽ	ʊ		
		<i>and</i>	<i>they</i>		<i>see</i>	<i>him</i>		
19d		ka	---		bɔɔta			
		<i>and</i>			<i>want</i>			
19e		ka	õ	me len	āk kpi		ya'as	
		<i>but</i>	<i>he</i>	<i>also again</i>	<i>jump die</i>		<i>again</i>	
20a		Ka	õ		kʊm		tat tat tat	

		<i>and</i>	<i>he</i>		<i>to weep</i>		<i>hold go on go on</i>	
20b		ka	---		zā'as	pā'asuk		
		<i>and</i>			<i>refuse</i>	<i>consolation</i>		
21a	Haya	ka	ba		pā'as	ʊ	tat tat tat	
	<i>finally</i>	<i>and</i>	<i>they</i>		<i>comfort</i>	<i>him</i>	<i>go on go on go on</i>	
21b		ka	ō		sīn			
		<i>and</i>	<i>he</i>		<i>be silent</i>			
22a		Ka	pɔ'ɔyā'aŋ arakō	wʊ	yel	ʊ		
		<i>and</i>	<i>old lady certain</i>	<i>coming to</i>	<i>say</i>	<i>him</i>		
22b		ye yaa	Fʊ	ne	kaasit		wāna la	
		<i>say that ok</i>	<i>your</i>	<i>when</i>	<i>cry out</i>		<i>like that the</i>	
22c		yaa	fʊ		bɔɔɾɿ	fʊ biis laa		
		<i>ok</i>	<i>your</i>		<i>want</i>	<i>your children the</i>		
23		Ka	ō		ye	ēe		
		<i>and</i>	<i>he</i>		<i>say that</i>	<i>yes</i>		
24a			Fʊ	ya'a	yē	ba		
			<i>your</i>	<i>if, when</i>	<i>see</i>	<i>them</i>		
24b			fʊ	ne	bāŋe	baa		
			<i>your</i>	<i>will</i>	<i>know</i>	<i>them</i>		
25		Ka	ō		ye	ēe		
		<i>and</i>	<i>he</i>		<i>say that</i>	<i>yes</i>		
26a		Ka	ba		dol	taaba		
		<i>and</i>	<i>they</i>		<i>follow</i>	<i>together</i>		
26b			---		tɯŋ kpē'		sā'at	
					<i>go enter</i>		<i>bush</i>	
27a			Pɔ'ɔyā'aŋa	ne	kpē'		sā'at	

			<i>old lady</i>	<i>when</i>	<i>enter</i>		<i>bush</i>	
27b			---		tuj <i>go</i>		tat tat tat <i>go on go on go on</i>	
27c			ō <i>she</i>		ti pūsukē <i>go to to appear</i>		tuje arakō ni <i>country (in) certain in</i>	
28a	Õ ne pūsug tuje arakō ni la <i>she when appear country an other in the</i>	ka <i>and</i>	ba <i>they</i>		kat <i>chase</i>	buraa <i>man</i>		
28b		ka <i>and</i>	ō <i>he</i>	kə'ɔn <i>simply</i>	zot beɛl <i>run naked</i>		ga' ga' ga' <i>hold on hold on hold on</i>	
29a		Ka <i>and</i>	ba <i>they</i>		ye <i>say that</i>			
29b	Haya haya <i>finally finally</i>		---		gbā'ame ne <i>catch focus</i>	ō <i>him</i>	na <i>here</i>	
30a		Ka <i>and</i>	ō <i>he</i>		tat <i>go on</i>	zoo <i>running</i>		
30b			---		tat <i>go on</i>	zoo <i>running</i>		
30c			---	wɔ <i>coming to</i>	tɔ'ɔs <i>meet</i>	ɔ ne pɔ'ɔyā'ana <i>him with old lady</i>	fimm <i>with much noise</i>	
31a		Ka <i>and</i>	ō <i>she</i>		bɔ'ɔs <i>ask</i>	ɔ <i>him</i>		
31b		yee A' <i>say that ah</i>	fɔ <i>your</i>		yē <i>see</i>	buraa la <i>man the</i>	ne zotaa <i>which running DEF</i>	
32		Ka <i>and</i>	ō <i>he</i>		ye <i>say that</i>	ēe <i>yes</i>		

33a		Ka <i>and</i>	ō <i>she</i>		yee <i>say that</i>			
33b	Tɔ <i>ok</i>		la <i>it</i>		ke'ε <i>is not</i>	yelle <i>say</i>		
33c			---		tum <i>go to</i>			
33d		ka <i>that</i>	tu <i>we</i>		tuj <i>go</i>			
33e		ka <i>and</i>	m <i>I, me, my</i>	ne <i>will</i>	wu yel <i>coming to tell</i>	if <i>you</i>		
34		Ka <i>and</i>	ba <i>they</i>	len <i>again</i>	tat <i>go on</i>	tun <i>walk, go</i>		
35a	Ba ne tat tunna <i>they when go on walk DEF</i>		ba <i>they</i>		tuj tu paa yē <i>go go to arrive see</i>			
35b		ka <i>that</i>	pɔ'ɔ-sa'a <i>young woman</i>	ne <i>who</i>	b' ma'a <i>grow up soft</i>		sεε <i>nice, well</i>	
35c		ka <i>and</i>	bī'isa <i>breasts</i>		li <i>fall</i>		sεε <i>nice, well</i>	
35d		ka <i>and</i>	ō <i>she</i>		zī'i <i>be seated, sit</i>			
36a	Ō ne zī'i la <i>she when sit the</i>	ka <i>and</i>	ō <i>him</i>		bɔ'ɔs <i>ask</i>	u <i>him</i>		
36b		yee <i>say that</i>	Fu <i>your</i>	ne <i>when</i>	yē <i>see</i>	pɔ'ɔ-sa'a-kāŋa la <i>this young woman the</i>		
36c			fɔ <i>your</i>		mi'i <i>know</i>	u <i>her</i>		

37		Ka	ō		ye	ayee			
		<i>and</i>	<i>he</i>		<i>say that</i>	<i>no</i>			
38a		Ka	bupaka		zī'i beel				
		<i>and</i>	<i>woman, female</i>		<i>sit naked</i>				
38b			ō	bu	ye'	fuwoo			
			<i>he</i>	<i>not</i>	<i>dress</i>	<i>cloth</i>			
38c			se'el se'el		kei				
			<i>thing thing</i>		<i>to not be there</i>				
39a			Ō ma'	ne	dɔ'ɔ	ʊ		se'emma	
			<i>her mother</i>	<i>when</i>	<i>give birth</i>	<i>her</i>		<i>how</i>	
39b			ō		zī'ine			wela	
			<i>she</i>		<i>sit</i>			<i>like that</i>	
40			Ō		lebikē	zalʊɔ		lanna	
			<i>she</i>		<i>become</i>	<i>mad person</i>		<i>like that</i>	
41a		Ka	ba		bɔ'ɔs	ʊ			
		<i>and</i>	<i>they</i>		<i>ask</i>	<i>him</i>			
41b		yee	Fʊ		mi'i	bupɔŋ-kāŋaa			
		<i>say that</i>	<i>your</i>		<i>know</i>	<i>this girl</i>			
42a		Ka	ō		ye	ayee			
		<i>and</i>	<i>he</i>		<i>say that</i>	<i>no</i>			
42b			ō		zɪ't	ʊʊ			
			<i>he</i>		<i>not know</i>	<i>him, her</i>			
43		Ka	ba	len	tat	tun			
		<i>and</i>	<i>they</i>	<i>again</i>	<i>go on</i>	<i>walk, go</i>			
44a	Ba ne len tat tun		---		ti ba'as			tɔŋa kpi'ɪɔŋa wɛɔŋa	
	<i>they when again go on walk, go</i>				<i>go to finish</i>			<i>town ending side</i>	

44b	ka ne	ba		yit		tuḡ kānna ni la		
	<i>and with</i>	<i>they</i>		<i>go out</i>				
44c		ba		yē				
		<i>they</i>		<i>see</i>				
44d	ka	ba		kaas	kuḡ			
	<i>that</i>	<i>they</i>		<i>cry out</i>	<i>ululation of warning</i>			
44e	ka	buraa		tat	zoo			
	<i>and</i>	<i>man</i>		<i>go on</i>	<i>running</i>			
44f		---		tat	zoo			
				<i>go on</i>	<i>running</i>			
44g		---		tat	zoo			
				<i>go on</i>	<i>running</i>			
44h		---	wu	tu'ustu	ba			
			<i>coming to</i>	<i>encounter</i>	<i>they</i>			
45a	Ka	ōst		kpa'at				
	<i>and</i>	<i>sweat</i>		<i>pour</i>				
45b	ka	ō	kō'n	tat	zoo			
	<i>and</i>	<i>he</i>	<i>intensively</i>	<i>go on</i>	<i>running</i>			
45c		---		wε'ε gat				
				<i>going pass</i>				
46a	Ka	ō		bō'bs	u			
	<i>and</i>	<i>he</i>		<i>ask</i>	<i>him</i>			
46b	ye	ō		mi'i	bura-kāḡaa			
	<i>say that</i>	<i>he</i>		<i>know</i>	<i>this man</i>			
47a	Ka	ō		ye	ayee			
	<i>and</i>	<i>he</i>		<i>say that</i>	<i>no</i>			

47b		ō <i>he</i>		zɪ't <i>not know</i>	bura-kāŋaa <i>this man</i>			
48a	Ka <i>and</i>	pɔ'ɔyā'aŋa <i>old lady</i>		yel <i>say</i>	ʊ <i>him</i>			
48b	ye yaa <i>say that ok</i>	Bura-kāne <i>man who</i>		---				
48c	ka <i>that</i>	tun <i>we</i>		tʊ'ʊs <i>meet</i>				
48d	ka <i>and</i>	ba <i>they</i>		kat <i>chase</i>	ʊ <i>him</i>			
48e	ka <i>and</i>	ō <i>he</i>		tat <i>go on</i>	zoo <i>running</i>			
48f		la <i>the</i>		ēne <i>to be</i>	fu bii arakō la <i>you child one the</i>		fu bi- kpēeŋa lanna yaa <i>you child this ok</i>	
48g	ka <i>and</i>	ba <i>they</i>		kat <i>chase</i>	ʊ <i>him</i>			
48h	ka <i>and</i>	ō <i>he</i>		zot beɛl <i>run naked</i>			la <i>the</i>	
48i		Ō <i>he</i>		tɯŋ <i>go</i>				
48j	ye <i>that</i>	ō <i>he</i>		tɪ nɔ'ʊ <i>go to take</i>	ne bʊpɔ'ʊs <i>with women</i>			
48k	ka <i>and</i>	ba <i>they</i>		kat <i>chase</i>	ʊ <i>him</i>			
48l	ka	ō		mɔt	zo-kānna		wela la	

		<i>and</i>	<i>he</i>		<i>to have</i>	<i>running</i>		<i>like that the</i>	
49a			Ō	ya'a	beene			fu ni zīna	
			<i>he</i>	<i>if, when</i>	<i>would be</i>			<i>you at today</i>	
49b		ka	---		ēe	bi-berit		wāna	
		<i>and</i>			<i>be</i>	<i>child</i>		<i>like that</i>	
49c		ka	---		tum	tuum-kāṇa			
		<i>and</i>			<i>to work</i>	<i>work</i>			
49d			fu sūut	ne	masaa				
			<i>you heart</i>	<i>will</i>	<i>pleasant</i>				
50		Ka	ō		ye	ayee			
		<i>and</i>	<i>he</i>		<i>say that</i>	<i>no</i>			
51a		Ka	ō		yee				
		<i>and</i>	<i>he</i>		<i>say that</i>				
51b	Tɔ		ayi dāanna pɔ'ɔ- sa'a-kāne		---				
	<i>ok</i>		<i>two owner woman</i>						
51c		ka	fu		yē				
		<i>that</i>	<i>your</i>		<i>see</i>				
51d		ka	ō		zī'i			wāna la	
		<i>and</i>	<i>she</i>		<i>sit</i>			<i>like that the</i>	
51e		ka	---	bu	tat	laaft		la	
		<i>and</i>		<i>not do</i>	<i>have</i>	<i>health</i>		<i>the</i>	
51f		ka	---		ē	gēeṇa			
		<i>and</i>			<i>to be</i>	<i>mad person</i>			
51g			Pɔ'ɔ-sa'a-kāṇa		ēne	fu buṇṇa		lanna ya	
			<i>this young woman</i>		<i>to be</i>	<i>you girl</i>		<i>like that ok</i>	

51h		ōne	da	kpi			
		<i>the one who</i>	<i>past remote</i>	<i>die</i>			
51i	ka	fʊ		kʊm			
	<i>and</i>	<i>you</i>		<i>to weep</i>			
51j	ye	fʊ	kʊn	yǎ'a		la	
	<i>say that</i>	<i>you</i>	<i>will not</i>	<i>stop crying</i>		<i>the</i>	
51k		ōnna		---		lanna	
		<i>this one</i>				<i>like that</i>	
52	Ka	ō		ye	aa		
	<i>and</i>	<i>she</i>		<i>say that</i>	<i>ah</i>		
53a	Ka	ō		bɔ'ɔs	ʊ		
	<i>and</i>	<i>she</i>		<i>ask</i>	<i>him</i>		
53b	yee	Fʊ	ya'a da	mɔɾɪ	fʊ biɪ la		
	<i>say that</i>	<i>your</i>	<i>if, when past remote</i>	<i>to have</i>	<i>you child the</i>		
53c	ka	ō		lebɪg		wǎna	
	<i>and</i>	<i>he</i>		<i>become</i>		<i>like that</i>	
53d		la	ne	masɪ	fʊʊ		
		<i>it</i>	<i>will</i>	<i>please</i>	<i>you, thou</i>		
54	Ka	ō		ye	ayee		
	<i>and</i>	<i>he</i>		<i>say that</i>	<i>no</i>		
55a	Ka	ō		yel			
	<i>and</i>	<i>she</i>		<i>say</i>			
55b	ye yaa	Tʊn ne	wʊ	tʊ'ʊs	so'		

		<i>say that ok</i>	<i>we when</i>	<i>coming to</i>	<i>meet</i>	<i>somebody</i>			
55c		ka	ba		kat	u		na'ayīim yela	
		<i>and</i>	<i>they</i>		<i>chase</i>	<i>him</i>		<i>stealing for, because of</i>	
55d		ka	õ		zota ě	na'ayīi			
		<i>and</i>	<i>he</i>		<i>run to be</i>	<i>thief</i>			
55e			---		zot				
					<i>run</i>				
55f		ka	ba		kat	u		la	
		<i>and</i>	<i>they</i>		<i>chase</i>	<i>him</i>		<i>the</i>	
55g			fu bii atā' dāana la		---			lanna ya	
			<i>you child three,</i> <i>3 owner the</i>					<i>like that ok</i>	
55h		ka ne	õ		ě			wela la	
		<i>and with</i>	<i>he</i>		<i>to be</i>			<i>like that the</i>	
56a			M		ye				
			<i>I</i>		<i>want</i>				
56b			m		bɔ'ɔst	fu			
			<i>I</i>		<i>ask</i>	<i>you</i>			
56c	Fu ne da dɔ'ɔ u la	ka	bii la	wu	kpelɪm ě			wāna	
	<i>your when past remote give</i> <i>birth him the</i>	<i>and</i>	<i>child the</i>	<i>coming to</i>	<i>remain to be</i>			<i>like that</i>	
56d		ka	fu		ye				
		<i>and</i>	<i>your</i>		<i>want</i>				
56e			fu		ěne	dɔ'ɔt			
			<i>your</i>		<i>to be</i>	<i>parent</i>			
56f		ka	fu bii la		voɪ				

		<i>and</i>	<i>you child the</i>		<i>to live</i>			
56g		ka	fɔ		yēt	ɔ		
		<i>and</i>	<i>you</i>		<i>get</i>	<i>him</i>		
56h		ka	ō		tum	tuum-kāŋa la		
		<i>and</i>	<i>he</i>		<i>to work</i>	<i>this work the</i>		
56i			la	ne	masɪ	fɔɔ		
			<i>it</i>	<i>will</i>	<i>please</i>	<i>you, thou</i>		
57		Ka	ō		ye	ayee		
		<i>and</i>	<i>he</i>		<i>say that</i>	<i>no</i>		
58a		Ka	pɔ'ɔyā'aŋa		kpeɫɪm bas	ɔ		
		<i>and</i>	<i>old lady</i>		<i>do suddenly leave</i>	<i>him</i>		
58b		ka ne	ō		tɪŋ			
		<i>and with</i>	<i>he</i>		<i>go</i>			
59		Ka	ō		tulug leɪ		ba tɪŋe la na	
		<i>and</i>	<i>he</i>		<i>turn around return</i>		<i>their country</i> <i>(in) the here</i>	
60a	Ō ne leɪ ɔ tɪŋe la		---	wɔ	paa na		la	
	<i>he when return his town the</i>			<i>coming to</i>	<i>reach here</i>		<i>the</i>	
60b			ō		kpeɫɪm yā'ame duus	ɔ nintoom		
			<i>he</i>		<i>suddenly stop</i> <i>crying wipe off</i>	<i>his tears</i>		
60c		ka	---		sɪŋ			
		<i>and</i>			<i>begin</i>			
60d		ka	---		ɔɪ			
		<i>and</i>			<i>eat</i>			
60e		ka	---	len	sɪŋ	ɔ tuuma		

		<i>and</i>		<i>again</i>	<i>begin</i>	<i>his work</i>			
61a	Lanna	ka	m	da	be			nina	
	<i>like this</i>	<i>that</i>	<i>I</i>	<i>past remote</i>	<i>to be</i>			<i>there</i>	
61b		ka	---		ye				
		<i>and</i>			<i>want</i>				
61c			m		pik pa'alt	ya		bɛ'ɛla	
			<i>I</i>		<i>open show</i>	<i>you</i>		<i>little bit</i>	
62a		Ka	ya		wum				
		<i>and</i>	<i>you</i>		<i>hear</i>				
62b		ka	---		bāŋ				
		<i>and</i>			<i>know</i>				
62c		ye	dūniyā	ne	tun na				
		<i>that</i>	<i>world</i>	<i>that</i>	<i>walk, go here</i>				
62d			la		sum				
			<i>it</i>		<i>be good</i>				
62e		ka	wakat-se'e		---				
		<i>that</i>	<i>certain times</i>						
62f		ka	ti sūut	ya'a	wu sā'am				
		<i>that</i>	<i>we, us, our heart</i>	<i>if, when</i>	<i>coming to spoil</i>				
62g			ti	da	tɔ'ɔ galɩse				
			<i>we</i>	<i>don't</i>	<i>speak excessive</i>				
62h			ti	da	tum	tvum-kāne			
			<i>we</i>	<i>don't</i>	<i>to work</i>	<i>work</i>			
62i			---		ke'e sum			mee	
					<i>is not be good</i>			<i>assertive</i>	

63a	Bala		Wina'am	ne	tum	se'el la		
	<i>thus</i>		<i>God</i>	<i>when</i>	<i>to work</i>	<i>thing it</i>		
63b			tun		zt't	beeuk yelaa		
			<i>we</i>		<i>not know</i>	<i>tomorrow things</i>		
64			Wina'am	me	mi'i	tʊʊn yela		
			<i>God</i>	<i>also</i>	<i>know</i>	<i>ahead things</i>		
65a	Lanna		so' woo		sum			
	<i>like that</i>		<i>somebody every, all</i>		<i>be good</i>			
65b		ka	ō		maal	suguri		
		<i>that</i>	<i>he</i>		<i>make</i>	<i>patience with others</i>		
65c		ne	ō	ne	ēt	se'el		
		<i>when</i>	<i>he</i>	<i>when</i>	<i>do, act</i>	<i>thing</i>		
66a		Ka	---		ye			
		<i>and</i>			<i>say that</i>			
66b			mam	ne	kum		wāna la	
			<i>I</i>	<i>when</i>	<i>to weep</i>		<i>like that the</i>	
66c			mam	kun	yā'ae			
			<i>I</i>	<i>will not</i>	<i>stop crying</i>			
66d			mam	ne	kum		wāna la	
			<i>I</i>	<i>when</i>	<i>to weep</i>		<i>like that the</i>	
66e			mam	kun	yā'a		la	
			<i>I</i>	<i>will not</i>	<i>stop crying</i>		<i>the</i>	
67a	Sum	ka	so' woo		b'ʊ	ʊ tuuma ne ʊ ētuk	zā'asa	
	<i>suggest</i>	<i>that</i>	<i>everybody</i>		<i>decrease</i>	<i>his work with his deed</i>	<i>every</i>	
67b		ka	---	yāŋ	dol	Wina'am		
		<i>and</i>		<i>be able to</i>	<i>follow</i>	<i>God</i>		

68a	Ka	bun-sɛ'ɛ	ya'a	ɛ̃t			
	<i>and</i>	<i>certain thing</i>	<i>if, when</i>	<i>do, act</i>			
68b		õ		yelum			
		<i>he</i>		<i>sholud say</i>			
68c	ye	Wuna'am		maal tu	m		
	<i>want</i>	<i>God</i>		<i>make to give</i>	<i>I</i>		
68d		m		ye			
		<i>I</i>		<i>want</i>			
68e		m		ɛ̃ŋ		wela	
		<i>I</i>		<i>do, act</i>		<i>how</i>	
68f	ka	---	da	dɛ'ɛɛ			
	<i>that</i>		<i>don't</i>	<i>take</i>			
69a		Lanna	ne	sõŋt	tu		
		<i>this</i>	<i>will</i>	<i>help</i>	<i>we</i>		
69b	ka	tu	yãŋ	voɪ			
	<i>and</i>	<i>go to</i>	<i>able to</i>	<i>to live</i>			
70a	Ka	ya'a		ke'ɛ		welaa	
	<i>and</i>	<i>if, when</i>		<i>is not</i>		<i>like that</i>	
70b		yel	bu	tõ'on			
		<i>problem</i>	<i>not do</i>	<i>can do</i>			
70c	ka	---	da	paa	nisaala		
	<i>and</i>		<i>don't</i>	<i>reach</i>	<i>human being</i>		
71a	Ka	yel	ya'a	paa	nisaal		
	<i>that</i>	<i>say</i>	<i>if, when</i>	<i>reach</i>	<i>human being</i>		
71b		la		svm			
		<i>it</i>		<i>be good</i>			

71c		ka	nisaal		bāŋ			
		<i>that</i>	<i>human being</i>		<i>know</i>			
71d			ō	ne	ye			
			<i>he</i>	<i>will</i>	<i>want</i>			
71e			ō		mər	ʊ meŋ		se'em
			<i>he</i>		<i>to have</i>	<i>him self</i>		<i>how</i>
72	Haya		m		pʊ'ʊst	ya		zɔ'ɔ zɔ'ɔ
	<i>finally</i>		<i>I</i>		<i>thank</i>	<i>you</i>		<i>be many be many</i>

Texte 19. Abāmbil Komaasi tɪn yela

#	Pre-nuclear		Nucleus				Post-nuclear	Notes
	Pre-posed	Connective	Subject	Pre-verb	Verb	Object/Complement	Post-verb	
1a	Uɔn ne da tɪ yēe la	ka	Abāmbil		kɛ'	ki la naa		
	<i>dry season when past r go to reveal spacer</i>	<i>and</i>	<i>Bambil</i>		<i>cut down</i>	<i>millet the finish</i>		
1b		ka	---		nɔ'ɔs	ō kɔɔp buuri woo na		
		<i>and</i>			<i>take</i>	<i>his farming kind every, all here</i>		
2a		Ka ne	ō	yel	---	ō ba' ye [2b]		
		<i>and and</i>	<i>he</i>	<i>say</i>		<i>his father say that</i>		
2b			[ō		<u>ye</u> <u>ō wēeme]</u>			
			<i>he</i>		- <i>want he travel</i>			
3a		Ka	ō ba'		bɔ'ɔs	ɔ ye [3b]		
		<i>and</i>	<i>his father</i>		<i>ask</i>	<i>him say that</i>		
3b			[ō		<u>ye</u> <u>ō tɪ]</u>	<u>ya be]</u>		
			<i>he</i>		<i>want he go</i>	<i>where then?</i>		
4a		Ka	ō		ye	[4b-4c]		
		<i>and</i>	<i>he</i>		<i>say that</i>			
4b			[ō		<u>ye</u> <u>ō tɪ]</u>	<u>mɔɔ]</u>		

			<i>he</i>		<i>want he go</i>	<i>bush</i>			
4c			---		<u>ti di</u>	<u>pāas]</u>			
					<i>go to win</i>	<i>contract</i>			
5a		Ka	ō ba'		yel	u ye [5b-6]			
		<i>and</i>	<i>his father</i>		<i>say</i>	<i>him say that</i>			
5b	<u>[ayee la ne be se'emma bee</u>	<u>ka</u>	<u>ō</u>		<u>basim</u>				
	-								
	<i>no it when be how be</i>	<i>that</i>	<i>he</i>		<i>leave</i>				
5c		<u>ka</u>	---		<u>zī'in</u>				
		<i>and</i>			<i>sit</i>				
5d		<u>ka</u>	---		<u>bis</u>	<u>yita ne la'ata</u>			
		<i>and</i>			<i>look</i>	<i>house with goods</i>			
6	<u>Ka ō ne paa se'em ma</u>		<u>ō</u>		<u>lebike</u>	<u>bun-koruk]</u>			
	<i>because he given</i>		<i>he</i>		<i>become</i>	<i>old thing</i>			
	<i>that reach how the</i>								
7a		Ka	ō		ye	[7b-7c]			
		<i>and</i>	<i>he</i>		<i>say that</i>				
7b	<u>[ayee</u>	<u>ka</u>	<u>ō</u>		<u>bōore</u>	<u>wefo</u>			
	<i>no</i>	<i>because</i>	<i>he</i>		<i>want</i>	<i>bicycle</i>			
7c		<u>ka</u>	---		<u>bōot</u>	<u>garok]</u>			
		<i>and</i>			<i>want</i>	<i>bed</i>			
8a		Ka	ō sāam		ye	[8b-8c]			
		<i>and</i>	<i>his father</i>		<i>say that</i>				
8b			<u>[la</u>	<u>ya'a</u>	<u>ē</u>	<u>wela bee</u>			
			<i>it</i>	<i>if, when</i>	<i>to be</i>	<i>like that exist</i>			
8c			<u>ō</u>		<u>tum]</u>				
			<i>he</i>		<i>go to</i>				

9a		Ka	ō	sit	ᄃᄃ			
		<i>and</i>	<i>he</i>	<i>really</i>	<i>rise up</i>			
9b		ne	ō		gbā'a	ō ma win buu		
		<i>subsequently</i>	<i>he</i>		<i>catch</i>	<i>his mother destiny goat</i>		
9c		ne	ō		kōsse			
		<i>subsequently</i>	<i>he</i>		<i>sell</i>			
9d		ne	ō		do	lot Sabil da'a daat		
		<i>subsequently</i>	<i>he</i>		<i>climb up</i>	<i>car Zebila market day</i>		
9e		ne	ō		tuj			
		<i>subsequently</i>	<i>he</i>		<i>go</i>			
10a	Ba ne da ti paa sɔrt	ka	ba lotta	da	sā'am			
	<i>they when past r go reach road</i>	<i>and</i>	<i>their car</i>	<i>past remote</i>	<i>spoil</i>			
10b		ka	ba		gbā'a	nina daba atā'		
		<i>and</i>	<i>they</i>		<i>be laying down</i>	<i>there days three, 3</i>		
11a		Ka	ba		wu paam	sɔt		
		<i>and</i>	<i>they</i>		<i>coming to receive</i>	<i>road</i>		
11b			---		tuj tu sigi	ō beet ni halu sit paa		
					<i>go go to descend</i>	<i>his senior sibling in until really reach</i>		
11c		ka	Wuna'am		sōŋ			

		<i>that</i>	<i>God</i>		<i>help</i>			
11d		ka	ō	stt	yē	pāas		
		<i>and</i>	<i>he</i>	<i>really</i>	<i>see</i>	<i>contract</i>		
11e		ne	ō		ke' yē	ligiri sumert		
		<i>subsequently</i>	<i>he</i>		<i>cut</i> <i>down</i>	<i>money very well</i> <i>earn</i>		
11f			---		yāk da'	u garuk		
					<i>take buy</i>	<i>his bed</i>		
11g		ka	---		ge da'	u wef		
		<i>and</i>			<i>remain buy</i>	<i>his bicycle</i>		
12a		Ka ne	ō	le	ge da'	u dōorum la'at		
		<i>and and</i>	<i>he</i>	<i>again</i>	<i>remain buy</i>	<i>his side-issue goods</i>		
12b		ka ne	ō		ēŋ	ō ne naane ēŋ se'em		
		<i>and and</i>	<i>he</i>		<i>do, act</i>	<i>he will shoud have do, act how</i>		
12c			---	le	leb kulla			
				<i>again</i>	<i>return come</i> <i>home</i>			
13a	Ō ne da tat tat tat tɪ paa yiri na la		ō		paa na yēm e			
	<i>he when past r go on go on go on go to reach at home here spacer</i>		<i>he</i>		<i>reach hither s ee</i>			
13b		ka	ō ba' ne ō ma' ne ō pɔ'a ne ō biis zā'asa		kpelum be	ne laaft		
		<i>that</i>	<i>his father and his mother with his wife with his c hildren all</i>		<i>still to be</i>	<i>with health</i>		
14		Ka	yita	me	kpelum be	alaaft		
		<i>and</i>	<i>house</i>	<i>also</i>	<i>still to be</i>	<i>in good health</i>		

15a	Halı		niribu	da	wu be	tuɾı la me			
	<i>until</i>		<i>people</i>	<i>past r</i>	<i>coming to to be</i>	<i>town spacer also</i>			
15b			---	da	kpelım				
				<i>past r</i>	<i>remain</i>				
15c		ka	Wuna'am ne օ pãŋ tuvma		keme				
		<i>and</i>	<i>God with his power work</i>		<i>cause</i>				
15d		ka	sãlum	da	wu puke				
		<i>that</i>	<i>gold</i>	<i>past r</i>	<i>coming to reveal</i>				
16a			Bam me dım	da	yēme	ligiri halı			
			<i>they also people</i>	<i>past r</i>	<i>see</i>	<i>money until</i>			
16b			---		naane gãŋ	օ meŋ ne yē sē'el la			
					<i>could have exceed</i>	<i>his own when see thing the</i>			
17		Ka	seba		da'	bame ne bɔɔt sē'el			
		<i>and</i>	<i>some</i>		<i>buy</i>	<i>they that want thing</i>			
18		Ka	nit kãm woo sũut	da	mas				
		<i>and</i>	<i>person each one every, all heart</i>	<i>past r</i>	<i>be pleasant</i>				
19a		Ka	օ	yu'un d ye					
		<i>and</i>	<i>he</i>	<i>then pas t r</i>	<i>say that</i>				
19b	a'		օ	da	zi' yel yee	[19c]			
	<i>ah</i>		<i>he</i>	<i>past r</i>	<i>ignore matter say that</i>				
19c			<u>[yaat me</u>		<u>tõ'on yãŋ yē</u>	<u>ligiri]</u>			

			<i>at the houses also</i>		<i>can do able to receive</i>	<i>money</i>			
20a			Õ <i>he</i>	da <i>past r</i>	yē <i>see</i>				
20b		ka <i>and</i>	---		tē'es yel ye <i>think say say that</i>				
20c			ba <i>they</i>	ya'a <i>when</i>	yel ye <i>say say that</i>	[20d-20f]			
20d	<u>[ligiri bɔɔbo]</u> <i>money wanting</i>		<u>la</u> <i>it</i>		<u>ēne</u> <i>to be</i>	<u>a-yi kpē' mɔɔgo</u> <i>Mr. going out enter bush</i>			
20e			---		<u>tuŋ</u> <i>go</i>	<u>tɪmes ataaba</u> <i>countries others</i>			
20f			---		<u>tu bɔ]</u> <i>go to look for</i>				
21a		Ka <i>but</i>	ō <i>he</i>	da bu <i>past r not do</i>	mi'i ye <i>know that</i>				
21b			a-zī'in yiri <i>Mr. sitting at home</i>	ne <i>will</i>	tō'on yāŋ kp ē' <i>can do able to enter</i>	kpekpeuŋu koo gu'vli koo tuuma ataaba <i>trade or breed animals or work others</i>			
21c		ne <i>will</i>	---		yāŋ paam <i>able to receive</i>	fu meŋ nu'uk bun gīŋgāŋ <i>your self hand thing other</i>			
21d			---		naane malɔg yelle				

					<i>shoud</i> <i>have arrange</i>	<i>problem</i>			
22a	Lana	ka	m	da	wom				
	<i>this</i>	<i>that</i>	<i>/</i>	<i>past r</i>	<i>hear</i>				
22b		ka	---		ye				
		<i>and</i>			<i>want</i>				
22c			m		tēe	ya			
			<i>/</i>		<i>remind</i>	<i>you</i>			

Texte 20. Wina'am gu'urum

#	Pre-nuclear		Nucleus					Post-nucl.	Note
	Pre-posed	Connective	Subject	Pre-verb	Verb	Object/Complement	Post-verb	Adjunct	
1a			Bɔn sɛ'ɛ <i>thing that, which</i>		be <i>to be</i>				
1b		ka <i>and</i>	---	yiti <i>usually</i>	pa'alt <i>show</i>	ti wakat sɛ'ɛ <i>us time some</i>			
1c		ka <i>that</i>	ti <i>we</i>		bāŋɪt ye <i>knowing that</i>				
1d			Wina'am <i>God</i>	st <i>really</i>	sōŋɪɾɪ <i>help</i>	ti berɔgv <i>us much</i>			
2a			Tɔn <i>we</i>	daa <i>mid remote</i>	bene <i>be doing</i>	la'asugt Wa'aruk <i>meeting Ouagadougou</i>			
2b		ka <i>and</i>	bura-so' <i>certain man</i>		wɔ sos yel ye <i>coming to beg say say that</i>	[2c-2f]			
2c			<u>ti</u> <i>we</i>		<u>pɔ'ɔsɔm</u> <i>pray</i>	<u>v yela</u> <i>him matter</i>			
2d		<u>ka</u> <i>that</i>	<u>ō bii</u> <i>his child</i>		<u>ke'ɛ</u> <i>is not</i>	<u>laaft</u> <i>health</i>			
2e		<u>ka</u> <i>and</i>	<u>ō</u> <i>he</i>		<u>boot ye</u> <i>want that</i>				

2f			<u>õ</u> <i>he</i>		<u>kul ti bis</u> <i>go home go to look</i>	<u>vɔ̃</u> <i>him</i>			
3a		Ka <i>and</i>	tu <i>we</i>	stt <i>really</i>	pu'us <i>pray</i>	Wuna'amma <i>God</i>			
3b		ka <i>and</i>	õ <i>he</i>	stt <i>really</i>	ɔ̃ɔ̃ wɛ'ɛ <i>rise up going</i>				
4a			Õ <i>he</i>		ẽne <i>to be</i>	pastɛt <i>pastor</i>			
4b			õ yu'ure <i>his name</i>		bɔ̃ɔ̃ne <i>call</i>	Abambara <i>Bambara</i>			
4c		ne <i>and</i>	õ <i>he</i>		be <i>to be</i>	Garɔ̃ɔ̃ <i>Garango</i>			
5	Õ ne ɔ̃ɔ̃ Wa'arɔ̃ka wɛ'ɛ Garɔ̃ɔ̃ ye õ tu bis v bii la a õ ne kpɛ' lota <i>he when rise up Ouagadougou going Garango that he go to look his child the he when enter car</i>		õ <i>he</i>		zĩ'ine dɛ'e <i>be sitting be beside</i>	dɔ̃ɔ̃ba la <i>driver the</i>			
6	Õ ne zĩ'in dɛ'en dɔ̃ɔ̃ba laa ba ne paa sɔ̃ɔ̃ɔ̃ɔ̃ la <i>he when sit beside driver the they when reach road the</i>	ka <i>and</i>	na'ayĩnam fãarɔ̃pa <i>thiefs wrest</i>	yu'vn <i>after</i>	gɔ̃ɔ̃ɔ̃ <i>surround</i>	ba <i>they</i>			
7	Ba ne gɔ̃ɔ̃ɔ̃ ba la <i>they when surround them the</i>	ne <i>subsequently</i>	ba <i>they</i>		wɛ' <i>shoot</i>	malɪf <i>gun</i>			
8	Ba ne wɛ' malɪf la <i>they when shoot gun the</i>		ba <i>they</i>		wɛ'ene <i>shoot</i>	dɔ̃ɔ̃ba la <i>driver the</i>			
9	Ba ne wɛ' dɔ̃ɔ̃ba laa <i>they when shoot driver the</i>		malɪ-kuguta <i>bullet</i>		tɔ̃ɔ̃ɔ̃ tu nɔ̃k <i>go go to take</i>	dɔ̃ɔ̃ba la nu'uka <i>driver the hand</i>			

10a			La <i>it</i>	ne <i>to</i>	naane vusug <i>could have pierce</i>	dərɪba la lʊgɔt <i>driver the belly</i>			
10b		ne <i>and</i>	la <i>it</i>		gaarɪ nəkɪ <i>go past take</i>	ō la <i>him the</i>			
10c			ba <i>they</i>	bv <i>not do</i>	bāŋɪ <i>know</i>				
10d			la <i>it</i>	ne <i>will</i>	ēŋ <i>do, act</i>	sɛ'em <i>how</i>			
11a		Ka <i>and</i>	tu <i>we</i>		yet ye <i>saying say that</i>				
11b			la <i>it</i>		ēne <i>to be</i>				
11c			Wɪna'am <i>God</i>	me <i>also</i>	peŋ <i>prevent</i>	malɪ-kuguta <i>bullet</i>			
12	Wɪna'am ne kɔ'ɔn peŋ malɪ-kuguta wāna la <i>God when simply prevent bullet like that the</i>	ka <i>and</i>	la <i>it</i>	bv <i>not do</i>	yāŋ pɔ'ɔlum <i>able to injure</i>	so'o <i>somebody</i>			
13a			la <i>it</i>		ēne <i>to be</i>	dərɪba la bala <i>driver the in fact</i>			
13b		ka <i>that</i>	la <i>it</i>		paam pɔ'ɔlum <i>receive injure</i>	bɛ'ɛla <i>little bit</i>			
14a		Ka <i>but</i>	la <i>it</i>	bv <i>not do</i>	paam nəkɪ <i>succeed take</i>	tu zɔ la <i>our friend the</i>			
14b		ne <i>who</i>	---		zī'i <i>be seated, sit</i>	dərɪba la yā'aŋaa <i>driver the behind</i>			
15		Ka	dərɪba la		yāŋ paa				

		<i>and</i>	<i>driver the</i>		<i>able to reach</i>			
16a		ka	tu zo la		yāŋ paa			
		<i>and</i>	<i>our friend the</i>		<i>able to reach</i>			
16b		ne	ō		bis	v bii la		
		<i>subsequently</i>	<i>he</i>		<i>look</i>	<i>his child the</i>		
17a	At ō ne paa yiri la me laa		ō		paa	bii la me		
	<i>well he when reach at home the also the</i>		<i>he</i>		<i>reach</i>	<i>child the also</i>		
17b		ka	ba		tar	v		
		<i>and</i>	<i>they</i>		<i>have</i>	<i>him</i>		
17c			---		tuŋ	dɔ'ota laa		
					<i>go</i>	<i>doctor the</i>		
17d		ka	bii la		be	yiri		
		<i>and</i>	<i>child the</i>		<i>to be</i>	<i>at home</i>		
17e		ne	ō		dɛ'em			
		<i>subsequently</i>	<i>he</i>		<i>play</i>			
18a			La	putum b	wān	wuu		
			<i>it</i>	<i>even not do</i>	<i>resemble</i>	<i>like</i>		
18b			bii la meŋ		bē'eri	nee		
			<i>child the self</i>		<i>sick (be)</i>	<i>contrast focus</i>		
19	At	ka	ō		lepā			
	<i>well</i>	<i>and</i>	<i>he</i>		<i>return</i>			
20	Ō ne lebɪ tɪ sʊʊ na tɔ'ɔs bʊn kāŋa laa		ō	kɔ'ɔn	pu'ʊsɪɾɪ	Wɪna'am		
	<i>he when return us in the middle here speak thing that the</i>		<i>he</i>	<i>simply</i>	<i>thank</i>	<i>God</i>		
21a		Ka	---		ye			

		<i>and</i>			<i>say that</i>			
21b			---	ya'a	ē	sraa		
				<i>if, when</i>	<i>to be</i>	<i>truth</i>		
21c			tu		sosome	Wina'am bala		
			<i>we</i>		<i>beg</i>	<i>God thus</i>		
21d			tu		nokime	tu yela zā'asa		
			<i>we</i>		<i>take</i>	<i>our matter all</i>		
21e		ne	tu		bas	ne Wina'am bala		
		<i>subsequently</i>	<i>we</i>		<i>leave</i>	<i>with God thus</i>		
21f		ka	Wina'am	ne	mi'i	zā'asa		
		<i>and</i>	<i>God</i>	<i>will</i>	<i>know</i>	<i>all</i>		
22a			Tun	bu	tō'on yāŋ gu'u	tu meŋ ye		
			<i>we</i>	<i>not do</i>	<i>can</i> <i>do succeed protect</i>	<i>us self in order to</i>		
22b			la		ē	wāna nee		
			<i>the</i>		<i>to be</i>	<i>like that contrast focus</i>		
23a		Ka	ō		yē	yela beruŋu wela		
		<i>and</i>	<i>he</i>		<i>see</i>	<i>problems much like that</i>		
23b		ka	Wina'am	stt	tēe	v nu'uk		
		<i>and</i>	<i>God</i>	<i>really</i>	<i>stretch</i>	<i>his hand</i>		
23c		ka	la	stt	sōŋ	v		
		<i>and</i>	<i>it</i>	<i>really</i>	<i>help</i>	<i>him</i>		

24a	Ka ya'a ke'e wela		ō	naan bu	kpelum bee ne				
	<i>and if, when not be like that</i>		<i>he</i>	<i>could not do</i>	<i>remain be contrast focus</i>				
24b	Ka ō tɔ'omma ka ō tɔ' la		la	kɔ'ɔn	tts	so' woo pāŋ me			
	<i>and his wotd that he speak the</i>		<i>it</i>	<i>simply</i>	<i>give</i>	<i>everybody power AFF</i>			
25a		Ka	tu	tō'on	kpelum paam	pāŋa			
		<i>and</i>	<i>we</i>	<i>can do</i>	<i>simply do receive</i>	<i>strength</i>			
25b		ne	tu		bas	se'el woo ne Wɪn a'am			
		<i>with</i>	<i>we</i>		<i>leave</i>	<i>thing every, all with God</i>			
25c		baa	la	ya'a	ē	se'em mee			
		<i>even</i>	<i>it</i>	<i>if, when</i>	<i>to be</i>	<i>how also</i>			
25d			Wɪna'am		sōŋɪɾɪ	tu me			
			<i>God</i>		<i>help</i>	<i>us AFF</i>			
26a	Wela	ka	tu		tɔ'ɔsɪɾa				
	<i>like that</i>	<i>that</i>	<i>we</i>		<i>speak</i>				
26b		ka	so' woo	tō'on	yāŋ bāŋ				
		<i>and</i>	<i>everybody</i>	<i>can do</i>	<i>able to know</i>				
26c		ka	la		pe'est	tu pāŋa			
		<i>and</i>	<i>it</i>		<i>add</i>	<i>us strength</i>			
27a	ka wɔɔ bɪraa la ne tɔ' se'emma	ka	tu		paam	sūkpɛ'ɔŋ wɔɔ pas tɛɛ-kāŋa			
	<i>and like man the who speak how</i>	<i>and</i>	<i>we</i>		<i>receive</i>	<i>courage like that</i>			

						<i>pastor</i>			
27b		ne	---		paam	sūkpe'ʊŋ se'emma			
		<i>who</i>			<i>receive</i>	<i>courage how</i>			
28a			Kiba-kāŋa		ēne	wela			
			<i>that news</i>		<i>to be</i>	<i>like that</i>			
28b		ka	tɪ		ye				
		<i>and</i>	<i>we</i>		<i>want</i>				
28c			tɪ		tɔ'ɔsɪ	ya			
			<i>we</i>		<i>speak</i>	<i>you</i>			

Texte 21. Sũ-sã'əŋ yelle

#	Pre-nuclear		Nucleus				Post-nuclear	Notes
	Pre-posed	Connective	Subject	Pre-verb	Verb	Object/Complement	Post-verb	
1			Yelle	daa	paa	tvn tuja la		
			<i>problem</i>	<i>resent past</i>	<i>arrive</i>	<i>our town the</i>		
2			La		ke'ε	masum bune		
			<i>it</i>		<i>is not</i>	<i>joy thing</i>		
3a			Bii	daa	be	ne õ sabɔɔ		
			<i>child</i>	<i>resent past</i>	<i>to be</i>	<i>with his boyfriend</i>		
3b	Ka õ ne be ne õ sabɔɔ la		ba		dɔ'ɔme			
	<i>and she when be with her boyfriend the</i>		<i>they</i>		<i>give birth</i>			
4	Ka la ya'a ēne buɔɔŋa		õ		kārũm tuŋ tɪ paa	eksame dook la		
	<i>and it since to be girl</i>		<i>she</i>		<i>read go go</i>	<i>exam room the</i>		
5	Ka eksamenamma ne koligita	ka	õ		be nina zāmesit	ne yu'buŋ		
	<i>and the exams when get near</i>	<i>and</i>	<i>his</i>		<i>be there learn</i>	<i>O-focus night</i>		
6a			Õ		zāmes tuŋ tɪ paa	yu'buŋ sũs la		
			<i>she</i>		<i>learn go go</i>	<i>night middle the</i>		
6b		ka	bii la		nee			
		<i>and</i>	<i>child the</i>		<i>wake up</i>			
6c		ne	õ		kũm			
		<i>and</i>	<i>he</i>		<i>weep</i>			
7a		Ka	õ		tuŋ tɪ nɔk	bii la		

		<i>and</i>	<i>she</i>		<i>go go to take</i>	<i>child the</i>			
7b		ye	ō		mɔ'ɔs	ʊ			
		<i>in order to</i>	<i>she</i>		<i>nurse</i>	<i>him</i>			
8a	Ō ne gbā'an na		ō		mɔ'ɔs	biiya			
	<i>she when lie down the</i>		<i>she</i>		<i>nurse</i>	<i>child</i>			
8b		ka	---		pā'as	biiya			
		<i>and</i>			<i>comfort</i>	<i>child</i>			
8c			---	yat	pā'as	ō meŋ			
				<i>at the same time</i>	<i>comfort</i>	<i>her self</i>			
8d		ka	---		kpelum gbīs				
		<i>and</i>			<i>suddenly sleep</i>				
9	Ō ne gbīs la		---		tu dɔɔ	bekukēevk			
	<i>she when sleep the</i>				<i>go to rise up</i>	<i>dawn</i>			
10a	Ō ne nee beki kēevka		ō	ne	babul babul la				
	<i>she when wake up dawn</i>		<i>she</i>	<i>when</i>	<i>touch touch the</i>				
10b			ō	bu	yē	bii la			
			<i>she</i>	<i>not do</i>	<i>see</i>	<i>child the</i>			
11a		Ka	bɔ'ɔsɔɔ		ō	meŋ ye [11b]			
		<i>and</i>	<i>asking</i>		<i>her</i>	<i>self say that</i>			
11b			[bii la		tuŋ yaane be]				
			<i>child the</i>		<i>go where ? then?</i>				
12a		Ka	---		yi				
		<i>and</i>			<i>go out</i>				
12b		ka	---		tē'es ye				
		<i>and</i>			<i>think that</i>				

12c	ya'a ō ne gbīs ka bas bii la <i>if, when she when sleep and leave child the</i>	ka <i>and</i>	so'o <i>somebody</i>	ya'a <i>if, when</i>	tuna nək <i>come take</i>	bii la <i>child the</i>			
12d		ka <i>and</i>	---		b'ɔ'surt <i>asking</i>	yee [12e] <i>say that</i>			
12e			<u>[ō bii]</u> <i>her child</i>		<u>be</u> <i>to be</i>	<u>yaanee]</u> <i>where ?</i>			
13a		Ka <i>and</i>	ba <i>they</i>		zo na <i>run here</i>	yee [13b] <i>say that</i>			
13b	<u>[Ah]</u> <i>ah</i>	<u>ka</u> <i>and</i>	<u>fū bii la</u> <i>your child the</i>		<u>ē</u> <i>to be</i>	<u>wela wela]</u> <i>how how</i>			
14a		Ka <i>and</i>	ō <i>she</i>		ye <i>say that</i>	[14b-14c]			
14b			<u>[ō]</u> <i>she</i>	<u>bv</u> <i>not do</i>	<u>bāŋ</u> <i>know</i>	<u>bii la ne tŋ wɛvŋ-se'a bala</u> <i>child the when go side thus</i>			
14c			<u>ō</u> <i>she</i>	<u>me</u> <i>also</i>	<u>gbīsime]</u> <i>sleep</i>				
15a		Ka <i>and</i>	ba <i>they</i>		yee <i>say that</i>	[15b]			
15b	<u>[To Laa]</u> <i>O.K. if that is so</i>		<u>ba</u> <i>they</i>	<u>ne</u> <i>will</i>	<u>ε</u> <i>look for</i>	<u>bii la]</u> <i>child the</i>			
16	Ba ne ε wēbīl wēbīl tŋa pɔvɔ nina la <i>they when look for search search town in there the</i>		ba <i>they</i>	bv <i>not do</i>	yē <i>see</i>	bii la ne be wɛvŋ-se'a <i>child the that be side</i>			
17a		Ka <i>and</i>	ba <i>they</i>		gɔ'vŋ <i>fail</i>				
17b		ka	---		tŋ tɪ t'ɔ's <i>zandarmnam</i>				

		<i>and</i>			<i>go go to tell</i>	<i>police</i>			
18a		Ka	zandarmnam	me	tuna bis				
		<i>and</i>	<i>police</i>	<i>also</i>	<i>come here look</i>				
18b		ka	la	stt	ě	wela			
		<i>and</i>	<i>it</i>	<i>really</i>	<i>to be</i>	<i>like that</i>			
19	Ka la ne paa gbĕra ayi zĭna		ba		womme ka	yĭŋ dukit bāŋgura ni			
	<i>and it when reach days two today</i>		<i>they</i>		<i>smell and</i>	<i>smell raise up toilet, latrine in</i>			
20a		Ka	ba		ye	[20b]			
		<i>and</i>	<i>they</i>		<i>say that</i>				
20b	[ah]	ka	bo yĭŋe wāna		yit	bāŋgura ni be]			
	<i>ah</i>	<i>and</i>	<i>what? smell like that</i>		<i>go out</i>	<i>toilet, latrine in then?</i>			
21a	Ba ne tuŋ tt bis la		ba		bis				
	<i>they when go go to look the</i>		<i>they</i>		<i>look</i>				
21b		ka	---		yĕ				
		<i>and</i>			<i>see</i>				
21c		ka	la		ke'e	bĭn yĭŋo			
		<i>that</i>	<i>it</i>		<i>not be</i>	<i>excrement smell</i>			
21d			la		ĕne	bun-pō'osuk			
			<i>it</i>		<i>to be</i>	<i>rotten thing</i>			
22a		Ka	ba		gub'ŋ				
		<i>and</i>	<i>they</i>		<i>be obliged</i>				
22b		ka	---		lake	kabine la			
		<i>that</i>			<i>open</i>	<i>toilet the</i>			
22c		ka	---		ta'as	ye			
		<i>and</i>			<i>think</i>	<i>that</i>			

22d		la <i>it</i>		tō'on <i>can do</i>				
22e		ka <i>that</i>	la <i>it</i>		ēne <i>to be</i>	bii la <i>child the</i>		
23a			Ba <i>they</i>	sɪɾɪ <i>really</i>	lake <i>open</i>	bāngura la ba'ase <i>toilet, latrine the finish</i>		
23b			ba <i>they</i>		yē <i>see</i>			
23c		ka <i>that</i>	bii la <i>child the</i>		be <i>be</i>	ni <i>in</i>		
23d		ka <i>and</i>	---		pō'ome <i>to rot</i>			
24a	Haya <i>now</i>	ka <i>and</i>	ō yisuk <i>his taking out</i>		ēne <i>to be</i>	took <i>difficulty</i>		
24b		ka <i>and</i>	ba <i>they</i>		gɒ'ʋŋ <i>fail</i>			
24c		ka <i>and</i>	---		ke <i>cause</i>			
24d		ka <i>that</i>	nirip <i>people</i>		tuna sōŋ <i>come here help</i>			
24e		ka <i>that</i>	ba <i>they</i>	yāŋe <i>able to</i>	yiis <i>cause to go out</i>	bii la <i>child the</i>		
25		Ka <i>and</i>	bii la <i>child the</i>	pōt <i>already</i>	pō'o kpɪ'ɫum <i>decay finish</i>			
26	Haya nananna <i>now now</i>		ba so'o <i>they nobody</i>	ɒɒ <i>not do</i>	bāŋe <i>know</i>	la ne ēŋ se'em <i>it when happen how</i>		

27a		Ba <i>they</i>	bu <i>not do</i>	bāje <i>know</i>				
27b		anɔ'ɔn <i>who</i>		nɔk <i>take</i>	bii la <i>child the</i>			
27c		---		los <i>plunge</i>	bāngura la bokɪ la be <i>toilet, latrine the hole the then?</i>			
28a	Ka <i>and</i>	ba <i>they</i>		be <i>be</i>	nina <i>there</i>			
28b		---		naan ɛɛra <i>could search</i>				
28c	ka <i>and</i>	zandarmnam <i>police</i>	nan <i>now</i>	bɪsra <i>look</i>				
28d		ba <i>they</i>	ne <i>will</i>	naane ye <i>shoud want</i>				
28e		ba <i>they</i>		ēŋ <i>do, act</i>	sɛ'em <i>how</i>			
29a	Ka <i>and</i>	m <i>I</i>		bɔɔrɪ <i>want</i>	ye <i>that</i>			
29b		m <i>I</i>		yelɪ <i>say to</i>	ya yee <i>you say that</i>			
29c		so'o woo <i>everybody</i>		mɔɔɾɪgume <i>make an effort</i>				
29d	ka <i>that</i>	ō <i>he</i>		gbā'a <i>catch</i>	ō mɛŋ <i>him self</i>			
29e	ka	---		mɔt	ō bii kāŋ kāŋ			

		<i>and</i>			<i>to have</i>	<i>his child firmly</i>			
29f		ka	---		bisume	ō bii			
		<i>and</i>			<i>look</i>	<i>his child</i>			
29g		ka	---	da	bas	u yaat			
		<i>and</i>		<i>don't</i>	<i>leave</i>	<i>him by accident</i>			
29h		ka	ō		æt	yook yook giligira			
		<i>and</i>	<i>he</i>		<i>wandering</i>	<i>aimless aimless go around</i>			
30a	Bala		so'o woo	ya'a bu	bis	ō bii yel la			
	<i>thus</i>		<i>everybody</i>	<i>if, when not do</i>	<i>look</i>	<i>his child matter the</i>			
30b			ō	tō'on	tu yē				
			<i>he</i>	<i>can do</i>	<i>go to see</i>				
30c		ka	la		ēne	sū-sā'arj			
		<i>that</i>	<i>it</i>		<i>to be</i>	<i>sadness</i>			
31a	Dinna	ka	tu		ye				
	<i>like that</i>	<i>that</i>	<i>we</i>		<i>want</i>				
31b			tu		tō'os				
			<i>we</i>		<i>tell</i>				
31c		ka	so'o woo		gu'us	ō mēŋ			
		<i>and</i>	<i>everybody</i>		<i>guard</i>	<i>him self</i>			