

## SAKUN PHRASES

### Format and Abbreviations

Phrases are presented in three lines: in English, Sakun, and ND's attempt at word by word English construal of the Sakun. A fourth line may add notes and comments. The following abbreviations are found in the construal lines:

- + links two words in one language that correspond with one in the other, e.g., *kadlema* = to+buy
- ? represents uncertainty about the preceding word
- ?? indicates inability to interpret the corresponding Sakun word
- indicates an elision, eg., 'bring me' is *dla-n* not *dla ni* (not consistently applied)
- (ex) exclusive first person plural, 'we and not you'
- (inc) inclusive first person plural, 'we including you'
- (s) singular
- (pl) plural
- fm particle marking the future tense
- prm particle marking the present tense and an ongoing action or state
- ptm particle marking the past or a completed action or state
- qm particle marking a question

### Phrases collected in 1992

Collected in 1992-93 and recorded to #99 inclusive on Sakun Lexicon tape 2, side A, #100-110 on Sakun Lexicon tape 3 by assistants John Habga and Philip Sukur

1. What is your name?  
Ma 'bà ta wa  
What name your(s) qm
2. What is your quarter?  
Ma 'bà giwa ta wa  
What name quarter your qm
3. What is your clan?  
Ma 'bà sè'd tuku wa  
What name clan your(pl) qm
4. Where is your house  
Ngguna hri ta wa  
Where house your qm
5. Where is his house?  
Ngëna hri tẽ wa  
Where house his qm
6. Where is the bulama of this quarter?

- Ngëna blama giway wa  
Where bulama quarter+specifier qm  
Note: the suffix -y or -iy appended to a noun indicates that a particular person or thing is referred to. In English it may sometimes be translated as 'this.'
7. How many children do you have?  
Tana vrishin ta wa  
How+many children your(s) qm
  8. How many farmers are there?  
Tana takë ndahay zowa  
How+many number? persons weed  
Recognizing the most critical element in farming, Sukur characterize farmers as 'weeders'
  9. Who is the bulama?  
Wundayka blama wa  
Who bulama qm
  10. When is the market?  
Huwu suku wa  
When market qm
  11. What is this? What is that?  
Ma 'bà dey wà Ma 'bà dey ayciy wà  
What name thing+specified? qm What name thing+specified? there qm  
*dey* may represent *da-yu*: thing+this, but if so then *dey ayciy* would have to be 'thing+this there'
  12. Bring peanuts for me  
Dla-n kë indang  
Bring me for peanuts
  13. Bring him food  
Dla ca kë 'daf  
Bring him for food (porage)
  14. I want a hoe  
Mà ni ngu'dum  
Want I hoe
  15. I want to buy a hoe  
Mà ni kadlema ngu'dum  
Want I to+buy hoe  
or
  16. I want to buy a hoe  
Mà ni ngu'dum kadlema të  
Want I hoe to+buy it
  17. We want to buy hoes

- Mà nyi kadlema ngu'dum  
Want we(ex) to\_buy hoes
18. I am hungry  
më zëda nga may  
prm feeling my hunger
19. He is hungry  
më zëda të may  
prm feeling his hunger
20. They are hungry  
më zëda ta may  
prm feeling their hunger
21. Are you thirsty?  
Mëzëda tà ngëlay  
Feeling your thirst  
In the absence of a question marker, the interrogative is indicated as in English by the rising tone at the end of the phrase
22. I am ill  
Ka-n lingling u  
Not I healthy not
23. How many naira?  
Naira tana wa  
Naira how+many qm
24. My name is Tizhe  
'banga na Tizhe  
Name+ my comma Tizhe
25. I am hitting him  
më dzë te ni  
prm hit him I prm=present marker
26. I hit myself  
a 'dar në kënga  
ptm hit I body+my ptm=past marker  
*në* seems to be allophone of *ni*. *kë* perhaps better translated as head?
27. I hit you hard  
a 'da kwar ni mëboen  
ptm hit you(s) I good
28. We hit you with a stick  
a 'da kiyar nyi ne jif  
ptm hit you(pl) we(ex) with stick

29. I hear you  
a xya kwom ni  
ptm hear you(s) I
30. I hear him  
a xye cam ni  
ptm hear him I
31. I hear it  
a xyam ni  
ptm hear I
32. Thank you  
mbuldëv kwa [or] ki  
thank you(s) [or] you(pl)
33. How was the night?  
Baha vay wa  
How night qm
34. Here we are (Can this be right? Perhaps better “Fine, thanks”)  
canday hanu  
?? thanks  
Doesn't make much sense to me.
35. You are giving him groundnuts  
Më ma ca indang kwa  
prm give him groundnuts you
36. We are giving them beer  
Më ma ta mëpadlë më(n)  
prm give them beer we  
Note: I didn't hear the n at the end of *mën* = we
37. He is giving me a pot  
Më ma nga do ca  
prm give me pot he
38. We gave you(pl) meat yesterday  
A ma kiyar nyi dluwi dlawa  
ptm give you(pl) we(ex) meat yesterday
39. I gave her a chicken  
A ma ka ni takur  
ptm give her I chicken
- 40a. We are going to market (without you)  
Dzay da suku nyi  
Go fm market we(ex)  
Note: unclear what type of movement is indicated by the y at the end of *dzay*

- 40b. We are going down to market (from a higher place)  
Dzaha da suku nyi  
Go+down fm market we
- 40c. We are going up to market (from a lower place)  
Dza da suku nyi.  
Go fm market we  
Unclear what marks the upward direction
41. You will go (across) to Gulak tomorrow  
Dzara da Gulak kwa zhama  
Go+across fm Gulak you(s) tomorrow  
Or does the *-ra* indicate a process of some duration?
- 42a. They went to market with us  
A ray ta da suku xe nyi  
ptm went [presumably direction unspecified] they to market with us  
Note: *ray* seems comparable to English 'went,' i.e., go in the past tense. *Xe* I was told meant 'follow' or perhaps 'following'.
- 42b. We went to market with them  
A ray nyi da suku nē ta  
ptm went we to market with them
43. Give me an axe  
ma nga jigilda  
give me axe
44. I want an axe  
Mà ni jigilda  
Want I axe
45. He will give me a pot.  
Da ma nga do ca  
fm give me pot he      fm=future marker
46. I know  
a sē ni  
ptm know I
47. I don't know  
Saanu (saa-n-u)  
know I negative
48. I understand Sakun language  
A sēn gēma sakun  
ptm know+I language sakun
49. I don't understand Sakun language

- saanu gëma sakun u  
know+I+not language sakun not
50. You(pl) know  
A sē ki
51. She does not know  
Saa kow  
Know she+not
- 52-55 numbers not used
56. He understands sakun  
A sē ca gëma sakun  
ptm know he language sakun
57. They do not understand Sakun  
Saa ta gëma sakun u  
Know they language sakun not
58. Will you(s) go to the market on Monday (the day of Sukur's market)?  
da dzay kwa da suku pis suku Sakun  
fm go to market sun market Sukur
59. Did he go (across) to the church on Tuesday (the day of Mefir's market)?  
A ndedeva ca ir adoa pis suku Mefir na  
ptm cross+completed he place prayer sun Mefir qm  
The suffix *va* seems to mark the completion of a process
60. Will they give her a bracelet on Wednesday (the day of Gulak's market)?  
da ma ka ta tasa pis suku Gulak na  
fm give her they bracelet day market Gulak qm
61. Did you not come here on Thursday?  
ya kay ki hayi pis suku Ruwa  
come not you here sun market Ruwa
62. Friday = suku Madagali
63. Will Zoku begin on Saturday?  
da han Zoku nda pis suku Wanday  
fm begin? Zoku ?? sun market Wanday  
Could han – nda means begin with Zoku as an infix? I think elsewhere only pronouns  
infixes.  
!! I am not sure if the fm is *da* or *nda*!!
64. Will initiation not begin on Sunday?  
da han 'Ber nda pis suku Duwa  
fm begin? initiation ?? sun market Duwa  
I think they omitted the negative

65. Gambo (it is who) will hold the land of the descent group  
Gambo wiy da tsë herur jukw  
G specified fm hold land descent+group
66. He will hold the land of the descent group  
Tsiiy da tsë herur juk  
He+specified fm tsë hrur juk
67. She will hold the land of the descent group  
mukiy da tsë herur juk
68. Who is the eldest of your brothers?  
Wunday+ka ndaydi naf tuku wa  
Who senior brother you qm
69. I am not going to Kossehay  
Kan dzaha da Kossehay (u)  
negative+I go+down to Kossehay negative

**The following** are proverbs or declaratory statements associated with people's **names**.

70. The villagers are responsible for the death of my children  
Ka **ngusnga** inza ta hayi  
To death+my sit they here
71. It cannot be me who engendered this child (since I have been so long without fathering one)  
kana koey yii hawu OR kanakaka koey yii hawu [**kanakakaw**]  
me+not who+past beget this+negative?  
*koey* indicates the past; *yiiha* means to give birth, beget, bring forth fruit.
72. This child will be my support when I am old (and because of him I will be remembered)  
Ka **ngere'dnga** ruwiyu  
To energy+my child+this
73. People used to laugh at me (because I was childless), but God has given me a child  
Kanakay 'bis nda ghalay ruwi na ca a manga Zhigila [**'Bistä**]  
Myself laugh person formerly child comma him ptm gave+me God  
The -y at the end of *kanakay* is unexplained.
- 74a. People looked down on me because I didn't have my own child  
a dlengara ta shi kara yanga ndu [**Dlera**]  
ptm look+me+down they with [rest of sentence unconstrued]  
Note 'dle+pronoun infix+ ra' means to despise something. See 74b
- 74b. I despise her  
A dle-ka-ra ni
75. The villagers treated me like rubbish (as I had no child)

- gëzik** ta mbarangara ta, kë ndahay më mburum  
 midden they treat+me they, particle+of+specification people in community  
 Note ‘mba+nga+ra’ same formation as *dlengara* in 74a and b.  
 I don’t think the Sakun sentence is in fact in the past tense.
76. This boy will be my eyes  
**Isnga** d(z)a ca (i)nza, kë ruwiyu  
 Eyes+my fm he to+be, particle+of+specification child+this (..Tape 2 A 269)
77. They treat me as their slave, not realizing that I am a human being  
 Vayta kanu na – a së ta kenana ka ndu na [**Kanakakaw**]  
 Slave+their myself+not comma – ptm know they myself not person ??  
 A difficult one! *ka ... na* may convey the degative?
78. I am their slave. They know I am human (i.e. exact opposite of 77)  
 Vayta ni. A së ta kenanaka ndu ni.  
 Slave+their I. ptm know they myself person I  
*kenanaka* = myself is unconvincing though the reflexive pronouns are very difficult.
79. I came up from Gulak  
 a yama-nha Gulak  
 ptm come+I+(up from?) Gulak  
 But *ya-ha* regularly means ‘come down (from).’ This may be an example of  
 misunderstanding between ND and informants.
- 80a. I came down from Kurang  
 a yaha-n ma Kurang  
 ptm come+I down+from Kurang
- 80b. I came along the flat from Madagali  
 a yaha-n dara Madagali  
 ptm come+I along+the+flat+from Madagali
81. I have given birth to a boy  
 A yiha-n ruwi  
 ptm engender+I boy  
 Note the changing forms of the verb root *yii* in this and the following sentences
82. I am giving birth to a boy  
 Më yii ruwi ni  
 prm give+birth child I
83. I will give birth to a boy  
 da yë ruwi ni  
 fm give+birth child I  
*yë* appears to be variant/contextual form of *yii*
- 84a. A wife has given birth to a child  
 A yëha ruwi zer



- ptm give+birth child wife
- 84b. You will give birth to a male child  
da yë ruwa madlax kwa  
fm give+birth child male you
- 84c. She gave birth to a daughter  
a yëha ka dëm  
ptm give+birth she daughter
- 85a. I caused my mother a problem  
A yikaman ngwu kë manga  
ptm cause+I problem on mother+my  
*kë* may have the sense of ‘on the head of’
- 85b. They caused their mothers problems  
A yikama ta ngwu kë mata  
ptm cause they problem on mother
86. I came from Mecca  
a ya dara-n Makka OR a ya dara Makka ni  
ptm come across+from+I Mecca  
The first version implies recent coming from, the second that I have been and come back
87. I tore off the bandage  
A bulra-n mugapa  
ptm tear+off+I bandage
88. I’m going off somewhere  
A tlë-n toey  
ptm leave+I somewhere  
Note the past/completed tense
89. Where have you come from?  
Ngëna ya kwa toey  
Where come you somewhere
90. I am going to work  
Dza da bën dlën ni  
Go fm do work I
91. What was your name?  
Ma ‘ba tay ghalay wa  
What name your formerly qm
92. I am the person who took it  
kenakay tlama uwiy  
myself take it+specified  
Note: cf. 73, 77 and 78

93. I have my own  
ni yanga haha  
I my+own have
94. I have not my own  
Ka yanga hahaw OR Ni yanga hahay  
Not my+own have+not  
First version is a simple statement; the second a polite reply to a question
95. I will not go again  
Kan damba dzow  
Negative+I in+future go+negative (*dza+u*)
96. I will not take again  
Kan damba tlatu  
Negative+I in+future take+negative
97. He came here from Canada  
A pyeng ca ya hri mbë Canada  
ptm arrive he come house in Canada
98. I am taking care of twins (during the month before they ‘come out’)  
Më tsuf huli ni  
prm take+care twins I
99. They did the funeral well  
A riin nëm da më ‘boen  
ptm funeral organize? thing in good
101. Is he your mother’s brother?  
Naf ma ta ca na  
Brother mother your he qm
102. He is my mother’s brother  
Naf manga ca [or] Naf ka manga  
Brother mother+my he [or] Brother of mother+my
103. Do you know?  
A së kwa  
ptm know you(s)
104. Do you remember?  
A ‘dënma kwa OR a bënma kwa  
ptm remember you
105. My daughter sent (for) you a photograph  
Dëmangay nzo kwa kë fotë OR a nzo kwa kë fotë demanga  
Daughter+my+past send you for photograph  
The ‘a’ in *dëm a nga* is apparently for euphony.

106. I am going to boil water (or should it be ‘I will go ...?’)  
 dza da fwa iyam ni  
 go fm boil water I
107. I am coming from Kwajimtë’s (house)  
 Yama va Kwajimtë-n(i)  
 Come+up in+house+of Kwajimtë+I  
 va here seems similar to French *chez*
108. I drank beer at Hundu’s  
 A sem ni mëpadlë ma va Hundu  
 ptm drink I beer up in+house+of Hundu
109. They cook together  
 Më dëda ta pë ir më kili  
 prm cook they at room as one  
 prepositional *më* in *më kili* has the broader meaning in, thus here ‘in a group of one’
110. That’s enough. It is finished  
 Wur. A këd [or] jam [latter from Fulfulde]
111. Marry me  
 tlangama  
 take+me+suffix  
*tla* – infix pronoun – *ma*
112. You are going for a stroll  
 Më mbambavë ki taukh  
 prm wander you(pl) uselessly [or to no purpose]
113. They are going about to greet their friends  
 Më mbambavë ta ka’i dlër miyeta  
 prm wander they here+and+there? greet friends+their
114. We will stay here until the beer is finished  
 Da inza nyi dla mëpadlë kë’d  
 fm remain we(ex) until beer finished
115. If the food is insufficient, we will return home  
 Manda boey ‘daf king na dambavë më dza hri  
 If ?? food much comma in+future+?? we(in) go house
116. Tell him that you will fetch water  
 Dlacaha na da ‘da yam ki  
 Tell+him+suffix comma fm fetch water you(pl)  
*ca* is an infix within *dlaha*
117. I speak a little  
 më dlahan juwjejuw

- prm speak+I little
118. I understand a little  
A tlyam ni kilkili  
ptm hear I one+by+one
119. The smell is unpleasant  
Më mbut më meya'dakën  
prm smell in unpleasant(ness?)
120. She is an ugly girl  
'boe demay aciy na më bezun  
beauty girl this comma in ugliness
121. The ceremony went well, may God see us through to this time next year  
A yava nda linling më dzëghey, a Zhigila ganmavay shashá  
ptm come+through person healthy in ceremony , may? God show+us+suffix next+year  
*ma* is infix within *gan-va(y)*> Function of the *y* unknown.
122. Unless he goes to the house of Dalatë, he will not find him.  
dlatsey rava da va Dalatë dara na ... ce dawu u caru OR ka ca da u caru  
unless go fm in+house+of Dalatë find? comma? ?? ?? not find??  
Very problematic second clause. I'm not even sure whether *ndara na* is part of the first or the second clause.
123. If he goes to Dalate's house he will not find him  
a rava ca da va Dalatë na a ce da ucaru  
ptm? goes he fm house Dalate ??????????
124. Unless he goes to Dalate's house, he will find him  
dlatsey rava da va Dalatë dara na da u ti ca  
unless goes fm house Dalate ??????????

### Phrases collected in 1996

Collected in 1996 and recorded as follows:

on tape 1A: phrases 38-52, 56-83, 84-91, and on IB: phrases 92-121 by assistants Markus Makarma and in some cases also by Isnga Sukur.

ND7:34

1. Son of my firstborn  
ndayva dzum nga  
person+in+house first(born) my
2. My firstborn was the first who ever came to this place  
Dzum ngay ghana ya pë iriyu  
First my ever+in+past came to place+this  
*ghana* implies the past so that no ptm is necessary

3. I was the first white person to go to Sukur  
 Kenayka dzum ka nda Nassara ka dza da Sakun  
 I+myself first ?? person white to? go to Sakun  
*ka* is one of the most difficult of Sakyn sememes
4. My first born was the second person ever to come here  
 Dzum ngay ghana zar dzum nday ya hayi  
 First(born) my ever+in+past follow first who came here
5. My firstborn was the third person ever to come here.  
 Dzum ngay ghana ya ka ge maaken nday ya hayi  
 First(born) my ever came? as? ?? three who came here
6. The firstborn of my first wife died  
 A ngus dzum a dzum zeranga  
 ptm die first(born) of? first wife+my
7. It was the sheep which first came inside  
 Gamak koey ya gher ka dzum  
 Sheep which+past come inside as? first
8. I would have gone to market but baboons came into the field  
 Da dzaha-n da suku biska na ba ya bëlam da ghur  
 ftm go+I to market conditional comma but came baboon into field  
*biska ... ba* appears to carry the sense ‘would ... but’
9. I would have deposed the chief but he died  
 Da gudla xidi-n da biska na ba ngus ca  
 ftm chase+out chief+I to? conditional comma but die he  
 The second *da* is problematic especially given the next phrase
10. He would have deposed the chief, but he (the chief) died  
 Da gudla xidi ca biska na ba ngus ca  
 ftm chase+out chief he conditional comma but die he
- ND5:104
11. Do you know the people here  
 a së kwa ndahay ciyu  
 ptm know you(s) people here  
*ciyu* seems to mean ‘in this particular place’
12. Do you know anybody here?  
 a së kwa ndahay hayi  
 do know you people here
13. Who is the chief?  
 Wundaykë xidi  
 Who (is) xidi?

14. Who sees the chief?  
Wunday kää xidi  
Who see chief
15. Who knows  
Wunday sē  
Who knows
16. Only god knows  
Day Zhigilay sē  
Only God knows
17. Ezra's son  
ndayva Ezra  
person+in+house+of Ezra
18. daughter of Ezra  
dema Ezra  
daughter+of Ezra
19. Ezra's daughter  
demva Ezra  
daughter+in+house+of Ezra
20. I am off to  
a tlē ni ..  
ptm leave I
21. She is grinding guineacorn  
mē taa ghriy ka  
prm grind sorghum she
22. come in; come; come up  
yagher; yiwu; yama
23. Whatever things  
day bà  
things name
24. I forgot  
a zeken pam  
ptm forgot+I unfortunately  
pam was described as 'a sad word'
25. I have eaten  
a dumē ni  
ptm eat I
26. I am accustomed to eat hyena  
mē duwate ni duguvu ..

- prm eat+accustomed I hyena  
The *-te* of *duwate* seems to carry the meaning of accustomed – see 96:28
27. I am eating food now  
më do daf ni bayi  
prm eat food I now
28. I am accustomed to weaving  
më dzëte-n  
prm weave+accustomed+I
- ND5:103
29. I am not accustomed to drink (or is it ‘I am not thirsty’)  
kan më sëtu  
not+I in thirst+not  
*kan + u* makes the negative
30. I am drinking water  
më së yam ni  
prm drink water I
31. see you later  
da kë shan jiwu  
ftm see next small
32. Go away children!  
a nda tlë vrishin  
imperative person? go+away children  
The *a* at the start of the phrase must be different from the completed action *a* particle.
33. Come woman!  
a zer ya  
imperative wife come
34. eat!  
dum  
eat  
and not *a dum*
35. unused
36. I hit myself (I think in sense of ‘I am hitting myself’)  
më dar kënga ni  
prm hit myself I
37. I am hitting him  
më dar të ni  
prm hit him I

ND5:102 Tape IA

- 38a. It was my brother who sponsored my initiation  
 Nafnga koeɣ 'bërangara [or] nafngayi 'bërangara  
 brother+my who+past sponsored-initiation+me+suffix  
*Nafnga koeɣ* and *nafngayi* appear to be equivalent, *-yi* and *koeɣ* each indicating the past.  
*nga* is a pronoun infix in 'berara,' the *ra* particle perhaps indicating that the process took  
 some time. 'Ber is the name of the initiation ceremony.
- 38b. Nafnga kë 'bërangara  
 My brother who sponsored-initiation+me+suffix  
 Here *kë* indicates in the very recent past (perhaps even in the present)
39. His brother sponsored Isnga's initiation  
 Naf toey 'berara Isnga  
 Brother who+in+past sponsored-'Ber for Isnga
- 40a. Bitros will sponsor Ibrahim's initiation  
 Bitrosy da 'bera Ibrahim  
 Bitros-specified fm sponsor-'Ber Ibrahim  
 "When you are making a sentence in Sakun if your are to mention the name of a person or  
 a thing you will put a *-y* if it is the subject" Markus .
- 40b. It will be the father who will sponsor Ibrahim's initiation  
 Fa toey da 'bera Ibrahim  
 Father who fm sponsor-'Ber Ibrahim
- 41a. He has twisted rope  
 a prëha ca zhibi OR a ndye ma ca zhibi  
 ptm twisted he rope
- 41b. He twisted off the bottle top  
 a terrara ca koloba  
 ptm twist-off he bottle(top)
42. They danced at the bull festival  
 a dzura ta Hëndlë  
 ptm danced they Hëndlë
43. His mother dances on the granary  
 Më dzu ma të (ma) pë mbëdli  
 prm dance mother his (up) on granary
43. The mother of twins dances on her granary on the day of the twins' dance  
 Më dzu ma ka huli pë mbëdli pis dzu huli  
 prm dance mother of twins on granary sun dance twins
44. I went down to the market yesterday  
 a ya-n(i)ha suku dlawa  
 ptm went+I+down market yesterday



45. I am going down to market  
dzaha da suku ni  
go-down fm market I
46. Did you come down to market yesterday?  
a yakwaha suku dlawa  
ptm come+you+down market yesterday  
  
nd5:101 Tape IA
- 47a. Did you sleep in the night?  
a ya kwa mësëvay kë vë'd  
ptm come you sleep in night  
The *ya*, literally meaning come, is in this construction more like an auxiliary verb
- 47b. Did you sleep in the night?  
mësëvay kwa kë vë'd  
sleep you in night
- 48a. Did you come from drinking beer?  
A ya kwa më sëm mëpadlë  
ptm come you(s) in drink beer
- 48b. Did you drink beer?  
a sem da kwa mëpadlë  
past drink ?? you beer
49. He came from eating food in the afternoon  
a ya ca dum 'daf ka vak  
ptm come he eat food in afternoon
50. Did he eat food in the afternoon?  
a dum ca 'daf ka vak  
ptm eat he food in afternoon
- 51a. My back is aching  
më zëda nga njax OR më zëda njax nga  
prm feeling my back  
The first version can be past or present, Markus said, the second only present – but I think he may be mistaken
- 51b. My back was paining me yesterday !!!  
a zëda ngam njax dlawa OR a ya njax më zëda nga dlawa  
ptm feeling my back yesterday OR ptm come back prm feeling my yesterday  
The *më* present marker in the second phrase appears to imply that the ache is not yet over.
- 52a. I am sick  
pë vë'd kë ni

- at? body ?? I
- 52b. I accompanied you  
a dë kwar ni  
ptm accompany you I
- 52c. I am accompanying you  
Më dë tàn ni  
prm accompany you(s) I
- 52d. I am cooking you  
më dë tàn ni  
prm cook you(s) I  
although *du* is cook, I heard *dë* in this phrase
- 52e. I can accompany you  
më dë kwar ni  
prm accompany you(pl) I  
But where is the “can”?
- 52f. Where are you going mother? (She replies) I am going to Muziy  
Dza kwa tù ma        Dza da Muziy  
Go you where? mother Go to Muziy  
Because M is replying to a question she does not need to add a *ni*
- 52g. Go away  
Tlë vë na  
leave ?? ??
- 52h. Have you no work to do?  
Ka dlën ka bën tē aykyu  
Not do you work ?? ??
- 52i. Will you give me that thing?  
a kwa manga day wú  
ptm? you give+me thing that?  
Why the ptm?
- 52j. What thing is for you?  
Mi da ku kwo wa OR Mi da ku kwáy  
What thing ?? for+you qm OR what thing ?? for+you  
*Mi ... wa* appears to be a way of forming questions
- 52k. It will spoil the town  
da mbëzan mburum  
fm spoil community
- 52l. I already have some  
Ninyi aa kena  
Some? have? I+myself

- 52m. I don't have any  
ka nyi aa kēnaw  
Not some+have I+not  
Only slightly differentiated from
- 52n. I am not well  
ka nyaa kenaw  
not well me+not
- 53a. My head is aching  
mē zēda nga kē  
prm ache my head
- 53b. My face hurts  
mē zēda nga kēma  
prm ache my head  
but
- 53c. My vulva hurts  
mē zēda kēma nga  
prm ache head my (a euphemism)
54. Hey! Bite the goat, dog  
Ca! kra mē ki iyuk'  
Hey! dog prm? bite goat  
I'm unhappy with the prm in this position.
- C.K. Meek (1931:320) has the following phrases:
- 54a Kirra mi kinba (which we would probably render as: 'kēra mē kinba')  
The dog bites  
The *ba* in *kinba* is problematic
- 54b Kirra mi kinga  
The dog bites me
- 54c Kirrai a kingar binna (= 'kēray a kingar bēna)  
The dog which bit me yesterday (but *bēna* means today)  
Dog+specified ptm bite+me today  
An instance in which the past marker follows the subject
- 54d adzin kirra (= a dzē-n kēra)  
I flog the dog (or more probably 'I flogged/beat the dog')
- 54e Kirra adarni (= kēra a 'dar ni)  
The dog which I have flogged  
dog ptm hit I
55. The dog had bitten the goat before you came  
A kir kra kē iyukw kēya dza kwa ya  
ptm bite dog particle goat before? fm? you come  
The particle *kē* separates subject from object. Here it might be translated 'on.'

- ND5:100
56. The dog bit the goat  
A kir kra kē iyukw  
ptm bite dog particle goat
57. The dog will bite the goat  
Da ki kra kē iyukw  
fm bite dog particle goat
58. The dog must bite the goat  
Nda krayi kir iyukw  
Must dog-specified bite goat
59. Njidda's dog must bite the goat  
Nda kra Njidday kir iyukw  
Must dog Njidda+specified bite goat
60. The woman must light the fire  
Nda zerayi kumma ku  
Must woman-specified light fire
61. The dog may bite the goat (and not 'A dog may bite a goat')  
Anyina da ki tē krayi kē iyuk'w  
May fm bite ?? dog-specified particle goat  
Not clear why the goat doesn't have a specifier.  
OR
62. The dog may bite the goat  
Anyina da ki iyukw krayiyu (also meaning)  
may fm bite goat dog+this
- 63a. John must go to market  
Nda Johnyi dzaha da suku  
Must John-specified go+down to market
64. He must go to market  
Nda tsiy dzaha da suku  
Must he-specified go to market
65. John said that the dog bit the goat  
A John na krayi koey kir iyukw  
ptm John say dog-specified which+past bite goat  
the *-yi* of *krayi* seems not to be a past marker but to specify the particular dog. See below.
66. It was the dog that bit the goat  
krayi koey kir iyukw  
dog+this which+past bite goat

67. It was the wife who lit the fire  
Zërayi koey kumma ku  
wife-specified who light fire
68. A man asked which dog bit the goat  
A madlay nasma na+na krayi kir iyukw  
ptm man-specified ask whether dog-specified bite goat (the *na na* is correct)  
Markus stated that the form *krayi* indicates the question – thus we do not need a *wa* at the end of the phrase
69. unused
70. John asked which dog bit the goat (or ‘whether the dog ...?’)  
A John nasma na+na kray kir iyukw wa  
ptm John ask whether dog-specified bit goat  
Why isn’t it *Johnyi*?
80. Which thing?  
Na da(y) wa  
qm thing(specified) qm  
“if you saw the thing you would say *na day wa*, but if you didn’t you would *na day wa*.”
- 81a. The storm blew off the roof of the house  
A tasra mid kë ki ir  
Ptm blew storm head(i.e. roof) of? room
- 81b. The storm blew down the house  
A tasra mid ki ir  
Ptm blew storm of? room  
  
Past blew storm head(i.e. roof) of? room
82. This is the person who killed your father  
Ndayi koey dzë fa ta  
Person-specified who+past kill father your
83. This is the person who will kill your father  
Ndayi da dzë fa ta  
Person-specified fm kill father your  
*dzë* has sense of strike, kill  
  
ND5:99 Tape IA
84. It is forbidden/against custom to bury a baby in a large grave  
Bëbëlë ka rey shada më kuley jamak  
Forbidden to bury baby in grave large  
*Bëbëlë ka* might mean ‘allowed not’?
85. It is forbidden/against custom to bury a baby lying down

- Bëbëlë ka rey shada më ivun  
Forbidden to bury baby in lying
86. It is forbidden/against custom to bury a baby deep in the earth  
Bëbëlë ka rey (OR kullë) shada zëbër dzahadza mu ha'd  
Forbidden to bury baby long down in earth  
*kullë* means grave; *zëbër* means long in a vertical dimension
87. It is forbidden/against custom for a woman to cross her legs  
Bëbëlë ka dzëgey nas zër  
Forbidden to cross legs woman
88. It is forbidden/against custom to abuse an old woman  
Bëbëlë ka yab zerajik  
Forbidden to abuse old+women
89. It is forbidden/against custom to abuse male elders  
Bëbëlë ka yab madlihë mu harrën  
Forbidden to abuse men in age
90. It is forbidden/against custom to sleep with a woman while smelting  
Bëbëlë ka evey shi zër ndënda mu dlya  
Forbidden to sleep with woman when in furnace
91. It is forbidden/against custom to sleep with a woman when harvesting tobacco  
Bëbëlë ka evey shi zër ndënda më bats (OR dlë) taba  
Forbidden to sleep with woman when in harvest tobacco  
*dlë* means cutting and is more appropriately applied to cutting tobacco leaves than *bats*

## Tape 96:1B

92. It is forbidden to strike someone with a shoe  
Bëbëlë ka dzë ndu ni kimbak  
Forbidden to strike someone with footwear
93. It is forbidden to point at a grave  
Bëbëlë ka ti'd kullë  
Forbidden to point-at grave
94. When are you coming?  
Suwu dza kwaya (wa)  
When go you+come? (query)

## ND5:97 Tape 96:1B

95. He will come soon  
Bëgh ca da ya  
Soon he fm come  
*Bëgh* seems to refer to a period of time expected to be short - see 98 for alternative use

96. The sun will soon rise  
Bëgh pis da yama  
Soon sun fm come+up
97. Until he left the women were silent  
Nagh a tlë ca koey anza zhiri tikkë  
Until ptm leave he which+past? remain women silent  
*anza* I think = *inza*
98. Until the chief leaves, the people will remain on the Patla (ceremonial area)  
Nda Xidi tlë bëgh nda pë Patla  
Until chief leaves soon person on ceremonial-area  
*Nda ... bëgh* seems to mean until in the future; *nagh* when referring to a past event

## ND5:98 Tape IB

99. If the goat was bitten by a snake it will die.  
Anda shishi kir iyukw na da ngus  
If snake bite goat comma future death  
Markus put the phrase in the active voice
100. Not all men love their wives  
Pat ka matliyhë mà zhiri taw-u  
All not men love wives their+not  
Does the *pat* come from Fulfulde? The next phrase suggests this.
101. They have all come  
A ya ta pat  
ptm come they all
102. I hope that the water will soon boil  
A sën bëgh yamiy da boey  
Ptm know-I soon water-specified fm boil
103. I farmed this field  
A zova-n iriyu  
Past weed+I place+this  
The *va* in *zova-n* was said to indicate a process that involves finishing something
104. You farmed this field  
kwi y zova iriyu  
you-specified weed house-this  
*kw-iy* must be *kwa+* past marker

## ND5:95 Tape IB

105. If the dog bites the goat it will die  
A kir kra kë iyukw na da ngus ka  
ptm bite dog particle goat comma fm death it  
There is no obvious if in this sentence. Could it be implied in the ptm:fm contrast?

106. It rained throughout the night  
Hala vay yam më ya  
Through night rain in? come
- Alternatively
107. It rained throughout the night  
Vay më ya yam bëna kë vë'd  
Night in? come rain today in night
108. There will be a dance today  
Në dzu bëna  
With dance today
- 108b. I am going to Muva today  
Dza da Muva-n bëna  
Go fm Muva+I today
109. I have bathed  
a banra-n vë  
ptm bathe+I suffix  
presumably the sequence *banra... vë* means to take a bath but I am not sure why
110. You have bathed  
a banra kwa vë  
ptm bathe+you suffix
111. You have bathed him  
a bancara kwa vë  
ptm bathe+him you suffix  
*ca* is infix object pronoun
112. I inherited this spear from my father  
mbeghazy na da 'do hríy fanga  
Spear-past comma thing inherit house father+my
113. I inherited (this?) guineacorn from my father  
hríy na da 'do hríy fanga  
Guineacorn comma thing inherit house father+my  
I am uncertain whether *ghì* is really *ghì-y* with the specifying suffix)

## ND5:94 Tape 1B

114. I showed him an axe  
a gancava-n jigëdla  
ptm show+him+suffix +I axe  
(to show is gan..va, cf. 109-111 above)
115. He showed her the axe  
a gankava ca jigëdla  
ptm show+her+suffix he axe



116. We are living as a group  
 më inza nyi pë ir më kili  
 prm exist we in place as one
117. He is looking  
 mi i'ir ca  
 prm look he  
*mi = më* perhaps changing with the succeeding vowel?
118. When the dog came, the woman was in the house  
 Mahu ya krayi na hríy mbë ir zërayu  
 When came dog-past comma house inside room woman+this
- 119a. She removed the heart from inside  
 a 'dedava ka mëndëv mbë  
 ptm remove she heart from+inside
- 119b. The witch removed the heart from inside  
 a 'dedava mëndëv mat mbë  
 ptm remove heart witch from+inside
120. I will come but you will not come  
 da ya ni na ka kwa da yawu  
 future come I comma not you future come+not  
 I'm unhappy about *ka* as but
121. I saw some people sitting despondently  
 a kë ni hanyi nda bëbëghëdum më  
 ptm see I some? person? despondency in?  
*bëbëghëdum* is the origin of Bëghëdum meaning the Margi